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The Living Church

VOL. LXI

MILWAUKEE, WISCONSIN, JULY 5, 1919

NO. 10

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MEN cannot benefit those that are with them as they can
benefit those who come after them. Nor is there, indeed, any
present loss, in such respect for future. Every human action
gains in honor, in grace, in all true magnificence, by its regard
to things that are to come. It is the far sight, the quiet and
confident patience, that, above all other attributes, separate
man from man, and near him to his Maker; and there is no
action nor art, whose majesty we may not measure by this
test.—Ruskin.



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VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 5, 1919

NO. 10



Our New Mission

THIS Fourth of July may well be, at the same time, one of the happiest and one of the most chastened in American history. The treaty has been signed. The world is again at peace. An honest attempt has been made to form the basis for a reconstructed world. Men may criticise parts of the treaty as they please, and may use it for partisan or personal purposes, even endangering its ratification in the senate; but when the present hideous nightmare of partisanship is over it is bound to be recognized as the foundation of a new era.

Of course it is only a foundation. What shall be built upon it depends upon the future; and, with the increased influence of the American people in world affairs, much will depend on the willingness of the American people to do their part. Naturally, the ratification by the senate must come first. Mr. Root has pointed out to Senator Lodge—what THE LIVING CHURCH pointed out earlier—that whatever distinctly American reservations are necessary can be secured by a qualifying declaration in the act of ratification. It might be useful for groups of men of distinction in all our states to telegraph such an urgent request to their senators to ratify the treaty without seeking to amend it (though admitting of the qualifying declaration) as the New York bankers telegraphed Senator Wadsworth. It is unthinkable that the senate should court world anarchy in these distressing times by refusing to ratify or—what would amount almost to the same thing—by seeking to amend it, however slightly.

But with the treaty signed and ratified we shall only have begun. What must the world build upon the new foundation?

THE CORNERSTONE of all that we build must be *justice*. As among nations, the demand that there be no more secret treaties must be urgently insisted upon. That no treaty shall be binding until it has been registered with the League of Nations and been published will do more to prevent causes of war than, perhaps, any other single step in the reconstruction. We could wish that each nation might be induced to declare officially that it has now no secret agreement with any other nation in force or that it now denounces and repudiates all that may have been inherited from the unhappy past—that past whose failures in diplomatic honor made war possible if not inevitable.

There must be the most thorough determination to treat the German nation and people justly. Granting that the incredible obstinacy of these as shown during the peace deliberations, the violation of their word in blowing up ships of war, and their studious avoidance of anything that could suggest penitence for what is past, make the application of justice, except in the infliction of just punishments, very difficult, not one single act toward Germany must be dictated

by feelings of hatred or a desire for revenge. Germany is being punished, not for revenge, but for the sake of justice and as some inadequate measure of reparation toward those whom she has wronged. The admission of Germany to the League of Nations should be made as soon as a stable government gives indication of a real intention to act in good faith toward the obligations resting upon the nation. Some few years must, of course, elapse before this could become proper, but the time of exclusion should be made as short as possible. We must not permit two rival Leagues of Nations to confront each other in a newly constituted armed truce.

We must recommend democracy to the world by making our own democracy as perfect as possible. It has often been pointed out that democracies can only advance as rapidly as the prevailing sentiments among people advance. Where the masses of the people have no ideals, democracies will strike a low ebb. Where the people are self-centered and careless of their public duties, demagogues will seize the reins of government. Is a city, a state, a nation, badly governed? It means, generally, that the majority of the people do not care. The government will reflect the desires of the majority.

What a serious reflection this is upon those parts of our country that persist in venial administrations! It means that the minority who have the true democratic ideal must constitute themselves home missionaries to their neighbors. Indeed our newly aroused interest in the Americanization of the foreign-born voters is a species of home missions—and a most valuable species. But the unpatriotic citizen is not necessarily he who speaks English with an accent. Whoever tends to lower American ideals is casting a stain upon the flag. Whoever makes it harder for the masses to be properly fed, by any sort of manipulation of the nation's resources, whoever sows the seeds of hatred among the people, whoever promotes the principle of separateness on lines of inherited nationality, whoever is apathetic toward wrongdoing in city council, in school board, in state legislature, in congress, whoever puts partisanship ahead of patriotism, whoever increases the gulf between capital and labor by any unsympathetic acts, he is doing his part in holding back the advance of democracy. Put any of these groups in the majority in our country, and both our laws and their administration will reflect the low ideals of the majority.

WHAT AN OBLIGATION does this lay upon the Church! Here we have the source of idealism. Here is a latent power that can energize the people. Here can be developed a leadership such as will appeal magnetically to the masses.

Nowhere does the Church have such an opportunity as in a democracy, because nowhere else is there such a response to whatever she may do in the sphere of building up a popu-

lar idealism. If our own people really responded in their public and community life to the urgings of their religion, they would be such a power for good in their communities that they would make a deep impress upon its public affairs. A clergyman does not need to "preach politics" in order to induce his men and his women to be leaders toward civic ideals. The application of Christian principles to public questions is a duty resting upon each one of us. In many specific questions the Church may only impress the principles, leaving persons or groups or parties to apply them; in others the application of the principles is so inevitable from their very enumeration that the Church may wisely point the way to the solution of a public problem. But the Church is culpable where she does not hold up the ideal. The clergy are deficient in their duty where they do not combat public wrongs by laying down principles of right action. Justice or injustice is the "acid test" of most of our political questions, and the Church can never be neutral between them.

Home missions would become the enthusiasm of our people if the Church in the domestic mission field were seriously promoting the idealism of our people in rural communities or in crowded sections of our cities. The ineffectiveness of our missions is largely due to the individualism which so lowers our religion, and which exhausts itself upon the few people who regularly go to church. To make missionaries rather than prigs of these, to interest them in saving other people's souls as well as their own, and to make of their communities the environment which should best minister to the upbuilding of all the souls within them—this is the mission of the country church. Let the feeble churches be filled with this ambition, let their people think of themselves as missionaries to their communities rather than as a pitifully small group of the elect to hold themselves aloof from everybody else, and the Christian religion in all its sweetness, and the Catholic faith in all its virility, and a staunch democracy such as will win the world's respect, will be the threefold result.

As for the rest of us, who are accustomed to feel our superiority to the weak mission congregations, we are of all men the most contemptible if we do not extend to these our intelligent sympathy and our financial help.

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

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THE POWERS of the world are often christened, but seldom Christianized. They are but proselytes of the outer gate: or, like the Saxons of old, enter the land as auxiliaries, and remain in it as conquerors and lords.—S. T. Coleridge.

DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

THE PSYCHOLOGY OF RELIGION



UT of the application of modern methods of child study has come a distinct contribution to the cause of religion through the more general application of the laws of psychology. The tendency now is to place the formative period of our religious life further and further back into infancy and early years; and to emphasize the supreme importance of these years in determining the permanent attitude toward the unseen.

One of the most significant things our Saviour did for us, and one very slowly understood or appreciated, was when He took a little child and set him in the very center of human life and interests. We now understand that the attitude of adolescence and maturity toward religion is determined by the laws of mental growth acting upon the material accumulated in the preceding years. We must make over for ourselves through doubt and questioning the truths we received earlier in life. In childhood we absorb a mass of undigested religious teaching. But it is not until we pass through the period of doubt and serious questioning of our earlier beliefs as David did in Ephratah and the wood that we are able to vitalize this knowledge into the principles of conduct, going into His tabernacle to fall low on our knees before His footstool. The directing force which determines our actions must pass from the outer to the inner, from an external compulsion to an indwelling motive, from the knowledge of the head to the desire of the heart.

The process by which this is accomplished is normal and psychological as the Master pointed out long ago, "first the blade, then the ear, then the full corn in the ear", needing our sympathy, and calling for our direction. Many a boy and many a girl would have been saved for an active life in the Church had only parents and teachers understood this long ago, or even now if it were more generally appreciated. Not infrequently it happens that when the adolescent goes to college he is lost to the Church, because it is the period of transition in religious experience when too frequently the professor has much to impart that is destructive and too little that is constructive. It is a period when it is well to tell the honest seeker to doubt his doubts and believe his beliefs; but not to doubt his beliefs and not to believe his doubts.

With the understanding of the normal growth of religious concepts and the formation of guiding principles we better appreciate how much the teaching of the Bible bears upon these things. Our readings for the week are selected to help us wisely to emphasize with these deep places in the experience of maturing manhood and womanhood.

Sunday—Genesis 37: 1-28. There are few more fascinating stories among the Old Testament heroes than that of Joseph. Called upon to endure cruel hardships, tempted and misrepresented, he remained true to the principles learned in his early life, and became the channel through which God led his people on to the fulfillment of His promises to Abraham. We may well doubt whether a youth less grounded in the fundamentals of religion would have withstood the strain. From his experiences we learn the tremendous religious value of the formative years.

Monday—I Samuel 3. The psychology of religion finds a wonderful illustration in the life of Samuel and the noble part he was destined to play in the history of the chosen people. The guiding principles of his life were pre-natal, and developed under conditions which both safeguarded and explained them.

Tuesday—Esther 4. The story of this heroine is crystallized in the words of her cousin Mordecai to her: "Who knoweth whether thou art not come to the kingdom for such a time as this?" Study her upbringing, the consistent religious training, the constant upholding of the Ideal, the value of her opportunity, her forgetting self in the endeavor to save her people from massacre, and we have the concrete witness to the force and value of early training.

Wednesday—Psalm 132. Here we have the whole story in two inspired verses. "We heard of it in Ephratah"—tradition and teaching of tender years. "We found it in the wood" of doubt and questioning. And having made our father's religion over for ourselves we remained steadfast by "going

(Continued on page 343)

The Proposed Congregational Concordat

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

I. Its Meaning for the Church



IT is desirable, in a matter involving such large consequences to the Church as are likely to follow our adoption of the proposed Concordat with Congregationalists, that the subject should be fully discussed, both by those who favor it and by those who do not. Father Kelly has interestingly presented his views, which are largely favorable; and I have been asked to present mine, as being one of those who are unable to regard the proposal as a safe one to adopt.

I thankfully acknowledge the splendid and generous motives of the Congregational proposers. With some of them I am acquainted, and I have learned to admire their sincere devotion to the cause of unity. I wish also to express my undeviating belief in the sincere loyalty to Catholic Faith and Order of those supporters of the proposal whom we all have been wont to regard in the past as defenders of the Catholic system. The issue between us is one of practical judgment concerning the effects of what is proposed. The question of loyalty should not be raised.

I believe that the present demand *that we should do something* for unity's sake, lest we miss a God-given opportunity to fulfil Christ's will in a great matter, should be reckoned with sympathetically and patiently. And proposals which are said to make for unity should not be rejected unless we discover either that they do not really make for unity in the long run, or that they are inconsistent with faithfulness to the stewardship to which we believe ourselves to have been appointed by Jesus Christ.

I. THE QUADRILATERAL AND SEQUELS

The present Church unity movement began on our part in 1886, when our House of Bishops issued its well-known *Declaration on Unity*.^{*} As it has been widely misunderstood, and this misunderstanding has tended to obscure before the world the Church's position with regard to unity, I venture to give a résumé of its contents.

The heart of the Declaration—not often examined—is that Christian unity is to be restored “only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence”. These principles, they add, constitute “the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been appointed to be its stewards and trustees for the common and equal benefit of all men.”

They proceed to specify four particulars—the so-called Quadrilateral—not, as is so often thought, as affording by themselves an adequate basis of unity, but as important “inherent parts of this sacred deposit” from Christ and His Apostles, and as affording a suitable basis or starting point for discussing terms of unity. The purpose was didactic, and designed to promote intelligent conference. No attempt was made to define formal terms of unity. Unhappily, however, the body of the Declaration received scant notice, and the mistaken impression soon became crystallized that our bishops were pledged to unite with any communion that sought reunion on the basis of the Quadrilateral.

This mistake had a double result. It drove from consideration other necessary principles of unity not specified in the Quadrilateral, and led to misinterpretation of the phrase “Historic Episcopate”, as if it was meant to stress merely the fact of the episcopate as a deeply entrenched institution. The body of the Declaration, as above quoted, shows that it was specified as part of the sacred deposit committed to the Church by Christ and His Apostles.

The natural reply of Protestants was that the mere historicity of the episcopate was not a just reason for insisting upon it, and the Presbyterians in particular refused to

continue negotiations for unity which were soon initiated between them and us, except upon an acknowledged basis of “parity of ministries”.

But the demand for unity continued to increase in many directions; and, at the cost of serious discord within, this Church adopted the notorious Canon 19, making it lawful, with episcopal approval, to invite Protestant ministers into our pulpits on special occasions. This expedient proved to be wholly abortive.

II. THE NEXT STEP—CONFERENCE

Taking to heart the unreadiness of the Christian world for direct steps toward reunion, our General Convention of 1910 laid down the postulate that the “next step” toward unity is conference between Christian communions concerning questions of Faith and Order—pure conference, dissociated from all attempts to legislate or adopt resolutions. A campaign of mutual education was initiated by the appointment of a Commission to invite Christian communions of all parts of the world to unite in bringing about and conducting such a conference. Aside from the doctrine of Christ's divinity, no postulate was laid down, and all questions, including that of the parity of Orders, become subject-matters of conference, without prejudice to the convictions of any participants in the Conference.

It is widely believed among us that pure conference must for some time continue to be the “next step” toward unity, especially as between episcopal and nonconforming Churches. And the fruitfulness of the conference method seems to be confirmed by the progress made in recent British and other conferences incidental to the World Conference movement. Therefore many Churchmen regard legislation for unity as premature, and as more likely to hamper than to quicken real progress toward unity—this apart from the seeming merits or demerits of any proposed legislation.

The war has not changed—no human event, however stupendous, can change—the fundamental conditions of Christian reunion. But it has added much urgency to the reasons for promoting it; and has made many very impatient with whatever looks like a man-made obstacle to it. Earnest men are trying to find what can be done, done immediately, to end or at least reduce the scandal of Christian disunion. Two eminent Congregationalists laid before a recent meeting of our House of Bishops the proposal of joint ordinations of war-chaplains, that they might administer what would be accepted as valid sacraments by all on the war-front. The plan cut across important principles and was inevitably rejected. The manner of rejection seemed to the Congregationalists to be unsympathetic and unstatesmanlike.

They persevered, however, in their efforts to secure from us some kind of legislation calculated to bring about definite progress toward organic unity between their Church and ours. Conferences followed between leaders on both sides, and the proposal under discussion is the result—a proposal of very earnest men, and one to be taken very seriously. For my own part it is with no light heart, and with no lack of devotion to the sacred cause of unity, that I find grave objections to its acceptance.

III. WHAT IS ASKED OF US

At least three very important concessions are asked of us.

(a) In the first place, we are asked either to disregard or to repeal certain constitutional safeguards of our Faith and Order, so as to ordain Congregational applicants to our diaconate and priesthood without the usual condition or pledge from the ordinand, of so ministering “the Doctrine and Sacraments, and the Discipline of Christ . . . as this Church hath received the same”. The stipulated acceptance of the Apostles' and Nicene Creeds is not an adequate equivalent; for these Creeds do not give expression to all doctrine taught to be necessary by this Church. These ordinands will be left free to perpetuate the well-known

^{*} Given in *Journal of the General Convention*, 1886, p. 80.

Congregational rejection of vital parts of this Church's doctrine and discipline. As Professor Williston Walker,† one of the Congregational proposers, has openly said, "The Congregationalist is not asked to change his view of the ministry. . . . Neither side is asked to disclaim its past or repudiate its present convictions."

(b) This Church is also asked to permit ministers ordained under its legislative sanction to exercise their ministry under the auspices of a denomination the very existence and traditional doctrine and polity of which signalize an inveterate rejection of the authority claimed by our episcopate and of integral elements of our Faith and Order.

(c) Finally, we are asked to sanction the administration of Holy Communion to people whose denominational status advertises their rejection of this Church's teaching concerning that sacrament, and without requiring either that they all shall have been duly baptized or that any of them shall have been confirmed or be ready and desirous to be confirmed.

Surely we need not be understood as underrating the generosity of our Congregational friends in making their proposal when we say that each of these things represents to conservative Episcopalians a very grave and startling concession indeed.

I am ready to acknowledge that, as coming from Congregationalists, the terms of this proposal represent a very generous attitude, one to which we ought to do full justice. But I seriously doubt whether they fully realize how much they ask of us. Indeed this cannot be justly estimated except from our standpoint; for the responsibility of conceding what they ask will be Episcopalian rather than Congregational. Our convictions as to the terms of our God-given trust may seem to them narrow and hard; but that these convictions, until changed, determine in the last issue what we can conscientiously concede cannot reasonably be denied. It should be clear that we are not morally free to adopt an experiment, even for unity's sake, which we feel certain will imperil loyalty to institutions and principles entrusted to us by Christ for permanent preservation, reverently safeguarded ministration, and unembarrassed commendatory exposition.

IV. WHAT IS CONCEDED TO US

The concessions which Congregational ordinands will make under the proposed Canon are generous as estimated from their standpoint. But the determinative question for us is, Will they enable us to make our own proposed concessions without violating our convictions as to our stewardship?

What will be conceded by them? Only what is expressed or necessarily implied in the proposed Canon. Nothing else will certainly bind the consciences of the Congregational ordinands. The generous Statement to which the proposed Canon is now appended binds no one except its signers, who avowedly act "without any official sanction and purely on our [their] private initiative". Unless subscription to it is canonically required and given, it remains as merely an unofficial plea for the adoption of the Canon. Any of its particulars that are not embodied in the Canon can be rejected by the Congregational ordinands without violating the terms of the Concordat. Opinions and assurances of promoters of legislation bind others only so far as either expressed in the legislation or otherwise authoritatively imposed.

(a) The Canon perhaps implies the concession that episcopal ordination confers something not previously possessed by Congregational ministers, but what this is obtains no definition. The higher claim of the episcopate, as embodied in the Declaration on Unity of 1886, may still be rejected. What is meant to be conceded may be purely extrinsic, and in the supposed interest of unity only.

(b) In return for whatever benefit he believes himself to gain, the ordinand will pledge himself to administer Baptism with use of the traditional matter and form.

(c) He will pledge himself to use the traditional elements in celebrating Holy Communion, the words and acts of our Lord in the institution of the sacrament, the Lord's Prayer and (either then or in a service immediately preced-

ing) "the Apostles' or the Nicene Creed as the symbol of the faith of the Holy Catholic Church". This falls far short of the liturgical method of celebration required in all parts of the historic Catholic Church.

(d) He will recognize a certain degree of episcopal oversight—his nonconformist status and liberties being mostly retained. And he will hold himself amenable to trial if "called in question with respect to error of faith or of conduct". The implication is that "error of faith" refers only to rejection of some article of the Creeds to which he has subscribed. He will not be amenable for any opinions concerning the ministry and sacraments.

According to Professor Williston Walker the Congregational concessions include no change either of Congregational convictions or of denominational status. The right of independency will be officially accepted by us, so far as these ordinands are concerned. I am forced to think that concessions thus limited afford no adequate evidence that we can make the concessions asked of us without violating and imperilling our stewardship.

In a second article I hope to reckon with the considerations in favor of the Concordat advanced by Father Kelly and others, and in a third and concluding article to summarize in connected order the arguments for opposing an adoption of the proposed Canon.

PSALM XV

A Psalm of David

Who can be
a citizen of
Zion?

Lord, who shall in Thy tabernacle bide?
Yea, who shall in Thy Holy Hill reside?

The reply.

He that uprightly walks, and rightly doth,
And speaketh in his heart naught but the truth.

He that with wicked tongue doth slander not,
Nor ever evil to his friend doth plot,
Nor hath reproach against his neighbor brought.

In whose just eyes a reprobate's abhorred,
But honoreth he them that fear the Lord.

Yea, he that swears his hurt immovably;
That putteth not his gold to usury;
Nor takes reward against humility.
Who doth these things shall never moved be.

DONALD A. FRASER.

A PRAYER FOR THE NATION-WIDE CAMPAIGN



ALMIGHTY and Everlasting God, who hast promised through Thy Son, Jesus Christ, to be with Thy Church to the end of the world; We humbly beseech Thee to prosper this undertaking of Thy people for the good of Thy Church and for the advancement of Thy Kingdom. Strengthen us, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in us Thy manifold gifts of grace. Enlarge our faith, enlighten our understanding, and fill us with a hearty desire to do Thy will. Especially we beseech Thee to give wisdom to those who are called to lead us, and to all Thy people a ready will to work together with loving zeal. And grant that all that we do may be so ordered by Thy governance that Thy blessing may rest upon our endeavors, to the glory of Thy Holy Name; through Jesus Christ, our Lord. Amen.

