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The Living Church

VOL. LXI

MILWAUKEE, WISCONSIN, JULY 12, 1919

NO. 11

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

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THE END of Christianity seems to be to make all men one with God as Christ was one with Him; to bring them to such a state of obedience and goodness that we shall think divine thoughts and feel divine sentiments, and so keep the law of God by living a life of truth and love. Its means are purity and prayer; getting strength from God and using it for our fellow men as well as ourselves. It allows perfect freedom. It does not demand all men to think alike, but to think uprightly, and get as near as possible to truth; not all men to live alike, but to live holy, and get as near as possible to a life perfectly divine.—*Theodore Parker.*



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

VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 12, 1919

NO. 11

EDITORIALS AND COMMENTS

An Executive Board for the Church

WE have recently printed (THE LIVING CHURCH, June 28th) the text of a proposed canon providing for the creation of an "Executive Board of the General Convention", which has been drawn with much care by a joint committee from the Board of Missions, the G. B. R. E., and the Joint Commission on Social Service. Its effect is to do away with these three bodies as separate institutions and to substitute for them a single Executive Board of General Convention, consisting of 76 members, which is to be divided into "Departments" of Church Extension, Christian Education, Christian Social Service, and Finance. There shall be an executive secretary for each department, and may be other secretaries. There shall also be an Administrative Council of twenty members which shall exercise the powers of the Executive Board when the latter is not in session. The Executive Board is to meet at least twice a year.

The proposal is quite radical but there is much to be said for it. It gives to the national Church a body capable of representing the whole Church between General Conventions, and it assumes the practical work of the Church on behalf of the Church itself, all branches being properly coordinated, instead of relegating it to separate and independent boards.

We are fully in sympathy with the plan; but we perceive several details that seem open to criticism and shall hope to present some comments in a constructive manner in the interest of preventing some defects.

I. THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY is left in a peculiar plight. It will be remembered that this institution was created by General Convention and incorporated by the state of New York with the proviso that its constitution may be amended from time to time by General Convention. Its constitution is always incorporated in a canon. The Board of Missions has always been the executive body through which the society has functioned, and has always been provided for by the constitution of the parent society. Now that it is proposed to repeal the Board of Missions, the D. and F. Missionary Society is left with an exceedingly brief constitution (to be incorporated in a revised Canon 57) which continues the present provision that all "members of the Church" are its members and that the Presiding Bishop is *ex officio* its president; but no provision is made for other officers or for the functioning of the Society except that "So far as legally possible the duties of this Society shall be discharged by an Executive Board of the General Convention." But how far is this "legally possible"? And how are such duties of the Society as cannot be legally vested in another to be performed? It would seem to us that the Missionary Society must continue to be

holding corporation for the trust funds that have been and shall hereafter be bequeathed to it; it would unnecessarily jeopardize such funds to transfer them to another corporation, though no doubt the Executive Board, or perhaps the General Convention itself, must be incorporated in order effectually to carry out the provisions of the new canon. But if the Missionary Society is to hold the trust funds it must certainly have officers competent to handle them and an investment board capable of making the necessary investments. To provide only that "so far as legally possible" the duties of the Society, viewed as a legal corporation, shall be discharged by the officers of a totally different corporation, yet to be formed, would seem to us to stand upon very precarious legal ground, and to endanger the trust funds themselves. Surely the duty of holding, receiving, and investing funds must be retained by the Missionary Society, and that means that provision must be made for a governing board and administrative officers for the Society. The income from the funds or even, where there is no continuing trust, the principal of funds may properly be paid over to the Executive Board for disbursement, but we believe the Society must be left competent to administer its trusts; and we cannot conceive of a corporation holding large funds being left without officers or a governing body. Surely the collaborating lawyers have slipped up here.

II. We see two difficulties in regard to the provision for the presidential head of the Executive Board. Until there is an elective Presiding Bishop there is to be a bishop chosen as its President for a term of six years, and "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"; but "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." Here seems to be a contradiction in terms; for though the President is to be chosen for a term of six years, he is to go out of office when there shall be an elective Presiding Bishop—which, if the pending constitutional amendment shall be ratified by the coming General Convention, will be whenever a vacancy shall occur in the Presiding Bishopric and shall be filled. For a term thus uncertain, not exceeding six years and perhaps much less, it is expected that the Bishop chosen will resign his jurisdiction or make suitable provision for its care. But what Bishop would resign his diocese for such a tenure of office? None ought to be expected to, and we should think it probable that none would.

But it also seems to be assumed throughout the proposed canon that the President of the Executive Board, whether he be the specially elected Bishop or the elective Presiding Bishop, will devote his whole time to this work. He is its

active administrator, and the head, at the same time, of the Administrative Council and of each of the four Departments of the Board—a series of responsibilities quite beyond those of the present President of the Board of Missions, who devotes his entire time to that board.

Yet it will be remembered that at the last session of General Convention the House of Bishops refused to ratify the provision for an elective Presiding Bishop on the very ground that the bishops were not willing that one of their number should be detached from his diocese and vested with general authority in the Church, and the amendment providing for an elective Presiding Bishop was therefore redrawn in such wise as not to provide for his giving up diocesan work. Will the Bishops recede from their position in 1916 for the purpose of detaching one of their number to be elective Presiding Bishop in charge of the Executive Board and all its sub-divisions? We doubt it; and the practical difficulty in the way of any bishop giving up his diocese for a six-year term in work however important is such that we cannot make this seem a workable plan. Rather we should provide that the elective Presiding Bishop shall be President of the Executive Board and of the Administrative Council; but that heads for the several Departments be especially chosen for each. We have heretofore put one Bishop in the unenviable position of requiring him to resign his diocese for a six-year term as President of the Board of Missions, then electing him to a second term by a bare majority, and now being apparently on the verge of legislating his office out of existence before the conclusion of his second term. Certainly this is an embarrassing position in which no bishop ought ever to be placed, and the system ought not to be carried over into the new legislation.

Our suggestion therefore is that no bishop be charged with such duties, by the new canon, as must make it necessary for him to be separated from his diocese; that the elective Presiding Bishop shall be President of the Executive Board and of the Administrative Council, another bishop being chosen as such President until there shall be an elected Presiding Bishop; that the President of the Executive Board shall be the general head of the Board but with competent Department heads—be they bishops, clergy, or laymen—under him, serving at the pleasure of the Board or for fixed terms; and that it be provided that the present President of the Board of Missions shall complete the term for which he was elected in the presidency of the Department of Church Extension. It is not right that he be legislated out of office before the completion of his term.

III. A curious lapse seems to have been made in that the three present boards will go out of existence immediately upon the passage of the canon (sections xxiv, xxv), while the new Board does not begin to function until January 1, 1920 (section xxii). This of course was not intended and it must be guarded against. We suggest that there be added to Section xxiv: "But the existence of the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service shall continue, under the direction of their officers last elected or appointed, until all their several properties, funds, papers, and other effects shall have been turned over to and accepted by the Executive Board."

IN DETAILS most of the provisions for the functioning of the Executive Board are taken over with little or no change from the present missionary canon. We submit a few suggestions as to minor points.

Sec. VI. It is provided that the Executive Board, which is to have a membership of 76 chosen from all parts of the country, in addition to several *ex-officio* members, shall hold at least two meetings a year and that "a majority of the elected members shall constitute a quorum." In our judgment the quorum must be much smaller. Even though the travelling expenses of members be paid, it is not right that men should be compelled to take long journeys across the continent only to find, possibly, no quorum present. Twenty-five per cent. of so large and so greatly distributed a body is ample for a quorum.

Sec. VII. This provides for the creation of the four working Departments—Church Extension, Christian Education, Christian Social Service, and Finance. In our judg-

ment the functions of each of these Departments should be enumerated. We find nothing in the canon to describe the scope of any of these except so far as it may be deduced from their titles. In a provision that "each Department shall have power to appoint, *subject to confirmation by the Board*, additional members of such Department, not to exceed twelve in number," we believe the italicised words should be omitted as unnecessarily delaying and hampering the organization of the Departments and serving no useful purpose. We see no reason why "The clerical and lay members of the Executive Board shall have a seat (seats?) in the House of Deputies." The seating problem in the House is already a considerable one and so large a number of non-voting members would be of no value to the Convention and of little pleasure to themselves, while it would be necessary that seats be provided for them.

Sec. XXII, line 31. The word *it* is obscure and evidently ungrammatical. The sentence in which this line appears is unduly involved and should be rewritten.

We need hardly say that these various suggestions are submitted with the view of clarifying and perfecting the canon, rather than with the thought of introducing new principles. In one or two subsequent papers we shall, however, submit certain suggestions as to new principles to be incorporated into the canon in order to promote the efficient administration of the affairs of the Church. It remains for us now only to congratulate those who have collaborated upon it on the general success of their wise and statesman-like plan.



WE are very gladly holding back other material for the sake of printing in full the letter from the Russian Metropolitan Platon to the Archbishop of his communion in New York on the subject of The Martyrdom of the Russian Church. According to this letter, Tikhon, the Patriarch, well-known in this country (a D.D.

"The Martyrdom of the Russian Church" of Nashotah), has for some months been in prison; details of the murder of nine bishops, generally after torture, are given, and it is said that, in addition to these, "a large number of the prelates" and "many hundreds and possibly even thousands of members of the lower ecclesiastical orders" have been martyred.

This is the horrible story that Platon brings to us—for he had arrived in New York in person not long after his letter was received and will travel through the United States and Canada in order to make his urgent plea for Russia and the Russian Church.

What can we Americans do to show our sympathy? It is hard, at this time, to tell. If the League of Nations were an actuality instead of a much-criticised, much-maligned attempt of Christian statesmen to find a basis for world reconstruction, the civilization of the world might find a way of forcible intervention. Apart from that deferred hope it seems physically impossible for the western world to restore order in Russia and no one will maintain that the United States alone should essay the task.

The essential thing at the outset is that our keenest sympathy should be intelligently aroused; that we should recognize that the bolsheviki have not the slightest claim upon our confidence; that we should make plain our determination that democracy and order must go hand in hand, and that we recognize in the prevailing Russian reign of terror no single element that entitles them to our support. That any Americans should feel sympathy for those who defy at the same time the principles of democracy and the dictates of honor and justice is among the saddest features of the spectacle of disordered mind which a section of the American people have shown since war began.

The Metropolitan Platon's appeal to "the lofty qualities of the noble American people" will certainly find a sympathetic response from them; and his specific appeal to the Episcopal Church as "the best representative and incarnation of those qualities" is one that must touch all of us very deeply. We shall hope that he may be able to point out practical ways in which our sympathy with his distracted country and its venerable Church may be shown.

THE splendid celebration of the Methodist missionary centenary affords an apt occasion for recognition by all Christian people of the spiritual fervor which has characterized that large group in American and English Christianity, and of the missionary zeal which has not only been manifested so remarkably in many parts of the globe but which also has reacted so favorably upon those at home.

**Methodist
Missionary Centenary**

The centenary which Methodists are celebrating is that of their missionary society. Methodism itself is nearly two centuries old, going back, as it does, to that earlier Oxford movement when Wesley, prototype of Pusey and Newman, began, with his few associates, to pray and then, of course, to work for a new outpouring of missionary zeal upon the English Church. It is useful to reflect upon the mistakes that were made in other days. Both sides were to blame; but our fathers did not recognize the appeal of Wesley to the spirituality of the Church, and the possibility that Methodism might exist as a splendid guild or order within the Church was lost. Was it lost forever? No one can answer now; but the Church earnestly needs the fervor of Methodism and Methodism earnestly needs the sacramental system of the Church, and when both parties really recognize the poverty of each, without the other, God will show both of us how to come together.

In the meantime, though we must for the present move in separate cycles, Churchmen sincerely send their congratulations to those who derived their first inspiration from the Church's altars, and pray that the blessing of God upon all of us may sometime bring us again into the true unity of His own Body.

**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:

3. Mr. and Mrs. J. F. Mackenzie, Pittsburg, Pa.....	\$ 10.00
22. William T. P. Coxe, Asheville, N. C.....	18.25
23. Miss Eliza P. Coxe, Asheville, N. C.....	18.25
115. Children of Mercy, Gardiner, Maine.....	3.00
117. Mrs. John S. Douglas, Louisville, Ky.....	36.50
213. Children of Racine, Racine, Wis.....	109.50
241. In remembrance of George L. Helen L. and Arnold W. Field, and Edgar Field Barnes.....	36.50
591. Miss Jennie MacLagan, Brooklyn, N. Y.....	36.50
Total for the week.....	\$ 268.50
Previously acknowledged.....	54,376.27
	\$54,644.77

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

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

19. Miss Eliza Potter Coxe, Asheville, N. C.....	\$ 18.25
Previously acknowledged.....	2,442.87
	\$ 2,460.92

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Church of the Redeemer S. S., St. Louis, Mo.....	10.85
J. Bull, St. Paul, Minn.....	3.00
A communicant of the Church in Charlotte, N. C.....	5.00
A. B.....	3.00
	\$ 145.65

ANSWERS TO CORRESPONDENTS

GARY.—We have no information as to the service described.

OBSERVER.—The canons require that any minister (bishop, priest, or deacon) not having jurisdiction in such place secure consent before performing any ministerial function within the care of another.

INQUIRER.—The late Miss Jane Delano was originally a Baptist but came into the Church in early womanhood in Philadelphia. She was among the recorded communicants of St. Paul's Church, Montour Falls, N. Y., in the nineties, and attended the Cathedral services in Washington during her life at the capital.

THAT ANXIETY about your neighbor's soul, which Christian love causes you to feel, will be a continual, a watchful, a self-denying, but, for the most part, a silent principle. It will show itself in deeds rather than in words, in timely prevention of mischief rather than in late and loud remonstrance.—Selected.

DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

THE CALL TO PERSONAL SERVICE



IN the present world-crisis there is a deep-seated unrest. Thoughtful persons see in it not so much a disease as a symptom; not so much a disregard for constituted society as a challenge for a sane interpretation of the world's needs. There has come to the Church an opportunity such as she has seldom known. She can evade the issue only to her loss; or she can meet it by as comprehensive an answer and as complete a programme as can be given to-day by organized religion.

Is there evidence that the Church is alive to the situation? In our judgment, yes! We confess to a growing impatience with that attitude of mind, whether inside or outside the Church, which professes to see in our dear Mother only ground for criticism. One sickens at the iteration that the Church is asleep and must be awakened; that she is dull of hearing and must be quickened; that she has no constructive programme, and must be given one—or many—according to the fertile imagination of her critics, while doing so little to meet the changed conditions. Such criticism gets us nowhere, and only depresses those trying to meet their responsibilities of leadership. That much remains to be done, we admit; but that nothing is being done, we deny.

The Nation-wide Campaign, soon to be in full swing, is the most comprehensive effort ever made by our Church to learn our needs and resources, and an honest endeavor to interpret those needs in the terms of personal service. We are also justified in believing that at the General Convention the Church will endeavor to give to the world a constructive programme that will be big enough to meet the reasonable wishes of us all.

Meanwhile we should appreciate the fact that the work of the Church, as well as of society, is only the result of the combined effort of its individual members. In this matter, as well as in all others, there can be no substitute for the plain teaching of the Bible regarding the call to personal service. In so far as we listen to that call, and transmute it into action, our Church will give to the world a satisfying answer to the present needs, and justify the belief that she is trying to fulfil her blessed mission. To every follower of the Nazarene there comes a call for personal service as direct and as compelling as in the days of old.

Sunday—Joshua 1. Here was a distinctly divine call to personal service. Joshua evidently shrank from the responsibility. As God calls us He gives us strength. "As I was with Moses, so I will be with thee." Note the thrice-recurring refrain: "Be strong and of good courage."

Monday—Judges 6: 11-18 and 36-40. Here was one of the greatest crises in all the history of Israel. Never were they nearer annihilation. There was great need for a man of action to lead them. In the divine plan the choice fell on Gideon. Once assured of the call, the work was thoroughly done. In your life to-day there sounds a Gideon call. Are you meeting it?

Tuesday—Isaiah 42: 1-9. This is undoubtedly Messianic. May it not also be a distinct personal call to every Christian? Surely here is a comprehensive programme, and also assurance of strength to meet the need. Will you transmute into action the personal message?

Wednesday—Isaiah 61. This is the first lesson appointed for the morning service. It looks forward to the Master's appropriation of the passage as justifying His sense of the Father's call to service. But we should misread it if we did not also find in it a distinctly personal application in God's call to us, and of our equipment to meet the demands.

Thursday—St. Luke 4: 16-22. This passage should be read in connection with the preceding selection. It shows how distinctly Jesus believed that the Bible is God's living message to men. Do you find it so?

Friday—St. Luke 6: 12-19. Not more distinctly did Jesus call the apostles than He calls us. Theirs was typical, ours just as real.

Saturday—St. Matthew 19: 16-22. It is possible to disregard the call. Shall we also go sorrowfully away, or shall we help the Church to meet her mission in the world to-day?

The Martyrdom of the Russian Church

A LETTER TO ARCHBISHOP ALEXANDER

By Platon, Metropolitan of Kherson and Odessa

[NOTE.—This remarkable letter is presented to the readers of THE LIVING CHURCH by the courtesy of its recipient, Archbishop Alexander, and of Isabel F. Haggood of New York, who kindly translated it.

The Metropolitan was Archbishop of Aleutia and North America, and resident in this country from 1907 till 1914. He arrived in New York on June 19th, and is planning an extensive tour, on behalf of Russia and the Russian Church, through the United States and Canada.]

Your Eminence,

Most Reverend Friend and Brother,
My Lord Archbishop Alexander:



HAVE already written you from Odessa concerning what is going on among us, and what America may be able to do for us; but, on the assumption that those letters may not have reached you, I am writing to you from Constantinople, and more especially because I must forewarn you of my coming to you, and inform you, as well, of a matter which has been definitely settled not by myself but by others, who are kept alive by the one thought of saving our unhappy Russia.

Personally, I place great hopes on America, because, during the seven years of my service there I came into close and immediate contact and acquaintance with the lofty qualities of the noble American people. The best representative and incarnation of those qualities is the Episcopal Church. I am, also, acquainted with the kindly feeling that the Americans, as a whole, cherish towards our unfortunate Russian nation, which is passing through the greatest crisis in its history, and, in particular, towards the Orthodox Church of All Russia, which, at the present moment, finds herself in a condition of the uttermost martyrdom, analogous to the martyrdom endured by the Universal Church in the early days of Christianity.

The consciousness of this fact evokes in me the conviction that all Americans and, in particular, the American Episcopalians, will treat me with fraternal love and complete understanding in my journey to America, and will listen to the words which I, as the oldest of all the Russian Orthodox bishops who are still left alive and at liberty, in complete agreement with all the bishops, priests, and the entire flock of the faithful of the Orthodox Church of all Russia, permit myself to address to Christian America.

I have been prompted to journey hither to you, in your land beyond the ocean, solely by the desire to impart to America precise information concerning the true condition of the Orthodox Russian Church in the midst of an ailing and sorely suffering people, in the hope of arousing active sympathy for our unhappy nation, which has been subjected to grievous and tremendous trials.

But I will proceed to my letter.

It is a profound grief to me that the flock of faithful of the Russian Orthodox Church do not yet possess the possibility or the consolation of enjoying that tranquility and peace which have already begun in other Christian lands. On the contrary, within the bounds of the former Russian Empire, the same frightful, bloody, internecine strife and conflict are still in progress. In the life of the Russian people which, so short a time ago, was noted for its faith and the strength of its piety throughout the entire Christian world, the words of our Divine Teacher concerning the latter days upon the earth are being literally fulfilled: "Nation shall rise against nation . . . and there shall be famines and pestilences" (Matt. 24: 7), "the brother shall betray the brother to death, and the father the children; and the children shall rise up against their parents, and shall cause them to be put to death" (Mark 13: 12).

The Russian Orthodox Church, with genuinely maternal anguish of spirit, looks on at this conflict but possesses no

means whatsoever of putting an end to, or even of lessening, this fratricidal strife.

Through the inscrutable decrees of Divine Providence the Russian Orthodox Church, which enjoys the love and reverence she fully deserves on the part of her children who have loved her as one of the most important manifestations and foundations of their earthly happiness, has now become the object of violent wrath and savage persecution on the part of a certain contingent of these same children of hers. To the former merits of the Russian Orthodox Church there has now been added the new virtue of valiantly defending the true faith and the happiness of her people, divided and rent asunder by internecine quarrels. Her pure and holy garment has been adorned by the blood of the martyr's crown, which very many of her bishops, pastors, and sheep have received during the course of the last two years.

The head of the Orthodox Church of All the Russias, the Most Holy Patriarch Tikhon, chosen in 1917 by the unanimous love of all the clergy and the people, was the first victim of this persecution, which overtook the whole Church. For the space of many months the Holy Father has been under arrest, deprived of the consolation of offering the unbloody Sacrifice, and of praying with his flock, who love him, and are devoted to him. But the heart of our Most Holy Father, which abounds in love, is harrowed not so much by his own personal griefs and privations, as by the consciousness of his utter inability to aid his faithful flock, tortured by war, civil strife, and hunger.

A large number of the prelates of the Russian Orthodox Church received the crown of martyrdom at the time of the Revolution. Hermogen, Bishop of Tobolsk, first performed compulsory hard labor, in spite of his advanced age, and was, later on, drowned in the Tobol River. Archbishop Andronicus of Perm was first tortured—his eyes were put out—and then shot. Vasily, former Archbishop of Tchernigoff, who was sent by the All-Russian Church Council to investigate the circumstances attending the death of the most Reverend Andronicus, was also shot. Bishop Varsonofy of Staraya Russa, Vicar of Novgorod, was placed under arrest as a hostage, because of an attempt on the life of the Bolshevik Commissary, Lenin, and, later on, was shot, in company with many other persons. The former Bishop of Orel, Makariy, was seized in Vyazma, and publicly shot. We possess, also, information concerning the shooting of other bishops of the Orthodox Church of All the Russias; for example, Evfrem, Bishop of Selenginsk, who was shot in Moscow, Mitrofan, Bishop of Murom, an old man of seventy, who was shot in Murom, Ambrosiy, of Tcheboksary, and others. With regard to the death of Bishop Ambrosiy of Tcheboksary, who was well known to you, we are told that they first bound him to the tail of a horse, then hacked him in pieces, which they scattered to the winds.