† In THE LIVING CHURCH of April 19th.

The New Buildings of St. Paul's College, Tokyo

All Saints' Chapel Morris Hall Dormitories Dining Hall



GENERAL VIEW OF NEW BUILDINGS,
ST. PAUL'S COLLEGE, TOKYO



On May 31st the new buildings of St. Paul's College, Tokyo, Japan, were formally opened. Twelve hundred invited guests, together with the students of the college and middle school departments, assembled in a great tent on the college grounds at Ikebukuro, one of Tokyo's suburbs. Many Japanese prominent in public, educational, and business life were present, including Viscount Uchida, the Foreign Minister, Marquis Okuma, a former Premier, Viscount Kaneko, and Barons Shibusawa and Sakatani.

After the reading of the one hundred and forty-fifth Psalm by the Rev. Dr. Ochiai, prayer was offered by the Rev. C. S. Reifsnider, L. H. D., president of the college. Dr. Joseph S. Motoda, director of St. Paul's College and middle school, welcomed the guests and outlined the history of the institution.

Acting as the representative of the Church in the United States Mr. John W. Wood asked Bishop McKim to accept the care of the buildings. "For more than sixty years," said Mr. Wood, "Japan and the United States have been friends. Neither nation has ever taken up arms against the other, and, please God, never will. In days of war they have fought as one to establish justice in the world. In the years of peace that lie ahead, they will labor together to maintain justice among the nations and to promote brotherhood among men. To-day we gather here to manifest this spirit of coöperation and helpfulness in a special and practical way. Since its foundation St. Paul's College has sought to further the welfare of Japan and her young men. It has aimed to make them good citizens of their country and loyal subjects of their government. It has more than justified the wisdom of its founder, the honored Bishop of this great diocese of North Tokyo. It has passed successfully through the day of small things. The formal opening of these new buildings marks its entrance upon an era of larger usefulness. To Dr. Motoda and to Dr. Reifsnider and to their able associates upon the faculty we extend our hearty congratulations. Without their self-denying and far-sighted service the St. Paul's School of the last generation could never have become the St. Paul's College of to-day. As St. Paul's College has had an honorable past, so we anticipate for it a future of increasing usefulness and deepening influence.

"The imperial government of Japan has expressed in two words the fundamental principles upon which this institution is founded. At the beginning of the glorious reign of the late emperor the government chose as a motto for the nation the word *Meiji*, the era of enlightenment. At the beginning of the present reign, which we pray may be a long and happy one, the government chose as a motto for the nation the word *Taisho*, the era of righteousness.

"Enlightenment and righteousness—Light and Truth—these are the guiding principles of St. Paul's College. 'I am the Light of the world,' 'I am the Way, the Truth, and the Life,' said the Divine Master. In His name we bid God-speed to St. Paul's College as it enters upon a new era of service for the youth of this nation."

In his reply Bishop McKim said: "It is with feelings of profound gratitude that in behalf of St. Paul's College I accept these buildings, the gift of Christian friends in America. Our thanks are also due the Board of Missions for sending us Mr. Wilson, the supervising architect and constructing engineer, whose services have been invaluable

and beyond praise. In planning these buildings provision was made for 250 students; there are now 325 men on the rolls of the college, and a waiting list. I fear that St. Paul's is a colossal *Oliver Twist* with a colossal appetite, always asking for more. . . . The late rescript of the imperial department of education requires of all private colleges a minimum endowment of \$250,000. Foundations broad and deep should now be laid to be built upon by grateful generations in the years to come. These buildings are a strong and substantial witness to the enduring ties of friendship binding Japan and America.

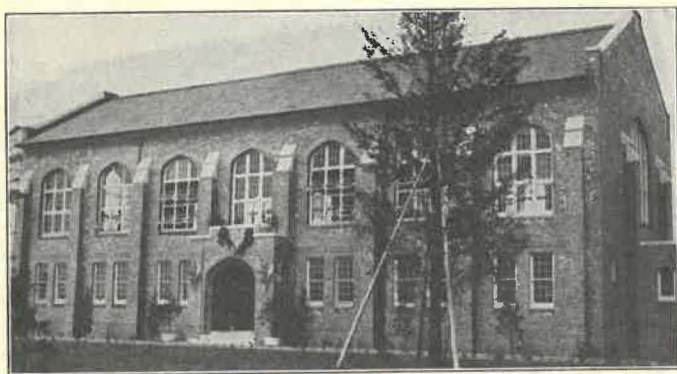
"It is the office of true education to develop all the faculties of the threefold nature of man, body, mind, and spirit. The education which this college represents is Christian education. We do not disparage physical development, for we believe men should have a sound mind in a sound body. . . . We certainly do not undervalue mental training, for this is to be a school of sound learning. Neither do we neglect social cultivation, for it is the duty of the college to create gentlemen.

"St. Paul's College is for the development of all these faculties in that which God designed should comprehend them all, and give them value, beauty, power, and immortality, the nurture and culture of the soul, that the lives of those entrusted to our care may be patterned after the life of Him who is the model man, Christ Jesus, the Incarnate Son of God."

His excellency, Viscount Uchida, Minister of Foreign Affairs, commented upon the admirable appearance of the buildings, their excellent construction, and the generosity that had prompted Christians in the United States to erect them. St. Paul's College, he declared, represented the desire of America to coöperate with Japan in the moral and educational uplift of her people. He was greatly impressed by this spirit of helpfulness and by the readiness of American friends to show their good will to Japan.

The Governor of Tokyo-fu, Dr. Inoue, said that, while he was less familiar with the work of St. Paul's than he would like to be, he knew from personal observation of the excellent work of St. Margaret's School for girls, also established by the American Church, and he would be glad indeed if all schools for girls in Japan could reach its high standard and attain its success not only in imparting education but in shaping character.

Dr. K. Ibuka, president of Meiji Gakuin, the Presbyterian College, spoke as the representative of more than two hundred Christian schools in Japan, congratulating St. Paul's upon its new equipment.



MATHER LIBRARY, ST. PAUL'S COLLEGE, TOKYO

Viscount Kaneko contrasted the attitude of official Japan to-day, as evidenced by the presence of the Minister of Foreign Affairs and other officials, with the attitude of Prince Ito forty years ago. At that time Dr. Neeshima endeavored to secure his endorsement of a visit he was about to make to the United States for help in the establishment of a Christian school. Prince Ito replied that if he would remove the word Christian from his appeal he would be

glad to endorse it. This Dr. Neeshima declined to do. Viscount Kaneko expressed his personal debt to the United States for his education, first in a New England school where he had been thoroughly drilled in the Ten Commandments, and later in Harvard University. He urged that Japan, the United States, and Great Britain should do their utmost to preserve peace and promote the welfare of the world. Japan has been accustomed to accept many of her ideals and methods from Germany, but she can no longer do this in view of the anti-Christian spirit that has dominated the German Empire in the last few years.

Other addresses were made by Marquis Okuma and Baron Shibusawa, by Mr. Atherton of the American Embassy, representing the American Ambassador, Mr. Roland S. Morris, who was in southern Japan, and by representatives of the Minister of Education and the Minister of Home Affairs.

The present buildings, six in number, are constructed of brick and reinforced concrete and are practically fire-proof. They occupy half of the site of twelve acres pur-



DINING HALL, ST. PAUL'S COLLEGE, TOKYO

chased about eight years ago through the efforts of a committee of Church people in Philadelphia. The other half of the site is reserved for future development and an athletic field. As the visitor enters the main gate to the college grounds he sees immediately ahead the main academic building, with its square tower and gateway suggesting an Oxford college. This building is known as Morris Hall in memory of the Rev. Arthur Morris, for many years one of the Church's missionaries in Japan. A bequest from his estate helped largely in its erection. It is flanked on either end and immediately in front by the chapel and library. The former, bearing the name of All Saints, is the gift of the Woman's Auxiliary in the diocese of New York. Its excellent pipe organ was given by many friends through the efforts of Mrs. Mary E. Watson of New York. The marble altar and reredos have already been promised by other friends. The Mather Library is the gift of Mr. Samuel Mather of Cleveland. In addition to the beautiful main hall it contains on the lower floor the administration offices. Immediately behind the academic building are the dining hall and two dormitories.

The buildings were designed by Messrs. Murphy and Dana of New York. The constructing architect is Mr. William Wilson of St. George's parish, New York, who for many years has been associated with Mr. Grosvenor Atterbury. Among other New York buildings erected under Mr. Wilson's supervision is the home of the Sage Foundation.

The next step in the material development of St. Paul's should be the completion of the academic building by the erection of wings already planned for either end at a cost of \$30,000 each. This will provide for an assembly hall and much-needed class rooms. There is need also for two more dormitory buildings accommodating one hundred students and costing \$25,000 each.

A pleasant and unexpected feature of the occasion was a generous gift to the college promised by a Tokyo business man. At the close of the ceremonies he came to Mr. B. T. Sakai, one of the alumni, and said that years ago, when he was a young man struggling to make a living, Bishop Williams had kindly loaned him ten yen. This he had never repaid to the bishop but he proposed to pay it now by making a gift of 10,000 yen to the college. He has prospered in business and is the head of the largest insurance company in Japan.

DE PROFUNDIS

The earth is rent with anguish, for the time,
Promised throughout the ages, is at hand:
Humanity's rebirth. Aghast, men stand,
Hearts failing them for fear, as spreads the flame
Of nation against nation rising up,
And kingdom against kingdom waging war.
Class-hatred hurls on our extremity
Yet vaster desolation.

Lo! Above,
Beyond, and underneath the outer rim
Of greater blackness than we yet have known—
Calm, steady, as a skilful surgeon's hand—
The Hand of God is moving to the work
That brings His kingdom near,
We, who have known,
In our small life, the Father's tenderness;
Through our small desolation, His great love:
The limitations that He sets to pain:
The strength He gives, to triumph over pain:
The gentleness our suffering calls forth
In hearts about us—ah, in confidence,
We wait Christ's flaming message to His world!
Not callous, in the face of woes to come:
Not callous, for we know what anguish means:
But like a child that holds His father's hand,
We stand and face the future and the Light.

*Thou, who hast overcome the world, awake
Thy children, that we may arise and smite,
Unto the death, the sin in our own souls:
Thus the Old Serpent shall be overcome.*
ETHEL BOWDITCH JONES.

THE WAY

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF SPRINGFIELD]

THERE ARE always institutions and societies and unions and organizations which exist for the mutual benefit of their members. There is only one society which goes further than this and makes the mutual benefit lead to the greater glory of God. That society, though composed of men, is not of human origin. It came down from heaven. It is the Body of Christ, the Son of God. That society is both militant and triumphant. It is composed of living and dead in one communion and fellowship. Men fight for it on earth. They rejoice in it throughout eternity. It is the one great inspiration of the living, it is the one great glory of the dead, who live again through the power and the life which they have absorbed from it. It is this Saviour and this society, His Church, which will redeem the world and reveal the way to permanent peace and teach men to walk in that way. There are always many ways, but this Saviour said, "I am the Way," and the name by which His Church called itself in its earliest and purest day was "the Way". His disciples were men of "the Way", and the persecutor Saul rushed forth to Damascus to bring to judgment any of "the Way" whom he found at Damascus. When these men of the early day preached the Church, something happened. When they preached "there arose no small stir about the Way." And the Church never grows until that "no small stir" is started and that "no small stir" is never started by anything less than the truth.

To-day the air is charged with question marks. How is the Church to reach the returning soldier? How is the Church going to reconcile its divisions to these men who fought and slept and bled side by side without regard to creed or color or religious faith? How is the Church going to rise to its opportunity in these days of reconstruction? I answer all of these questions by one statement. Preach "the Way". . . . This country is waiting to welcome the Episcopal Church whenever it will throw off its unbelief or its timidity—and one is as great a sin as the other—and come out into the open and preach "the Way". And I know that soldiers and sailors and civilians of all classes and kinds are going to find "the Way" the solution of their individual difficulties, just as nations will find it the solution of their larger problems, for He who instituted and ordained it is the Lord of all human life, who could say: "All power is given unto Me both in heaven and earth."

Christianity and Industrialism

By Mary Kingsbury Simkhovitch

NOTE.—This article is a paper delivered before the recent Church Congress in connection with Topic V, "The Need of an American Labor Party."

THIS is May Day. Throughout the world the workers are expressing in one way or another their hopes and their purposes. Instinctively the rest of the world reacts either in harmony with these hopes, or in fear of their fulfillment. Many are conscious of a mingled hope and fear, an inner state of perturbation, a sense of confusion. I know a little girl three years old, who for her sins was placed in a room by herself to think it all over. She revolted, and her active mind considered the material at hand for expressing herself. If I should give this Church Congress twenty guesses as to what this child did, I think you will still be guessing. When her mother came into the room half an hour later to see if penitence had taken place, she found her angel child had taken down every thing from the closet and everything from the bureau drawers and placed them in the middle of the room and mixed them all up thoroughly. The child was looking with satisfaction on the heap.

All the ideas and philosophies and customs of men have been taken out of their bureau drawers and mixed in a heap on the floor of life. Or, to put it better, we are ploughed up from the bottom. We have to give a new account of ourselves. We must cease to drift. The world has become more self-conscious and we are really at last beginning to pass from the world of tradition, imitation, custom, habit, into a world of slowly forming, inchoate, hesitant, purpose. A great land-slide has quietly taken place, a great shift in the balance of human thought and activities. One fact is beginning to come to the surface. One certainly is issuing out of all the haze and uncertainty. This fact is the transfer of power from the few to the many. Mass action is becoming dominant. Infusion of this mass action with coherent purpose is the gigantic task of mankind.

This is a Christian audience and we start together with a fundamental principle which we recognize as valid. No matter how far the Church has wandered from the thought and life of Christ, it still claims to be the extension of His life and still maintains that the essence of that life is love. For the Christian the rule of life is to love utterly. If thine enemy hunger, feed him. Not an eye for an eye and a tooth for a tooth, but love to the enemy, help to the helpless, a complete living into the life of the downmost man. This is the very centre and substance of Christianity—to serve, to love. This is the doctrine of the Cross, the very heart of the atoning life. For the Christian, therefore, the nature of the problem is simple, but its execution is as difficult as for any man. But the road we have to travel on is clear.

I was talking with a man the other day whose mind was full of the bitterness of reprisal, whose whole being was centered on the permanent economic overthrow not only of the Central Empire but also the continuance of the economic domination in our own country of the existing classes in power. I asked him how he squared his point of view with the Christian doctrine of love. He said he didn't, that he had reflected on this matter and that he couldn't logically regard himself longer as a Christian. "The Christian philosophy is a dangerous one," he said, "it undermines the existing social order, it presupposes changes too vast to face with anything but dismay."

Here, at least, was honesty. We ought not lightly call ourselves Christians. The Christian way of living was never supposed to be an easy path, and now, at the most exciting and turbulent moment in the history of the world, the call of Christ is far more difficult to heed than at any moment in the past. The simplicity and vastness of the claim that we shall love one another perfectly as God loves us is really appalling. To take this seriously as the rule for our social, industrial, and national life, to make this great dream come

true, means such an organization, such a uniting of mankind, as staggers our faith and blinds our imagination. For love can exist only between equals. Love does not allow of servitude and dependency, but implies the mutual service of equals. Tyranny can not coëxist with love; and here is where we enter the practical difficulties of our subject. America fears the tyranny or dictatorship of the proletariat. Labor fears and proposes to rid itself of the tyranny and dictatorship of capitalistic rule. But to the Christian all tyranny is hateful.

Of course the word bolshevism is used in a wholly loose and inaccurate way. If one of the leading woman patriots in this country can be called a bolshevist, as she recently was in a leading commercial paper, one really fears for the future of American humor. Most people mean by bolshevism the thing they dread most, whatever that is. Anyone is a bolshevist who disagrees with one. I and my group alone are immune. It needs only the most rudimentary analysis to indicate the childish confusion of mind this term evokes. Bolshevism has come to mean the synonym for all that men fear. Now, fear arises chiefly in connection with self-preservation. What people are afraid of is that what they hold dear will be snatched from them. People fear death. They fear the loss of money. They fear personal attack. What people want is security, the maintenance of a status satisfactory to themselves. If people live in an unsatisfactory status, fear is not their primary instinct but the pursuit of the status where satisfactions exist. In other words, the satisfied want to hang on to their satisfactions and the dissatisfied want to secure them. And hence exists the natural and inevitable antagonism between those who possess and the dispossessed. When the word bolshevist is used, therefore, what is often meant is the fear that what one has is to be taken away. From this point of view, every increase in inheritance or income tax is confused with bolshevism. Every public measure that tends to equalize the distribution of wealth is denounced as bolshevism.

The Christian, I repeat, is the man who is guided by the law of love, which is the least sentimental and the most practical, but also the most difficult path to follow. To the Christian, the competitive system presents a spectacle of government by force which is intolerable. As one looks about and sees the uncertainties of employment, the maintenance of rentals entirely disproportionate to income, the prevalence of industrial accidents, the carelessness and lack of standard in public hygiene, the whole spectacle of disorganization in our social life—how can men who are efficient in business, and women who are able in housekeeping, face this messy, sloppy scene unmoved?

This intolerable situation is certain to be changed. It will be changed either with or without the coöperation of all elements in the community. It will be a community change or a class change. If it is a class change only, it will mean force on one side or the other. Many of the possessing class want to provoke this issue. There are industrial *agents-provocateurs* at work. At a luncheon the other day I was seated next to a man who bitterly resents industrial change. He said: "I wish they would start something. We'd show 'em." He wished they would start something! He wanted violence for he wanted repression. If it's a question of who is going to get the drop on the other, the odds are in favor of the most powerful group. Is this a road that Christians can follow? No matter how bad our record is, no matter how much we have failed to be brothers, that is still our job—to seek fellowship, to refuse to be tyrannical, to turn the other cheek. Directors and workingmen are our brothers. They must come together. They must work out together the industrial situation. Greater profits must go to labor and an increasing control. Brains and hand must work together with a joint reward and joint responsibility. The Christian social policy is opposed to a competitive capitalistic control on the one side or to a purely proletarian control. Gradually

all the people must control all of life with due regard to technical and native abilities. People want control even more than they want wages. Power rather than money is the natural desire of all energetic people.

Now all this is getting recognized. The fine Catholic labor programme, the programme of the Canadian Methodists, the programme of the Chicago labor party, of the New York labor party, and the reconstruction programmes of countless religious and social groups throughout the country, are all headed in one direction, which may be summed up crudely as the securing of a proper standard of living for all and the increase of dignity of status on the part of the worker. The control of life is what human beings want and what they are entitled to under a democracy which is worthy of that name.

To secure these ends, this growing social purpose has to be incorporated into political action. Where is there proper recognition of this social point of view in political platforms? What have the republicans to say on this matter? What have the democrats to say about this?

The fact is that both republicans and democrats as party organizations are tacitly committed to maintain the *status quo* of business in this country. The whole system of privilege is safe in the hands of the existing political parties. It is true, this is not the case with the socialists. But here other factors are predominant. The fact that the socialist party is largely in the hands of the foreign-born makes a psychological situation unfavorable for a rapid spread of sound democratic industrial ideas and policies. Social democracy would therefore seem to be forced into political action at this time. Yet about this there is naturally a vast difference of opinion. The fate of third parties is not accidental. In it lies a deeper consideration of social psychology. The fact is, a party is not a programme. A party is a group of persons either in or out of power. Parties adopt programmes but pay little attention to them. They come into power not on the merit of a well-thought-out programme, but on the wave of a popular judgment on one point or at the most two or three. Thus the national party, so-called, a year or so ago sent around a most excellent (for the most part) document. But no dent was made in public opinion by it. When one or two vast issues are before the public, little attention will be given to well-considered platforms. But while it is true that the party system in our country indicates more a wave or rhythm of popular feeling—which now puts in a party and then removes it from power—still it is perfectly understandable that up to the present time labor has found it wiser not to organize politically. Labor has had to spend its strength in one of two directions, in gaining either economic or political power. It has wisely chosen the former. By standing outside political life it has often wielded the strength of a deciding factor. Labor has been rightly sceptical of political life, but this scepticism has brought about a divorce between our political and economic activity which has given a vantage ground to the direct-actionists, which it is dangerous to emphasize in a democracy. The political and industrial should be welded together. In fact, the safety of our political situation depends on the incorporation into it of an industrially democratic programme.

If political parties are to be as negligent as they have been in regard to the most important matters of human living, there are only two alternatives open. One is that human living must go on without them—that is, political parties will become negative and our political structure crumble by this very weakness, leaving the actual power outside it; or else, that human life shall be made the very centre and heart of political party action. Unless this is the case, revolution is almost inevitable. How then shall we incorporate our social industrial purpose into political action? Have either the republicans or the democrats the nerve to take so great a step? Or are the governing groups of these two parties so made up that they are bound to stay on the defensive? This, I fear, is the case. And it is for this reason that the formation of a labor party in the immediate future would seem to be inevitable.

Public welfare is undoubtedly the nominal aim of all

parties. Republicans have in general sought to show that a protective tariff, the accent on production and prosperity, are synonymous with public welfare. The democratic party has attempted to show that above all rights stands the right to liberty for the individual, freedom from the repressive measures society may adopt. These fundamental hopes of humanity for economic prosperity and the freedom and liberty of the individual strike deep into the heart of life. But these aspirations have become so distorted as to be practically meaningless. Economic prosperity is now recognized to be intimately bound up with questions of education and public health upon which it is in the last instance dependent, and liberty of the individual in speech or in the public press would not seem to have been the mark of at least one democratic administration.

Every advance to be truly democratic can have but one aim in view, and that is the public welfare. A community programme and community action is what we must seek. For this purpose community organization must take place, not to override or supersede class organization but to include it.

For the interests of employer and employed are not the same interests. It is hypocrisy to claim this. But what is true is that both the interests of employer and the interests of the employed must be subordinated to the interests of the community. The gist of the matter is that, from the Christian point of view of brotherhood, mutual service, and co-operation, this country must definitely, purposefully repudiate revolutionary socialism which looks forward to the dictatorship of the proletariat, but that at the same time it must be committed to the deepest and most radical changes in the social structure, which shall substitute coöperation for competition, which shall ensure to the worker a suitable standard of living, an adequate education, and an increasing control of industry, till we attain a government which shall be the rule of all, by all, for all.

This ideal of government is implicit in Christianity. It is the meaning of democracy as applied to a world where industrialism is the dominant factor. There is no democracy worthy the name unless there is democracy in industry. Yet although there are a large number of Americans who repudiate the ideals and philosophy and hopes of the early American tradition, and though there are many nominal Christians who do not in the least propose to help establish a Christian social order, I believe there is enough vitality in both Christian and American ideals around which may be rallied public opinion at this time. The crystallization of this point of view is the one important issue of our time. Bishop Brent declared that the British labor party's platform was the one great religious utterance that had come out of the war. Has American Christian democracy no purpose as coherent and definite?

This Congress has the great opportunity to put itself on record as committed to the Christianization of our entire life, working out the social and economic changes in the image of Jesus—substituting coöperation for private profit, and ensuring to every man the opportunity to lead a decent, honorable life where all his powers can be developed and used for the public service.

To attain this end it would seem probable that a political party would be the appropriate means. Yet so deep is the instinct in people to stick by existing institutions, so rightly sceptical are people of new political parties that are likely to prove ephemeral, that one can understand the aversion many liberals devoted to a democratic social programme have for this step.

I would venture, in order to meet the objections, many of them compelling, that are offered in opposition to the formation of a new political party, to suggest a modification in plan; a double alignment whereby one might keep one's membership in an existing political party and yet adhere to a new party. We have a precedent for this in the case of the woman's suffrage party, which organized thoroughly along political lines and yet allowed membership in an old party at the same time that one became a member of the suffrage party. This plan would result in there being republican-laborites or democratic-laborites or plain laborites.

In districts where it was obvious the plain laborite could not secure election, efforts would be made to obtain a candidate from the party certain to secure election, and pledge him to membership in the labor party as well. This would line up the labor forces while it would not tie the candidate on certain measures not included in the labor programme. In this case it would be obvious that the labor programme should be extremely simple, centering its accent on these two points of insistence: (1) on securing for all by such measures as may be appropriate a proper American standard of living; and (2) the endorsement of such measures as lead to the greater control of industry by the workers.

The American situation is unlike that of any other country. Yet one may safely say that, broadly speaking, our political fortunes and alignments resemble the English more closely than any other foreign nation. In England, while the whole industrial world is seething with change, certain valuable methods and practices are coming into vogue from which we can learn much: The so-called Whitley Councils are not vague matters of programme; they are matters of fact; they exist; they work. The report on these Industrial Councils ought to be in the hands of the managers of all our industries. They should be studied by all who are engaged in business or who are in any way connected with problems of industrial adjustment.

But labor will not be satisfied with a shop-steward plan of representation. This is only one step in the process, yet it is a real step. The Industrial Councils open the way for industrial mutual understanding and further joint action.

Here at any rate is a beginning of that important readjustment which will have to take place through political and industrial action. Industrial group action must be incorporated in the functionings of the state or it will function outside the state. The important—yes, the central—aspect of to-day's community organization is the furtherance of joint action on the part of all elements in industry for the public welfare.

All our political and industrial action now must be seen in relation to our conception of the nature of government—of the state. The state socialism which was the goal of our radicals so short a time ago is now discarded in the light of the war. The state may be an oppressor of the first order. Only a democratic state can be allowed to take precedence of the individual.

For all government is for the purpose of developing personality. The democratic state is the framework within which self-governing groups find their limitations or their fulfilment. It is not a machine that rules the individual. State socialism and autocracy—these are the very forms of life which we hope we have destroyed. The state is the indispensable coördinator of growing forces, holding in check those who would monopolize or destroy life values. Thus the state should never be master of the Church, the union, the scientific society, or what not; but rather the framework in which these groups are set.

And yet, just as these separate groupings have their own life, so the community as a whole has its life. General policies of public welfare may properly be determined by the community as a whole—the state. But always those policies should be subject to change and held tentatively with due respect to group initiative and technical excellence. Thus the state appropriately conducts public education, but it allows private schools to exist. It insists more and more on public hygiene, but it allows private experimentation in this field. As the community learns to act as a whole on matters relating to the whole, it tends to engage in community enterprise. But only with due regard to private enterprise and to group preferences.

In general, we may be said to be moving in the direction of state-controlled industries or occupations which are necessary for the entire community, and at the same time we are considering with increasing confidence the governing of separate functions by the groups immediately concerned.

Guild socialism is the name widely given to this general conception. This trend is opposed both to the enlarged domination of an all-powerful state which would render its members servile and obedient, and equally opposed to the

individualistic conception which does not allow for those group relationships which are the real, though often hidden, governing forces of our life.

But all this is a matter of theory. What we have to deal with, as every-day facts, are the grim determination of capital to hang on to private profit, at all cost, and also the growing purpose of the workers to control industry.

It is the business of those of us who still call ourselves Christians to apply to this problem our only guide—the law of love. We have the audacity to believe indeed that in us dwells the Undying Fire of which Wells speaks, and to which the Christian consciousness of all the ages testifies. This Undying Fire, the Spirit of God, the spirit of Love, calls upon us to condemn the violence of capital as we condemn the violence of anarchy. It calls upon us to withstand violence, not by repression—the breeder of violence—but by justice. It calls upon us to put our Christianity into practice by the insistence on a Christian social programme, and to this end to make of this Christian consciousness a definite political issue. If we separate religion from politics, we abandon religion.

HOW CAN WE CHRISTIANIZE DEMOCRACY?

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF WESTERN MASSACHUSETTS]

WHAT SORT of liberty is the world to have? Is it to be of that sort that is symbolized by the red flag of anarchy? The world has sacrificed millions of lives and spent untold treasure in the struggle for freedom. It would be the tragedy of tragedies to have made this sacrifice and expenditure, and to be satisfied with only a false or imperfect liberty in the end. We must have the right and perfect sort.

"If the Son therefore shall make you free, ye shall be free indeed."

Christ came to make us free. His Church must carry on that work. We must clearly understand, then, what it is that St. Paul calls "the glorious liberty of the children of God"; and, understanding, must take care to apply and preserve that freedom, to "stand fast in the liberty wherewith Christ hath made us free."

We must teach the American people *respect for law*; show them that the way to liberty lies not in breaking the law, even rubrical law, but in fulfilling it, as our Saviour did, and revealing, educating, legislating into better things.

We must teach the American people *thoroughness*. The term "*American made*" must not be a synonym for the flimsy, the shoddy, and the morally cheap, but rather for sound material, honest workmanship, and careful putting together.

We must teach the American people something else, which they cannot yet learn from the government, *economy*, without which no wages, however high, can ever produce a condition of freedom from want and worry. . . .

Powerful, red-blooded bodies and highly-trained minds, *without religion*, may be very dangerous things. All wisdom is not from on high. St. James has warned us that however wise men may be, where there is bitter envying and strife in the heart, "this wisdom descendeth not from above, but is earthly, sensual, devilish." I think that Germany has conclusively shown us that it is quite possible, out of human clay, to produce a strong, capable, clever, ingenious, efficient, perfect—brute!

Then there are all the longings and aspirations of the human soul, the gropings, the reachings-out after God, goodness, and immortality, to be answered and satisfied. The liberty of the soul demands religion—a true religion. We believe and must show that that true religion is the religion of Jesus Christ.

DAILY BIBLE READINGS

(Continued from page 336)

into his temple to fall low on our knees". There we have the cycle of the entire psychological development.

Thursday—Daniel 6: 4-10. The prince Daniel had learned the lesson; it had become a vital principle of his life, and the window open toward Jerusalem became the habit of each day. No human writing could take the place of that writing in his heart.

Friday—Ephesians 6: 1-4. The apostolic twofold injunction. Each of these will be normally as each in turn have the privileges of childhood, and as parents fulfil their obligation. The times in which we are living emphasize the need of the work, and the danger of neglect.

Saturday—II Timothy 1: 1-14. Only the records of eternity can disclose the obligation we all owe to Lois and Eunice in the splendid loyalty of Timothy and his Christian service.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

VITAL STATISTICS

SINCE the opening of the twentieth century, growing interest has been shown in the problem of conserving our natural resources—land, raw materials, forests, and water. "Save for the generations yet unborn" has been the burden of our song. But how about those conserving generations themselves—not to mention the rising, the risen, and the passing generations? Is not the saving and increase of our human capital a more important, a larger, factor in the problem of national efficiency?

So far as we can compare vital and physical assets as measured by earning power, the vital assets are three to five times the physical. But we have no absolute measure for our vital assets. We know absolutely neither the size of our income nor the extent of our outgo. Thousands annually are born and other thousands die in our country unknown and unnumbered in any public way. Once in every decade the nation counts its cash and between times goes on cheerfully spending it right and left, humming a pleasant little song about the unborn generations. Is it not time that we looked into our affairs and proceeded to put them on a business basis in preparation for the strenuous era now upon us? And how best can this be done? How can we arrive at exact knowledge regarding the most important part of our national capital—our citizens? The answer is obvious: By making compulsory the registration of the birth and death of every human being in the country with all the essential information in every case, as date, place, name, sex, legitimacy, social condition, and parentage.

When every birth in the country is registered promptly and properly, the millions of dollars from public and private sources dedicated to the protection of infant life, the welfare of the young, and the advancement of the race may be wisely and properly expended; child labor may be eliminated and all labor made safer through such elimination of children from hazardous occupations; and we shall be able to put in operation all the forces of the nation to the end that the children born, the lifeblood of the nation, may be saved to the nation. Our future in the world depends on the children we bring into the world and rear to healthy maturity, and we cannot fully conserve the lives of children if we do not know when and where children are born.

When every death in the country is registered promptly and properly the various public health agencies—national, state, and municipal—can know the number of deaths that occur and thus be able to operate intelligently. These agencies may then determine what part of our mortality is preventable, and when and where preventable deaths occur. Then we may apply our remarkable scientific knowledge of disease prevention intelligently at the time and in the place where such application is most needed, and then the success or failure of all measures attempted in the prevention of disease may be accurately determined, and we shall no longer go on like "blind leaders of the blind" until we all fall into the ditch.

LESSONS IN DEMOCRACY

The functioning of the democracies of France and England furnishes a lesson to America, according to Prof. Hough of the University of Chicago. The difficulty with the French, he says, is that they want to do "right off after breakfast" all the things that would normally take a hundred years to accomplish. England, on the other hand, combines with her idealism an uncanny commonsense. She is always willing to forego logic to get the practical thing done. In her dealings with Canada and South Africa, England has recognized the principle of self-government, but in the crown colonies where the people are not ready for it she is shrewd enough to recognize that complete self-government

is not possible. England knows the distinction between the "pipe dream" and the thing that is feasible this morning.

Prof. Hough draws a lesson for American democracy from Germany. "There is always danger," he said, "that certain types of mind will mistake comfort for freedom." After 1871, where the socialists were increasingly significant Bismarck tried to curb them. When this failed he tried by a subtle process to buy off the people from new and dangerous interests. He saw that there were two things back of the general unrest. One was a desire for comfort, the other was a desire for freedom. He knew that freedom was inconsistent with his highly articulated policy of state control, but he organized the state in such a fashion as to offer efficient administration and comfort such as had not been dreamed of before. "The study of Germany in the last quarter of a century is a study of efficiency and comfort secured at the expense of personal freedom."

After the war, concludes Prof. Hough, we must work toward a world where the people function democratically in those countries where they are ready for it. Industrial life must develop men capable of exercising responsibility. We must protect every bit of functioning democracy that there is in the world. Finally, the man who is thinking simply of the individual is not safe for a democracy, for that way lies anarchy. Neither is the conception of state supremacy safe for democracy, for solidarity alone means the crushing of the individual spirit.

LABOR CONTROLS COUNTY COUNCIL

The fact that organized labor has secured control on the Durham County Council in England gives to it an unusual opportunity to put into force and effect its views and policies with regard to public affairs. In a formal statement one of the labor members says:

"When war broke out our rulers made lavish promises of social betterment in order to rally the nation against the enemy. Rosy pictures were painted of the future state in which the workers would have leisure, higher social conditions, a fair share of the wealth produced, and a larger share in the government of the country. In a word, we were to have the full rights of citizenship instead of being mere wage-earners. In Durham the workers mean to translate these promises into realities; and so, as part of their programme, they have elected a labor majority to the Durham County Council."

THEORY IN PRACTICE

Undoubtedly one of the greatest problems of the time is to put our knowledge at work. As John A. Lapp, of the National Catholic Reconstruction Council, recently pointed out, enough knowledge is stored up on the matter of public health to add several years to the lifetime of every citizen, if it were brought to bear at the right place and at the right time. Enough knowledge of medicine is available to prevent a great part of sickness; enough knowledge of agriculture is available to enlarge wonderfully the producing capacity if it were made to function with the farmer on the farm. Indeed, there is enough knowledge on almost any subject to solve the problems of men and institutions if it were only passed around and made to help in doing the work of the world.

AN UNPARDONABLE SIN

To educate your children in a town—
To live in it—
To make a living off of it—
and out of it—
To get everything you possibly can—
out of it—
And put absolutely nothing into it!

—The Rotarian.



CORRESPONDENCE

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

THE WAY TO UNITY

To the Editor of *The Living Church*:



It is good to hear of the present longing and working for unity. But to make the movement effective on any large scale it would seem necessary to make perfectly clear the absolute difference between religion and theology.

Religion is a conscious personal relation between man and God. It is so set forth in the Apostles' Creed. "I believe in God", as Creator and Father, comes first; then "in Jesus Christ", as the Son of God who was born of a human mother, suffered, died, was buried, rose, ascended to His Father, and will come again; and then in the Spirit.

Theology, on the other hand, is a matter of theory, of abstract philosophy, of induction of theories from facts or of deduction from abstract principles. Such thought is an inevitable necessity in the human search for truth, and doubly imperative as to the personal beliefs in God and Christ and Man.

But this thought is not the fundamental thing. It started, and still continues to start, from the crudest beginnings; is by its very nature changeable and controversial, and so of a totally different character from our conscious relation to persons. If a family of intelligent children were to attempt by psychological analysis to study and set forth in any but the simplest words the character of their father they would inevitably differ in their conclusions as we even more mentally differ in our thoughts and statements about the nature and purposes of God.

And so in the Church also. If there is to be a unity that embraces all sincere Christians, it must be a unity not of theology, however lofty and true, but must lie in our simple personal relation to God the Father, to His Son Jesus Christ, and to the Spirit that proceeds from the Father and guides us on, onward into higher truth and love.

THEODOSTUS S. TYNG.

Ashland, N. H., June 21st.

"A CONCORDAT WITH CONGREGATIONALISTS"

To the Editor of *The Living Church*:



HE reception accorded to the Concordat by men who are recognized as some of our best thinkers, and upon whose unerring judgment and sound conservatism we have relied for many years, has almost staggered us. It has left us wondering, groping, bewildered.

What does it mean? What has occasioned this change of perspective? Have they fully weighed the consequences of the legislation to which they now stand committed?

Diocese after diocese, and many of our bishops, are expressing their sentiment for a projected piece of legislation which seems destined—unless the Holy Ghost intervenes when the General Convention meets—to convulse the Church, and this at a time when we are beginning the nation-wide campaign for the Church's Mission!

If unity such as is proposed shall result in the dismemberment and the shattering of the Church we love, will it be worth the cost? If the great Congregational body were ready to unite on condition that we ordain their ministers and send them back to minister to the flocks that are not quite ready to accept all we have to offer, then, and only then, would there be any justification for the step we are asked to take. But the Congregationalists are not ready to unite! They regard the proposal as somewhat of a joke. And some of them are insulting to a degree! Through their weekly papers and magazines they are expressing a good deal of resentment, and some of them are as abusive as if the proposal had emanated from us.

The gist of the matter is that we are going to ask the next General Convention to adopt a bit of legislation which Bishop Webb has shown to be unconstitutional, which is not asked for by a single congregation of any religious body in the land, which would be altogether unacceptable to the Congregational Church in particular, and agreeable only to the few distinguished members of that body who have been laboring so indefatigably in the cause of unity. And so we ask again, *Cui bono?*

If there were any good whatever to be gained the experiment might conceivably be worth while, and it would be an act of daring faith such as would win the applause of the world. But we cannot see the good, and we can see the multitudinous evils that would most surely follow.

How can we—as a part of the Catholic Church—trifle with the trust that has been committed to us? How can we give Orders to those who do not recognize their worth?

How can we ordain men to the priesthood, exact from them the solemn vow that they will always minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God—and that they will teach the people committed to their charge with all diligence to keep and observe the same—and then send them back to minister to a congregation that is—to put it most charitably—in schism with the Body of Christ, and unwilling to learn the value of the sacraments and the historic ministry?

How can we ask these men to pledge themselves to banish and drive away from the Church all erroneous and strange doctrines contrary to God's will? Have we any right to send them to such martyrdom as would be theirs if they ever attempted to keep such a vow?

The whole scheme seems to be so chimerical, so utopian as to leave us wondering how it could ever have been devised!

The Presbyterians have told us plainly what they think of the scheme. In their weekly magazine, the *Continental*, the editor says:

"Certainly, apart from gratifying the Episcopalians, neither preachers nor laymen are in the least concerned about it in the Congregational Church; it would not make a single Congregational pastor more acceptable to his own people. In fact there is no denomination that would see in the arrangement any point gained for Christian unity save and except the Protestant Episcopal alone. And there the clergy would be the only folks perceptibly affected. . . . The case seems to simmer down to a matter mainly of pleasing the bishops themselves. Just as other men, they enjoy believing themselves important, and are flattered therefore when their ordaining hands are in extra request.

"Yet, if they were trained to look less on outward form and more at the intrinsic reality of acts and thoughts, they might not feel so much elated at the privilege of imparting their mystical sanctions to men who inwardly laugh at their prelate claims as so much vain pretense."

Brethren of the Church, lay and clerical, this sort of stuff hurts! But this is what our brethren of the denominations are thinking and saying of us, and we must not blink our eyes to facts.

With the exception of a comparative handful of God's people, to whom Church unity is something better than an iridescent dream, the religious people of the world are not quite ready for it.

Why, then, should we be stampeded into something that is not desired, and something that will only serve to accentuate still more markedly the differences that divide us?

Think, too, of the confusion that will ensue from the operation of the proposed law. Think of the heart-burnings that must come to us when we see these priestly-Congregationalists compelled by their very environment to differ from their brethren living in the same town with them! We would be compelled to say with Isaac of old: "The voice is Jacob's voice, but the hands are the hands of Esau."

PERCY T. FENN.

Wichita, Kansas, June 18th.