As for the cause of the martyr death of the bishops mentioned above, they consist—except in the case of the Right Reverend Varsonofy—chiefly of a wholesale and unproven accusation that the martyred prelates sympathized with monarchism and the counter-revolution. In the majority of instances what took place, without a doubt, was that the instigators and participants in the Russian Revolution were settling up their private accounts with the martyred prelates.

Many hundreds and, possibly, even thousands of members of the lower ecclesiastical orders, not only monks, but also from among the parish clergy, of the Church of All Russia, have, likewise, ended their lives with martyrdom, having been shot, had their throats cut, or been hung. Some of them—for example, Archpriest Vostorgoff—met their martyrdom with rare courage, addressing words of forgive-

ness and admonition, before their death, to their executioners and the assembled populace.

The death of Archpriest Vostorgoff is described by a resident of Moscow as follows: "Trotzky and Lenin decided to make an end of him. He was seized, shut up in prison, and condemned to be shot. A squad of Red Guards came. The triggers of their rifles clicked, and the quiet voice of Father Vostorgoff became audible. He told them whom they were killing, and why they were killing him; he forgave his murderers from the bottom of his heart; he began to pray for them, and they began to take aim at him. He raised his pectoral cross on high, and advanced to meet the muzzles of the guns. And, wondrous to relate! The guns were lowered. Some of the Reds flung away their rifles in terror; others threw themselves at the feet of the martyr and began to kiss them. The murderers summoned a squad of Chinamen, and that which the Russians could not do the Chinamen did. Moscow, Orthodox Moscow, shuddered in horror when it heard of the martyr's death of Father I. Vostorgoff, that great preacher of God's word." And the death of a martyr suffered by Filosof Ornatzky? You have heard about that. . . . This famous priest of Petrograd was shot, together with his two officer sons. "Farewell, dear children," he said to his heroic sons before his death. "We shall soon meet again in our true homeland."

A still greater number, extending to scores or even hundreds of thousands, of faithful Orthodox Russian Christians have also suffered, because they endeavored, in various ways, to maintain and defend the Orthodox faith and Church from insult on the part of a section of the infuriated populace.

In this connection many of the greatest and most sacred possessions of the Orthodox Russian Church were subjected to unheard-of insult, indignity, and desecration. Thus, for example, the whole Kremlin of Moscow, which was filled with sacred objects and held a lofty significance in the religious-civic life of the Russian nation, was seized by the bolshevist government which, making the Kremlin its residence, removed therefrom absolutely all the clergy, and prohibited the celebration of divine service in the Kremlin churches and monasteries.

Some of the holy things most profoundly revered by the people, for example, the wonder-working holy pictures (*ikoni*), were robbed of all their precious adornments, with which zealous pilgrims from among the people had embellished them through the course of centuries, and some of them have been completely annihilated, or concealed in unknown places. Our wonder-working *ikona* of the Mother of God, known as the Kasperoff Mother of God, in Odessa, was also despoiled.

In general, the religious beliefs of the Orthodox Russian people have been, and continue to be—under the socialistic soviet republic, which has proclaimed on its banners entire freedom of conscience—subjected to the greatest oppression, which is inexplicable by any process of reasoning, and to persecution which is savage beyond all bounds. Public Church ceremonies and processions are prohibited, and processions with the Cross have been fired upon in such cities as Kharkoff, Petrograd, Kazan, Tula, and so forth. Instruction in the Holy Scriptures has been stopped in the schools, the holy *ikoni* have been removed from the schools, and the right to have holy pictures (*ikoni*) and crosses in the home has been made contingent upon the payment of special taxes, which are sometimes extremely heavy.

The celebration of the Christian sacraments, among them baptism and marriage, has not only been pronounced non-obligatory but, in many parts of Russia, it has been categorically forbidden, under penalty of divers punishments and repressions, including death by shooting. Accordingly, many children, contrary to the wishes of their parents, remain unbaptized; and, in like manner, many husbands and wives, also contrary to their own will and convictions, are living in unions which have not been blessed by the Church.

By way of crowning their policy of persecuting the Orthodox Church and the faith of the Russian people in the former Empire of Russia, the bolsheviks have published a decree (law) separating the Church from the government. In this law utopian socialistic principles in regard to relig-

ion are carried to their last conclusion, with entire logical directness. On the basis of this law the bolshevist government has not only deprived the Orthodox Church, her servitors and institutions, of those inconsiderable subsidies which they enjoyed under the pre-revolutionary government, but has announced, in addition, that all buildings and all property, whether movable or immovable, possessed by the Church, are the property of the people, in whose name it disposes of matters, although the said people take no part whatever in this business. The practical result of the new order of things has turned out to be that all the landed property, buildings, and capital of the monasteries and churches are taken away from them, while the cash in hand, as well as the gold and silver utensils for Church use, according to information received, have been employed to pay the contribution to the Germans provided for by the Brest-Litovsk treaty of the bolshevik government with the imperial German government. Thanks to all this, the Orthodox Russian Church in the former Empire of Russia is now reduced to poverty, so far as material conditions are concerned. This must be particularly emphasized in the case of the Church schools, where candidates for the priesthood were formerly educated; also in that of the monasteries and numerous benevolent institutions maintained by the Church, and designed to aid the people.

To all the above-mentioned calamities of the revolutionary period there was added, in the course of time, still another misfortune—the appearance in certain sections of Russia of a tendency to separatism. At the very beginning of the Russian Revolution, Georgia (Gruzia) put forward a stubborn demand for independence from the Russian Church, and that tendency toward independence had already existed there previously. In vain did the former Holy Synod of the Russian Church and, thereafter, the Most Holy Patriarch of All Russia, entreat the leaders of the autocephalous movement, which had taken possession of Gruzia, not to be over hasty in deciding so important a question, so that opportunity might be given to settle the matter in full consonance with the canons of the Orthodox Oecumenical Church, and with the actual sentiments, welfare, and needs of the Georgian people. The Georgian chauvinists among the clergy and civilians made haste to break by violence the age-long bond between Gruzia and the Russian Church, and thereby created a new schism in the Orthodox Christian world.

I refrain from entering into minute details concerning this most painful phenomenon of contemporary ecclesiastical life in Russia, and pass on to another analogous incident, no less lamentable in view of the serious consequences which it may entail, if the measures taken to forestall it and bring it to a peaceful termination do not prove successful. I refer to the law concerning the autocephalous constitution of the Orthodox Church of Ukraina, suddenly proclaimed on January 2, 1919, by the Directory of the People's Republic of Ukraina. This last event took place under the following conditions:

At the very beginning of the Revolution a regional government was formed in the city of Kieff, the ecclesiastical and political centre of Little Russia, in the form of the so-called Rada (Council). This Council recognized itself as standing in a dependent relation toward the former provisional government of Russia and, apparently, desired to acquire for Little Russia, now called Ukraina, nothing more than the right of an ample provincial autonomy in union with All Russia, which had an organization, as it was then thought, arranged on the basis of federation; that is to say, a union of a number of autonomous regions. But when, in November 1917, the former provisional government was overthrown by the bolshevik soviet government, which arbitrarily seized the power over Great Russia, the former Central Rada of Ukraina declared itself independent of the Russian soviet government, and proclaimed Ukraina "*samos-tiino*", i. e., an independent republic of the people. By way of strengthening its "*samostiinost*" (independence) the Ukraina government then raised the question of ecclesiastical independence of the Patriarch of All Russia on the part of Ukraina and, first of all, started the project of convoking a special All-Ukraina Church Council, which should pronounce the Church of Ukraina autocephalous. In view of

the fact that the sessions of the All-Russian Orthodox Church Council were then in progress, and that all the bishops of Orthodox dioceses in Ukraina were taking part in it, together with elected clerical and lay delegates from those same dioceses, there was no apparent need, far less any imperative necessity, for convoking a special Ukraina Council at that time, although the organization of a provincial council later on was recognized as advisable. However, an insignificant but extremely chauvinistic and implacable minority among the clergy of the city of Kieff, and even more of the military clergy, prompted by a desire to support the government and, it is possible, in part, instigated by that government, began persistently to demand the convocation of an Ukrainian Council. Thereupon, the Most Holy Patriarch Tikhon, after carefully considering all aspects of the question thus raised, gave his consent and blessing to the calling of an Ukrainian Council on canonical foundations, appointing me, Metropolitan Platon, at that time Exarkh of Georgia, to act as his representative.

The Ukraina Church Council was convoked for the 28th of December 1917, but owing to various circumstances I was only able to open it, in the city of Kieff, on January 7, 1918. The first session of the Council lasted about two weeks, and was broken off by the civil war which began in Kieff on January 16, 1918. During that time the Council had already succeeded in completing its organization. The second session began in June 1918, and continued for about three weeks. During that session the principal question which the Council strove to decide concerned the organization of the supreme administration of the Orthodox Church of Ukraina, which was then an independent state, and ruled by a hetman appointed by the Germans, who had gained possession of Ukraina on the basis of the Brest-Litovsk treaty. In agreement with the then existing government of the Ukraina state, the Council decided to organize the central administration of the Orthodox Church of the Ukraina on the basis of its autonomous relations to the Patriarch of All Russia, and members of the administration thus created by the Council were thereupon elected. The Most Holy Patriarch Tikhon, after scrutinizing, in company with the All-Russian Council, the project presented to him by the Ukraina government for the constitution of a supreme administration of the Orthodox Church in Ukraina, bestowed his consent and blessing upon the execution of the project in question, on the principles worked out by the Ukrainian Church Council in concurrence with the government of Ukraina and, in part, on those suggested by the Church Council of All Russia.

The third session of the Ukraina Church Council lasted from October 15th to December 3, 1918, under the presidency of Metropolitan Antoniý of Kieff, on the foundation of the above-mentioned "Statute relating to the Supreme Administration of the Orthodox Church in Ukraina". That session of the Council, which took place amid comparatively quiet and favorable conditions, both social and political (this applies, in particular, to the first half of the session), was most fruitful and rich in results, so far as actual creative work was concerned. In addition to the final settlement of the question concerning the supreme administration of the Orthodox Church in Ukraina, the Council, in a whole series of regulations, adopted almost unanimously, standardized the structure of the diocese, the regional superintendents, the parishes, monasteries, Church schools, Church services, the mission, and ecclesiastical discipline; and also settled many other questions organically bound up with Church life in Russia.

The labors of the Ukraina Church Council were, I repeat, fruitful in results, and we were justified in anticipating that they would be extremely valuable for the life of our Ukraina in the future. In the early part of December 1918, Kieff was captured by the troops of Petlura, and Hetman Pavlo Skoropadsky, as though to justify his surname (Skoropadsky=Quickfall), fell, having exercised his office of hetman a very short time; and on December 5th the Metropolitan of Kieff, Antoniý, was arrested.

The facts connected with this sad event are as follows: On December 4th, the Feast of Saint Barbara the Great Martyr, Metropolitan Antoniý and I celebrated the Divine Liturgy in the Kievo-Mikhail Monastery, where repose the

sacred relics of the great martyr. I must remark that all the prelates of the Ukraina diocese had been living, during this last session of the Council, in the Kievo-Petcherskaya Lavra*, while I had been stopping in the monastery of St. Mikhail, in company with Archbishop Agapit of Ekaterinoslaff. After the service, at 4 o'clock in the afternoon, Metropolitan Antoniý went to his own apartments in the Lavra. At 8 o'clock in the evening I was called to the telephone, and Metropolitan Antoniý informed me, in an agitated voice, that Archbishop Evlogiy of Volynia had been arrested and taken away from the Lavra into the town, that the Lavra was surrounded by soldiers; and he requested me to find out where Archbishop Evlogiy was, and to take measures for his release. At that moment firing was going on in the city, and my coachman—and after him the public cabman—refused to drive me through the town by night in search of Archbishop Evlogiy. I was compelled to go on foot, which I proceeded to do. I discovered the place of Archbishop Evlogiy's imprisonment, but was not allowed to enter, and all I obtained was permission to come there on the following morning (December 5th). At 8 o'clock the next morning I was in the Hotel Versailles, where Archbishop Evlogiy had been placed, and after many interrogations and difficulties I made my way into the presence of the Most Reverend Evlogiy, whom I found in a tiny chamber, guarded by a soldier. The Archbishop had been given neither a bed nor food. After talking matters over with His Grace Evlogiy, at 10 o'clock in the morning I betook myself to the Lavra, in order to report the result of my effort toward setting Archbishop Evlogiy free. I must note that on that night of December 5th, after the arrest of Archbishop Evlogiy, the bishops who were in the Lavra, to the number of twelve, assembled in the apartments of Metropolitan Antoniý, and adopted certain measures, in accordance with one of which, in case Metropolitan Antoniý should be arrested, I was to take his place in the administration of the autonomous Church of Ukraina. I reached the Lavra immediately after 10 o'clock, and had only just begun to make my report to the assembly of bishops, when an officer made his appearance and presented an order for the arrest of Metropolitan Antoniý. The Metropolitan was arrested, in spite of our united exertions, and of our efforts to prevent this violence to an innocent prelate. My personal entreaties and prayers, as well as those of all the others present, were of no avail. Metropolitan Antoniý was carried away from the Lavra and later, in company with Archbishop Evlogiy, sent to Galicia, and there confined in the Butchatch Monastery. In this manner were law and justice trampled under foot. In reply to my demands, made, also, in writing, that the cause of the Metropolitan's arrest should be stated, the Directory announced that he had been arrested on political grounds. Meanwhile, however, I had heard from one of the members of that new government in Ukraina, that the arrest of the Metropolitan was a blessing for him, and had been made in his own interest, as the populace might lynch him. "What populace?" I inquired; and received no answer.

On December 9th I went home to Odessa, in order to open the proceedings of a sacred council of bishops, and thence more freely direct the Church life of Ukraina. Here, in the place of Germans, I found the French, to whom I appealed, protesting against the arrest of Metropolitan Antoniý, and entreating his release. The French very kindly and obligingly promised to comply with my request. In order that I might not stand alone in this matter, I reported it to extremely well-attended assemblies in Odessa of Russian Orthodox people, which registered their protests against the violence offered to Metropolitan Antoniý, and demanded his immediate release. In addition to this, I addressed a pastoral letter to all the dioceses of Ukraina, the result of which was that similar representations and demands began to be made in other dioceses also. Nevertheless, Metropolitan Antoniý was not released. I next despatched a wireless telegram explaining what had taken place to the Primate of the Anglican Church, the Archbishop of Canterbury. The reverend Primate expressed his profound sympathy for me, and for my Church, and ordered that we should be prayed

* The Kieff Monastery of the Catacombs—"Lavra" being the special term applied to a very few Monasteries of the first class.—Translator.

for in all the temples of his Church. Metropolitan Antoni is still in prison.

The occurrence which I have described is only one of a long series of similar events, in which our life at present so abounds; but I have stated it in detail in order to show you that we are now abandoned by everyone, and have no one to help us. The French not only did not help us, but in the end, quite unexpectedly so far as we were concerned, they abandoned us, and evacuated our land, without any visible and adequate cause, surrendering to the bolsheviki my Cathedral City of Odessa, and imperatively demanding that I leave it, at the same time giving me their word of honor that my absence from Odessa would not last more than a week or two. Having lost all confidence in them, and having even heard that their contemplated evacuation of Odessa was caused by their having been bought over by the bolsheviki, I did not believe them; but I could not help complying with their demands, because representatives of my flock came to me and entreated me to go, as they feared for my life. I do not think the bolsheviki would have killed me, as I have many times been in personal communication with them, under conditions both extremely serious and dangerous to life; and on every such occasion God has aided me to persuade them to do what I wanted. Several times in Moscow, in Kieff, Ekaterinoslaff, in the Kursk railway station, I came very near sharing the fate of my martyred brethren, but God preserved me, evidently, for His own purposes. I believe that He would have preserved me on that occasion in Odessa, also, but I was forced to go, and I went. The two weeks fixed by the French elapsed; also two months more, and I was still compelled to endure the torture of enforced separation from my beloved flock. In the beginning, my grief was boundless, because every moment of the time I thought of nothing else save how I might return to Odessa; and I could devise no way to accomplish it. I would have been reduced to despair, had not God inspired me with an idea, while those about me urged me to undertake a work in favor of our outraged Church and our unhappy fatherland. The widest possible field for this work lay outspread before me, and there turned out to be so much to do that I still regard it as beyond the powers of any one man. I perceived that abroad—and, more particularly, in Constantinople, the first stage of this my involuntary trip abroad, whither, among other reasons, I was bound to go in my capacity of representative of the Ukraina Church Council, as well as of the social and ecclesiastical workers of All Russia—people either do not know what is going on in Russia, or they have incorrect and often entirely false information concerning it. The proper thing to do was immediately to establish there our Information Department. This was speedily effected, although not without some difficulty, which arose from people's selfish calculations of their personal interests and, in particular, the petty egotisms which came into play even in this case where, one would have supposed, there was no room for such things. Henceforth people will know there, and soon they will know everywhere, exactly what bolshevism is, and what practical consequences it entails for life, and that not in Russia alone.

So engrossed in this work was I that I did not even succeed in visiting the Cathedral of St. Sophia, although I was close to it on one occasion. In addition to this, I was occupied with another affair, entrusted to me by other persons. This affair is connected with Palestine, Mount Athos, and other holy places, also with holy things. In connection with this matter I have had, on two occasions, a long conference with the Vicar of the Oecumenical Greek Patriarch, and with other Greek prelates, from whom I received perfect consideration and brotherly love. This intercourse with my fellow-believers, the Greeks, this kindly attitude toward us and readiness to be of service to us in every possible way, absolutely without exception, I shall never forget so long as I live.

As I had finished my work in Constantinople and my further stay there seemed objectless, I decided to betake myself to Athens, to the wise Venizelos, on whose name blessings are now invoked on every market-place and cross-road, but I shortly encountered a Greek friend who stands in close relations to Venizelos, and through him I sent a long

letter to the revered Minister, and made up my mind to direct my course to you, in America.

I do not know whether I shall succeed in accomplishing even a part of what I have planned, but if I do, I must feel endlessly grateful to the Lord God, who has chosen me as the instrument for aiding my most unhappy fatherland. In that case I shall perceive that I did not leave Odessa because I wished to do so, or because the French demanded it of me, but in accordance with the will of God, and in order that I might be of use—and that on a great scale—to my people. I repeat—I know the Americans. I know that I shall not be compelled to demonstrate to that intelligent nation that two and two make four, in order to convince that noble-hearted people that they must always be noble-hearted, and that they cannot simply live on, feeling that they are "all right", while they see and know that, at that same moment, another nation, numbering nearly two hundred million souls, is perishing. I think I shall not be obliged to make great efforts in that direction even in American governmental circles since, in all probability, they will already have received there from England the "White Paper" whose every page, not to say every line, will irrefragably convince anyone, who cares to call himself a man, of the indispensability of rendering immediate aid to perishing Russia, even if only in that form in which noble England alone is now rendering it. All that remains for me to say is: Take that compilation (published in April 1919), containing the report of the official representatives of England, lately returned from Russia, open it, and you will see what these dispassionate witnesses say concerning the principles and methods of the bolshevist government of Russia, and the results thereof in her national life. You will read the whole of this book with shuddering heart, and your attention will, involuntarily, be arrested by such pages as, for example, the 4th, where Mr. Findlay writes to Mr. Balfour:

"The foregoing report will indicate the extremely critical nature of the present situation. The danger is now so great that I feel it my duty to call the attention of the British and all other governments to the fact that if an end is not put to bolshevism in Russia at once the civilization of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact. . . . I consider that the immediate suppression of bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, bolshevism is nipped in the bud . . ."

My letter to you, my dear friend, has, unintentionally, grown very long, although I have not said in it one hundredth part of that which I wanted to say and have to say. We will discuss this theme more fully and in more detail, if God grants His blessing, face to face, and when we meet we will weep, although I do that now successfully in solitude. You know that I am not a person given to easy tears, but now my eyes shed rivers of tears, and will refuse to be dried, I am sure, until they behold our country recovered from this malady which has overtaken her, and living that good, happy life which she deserves, and which, so to speak, she has earned through suffering in this nightmare-like furnace of incredible sufferings.

In the hope of a speedy meeting, I kiss you fraternally. Committing myself to your holy prayers, with brotherly love in Christ, I have the honor to be

Your Grace's most sincere

✠ METROPOLITAN PLATON.

May 1, 1919, Constantinople.

AN ERA OF FAITH

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF SACRAMENTO]

THE VICTORY over evil in the late war has demonstrated to the world the moral governance of the universe more clearly than any event since the birth of Christ. An era of faith has been ushered in. Atheism for a while will be almost extinct. Men are ready to believe in God and to go forward, and it is for the Church to lead. Every new advance brings new problems and fresh challenge. Out of every success comes forth something which makes greater struggle necessary.

God is calling on us for larger plans. We must take hold upon vaster enterprises. Christ's appeal is to the heroic.

CALIFORNIA ELECTS A COADJUTOR



OMENTOUS in the history of California was the special convention held in Grace Cathedral on Wednesday, July 2nd, on the call of the Standing Committee for the election of a Bishop Coadjutor.

The Litany, said by Dean Gresham, was followed by the Holy Communion, in which Bishop Nichols was celebrant, assisted by Archdeacon Emery as epistoler and the Rev. Dr. Parsons as gospeller, Convocational Deans Brewer and Gee assisting in the distribution.