To the Editor of *The Living Church*:



OUR invitation to those who do not like the proposed canon looking to a concordat with the Congregationalists "to fight it", may, I suppose, be taken to imply that the columns of your paper are hospitable to its further discussion. The discussion already held shows the canon to possess so many holes that there is little left to discuss, but that little I believe to be exceedingly important.

That the proposal as it stands should appear to most Congregationalists as preposterous is easily understandable. If to require episcopal ordination does not imply that episcopacy is of the *esse* of the Church, why impose this "legalism", this "anti-quarianism", upon clergy of non-episcopal bodies before they may perform priestly acts in ours? Are we not retarding the cause of Church unity by being so stiff about a bit of picturesque traditionalism simply to satisfy our aesthetic and erudite scruples? If on the other hand we believe episcopal ordination is necessary in order to perform sacerdotal acts, then why the looseness with

which this canon is drawn up? Generosity to others must not involve injustice to our own. For example: the proposed canon is inexplicit as to the general and theological culture demanded of the candidate for ordination. If we are to have hyphenated clergy provision should be made that they conform to the intellectual form of the Church. Considering the fecundity of religious bodies in this country with their varying cultural standards this slip is rather strange. The canon is particularly weak here in view of the fact that a new set of canons on ordination, which aim to raise the standard of our requirements, is to be presented at the next General Convention. We should give holy orders to no candidate from another body until he has met the intellectual demands of class C (new canons on ordination); he should be regularly examined and scrutinized by the Bishop and the chaplains as to his intellectual and theological qualifications.

The most grotesque feature the canon presents is its lack of definite disciplinary provisions. Practically the man is a free-lance priest; the discipline to which he vows to submit is too general. We can easily imagine the possibilities for creating scandal to the Church that are involved in such an abnormal ministry. There is the matter of intrusion; of the re-marrying of divorced persons, for example. An army of clergy wandering over the country, competent to perform priestly acts, yet under no strict discipline of the Church, is not pleasant either for the faithful laity or the legitimate clergy to contemplate. And the most fruitful field for breeding irritation and doing most damage to the peace of the Church would probably be precisely in that place this canon is supposed particularly to benefit—the small community.

WILLIAM PHILIP DOWNES.

Trinity Rectory, Bristol, Conn., June 21st.

To the Editor of The Living Church:



HE *Literary Digest* for June 14th, commenting on the change of the name of the Church of the Messiah (New York) to The Community Church, because it had taken Christianity out of its creed, quotes the *Brooklyn Eagle*. The editor of that paper has made it one of some importance because he sees and interprets things. After suggesting that this Church's isolation may not be so remote after all, he says that humanism is the keynote of development in all religious organizations from the Salvation Army to the Presbyterian and Episcopal Churches.

Now here is the point: A rather clear-headed man notes one religious body giving up Christianity, creed and dogma; he sees other religious bodies drifting the same way, and *casually mentions the Episcopal Church as being in that category!* Why dare he make such an assertion? Because the bishops and pastors of the flock, and leaders of the Church, discuss Congregational ordination, while the flock look up and are not fed. We had best get our own faith definitely affirmed and then we will need make no approaches which cause much distress among those who hold to the faith. When we are positively definite they will come of their own accord. People who are interested in religion are interested in it because they want something definite to believe, not deny. People who are not interested in it will become interested in it when the Church begins to *affirm* something with authority.

The full Catholic Faith and practice—without accretions, Roman or Protestant—taught without equivocations, is to-day adding many to the fold, is bringing strength to the living, comfort to the dying, and peace to the dead. Where the "faith once delivered" is taught and practised, there the Church is strong. When the leaders of the Church come out boldly and talk and act like bishops and priests of the Catholic Church, the people will follow. The people want some thing (*i. e.*, definite), not something (*i. e.*, indefinite). When we so act then will the world see that God is with us and we will not have to invite in a way that causes grave concern among the faithful, for they will lay hold of our skirts and beg to come with us. Yet we temporize, we fiddle, not while Rome, but while hell is burning.

Very truly yours,

Philadelphia, June 22nd.

CARL I. SHOEMAKER.

"THE CASE OF REV. IRWIN S. TUCKER"

To the Editor of The Living Church:



N your editorial of May 3rd *in re* Irwin Tucker, you are evidently laboring under the misapprehension that he, in his war attitude and beliefs, has forsaken the basic principles of pure Christianity, whereas it is yourself and other Churchmen of your war beliefs who have forsaken, we trust only temporarily and under the terrible stress of our recent war, the faith and ethics given to us by Jesus Christ Himself.

While Irwin Tucker's attitude toward war, its causes and

prosecution, reflected his nobility of soul, his intellect, his high courage, his pure Christianity, that of the vast majority of our Churchmen, probably inevitably, was that of capitalist, wealth-intrenched autocracy, and therefore very much Anti-Christian.

To me and to many others inside and outside the Church, Irwin Tucker is so much a young Christian saint battering his brilliant young life against the mass of Anti-Christianity impregnating our beloved Church, and also the material world, that his words and deeds need, not defense, but appreciation.

This one clergyman of the Church who dares to be a real Christian is guilty of crime—for daring to bring to light what he believes, right or wrong, the real causes of the war; for daring to speak for the expropriated masses, for trying to arouse these masses to the horrors of what he believed to be an Anti-Christian war!

Many of us laymen, if it were not for Irwin Tucker and Bishop Paul Jones, would almost lose our faith in the ultimate triumph of Christianity over this wicked world. It is such men who inspire us to bigger things for Christ and his teachings and to realize that his kingdom on earth is the Church, whose members, while straying far from his explicit teachings and ethics, will ultimately come back to the true faith.

As the prophets of old were unbridled abusers of the power of speech, as Jesus Christ Himself was an unbridled abuser of the power of speech, so was Irwin Tucker! Thank God these abusers live to-day!

Sincerely yours,

Valparaiso, Ind.

E. M. PARKER.

PARISH STATISTICS

To the Editor of The Living Church:



N a letter on A Mission Prayer Book, published by you some time ago, I alluded to the forms for parish reports as another matter which needed the attention of the General Convention, but have not had time to make the analysis of the blanks to see what amendments, in detail, should be made. I was very glad to see in a recent issue that another correspondent has done that in a very careful and efficient manner. Every one of his suggestions is good and ought to be adopted.

And yet it seems to me that he misses the most important improvement to be made for the benefit of the smaller parishes and missions. I have not the article at hand and cannot quote accurately, but he says in effect that we have not yet accomplished the seemingly impossible but apparently necessary purpose of forming a uniform blank for this purpose. I believe that it is impossible, but also that it is not necessary, and that there should be prepared a much less comprehensive form for missions and small parishes, leaving it to the discretion of the diocesan secretary which should be sent to each parish.

Of course the blanks must be uniform as far as they go, but when an officer of a country mission, which perhaps has not even a merchant, much less a professional bookkeeper, among its members, receives a blank nearly a yard long, filled with inquiries in narrow lines, and containing distinctions as to different funds which he knows nothing about, it will, in many cases, be folded up again "right then" and never reopened.

I have before me a report from an average small town parish. On the financial side of this report there are almost exactly two hundred blanks to be filled, exclusive of footings and balances, and only forty have entries. Yet this is a perfect and accurate report. In the case of many missions the number of unnecessary blanks is still larger.

What, for instance, is the use of asking a mission or preaching station of less than a score of members, and with financial transactions amounting perhaps to less than \$100 a year, about a vicar, curate, paid lay reader, or about salaries for these, or for a choir, about expense for power, music, bell ringer, etc., or about receipts from rents, interest, endowments, for support of missions, schools, etc. These small missions never have more than three or four subsidiary organizations, and for their use the section "parish guilds, etc.", could be much simplified and shortened by just putting in a half dozen blank lines on each side, to be filled in with the names of such clubs as may exist.

If the changes proposed by your correspondent were made, and a shorter form, omitting a multitude of questions not applicable to the smaller organizations, were provided, the Church would come much nearer to getting accurate statistics. The present form has been defended on the ground that it was made by some of the best business men in the Church, and must therefore be good. That is just what has caused it to be ineffectual. If there had been on the committee someone familiar with the conditions and needs of missions of from ten to fifty or more communicants these places would not have received forms providing for all the activities and financial transactions possible to Trinity parish, New York, and the impossible requirements as to auditing would have been replaced by something more reasonable.

Eutaw, Ala., June 19th.

S. D. PALMER.



Steps toward Christian Unity and Church Federation. By the Rev. Ernest Pugh, B.A. The Pequa Press, 1916. pp. 77. 75 cents.

Without any pretensions to high style, this booklet gives quite pungently the main reasons for groping after unity, for rejecting some solutions, and for putting considerable faith in the conference method. There is soundness in the contention that *belief matters*: there are differences in matters of faith, and there is no good in simply "burying our differences and coming together". To make an arrangement by which different religions would be called by one name certainly would not be material reunion. We have surely had more than enough of essential disunion in nominal union. Real union will have to mean real agreement, and not merely agreeing to disagree. The author has a wholesome dislike for unity based on economics alone.

But he is, we think, ill-advised in certain contentions. He wishes to see all Protestants united before attempting a reunion with Rome and the East: is it not rather arbitrary to assume that Protestants can unite more easily and naturally than Catholics can? And he believes that we are all united on such great central truths as the Trinity, the "twofold nature of Christ", the Atonement, etc. Now that is just where we are most fundamentally at odds. The Reformation confessions which are officially retained by most Protestant Churches, it is true, held fast that ancient body of dogma defined in the Creeds, including Christology and the doctrine of the Trinity: officially, as churches, we do all hold it still, while we differ about the Church, the ministry, and the Sacraments. But at the present time (at any rate since the nineteenth century) there is the deeper cleavage, dividing schools of religion on the very issues that for ages were considered closed questions—notably Christology and the doctrine of God. So that, in the present situation, each Church contains within its borders two religions, one relying on the supernatural, and the other not. These "schools of thought" within a Church are substantially, as religions, further apart than the Churches are. Schemes for Church unity that attempt to heal only the Reformation issues, leaving untouched these modern chasms of difference in regard to Christ and God, are hardly worth while.

Disintegration of organized religion is undoubtedly going on apace. There is an aggressive propaganda against the value of religious practice as such. The multitudes who do not go to church, do not pray, do not think about sin or about God, have their prophets who say that the best religion, like the best digestion, is unconscious: that true religion consists in something like coöperating with other men to produce the greatest and most prolonged natural happiness. This religion of the inarticulate, the unconscious, without any distinctive religious practices, appears to have quite a future before it. On the other hand, one cannot fail to notice that those who value strong and definite religious practice and belief are being drawn together; and it is our faith that they have in positive Christianity the principle of unity, as those of the other camp have the principle of religious disintegration. The issue of the present day lies between these two conceptions of religion, rather than between different Christian denominations.

BOWYER STEWART.

Correspondence of John Henry Newman with John Keble and others, 1839-1845. Edited at the Birmingham Oratory. Longmans, Green & Co., New York. 1917.

A volume of supplementary letters, for the most part not used by Mr. Ward or Miss Mozley in their *Lives of Newman*, was issued a little over a year ago by the Fathers of the Birmingham Oratory, the custodians of Cardinal Newman's literary remains. Although anything from Newman's pen is interesting to the large circle of Roman Catholic and Anglican readers for whom the great Oxford leader must always be an appealing figure, the letters gathered in the present volume are a tribute, more than anything else, to Mr. Ward's and Miss Mozley's judicious power of selection and to their artistic sense of proportion. A careful reading of them fails to add anything of importance to our knowledge of Newman's opinion or experiences. They will be chiefly interesting to the close students of Newman's writings, and enable us to follow only a little more intimately the course of the divergence between the two great friends—Newman and Keble—which landed Newman in Rome and kept Keble a loyal Anglican. Here and there they elucidate points of Newman's defense of the papal position, and it will be interesting in the future to see if Roman Catholic authorities ever permit his

arguments to receive the imprimatur of their censors. It is certainly true that they would not, if logically pressed to their conclusions, be permitted now. L. G.

A Little Book for Mothers and Sons. By Nora Brodie Thornhill. Longmans, Green & Co., New York. \$1.00 net.

This consists of short readings never extending beyond two pages and often comprised within a single page, for each of forty-nine days, intended for use apparently during the summer holidays. They are readings for mothers and their boys to pursue together, and follow a simple conversational style, easy to read and easy to assimilate.

PROFESSOR MAX FARRAND, of Yale, has earned high place for himself among writers on American history and its development and fully maintains it in his volume *The Development of the United States*, tracing our growth to world power. "When the traditional or conventional point of view is once departed from, the most conspicuous as well as the most significant feature," Professor Farrand says, "of American history becomes the expansion of a few thousand colonists, scattered along the Atlantic coast in the early seventeenth century, into a population of over 100,000,000," and the purpose of this book is to describe the greatest of modern phenomena. Naturally the chapters on the United States as a world power attract most interest, and it is reassuring to have a student of Professor Farrand's standing give his sober judgment that there is no danger of a militant nation resulting from our participation in a foreign war, for we were a self-reliant people rising to an emergency, as Americans following our traditions and training, and so we will return to our former ways. This opinion, set down before the signing of the armistice, has been abundantly justified by subsequent events. [Boston: Houghton, Mifflin Co. \$1.50 net.] C. R. W.

ARTHUR WOODS, now lieutenant-colonel, U. S. A., made an enviable record as police commissioner of New York under the administration of John Purroy Mitchel. In a small volume issued by the Princeton University Press, under the title *Crime Prevention*, Colonel Woods embodies the philosophy of his course and makes it interesting reading. In his own words: "We learned that most crimes are not hindered by the conventional methods of police protection, and we tried, while cleaving to conventional methods and steadily improving them, to devise new methods which would tend to complement the older ones We became convinced it was the duty of police not only to keep criminals from committing crime, but to keep people from becoming criminals". These italicized words may be said to be the text and the gist of this stimulating little book which embodies Colonel Woods' lecture at Princeton delivered on the Spencer Trask Foundation. \$1.00 net. C. R. W.

ELEANOR H. PORTER was at her best in *Just David*, but *Dawn* is an equally charming narrative which deals with blindness. Optimistic Susan Betts furnishes the humor, and while her attempts at poetry are crude and jarring, her wholeheartedness offsets that. Keith Burton, who becomes blind during his first year in high school, finally overcomes his grief and self-consciousness, mostly by the care and encouragement of Susan, and proves of invaluable assistance in helping the soldiers blinded in the war. A pretty love story is also woven into the volume. [Houghton, Mifflin Co., Boston, Mass., \$1.50 net.]

AN ARTICLE which appeared recently in the *Atlantic Monthly* from the pen of Margaret Prescott Montague, entitled *The Gift*, has been published in book form, and is especially appropriate as a gift book. It relates in a most touching manner how a grief-stricken priest, who has lost his only son on the battlefields of France, is brought to the realization of his duty by a woman who comes to him for spiritual aid, she, too, having lost her only son in the same way. [E. P. Dutton & Co., New York. 50c net.]

Bryce on American Democracy is the title of a group of admirable selections from Lord Bryce's two volumes, *The American Commonwealth* and *The Hindrances to Good Citizenship*. The brochure, edited by Maurice Garland Fulton, forms one of the excellent series of Pocket Classics published by the Macmillan Co., New York, at 32 cents.



SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

CO-OPERATION Versus Chaos in Parish Work is a subject on which Bishop Wise will speak at the Racine Conference. And I am sure this graphic antithesis will meet the approval of certain members of the Auxiliary who constitute a Committee on Co-operation but who cannot satisfactorily make the Auxiliary in general understand what is meant by "coöperation". Perhaps by telling them that it is the opposite of "chaos" the situation may be helped. It is a happy and forceful alliterative phrase which Bishop Wise has given us and might be well taken as a slogan—"Coöperation vs. Chaos".

This committee, Miss Lucy C. Sturgis, chairman, was created at the time of the Triennial in St. Louis as the outcome of a feeling that the women of the Church in their varied activities were working with a common purpose but not with an effective plan; and also that many of them were not working at all. This committee was expected to confer with the heads of various organizations of Churchwomen "as to how we may most profitably assist one another in gaining the coöperation of all women who are not yet taking their part in missionary service under the Board of Missions".

At the April Conference of the Woman's Auxiliary at the Church Missions House, New York, Miss Sturgis presented the last report which the committee will make before the Triennial in Detroit. The whole interesting article may be found in the June *Spirit of Missions*. Miss Sturgis says that "it is more an appeal than an orderly report". This committee was composed of women who lived at great distances from each other—one out of each Province—and as it was appointed just at the end of the Triennial of 1916 all of its rather vague and difficult work had to be done by correspondence, and by means of "those inevitable but exasperating things—questionnaires", to use Miss Sturgis' own words. Unfortunately for the work of this especial committee, two others also appointed in St. Louis, relating to the constitution of the Auxiliary and the programme for the next Triennial, got ahead of it in sending out these inquisitive things called questionnaires; so, by the time the third one came along, the average woman had grown indifferent about looking up statistics and—being immersed in war work—filled the blanks in her questionnaires in a very meager way. Miss Sturgis says that there is a very wide misconception of the work of the committee—that the average woman looks upon it as an appeal for all to join in the work of the Auxiliary. "From many of these answers, from conferences, from correspondence with women in all parts of the country, I have heard again and again the refrain: 'They are not interested in *our* work, and they will not coöperate with *us*.' The chairman then lucidly explains that the great idea was to enlist all organizations in the one greatly-to-be-desired thing of getting unanchored or "un-busy" women interested in Church extension. But the failure to grasp the meaning of coöperation seems to underlie the difficulty in the committee's work.

The very diversity of our organizations should make us a splendid homogeneous whole, an efficient factor in the Church's work. Of the eight or nine general organizations of women which the Church claims, no *one* is superfluous. Each of these societies exists because there existed in the nature and temperament of woman something which justified the forming of such societies. The Deaconess can not say to the Girls' Friendly: "There is no need of you—we can do all." Nor can the Auxiliary say to the Daughters of the King: "We do all that you are doing." Nor can any of these societies cavil at the Sisterhoods, the Altar Guilds, the Guild of St. Barnabas, or the Church Periodical Club. Each has its specialty and all of these specialties working at the

same time should with the blessing of Almighty God accomplish great things.

And coöperation will bring about these great things. The desideratum in such coöperation is not the securing of membership or the material welfare even of the Church; but the constant, omnipresent, unremitting thought, accompanied by constant unremitting effort, of "Christ for the World". Instead of a selfish struggle to enlarge one's own special society, what the Churchwoman ought to have the grace to do is to try to fit each unattached Churchwoman into the place which suits her best and in which place she may use her special gifts best. This is the big meaning of "coöperation". Coöperation is a vast word with a vast meaning. Its real appeal is to the open mind—the mind of far vision. Real coöperation would mean a mighty dwindling of the powers of evil, a miracle in the growth of good. "Co-operation vs. Chaos." We think this discussion will make an interesting feature of the Triennial programme in Detroit.

A TIMELY AND TEMPTING PROGRAMME invites one to the Racine Conference this year. Lasting the ten days from July 8th, it is so carefully balanced between work and play as to be a fitting mid-summer recreation. The New Vision of the Woman's Auxiliary will be presented by Miss Lindley; and, emanating from the mind which conceived and projected the Advent Call, this vision will doubtless be a wide vista of the possibilities of this honored society. Miss Mary A. Smith's topic will be The Mission Study Classes for This Year, and Miss Elizabeth Matthew will have a course for young people called Discipleship.

The fact that our Church schools have 54,000 fewer pupils than two years ago will call out a discussion on Stopping Leaks, and other Sunday school topics will be The Small School, Mobilization of the Child Life of the Parish, and classes for each course of the *Christian Nurture Series*.

What may be called Dramatics in the Church will, under the head of Pageantry, be treated by the Rev. George Long and the Rev. Morton Stone. This course will cover instruction in the complete process of pageantry and how it may be made useful in teaching. This course may be illustrated by a pageant showing the rise and growth of education and learning. That the Rev. George Long, who has given to us the most extensive and beautiful pageant produced in this country, the one in St. Louis depicting the history of the Church, is in charge of this work bespeaks for it a commanding place in the programme. Disinterring the Church is a live subject which will be treated by the Rev. B. I. Bell. The title is surely piquant and albeit a little sarcastic, but vitally relevant. "Disinterring"—some persons have said it under their breaths for fear of the reverend clergy; and now one of them himself ventures to say it needs it.

The department of music will be as last year under the direction of Dean Lutkin and Canon Douglas, and will possibly be the means of influencing some of our choristers to cease singing "*Jerusalem*".

These are some of the high points in this good feast of ten days. Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, will give details.