In his opening address the Bishop said: "We meet to-day in special convention with a deep aspiration which I am sure you would wish me to voice at the very outset. It is, I believe, assuredly like that expressed by the first Council of Jerusalem in its declaration of its spirit, 'It seemed good to the Holy Ghost and to us'. In all earnestness our yearning is to have the words and acts of this convention first seem good to the Holy Spirit as guiding us into what seems good to us. The record of this assembly may be big with influence upon Church interests in this diocese for a generation. The consciousness of that can sanctify every act of the coming election as a spiritual act. Every one who makes a nomination aright in that spirit can feel ardent with a call to step upon holy ground. A flame of fire is at his standpoint. He is speaking in the close Presence of God. He is illuminated with deliberation of prayer and thoroughness of knowledge and of conviction of the qualifications of him he names. Mere verbiage and superficial sponsorship shrivel before such a burning."

"World conditions both in Church and State are stirring with epochal possibilities for good or for ill. And to carry the diocese into them in no spirit of 'fear, but of power and of love and of a sound mind' as that commended to the younger Bishop Timothy, 'strong in the grace that is in Christ Jesus,' is an appeal to the best chivalry of any manhood. There is a vision which lies before any episcopate in its youth and he who comes should be afforded every confidence and coöperation from the beginning to help him in his obedience to that vision."

After luncheon convention was organized, nominations were made and a half hour recess taken, after which the Bishop led in devotions.

The nominees and the results of the ballots follow:

	1ST BALLOT		2ND BALLOT		3RD BALLOT	
	Cler.	Lay	Cler.	Lay	Cler.	Lay
Rev. Walter Cambridge	2	1½	1	0	1	0
Rev. James E. Freeman, D.D.	2	1	0	0	0	0
Rev. W. T. Manning, D.D.	7	7	3	6	0	2
Rev. Edward L. Parsons, D.D.	29	20½	31	20	34	21
Rev. A. W. Noel Porter, Ph.D.	0	0	0	0	0	0
Rev. Geo. C. Stewart, D. D.	14	8	15	9	15	11
Rt. Rev. N. S. Thomas, D.D.	2	4	0	3	0	3
Rt. Rev. H. St. Geo. Tucker, D.D. . . . .	..	..	7	4	4	3
Rev. E. L. Lines . . . . .	..	..	..	..	..	1
	56	42	57	42	57	40
Necessary to a choice	29	22	29	22	29	21

The Rev. Edward Lambe Parsons, D.D., rector of St. Mark's parish, Berkeley, was declared elected on the third ballot and on motion of the Rev. Alex. Allen the choice was made unanimous.

Perfect harmony prevailed throughout the proceedings and Dr. Parsons being called to the front expressed very feelingly his acquiescence to their bidding.

Edward Lambe Parsons was born in New York City in 1868, the son of Arthur Willesey Parsons and Helen Clement (White) Parsons. Graduated from Yale University in 1889, the Union Theological Seminary in 1892, the Episcopal Theological Seminary in 1894, he was ordained deacon in the latter year by Bishop Lawrence, and in 1895 advanced to the priesthood by Bishop Potter. He married Bertha DeForest Brush of New Haven, Conn., in 1897. His ministerial work began in Grace Church, New York City, where he was an assistant to the rector in 1894 and 1895. He went to Menlo Park, California, in 1900 as rector of Trinity Church, and remained there until in 1904 he was called to his present parish at Berkeley. Dr. Parsons, who received his doctor's degree from the University of the Pacific in 1914, has been a member of the Standing Committee of the diocese since 1902 and is now its president. He is also a lecturer at its Church Divinity School and at the Training School for Deaconesses at Berkeley, and has been a deputy to General

Convention since the session of 1904. He has been a member of various diocesan commissions, and of the General Board of Religious Education since 1913. He has published books of sermons and addresses, and has acted as editor of the *Pacific Churchman*. He was a member of the party which recently went to Europe on behalf of the Commission on Faith and Order.

APPEAL FOR REASON AND FAIRNESS AS SOCIAL WEAPONS



GROUP of New York clergymen of varying religious thought have united to publish the following appeal:

"To the Public:

"While the horror of the latest bomb outrage is still fresh in the minds of Americans, we would call attention to the menace of the growth of the spirit of violence, bitterness, and unreason among our people. We sincerely trust that the criminals responsible for these outrages will be discovered and punished by due process of law. Terrorism must be given no room in our land. But to eliminate this menace it is not enough merely to join in the hue and cry against anarchy and bolshevism; we must also study the economic and mental factors which make the background for this half-insane type of terrorism. A common resolve to abide by our time-honored principles of free discussion and the regular processes of constitutional government is the need of the hour.

"Unhappily violence, recently employed in the name of patriotism, has been allowed to go unpunished by the authorities, and has even been praised by leaders in government and in the press. In New York on May Day peaceful meetings were attacked, the *Call* building was raided, and innocent men and women suffered serious injuries. Many voices openly praised such treatment of the Reds. But condonations of violence lead to contempt of law and strengthen those who counsel revolution.

"To meet the situation we urge:

"(1) That all men and women of good will set themselves to influence public opinion through every available medium against lawless measures by whomsoever they may be employed.

"(2) That they resolve to see that fair hearings and just trials are given to men, irrespective of their political or economic opinions, so that it may be said that in America no man's case, be he an I. W. W. or a bolshevist or the most reactionary conservative, is prejudiced by an appeal to popular feeling; and in particular that they set themselves against the counsels of hate, whose effect upon the rising generation can be only to pile up future disaster for mankind.

"(3) Since, in the judgment of the Attorney General of the United States, existing laws against criminal terrorism are adequate, and since free discussion is essential for the exposure of economic and political errors, that the attempt be abandoned to coerce minority opinion so long as it does not promote disorder, or to defeat social change by repressive legislation.

"As ministers of the Christian Church and as citizens of this liberty-honoring Republic we plead for faith in reason, good-will, and fairness to oppose the forces of bitterness and violence in our national life.

"(Signed)

- REV. GEORGE ALEXANDER, *First Presbyterian Church, N. Y.*
- REV. CHARLES R. BROWN, *Dean of the School of Religion, Yale University.*
- REV. HENRY E. COBB, *West End Collegiate Reform Church, N. Y.*
- REV. HENRY SLOANE COFFIN, *Ass't Prof. Union Theological Seminary.*
- REV. HARRY E. FOSDICK, *Prof. Union Theological Seminary, N. Y.*
- REV. WILLIAM P. MERRILL, *Brick Presbyterian Church, N. Y.*
- REV. HOWARD C. ROBBINS, *Dean of Cathedral of St. John the Divine, N. Y.*
- REV. WILLIAM AUSTIN SMITH, *Editor of the Churchman.*
- REV. RALPH W. SOCKMAN, *Madison Avenue Methodist Episcopal Church, N. Y.*
- REV. FRANK MASON NORTH, *President Federal Council of the Churches of Christ in America."*

IF WE WOULD be saved as the saints are, we must walk in the way of the saints; we must labor to have their mind, and to copy their doings.—*Selected.*

The Proposed Congregational Concordat

By the Rev. Francis J. Hall, D.D.

II. Favorable Pleas Considered



THE radical nature of the proposed Concordat having been indicated in my first article, I shall now reckon with the pleas advanced by its proposers and by Father Kelly.

I. THE PROPOSERS' STATEMENT

There can be no question as to the noble animus, dignity, and sincerity of the Statement signed by the proposers. Its temper is admirable. With the substance of most of its propositions Churchmen in general will agree, although there are significant omissions, ambiguities, and one-sidednesses.

(a) The chief example of oneness is found in the series of unqualified propositions by which the feelings of Congregationalists as to their denominational past and as to the efficacy of their ministrations are reckoned with. These propositions are emphatic; and, in the absence of related counter-propositions, they will be interpreted by many as recognizing the right of independency and the formal validity, as distinguished from observed efficacy, of Congregational ministrations. That the Holy Spirit is not limited to the appointed covenant agencies in blessing those who disregard them through misapprehension, while earnestly trying to fulfil Christ's will, is a truism; and that much can be said in excuse of sixteenth century revolts from the Catholic order is clear. But until non-episcopal ministers are willing to forget their independent past, and to recognize the real and immemorial claim of the historic episcopate and priesthood, the granting of desire on their part to receive episcopal ordination can hardly be regarded by Catholic Churchmen as consistent with duly safeguarding the Church's stewardship of covenanted agencies and instruments of grace.

The acknowledgment by Congregationalists that the episcopate is "the normal nucleus of the Church's ministry", and that for historical reasons Episcopalians "ought not to be expected to abandon it in assenting to any basis of union", indicates real progress. But it does not indicate purpose to accept the episcopate and priesthood as being what the Catholic Church teaches them to be; and many of us recoil from the policy of canonically authorizing a bestowal of the Catholic orders upon those who are understood to dissent from the Catholic doctrine concerning them—a fact not reckoned with in the Statement.

There is some force in the contention—Father Kelly emphasizes it—that we ought not to exact formal repudiations of their past from men who desire to come to terms with the Catholic system which their forefathers abandoned. But when this policy is publicly stipulated in advance, by those who approach the Church, we are put in a quandary. Tacitly to ignore the past would be a generous and wise policy, almost certain to be pursued by our bishops; but adoption of this policy on the basis of such a stipulation may easily be interpreted as official approval of the Nonconformists' past. It is one thing voluntarily and silently to refrain from taking official cognizance of an evil which seems to be in course of remedy, but quite another thing to accept a public stipulation in the matter.

The question ought not to have been raised. Its being raised shows that there is still over-much sensitiveness, and until this sensitiveness is to some extent outgrown, so that the issues between independency and episcopacy can be calmly and frankly faced, the time for proposals of the kind before us does not appear to have come. It is a most illusory supposition that Christian disunion can be put in the way of remedy by procedures which in effect officially license the very rejection of episcopal claims upon which Nonconformists chiefly depend in justifying their independence.

(b) The assurances given as to the intention with which Congregational ordinands will receive episcopal

orders, and administer the sacraments, are undoubtedly sincere and encouraging. But they bind no one except the signers of this Statement, and give no definition of the intention with which the Church ordains its ministers and administers its sacraments.

It is rightly held that when a minister seriously administers a sacrament of the Church, as such, and uses the proper matter and form, he thereby commits himself to the Church's intention. But two difficulties remain. The first concerns the method of celebrating Holy Communion which is sanctioned by the proposed canon. I shall give reasons in my next article for doubting whether this method really secures the use of the full form of that sacrament. The second difficulty is that, assuming the full validity of the ministrations made possible by the canon referred to, the Church cannot rightly be expected to provide for sacramental ministrations by ministers who are not required to conform to any determinate doctrine concerning their value and effect. I shall return to this in my next article.

(c) Reference is made to possible results of the Concordat which are disquieting. I refer to uniting missionary work, and to ending in small communities the scandal—scandal it is, of course—"of more churches than the spiritual needs of the people require". It appears to be hopefully anticipated by the signers of the Statement that the ministrations of future Congregational ordinands will be accepted by us in certain cases as doing duty for the Church's fuller ministrations, and that in such cases the Church will either refrain from entering the field or abandon it.

That, as between preoccupied fields and those that have no Christian ministrations, our missionaries are often well advised in choosing the latter is certain. But official recognition of any substitute for the full working system of the Church, as doing away with its own mission in certain fields, is a policy that will be firmly opposed by many, as being clearly inconsistent with the universality of the Church's mission. In particular, the proposal to abandon those who have been trained in the Church's system to the reduced and peculiar ministrations provided for by this Concordat could not be made without causing grave disquiet in the Church.

II. OTHER PLEAS

Father Kelly, in his characteristically loving and sympathetic way, travels over a good deal of ground, but does not bring into clear light the determinate arguments by which he has been persuaded to favor the Concordat.

He devotes some space to showing the futility of what he thinks to be the only available methods of promoting unity—individual conversions or proselytizing; corporate reunion, conceived of as presupposing corporate conversion; and interdenominational federation and recognition. The conclusion I am led to draw from his argument is that the conditions do not yet exist which justify hope of success for any external scheme designed to bring about or to hasten organic unity between episcopal and non-episcopal Christians.

Believing this to be the situation at present, I also believe that mutual conference, without advocacy of any formal schemes, is our proper method of promoting the cause of unity. It facilitates mutual understanding between those who teach the people in various communions, tends to eliminate difficulties, to alter polemical perspectives, and to bring about a new situation. Other factors are working in the same direction, and we have need of patience rather than of legislation.

Father Kelly assumes, as do others, that it is necessary to do something for unity now; and he says that by rejecting the Congregational proposal we shall "throw the whole

Reunion movement back onto the side of liberalism". We seem to have here an explanation of the surprising readiness of certain Churchmen to support the proposal. If they had not been driven by sense of necessity of doing something now, they could hardly have failed to perceive how grave are the objections against this proposal.

Its rejection may or may not be followed by such an untoward event as Father Kelly fears; but the real cause of the setback, if it occurs, will be premature scheming and the disillusionment and discouragement which discovery of its futility is likely to engender. There has been too much eagerness for immediate and visible results, and forgetfulness of the need of time for preparatory education of great masses of people before formal steps toward unity can be taken without violating consciences.

Father Kelly perceives that, as it stands, the proposed canon does not afford adequate safeguards and needs several important amendments. As he rightly says, the bishop should be given authority to direct his ordinands in the exercise of their priestly office. The preliminary Statement—with some amendments I add—should be given binding force for the ordinands in the canon itself. Provision should be made for bringing the Concordat to an end, when seen not to work. Baptism with proper matter and form should be required of all whom the new ordinands admit to Communion. It is very doubtful whether all these suggestions can obtain acceptance of the Congregational proposers. And other amendments in my judgment are needed—such as are quite unlikely to be accepted. Some provision should be made with regard to Confirmation. The argument of Father Kelly that our own people had no Confirmation during the Colonial period is not relevant, for they could not help themselves. They did not, as do Congregationalists, reject Confirmation—a material difference. The provisions for safeguarding the celebration of Holy Communion need important additions. The fact is that, under present conditions, to formulate a Concordat which would be both acceptable to Congregationalists and consistent with our faithfulness to stewardship appears to be a hopeless task.

That the proposed action is an experiment which may fail is clearly recognized by Father Kelly and other supporters of it, and this suggests two rather serious questions. In the first place, can the Church rightly disclaim responsibility, as Father Kelly hastily concludes, for creating a priesthood which will be accountable to no authority on earth? This result will certainly follow an abandonment of the experiment.

The second question is this: Is the Church really free to make experiments which confessedly may endanger vital elements of its God-given propaganda? The safety and integrity of this propaganda is of the very first importance, for upon its maintenance depends the future of the Christian cause. Risk is indeed an essential condition of progress, and the Church may boldly risk many things, provided the propaganda itself is duly safeguarded. The Church has no right to embark in experiments which put the maintenance of its stewardship of Faith and Order at the mercy of a Concordat in which disregard of some of its integral elements is wittingly sanctioned.

Among the things which, for adequate reason, may be risked, is the future enlargement of the Protestant Episcopal Church. One of the signers of the Statement has reminded me that our aim in working for unity should not be to increase the number of Protestant Episcopalians. Nor, I add, should we aim at imposing the human peculiarities of our discipline upon all who seek organic unity with us. These things can rightly be put to risk for unity's sake. As the person referred to says, our aim should be to bring non-episcopalians into organic unity with the Catholic Church at large. It does not follow, however, that the proposed scheme will do this. It creates a very anomalous order of things—an innovation which other Catholic communions are certain to regard as subversive of Catholic discipline rather than calculated to bring non-episcopalians into proper relations to the Catholic Church. Moreover, it is everywhere maintained in the Catholic Church that the actual jurisdiction of Catholic bishops is determined by canonical principles, some of which are set aside in this scheme. The proposal to legislate at all shows consciousness that our bishops will after all

have to act as bishops of the Protestant Episcopal Church, but the mode of action proposed violates every Catholic precedent and sense of order.

The Uniat arrangement is not correctly appealed to as a precedent, for the Uniates are exempted from no normal element of Catholic discipline, and are required to accept the authority and doctrine of the particular Church to which they render allegiance. Furthermore their bishops exercise their jurisdiction over them in the full Catholic manner.

The analogy which Father Kelly exhibits between the unity of the Church and of a nation is instructive; but in relation to the problem before us it reveals an important limitation. A nation embodies to a degree the dominant ideals of its subjects, and is liable to fundamental changes of constitution when these ideals are changed. It is tied to no permanently binding faith and order. The Christian Church, on the other hand, is divinely created for the propagation and application to life of a Faith once for all delivered; and its order in fundamental regards is held to be divinely appointed—not subject to change. The maintenance of the propaganda as established by Jesus Christ may not therefore be given a secondary place in efforts to restore unity. The very nerve of these efforts should be to reestablish full and united loyalty to the God-given deposit of faith and order. Upon such loyalty depends adequate enjoyment of the sweet communion and fellowship between Christians in the mystical Body of Christ.

A SIGNIFICANT BONFIRE



HE burning of twenty-five million (Mex.) dollars' worth (estimated market price) of opium is a moral victory of such dramatic significance that it cannot help but appeal to the whole world and to the whole individual. In spite of some adverse criticism, the Chinese Government carried out its intention of removing from circulation 1,207 chests of opium. Though a small proportion of it could have been used for medical purposes, yet its value as a proof of moral determination and strength was much greater, going up in smoke through an official incinerator, than if used in any other way in whole or in part. The examination was a dirty task. Each chest was opened, the mud-like balls counted out, any that looked suspicious split open, the contents frequently tested chemically, and all counted back and then sealed with the seal of the Chinese Government Commissioner and the Commissioner of Customs. There seems to have been little chance for fraud.

The Government gave bonds to the face value of \$13,397,940 for their "big smoke". China's present financial needs make this moral achievement even more significant than it would have been in a time of political ease and plenty. The darkbrown sticky stuff, each ball of which was worth about \$500 in the market, had gained its value because it could make men dream, forgetting for a little while the actual facts of life. The burning of it is indicative of another dream—an ideal—the freedom of men from captivating and degrading drugs, and their release into channels of real living. The dream that the destroyers of opium saw has a chance of fulfilment. The dreams that opium smokers had ended with themselves. We congratulate China and take courage for the future.—*Chinese Recorder*.

THERE ARE things demanded of the Church to-day, if it is to maintain its hold on the religious affections and consciousness of the American people. First and above all it must be characterized by a very sincere desire to meet the need of those to whom it would appeal. Its characteristic note must be that of service. Religiously speaking, however beautiful or dignified its services may be, this means the Church will fail of its purpose if it cannot succeed in arousing in its members a very real sense of personal relationship to God and a desire and willingness to account to God for the use they make of their abilities and resources. Practically speaking, the living Church must justify itself by service of a civic, humanitarian, Christian character, rendered to the community in which it is located. This service must find expression in the lives of those over whom the Church is supposed to have control. No sacrifice of form or ritual or rubric which hinders the Church from accomplishing such a result should be considered as a matter of consequence—not even for one moment!—*Rev. Charles C. Horryman*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

PHILADELPHIA'S NEW CHARTER

PERHAPS the most conspicuous features of the new charter of Philadelphia, just passed by the state legislature of Pennsylvania, is the substitution of a single chambered council of twenty-one, in place of the present two chambered body of 146; and the elimination of policemen and firemen from political activity. Another conspicuous feature is the commitment of the city to do its own work in the way of repairing and cleaning the streets and the collection of ashes, waste, rubbish, and garbage. Heretofore this work has been done by contractors and the city has suffered through political control by the contractors. The ballot is shortened by making the city solicitor an appointive instead of an elective official, as he has been heretofore.

Social welfare workers will be interested in the creation of a Department of Public Welfare, which will have charge of the management, administration, and supervision of all the charitable, correctional, and reformatory institutions and agencies, the control of which is now entrusted to the city. It shall also have power to organize, manage, and supervise the various playgrounds, recreation centers, municipal floating baths, bathing grounds, and recreation piers. Heretofore these activities, which have been increasing with great rapidity of late, have been administered along with the public health functions of the city by a single department. Hereafter the importance of public welfare work will be recognized by being carried on under a member of the Mayor's cabinet. The public health functions will be continued under a separate department.

The charter has many other important features, including modern civil service and budget provisions.

MUNICIPAL CONTROL OF FOOD PRICES

In commenting on its forthcoming meeting the officials of the Union of Canadian Municipalities point out that, whatever authority is legally responsible for the control of food prices, there is no doubt about the moral responsibility of the municipal councils to the citizens "in seeing that everything possible is being done to ameliorate the present living conditions of their respective communities. . . . The municipal councils cannot get together too quickly and find out exactly where they stand in this matter of the welfare of the people, and it is evidently with this idea in mind that the executive of the Union of Canadian Municipalities is arranging the programme for this year's convention. That is, the meeting will be a conference of municipal executives to remedy as far as possible the present industrial unrest, so far as it is affected by high prices in food.

"It is proposed that the Minister of Labor be invited to meet the delegates and frankly discuss the situation, and no doubt the Minister will take advantage of the opportunity; but if anything of a really effectual nature is to be the outcome of the conference the representatives of the municipalities must be strong in numbers and in knowledge. There is then a special responsibility resting with our councils to send delegates to this year's conference—men who know the needs and conditions of each community. What is more, they should be instructed to take an active part in the proceedings."

WIDE RANGE OF SOCIAL SERVICE

Through the Travelers' Aid in various cities investigations are constantly being made regarding those who claim to have lost their money; runaways, and those requiring other assistance. An example of the value of this national coöperation was the case of a woman reported by telegraph from New York as being probably demented. A worker who went to an address in a nearby city was unable to

find anyone of that name or address, but got on the track of a woman who was missing from home. The husband who was working in Philadelphia was located and within a few hours the identification was completed, and this before the New Jersey police, to whom the matter was reported, had been able to get any clue as to the woman's whereabouts. This coöperation by the different Travelers' Aid Societies in several instances has led to people coming from foreign ports being met in New York and Philadelphia and being sent to the suburbs of the city. In many instances people have been protected in their trips clear across the continent. All of which reinforces the claims frequently made in these columns that social service work is no longer a local matter, but one of nation-wide import and ramifications.