EDITH TALLANT of Columbus, Ohio, who is an active Churchwoman at home and a more active one abroad, thinks she has found her vocation in canteen work. A Vassar girl writing about her—Miss Tallant is also one—speaks of the difficulties of getting what an American considers a bath in this "pleasant land of France". She writes: "Edith Tallant says, 'Do you know that water and I would be really good

friends if we only met each other once in a while?" Continuing she says:

"We have a canteen which serves chocolate or coffee, sandwiches, hot toast, or doughnuts from 10 in the morning until 9:30 at night with rarely a let-up in the line. There is a library which is Edith Tallant's special creation. There are several hundred volumes in the catalogue but rarely one on the shelves; the boys are so eager for the books that they wait at Edith's table to catch them as they come in. But if there are few books there are many magazines and papers, and Edith herself is the greatest attraction—always ready to sew on a chevron or listen to homesick lads. She always has a circle about her, and when the hut opens at nine the boys begin streaking across to her library door. They have decorated her room for her too, with crossed cannon, crossed muskets, the insignia of the various divisions which have gone through the camp, and cartoons of Crown Prince Willie and other notables. It makes a unique and very interesting spot."

The Isolated Churchman makes its fourth appearance to the public, modest as to size but giving out the sense of usefulness in binding together those who dwell apart from physical Church fellowship. Most of its space is given to pleasant and heartfelt letters of appreciation. In reading the following written by the secretary, Miss Robbins of Skyland, N. C., the thought has come that each one of these isolated Churchmen might be supplied with a Church paper were the matter gone about systematically. Miss Robbins writes:

"In closing the April number of the *Spirit of Missions* read from beginning to end without pause, the Secretary of the League tried to conceive of the quickening influence this magazine might bring to our desert places if it were in the hands of every isolated member of the Church. Nor could any Church publication be thought of that could bring to the scattered ones a deeper sense of belonging to a parish—the parish of the vision that includes the world."

IT HAS BEEN SUGGESTED by a parish United Offering treasurer that the parish branches of the Auxiliary, which usually adjourn in the summer, hold several meetings of especial interest through the summer months for the benefit of the Offering. "These," she says, "might be made quite gala and company-like, inviting all Churchwomen and others who are near-Churchwomen and giving specific and definite instances of just what the U. O. has done, is doing, and hopes to do."

THE THREE MUSKETEERS

BY THE REV. LYMAN P. POWELL, D.D.



ORTHOS gave us the name. He is the strong man of the combination. Only a year out of a German prison where he spent more than three years and killed eight men in making his escape, he is still able at the age of sixty to lift a heavy table high above the floor with thumbs and forefingers, to live on vegetables alone, to go without sleep night after night, and to thrill our audiences with a two hours' recital of his experiences all saturated with a noble plea for America, the country of his adoption, though brought up in France.

Athos is a true exponent of New England character. In fact not even Mary Wilkins ever outclassed him for faithful reproduction of New England at its best with just enough of Yankee quaintness to match Joseph Lincoln and always a little preachment dexterously introduced to tempt every listener to want to make the future better than the past. No wonder the Victor and Columbia people keep him busy making records and make him familiar to Americans as "The Old Country Fiddler".

When last winter I was invited to carry my message this summer every day to the thousands of Chautauquans far across the country, I accepted the invitation because Chautauqua is of course the greatest summer school the world has ever known. Twenty millions were enrolled last summer. There is no mere foolishness in these days. The programme is serious as well as artistic and pleasure-giving, and speakers with a message get at the real makers of public opinion, especially in the Middle West, where for a hundred days I am speaking sometimes more than twice a day. My

two companions call me Aramis. It is a great privilege to tell America first hand that we must teach patriotism in our schools, that we must reinforce the League of Nations with the English-speaking union, and that we must spiritualize all by making more of our religious life and working together without sacrifice of conviction through the Interchurch World Movement which already is helping to create an atmosphere for the successful prosecution of all Christian enterprises.

Travelling is this summer harder than last. It is not agreeable to get up sometimes at four o'clock to make railway connections and to do much of your sleeping in day coaches. The hotels have greatly deteriorated and in many places prices have almost doubled with a distinct lowering of the quality and quantity of food. Some hotels are closing in part at least their dining rooms rather than run them at a sacrifice or be at the mercy of inefficient "help" who seldom tarry long when factories offer higher wages. But it is all in the day's and night's work, and furnishes at least variety of interest. And one lasts out.

Miles and miles we speed along through growing crops. As I write in Minnesota, the Tri-State Country Grain Dealers are in session planning how to market the crops sure—taking hay into account—to break the record in those hot days with rain enough to make grain grow. The Nonpartisan League, from which some good things were a while ago expected, has had a real reverse as "just folks", who always have the final word, seem to have been growing certain that the League has been infected by the microbes of socialism and perhaps bolshevism, and has been becoming an Adullam's cave at a time when Americans are more American than ever and tolerate no revelations of hindrance past or present to the development of a patriotism as pure as it is strong.

It is interesting to observe the quick recuperation out west of our educational institutions from the hardships of the war. Changes are of course taking place. The personnel of both the administrative and teaching force is in some places almost completely different from a while ago. There are numerous vacancies. Four States universities want heads. Some of the many posts are difficult to fill, partly because men no longer can afford on inadequate salaries to pay for the honor of a college connection when the servant problem is as acute as the problem—Professor Irving Fisher says is to remain acute—of the high cost of living, not to mention rents, in some places doubled, while teaching salaries are often static though many presidents are working to increase them.

In Minnesota I have seen and heard so much of its institutions that it is a delight to point to one rift in the clouds. Said a prominent business man of St. Paul the other day: "The new President of our State University knows his business and we are going to stick by him and give him *carte blanche* in working out his plans". Carlton College at Northfield, long among the first half dozen of American colleges, is forging forward till no one who has seen American colleges first hand would now think of putting any college east or west, ahead of it. Yesterday I paid another visit to Carlton, the second since I returned from Europe. Rapidly there is evolving out of its 500 acres the beauty, grace, and solidity of an Oxford. No college chapel in the country is more lovely. Save Vassar's I doubt that any of our college chapels is so fair to look upon. As from the meadow—a marsh a year to two ago—I saw it from afar I recalled the familiar lines of Winifred M. Letts:

"I saw the spires of Oxford
As I was passing by."

WE ARE TO remember, that it is the world that constitutes our outward circumstances; that in the form of the world, which is evermore at variance with the divine form or idea, they are cast and moulded; and that of the means and measures which prudence requires, in the forming anew of the divine image in the soul, the greatest part supposes the world at enmity with our design. We are to avoid its snares, to repel its attacks, to suspect its aids and succors, and even when compelled to receive them, as allies within our trenches, yet to commit the outworks alone to their charge, and to keep them at a jealous distance from the citadel.—S. T. Coleridge.

The Bishops and the League

THE ARCHBISHOP OF
CANTERBURY

SPEAKING late in May before the General Assembly of the Church of Scotland, the Archbishop of Canterbury said that as a part of the Peace terms there was something else as an essential condition in the world's life for the future—they had now as a great principle the prospect and the fact of a League of Nations. There, as it seemed to him, they could all come in. There was all the difference in the world between their amateurish, half-informed formulating of detailed peace terms about merchant-ships, territorial boundaries, and reparation sums, and, on the other hand, their support of a League of Nations—a permanent plan which did not belong solely or even chiefly to statesmen or diplomatists, but was the emphatic resolve of a great Christian people, or rather a whole set of peoples. Mr. Lloyd George had said: "The League will prove fruitless if it is to be no more than a new piece of international organization. What matters is that the units which make up that organization shall be inspired by a real determination to work in close harmony together for the betterment and liberty of mankind." That inspiration, under God, it was 'the Churches' to give. Never in the world's affairs was there a subject wherein the machinery had mattered comparatively so little as contrasted with the spirit which lay behind and below. That spirit it was theirs, in their Church life, from top to bottom, among men and women alike, to cherish, to stimulate, and to guide, and, please God, they would.

Of course, they had no illusions of a sudden Utopia, but they had a vision, simple, clear, and splendid, of something planted, something that would grow. They had as yet only the green shoot, but the shoot was a solid reality, not a conjecture or a hope; and it was from that shoot that the summer flower and fruit could come. But that nurture depended in part on them. Nearly every statesman of repute had given his adherence to the plan; every statesman of repute said it was on the spirit of the people alone that the League could live and grow. There lay their task and their privilege. They were talking, let them remember, of the League of Nations in its constructive, not its mere protective aspect, not of the mere prevention of war, but of the best and most active and pervading kind of peace. There it was that they came in; for their religion, their sacred faith, must be in the warp and woof of the fabric from start to finish. It was one of the ways, surely, in which they were to fulfil their Lord's own words, and to construct, or, help to construct, the Kingdom of Heaven among them.

THE BISHOP OF
NORTH CAROLINA

The proposed League seems to be the best that can be devised at the first attempt. If not perfect it can be amended hereafter. It is a first step. We can take this step, and seek to improve by experience.

THE BISHOP OF
ERIE

Our Lord Jesus Christ lived and died to bring peace and love to mankind. He organized the Church to carry His teachings into effect. The Church therefore stands for peace—the peace of God. Isolation, selfishness, narrowness—individual or national—is opposed to the realization of this peace.

The Covenant, or League of Nations, may not be perfect but it is the combined effort of the representatives of many nations—a world movement in fact—toward the destruction of those elements which tend to war and hate, and toward the attainment of the great purpose of God. The leaven of the Gospel is working and no doubt in the years to come mankind will formulate a more perfect instrument, but I am for the League of Nations now because of its immense advance toward the ideal.

A PRAYER FOR THE WORLD

(Authorized for use in the Diocese of Albany)

O God, our Creator and Governor, at whose Word the Earth came forth from darkness into light; We beseech Thee to pour Thy Spirit into the hearts of all men, that they may cease from violence and turn themselves to creative work. Let Thy light shine upon the counsels of their hearts, that selfishness may be rebuked, and that those who sincerely desire the good of mankind may be known and followed. Grant that all nations may perform their several parts in making Thy truth to be known, and join them in a strong covenant of peace which shall prepare Thy way and hasten the coming of Thy Kingdom; through Jesus Christ, our Lord. Amen.

THE BISHOP OF
MAINE

The Church's voice was raised in war to support our nation's stand against unscrupulous force. We gave our sons to fight, to die, if need were, for freedom. The nation asked the Church's aid in helping to heal the wounds of war, in conserving food, even in selling bonds; and the Church loyally gave her help. And now, God forbid that the Church should be dumb, if there be a disposition to hold back from this epoch-making enterprise. It is unthinkable that any fancied advantage of party politics should be considered in the decision of such a momentous world-issue. And if it is our na-

tion's honor that we prize, craving for her a high role in the history of human progress, then we Christians must remember how our Lord defined greatness as the readiness to serve, and how strength involves bearing the burdens of the weak. For the honor of our country, then, for the victory of reason over barbarism, for the cause of Christ and His suffering members, and for the doctrine of love which He taught, let us raise our voice for the acceptance of the League of Nations.

THE BISHOP OF
PITTSBURGH

I do not believe any true American can fail to accept with enthusiasm that which has been adopted at the Peace Conference in Paris. In my judgment, the fears which have been expressed in the United States Senate and in some of our newspapers are unworthy of any patriot. The Covenant ought to be adopted *con amore*: first, because the distinguished representatives who have been discussing these matters at the centre of things must be better able to judge of matters comprehensively than any private individuals at long distance; secondly, because it seems to me far more commendable to suppose that the generation to come will be more able to deal with any difficulties which may arise than we of this generation; thirdly, it is most unworthy of the American spirit of democracy to be thinking only of ourselves and not of the general good.

of Nations: A Symposium

THE BISHOP COADJUTOR OF
CENTRAL NEW YORK

I find the sentiment of the people everywhere for the League of Nations as modified. I should say that ninety per cent. of the people with whom I have spoken are impatient of the political pettifogging which has characterized much of the discussion, and are honestly and earnestly anxious that this nation shall assume the obligation which membership in the League will involve. As I have talked with them, I think I find their thoughts running like this:

1. The failure to establish a world league must inevitably lead to a return to the old national rivalries and inordinate ambitions, with fresh conflicts and a renewal of hostilities inevitable.

2. They are not ambitious that America should assume European or world responsibilities; they feel that we have a great enough task at home to challenge all our energies; *but*

(a) They feel that it has been made evident beyond argument that in any future war we shall almost inevitably be involved; it is impossible that we should longer remain in isolation from world dangers and world responsibilities.

(b) Membership in the League will involve no obligations which would not be ours of necessity were danger to threaten again.

(c) Our membership in and hearty support of the League will be a tremendous guarantee that we shall not be forced to go to arms again—as we should be, League or no League, were the nations of Europe to fly again into turmoil.

3. Among Church members especially, I find a conviction that the League is a vital expression of the real purpose which sent America into the war. We cannot reject it if we have really set our hearts to the task of proving that the high ideals we proclaimed as our war motive shall be translated into solid reality. That motive was proclaimed from thousands of pulpits and tens of thousands of platforms. It made our army a veritable host of crusaders. We cannot give the lie to it now.

THE BISHOP OF
ALBANY

It is a false patriotism and a perverted nationalism which denies our obligation to assist in maintaining throughout the world those principles upon which our national life exists. "Liberty enlightening the world" has been the recognized symbol of our nation's mission to mankind. If we refuse now to translate that idea into an acceptance of practical obligation we shall deny the fundamental principle for which our country has stood from the beginning of its history.

THE BISHOP OF
CONNECTICUT

The world's hope of a righteous and abiding peace lies in the reconstitution of the law of nations in a new authority. Such authority can be secured only through coöperation of the nations. It has been demonstrated that international law must be invested with an authority more binding than the conclusions of the Hague Conference. The coöperation of the nations, therefore, must be in some association together having the character of a covenant or league.

To this covenanted coöperation of nations in the securing of righteousness and peace the Church is bound to render support, bound to do so in simple loyalty to its own Catholic ideal of a human fellowship transcending national and racial limits.

THE BISHOP OF
IOWA

In Christ Jesus there cannot be Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bondman, freeman. There cannot be America for itself or America independent of other peoples. God will not have it so. Willingly or unwillingly, sooner or later, we will be a state within a federation of world states. Economic conditions, science, invention, common interests, common needs, are a divine predestination. We must face the question of the League of Nations. The more discussion the better, provided the motive be right and wise action and not the question of party politics and who shall be the next President. The League of Nations will come. We cannot go back to our old position of isolation. We must live our life as a nation in the great world of affairs; far better that with our power and influence we should seek to mold coming events from the advantaged position of a member of the League than to be again and again forced by circumstances we could not control to take unwilling action to settle international affairs.

THE BISHOP OF
FLORIDA

Any arrangement which looks forward to the recognition of the brotherhood of man, and the consequent necessity of recognizing individual rights, must be approved by all peace-loving people. The Church of God strives to make all men know that being made in the image and likeness of God we should love one another.

THE BISHOP OF
MICHIGAN

No human instrument is perfect. But this is the nearest practical approach in the realm of international relations toward the dream of all seers and prophets and the vision of the Christ. The whole matter rises far above the plan of partizanship or even of politics into the realm of the moral and spiritual which is the Church's proper sphere of action.

Now is the critical moment. It is *this* covenant or none—and the latter alternative means the greatest opportunity in the world's history lost and a reversion to the old chaos of a "balance of power" set on a hair trigger, amidst the clash of unregulated, conflicting, national economic greeds.

THE BISHOP OF
VERMONT

Almost of necessity there are imperfections in the Paris Covenant. But I am clear that, with large views of the interests of the whole world, it ought to be ratified, and that speedily, by our responsible representatives in the Senate, and without any partisan considerations.

THE BISHOP OF
SPOKANE

Some constitution like the Paris Covenant is necessary as a rallying point for the enlightened opinion of civilized nations. Whatever defects there are in this constitution they are not as marked as in the Constitution of the United States, around which has grown up the marvelous national life of a nation which began as thirteen isolated states. By adopting this constitution we may hope to develop an internationalism which will give to each of the nations of the world the best opportunity for its own development.

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.

KALENDAR OF COMING EVENTS

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

MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

ALASKA

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

CHINA

HANKOW

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

JAPAN

TOKYO

Rev. C. F. Sweet.

LIBERIA

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

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

Personal Mention

THE Rev. ROBERT E. BROWNING, late civilian chaplain at Camp Meade, is now canonically connected with the diocese of Maryland as assistant to the superintendent of City Missions, and chaplain of the Maryland House of Correction, Jessup.

THE Rev. JOHN F. BURKS is rector of Christ Church, Queen Caroline parish, and All Saints' Chapel, Annapolis Junction, Maryland.

At the recent convocation of the Grand Commandery of Knights Templar of New York State, held in Ithaca, the Rev. G. S. BURROWS, D.D., warden of the DeLancey Divinity School, was reflected grand prelate.

THE Very Rev. GUY D. CHRISTIAN of Alaska, enroute to the Oregon Summer School, arrived at Seattle on June 19th, the tenth anniversary of his ordination to the priesthood.

THE Rev. J. M. FORBES has entered upon the rectorship of Grace Church, Ravenna, Ohio, and should be so addressed.

THE Rev. JOHN GIBSON GANTT is rector of St. Peter's Church, Solomon's, and Middleham Chapel, Calvert county, Maryland.

THE Rev. EDWIN VIETS GRISWOLD is assisting the Rev. Charles H. Young, rector of Christ Church, Chicago, and may be addressed at 2758 Washington boulevard.

THE Rev. F. A. PATTERSON, recently discharged from the Canadian army, has declined a formal call to return to his former parish at Sturgis, Mich. At present he is at Sturgis, but his plans are not determined.

THE Rev. WILLIAM F. REYNOLDS is now in charge of Trinity parish, Howard and Anne Arundel counties, Md.

To rank from May 8th, Chaplain WILLIAM REESE SCOTT, U. S. Army, was promoted to the grade of major by selection for special efficiency during the war.

THE Rev. GEORGE C. SHAW, having accepted a call to Holy Trinity parish, Prince George's County, Md., is now in residence and should be addressed at Mitchellville, Md., R. F. D.

ON Sunday, June 29th, the Rev. CHARLES T. STOUT, locum tenens at St. Christopher's Church, Oak Park, Ills., for the past ten months, commemorated the forty-sixth anniversary of his ordination to the priesthood, and within

two months will observe the forty-eighth of his ordination to the diaconate.

THE Rev. JAMES MALCOLM TAYLOR is now in charge of District No. 3 in Greene county, in the Blue Ridge archdeaconry, and should be addressed at Lydia, Greene county, Va.

THE Rev. ROGER A. WALKER entered upon his duties as rector of St. Mark's Church-on-the-Hill, Pikesville, Maryland, on June 1st.

Summer Addresses

UNTIL October 1st the Very Rev. H. P. ALMON ABBOTT, D.D., may be addressed at West Harwich, Cape Cod, Mass.

THE Rev. F. B. NASH is again in charge of Trinity Church, Chicago, and will remain until October 1st.

THE Rev. JOHN C. WELWOOD, in charge of St. Ann's Church, Brooklyn, N. Y., during July, August, and part of September, may be addressed at 405 Franklin avenue, Brooklyn.

DEGREES CONFERRED

ST. JOHN'S COLLEGE (Annapolis, Md.).—At the recent commencement exercises the degree of Doctor of Divinity was conferred upon the Rev. ROMILLY F. HUMPHRIES, superintendent of the Episcopal City Mission, Baltimore, Md.

TRINITY COLLEGE (Hartford, Conn.).—At the commencement on Monday, June 23rd, the honorary degree of Doctor of Divinity was conferred upon the Rev. CHARLES OTIS SCOVILLE, rector of Trinity Church, New Haven.

UNIVERSITY OF ALABAMA (University, Ala.).—At its recent commencement the degree of Litt.D. was conferred upon the Very Rev. THOMAS HENRY JOHNSTON, Dean of St. Philip's Cathedral, Atlanta, Ga.

UNIVERSITY OF THE SOUTH.—The degree of D.D. upon the Rt. Rev. THEODORE PAYNE THURSTON, D.D., the Rt. Rev. WILLIAM MERCER GREEN, the Rt. Rev. CLINTON SIMON QUIN, the Rt. Rev. EDWIN WARREN SAPHORE, the Rev. LEWELLYN C. N. CALBY; and D.C.L. upon Mr. Silas McBee; all at commencement on June 24th.