ORGANIZING EMPLOYMENT

Arthur Woods, who was police commissioner of New York, has been made special assistant to the Secretary of War to take charge of the employment of returned soldiers. He has divided the country into three sections, the Rocky Mountains and the West, the central part, and from Pittsburgh east to the coast. He is interested in coördinating the activities of the various agencies now trying to get jobs for soldiers, the Federal Employment Service, the Red Cross, the Y. M. C. A., the War Camp Community, the Knights of Columbus, the Jewish Welfare. In many states and cities he has found as many as from twenty-five to thirty different agencies trying to get jobs for men. His idea has been to centralize the work, to have a central agency where the soldiers could come and meet the job, where they could have every opportunity for having jobs reported, and where we could bring the soldier and the job together. The job would come in by the telephone while the soldier was coming in at the door. Unfortunately, however, in many cases there are two soldiers for one job, and the problem which he has to meet is how to make more jobs for these soldiers and civilians.

IT IS ALWAYS a pleasure for the editor of this department to answer inquiries to the extent of his ability, but he has often wondered whether, after going to considerable trouble to gather information and forward it to such correspondents, he is not entitled to an acknowledgment of the service. For instance, within a very short time, he wrote two letters to one correspondent based upon an inquiry that covered three weeks, but to neither of the letters has he received one word of acknowledgment. He appreciates that these are busy days, but are we too busy to indulge in a little old-fashioned courtesy?

\$6,500,000 FOR GOOD ROADS is what the citizens of Bexar county, Texas, in which Dallas is located, have just voted. A few years ago a state would have hesitated to suggest such an expenditure for roads; but now a single county prepares to spend this enormous sum. Appreciation of the value of roads as a means of binding the community together is increasing with great rapidity.

A CONFERENCE of Church Social Workers in Philadelphia held an interesting open air conference on the grounds of the James C. Smith Memorial Home at Oakbourne on June 20th. The opening address was by the Rev. Dr. Richardson on the One Foundation (I Corinthians 3:9-15). In the afternoon Dr. Tomkins opened a discussion of the spiritual life of the social worker.


WILLIAM FELLOWES MORGAN, the treasurer of the Joint Commission on Social Service, has been reelected president of the Merchants' Association for the fourth term.

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.

CHRISTIAN AMERICANIZATION

To the Editor of *The Living Church*:

N your issue of June 21st, you call attention to the remarkable work being done by the Rev. Mr. Capozzi among Italians in the diocese of Bethlehem. This is merely one local illustration of what the Church might be doing among the immigrant races throughout the United States, if only she were thoroughly informed and aroused.

To anyone reading the article referred to, the needs of Mr. Capozzi's mission must be strikingly apparent. They are the sort of needs which the nation-wide survey now in progress is intended to reveal, and which the consequent campaign is intended to supply in the fullest measure. It is taken for granted that the diocese of Bethlehem will include in its budget, to be presented to General Convention, this very appealing feature of its work, which is being hampered in every direction simply because Church people, even in the diocese, know very little about it, and because, prior to the survey, there was no practical way in which they could be given the necessary information. I fancy that the results of the survey will be an astonishing eye-opener to countless people.

In the same issue you note a splendid gift to St. Mark's parish, New Britain, Conn. What a vista of opportunity that offers, in a city where it is estimated that 80 per cent. of the population are foreign-born, and where the hospitality of our church building has already been freely offered to and gladly accepted by at least one foreign though kindred Church! Such opportunities exist practically everywhere, and they are being brought out of hiding.


The recent action of the Board of Missions in organizing a Bureau of Nationalities (or whatever it be eventually called), and the issuing of a textbook for study and discussion based on conditions even now apparent—to say nothing of what the survey is bound to reveal—cannot fail to stimulate investigation and action. The force of the appeal is threefold. As American citizens, we are obliged to face the question of the Immigrant; as Catholic Churchmen we cannot avoid seeing that it is Catholic teaching and sacramental grace that the majority of the immigrant races desire; and, finally, we are told, by those who know, that in order to do the work effectively no added organization is needed beyond what we have. The only necessary thing is to place behind the present organization of the Church the irresistible power of intelligent, friendly, and personal service in the Name of Christ.

WM. C. STURGIS.

New York, July 1st.

"A CONCORDAT WITH CONGREGATIONALISTS"

To the Editor of *The Living Church*:

HE Bishop of Milwaukee sometime ago made the point, in your columns, that the adoption of the proposed canon allowing the ordination of Congregational and other ministers, under certain conditions, would be inconsistent with the provision of the Constitution of the Church which prescribes in Article VIII that no person shall be ordained priest or deacon unless he engages to conform to the doctrine, discipline, and worship of the Episcopal Church.

But—may I point out?—this article makes the same requirement in regard to the consecration of bishops, and yet Article III of the constitution provides that "Bishops may be consecrated for foreign lands . . . under such conditions as may be prescribed by Canons of the General Convention." Such bishops certainly would not be expected to conform to the doctrine, discipline, and worship of the Church in the United States. And if bishops can be consecrated without making that declaration, surely priests and deacons might be. Does not this establish a principle? If bishops can be so consecrated without Article VIII being violated, could not the General Convention provide similarly by canon for the ordaining of priests and deacons under special conditions?

I entirely sympathize with the Bishop of Milwaukee in his feeling in regard to the confusion which might result from such ordinations. But great emergencies and exigencies must, and can only, be dealt with by great, unusual, and drastic methods. And if any great number of Christian people could be brought into

communion with us by our taking such measures, it seems to me we should run this risk, and submit to what would be for a time at least far from an ideal state of things.

In this connection may I say that, in the event of our coming into communion with any large body which has not practised Confirmation, it could not be expected that all its adults should be at once Confirmed? Would it not be wise then as we are engaged in revising the Prayer Book to alter the rubric in regard to admission to the Holy Communion by leaving out the words, "ready and desirous to be confirmed", and substitute the words, "sufficiently prepared therefor", so that it would read: "There shall none be admitted to the Holy Communion, until such time as he is Confirmed or be sufficiently prepared therefor"?

We need have no fear that Confirmation will fall into disuse, it is so eminently fitting and its need so much felt by those bodies which do not have it; but it would be a great hindrance to reunion, and contrary to the principles laid down in the *Quadrilateral*, to make it a *sine qua non*.


I venture to make these suggestions in the hope of doing something toward smoothing the way to the accomplishment of that great object, which seems to me more essential than anything else, of all Christians coming together into communion and fellowship, to do that work for God and the world which can only be done by their united efforts.

Philadelphia, June 30th.

G. WOOLSEY HODGE

UNITY'S FOUNDATION

To the Editor of *The Living Church*:

ITH a great deal of appreciation I have noted the fair-mindedness on the part of the editors of *THE LIVING CHURCH* in opening its columns to various expressions of opinion in relation to subjects uppermost in the minds of the Church, and particularly in regard to the question of unity. I am sorry the Christian world is represented to-day by so many unhappy divisions. We can do nothing to correct these divisions, but we can have charity one for the other. Whatever we say or do, there will be just as many church buildings, and probably as many denominations. General Conventions cannot legislate the people into a church. There are too many laws already.

Jesus Christ is the cornerstone, and the foundation upon which a united Church can be built and maintained. All other foundations have failed, will fail, and will continue to fail. The trouble with all these letters that have appeared in these columns is that they have been proposing a human foundation. What did Christ have to say about these things? "Upon this rock I will build my church; and the gates of hell shall not prevail against it." What did St. Paul say: "Other foundation can no man lay than that is laid, which is Jesus Christ." Earlier in this same beautiful chapter St. Paul declared: "I have planted, Appollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

Our blessed Saviour gave the world one and only one foundation for Christian unity, and until Christianity is willing to rebuild itself upon His foundation it will ever be struggling, tottering, crumbling on its material, man-made foundation. The greatest need of the world today is not for a new Church, or a new religion, but a new birth. "Ye must be born again." That is the need of all Church people, the clergy included. Just as the "Big Four" at the Peace Conference had to go back over three hundred years to find the old foundation for a new Europe, so we must clear away the rubbish of centuries, and dig down several stories to the solid rock, and to a foundation which Christ Himself established. When this is done the whole Christian world will be willing to accept it, and build upon it. The Church that is built upon such a foundation will be like the house built upon the rock. It will stand through all the storms of the ages.

Allow me to call the attention of the readers of this page to what Bishop Brent said in his recent convention address:

"We cannot afford to sit impassive when lovers of Christ and His unity approach us. We must run toward them. This

is so in the case of the Proposals for an Approach to Unity. Admitting that the plan presents practical difficulties, admitting that it is an interim measure, I thank God for it and feel that critics should beware of rejecting it without first proposing a better and truer mode of approach.

"It offers the first clear proposal for union between our own and another communion that has occurred in our history, so far as I am informed; and I believe, whatever shape it ultimately may take, it has in it a hope and an opportunity that will make glad the City of God."

Choteau, Mont., June 28th.

LEON FRANK HALEY.

FATHER KELLY'S NOTES

To the Editor of The Living Church:



HERE is one point in the terms of the proposed canon on the ordination of ministers to the priesthood which I hoped that Father Kelly would discuss. The notice in last week's paper that his admirable series of notes is to close at once makes me mention it here in the hope that somebody may take it up.

I refer to the promise the minister must make that he "will invariably use bread and wine, and will include in the service the words and acts of our Lord in the institution".

The question is, how will he use them? He might, for instance, take bread and wine and simply say: "This is My Body; This is My Blood; Do this in remembrance of Me." Or again, he might read any one of the accounts of the institution as we have it in the Synoptics and in St. Paul as a lesson. Lastly, he might use them as we use them in the Prayer Book, where the narrative of the institution is given as an integral part of a prayer addressed to God the Father.

It seems to be fairly clear that the first of these three ways of using the "words and acts of our Lord in the institution" ought not to be considered; such a use looks too much like mere magic.

The second method is sometimes used in Presbyterian churches, I have been told. Does it satisfy the intention and meaning of our Lord as delivered to the Catholic Church and held so by the Church? I should greatly doubt it, even if we may freely allow that such a lesson would make for edification and devotion. It falls short, by a great deal, of the force of consecration of the bread and wine to become the Body and Blood of Christ.

Of the third method we have this to say, that it is the unvarying rule in every liturgy of the Church, East and West.

In each of the great historic liturgies the Eucharistic canon is a prayer in which the narrative of the Institution is recited as the basis of the petition which the Church makes through the ministry of the priest. This recital may be spoken of as the pleading of the Passion before the Father. It would be no strain upon the words, as thus used, to say that they are the promise or assurance which our Lord gave the Church when He bade her "do this" that in consequence of her loyal obedience to that command He, for His part, would continue to give Himself until the end of the age.

There is a considerable body of writing on the subject of the Epiclesis, or the Invocation of the Holy Spirit, and some controversialists have ventured to assert even that a consecration prayer without such a verbal invocation is of doubtful validity, or even invalid. But there is solid reason for believing that the strong expressions used by some ancient writers about the necessity of an invocation of the Holy Spirit in order to effect the consecration are satisfied by this pleading of the "words and acts of our Lord" as an integral part of the consecration prayer, since all prayer involves the invocation of the Holy Ghost. In the efforts which were made in Japan ten years ago to bring about open relations of fraternity between ourselves and the Russian Church Mission I took this ground in my frequent interviews with the late Archbishop Nicolai in order to meet the contention of the Orientals that the Western consecration prayers were defective from the lack of an explicit Epiclesis, and the Archbishop gave it a favorable hearing. At that time I was anxious to safeguard the consecration prayer of the English Book of Common Prayer (as well as the Roman canon); our own prayer contains an invocation, though one which might be more happily worded.

The fact remains that in every liturgy the consecration of the Eucharist is effected by a prayer over the bread and wine, in the course of which our Lord's "words and acts" are recited. No other way of "using" those words and acts should be permitted if we would be true to the intention of our Lord when He instituted the Blessed Sacrament.

CHARLES F. SWEET.

Ithaca, N. Y., June 21st.

"ORGANIZATION FOR CATHOLICITY"

To the Editor of The Living Church:



LETTER in THE LIVING CHURCH of June 26th started several queries in my mind. Possibly these queries are due to stupidity which I seem unable to overcome.

The letter relates to a proposed organization for Catholicity. I take it that it is an index of quite a prevalent feeling in the Church that not all of us are Catholic; hence the supposed need of a strengthening of Catholic bulwarks against the sinister though well-meaning efforts of plain Churchmen who are not versed in, and do not care for, the minutiae of extra Prayer Book ritual. I happen to be one of those plain Churchmen who are content with the Churchmanship of the Book of Common Prayer.

Now to the queries. Why should there be an association of Catholic priests in defense of the Catholic faith, when already the whole Church is such an association, and every priest is sworn to defend the Catholic faith? The proposal throws a challenge to every priest not of such a type of mind or practice as the one who makes this proposal. I take up the challenge and say that if I am not a Catholic priest within this Catholic Church then I might as well go back to the woods of Protestantism from which I thankfully emerged some years ago. I shall never go back.

Is Catholicity the whole doctrine of the faith as set forth by Christ and the Apostles, and which we are bidden to strive earnestly to defend and propagate, or is it essentially some extra-doctrinal and ritualistic practice fostered by some with good intent and to their own evident profit, but regarding which this Church makes no pronouncement? Indeed the Church shows her real Catholicity in her breadth of tolerance. Therefore I, a plain Churchman, professing the Catholic faith, am a Catholic. So is everyone, whether from Virginia or Wisconsin, who professes the same faith.

I do not want any Catholicity that is divisive of the Church. Rome is an horrible example of this. She might be more Catholic but for the narrowness of the papacy. In proportion as we set class against class in the Church we forfeit true Catholicity.

I absolutely refrain to unite with any party, whether "catholic" or "protestant". My suggestion regarding such a proposed organization is this: Let it be consummated if those of that turn of mind are sufficiently interested, but let them spare the use of the name Catholic, and thus allow the rest of us to enjoy our heritage without fear of preemption.

Sincerely yours,

Milwaukee, June 30th.

N. D. BIGELOW.

"DAILY BIBLE READINGS"

To the Editor of The Living Church:



IN the issue of May 24th the Rev. David L. Ferris, commenting on the "effect" of the Day of Pentecost, says: "Strictly speaking, the Christian Church began the day when two of St. John Baptist's followers saw him point to One as the 'Lamb of God', and, leaving the Baptist, followed Him. But it is a true instinct which regards Pentecost as the birthday of the Christian Church."

These two sentences are contradictory. If the first is true it was a queer kind of Christian Church, was it not? No sacraments; no cross; no triumph over death; nor had the Comforter yet come.

The two disciples spoken of followed One whom they regarded as a man, while Christians worship Him whom they know to be God as well as man.

It often seems to me that the laity would be helped if the Christian religion were called a religion of the Holy Ghost. So many think of our Lord as One who lived two thousand years ago and is now away off in heaven. The first sentence does not help to correct this matter.

The Holy Ghost works in the hearts of men with forces which were liberated only when Christ Jesus had completed the work which the Father had given Him to do, and had ascended to the "right hand of God". If we may say it with reverence, He had proven His worthiness to found a Church.

Is it "instinct" or an intelligent interpretation of the facts which regards Pentecost as the birthday of the Church?

Liberty, N. Y., June 25th.

FREDERIC EVENSON.

PRUDENCE, in the service of religion, consists in the prevention or abatement of hindrances and distractions; and consequently in avoiding or removing all such circumstances as, by diverting the attention of the workman, retard the progress and hazard the safety of the work.—S. T. Coleridge.



The Church at Work in College and University. By the Rev. Paul Micou, B.D., Secretary of Collegiate Education of the General Board of Religious Education. 1919. Morehouse Publishing Co., Milwaukee, Wis. \$1.10.

No previous work that we know of has treated this important topic of the Church's responsibility to its student-members in its proper perspective and significance. Painstaking and accurate, the author's matter is presented in a style both lucid and interesting. Detailed completeness has been sacrificed to readability and may well be left to a subsequent study after the consciousness of the Church shall have awakened to the great vineyard yet to be cultivated.

As one recalls the pages of a Church history it seems that somehow the flock has not always been accorded the space which the shepherds have received. And yet it is the flock and their interests that present-day political history so largely aims to treat. Forms of government, proceedings of cabinets and councils, are worth exposition and recording; but only as these appear in the vivifying setting of the folk with its needs and desires do they take on their deeper, truer meaning. The Church of the living present, our own communion as well as others, faces the problem insistent for solution, of ministering to a people strangely repeating the nomadic characteristics of remoter times. Various are the reasons. One group of society—the industrial workers—are constantly moving hither and yon, from economic causes; another—the immigrants (and who knows their number in days just ahead?)—are in similar flux from social, including political, motives; a third—the students—are similarly unsettled not only physically but also mentally and spiritually. Settled congregations are as rare to-day as settled communities themselves. All is change, a world truly in ferment and unrest, yet seeking, albeit vaguely, the land of heart's desire. City parishes may locate their edifices on one street but their ministrations may reach out to people miles away and scattered widely. Regret the turn in conditions as we may, we must nevertheless meet the facts as they are and very likely will be. And yet in the presence of this phenomenon we continue to educate our young people, the leaders of a new day, rarely deviating from traditional lines; we persist in ordaining men and setting apart women with the apparent trust that things are as they used to be and that pastoral affairs are static. We have not followed the gleam that leads to enlarged seminary usefulness. Not that we would advocate substitution in the curricula of our theological schools. Rather do we hope for reorganization to effect a different emphasis and additional values. Every province, if not diocese, should have a seminary affiliated with a great university or large enough in itself to admit both men and women, candidates for orders and for lay leadership as well. The claims of the Church for service and devoted fellowship should be at least as insistent before our young people at school and college as the claims of the state and of other occupations. Adequate provision for an educational ministry and other personnel must be a concern of the immediate future. A suffragan bishop for such work could build greatly for the Master.

Surely, one result of our war experience should be a recognition by the Church of the principle underlying military commissions from the civil as well as the uniformed ranks. Special ministries—lay and clerical—are imperative for the coming, pressing demands of a population floating and diversified, perhaps inarticulate, yet yearning as of old for the living God. Our industrial millions, our immigrants in unknown measure and variety, our students fairly to be numbered—there are the three great classes for whom separate consideration must be provided. If the Church fail in vision then, indeed, will be true the remark recently attributed to an English general: "The dear old Church, I fear, has missed the 'bus'."

In Mr. Micou's book much will be found that should convince our conventions, both triennial and diocesan, that no small part of their concern must center about the spiritual life and thought of students who are drawn off at school or college from parental and parish care. It is to be remembered that the membership of a university community is oftentimes far in excess of that of the local church congregation. Hitherto no statesman-like programme has been presented to meet such a need. No one can read the life of Leonidas Polk, for example, without feeling grateful for the wisdom that long ago placed a McIlvaine in the chaplaincy at West Point. No one can read the record of

our army cantonments and learn the achievement of the social and religious forces there developed without a prophetic thrill over the prospect of what may yet be if we husband these gains of experience and insight for the "student cantonments" which will be with us long after the Peace of Versailles. Adequate spiritual protection and sustenance there must be.

Mr. Micou's book maps out the broad areas of the task and helps point the way. If space permitted we would quote a paragraph from here and there or offer a synopsis. Perhaps it will suffice to cite a few of the chapter headings: The Student's Service in Church and Community, Guiding the Student's Life Purposes, The Place of the Faculty in Student Work, Responsibility of the Home Parish for Its Students, Church Colleges, The Church's Responsibility for Her Students from Other Lands. In passing, let us reflect that if these alien sheep are shepherded aright here in America the burden of the foreign missionary will be conceivably lightened and a native ministry and Christian statesmanship established adequate for the world's great good. In the Appendix appear the constitution of the new National Student Council of the Episcopal Church and a list of the agencies at work among students, with notes upon their several activities. The bibliography is adequate and well-arranged according to the chapter subject-matter, though some may prefer such book-lists at the close of the individual chapters rather than *in toto* at the end. We commend, however, the inclusion of the price and the publishers' name and address with each title—all items of value, too often omitted.

SAMUEL W. PATTERSON.

Father Stanton's Sermon Outlines. Edited by E. F. Russell, M.A. Longmans, Green & Co. London and New York.

Everyone has heard of St. Alban's, Holborn; many of us have seen it, some have worshipped there; but few Americans have understood the secret of the world-wide influence of this mission church so deeply hidden in the heart of London.

To all who have thought of this and wondered about it, this little book gives the real clue to the answer in more than one hundred echoes of the Gospel preached in St. Alban's during the 46 years that Father Arthur Stanton stood in its pulpit. Men will vary much in their estimate of the intellectual value of these sermons, and quite as much in their approval of their doctrines, but all men must agree that they do achieve the ideal of him who preached them, when he said, "This is what I should like to be said of me when I am dead and gone the way of all flesh, 'He preached Jesus'". He surely did. There is not one of these one hundred and two outlines upon the widest variety of subjects which does not center the attention upon the personality and the saving power of Jesus Christ, raised from the dead and glorified. It is as if the preacher were constantly pointing upward, making his people see Him who is invisible. Almost every paragraph is a vivid contrast and a wholesome antidote to a Christology which spends all its time with our Lord in the days of His flesh and summons people to go back to Christ.

Peking Dust. By Ellen N. LaMotte. The Century Co. \$1.50.

Peking Dust is aptly named, with its realistic descriptions of the whirling Chinese storms of choking, insufferable, powdery red dust and its keen accounts of "whirling clouds of gossip" and politics and the hazy, bullying relations of the world nations with great but weak China.

Miss LaMotte is an intelligent and sympathetic observer of the Chinese and their problems, and her book is "different". There is in it nothing of the trite relations of some tourists. Her pictures are clear-cut. The reception of the Americans by President Li Yuan-Hung is particularly interesting in its detail and captivating in its humor. But Miss LaMotte describes also serious matters, new to the average American man-in-the-street and sure to cause him serious thought; for, by stern statistics, she shows to what extent poor old China is in the power of the Europeans nations which hold in their "spheres of influence" nearly 75 per cent. of China, while Japan holds 4.3 per cent; and she is convinced that the underlying cause of the world struggle is supremacy in the Orient. Miss LaMotte also explains the infamous deal by which China is faced with the probable resumption of the opium traffic. The indications of China's implicit faith in the United States are pleasant reading for us, but with the author we must thoughtfully ask if we can meet the great responsibility.

S. A. R.

He Saw It All

By the Rev. Lyman P. Powell, D.D.



HE story of the great war will never be completed. News outclassing all before still comes across the sea. It looks as though every American who had half a chance proved himself a hero.

One already distinguished, youthful as he was when he entered the war, by a manhood packed full of extraordinary preparation, had been brought up in the West, and had taken his A.B. and A.M. from Colorado. Then he learned the "newspaper game" in Chicago, and both studied law and taught it in the biggest law school in the land. To get his Ph.D. he went awhile ago to Princeton, and was added to the Princeton teaching staff.

One day in Washington he lectured on Alaska, which he knew first-hand, and so completely won the good will there of those "high up" that when in 1917 he aspired to see and picture everything in the war zone, in order to come back and tell it to audiences, government officials opened wide the way for him to go to Europe.

At first glance, it seems to have been the stupendous ambition of a simple, quiet, highly and widely educated young American. But for that matter the war has produced many an American altogether equal to his highest aspirations.

"And they thought we could not fight!" We always knew better, and I like to recall even that young colored soldier of whom I heard in Paris casually remarking: "When them Germans find we Anglo-Saxons are over here they'll quit."

After the Germans met us at Château Thierry, St. Mihiel, and in the Argonne Forest, tested our mettle, heard that we were coming over by the million, and were beginning to ship poisoned gas ten times as deadly as their own, and were manufacturing it three times as fast, they "quit". There was nothing else for them to do.

Lowell Thomas was precisely the type of American to go over, and go over right. With the way cleared, the convincing statement of his purpose brought him financial backing to take over a staff of cinematographers to help him film the entire war zone. Like a genuine American, sure of himself and yet not boastful, he made haste before he sailed to marry the charming girl of his choice so as to combine a honeymoon with his colossal duty "over there".

When I met them in Paris in the summer of 1917, he was fairly started at his work. I had the honor of dining with them, and of talking over my educational reciprocity plans which have since placed French girls in many of our colleges, three thousand of our soldier-students in English universities, and five thousand in French universities.

As we talked that memorable evening, the column Napoleon erected to celebrate his victories looked dubiously down on our high hopes, while across the street the hotel where Edward VII always stayed kept open house to Americans, and the Rue de la Paix, with its windows all aglitter once again with the jewels and the gold concealed in the war's earlier days, stretched in hazy distance toward the Place de la Concorde, the starting point for almost everywhere.

Over in the corner of the room stood the little typewriter ready to transcribe the notes Mr. Thomas carefully made as we talked the evening through, with his quiet but embarrassing suggestion at the last that next day he would photograph me with Joffre!—which was impossible because the French Minister of Foreign Affairs had already planned to send me under government auspices through the devastated region and to the very front, where I saw the Germans blowing up the French city, and made careful record in my note-book—to my comfort now that they deny their crime.

A few weeks ago, I discovered Mr. Thomas lecturing in New York on his experiences. He was breaking the record for all previous lecturing in New York, even from the days of Stoddard. He was, in fact, ending an almost

two months' daily—sometimes twice daily—engagement in Madison Square Garden, and it had become "the thing" to hear Lowell Thomas and to see such pictures as no audience had ever seen before.

The Paris days were renewed. I heard his lecture on Palestine. He was with Allenby practically all the time except for one hundred hours he spent in the air, taking pictures from a British airplane. In four hours he had made the journey in an airplane from Egypt to the Promised Land, while the programme of Moses required forty years to cover—and even then Moses never reached his goal.

Lowell Thomas saw and pictured everything, and even took a "nose-dive over Jerusalem". New York ministers here and there made a "fad" of going to the Thomas lectures and counselling their flocks to go. In fact, after closing his engagement, Mr. Thomas gave an extra lecture to the ministers alone; and, led by the venerable Dr. Parkhurst, the ministers put themselves on record as hoping that Christian people everywhere would visualize as never possible before—even though some had Cook-toured through the Holy Land—their Palestine which Mr. Thomas pictured.

Appreciations have poured in. One minister came specially to see me to make sure that I did not miss the Thomas lectures. Another said: "No wonder the British government sent a destroyer to guard the films. Rather than have such a record lost it would be worth sending as a convoy a whole fleet of battleships." At Jerusalem when it fell, at Jericho when it was captured without the help of any rams' horns, Mr. Thomas also covered every point of interest in Palestine, and for the first time I realized how little risk John Baptist ran in using the thin Jordan stream as a baptismal font.

What Mr. Thomas did for Palestine he did for all the war area. He saw more of the war zone than any other living man, soldier or civilian. His credentials were so extraordinary that he was attached in succession to the staff of the various allied armies. His collection of pictures proved so remarkable that the British government, to which he was required to make report, not merely claimed some duplicates but also a copy of one of Mr. Thomas' lectures to be given by their expert representative everywhere.

He was the only civilian to see the Arabian Revolution, to be a member of the staff of the native Arab commander, to associate constantly with the modest British archaeologist, Lawrence, who led the 200,000 Arabs when they drove out the Turks and freed Holy Arabia. The Western Front of course he saw, and incidentally he was with the Italians on the Piave, the British and French in Macedonia, the British fleet in the Mediterranean, and the British in their Central African campaign.

Then, when peace came, as a matter of course he slipped over into Germany without delay, lived as a guest of the Spartacides in the Imperial Palace at Berlin, where he had frequent talks with von Bernstorff and other German leaders; and then, after seeing much of rural Germany, came back to America bringing with him the helmet of the Kaiser as General of the Prussian Guards, of Ludendorff, and of von Bethman-Hollweg, and many other souvenirs that make the ordinary war trinkets look like glow-worms in the white moonlight. Churches, newspapers, publishers, naturally want his wares, and his time is mortgaged for at least a year, but this is merely personal reminiscences accentuated by the presence at our dinner table of Mr. and Mrs. Thomas before they make ready to start on another tour.

AN UNDEMOCRATIC CHURCH in a democratic age is an anachronism, and no matter how ancient her lineage, or well established her historic position, unless she is in close and sympathetic touch with this great world movement she is doomed to defeat and to spiritual deadness and decay.—*Bishop Guerry.*

Church Kalendar



- 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.

CALENDAR OF COMING EVENTS

July 23—Spec. Dioc. Council, Parkersburg, W. Va.

Personal Mention

THE Rev. M. M. BENTON has changed his address to 952 S. Fourth street, Louisville, Ky.

THE Rev. W. E. GILLIAM, priest in charge of St. Philip's Church (colored), Syracuse, N. Y., has resigned on account of ill health, and on August 1st will terminate his activities there.

THE Rev. STEPHEN F. HOLMES will retire from the rectorship of St. John's Church, Pleasantville, New York, on August 1st next, when he will have completed twenty-five years of service in his charge of that parish.

THE Rev. VINCENT C. LACEY is now rector of St. Mark's Church, Mystic, Conn., and should be so addressed.

THE Rev. ARTHUR B. RUDD was instituted rector of Trinity Memorial Church, Ambler, Pa., on Sunday, June 29th. Bishop Rhinelandt officiated and preached.

THE Rev. THEODORE STROUP has entered upon his duties as curate of All Saints' Church, Torresdale, Pa., with charge of the Church of the Redeemer, Andalusia.

THE Rev. FRANCIS M. WETHERILL has entered upon the rectorship of the Church of St. John the Baptist, Germantown, Pa.

Summer Addresses

THE Very Rev. S. B. PURVES, D.D., is at Prout's Neck, Maine, with his daughter Audrey, for the month of July.

THE Rt. Rev. FRANK HALE TOURET, D.D., is at Nantucket, Mass., for the summer, convalescing from a major operation of last winter.

DEGREES CONFERRED

COLUMBIA UNIVERSITY (New York City).—At commencement on June 4th, the degree of Ph.D. upon the Rev. HORATIO K. GARNIER of the diocese of Newark.

PRINCETON UNIVERSITY.—On June 16th, the degree of D.D. upon the Rev. WILLIAM THOMAS MANNING, rector of Trinity Church, New York City.

ORDINATIONS

DEACONS

TENNESSEE.—MR. JAMES ROBERT SHARP was ordered deacon at the Church of the Advent, Nashville, by Bishop Gallor, who also preached the sermon, on St. Peter's Day. The rector, the Rev. Prentice A. Pugh, presented the candidate; the Rev. A. C. Killeffer read the Litany; the Rev. Eugene T. Clarke read the epistle; and the Rev. Howard Cady was present in the chancel. Mr. Sharp will be in charge of St. Barnabas' Church, Tullahoma.

WYOMING.—MR. FREDERICK C. WISSENBACH was ordained deacon at St. Matthew's Cathedral, Laramie, Wyo., Sunday, June 22nd, by Bishop Thomas. Mr. WisseNBach was presented by the Rev. Guy E. Kagoy. He will take up his work at Rock River, Medicine Bow, and Hanna.

PRIESTS

NORTH DAKOTA.—At Gethsemane Cathedral, Fargo, on the Feast of the Nativity of St. John Baptist, the Rev. Messrs. LEWIS H. EWALD and LEONARD C. HURSH were ordained to the priesthood by the Bishop of the district. Mr. Ewald was presented by the Rev. J. S. Brayfield, who also read the Litany. Mr. Hursh was presented by the Very Rev. H. F. Kloman. The sermon

was preached by the Rev. C. H. Brown. Archdeacon Martyr joined in the laying on of hands. Mr. Ewald is in charge at Lisbon, and Mr. Hursh at Rugby and Towner.

QUINCY.—At St. John's Cathedral, Quincy, Ill., on the Feast of St. John Baptist, the Bishop of the diocese advanced the Rev. IRA C. YOUNG, M.D., to the priesthood. The Rev. John Boden preached and the Rev. J. Boyd Cox presented the candidate. These two, with Dean Cone and the Rev. D. R. Clarke, joined with the Bishop in the imposition of hands.

SOUTH DAKOTA.—At Calvary Cathedral, Sioux Falls, on Sunday, June 8th, the Rev. STANLEY P. JONES was advanced to the sacred order of priesthood by Bishop Burleson assisted by Dean E. B. Woodruff. Mr. Jones will continue in charge of Christ Church, Milbank, S. D.

CLASSIFIED NOTICES AND ADVERTISING

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

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

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

DIED

HEWLETT.—On June 22nd, the infant child of the Rev. G. R. HEWLETT of Skaneateles, N. Y.

LINCOLN.—At the Mt. Royal Apartments, Baltimore, Maryland, June 30th, suddenly: WILLIETTE W., beloved daughter of Mr. and Mrs. G. R. Eastham of Harrisburg, Virginia, and wife of Dr. C. S. F. LINCOLN of the American Church Mission, St. John's University, Shanghai, China.

ROBINS.—Mrs. HELEN HAMILTON ROBINS, widow of the late Rev. James Wiltbank Robins, D.D., for thirty-four years headmaster of the Episcopal Academy, Philadelphia, died on July 1st at the age of ninety-four. Before her marriage Mrs. Robins was Miss Helen Hamilton Patterson, daughter of Dr. Robert M. Patterson, professor of Natural History in the University of Pennsylvania, and at one time a director of the United States Mint.

WANTED

POSITIONS WANTED—CLERICAL

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

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

PRIEST, CHURCHMAN, ACTIVE visitor, teacher, preacher, invites correspondence at once, with bishops and vestries. War engagement terminates within a few months. Address THOROUGH, 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.

YOUNG MARRIED PRIEST, SEVERAL years' experience, desires parish in September. Loyal Churchman. References. Address COLLIS, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST WISHES TO MAKE change. Would accept rectorship, curacy, or chaplaincy. Address R. C. C., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

SUPERINTENDENT, WITH PRACTICAL knowledge of nursing, wanted at once, in small institution for aged and helpless persons; must be active, middle-aged, and a Church woman; also an assistant to the nurse wanted in same institution, must be active and a settled woman. Address S. M. H., care LIVING CHURCH, Milwaukee, Wis.

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.

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

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

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

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

PARISH AND CHURCH

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

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

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

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

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

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

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

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

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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.

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THE HEIGHTS HOUSE, LUNENBURG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

SCHOOL FOR NURSES

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation. The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish. BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board. Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." *The Spirit of Missions*, \$1.00 a year. 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

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

THE CHURCH MISSIONARY CALENDAR

The Central Committee on the Nation-wide Campaign recommends the *Church Missionary Calendar* for summer reading in preparation for the campaign, since the objective is to know the mission of the Church, what resources she has to fulfil her mission, and the means of liberating these resources. The *Calendar* contains reports from and prayers for each missionary district and agency of the American Church—information and prayer contributed by the bishop of the district. It offers the easiest and most accurate way of gaining information of the Church at work. A limited number of 1919 *Calendars* are available for this purpose at 15 cts. each. Address Miss M. E. AVERY, Secretary Educational Department, Church House, 12th and Walnut streets, Philadelphia, Pa.

CHURCH SERVICES

CATHEDRAL OF ALL SAINTS

Swan and Elk streets, Albany, N. Y. Sunday Services: 7:30, 10:30, 11 (Holy Eucharist), and 4 P. M. Week-day Services: 7:30, 9, and 5:30 P. M.

CATHEDRAL SS. PETER AND PAUL, CHICAGO

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

MEMORIAL

ROSAMOND FIDELIA MOORE HOPPER

Born September 15, 1862, at Manlius, N. Y. Died June 30, 1919, at Clarkesville, Tennessee. Burial at Onondaga Valley, N. Y. Through her sweet Christian encouragement in difficulties a son was given to the priesthood. "May she rest in peace and may light perpetual shine upon her."

RETREAT

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.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood. In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure. Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request. The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now. We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

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

THE LIVING CHURCH

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

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

Houghton Mifflin Co. New York.

Democracy in Reconstruction. By Dr. Joseph Schafer and Frederick A. Cleveland. \$2.50 net.

B. W. Huebsch. New York.

The Solitary. By James Oppenheim. \$1.25 net.

The Old Freedom. By Francis Bellson. \$1.00 net.

The Vested Interests and the State of the Industrial Arts.

The Macmillan Company. New York.

Why We Fail as Christians. By Robert Hunter. Author of *Poverty, Violence and the Labor Movement, Socialists at Work, Labor in Politics*, etc. (Price \$1.60.)

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

The Macmillan Co., New York, American Agents.

The National Mission of Repentance and Hope. Reports of the Archbishops' Committees of Inquiry. (Price \$2.25.)

What it Means to be a Churchman. By Walter J. Carey, Chaplain R. N., Warden of Bishop's Hostel, Lincoln. (Price 90c.)

The Macmillan Co. New York.

Suffering, Punishment, and Atonement. An Essay in Constructive Interpretation of Experience. By Ernest W. Johnson, M.A., Tutor of Cheshunt College, Cambridge, formerly scholar of Pembroke College, Oxford. (Price \$1.75.)

Charles Scribner's Sons. New York.

History of Religions. (International Theological Library.) By George Foot Moore, D.D., LL.D., Litt.D., Professor of the History of Religion in Harvard University. Volume II—Judaism, Christianity, Mohammedanism. (Price \$3.00.)

Mind and Conduct. Morse Lectures delivered at the Union Theological Seminary in 1919. By Henry Rutgers Marshall, L.H.D., D.S. Author of *Pain, Pleasure and Aesthetics, Instinct and Reason, Consciousness, etc.* (Price \$1.75.)

PAMPHLETS

From the Author.

The Lusitania. A Sermon preached to the patriotic societies of the city of New York

in the Cathedral of Saint John the Divine, on Wednesday, May 7, 1919. By Charles Lewis Slattery, D.D., rector of Grace Church in New York.

St. Luke's Church. Evanston, Ill.

Proposed Parish House for St. Luke's Church.

Association for the Promotion of Christian Unity. Seminary House. Baltimore, Md.

The Church of Christ in Process of Transformation. By George William Douglas, D.D., S.T.D.

From the Author.

Christian Unity and How Attained. Mrs. Wm. Scott, 317 N. Boyle Ave., St. Louis, Mo.

Government Printing Office. Washington, D. C.

Public Ownership of Railroads. Statement of Hon. Albert M. Todd, President of the Public Ownership League of America, in the Hearings before the Committee on Interstate Commerce, United States Senate—Sixty-fifth Congress—Third Session. February 21, 1919.

CATALOGUES

St. Katharine's School. Davenport, Iowa.

Catalogue Thirty-fourth Year. Church Boarding and Day School for Girls (Episcopal).

St. Mary's School. Knoxville, Ill.

Catalogue Fifty-second Year. A Preparatory School and Junior College for Girls and Young Women.

EDUCATIONAL

SEWANEE SUMMER TRAINING SCHOOL FOR WORKERS

FROM AUGUST 5th to 14th, inclusive, there will be conducted at Sewanee, Tenn., a school whose object is to train leaders for the work of the Church in the departments of education, social service, and missions. Programmes for week-day mornings will be similar, with Holy Communion, Bible Study, and instruction periods in Missions and Christian Education. At 12:20 there will be a daily open forum, at 5 P. M. a conference on subjects deemed advisable, at 6 P. M. a short address following evening prayer, and at 8:30 P. M. set addresses by well-known speakers. On Sunday morning in All Saints' Chapel, Bishop Gailor preaches; in the evening at the same place, Dr. Patton presents the Nation-wide Campaign. At the closing service, 8:30 P. M. on the 14th, certificates will be awarded for attendance.

Summer excursion tickets will be on sale good till October 31st. The registration fee is \$3. Board for ten days will be \$16. or \$2 per day for a less time.

The Rev. Mercer P. Logan, D.D., will furnish further information. He may be addressed till August 1st at Charleston, S. C., afterward at Sewanee, Tenn.

LAKE GENEVA MISSIONARY CONFERENCE

THE LAKE GENEVA (Wis.) CONFERENCE, for fourteen years conducted by the Missionary Education Movement, will this year, from July 25th to August 3rd, assemble under the auspices of the Interchurch World Movement. Outstanding features will be:

Presentation of the purpose and programme of the Interchurch World Movement;

Classes in the new text books led by Mission Study specialists;

Classes in Church Efficiency;

Normal methods in Mission Study;

The best methods for workers in Sunday schools, young people's, and women's societies;

Discussion of Americanization problems from a Christian standpoint;

Addresses by missionaries fresh from "overseas" service;

Opportunities for walks and talks with missionary leaders.

The Rev. Dr. R. W. Patton will represent the Church on the faculty.

There will be a registration fee of \$5. Room and board will cost from \$17.50 to

\$25; by the day, from \$2 to \$2.50. Fare from Chicago is \$2.48 each way. Further information will be given by Frank B. Bachelor, 19 So. La Salle street, Chicago.

STUDENT CONFERENCE AT LAKE GENEVA

A VERY COSMOPOLITAN group attended the Student Conference held at Lake Geneva, Wis., last month. The Rev. Bernard I. Bell sends the accompanying photograph showing a number of Churchmen attending. Besides the former Dean of

no previous session made such a deep impression upon the clergy attending and upon the Church public in Portland.

The programme was exceptionally well balanced. Three lectures revealing fine scholarly attainment were given by the Very Rev. Guy D. Christian, Dean of Juneau, on the Fourth Gospel. Large audiences gathered each evening for the open meetings addressed by the Very Rev. Cecil S. Quanton, Dean of Victoria, whose able discussion of The Church and Reconstruction made a deep impression. Bishop Faber of Montana, an entirely new member of the



CHURCHMEN AT THE JUNE STUDENT CONFERENCE, LAKE GENEVA, WIS.

Fond du Lac, who is easily recognized, the standing group includes students from the Western Theological Seminary, the Universities of Minnesota and Iowa, and Grinnell College, while the men seated hail from Russia, the West Indies, South Africa, China, Japan, and Barbadoes.

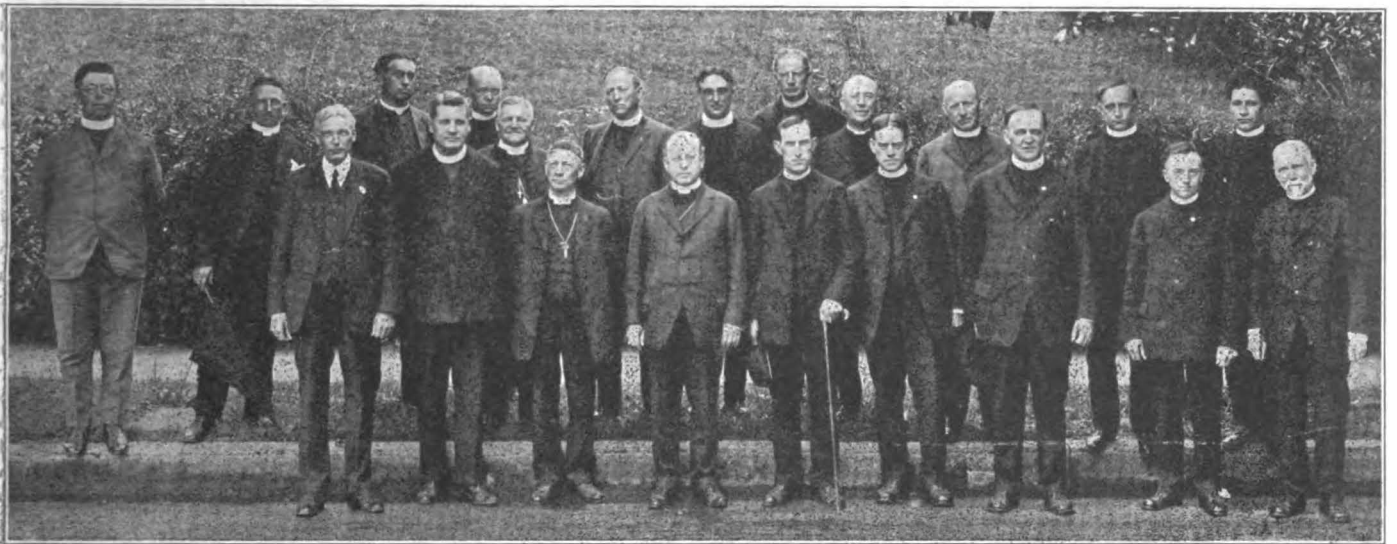
During the conference there was a daily celebration of the Holy Communion, well attended by enthusiastic Churchmen.