UNIVERSITY OF VERMONT.—At its recent commencement the degree of D.D. upon the Rev. EDWARD SAWYER STONE, '95, rector of Holy Trinity Church, Swanton, Vt., "in token of appreciation of his long continued and devoted ministry in spite of ill health which would have been allowed to incapacitate many a man."

ORDINATIONS

DEACONS

OHIO.—On June 13th at Bexley Hall, Gambier, the Bishop of Ohio ordained to the diaconate MESSRS. OTBY ROBINSON BERKELEY, ROY ELLICOTT DE PRIEST, JAMES PERNETTE DE WOLF, and GEORGE LINN FERGUSON. The sermon was preached by the Rev. John R. Stalker.

PRIESTS

MARYLAND.—On June 11th, the Bishop ordained the Rev. MILES HUTCHINSON McCORMICK to the priesthood, in Mt. Calvary Church, Baltimore, the Rev. Dr. Wm. A. McClenthen being the preacher and the Rev. Wm. P. McCune the presenter.

CENTRAL NEW YORK.—At Trinity Church, Seneca Falls, on Wednesday, June 25th, the Rev. EDWARD STANTON TABOR was advanced to the priesthood by the Rt. Rev. Charles Fiske, D.D. The Rev. George C. Wadsworth preached the sermon and the Rev. W. B. Clarke, D.D., said the Litany. Previous to the ordination service matins was said by the Rev. John Arthur and the Rev. Ralph Bray. At the celebration the Rev. J. de L. Scovil was the epistoler, and the Ven. A. R. B. Hegeman, D.D., gospeller. These and other clergymen joined in the laying on of hands. Mr. Tabor will have charge of the churches at Troumansburg and Romulus.

WESTERN NEW YORK.—On St. Peter's Day in Trinity Church, Buffalo, Bishop Brent advanced to the priesthood the Rev. Messrs. FRED A. GOLDSMITH, SQUIRE SCHOFIELD, and CHARLES A. DAWDELL. All three men were graduates of the Delancey Divinity School, and the Rev. Mr. Schofield was formerly a Methodist minister. The Rev. Charles H. Smith, D.D., presented his curate, Mr. Goldsmith, and the Rev. Mr. Davis presented the other two candidates. The Bishop

preached the sermon and was assisted in the laying on of hands by Dr. Smith, Dr. Murray Bartlett, the Rev. Mr. Sloan, the Rev. Mr. Leach. Dr. Bartlett read the epistle and Mr. Davis the gospel. Mr. Goldsmith is the curate at St. James', Buffalo, Mr. Schofield is in charge of Dalton, N. Y., and Mr. Dawdell of Dansville, N. Y., where they will continue their work.

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

ARUNDEL.—On Tuesday evening, June 17th, at the Hillview Sanitarium, Washington, Penna., EMMA MARGUERITE, wife of the Rev. Dr. Alfred W. ARUNDEL. The burial office was read by Dr. Arundel himself in the Congregational church (kindly loaned for the occasion) of Madison, Ohio, where the interment took place. Three children survive Mrs. Arundel: Alfred W. Arundel, Jr., of Cleveland, Walter B. Arundel of New York City, and Mrs. Edith Arundel Barber, wife of John Keble Barber of Pittsburgh.

During Dr. Arundel's twenty years ministry in Trinity Church, Pittsburgh, his wife wielded a gentle, but potent, influence for good and was beloved by all classes of people.

"These are they which came up out of great tribulation!"

SEARS.—At her New York home, "Robindale", near Delavan, on Tuesday of Whitsun week, there entered into peace Mrs. LUCY H. SEARS, formerly of Lockport, Ill., where for many years at St. John's Church she gave her musical ability to the Church.

WISTER.—LEWIS WYNNE WISTER, of Germantown, Pa., a prominent figure in fire insurance and financial circles, died on Monday afternoon, June 16th, in the Germantown Hospital. Mr. Wister was a warden of Calvary Church, Germantown, and a member of the firm of Alexander W. Wister & Sons. His father, Alexander W. Wister, and brother, Dr. James W. Wister, are both vestrymen of St. Luke's Church, Germantown. He is survived by his widow, Mrs. Elizabeth W. Wister, and son, Captain Lewis Casper Wister, of Devon, recently returned from France.

WANTED

POSITIONS OFFERED—CLERICAL

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

PRIEST IS DESIRED FOR CHAPLAINCY of an eastern institution. Small stipend, but light duties. Address CHAPLAIN, care LIVING CHURCH, Milwaukee, Wis.

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.

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

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

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

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

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

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 cataloging, look after the upkeep of the premises, and take charge of the offices. No bookkeeping. Address THE DEAN, 2720 Washington Boulevard, Chicago, Ill.

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

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

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

POSITIONS WANTED—MISCELLANEOUS

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

MIDDLE-AGED GENTLEWOMAN desires position; companion or house-manager. Pleasant home main object. Highest references. Address A. A. M., 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 MACKRILLE, 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 reed Organs of highest grade and sell direct from factory, saving you agent's profits.

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

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

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

CLERICAL OUTFITS

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

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.

BOARDING—NEW YORK

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

BOARDING—PENNSYLVANIA

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

BOARDING—VERMONT

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.

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.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington boulevard and Peoria street. (Five minutes from Loop.)

Sundays: 7:30, 9:15, and 11. Daily: 7, 8, and 6 P. M.

MEMORIALS

ANN BACON SMITH

Miss ANN BACON SMITH, a member of a well-known Philadelphia family, whose mother, the late Ann Bacon Smith, was niece to the late Charles Macalester of Philadelphia, passed from this world on June 15, 1919, aged 83 years. Miss Smith was at the time of her death the oldest member of St. Mark's Church, Philadelphia. She was always deeply interested in the various activities of the parish. She had been vice-president of the Episcopal Tract Society, and for many years devoted much time and labor to it. To the many who knew her, the remembrance is of a character of great faith in her religion, and invariable sweetness in all the walks of life. Her last illness was of rather short duration, although her health had for months shown signs of failing, owing to advancing years.

She received, with full consciousness, the Blessed Sacrament, at the hands of her rector, the Rev. Elliot White, on the day before her death.

May she rest in peace!

SISTER CATHARINE

Omnia pro amore et gloria Dei.

On the 18th of June, 1919, SISTER CATHARINE, S.H.C., (Catharine Schuyler Jones) died at Resthaven, Mendon, Massachusetts, after a few months' illness. The daughter of Samuel Jones, member of the New York bar and Chancellor of New York, and of Catharine Schuyler, his wife, and great-granddaughter of General Philip Schuyler, Sister Catharine inherited from both sides of her family marked ability and noble traits of character.

She was born December 10, 1828, in Albany, N. Y., and spent several years of her early childhood in Boston, under the care of Mrs. Pierce and her daughter Elizabeth, that she and her brother and sisters might attend Boston schools. But her home during the greater part of her life was in New York City and at the old family country place at Rhinebeck on the Hudson river.

While still very young she showed the interest in the poor and sick which was to continue throughout her life. At the age of twenty-one she joined a society for the relief of widows with young children, and a little later became an active worker in the House and School of Industry, and one of its active managers.

For some time she had been thinking of a life consecrated to God in which she could devote herself exclusively to His service, in work for the poor and needy, and in 1853 she became a probationer in the Sisterhood of the Holy Communion, under Dr. Muhlenberg, rector of the Church of the Holy Communion and founder of the Order. On February 20, 1854, she was received as a full sister and at the same time Sister Meta (Miss Brevoort) was admitted, these two being the second and third sisters in the United States. In this new sphere Sister Catharine led a life of constant activity. She assisted at the inception and foundation of St. Luke's Hospital and as soon as it was opened undertook work in the pharmacy and in the men's surgical ward, entailing great responsibility for which she was admirably fitted by her alert and accurate mind, her clear and decisive judgment, and her absolute fearlessness.

Later, at the earnest request of the rector,

Dr. Lawrence, Sister Catharine returned to the work among the poor in the parish of the Church of the Holy Communion where the Home for the Aged was opened in 1869, a dispensary was begun, and also the Babies' Shelter, and in 1873 the Shelter for Respectable Girls was organized. All these institutions were founded by Dr. Lawrence, rector of the Church, and by Sister Catharine.

The Shelter for Respectable Girls was carried on for thirty-three years by Sister Catharine. Founded by her and her especial work the Shelter is often spoken of as Sister Catharine's Home. It is now under the charge of a deaconess at 212 East 46th street where it continues to be a blessing to many girls who come to the city friendless and alone. Sister Catharine's interest in it was unflagging. To the end she kept in touch with its work and her last visit to New York in the spring of 1916 was made to the Shelter.

In 1912 she came to Resthaven, Mendon, Massachusetts, with her niece Miss Seabury, who opened a school for girls there in that year. Here Sister Catharine's presence was an inspiration to all around her; she was deeply interested in the school and in the life of the girls. Daily she read prayers in the little chapel. Gladly and happily she entered into every work for others undertaken by the girls and teachers to whom she always gave her warm interest and sympathy. One of the girls writes, "My pity is for those who never had the privilege of living under the same roof with her." None of those whose blessing it was to spend the last years of her life with Sister Catharine can ever forget the dignity and sweetness of her presence, her constant cheerfulness, her ready wit, her unflagging sympathy, her keen interest in the life of the world. As in her long life so in these latter years the needs of others were ever in her thoughts. Always considerate of her near neighbors, she remembered also those far away in the schools and hospitals of Alaska or in the mountain regions of the South. Her skillful hands were constantly occupied with some work for them.

During the last winter of her life her room was full of flowers and little gifts from the many who knew and loved her. Friends came from long distances to spend a few hours with her. Her long and beautiful earthly life ended at the close of a radiant June day, just before sunset.

The burial service was read and the Holy Communion celebrated on Friday, June 20th, in the chapel at Resthaven which she loved so well, and the interment was at Poughkeepsie, N. Y., on June 21st.

Very thankfully and very reverently we think of her. We remember her untiring devotion to God's service, her devoted love of His Church, the uprightness and integrity of her soul, her steadfast and loyal patriotism, her wise and fearless judgment, her wide and far-reaching sympathies. And we also bless God's

Holy Name for the good example of this His servant, who having finished her course in faith does now rest from her labors.

RETREATS

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

WEST PARK, N. Y.—The retreat for priests and seminarists at Holy Cross begins on the evening of September 22nd and ends on the morning of September 26th. Conductor, Dean Vernon. Early application is requested from those who desire to attend.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

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

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

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

In writing this department, kindly enclose stamp for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)

Sunday School Commission, 73 Fifth Ave. R. W. Crothers, 122 East 19th St. Brentano's, Fifth Ave. and East 27th St. Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St.

Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.

A. C. McClurg & Co., S. Wabash Ave.

Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

Benzinger Brothers. New York.

Your Neighbor and You. By Rev. Edward F. Garesche, S.J.

From the Author.

Chips from a Busy Workshop. By Lorin Webster, Plymouth, N. H.

ANNUAL CONVENTIONS

CUBA

THE SESSIONS of convocation were held in Havana on June 18th and 19th. At the opening service in the Cathedral the Bishop as celebrant was assisted by the Rev. William Watson of Guantanamo, with the Ven. Francisco Diaz Volero as epistoler and the Ven. W. W. Steel as gospeler. The sermon was delivered by the Rev. J. M. Lopez-Guillen of Preston. For the first time in the history of our work in Cuba Spanish was used exclusively in the services and in almost all the business. There were celebrations on Thursday and Friday also. The business sessions were held in the building used for the Cathedral schools, in the Vedado, a suburb of the city.

With the exception of one priest all of the clergy were in attendance, and almost all of the organized missions were represented. Among the clergy was one ex-Roman priest, now in our orders, and of two others present as candidates one will probably soon be admitted into the ministry of this Church.

One of the clergy, a Cuban deacon, re-

ported 137 baptisms administered by him in a small country district last year.

The Woman's Auxiliary reported \$348.58 raised during the three years last past for the United Offering, a sum larger than that raised heretofore by any one of the foreign districts so that Cuba in this respect seems to lead the foreign field.

The Bishop reappointed the two Archdeacons and the Council of Advice.

The Rev. H. B. Gibbons, D.D., was secretary of the convocation, and Mr. R. R. Ellis remained treasurer.

The examining chaplains are the Rev. J. M. Lopez-Guillen and the Very Rev. G. B. Myers, Dean of the Cathedral.

Delegates to the General Convention: The Very Rev. G. B. Myers and Mr. W. L. Platt; with the Rev. H. B. Gibbons, D.D., and Mr. E. G. Harris as alternates.

A resolution to admit women as delegates to the convocation was tabled.

A resolution endorsing a League of Nations was unanimously adopted.

After the convocation the Bishop held a

conference with the clergy, preceded by a celebration. His addresses were: 1. Methods of Work; in the Study, in the Parish, and in public Worship. 2. The Cultivation of the Professional Spirit among the Clergy. 3. The Vocation of the Ministry.

WESTERN NEBRASKA

ON JUNE 17th, annual convocation met in North Platte, being opened with Holy Communion in the Church of Our Saviour, the Bishop celebrating. Practically all the clergy, with the Rev. James Kirkpatrick, guest and preacher of the convocation, were present. The day as previously noted in the issued official programme, was devoted to the spiritual uplift of the clergy in retreat. The Bishop gave three inspiring and helpful meditations, and interesting and practical papers were read on The Teaching Mission of the Church, Why Are There So Few Candidates for the Ministry? What Is the Remedy?, and The Message of the Church to the Men of To-day. These were

followed by discussions. In the evening the Rev. Chas. C. Rollit, D.D., secretary of the Province of the Northwest, gave an address on The Nation-wide Campaign, arousing a desire for further information.

The second day was given over to the House of Church Women, beginning with a celebration of the Holy Communion by the Bishop. At ten o'clock the Creed, prayers, and a cross and flag Ceremony were followed by an address from the Bishop. Then reports from officers of local societies and guilds were presented. In the afternoon continued business, election of officers, conferences, two papers, The Christian Nurture

Course and Its Adaptability to Small Church Schools, and Need of Trained Workers in the Church to Meet New World Conditions, with their discussions, occupied the time. In the evening the thoughtful convocation sermon was preached by the distinguished guest from Washington.

These first two days were a unique departure from the time-honored custom of former years.

On Thursday the convocation proper began with a celebration of the Holy Communion. A short devotional service with the Bishop's annual address followed. Organization, election of the Rev. Henry Ives

as secretary, appointment of committees, and reports ensued.

Routine business filled the afternoon session, and the Rev. John Bates and Mr. John Lawler were elected delegates to the General Convention with the Rev. Frank W. Henry and Mr. Hershey Welch as alternates.

The Rev. W. H. Mills was appointed Archdeacon.

In the evening a Confirmation service with short addresses by missionaries from the field was succeeded by a social gathering in the parish house, after which convocation adjourned.

EDUCATIONAL

KENYON COLLEGE AND BEXLEY HALL

COMMENCEMENT at Kenyon College and Bexley Hall was from June 13th to 17th. At the annual meeting of the board of trustees action was taken in support of college athletics and increased expenditure warranted for a sliding scale of salaries for professors dependent upon length of service. A committee was appointed to raise an endowment of at least \$250,000. At the alumni victory rally Saturday evening short addresses were given by men who had seen service. At the ordination service Sunday morning the sermon was preached by the Rev. John R. Stalker, and the Bishop of Ohio ordained to the diaconate four students at Bexley Hall. At the college baccalaureate service Sunday evening the Kenyon service flag carrying eight gold stars and four hundred and twenty-seven blue stars was blessed by Bishop Leonard. The sermon was preached by the president of the college. The formal exercises of commencement were held Monday morning. The class orator was John Lloyd Snook, '19, and the alumni orator the Rev. Louis E. Daniels, '02 Bexley, Oberlin. Certificates of graduation from Bexley Hall were given to five students. Bachelors' degrees in course from Kenyon College were given as follows: In arts, one; in philosophy, eight; in science, four; in letters, one. The master's degree in arts was conferred upon two in course and upon one *causa honoris*.

RACINE CONFERENCE

THE CONFERENCE FOR CHURCH WORKERS at Racine College, Racine, Wis., will open for its ten-day session on July 8th with a general assembly at eight o'clock P. M. for an explanation of the courses, etc. Members should plan to arrive on Tuesday, to be settled and ready to begin the regular schedule at seven o'clock Wednesday morning. The greatest benefit will be derived by those who enter into the spirit of the complete programme rather than attend for a day or two here and there when possible. The courses are especially for those who deliberately set aside the entire time for serious application.

The conference is planned especially to help both clergy and laity to grasp the vision of greater opportunities lying before the Church in the Middle West, and to make definite and practical suggestions. Because the future of the Church depends so largely upon those who are young men and women

to-day, the conference will lay particular emphasis upon subjects of vital interest to them.

Some new courses not included in the advance programme have been added, notably a course in Parish efficiency by Dr. Atwater of Akron, Ohio, and three addresses by Dr. H. H. Hadley on the Nation-wide Campaign.

There is a great increase in registrations over last year and those who have not yet registered are urged to do so at once to insure a place, mailing a registration fee of \$5.00 to Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, Wis. A complete programme can be had at this address.

TRINITY COLLEGE, HARTFORD

THE BOARD OF TRUSTEES of Trinity College, Hartford, Conn., have named Professor Henry C. Perkins acting president of the college from July 1st when the resignation of Flavel S. Luther, Ph.D., LL.D., becomes effective. The board also elected E. Kent Hubbard of Middletown as trustee for three years and voted to increase the salaries of the faculty.

HOBART COLLEGE

COMMENCEMENT at Hobart College, Geneva, N. Y., returned to the festivities of antebellum days, and was especially marked by the installation of its new president, the Rev. Murray Bartlett, D.D., and the presence of its new chancellor, the Bishop of the diocese.

Bishop Brent preached the baccalaureate on Sunday evening, June 22nd in Trinity Church. M. Maurice Casenave, French High Commissioner to the United States, made the Phi Beta Kappa address at the commencement exercises Monday morning, and afterwards received the honorary degree of LL.D. from Hobart. In turn M. Casenave bestowed the *croix de guerre* upon President Bartlett, who was wounded while serving in France as a chaplain. Chancellor Brent formally inducted Dr. Bartlett into the office of president by presenting him with the symbol of office, a large key, and President Bartlett responded with his inaugural address.

The memory of Arthur Cleveland Coxe of the class of '19 (grandson of Bishop Coxe), who died while training for the tank corps in the army, was honored by the unveiling of a memorial tablet in Hobart Chapel on Sunday afternoon, June 22nd.

The chaplain, the Rev. Dr. Hubbs, presided at the ceremonies.

ST. ALBAN'S SCHOOL, SYCAMORE, ILL.

ST. ALBAN'S thirtieth commencement took place at the Cathedral of SS. Peter and Paul, Chicago, on June 15th. On the afternoon of the 14th the rector of St. Alban's presented six boys for Confirmation. In the Cathedral on Sunday the school had its corporate Communion, some sixty of the boys being present to make their communion. At the late Eucharist, many of the boys were present with their parents and friends. The Rev. B. L. Smith, '11, preached the sermon.

At the close of the service, through the courtesy of the Sisters of St. Mary, a dinner was served at the mission house to one hundred of the boys and their friends. At this dinner, in an informal way, three diplomas were given and a certificate. The usual prizes were given. After the dinner some eighteen of the old boys held an alumni meeting and admitted the four members of the graduating class.

The school is moving from Knoxville, where it has been located for thirty years, and the thirty-first year will open on September 16th in Sycamore, Illinois, fifty miles west of Chicago.

HOOSAC SCHOOL

PRIZE DAY at Hoosac School on the evening of the Feast of the Nativity of St. John the Baptist began with choral evensong in the school chapel, followed by the usual collation in the dining hall, and the prize giving and closing exercises. Besides an enthusiastic gathering of friends and patrons, the special feature was the presence of quite a number of the alumni who have been serving in the late war. The principal speakers were the Very Rev. Albert Cecil Larned, the Rev. Father Sill, O.H.C., the Hon. Legrand C. Tibbits, brother of the rector, the Rev. Theodore B. Foster, the Rev. C. H. Brady, and the Rev. Stephen E. Keeler, the last two being alumni of the school.

DE VEAUX SCHOOL

FOUNDERS' DAY was observed at De Veaux School, Niagara Falls, N. Y. (Rev. W. S. Barrows, headmaster), on Saturday, June 21st. The programme opened with the ringing of the chimes. Service followed in the chapel when prizes and medals were awarded. There was only one graduate this year, but

Regents' College entrance diplomas with credits were awarded to two. Following the graduating exercises came an address by the Rev. John C. Ward, formerly chaplain of the 108th division, and the cadets drilled on the campus. Luncheon was served to the guests and alumni, after which a painting, *Red Mountain Pass*, was unveiled, the gift of Mr. Albert H. Lewis, '62. The Old Boys' Association met at 2 p. m. and were put through their drill—with few mistakes in spite of the many years since they were boys—by Col. George G. Shepard. Dancing in the gymnasium filled the rest of the afternoon.