OREGON SUMMER SCHOOL FOR CLERGY

ENLARGING its programme to include a Church workers' conference, the fourth annual session of the Oregon Summer School for Clergy was held at Portland during the last week in June. There was a better attendance and a larger area of the Pacific Northwest represented than last year, and

faculty, contributed a wealth of intellectual and spiritual stimulus. His lectures dealt with the Priest (1) in the Study, (2) in the Pulpit, and (3) at the Altar. They were characterized by a humanness and fineness of thought and incentive that went straight to the hearts of the clergy.

On the eve of the first day a pleasing piece of news was received. Dr. John W. Wood had but lately arrived at San Francisco, returning from his tour of the Orient. The summer school committee had hoped that he might be able to be present, but was informed that this could not be. One may then imagine the pleasure of the committee and the whole school when word was received that Dr. Wood, after all, would be able to spend two days in Portland. Eagerly the men gathered around him during two periods, on Wednesday and Thursday, and were inspired by his revelation



FACULTY AND MEMBERS, OREGON SUMMER SCHOOL FOR CLERGY, PORTLAND, OREGON, JUNE 24-7, 1919

of conditions in China and Japan and the Church's opportunities there.

Thursday evening the annual business meeting was held. The Rev. Thomas Jenkins was re-elected chairman and the Very Rev. R. T. T. Hicks was elected secretary.

The Church workers' conference opened the evening of the 27th, with representatives from Portland parishes and the clergy who attended the summer school. Bishop Faber spoke on The Missionary System of the Church. The conferences were continued Saturday, the programmes extending

Church. The conference was an experiment, but much valuable information and suggestions were gleaned, so that the committee will be guided in planning a more ambitious programme next year. The Rev. Thomas Jenkins is chairman of this committee and Mrs. Julia S. Whiteford, secretary.

The week closed with a magnificent

mass-meeting Sunday evening at St. Stephen's Pro-Cathedral, addressed by Bishop Faber, Dean Quainton, Dean Christian, and Bishop Sumner.

A report would not be complete without reference to the trip by faculty and members on the Columbia Highway Wednesday afternoon, the accompanying view being one of many preserved as mementoes.

ENGLISH GOVERNMENT TO NAME THE OCCUPANTS OF FOUR SEES

Latest of Which Is Lincoln—Bishop Gore on Nationalism — Archbishop Becomes Provost of Trinity College, Dublin

The Living Church News Bureau }
London, June 13, 1919 }



ISHOPS are resigning their sees with alarming rapidity, and another change in the episcopal bench is impending. Since my last letter, the Bishop of Lincoln, Dr. Hicks, has intimated to the Archbishop of Canterbury his desire to resign his bishopric, for a reason which will be regretted by all, namely, his serious and prolonged illness. Dr. Hicks, one of the most learned of our bishops, is a great temperance reformer, and a prelate whose work, both in Manchester and Lincoln, is greatly prized by spiritually-minded Churchmen of all schools of thought. In his doctrinal outlook, Dr. Hicks may best be described as a Liberal Catholic. Judging by his attitude on numerous important controversial subjects, which have agitated the public mind from time to time during the last few years, it appears to be fairly obvious that, while himself quite orthodox, Dr. Hicks, unlike the Bishop of Zanzibar, is averse to resorting to extreme and (as some modern-minded people describe them) medieval methods, such as excommunication, in fighting heresy. Like the Bishop of Ely, he seems to prefer the milder method of the book, written not only as a protest against those with whom he disagrees, but also as a means of converting those whose opinions do not coincide with his own. For some years the Bishop was the weekly contributor of a very interesting article on ecclesiastical topics in the *Manchester Guardian*.

The Government have now no less than four bishoprics for which to select new occupants—Oxford, Truro, Chester, and Lincoln. Having regard to the appointments which, under the present régime, have been made to vacant sees, speculation is rife, especially among Catholics, as to which clergy are likely to be selected for elevation to the episcopate. A "Lloyd-George bishop" has already become a by-word.

The English Church Union, in its annual report, has something to say on the question of the nomination of bishops, which it describes as of the utmost importance, bearing in mind the Hereford appointment of last year. At one time an informal committee was appointed at the request of the Prime Minister to assist him in the selection of suitable persons for nomination to bishoprics. "Such an arrangement," the report states, "if it stands alone, can never satisfy Churchpeople. It might work very well in one instance, but fail utterly in another. As was pointed out last year, the only security is to be found in the restoration of the ancient practice in regard to the confirmation of a bishop-elect so that the consecration of an unfit person should not take place. This requires no legislative change; it is within the competence of the Metropolitans, who have the matter in their own hands."

UNIVERSITIES' MISSION

This week the Universities' Mission to Central Africa, one of the best-known of Church Missionary societies, has been keeping its annual festival. Several meetings have been held, and some admirable addresses delivered by various well-known speakers. The needs of the moment are not primarily financial—more than anything else the Mission requires men and women to carry on and expand its work. The Bishop of Oxford, whose speeches since his decision to resign his bishopric are listened to with



OREGON SUMMER SCHOOL FOR CLERGY

Left to right—Dean Quainton, Bishop Faber, Bishop Sumner, Dean Christian, Dr. John W. Wood—At Multnomah Falls, Columbia Highway, Oregon.

through the entire day. The leaders were: Dean Christian, on How Should Christians Spend the Second Half of Sunday; Prof. Tom G. Taylor of Portland, on Congregational Singing; Dean Quainton on The Church's Call to Service of Young Men and Young Women; and Bishop Faber and Dean Quainton on Men's Organized Work in the

redoubled interest, made some very important observations at the meeting held at the Central Hall, Westminster. After reviewing the work of the U. M. C. A. during the years of war, and commending its needs to the sympathetic consideration of Churchpeople, Dr. Gore discoursed at length on the narrowness of nationalism. This was, he observed, a great moment in human history. God was breaking down narrow nationalism in politics and also in religion, and the work was being accomplished on so broad a scale that even the most stupid could not altogether blind themselves to it. It was this that brought America, always proud of its isolation, into the war. It could not help it. No nation can live with isolated interests. No part of the world can be indifferent to any other part.

After some valuable observations upon the comprehensiveness of Catholicism, Dr. Gore went on to speak of the future of the English Church. He thought he was not mistaken in saying there were bad times ahead, but he felt sure that these would be met with determination, courage, and faith.

The annual report of the Mission, which is almost a volume in itself, shows that the total receipts from all sources in 1918 were nearly £45,000, and that the sum contributed for the general fund was the largest raised in any one year.

ARCHBISHOP BECOMES PROVOST OF TRINITY, DUBLIN

The announcement was made this week that the Archbishop of Dublin, Dr. Bernard, has been offered and had accepted the Provostship of Trinity College, Dublin, in succession to the late Sir John Mahaffy. The appointment is not without precedent, for the first Provost of Trinity College, Dublin, was Adam Loftus, the Archbishop in the time of Queen Elizabeth (1592). Dr. Bernard's work may be said to have been almost wholly connected with Trinity College. In 1889, when 29 years of age, he was made Archbishop King's Lecturer in Divinity, an appointment which was deprecatd in some quarters on account of his youth. This office he held for over twenty years. In addition he was Dean of St. Patrick's from 1902 to 1911, in which year he was made Bishop of Ossory. He was appointed, in October 1915, by the bench of bishops to the Archbishopric of Dublin, and the appointment was hailed with much thankfulness by all good Churchmen.

Dr. Bernard belongs to the better type of Churchmen in the "Emerald Isle"—he was the representative of the Irish Church when, in pre-war days, a number of British bishops visited the Church in Russia. Though Primate of Ireland for so short a time, he has done much valuable work during his tenure of office, and deep regret will be felt at his decision. The prayers of the faithful will be offered for a fit and wise successor.

A SEPARATE PROVINCE FOR WALES?

At a special meeting of the Governing Body of the Church in Wales, held this week, the question of the creation of a separate province was considered. This, as the Bishop of St. Asaph remarked, is a most important matter, but its importance is small compared with the question of unity. The Church in Wales is passing through very critical times, and the future must not be imperiled by any appearance of division.

The Archbishop of Canterbury sent a message expressing his cordial approval of the scheme. He said he was prepared to state that it had the support of the majority of the Welsh and English bishops. His Grace added: "It will conduce to the happy

and orderly working of the whole Church in England and Wales, if by our joint action a separate province be formed for Wales. Indeed, I cannot help feeling that, unless this be done, there is some danger of confusion and even chaos in the arrangements for the future." After an interesting discussion, in which several Welsh bishops and Lord Justice Atkin took part, it was agreed that the matter be dealt with by the Constitutional Committee.

NEW BISHOP OF MADAGASCAR

In the place of Bishop King, who it will be recalled was recently appointed to the secretaryship of the S. P. G., the Archbishop of Canterbury has nominated the Ven. G. K. Kestell-Cornish, Archdeacon of Madagascar, to be Bishop of Madagascar. Archdeacon Kestell-Cornish has spent many years in the service of the Church in the island. He went out there in 1884 to help his father, a former bishop, and was made priest in

charge of St. Lawrence Cathedral on his arrival. He was the founder of a college for teachers and catechists drawn from the coast tribes, and is the first and only warden. He brings to his new work a most serviceable knowledge of Madagascar and its people. His appointment will give general satisfaction in the island.

PROPOSED KITCHENER MEMORIAL CHAPEL

The Dean and Chapter of St. Paul's Cathedral have approved a design for a memorial chapel to the late Lord Kitchener, one of our greatest soldiers. The design was submitted by the Kitchener Memorial Committee, of which Lord Plymouth is chairman. A particular feature will be a recumbent effigy, and an altar with the figures of St. Michael and St. George. The chapel will be situated at the base of the South-western tower, at the entrance to the cathedral.

GEORGE PARSONS.

WITH THE WAR COMMISSION

Returned Chaplains — Paris Office Closes — Death of Chaplain Cassard — Automobiles — Appropriations

NEW YORK, July 7, 1919.



THE following chaplains have recently returned from overseas: Red Cross Chaplain Robt. S. Coupland, Chaplain E. W. Wood.

Chaplain Gabriel Farrell has recently been discharged from Camp Taylor, Ky.

By the middle of July nearly all the overseas chaplains will have returned. The Paris office of the Commission therefore will be closed on July 15th. Thereafter financial assistance to the chaplains will be rendered from the home office.

The chaplains who return to civilian life frequently are without parishes. The Commission is therefore sending a form letter to the chaplains asking information as to their experience and requirements. A letter is also being sent to all the bishops, in the hope of assisting the chaplains to obtain parishes.

DEATH OF CHAPLAIN CASSARD

The War Commission regrets to announce

that Chaplain W. G. Cassard, U. S. Naval Training Station, Newport, R. I., died on Sunday morning, June 29th, after an illness of some weeks.

AUTOMOBILES

At the last meeting of the executive committee, among other measures, action was taken on the subject of automobiles. Ford cars were given to Chaplain Arthur W. Stone for use at the Naval station at Guam, P. I., to the Episcopal chaplain for use at the Naval training station at Newport, R. I., and to the Rev. Archer Boogher for work at Camp Bragg, N. C.

APPROPRIATIONS

One thousand dollars were appropriated as a guarantee for the publication of a book by certain chaplains on their experiences overseas.

Five thousand dollars were appropriated for expenses incident to nation-wide conferences between chaplains and clergy and laity, between October 1st and December 1st.

An important work is being started at Ft. Benning Ga., under the direction of the Rev. S. A. Wragg, Columbus, Ga. Ft. Benning promises to be a permanent military school.

BISHOP GREER MEMORIAL SERVICE IN CHURCH HOUSE

With Several Addresses Delivered—Comment on Signing of the Peace Treaty — Advancing the Missionary Campaign

New York Office of The Living Church }
11 West 45th Street }
New York, July 7, 1919 }



AN impressive memorial service for the late Bishop of New York was held in the Church House, The Bronx, on Sunday afternoon, June 29th. The clergy of the borough brought their choristers and the great hall was crowded. It was a genuine tribute to Dr. Greer from the people for whom he founded the Church House in 1907, with the motto, "The Kingdom of Christ in the Borough of The Bronx".

After a shortened form of evening prayer several favorite hymns of Bishop Greer were sung and addresses were made by the Right Rev. Dr. Burch, acting Bishop of New York, the Very Rev. Howard C. Robbins, Dean of the Cathedral of St. John the Divine, and the Rev. Dr. Charles L. Slattery, rector of Grace Church, Manhattan.

COMMENT ON PEACE AND THE LEAGUE

In a number of churches last Sunday comments were made in sermons and prayers of thanksgiving were said for the signing of the Peace Treaty.

At Old Trinity the Rev. Dr. Manning said:

"All of us give thanks for the signing of the peace terms and for the official ending of the war. We give thanks to God for victory granted to the cause of righteous-

ness and for deliverance from peril greater than any of us have fully realized. We thank Him for the noble spirit of our men in the service on land and sea and of our whole people when the great call came to them; and here, in this church, we think especially of the 910 men who went into the fighting service from Trinity parish, 28 of whom laid down their lives in the struggle. "We pray that the peace now agreed upon may prove lasting. May the terms now accepted be faithfully and honorably fulfilled. As great as have been the crimes of those who brought on this war, tragic as are its consequences, may we and all men now devote ourselves to the task of healing the deep wounds, of meeting the great problems, and of making the world a better and a far more Christian place than it has been."

The Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, remarked that although the war had come to an end when the armistice was signed, peace was not assured until the Germans signed the treaty.

Speaking of the League of Nations he said:

"There are three classes of men who fondly hope it may be defeated—the intense partisans, who expect political advantage from its rejection; the men and women of bolshevist sympathies, who would rather have a devastating war continue, hoping that thereby anarchy may ensue, rather than a democratic peace; and the Junker party and their few admirers in this country. The constitution of the League of Nations may be improved by amendments, but those amendments must be enacted by the League itself. To reject it because it does not in all respects satisfy its critics would be as foolish as it would have been to have refused to ratify the Federal Constitution, though that unquestionably needed to be amended.

"Let us pray for patience."

THE MISSIONARY CAMPAIGN

In Trinity Mission House on Wednesday afternoon, July 2nd, there was an important meeting the like of which had never been seen before. It was advertised as the first time in the history of the American Church that the three great boards of the Church, the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service, had arranged to meet together. The aim was to further the interests of the Nationwide Campaign for the Church's Mission and to advance the cause of the diocesan Every-Name Campaign.

Mr. W. W. Orr presided. Bishop Burch read appropriate prayers and made an address. Bishop Lloyd spoke on missionary work at home and abroad. The Rev. Dr. W. E. Gardner presented the case of the Board of Religious Education, and the Rev. Charles E. Hutchison suggested new work for the Social Service Commission. The Rev. Albert L. Longley of Nyack, N. Y., told of methods and gratifying results obtained in his parish.

During the summer, meetings will be held in the rural districts of this diocese. The intensive meetings for the diocesan Every-Name Campaign will be held from November 9th to 16th.

KING ALBERT HONORS RECTOR OF TRINITY

The Belgian Legation at Washington has been notified by M. E. de Cartier, Belgian Minister to the United States, who is now in Belgium, that King Albert has conferred the decoration of Officer of the Order of the Crown on the Rev. Dr. William T. Manning, rector of Trinity Church.

Dr. Manning presided at the first meet-

ing held in this country in 1916 in Carnegie Hall to protest against the outrages in Belgium, and took an active part in the campaign to arouse the United States to action in behalf of Belgium.

NEW HEAD FOR CITY MISSION

The Rev. L. E. Sunderland has been elected superintendent of the New York City Mission Society in succession to the Rev. Dr. Charles P. Tinker, who resigned recently to become rector of Grace Church, Nutley, N. J.

The new superintendent has served successfully as a member of the clerical staff of the City Mission of Cleveland, Ohio. He

will take up the duties of his new office in the early part of October.

ST. STEPHEN'S COLLEGE ELECTS PRESIDENT

The Rev. Bernard I. Bell, formerly Dean at St. Paul's Cathedral, Fond du Lac, has been elected to the presidency of St. Stephen's College, Annandale, but has not yet signified his acceptance, so far as we can learn. He is in his thirty-third year, and since his resignation from Fond du Lac has been active in various forms of service connected with the war. Of late he has been lecturing in numerous places on the problems of reconstruction and the Church's relation to them.

HEALING IN PHILADELPHIA
BY JAMES MOORE HICKSON

Services Held Are Quiet and Convincing—Open Air Services at the Diocesan Church—Bishop Rhinelander on the Concordat with Congregationalists

The Living Church News Bureau }
Philadelphia, July 7, 1919 }



JAMES MOORE HICKSON, founder of the Mission of Christian Healing in England, made his first public appearance in Philadelphia last week, bringing the message that God is on the side of health and not on the side of disease. There is nothing spectacular either about Mr. Hickson's methods or of his presentation of his subject. He undoubtedly is God's agent in the restoration of health, but from start to finish of his visit in Philadelphia there was not the slightest evidence on Mr. Hickson's part of any attempt to capitalize his power. "He went about doing good" may be said of him as it was of our Lord, and best describes the effect his stay made upon us.

His work may be said to have begun with a sermon preached at St. James' Church, which he made his headquarters, on Sunday morning, June 29th. The church was crowded and his simple, strong presentation of God's healing power through Christ went home to many. In an interview Mr. Hickson spoke of his mission and methods as follows:

"I have come to the United States to establish my mission, which is to revive the teaching of the whole Gospel. I believe that Christ is living with us always. I believe that He hears our prayers. The laying on of the hands is the channel, the prescribed rite of Christ, through which the blessing is conveyed to the faithful.

"I do not heal. It is God who heals. I am merely His agent. He has given me that power of transmitting His blessings to the faithful. That is why I do not like to be called a healer. I lay my hands upon the head, or perhaps upon the stricken part of the sick person, and I say a brief prayer for that person. Then the person who has faith will benefit.

"During the period of healing, I advocate that the person continue, if he has been doing so, the medicine given him by a physician. I work with the physicians. The medicine given by physicians, after all, is nothing but a gift from God."

On Monday morning he held his first public healing service. So large was the number of those who came that it was finally found necessary to close the doors.

One clergyman present said he could think of nothing else than our Lord at the pool of Siloam. Quietly Mr. Hickson spoke to each person, learned what their ailments were, and with a prayer laid his hands upon them. Comfort showed in all the faces of those he touched. Undoubted results have followed.

The same day, at lunch, he addressed the clergy of the diocese, at one of the largest gatherings of the year. He was most sympathetically listened to and made a lasting impression. He began by thanking the clergy for their desire to receive his message—this is the thing which matters: the message, not the messenger—and stated that in his work he had met a ready response also from doctors, surgeons, nurses, etc.

"A great wave of the spirit of God is passing over the world to-day and we are passing into a more spiritual age, the keynote of which will be the Living Presence of Christ. He is the one and only Healer.

"All that we are trying to do is to prepare the way for Christ to come into His own as the great Healer, and so the question for us is whether we are going to fail Christ or whether we are going to be faithful.

"Is there a need to-day for more than medical science and surgery? The answer is found in the fact that ninety nine per cent. of those who come to be healed have already had medical treatment and were not cured. So it is up to us to meet the demand, to meet the need of faith, and to guide these souls to Christ."

Mr. Hickson then went on to say that the clergy are Christ's appointed ministers and that the people are looking to them. His great hope is that the clergy will be ready and will not be found wanting. If the Church is to meet the demand it must meet it on the plane Christ left it. There must be no mixture and no compromise. Continuing then on his subject he said:

"There is no healing apart from God. No matter from whom you get it—whether the doctor, or the surgeon or what not—the healing is from God and Christ gives the message—to look up. He stands ready to help us. And further He is not limited to functional disorders."

We may stress here what Mr. Hickson said in this connection.

"God can heal cancer as well as He can heal a headache. Many so called organic diseases have been healed through prayer. I say this out of experience."

Concluding he said: "Never be afraid to say that God is on the side of health. God never said: 'It is good for you to have this disease.' We must teach the people this."

In the afternoon he paid a visit to a home

for crippled children and then returned to the church. Till late at night he was busy seeing people; the same all day Tuesday. Naturally he received a great deal of publicity at the hands of the press. But the press treated him very well. He did not attempt to deny himself to reporters nor did he desire any sensationalism, and as a result the publicity was all that could have been desired and the newspapers deserve great credit.

The natural question with those who read this column will be: "Did he perform any miracles?" The writer has heard of several cases which may be considered as such but he believes that it is in accord with the spirit of the whole situation that these should not be narrated. Mr. Hickson consistently refused to speak of his cures. Continuously one's mind recurred to New Testament days. We want to see signs in order to judge as in the days of old. "Except ye see signs and wonders ye will not believe." It may be that as time goes on certain cures will come to light which may well be narrated, but at the present time it would seem that Mr. Hickson's desire is to revive among us the *faith* that God does and can cure disease and to stir us up to make practical use of the healing power of Christ as an ordinary activity of His Church.

OPEN AIR SERVICES AT DIOCESAN CHURCH

Much interest is being aroused in the Sunday evening open air preaching services held on Broad street, outside of the Diocesan Church of St. Mary, at 6:30 every Sunday evening. The choir is present and a goodly number gather from the neighborhood and all over. The Rev. Mr. Zacker, recently ordered deacon and convert from Judaism, delivered a stirring message one evening to the members of his former faith. The conduct of the services is in charge of the Rev. George L. Richardson, D.D., vicar of St. Mary's.

BISHOP AND CONCORDAT

"My attitude towards the proposed Concordat with the Congregationalists," said Bishop Rhinelander in discussing this subject recently at a meeting of the Junior clergy of the diocese, "is the same as towards the League of Nations; something of this kind is absolutely necessary for unity and peace. Each instrument is working in the right direction, following right lines, and is obviously capable of improvement in the light of experience.

"The two great merits of the Concordat are:

"1. Explicit recognition of holy Baptism as conveying the positive gift of grace to the recipient by virtue of which each soul is made a member of the Catholic Church by an act of God. This position and belief, really secured, will not only provide the proper basis of unity but will inevitably bring men's minds together and give them a common way of approach to every vital point which is involved.

"Nothing is so fatal or so tragic as the neglect or disbelief in Baptism which is so prevalent. Nothing can be done until faith in Baptism is recovered. When it is recovered a foundation will have been laid which will of necessity demand nothing less than the wholeness of the Catholic Faith in its essential points.

"2. Another most important point is that the episcopate is recognized as the only source and security of authorized apostolic ministry. Or, to put it differently, the clear implication of the proposed Concordat is that, for ministry on behalf of the whole fellowship of the baptized, the minister must receive episcopal ordination as the

only means by which such a universal commission may be had. Here again one fundamental point is frankly faced and acknowledged definitely. The whole theory of orders in the Catholic Church can really be reduced to this simple proposition which is embodied in the Concordat."

As to obvious omissions in the Concordat the Bishop felt that more must be said both in regard to Confirmation and the requirements for celebrating the Holy Communion.

"As to Confirmation, much has been gained by emphasizing the point in the conferences that Confirmation has nothing to do with joining the Episcopal Church, but that it is simply and normally the completion of the baptismal gift.

"As to the Holy Communion, it is altogether probable that both sides will be ready and glad to add some items for the purpose of safeguarding and enriching the order of consecration and administration. But it is a matter of great practical difficulty to draw a line which shall simultaneously safeguard the faith and practice of the Church and also give such liberty of use as has prevailed in the worship of the Church in all ages and in all countries."

THE RURAL CHURCH AS SEEN AT WARWICK

That the rural church may be a power in community service and that this is not divorced or separated from the life of the Christian Church has been evidenced through the ministry of the Rev. C. F. Scofield, rector of St. Mary's Church, Warwick. One element of Mr. Scofield's work was brought to light by a visit paid to the parish by Bishop Rhinelander in company with the Rev. Dr. John Mockridge and the Rev. S. B. Booth, on the occasion of a meeting on June 21st in St. Mary's parish house in the interest of good roads for Chester county. The Bishop, the state senator from the district, and others made addresses and the whole event shows the power and oppor-

tunity of the Church along such lines. In the evening a community gathering of over five hundred people was also held in the parish house.

PARISH OBJECTIVES AT MT. AIRY

The Rev. Thomas S. Cline, formerly a war chaplain, now rector of Grace Church, Mt. Airy, has set before his parish four "objectives", to use army parlance, for attainment during the coming year.

1. To do away with rented pews and make Grace Church a free church.
2. To place a new organ in the church before 1921.
3. To establish a parish office and a parish secretary.
4. To clear off a debt of \$3,000 on a lot in the rear of the church.

"INDEPENDENCE DAY

"Lord, in Thy house this sacred day,
We kneel where patriots knelt to pray.
They pledged anew their faith in Thee,
Then took up arms for liberty.

"Not in their strength, but in Thy might,
They trusted to defend the right;
And Thou didst guide them by Thy hand
And 'stablished firm our fathers' land.

"God of the patriots! Be our guide,
Protect this land for which they died;
Give us our fathers' faith in Thee,
To live for truth and liberty.

"Lord, lead us in the paths of peace
Till war throughout the world shall cease;
And nations' hate and strife have died
And righteous peace and love abide."

The above poem, by Bishop Garland, has been set to music and was sung at a service on the Fourth of July at the Old Pine Street Presbyterian Church. Committees on this service were appointed from the religious denominations who had churches in the city at the time of the Revolutionary War, and the occasion is becoming one of the standard ways of observing Independence Day in the city. EDWIN S. LANE.

BISHOP ANDERSON SUMMARIZES CONDITIONS REGARDING UNITY

At Service of Welcome in the Cathedral — Boys' Club Work in Grace Parish — Evanston's Parish House — Presentation of Pastoral Staff

The Living Church News Bureau }
Chicago, July 7, 1919 }



IN the service of thanksgiving for the safe return of Bishop Anderson to the diocese, held in the Cathedral of SS. Peter and Paul on Friday evening, June 27th, there were 39 of our clergy in the procession, which entered in the following order: Crucifer, choir, two Greek priests, the Rev. B. L. Smith, the Rev. L. B. Hastings, 31 of our clergy in vestments, clerical members of the Standing Committee; Bishop Griswold preceded by acolytes and the Rev. A. E. Selcer as chaplain; Bishop Anderson preceded by acolytes and the Rev. E. A. Bazett-Jones as chaplain. The congregation filled the Cathedral.

The Rev. J. H. Edwards, assisted by the Rev. J. H. Hopkins, D.D., read shortened evensong, at the conclusion of which Bishop Griswold offered prayers of thanksgiving for the safe return of the Bishop and for the granting of peace. He then turned to the Bishop in the sanctuary and in a few words on behalf of the clergy and laity bade him

welcome. Then followed the address by Bishop Anderson—the substance of which is given below—a *Te Deum*, prayers, and benediction by the Bishop.

After expressing his appreciation of the welcome extended, and telling of his experiences with the Commission abroad. Bishop Anderson summed up with a few impressions fixed upon his mind as a result of his visit.

First: The time is ripe for those Churches whose faith and order are similar to enter into serious negotiations looking toward their formal rapprochement and ultimate inter-communion. The Anglican Church, the Orthodox Churches of the East, the Churches of Scandinavia, the Church of Scotland, and other Churches have long shared common hopes and aspirations for corporate communion and fellowship. The day of unity may still be in the distance, but the dawn is beginning to illuminate the horizon and the hour has struck for the churches to awake and travel with the sun. The world situation to-day is too serious to warrant the Churches in dwelling longer in the realm of mere civilities. Opinions such as these are freely and frequently expressed by the Churches' foremost leaders in the East and elsewhere.

Second: The Orthodox Churches of the East will fill a very large place in the World Conference. It is only a form of

western provincialism which would minimize the importance of their coöperation or the value of their contribution. The great antiquity of the Eastern Church, its loyal allegiance to ecumenical councils, its steadfast orthodoxy through centuries of persecution—all these entitle and enable the Eastern Churches to give unique testimony as to the primitive content of Christianity and the devotional life of the Church. The West is accustomed to divide Christians into Catholics and Protestants, forgetful of the fact that there are millions of Christians in the East who are neither Papist nor Protestant, who are more primitive than either, and who are capable of teaching many valuable lessons to both.

Third: The Orthodox Churches of the East will also be amongst the larger beneficiaries of the Conference. They will receive as well as give. A desire for contact with Western Christianity is beginning to find frequent expression throughout the East. Their theological students are being encouraged to go to England and America for a part of their education. An interchange of lectureships on Church History and Doctrine is being seriously considered. Many progressive reforms are being inaugurated, wherein contact with the whole active form of Western Church life will exercise a stimulating influence. A fresh missionary determination is overtaking the Eastern Churches as they look forward to such an era of political peace and religious freedom as they have not enjoyed for centuries. It is along such lines as these that the Churches of the West can help the Churches of the East.

Fourth: So far as I can see the war has not brought about any marked revival in Church life. Why should it? I have seen the battlefields of France and Italy and Macedonia and Roumania and Serbia. I have seen the devastation and destruction and the evidence of a vast slaughter. As well might the angels in heaven expect to find inspiration for the service of God down in hell, as for the Church to look for inspiration in the horrors of war. The only inspiration that war can give to the Churches is a fresh challenge to stand together and to stand solidly for those principles of universal brotherhood and righteousness and justice that make war impossible.

Fifth: Everywhere in the East I found the utmost confidence in American integrity and unselfishness. The Balkan peoples trust the United States. They trust the American people. They trust President Wilson. They have lost faith in European politics. They regard Europe as morally bankrupt, so far as altruistic ideals are concerned, but they regard the American people as having entered the war solely for the maintenance of a lofty ideal. They look upon the League of Nations as the only hope for the peace of the future. Without the League of Nations Europe is likely to have wars break out in many places, like boils on an infected body. The confidence that the Balkans and the people of the Near East place in American integrity was enough to make an American tremble. I could not refrain on one occasion from crying out: "Good God, make the Americans live up to it!"

BOYS' CLUB WORK AT GRACE CHURCH

In the current number of the *Grace Church Visitor*, one of the active social workers in this old down town parish, gives an interesting account of the *Friday Afternoon Boys' Club*:

"In the early fall, at one of the staff meetings, Dr. Waters, our rector, felt that there might be a field for a boys' club for the smaller boys of the immediate neighbor-

hood. There was in existence a Tuesday Night Boys' Club for older boys. But this organization was entirely made up of our own Church boys. One of the requirements for admission to this Tuesday Night club was that the applicant be a member of Grace Sunday school. And so this Friday Afternoon Boys' Club was formed to take care of the boys who, for several reasons, were unable to be benefitted by the existing boys' guild.

"The Friday Afternoon Club has met every Friday, since its organization, except Good Friday. Most of the boys belong to the Haven (Public) School. The club meeting is from 3:30 to 4:45 P. M.

"Forty-two boys have been enrolled during the year. Most of them have been Italian or Jewish boys who live within walking distance of Grace Church.

"What we are trying to do with these little fellows is to give them at least one happy afternoon, weekly, amongst wholesome influences. Many of them come from stuffy, crowded, tenement flats. And it seems that the better way to give problematical boys moral and civic instructions is to do it along with their athletics and games. For instance one group of these little club members gamble. Well, we shall either stamp out this practice or close the club to these particular boys. As these boys want very much the privileges of the club, we suspect they will be glad to surrender their dice.)

"The writer of this article makes the statement that the brighter boys of the club seem to be the fellows from the poorer homes. May we not say, therefore, that the club ideals have a practical bearing on future citizenship!"

THE NEW PARISH HOUSE AT EVANSTON

On Sunday, June 22nd, at the regular 11 o'clock service of St. Luke's Church, Evanston, the rector, the Rev. Dr. George Craig Stewart, presented the need of a new parish house and asked for subscriptions. The response was instant and generous. Although many communicants have already left for the summer, and many others were away for the week-end, one hundred and seventy-five subscribers brought the total to \$80,000, or just three-fifths of the amount needed for the building and cloister soon to be erected to the south of the church.

Three weeks ago two communicants gave \$10,000 each toward the present debt upon the church, so that since Ascension Day \$80,000 has been subscribed.

ORDINATION AND PRESENTATION

At the Cathedral of SS. Peter and Paul, on Sunday, June 29th, the Rev. Bertram Leon Smith was ordained priest. Bishop Anderson officiated and preached. The candidate was presented by the Rev. L. B. Hastings, and Bishop Griswold sang the Litany. The Rev. Luther Pardee, the Rev. E. A. Bazett-Jones, and the Rev. R. F. Thornton were also present. Immediately after the sermon and before the ordination Bishop Griswold in a few words presented to Bishop Anderson a pastoral staff given by members of the Cathedral congregation and some other of his friends in memory of his son Charles Patrick Anderson of the 98th Aero Squadron, killed September 15th. The Bishop accepted in touching words of appreciation, laying emphasis upon the pastoral side of the Bishop's office symbolized by the staff.

The staff is of ebony with a silver crook. Within the crook is the figure of St. George slaying the dragon and around its base are four statues—the Blessed Virgin, St. Joseph,

St. Andrew, and St. Patrick. The inscription is:

"In Memory of Charles Patrick Anderson
20th of April, 1896,

✠
16th of September, 1918.
A Valorous Youth."

The knob bears the inscription:

"Presented to the Right Reverend Charles
Palmerston Anderson, D.D.
Bishop of Chicago."

There was a congregation present which filled the Cathedral.

H. B. GWYN.

A UNIVERSITY PARISH IN IOWA

FOR THIRTY-FIVE years Trinity Church, Iowa City, has recognized the need of a "guild hall". In 1916 plans for such a building were drawn up, only to be laid aside in view of the rise in building material. This spring another set of plans was prepared, and these in turn were given up because the only available site adjoins a



NEW RECTORY, IOWA CITY, IOWA

garage and is likely to become untenable on account of the noise.

The present site is very desirable, however, in every other respect, and the transition now in progress in the neighborhood may not develop so unfavorably as to compel the parish to move.

Meanwhile growth of the church school, and of work among students of the university, made necessary immediate provision for social and educational activities. The need for a "guild hall" had become the need for a parish house, when a very desirable residence property, two blocks from the church, was recently offered for sale for \$8 000, a surprisingly low figure. The vestry unanimously voted to buy the property as a rectory, and to convert the present rectory into a parish house. A "drive" for \$8,000 was carried to successful completion in about ten days' time and the property purchased, possession to be given September 1st.

The present rectory can be enlarged at comparatively small expense by addition of a wing connecting it with the church and serving as an assembly hall, with a seating capacity of about two hundred. The house, just as it stands, provides kitchen and caretaker's room and six large rooms for the Church school. One of its functions will be to furnish a home for the Morrison Club, the society of Church students in the State University, recently recognized as a unit in the National Church Students' Council. The rector of the parish, the Rev. Paul Boynton James, took charge in Iowa City December 1st.

REVOLUTION AND NORMAL LIFE IN HAITI

HAITI'S MANY revolutions have sadly interfered with the normal life of the people. On the trails of the country districts one passes a never-ending stream of women—mile after mile and nothing but the female of the species—most of them with baskets on their heads.

"Where are the men?" involuntarily rises to the traveler's lips.

And the reply comes quickly that they never leave their huts, or at least never go abroad, since the sorrowful experience of years and years has taught them that when they are at large they are apt to be impressed into service by roving "revolutionists". Hence one never sees anything but women as one wanders through Haiti, says a writer in the *Spirit of Missions*.

FRESH HONOR AND RANK FOR CHAPLAIN PIERCE

THE FRENCH GOVERNMENT has conferred the cross of the Legion of Honor upon Dr. Charles C. Pierce, who left St. Matthew's parish in Philadelphia two years ago to become chief of the graves registration service in Europe.

The investiture took place at a special convocation at the Ministry of War in Paris, at which Chaplain Pierce was the only person so honored; the decoration being presented by the General Chef du Cabinet of Premier Clemenceau.

Dr. Pierce, who had before been promoted to a lieutenant colonelcy, has also been advanced to the full grade of colonel, being the first army chaplain to whom that rank has ever been given.

A "GARY" SCHOOL IN TOLEDO, OHIO

It is proposed to establish a week-day school for religious education at St. Mark's Church, Toledo, Ohio (Rev. Robert S. Chalmers, rector), which adjoins one of the public schools. The plan has been sanctioned by the superintendent of schools and upon written request of parents pupils will be permitted to spend one hour a week at the school and be given credit for it. A public school teacher has been engaged to give instruction. The school will be similar to that which the Church has conducted in Gary, Ind., for the past three years, of which Dr. Wirt, superintendent of schools at Gary, has said: "We believe that the Church school in Christ Church parish, Gary, is increasing in value each year and that it is a most important form of coöperation with the public schools." A curriculum is now being drawn up.

This school opens in September as part of the programme for religious education involved in the Nation-wide Campaign for the Church's Mission, which will enlarge the activities of the Church in just such ways as this.

PLANS FOR SALINA DISTRICT

BISHOP SAGE has sent out to the Church-people of the district of Salina a little booklet entitled "A Message from your Bishop", in which he tells them somewhat of the work within the district, and of his plans for expanding that work in the future. Reminding them that the area of the district of Salina is greater than that of the state of New York, exceeding, as it does, 50,000 square miles, and that it contains a population in excess of 500,000, he impresses the importance of the work of the Church. In the whole district there is no self-supporting parish, and the entire field is purely missionary. Some thirty missions are the rallying points within the district. Bishop Sage states that he is now forming an associate mission at the Cathedral in Salina. The unmarried clergy will live in the guild house, the married men in houses adjacent to the Cathedral owned by the district. That associate mission, rather

than a single priest, will be behind every undertaking in the district of Salina. The consequence will be that wherever a work is undertaken, the services will be continuous (not broken by removals of clergy), and the whole force of the Associate Mission be ready to serve each and every station." The Bishop hopes to have in this associate mission, men of varying talent, and "as the workers come in from their circuits they will have companions with whom to discuss their problems, the Cathedral daily services for spiritual refreshment and energizing, and thus loneliness will be obviated, a sense of solidarity and strength engendered, and instead of, as alas too often, a pessimistic spirit, our clergy will go forth buoyantly and happily, to build up their flo:ks." From time to time these workers will be thrown into a community until the work is placed upon a sound and permanent footing.

In enumerating the needs of the district, Bishop Sage asks for \$10,000 annually for the Salina League, for the purpose of conserving and building up present stations and entering new fields; \$2,590 annual needs

of St. Barnabas' Hospital; \$600 interest required for St. John's School; \$400 for annual installments for street improvements on both these institutions; and \$800 for interest and taxes on the Bishop's house and associate mission. He asks for subscriptions from Churchpeople, especially those within the district, toward these expenses.

DEATH OF REV. W. G. CASSARD, D.D.

THE WAR COMMISSION reports the death of the Rev. Chaplain William Gilbert Cassard, D.D., of the United States Naval Training Station at Newport, R. I., which occurred on Sunday morning, June 29th, after an illness of several weeks.

Dr. Cassard was formerly a Methodist, and came over from the ministry of that body, in which he served from 1885 till 1903. He was ordered deacon by Bishop Brent in 1905 and advanced to the priesthood the following year by Bishop McVickar. He became a chaplain in the navy in 1897, and received his doctor's degree from Dickinson College in 1899. He wrote several

A GREAT SUCCESS IN 1919

The Lenten Offering promises to pass the \$200,000 mark!— a goal long sought by the boys and girls.

This is partly due to the excellent plans for work in many parishes. In response to repeated requests, the story of

THE LENTEN OFFERING

in some of these parishes will be given in the August Issue of *The Spirit of Missions*.

There will be many illustrations, including a duo-tone section giving glimpses from many parts of the world.

What has succeeded elsewhere will succeed with you.

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In order to give the issue as wide circulation as possible and at the same time furnish a "nest egg" for next year's Lenten Offering, we will accept orders for copies to be sold by the boys and girls on the same terms as the Lenten Offering Number provided the money earned is put aside as a nest egg for the Lenten Offering of 1920.

[1] We will receive orders for any number of copies.

[2] It is intended that copies shall be sold at ten cents, half of which may be retained and added to the Lenten Offering of 1920.

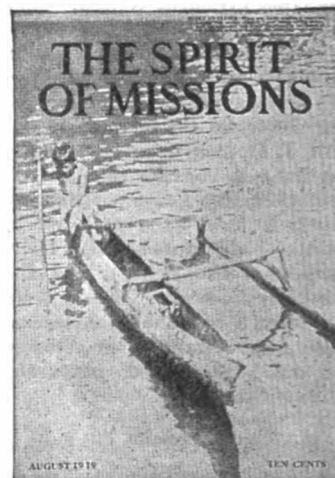
[3] They will be billed at five cents each on the understanding that the other five cents is to be placed in the Lenten Offering of the School.

[4] Credit cannot be allowed for unsold copies, nor may such copies be returned.

[5] The account will be payable not later than September 15th, 1919.

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MAKE IT GREATER IN 1920

books, including one entitled *Methodism in Baltimore County* (1895) and two rather closely associated with his work in the navy.

A BROTHERHOOD CAMPAIGN

G. H. RANDALL and H. M. Rogers were the Brotherhood's secretaries for a two months' campaign in Rhode Island and Western Massachusetts to increase church attendance. The campaign was successful. Its story is told in a Campaign Bulletin whose foreword is striking:

"This journal is published in the interest of the Brotherhood Campaign in the two dioceses, and the cost of it to readers is the time consumed in its perusal. All profits are devoted to the Church's work in the two dioceses. There are no losses. All persons who make investments in the Campaign are assured dividends. There are three classes of investment that are profitable: (1) your prayers, (2) your personal service, (3) your moral interest and backing."

CHURCH SOCIALIST LEAGUE CONFERENCE

A GOOD NUMBER of radical Christians attended an all-day conference of the Church Socialist League in the club room of the People's House in New York City on June 27th. The Rev. James Smiley of Maryland was elected chairman and the opening address was made by the Rt. Rev. Paul Jones. It was felt by those Churchmen who foregathered from many states that never before has the need for the work of the Church Socialist League been so urgent.

In order more adequately to meet the situation, to bring about a rapprochement between socialism and the Church, the conference elected an organizing secretary, the Rev. Wm. B. Spofford of Maryland, who is to carry on the work of the League in new ways. A committee was appointed to arouse greater interest among seminarians in the social message of the Gospel. A message was sent to the League for Social and Industrial Democracy, recently launched, expressing the willingness of the Church Socialist League to cooperate with that body, especially in investigating the cases of clergymen who lose their pulpits because of their positions on social and economic problems.