WAWASEE SUMMER CONFERENCE

THE THIRD ANNUAL School of Religious Education in the diocese of Michigan City was held at Lake Wawasee, Ind., from June 16th to 21st. Sixty were in attendance throughout the week and formed a house party at the Vawter Park Hotel, not far from Bishop White's cottage and All Saints' Chapel, where the religious services were held. In addition to the courses in teacher training in the *Christian Nurture Series*, there were lectures on Principles of Divine Worship, by the Bishop; Parochial Organization, by the Rev. C. H. Young of Chicago; Missions, by Miss C. C. Griswold of Evanston, Ill.; and Hand Work, by Miss Vera Noyes of Gary. A pageant was given on Friday afternoon, and the Bishop and Mrs. White entertained the entire conference informally Friday evening. A recreation committee greatly contributed to the enjoyment and success of the conference. Arrangements are being made to hold the conference next year during the last week in June.

SUMMER NORMAL SCHOOL AT WYTHEVILLE, VA.

THE SUMMER NORMAL SCHOOL of Religious Education for the convocation of Southwest Virginia was open at Wytheville from June 16th to 20th, with 129 delegates registered. These, with the Wytheville people, made a splendid attendance upon all lectures and conferences. Each day commenced with a celebration in St. John's Church. Then the lectures continued from 9:00 until 1:00—five in number, with short intermissions. In the afternoon the school assembled in three sections for conferences, and later all joined in a conference on missions.

The faculty were: Mrs. Charles Pancoast and Mrs. John Loman of Philadelphia; Canon Elmendorf of Newark, N. J., the Rev. Mercer P. Logan, D.D., the Rev. C. A. Ashby, and the Rev. C. F. Smith. These people, experts in their several lines, delighted all who heard them, and the school was rounded out with full instruction and help for all who attended. On Wednesday evening there was a masterful address by Bishop Lloyd of the Board of Missions.

VIRGINIA SUMMER SCHOOL FOR SUNDAY SCHOOL WORKERS

THE VIRGINIA SUMMER SCHOOL for Sunday School Workers held its fourth session in the University of Virginia, Charlottesville, June 16th to 20th, under the auspices of the provincial and diocesan boards of Religious Education.

The curriculum was arranged for the new partial credit plan in teacher-training authorized by the General Board, by which students completing partial units in a course can receive partial certificates, to be exchanged for full certificates when examination is passed successfully on a full course.

The sessions were held in Peabody Hall; and the date was chosen for the interval between the closing of the University session and the opening of the summer school for secular study. It was in charge of the Rev. J. Francis Ribble, D.D., president of the diocesan board, assisted by the Rev. Messrs. Brydon, Burkhardt, Osgood, Tucker, H. H. Williams, and Mason, and Mr. E. I. Carruthers, of Charlottesville.

On the teaching staff were the Rev. Drs. L. N. Caley and S. A. Wallis; Dr. Caley lecturing on the New Testament each morning and the Life of Christ, with illustrations (stereopticon), each night; and Dr. Wallis on the Book of Common Prayer. The Psalms were explained by Dr. W. M. Forrest, of the University; Mrs. Watkins taught Pedagogy; Mrs. Osgood the Old Testament; Miss Deane the Gospels; and Miss Louisa Davis held daily conferences on Missions.

The enrollment included seventy-five teachers and clergymen. The lectures were practical, instructive, and inspiring, and the members left enthusiastic for the session of 1920.

UNIVERSITY OF THE SOUTH

COMMENCEMENT at the University of the South (Sewanee) was from the 19th to the 24th of June. The Bishop of Eastern Oklahoma preached the baccalaureate sermon on Sunday, June 22nd, and the commencement oration was delivered by Col. Alexander R. Lawton, Jr., of Savannah, Ga., on June 24th. The annual service of the St. Luke's Brotherhood was held Sunday evening, June 22nd, the Rev. Dr. W. B. Stevens, rector of St. Mark's Church, San Antonio, Texas, being the preacher.

June 19th, 20th, and 21st were devoted to student organizations, a play being presented Thursday night, while on Friday and Saturday nights the literary and oratorical contests occurred, the medals won being presented on commencement day to the successful contestants.

On June 23rd, the alumni held their exercises. At corporate Communion, Bishop Gailor, the chancellor, made a memorial address for the alumni who have died, especially those who met death in the nation's service. At a chapel service Bishop Guerry, acting chaplain—which position he held in the University for many years before his elevation to the episcopate—spoke of the need for completion of All Saints' Chapel, the center of the University life. After the service the alumni marched in procession to the memorial stone, which marks the site of the altar of the old St. Augustine's Chapel, where a memorial hymn was sung.

At the public exercises of the alumni on June 23rd, the Order of the Purple Ribbon was conferred upon Major-General Leonard Wood, U. S. A., in recognition of his services as chairman of the general committee on the million dollar endowment campaign. The business meeting elected Mr. Robert S. Jemison, Jr., of Birmingham, Ala., as chairman of the alumni campaign committee, to organize the alumni for the endowment campaign.

On commencement day, June 24th, announcement was made that the honorary degree of doctor of divinity had been awarded by the board of trustees to the following: The Rt. Rev. Theodore Payne Thurston, D.D. (*ad eundem*), Bishop of Eastern Oklahoma; the Rt. Rev. William Mercer Green, Bishop Coadjutor of Mississippi; the Rt. Rev. Clinton Simon Quin, Bishop Coadjutor of Texas; the Rt. Rev. Edwin Warren Saphoré, Suffragan Bishop of Arkansas; and the Rev. Llewellyn C. Neville Caley, of

Philadelphia, Pa.; and Doctor of Civil Law to Mr. Silas McBee, of New York City, founder and editor of the *Constructive Quarterly*, and former editor of the *Churchman*.

In the College of Arts and Sciences the degree of bachelor of science was awarded to four students, and bachelor of arts to one; while in the theological department the degree of bachelor of divinity was awarded to two students. In the college, by action of the faculty concurred in by the board of trustees, bachelor degrees *speciali gratia* were granted six students who were juniors in 1916-17 in good standing, left college to enter some form of military service, and continued in service for a year or more; it being a matter of record in these cases that one year's credit has been allowed for war service.

The report of the vice-chancellor, Bishop Knight, showed continuous increase in the number of students since his installation five years ago, the freshman class of the year just closed being exactly equal in numbers to the total enrollment of the college six years ago. The Military Academy also showed a decided increase, the registration last year being largest in the history of the school, with over eighty applications refused for lack of accommodations.

The Rev. Cary Breckinridge Wilmer, D.D., rector of St. Luke's Church, Atlanta, Ga., was elected to the chair of theology, with the title of professor, in the theological department, vice the Rev. J. B. Thomas, Ph.D., resigned; and the Rev. John Punnett Peters, D.D., rector of St. Michael's Church, New York, well-known as an author and archaeologist, was elected Professor of New Testament Language and Interpretation, to fill the vacancy caused by the death of the Rev. Henry L. Jewett Williams, Captain U. S. A., killed in France in June 1918.

The board of trustees instructed the vice-chancellor to proceed with rebuilding the Sewanee Inn, at a cost of \$60,000, and Hoffman dormitory, at a cost of \$85,000, both destroyed by fire during the past year; to erect five residences for professors and officer sat a total cost of about \$25,000; and also to secure insurance against accident to its employees under the workmen's compensation act of Tennessee.

The plan of the University Senate to enlarge the summer school, and to admit women on the same conditions as men, was approved by the board, which urged that the plan be put into effect beginning with the summer of 1920. The plan contemplates a school lasting ten weeks, offering general college studies, and special courses for social and religious workers; not more than three courses being taken by any one student, with credit of a half year for each course satisfactorily completed.

ST. MARY'S SCHOOL, CONCORD, N. H.

THE CLOSING exercises of St. Mary's School, Concord, N. H., on June 21st and 22nd, began with a luncheon to the alumnae, with Miss Mary Ladd, the newly chosen principal, as hostess, more than fifty of the "old girls" being present.

At the graduating exercises the address was made by Miss Ruth Coit, field secretary of the Y. W. C. A., who spoke of the Responsibilities and Opportunities of the American Woman. Sixteen girls received diplomas from Bishop Parker, who referred to the twenty years of faithful service of Miss Parks, the retiring principal, and spoke of the hopeful outlook under the new principal. Announcement was made of the gift of \$1,000 by an anonymous donor toward buildings to be erected on land recently purchased. An exhibition of folk dances on the

lawn was followed by an informal musical evening in the gymnasium. On Sunday evening the Rev. Alexander Mann, D.D., in St. Paul's Church, made an address to the graduating class.

The school has just completed thirty-three years of service to the diocese and has amply justified its founding by Bishop Niles.

CHANGES AT THE VIRGINIA THEOLOGICAL SEMINARY

THE BOARD OF TRUSTEES of the Episcopal Theological Seminary in Virginia at its recent meeting placed on the retired list to take effect July 1, 1920, two of its oldest and most honored professors—the Rev. Angus Crawford, D.D., Professor of Hebrew and Oriental Languages and Literature, and the Rev. Samuel A. Wallis, D.D., Professor of Liturgies, Pastoral Theology, Ecclesiastical Polity, and Canon Law.

Dr. Crawford at retirement will have been a professor for thirty-three years, and has trained a whole generation of ministers. From 1900 to 1916 he was dean, and during this time many forward steps were taken. Dr. Crawford has always had a profound conviction of the value of a knowledge of the original Bible languages, and this, combined with his high standards of scholarship and his thorough methods, made him a most acceptable teacher. Dr. Crawford has served

many times as a deputy to the General Convention.

The Rev. Samuel A. Wallis, D.D., at the time of his retirement will have been a professor for nearly a quarter of a century. His earnest piety, his genial personality, and his warm hospitality have made him universally beloved, while his knowledge of rubrical and canon law made him a court of appeal in such matters.

The board of trustees elected the Rev. Thomas Kinloch Nelson to be professor of Hebrew and Old Testament Literature. Mr. Nelson is a master of arts of the University of Virginia. He was graduated at the Virginia Seminary in 1910 and later won his bachelor's degree. He served as a missionary in China for some four years, being compelled to return for reasons of health. For the last two years he has been headmaster of the Virginia Episcopal School for Boys.

The Rev. Beverley Dandridge Tucker, Jr., was elected Professor of Liturgies, Pastoral Theology, and Applied Christianity. A son of the Bishop of Southern Virginia, he was graduated at the University of Virginia in 1902, and at the Virginia Seminary in 1905. From 1905-08 he was a Rhodes scholar at Oxford University, winning the degree of M.A., in 1908. For nearly nine years he has been rector of St. Paul's Memorial Chapel at the University of Virginia. During the past year he has served as a chaplain in France.

ENGLISH ENABLING BILL ON ITS SECOND READING

Meets Widespread Approval—The Commandments in the Communion Service—Archbishop Guest of Scotch Assemblies

The Living Church News Bureau }
London, June 6, 1919 }



HE second reading of the Enabling Bill—or, to give it its full title, "The National Assembly of the Church of England (Powers) Bill"—

—was moved in the House of Lords on Tuesday last by the Archbishop of Canterbury. For more than an hour his Grace held the interest and sympathy of that august assembly by his eloquent and impassioned plea for greater freedom for the Church to enable her to administer her affairs more efficiently than in the past. The Primate emphasized the point that this bill would not alter in any degree the existing relations between Church and State, and said it would only make them less unworkable than they were at present. Almost every representative gathering of Churchmen had voted in favor of the bill, and it was in no sense a sectional movement. The Archbishop significantly added:

"If Parliament is unwilling to help us, we must go on and do our part. We are capable, I believe, of serving the Nation much better than it is being served at present. We shall not do it better by being disestablished—the loss we should sustain in that event would be immeasurable."

Lord Haldane opposed the bill on the ground that it would exclude the greater part of the people of England from effective influence in the affairs of the National Church, and said that the measure was so

framed as to enable members of that Church to pass laws that may wholly change its character without adequate supervision by Parliament. If the bill became law he believed it would sign the death warrant of the Establishment.

Lord Parmoor said the supporters of the bill had no desire to make Parliamentary control less effective, but more effective by putting it in such a form that it could be exercised as a reality. In matters spiritual they claimed that the Church should be as far as possible an independent body. One of the great objects of the bill was to introduce on a dramatic basis the lay element which was entitled to full representation.

The debate was eventually adjourned over the Whitsuntide recess, until June 24th. In addition to the two Archbishops, there were present the Bishops of London, Ely, Gloucester, Llandaff, Manchester, Norwich, Southwark, and Southwell. Thus far in the debate, the opposition to the bill has not been of a very formidable character, and we must still wait for the foundation of any definite and tangible case against it.

A "short statement" against the bill has been addressed to the House of Lords by the Bishops of Manchester and Hereford, the Dean of St. Paul's, and others, on behalf of a committee of clergy. The appeal contends that the changes contemplated in the constitution of the Church are revolutionary, and insist that the bill would deprive Parliament of all effective control of ecclesiastical legislation. It denies that the promoters of the bill have any real mandate from the nation; and finally protests that "the bill alters the status of the Church and narrows its comprehensive scope and character."

The Bishop of Gloucester one of the most

common-sense prelates on the episcopal bench, writing in his *Diocesan Magazine* with reference to the bill, makes some caustic remarks about this clique of opponents. "So far as one can judge," says Dr. Gibson, "from the columns of the newspapers, the opposition is confined to a very small body of Churchmen, for the same signatures appear again and again under the letters addressed to the press and the letters say the same things over and over again with wearisome iteration, so that as one reads them one is tempted to murmur the old tag from Juvenal, '*Crambe repetita*.'"

As regards Members of Parliament, it seems to be the general impression that they are inclined to support the bill. They are from time to time subject to a good deal of cross-correspondence on Church questions, which do not in the least interest them, and about which a large majority of them are profoundly ignorant, if the truth were known. They may therefore be glad to be relieved from this source of worry.

THE FORM OF THE DECALOGUE

Comment has been aroused amongst a section of Churchmen by the proposal of the Joint Committee of Canterbury and York Convocations to abbreviate the Commandments as rehearsed in the office of the Holy Communion. The suggested abbreviation is as follows:

"I. God spake these words, and said: I am the Lord thy God: Thou shalt have none other gods but me.

"II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them.

"III. Thou shalt not take the Name of the Lord thy God in vain.

"IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God.

"V. Honour thy father and thy mother.

"VI. Thou shalt do no murder.

"VII. Thou shalt not commit adultery.

"VIII. Thou shalt not steal.

"IX. Thou shalt not bear false witness.

"X. Thou shalt not covet."

It was decided by this committee also to alter the rubric before the Commandments to read: "And the people, still kneeling, shall, after every Commandment, ask for God's mercy for their transgression of every duty therein, either according to the letter or the spiritual import thereof."

The correspondence columns of Church newspapers bear witness to the fact that there exists a certain amount of opposition to these suggestions. Some object to the change simply because it is a change, and for no other apparent reason. Others express their disapproval, not so much because of any alteration in the Liturgy, as from an impression that the laity have not been consulted on the matter, and that their views do not count. The Dean of Canterbury, in the discussion in the Lower House of Canterbury, pointed out that the bare "Thou shalt not covet," contradicts St. Paul, who says, "Covet earnestly the best gifts."

For all that, there is little doubt that, on the whole, the abbreviation of the Decalogue in the Communion Office will meet with the approval of most Church people as a matter of fact, the entire omission of the Commandments at early celebrations has been the rule for some time past at many

churches where a daily Eucharist is customary.

ARCHBISHOP VISITS SCOTCH ASSEMBLIES

An event of memorable interest and importance was the visit of the Archbishop of Canterbury to the General Assemblies of the Church of Scotland and the United Free Church. The Primate's presence at Edinburgh was in connection with the submission of the report of the committee on the proposed World Conference on Faith and Order. The importance of the Archbishop's visit lies in the fact that it was made at the time of the decision of the two great bodies of Scotch Presbyterians to achieve corporate reunion on the basis of complete spiritual liberty, and was paid officially at his own request. The Archbishop addressed both assemblies, taking for his theme the League of Nations, and the great problem of ensuring the world's peace which it will be called upon to solve. He said that a larger view came into being with advancing years, both to a nation and to a Church. The world-wide ranges of the British Empire and the illimitable resources, in men, and land, and means, of the United States, laid upon the race to which they belonged a unique responsibility. By the tremendous ordeal of the war they had learned that the things that separated them were insignificant compared with those that drew them together. The war had broken down many barriers, and the League of Nations, if it achieves any measure of success at all, must break down many more, and perform a work of unification which will bring the nations closer together, and make it clearer than ever before that the essential interest of mankind is peace.

The Archbishop's visit has made a pro-

found impression in Scotland, and is regarded as an important step towards an understanding between the Church of England and the Churches in Scotland.

BENEDICTION AND THE CURE OF CURY

The Rev. L. S. Wason, the vicar of Cury, Cornwall, on Sunday last declined to hand over the keys of the church to the Bishop of Truro, who had announced his intention of conducting the services in person on that day. There was no early celebration of the Holy Communion, but the usual solemn Eucharist was celebrated later, followed by Benediction, at both of which Mr. Wason officiated.

On the matter of his deprivation, Mr. Wason made the following statement: "I do not regard it as a canonical act of the Bishop, and therefore cannot consent to consider myself deprived, but hold myself still to be the only lawful parish priest of Cury. Any other priest or bishop attempting to exercise priestly functions without my consent I must therefore regard as a schismatical intruder. What steps may be taken to assert my right, or how far Churchmen may agree to recognize it, is a question far too complicated to enter upon just now. I think it is probable that when the facts are fully weighed, the contention will be found substantially correct."

Meanwhile, the Bishop's action has led to much comment, and even the secular press is debating the subject of Benediction. A leading London daily yesterday gave a prominent place to an article (evidently written by a Catholic) which described the meaning of the rite, and the growing demand for its use, especially by some of our returned soldiers.

GEORGE PARSONS.

and that you also define particularly the words special occasions as to whether such occasions may be the regular services of Morning and Evening Prayer and the Holy Communion;

"And we further pray you that you define and interpret the last rubric in the Order of Confirmation as set forth by this Church so that there may be no doubt in the mind of any as to its meaning; and that you define particularly the words admitted to the Holy Communion as to whether any who have not been confirmed and are not ready and desirous to be confirmed may be permitted to receive the Holy Communion;

"And we further pray you that you declare wheaten bread and a pure natural wine separately consecrated to be necessary for a Celebration of the Holy Communion;

"And we do further pray you that you enact no law which will allow or authorize any Bishop of this Church to ordain to the sacred Priesthood any person who does not engage to conform to the Doctrine, Discipline, and Worship of this Church and is not minded to minister the Doctrine and Sacraments, and the Discipline of Christ as the Lord hath commanded, and as this Church hath received the same;

"And we pray Almighty God, Who, by His Son Jesus Christ, did give to His holy Apostles many excellent gifts, and did charge them to feed His flock; that He give you grace that you may diligently preach His Word, and duly administer the godly Discipline thereof; and that all and every of you may receive the crown of everlasting glory."

Those who desire to secure signatures to this petition may secure blanks through the secretaries of the two societies mentioned, the Rev. W. H. A. Hall or Mr. Clarence B. Hartough, addressing either at 552 West End avenue, New York.

A MUSICAL FOUNDATION

All true musicians and music-lovers in New York and vicinity have been gladdened this week by the news that a sum exceeding \$5,000,000 had been bequeathed by the late Augustus D. Juilliard to establish a musical foundation.

After making provision for his immediate relatives and providing for disposition of his interest in his firm, Mr. Juilliard made bequests of \$100,000 each to the American Museum of Natural History, the New York Orthopaedic Dispensary and Hospital, the Society of the New York Hospital, the Lincoln Hospital and Home, the New York Society for the Prevention of Cruelty to Children, St. John's Guild, and the Tuxedo Hospital, Tuxedo Park, N. Y.

The following editorial from the New York *Herald* handsomely appreciates the generosity of Mr. Juilliard in furthering the best interests of musical art in this metropolis and beyond:

"By establishing the Juilliard Foundation, with financial provision said to be in excess of \$5,000,000, for the extension of vocal, instrumental, and operatic music in this country, the late Augustus D. Juilliard has demonstrated through his will, which will be filed for probate to-day, the broad characteristics which as merchant, financier, and philanthropist made him for many years one of the great silent forces in New York.