The following committee was elected to prepare in every way possible for the League's activity at the next General Convention in Detroit: The Rev. Messrs. R. M. Doubs, C. H. Collett, A. L. Byron-Curtiss, I. St. J. Tucker, and Mrs. G. J. Brown. Mrs. Ella Reeve Bloor, field organizer of the Worker's Defense Union, spoke of the deplorable treatment being given to conscientious objectors and so-called political prisoners in the federal and state prisons throughout the country, while in most other countries such prisoners are being speedily released. She asked the conference to do all in its power for the release of these idealists. A resolution on this subject was passed unanimously and sent to the President of the United States. The resolution included disapproval of illegal raids being made on papers and societies and a warning as to the danger of such incendiary publications as incite to riot, notably Empey's *Treat 'Em Rough*. A committee composed of the Rev. Messrs. Smiley, Mythen, Jones, and Tucker was commissioned to draw up a manifesto for the times, which was later adopted. The manifesto declares that:

"At this supreme hour of the world's history when God's truth is desperately needed, the Church is apostate to its divine mission. Christ said, He that saveth his

life shall lose it. Instead of sacrificing itself for the life of the world, the Church is now struggling to save its life by a campaign to raise millions for its own development, and is apparently unaware of the profound movements for the fuller, freer life on the part of groups, classes, and races. The Church furnishes its own table and the sheep are not being fed. The Church must repent in sack cloth and ashes. It must repudiate its affiliation with and support of the capitalist system of production with its unholy emphasis on profits, privilege, and exploitation which have impoverished and fettered the mass of the people of the world. And it must demonstrate that repentance by a whole hearted endorsement of those movements which are seeking to establish a real brotherhood among men. We therefore call upon the Church to endeavor to understand and assist the working out of that social and industrial revolution with the conscious purpose of helping to prepare the way for such a complete revolution of our present economic and social disorder that a Christian order may be evolved."

The following officers were elected to fill vacancies: Vice-presidents, the Rev. J. Paul Morris, Mrs. William Johns Brown, the Rev. C. H. Collett; executive committee, Mr. Howard Richards and Mrs. Frances Craig.

CUBAN SCHOOLS SUFFER FROM RISING RENTS

THE RENT of the building used for the Cathedral Schools for Girls and Boys in the Vedado, Havana, having been increased by fifty per cent., it is impossible to continue the schools in that building. It is hoped that another less expensive house may be found for a girls' school under the immediate direction of women. At the same time it is expected that a boarding school for boys may be opened in the fall somewhere near the city, under the direction of the Rev. H. T. Morrell, who was recently advanced to the priesthood in Philadelphia, and will have general direction of all the school work of the Church in Havana.

As rents in Cuba are rising by leaps and bounds it becomes daily more disadvantageous to attempt to conduct schools in rented buildings. After the payment of large sums of money each month, nothing remains at the end of the year; and constant change of location is necessary to meet the situation, all to the serious injury of the school work. Year by year, almost month by month, conditions become more and more intolerable, until the school has to change its location, and thus lose much ground, or possibly close its doors. In Guantanamo the school has been compelled to move twice in a year and a third.

THE DEAF-MUTE MINISTRY

HEAVY DEPLETION in the ranks of our deaf-mute missionaries is causing grave concern to the thousands of silent communicants throughout the country. Of twenty men ordained for this work, six have died, the last being the Rev. B. R. Allabough, whose death was related in THE LIVING CHURCH of July 5th. One has retired, and three are obliged to devote much of their time to secular employment in order to support their families. Thus only ten remain on the active list. It is recalled that of the six who died four succumbed to heart failure brought on by the excessive labor of their extensive fields, which consisted in not a few cases of a dozen or more dioceses.

To meet this serious lack, systematic effort is being made by a committee of the

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Society for the Promotion of Church Work among the Deaf in the Province of Washington to induce qualified deaf young men to study for holy orders, and some success has been attained at Gallaudet College for the Deaf, among both students and alumni. The committee hopes for information and suggestions from interested friends.

With hundreds of deaf mutes being brought into the Church every year and only ten missionaries in the entire country to minister to them, the condition is serious.

MEMORIALS AND GIFTS

THE RECTOR of Christ Church, Sherburne, N. Y., on Trinity Sunday blessed a new altar of black walnut in memory of Asa Foote, the gift of his eighteen grandchildren and great grandchildren; also a set of altar hangings given in memory of Robert Mix by his wife; and a missal, in memory of Wm. E. Davis, the gift of his wife and daughter.

A MAHOGANY CLOCK has been placed in the parish house of St. Peter's Church, Auburn, N. Y., by Mr. Herbert P. Phayre.

IN RECONSTRUCTION and readjustment at the Church of the Resurrection, Cincinnati, Ohio (Rev. Robert Seaton Flockhart, rector), electrical candelabras and chandeliers to match have been installed, and a cheque given for \$350 for a new motor for the organ, on condition that the donor's name be withheld. Mr. Horace Goodin, of New York, has offered as a memorial, to the glory of God and in memory of the Goodin family, a new chancel and sanctuary, a new window in the west, and to redecorate the entire church, which is a memorial built by Mr. Charles W. Short in memory of his parents. Mr. Charles Short, his son, an architect, specializing in Church work, has generously offered to draw up the plans and oversee all work. At a recent parish meeting it was decided to adapt the parish house as a community centre, adding a rector's study, a stage and dressing rooms, and a kitchen, entirely modern throughout, with new electric lights and a large fireplace. There will be a colonial entrance and a rustic sidewalk, with pillars to match at the entrance of walk and drive.

CENTRAL NEW YORK

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

Daughters of the King—New Rectory for Endicott—Children's Day—Community Picnic

THE ANNUAL MEETING of the Daughters of the King was held in St. Matthew's Church, Moravia (Rev. W. S. Stevens, rector), on June 26th and 27th.

PLANS ARE nearly completed for a rectory in St. Paul's parish, Endicott, to be finished by November 1st.

AN ELABORATE "Children's Day" programme was given in St. George's Church, Chadwicks, on Sunday evening, June 22nd. Church and chancel were decorated with flowers and ferns and the flags of the allied nations. A cantata, *Heirs of Liberty*, was rendered by members of the Sunday School, the characters including Liberty, Columbia, and girls of the several nations. The closing number was a tableau formed while the school was singing *America*, when Liberty appeared holding high the Bible in lieu of her traditional torch, with Columbia at her right and Peace at her left. A few remarks were made by Mr. Voorhees, lay missionary, who opened and closed the programme with a brief service.

A LEAGUE OF CHURCHES to hold a community picnic has been achieved in Clayville, where on June 28th members of the Congregational, Methodist, Roman Catholic, and Episcopal Churches met on the baseball grounds for a basket picnic. The children assembled in front of the village hotel and preceded by a local band marched to the picnic ground. Races for men and women, boys and girls, were held, and baseball teams crossed bats in the afternoon. Mr. W. V. D. Voorhees is lay reader in charge of the Church's mission in this village.

CONNECTICUT

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

The Church at Waterville—Patriotic Service—Parish Visitor—Girls' Friendly Society—Church Extension

A RETREAT was held in St. Paul's Church, Waterville (Rev. Donald J. Macdonald, rector), during Rogation-tide by the Rev. Allan C. Whitmore, O.H.C., and a teaching mission was conducted in the same parish during the week of June 1st to 8th by the Rev. Marcus J. Simpson, rector of St. Peter's Church, Cheshire. A new church for this parish it is expected will be started during the summer. Although the communicants number only about one hundred yet under the energetic leadership of their rector the parish is on the road to accomplish much.

THE ANNUAL devotional and patriotic picnic of the Mary Clapp Wooster chapter of the Daughters of the American Revolution was held in Trinity Church, New Haven (Rev. Charles O. Scoville, rector), on the morning of the Fourth of July. A Patriotic address was given by the Rev. Dr. Robert E. Denison, a prominent Congregationalist minister.

ST. JAMES' PARISH, Danbury (Rev. Aaron C. Coburn, rector), has made a new venture along the lines of Church publicity by issuing the first number of a sixteen page parish paper called the *Parish Visitor*. An Acolytes' Guild has recently been formed by the rector from the boys of the latest Confirmation class. They will assist in the Church services. The purpose of the guild is to give the boys who have been confirmed an ever increasing vision of the place of the Church, and to make them loyal in word, thought, and act.

MISS BESSIE L. FRANKLIN, treasurer of the diocesan United Offering fund, is earnestly trying to make Connecticut's share in this great "Victory Thank Offering" at least \$10,000. The amount on hand in the diocese to June 1st was \$5,528.73.

THE GIRLS' FRIENDLY SOCIETY associates of Connecticut and Western Massachusetts will hold a conference at the Vacation House at Canaan, from September 5th to 15th, a retreat will be held from Saturday evening, September 6th, until Monday morning September 8th.

FOLLOWING occasional services and work in a part of North Madison called Rockland, the Rev. Mr. Gilbert, missionary of the Middlesex archdeaconry, has secured permission for temporary use of an old Methodist church in that locality and is adapting it for Community work in the almost entirely foreign population.

THE PARISH of St. James' Danbury, has recently voted to act upon a recommendation of the vestry that the parish purchase, the property directly east of the church known as the Hamlin property. The buildings thereon will eventually be

removed, thus giving a beautiful approach and setting for the Church.

THE BISHOP asks that all correspondence concerning parochial and diocesan matters be until further notice addressed to the Suffragan Bishop, the Rt. Rev. E. C. Acheson, D.D., 376 Washington street, Middletown.

THE ANNUAL council of the Daughters of the King will be held in Christ Church, Hartford, on November 8th.

AS A FORWARD movement in diocesan missionary work the Committee on the State of the Church is very strongly of the opinion that we need at work for the diocese as a whole a clergyman whose chief duty it shall be to labor in vacant cures. An experiment along this line last winter was eminently successful.

AT A RECENT meeting of the parishioners of Grace Church, Hamden (Rev. Albert

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C. Jones, rector), a committee was appointed to confer with an architect to secure plans for rebuilding the steeple blown down in a storm some months ago.

IOWA

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

Twice Told Talks

At St. Luke's Church, Des Moines (Rev. Allen Jacobs, rector), the sermon is preached twice at every service—and simultaneously. The rector's wife repeats the sermon with her fingers to a congregation of the deaf and dumb who gather in one corner of the church. It is said that not only the dumb but those who could speak if they would find interest in the eloquence of the rector's assistant. Mrs. Jacobs is an expert in lip reading and learned the sign language when her father was superintendent of schools for the deaf in several of the southern states.

LOUISIANA

DAVIS SASSUMS, D.D., Bishop

Archdeaconry

THE EAST LOUISIANA archdeaconry met at Grace Church, Hammond (Rev. Edward McCrady, rector), on June 11th and 12th. Leading subjects under discussion were the problems of Church Unity and Religious Education. Taking favoring part in the debate on Church Unity were two of the denominational ministers.

MISSISSIPPI

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

Hospital Association

THE REV. BYRON HOLLEY, rector of the Church of the Redeemer, Biloxi, since his election to the presidency of the Biloxi Hospital Association in February has accomplished the purchase of one of the best sites on the Gulf Coast for such an institution. Several buildings will be immediately available, others will be erected, and citizens are rallying under Mr. Holley's leadership to raise a large fund for equipment of a much needed hospital.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Dr. McComas on Education's Relation to Religion

THE REV. JOSEPH P. MCCOMAS, D.D., was preacher at the baccalaureate service of the Chattle High School, held in St. James' Church, Long Branch (Rev. M. A. Barnes, rector), on June 16th. His topic was Religion the Surety of Education. In his address he said:

"That our civilization may live or that any civilization may live, truth and duty must be reconciled in Him in whom simple and learned may alike trust. To this end our Christian religion must be in touch with our education, that we may be taught. The German people were a very religious people, but not Christian. Theirs was the religion of the individual with no sense of duty beyond his class, tribe, or nation. The family life of these people was very beautiful in devotion, but it was to the exclusion of the interests of other families and led to selfishness within the family circle. God has rebuked them in their cruelty and intolerance. He has taught us the danger of exploitation; giving victory in a bloodless revolution to the wage earners of Great Britain, France, and the United States. This is to see Jesus, it is the Christian re-

ligion that gives life. As this conquered people accept their rebuke; as our wage earners accept victory and as our employers face the altered situation, they will survive or utterly perish."

OHIO

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

Reception to Departing Dean

A RECEPTION was given to Dean and Mrs. Abbott by the vestry of Trinity Cathedral on the departure of the Dean and his wife to Grace Church, Baltimore. Among many other gifts to the Dean was a purse of gold, and the members of the Girls' Friendly Society presented to Mrs. Abbott a pearl necklace. Dr. Abbott begins his work in Baltimore on October 1st.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Fraternal Greeting

RECENTLY the rector, vestry, and congregation of Christ Church, Dayton (Rev. B. H. Reinheimer, rector), noting the union of two Presbyterian congregations into one, sent a letter of greeting recalling the Christian fellowship and good will which have characterized the three congregations during the passing of a century. "God speed you in all you do; God give you greater tasks to share with us and greater power to meet them; God send a stronger and more continuing bond of fellowship between us in all good work." The Presbyterians responded with a letter in which they said:

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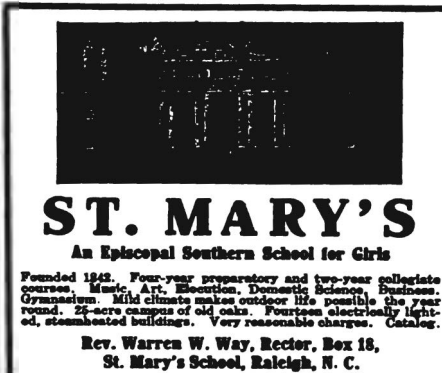
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TENNESSEE

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

Parish Guild—Hospital at Monterey

CALVARY CHURCH, Memphis, has formed a guild of all the members of every society, and will meet to advance the corporate interests of the parish. The first movement they will back will be the Nation-wide movement.

ST. RAPHAEL'S HOUSE, Monterey, has an hospital which is proving a boon to that locality. Thus far they have not lost a single patient—and this small hospital section has been in operation for several months.

DR. TROY BEATTY, the Bishop-Coadjutor elect of Tennessee, addressed the Kiwanis Club of Nashville and made a most favorable impression.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop
CLINTON S. QUIN, Bp. Coadj.

The Nation-wide Campaign—Colored Work—Growth of G. F. S.—At Waco

THE NATION-WIDE Campaign has started off "with a bang". The Bishop Coadjutor called the clergy and representative laymen to Houston for a conference and the whole programme was presented. About forty priests and laymen were present during the two days. Intense enthusiasm prevailed throughout the discussions. The vision of wider usefulness and opportunity for the Church was spread forth by Bishop Quin and everyone responded to the fullest degree. The conference voted to have one thousand people attend the council in Galveston next January and immediate steps were taken to provide the necessary entertainment and instruction. Nationally informed speakers will present every activity of the Church's work and exhibits of all branches will show in concrete form what the Church is doing now and the larger work it wants to do.

AT THE request of Bishop Quin, the Rev. George G. Walker with the coöperation of the Rev. Mr. Ellis is endeavoring to organize a mission for colored people at Beaumont. The outlook is good and he hopes for success. The Bishop is anxious that the colored work of the diocese be given proper attention. Several other clergy have signified their intention of starting colored work.

MISS MAY CASE MARSH, national organizer for the Girls' Friendly Society, has worked so effectively in the diocese that whereas a few months ago there was not a single active branch, now there are about thirty, with a combined membership of over a thousand girls. A Vacation House has been secured at Matagorda.

ST. PAUL'S PARISH, Waco, recently held a feast of welcome for the returned soldiers, and a memorial service for the departed "Crusaders". A bronze tablet for both groups of men will soon be placed in the church. The parish is contributing approximately one fourth of its income to Missions and expects to increase that amount next year.

THE DIOCESE now has two archdeacons who are doing efficient work in the smaller places and gradually bringing them to the point where they may be grouped for regular ministrations.

VERMONT

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

Centennial of Christ Church, Guilford

ON SUNDAY, June 22nd, the centennial of Christ Church at Guilford, near Brattleboro. was observed. The Bishop preached, and said special prayers of commemoration of those who had worshipped and ministered there; being assisted in the service by the rector the Rev. W. C. Bernard, and the Rev. A. C. Wilson who just returned from Y. M. C. A. service in France. The church was quite filled, many people coming from a distance. The importance and population of Guilford has shrunk before the growing "railway village" of Brattleboro.

VIRGINIA

WILLIAM CABELL BROWN, D.D., Bp.

Annual Services at Little Fork Church

THE COLONIAL CHURCH known as Little Fork was opened on the Second Sunday after Trinity, June 29th, for the annual services customary then. A service is also held in it on every third Sunday in the summer months at four o'clock; during the other eight months this service is held in St. Mark's Chapel, Rixeyville. The Rev. Henry Townsend Scudder preached, and assisted the rector, the Rev. Kensey J. Hammond, D.D., in celebrating the Holy Communion. The chalice and paten used bear hall-marks indicating they were made in the year 1742.

In the early afternoon the congregation

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C. W. NEWHALL, A.B., Headmaster, Drawer J, Faribault, Minn.

gathered under the shade of old forest oaks for a bountiful dinner worthy of Virginia hospitality. After a social time, they re-assembled for worship, and evening prayer was said by the rector, the Rev. Wm. C. Marshall reading the lessons, and Mr. Scudder preaching. The Rev. Messrs. W. G. Pendleton and Wm. Meade, with members of their congregations, were also present. A dozen automobiles brought full loads of worshippers from St. Stephen's, Culpeper; and residents near the old church, whether members or not, came in large numbers, filling the building at both services.

The first church in this neighborhood was a frame building erected in 1730, and receiving its name after the custom of those days from its location near the junction of the Hazel and Rappahannock rivers. Burnt in 1750, it was rebuilt. This edifice also perished in a fire in 1773, when the vestry decided to erect a brick structure, which they did, finishing it in 1777, with massive walls and roof beams. In the last few years a much needed roof, windows, and concrete base protecting the foundation bricks have made this venerable building weather-proof for another century and a half, although certain repairs are needed for floor and ancient reredos.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Testimonials to Men in National Service—Accessions

ON SATURDAY evening, June 21st friends and relatives from St. Paul's parish, Buffalo, were invited to the parish house to witness the presentation of testimonials to the 62 men and seven women who have returned from national service. Gold stars follow the names of six men. There are 125 men and 8 women on the honor roll. The testimonials were presented by Mrs. William H. Chapin, wife of Brig. Gen. Chapin, and were signed in behalf of St. Paul's Church by the rector, the Rev. Charles A. Jessup, D.D.

POSSIBLY IT may cheer some discouraged hearts, who are prone to think that the Protestant Episcopal Church is becoming a failure, to learn that in Western New York alone one class recently presented to the Bishop for Confirmation numbered four Roman Catholics among its members, another had seven adults from the sectarian bodies; a certain rector baptized an adult Jew on Easter Eve; one of the three men advanced to the priesthood on St. Peter's Day was formerly a Methodist minister and there is a rector in the diocese who less than five years ago was a Dominican monk.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Parish Endowment—The Bishop's Anniversary

THE CAMPAIGN to raise the first \$100,000 to endow Grace-Holy Trinity Church, Kansas City, began most favorably. Bishop Mann, a former rector of Grace Church, was the preacher on Sunday, June 15th, when the rector, the Rev. R. N. Spencer, announced an initial gift of \$25,000. Several gifts of similar amount are expected. The church now has an endowment of about \$15,000; but its work demands a larger fund. The grounds of the Church have been opened to the children for play, and a wading pool is being built.

BISHOP PARTRIDGE observed the eighth anniversary of his enthronement as Bishop of the diocese on June 28th. There was a celebration of the Holy Eucharist at Grace-Holy Trinity Church, which all the clergy of the city attended, and afterward the Bishop entertained them at breakfast.

CANADA

Diocese of Quebec

BISHOP'S COLLEGE SCHOOL, Lennoxville, held its annual speech day on June 24th. Old boys and parents from every part of Canada were in attendance. Amongst them was Commander J. K. L. Ross, donor of the new school buildings now in process of construction. Canon Scott, of St. Matthew's, Quebec, and Mrs. Scott, were present, and many officers returned from service overseas. A Montreal boy, Eric Durnford, carried off all the leading honors for the year, winning both the Governor General's medal and the Lieut.-Governor's prize, and also the "old boys'" prize for the highest average. The day closed with a service in the beautiful old school chapel, when Canon Scott, himself an "old boy", conducted the service.

Diocese of Montreal

A LARGE gathering of clergy and laity in St. Martin's Church, Montreal, June 20th, witnessed the induction of the new rector, the Rev. R. S. Howard. The Bishop of Newfoundland was present, and Archdeacons Paterson-Smyth, Norton, and Robinson. Bishop Farthing performed the induction. The preacher was Archdeacon Paterson-Smyth. The new rector succeeds the Rev. Dr. Craig, who has gone to a parish in Vancouver.—THE REV. DR. SYMONDS speaking before the Rotary Club on Commercialized Vice in Montreal, made a strong appeal to eradicate its evils, blot out a great plague spot, and build up a new and better manhood.

Diocese of Toronto

THE BISHOP held an ordination in St. Alban's Cathedral, Toronto, on Trinity Sunday, when three candidates were ordered deacons and six advanced to the priesthood. The preacher was the Rev. Prof. Cosgrove.

Diocese of New Westminster

AT THE diocesan synod in St. Paul's Hall, New Westminster, Bishop de Pencier dwelt much, in his charge on the problem of the reconstruction of our civil life to meet changed conditions. There are at present sixty-two clergy in the diocese. The Forward Movement received a good deal of attention. On account of the irregularity of the boat service, Bishop Schofield, of Columbia, was unable to be present. A committee recommended adoption of the Quebec system concerning the stipends of the clergy. Representatives of the Presbyterian churches in Vancouver were present and received the greetings of the synod. They gave expression to the need of closer coöperation between the Christian Churches at the present time if the vast problems of social and economic life are to be solved.

Diocese of Nova Scotia

THE PARISH of St. Mark's, Halifax, has secured a site, and a church will soon be built to take the place of the one burnt in the great explosion.—AT A RECEPTION to returned soldiers of the parish in Trinity Church House, Halifax, a copy of the Prayer Book and Hymn Book combined was presented to each soldier.

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FROM country communities thousands of boys went out, and will return with new demands upon the country Church.

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