"In general scope the Juilliard Foundation has been intended by its creator to aid worthy students of music in obtaining complete and adequate musical education in this country or abroad; to give musical entertainments, without profit to it, for the education and diversion of the general public, and to aid the Metropolitan Opera

NEW YORK PETITIONERS ASK BISHOPS TO ISSUE STATEMENT

*On Topics of Present Discussion—
Fortune Left to Establish Musical Foundation—Seminary Trustees Elect Faculty Members*

New York Office of The Living Church }
11 West 45th Street }
New York, June 30, 1919 }



THIS week there has been distributed in the city and elsewhere a letter signed by the secretary of the Clerical Union for the Maintenance and Defence of Catholic Principles, and the secretary of the Churchman's Alliance, and directed to the clergy. The letter speaks of an unhealthy spirit of unrest within the Church, and asks signatures to a memorial and petition to the House of Bishops. The writers of the letter believe that a statement from the House of Bishops will tend to allay the unrest, and ask that signed memorials be returned to them before the 20th of September.

The body of the memorial is as follows:

"A MEMORIAL AND PETITION

"To the House of Bishops of the Protestant Episcopal Church in the United States of America, Greeting:

"Inasmuch as several different interpretations have been placed by ministers of this Church upon a certain provision of Canon 20, namely, that nothing herein shall be so construed as to . . . prevent the Bishop of any Diocese or Missionary District from giving permission to Christian

men, who are not Ministers of this Church, to make addresses in the Church, on special occasions, and upon the last rubric in the Order of Confirmation as set forth by this Church; and

"Inasmuch as such differences of interpretation and the various practices following thereupon tend not to the edifying of the Body of Christ; and

"Inasmuch as the consciences of many of the communicants of this Church are troubled by the use of matter for the Holy Communion other than wheaten bread and a pure natural wine; and

"Inasmuch as it is proposed to recommend to the House of Bishops the enactment of a Canon allowing and authorizing Bishops of this Church to ordain to the sacred Priesthood persons who do not engage to conform to the Doctrine, Discipline, and Worship of this Church and are not minded to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same; and

"Inasmuch as a definition by the House of Bishops will promote unity, peace, and concord;

"Now therefore we, the undersigned, communicants of this Church, do pray your reverend body to define and interpret the aforesaid provision of Canon 20 so that there may be no doubt in the mind of any as to its meaning; and that you define particularly the words Christian men as used in said Canon as to whether such persons must be baptized and confirmed;

Company in the production of opera. But as the trustees—who are Frederic A. Juilliard, nephew of the testator, and the presidents of the Central Union and Guaranty Trust companies of New York—have almost unlimited powers in developing their public trust there is a wealth of significance to the music loving public in the following expression in Mr. Juilliard's will as to the Foundation:

"To aid students of music in securing complete education at appropriate institutions now in existence or hereafter to be created and to aid the Metropolitan Opera House in the production of opera."

"With the financial power that will rest behind the trustees and the known devotion of Mr. Frederic A. Juilliard to the high musical standards that his uncle maintained through more than twenty years of activity as director of the Metropolitan Opera and Real Estate Company, which owns the opera house, the possibilities of the Juilliard Musical Foundation are almost unlimited and hold out the prospect of a new and vastly important era in the development of musical art in the United States."

"Future coöperation between the Juilliard Foundation and the Metropolitan Opera House is further assured by the fact that Mr. Frederic A. Juilliard has succeeded his uncle as a stockholder and director of the company that owns the opera house."

"With specific gifts to seven public institutions and philanthropies totalling \$700,000 the Juilliard Foundation forms a lasting memorial to a public spirited man whose memory would have been, even without munificence, a constant inspiration to a large public that knew him."

SEMINARY TRUSTEES ELECT FACULTY MEMBERS

The trustees of the General Theological Seminary held an adjourned meeting on

CHURCHWOMAN'S LEAGUE FOR PATRIOTIC SERVICE

A large conference luncheon in the Hotel Biltmore, on April 7th, inaugurated this movement, which received the sanction of Bishop Greer and was formally banded together on May 5th. Its aim is to enlist the spirit of helpfulness and self-sacrifice called out by the war for carrying on activities in Church and Community. According to its constitution, all officers shall be communicants of the Church, but any woman in sympathy with the work is eligible for membership. Groups of women who have been working for war relief as a unit, are welcomed to work in the League and keep the name by which their unit has been known heretofore.

Headquarters will soon be opened in New York City, and it is hoped that the organization may become national. Several committees have already been assigned to specific duties.

Further information can be obtained by

writing to the corresponding secretary, Miss Maud Leland, 563 Park avenue, New York.

CHURCH MISSION OF HELP

A meeting of representatives of the Church Missions of Help in the dioceses where this work is organized was held in New York on June 13th. The meeting was called by the Rev. William T. Manning, D.D., president of the New York Church Mission of Help, to form some simple federation of the diocesan boards, in the hope of extending the mission more generally. A resolution was passed forming a national council of the Church Mission of Help under the Joint Commission on Social Service. This council is to be composed of two representatives from each diocesan mission. For executive purposes the council appointed as organizing secretary Mrs. L. Frederic Pease of the New York mission to act for the council in making plans for bringing Church Mission of Help work forward at the time of the General Convention.

THE CONFERENCE FOR CHURCH WORK MEETS AT WELLESLEY

And Our Boston Correspondent Learns Plainsong—New Standards Set for Class Work—About Propaganda for the Church

The Living Church News Bureau }
Boston, June 30, 1919 }



HERE hundred representative Churchmen and women from thirty-five dioceses and from nearly two hundred parishes attended the ninth annual Conference for Church Work, held this year, through the courtesy of President Pendleton and the trustees, at Wellesley College instead of Cambridge, from June

The class work this year was of an unusually high standard. Most of the instructors are well known veterans in the service of the Church. Miss Bumstead, chairman of the programme committee, cannot be praised too highly for her far-sighted planning of the programme and for securing such a strong faculty. And it is a pleasure to see a man of the calibre of Sturgis H. Thorndike giving all of his time as chairman of the administration committee. Mr. Thorndike is of the engineering firm of Fay, Spofford & Thorndike, which acted as designing and supervising engineers in sole charge of the \$25,000,000 Oversea Supply Base for



AT THE CONFERENCE FOR CHURCH WORK—WELLESLEY, MASS., JUNE 19TH TO 30TH.

Tuesday afternoon, June 24th, in Sherred Hall, the Bishop of Newark presiding.

Three professors were elected: the Rev. Dr. Burton S. Easton to be Professor of the Interpretation and Literature of the New Testament; the Rev. Ralph B. Pomeroy to be Charles and Elizabeth Ludlow Professor of Ecclesiastical Polity and Canon Law; and the Rev. Dr. Charles H. Boynton to be Professor of Homiletics and Pedagogy in the Department of Pastoral Theology.

Dr. Easton is an alumnus of the Philadelphia Divinity School and has been professor at Nashotah. For the last nine years he has been Professor of New Testament Exegesis in the Western Theological Seminary.

Mr. Pomeroy is an alumnus of the G. T. S., was graduated in 1901, and has been instructor in Ecclesiastical History, Polity, and Canon Law.

Dr. Boynton, having successfully served for five years in the chair of Homiletics and Pedagogy, is now elected for an indefinite term. He was graduated from the G. T. S. in 1889.

19th to 30th. The Conference classes met in the college class rooms, the college chapel was used for the Holy Communion, and the delegates were housed in one of the most beautiful college buildings in the world, Tower Court. The daily programme has been noted before and will not be dwelt upon here save to say that it was of great value.

The outstanding features were Dean Bell's lectures on Reconstruction and Canon Douglas' contagious love of plainsong hymns and chants. (After being around Canon Douglas for ten days, I believe that I can sing a plainsong backward!) Canon Douglas introduced the Conference to many of the new hymns in the New Hymnal. In one short hour he taught a class of forty people to sing the plainsong chant of the *Te Deum* in the New Hymnal. With alternate singing of this chant between the choir and congregation or between the men and women or, still better, merely between the two sides of a church, I am convinced that a congregation and a rector as well as the choir-master would love the *Te Deum*, and rejoice with exceeding great joy when it is sung.

the army, built in South Boston near the close of the war.

A number of missionaries from foreign fields attended, among them being the Rev. E. L. Souder, of Hankow, China; Miss Mary Packard, of Brazil; and Miss Ernestine Gardiner, of Kyoto, Japan. The Rev. Dr. William E. Gardner, secretary of the General Board of Religious Education, Mr. George H. Randall, of the Brotherhood of St. Andrew, Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, and Bishop Parker were in attendance at some of the sessions. Bishop Parker is the director in residence.

CHURCH SCHOOL PROPAGANDA

Propaganda for the indolent Churchman is the text of a timely theme the Rev. Charles Tabor Hall, rector of St. John's Church, Arlington, sends this week to his parish. Mr. Hall writes as follows:

"The other day I received a letter concerning the enrollment of pupils in our Episcopal Church Schools. Let me quote a bit: 'There is a tragic crisis in the Church. Sta-

tistics show a loss in the past two years of about 54,000 pupils in Episcopal enrollment alone, scattered rather evenly through the whole United States. This is over 10 per cent. of the total roster.' This is truly a serious situation. When the need is urgent for Christians who have a vital, an energetic, and an intelligent faith the Church fails to meet that need if she neglects to train her children.

"Propaganda is a word we know and understand very well these days. The Germans and Allies, brewers and anti-saloon league, bolshevists and Democrats, all employ propaganda to advance their own ideas and ideals. It is high time the Church learned to be as aggressive in pushing forward the great principles and beliefs which are hers as are these other groups. But unfortunately our propaganda is first needed for home consumption: our own Church people need it full as much as do those we designate by that rather indefinite word, the world. There is something radically wrong with the Church when the number of children she trains decreases rather than increases. Do Church parents intend to dedicate their children merely to the making of money, to the acquirement and holding of some social position? Or will they view their children as potential weapons for God's wielding, and train them accordingly? We need some propaganda to stir up the in-

dolent and indifferent Church parent. . . . Your children and mine are going forth into one of the most critical periods of the world's history. Tremendous problems are to be solved, momentous deeds are to be done. These children of ours must go forth strong and well-trained Christians, that, in the light of godly knowledge, in the strength of Christian character, they may help to work out the problems and perform the deeds."

REVERE BEACH SERVICE CLUB

The Service Club at Revere Beach opened successfully Sunday, June 15th. A good number of sailors and soldiers visited the Club the first afternoon and evening. A hearty welcome extended by the committee, with music and light refreshments, met with prompt expressions of appreciation from the men. Many sailors who frequented the Bromfield street rooms followed to Revere, where they quickly felt at home when they found the old atmosphere of personal hospitality.

The Hut, purchased from the authorities and shipped from Ayer, occupies a site on the thoroughfare leading from the main Revere Beach station to the Boulevard. A piazza on the sea side adds attractiveness and affords space for the men who, as the season advances, will frequently tax accommodations.

RALPH M. HARPER.

PENNSYLVANIA'S EXECUTIVE COUNCIL IN FIRST SESSION

Marks Forward Step—Stewardship Fulfilled—Union Patriotic Service — Anniversaries

The Living Church News Bureau } Philadelphia, June 30, 1919 }

THE new executive council of the diocese, provided for by canon at the recent convention, was summoned by Bishop Rhinelander on June 20th, and held its first session on that date at the City Club. The council consists of thirty-two members, one clergyman and one layman being elected by each of the six convocations and by the City Mission, the Board of Religious Education, and the Commission on Social Service. Seven clergymen and seven laymen are also appointed by the Bishop, with the consent of the Standing Committee, to represent other forms of work in the diocese, as evangelism and rescue work, work among colored people, the aged, dependent, Church hospitals, business and finance, etc.

The Bishop opened the meeting by outlining the theory which lay behind this new development in diocesan life and government, and the need of having some body with executive power to act between sessions of the convention. It bears similarity, he said, to the position of the cabinet in the national government. In the formation by our fathers of our ecclesiastical form of government they did not provide a sufficiently powerful executive arm, and the council is the attempt to remedy this.

Its powers are described by the canon and are as follows: (a) to consider such needs and opportunities of work as may arise in the diocese between the sessions of convention; (b) to study and formulate plans concerning the same and to make recommendations concerning them to the Bishop, or to the convention, at their discretion; (c) to further the correlation of

the Church activities of the diocese; and (d) to execute such undertakings, not otherwise provided for by canon, as may from time to time be committed to it by the Bishop or by the convention.

Beginning its work of organization with Bishop Rhinelander as chairman and Bishop Garland as vice-chairman Mr. Reynolds Brown was elected secretary and Mr. Allen Evans treasurer. The council then proceeded to divide itself into four main committees, among whom all the members are distributed by appointment of the Bishop. The committees are on Missions, Religious Education, Social Service, and Finance, each with eight members. Matters along these lines referred by the convention for action by the council were assigned to these committees for consideration and report at the fall meeting.

The council were guests of the Bishop for dinner following the organization meeting and at this time announcement was made of the proposed Nation-wide Campaign and the Bishop's intention to commit the direction of diocesan participation to a committee of four clergymen and four laymen of the council to work in cooperation with the officers of the Central Missionary Committee and a group of four women of the diocese.

The meeting attended by nearly all the members, undoubtedly marks a big step forward, giving the diocese the necessary machinery to meet, wholeheartedly grasp, and act upon the opportunities that must be faced.

STEWARDSHIP OF WEALTH

An example of exceedingly wise bestowal of an estate always considered by her as a trust of which she was steward is shown by the will of the late Miss Harriet Blanchard whose death was recently noted. Naturally Miss Blanchard left much to the institutions of the Church, but her list covers educational, scientific, benevolent, mission-

ary, and other institutions of a most widespread character. Over thirty such are remembered, showing how carefully she had studied public conditions of charity, and the amount will total close to three million dollars. She also made many family and private bequests.

Her public and charitable bequests follow:

Domestic and Foreign Missionary Society of the Protestant Episcopal Church	\$250,000
General Clergy Relief Fund, P. E. Church	25,000
Board of Missions, Diocese of Pennsylvania	20,000
Philadelphia P. E. City Missions	25,000
Holy Trinity Church	50,000
P. E. Hospital, Front street and Allegheny avenue	200,000
Pennsylvania Hospital, Eighth and Spruce	200,000
University of Pennsylvania	100,000
Christian Association of University of Pennsylvania	25,000
University of Pennsylvania Hospital	100,000
Orthopedic Hospital, Seventeenth and Summer	100,000
Woman's Hospital, Twenty-second st. and N. College av.	100,000
Polyclinic Hospital	50,000
Children's Hospital, Twenty-second st.	100,000
Pennsylvania Training School for Feeble-Minded Children at Elwyn	25,000
Church Home for Children, 58th st. and Baltimore av.	20,000
Bethesda Children's Church Home, Chestnut Hill	10,000
Children's Aid Society	25,000
Pennsylvania Society to Protect Children From Cruelty	10,000
American Church Institute for Negroes	100,000
St. Paul Normal and Industrial School at Lawrenceville, Va.	50,000
St. Augustine's School at Raleigh, N. C.	50,000
Hampton Normal and Agricultural Institute, Hampton, Va.	100,000
Tuskegee Institute, Tuskegee, Ala.	100,000
Young Men's Christian Association (Central)	30,000
Young Women's Christian Association	20,000
Philadelphia General Society for Organizing Charity	25,000
Pennsylvania Academy of Fine Arts	25,000
Pennsylvania Academy of Natural Sciences	50,000
Franklin Institute	25,000
Bryn Mawr College	25,000
Jefferson Hospital	10,000

In the above list the \$100,000 for the American Church Institute for Negroes is directed to be used half for the endowment of the St. Paul Normal and Industrial School and half for St. Augustine's School, with this additional command: "These funds are to be held by the Board of Missions in case the board shall resume direct responsibility for work among negroes."

UNION PATRIOTIC SERVICE

A union historic patriotic service of unusual interest will be held on July 4th, in Old Pine Street Presbyterian Church at which the speakers will be the Rev. Robert Scott Ingalls, D.D., pastor of the Third Presbyterian Church, Newark, N. J., and Lt. Col. George Scott Stewart, Jr. division adjutant, 28th Division. The service is held annually, one year in Old Christ Church and the next in Old Pine Street Church, and has been authorized by the city councils as a feature of the city's celebration of Independence Day. The presidents of the city councils have been appointed to represent the city by their presence. The committee arranging the service, and representing the religious denominations which had churches in Philadelphia at the time of the Revolution is headed by Bishop Garland as chairman.

The Society of the Cincinnati and the Society of the Descendants of the Signers of the Declaration of Independence, the Daughters of the American Revolution, the Daughters of Founders and Patriots, the Daughters of 1812, and the Patriotic Order of the Sons of America will be present with representatives. Delegations of clergymen will be sent by the various denominations. Great Britain and France will be represented by their consuls, General Potter and Victor Fonteneau. Music will be led by singers from the Liberty Sing and as an

expected annual feature will sing "Independence Day", written a few years ago for this service by Bishop Garland.

PARISH JUBILEE

On June 20th, St. George's Church, West Philadelphia (Rev. George La Pla Smith, rector), rounded out fifty years of parish life. On that date in 1869 in "the frame school house in Cardington", the parish was organized, under the rectorship of the Rev. Charles A. Maison, D.D. In January of 1871 the first church building was opened for worship, and from then until June 2, 1918, when the new chancel, lady chapel, altar, and furnishings were consecrated by Bishop Rhinelander, the church and its work have steadily grown. Fifty years is a long time, and the history of the parish records many a strange experience of alternate prosperity and hard struggle. St. George's stands to-day eloquent in its witness to the splendid faith and achievements of those who labored in days past, no less than the devotion, generosity, and perseverance of the last decade. In commemoration of this anniversary a golden jubilee festival was held by the parish, with festal evensong on June 20th, at which the Rev. S. Lord Gilberson, a former rector, was preacher, and one on Sunday the 22nd at which the Rev. Clarence E. Ball officiated. On the 25th, a social meeting was held and a hearty "welcome home" was given the returned soldiers by the Bishop.

CHAPEL ANNIVERSARY

The celebration of the twenty-fifth anniversary of the Chapel of St. Simon the Cyrenian and the tenth anniversary of the present vicar was held during the week of June 22nd to 29th. The preachers for the week were the Rev. Henry L. Phillips, D.D., and the Rev. Eugene L. Henderson on Sunday morning; on Wednesday, Episcopal night, the Rev. Henry S. McDuffey; on Friday, Interdenominational night, the Rev. G. W. Parks, D.D.; and on Sunday the 29th the Rev. George F. Bragg, Jr., D.D., and the vicar.

CHURCH SOCIAL WORKERS

On Friday, June 20th, an open air conference for Church Social Workers was held on the grounds of the James C. Smith Memorial Home at Oakbourne, Pa. Nearly fifty representatives of various social activities of the diocese assembled for a quiet day under the oaks. The morning conference was led by the Rev. George L. Richardson, D.D., vicar of the Diocesan Church of St. Mary, who spoke on The One Foundation. The Rev. Floyd W. Tomkins opened the afternoon meeting with an address on The Spiritual Life of the Social Worker. Dr. W. H. Jefferys, Deaconess Colesberry, and Mrs. R. R. P. Bradford were among those who took part in the discussions. The day proved to be one of refreshment, spiritual and physical, and those in attendance, voted to hold other similar conferences.

THE MINISTRY OF HEALING

James Moore Hickson, representing the British Ministry of Healing Along Apostolic Lines, is at St. James' Church (Rev. Dr. John Mockridge, rector). As a representative of the Christian Healing Mission of England Mr. Hickson came to the United States in the early spring and has been practising his ministry in Trinity Chapel, New York.

SUNDAY SPORTS

The now famous Sunday Sports Case will be tried on July 10th, Judge Martin has announced after conference with Mr. George Wharton Pepper, council for the Park Commission, and Mr. Elton T. Buckley, representing the Lord's Day Alliance and other

organizations which charge that Sunday games in the park are a "nuisance" and "perversion of public morals". "It would be a public calamity," said Mr. Pepper, "to deny the public the right to such useful and wholesome exercise". "And a lie," added a Park Commissioner, "to say that

the young people's morals are being perverted."

The controversy is arousing considerable discussion in the churches in the city and also attracting increasing crowds to the Sunday games in the park.

EDWIN S. LANE

ABOUT COLORED CHURCHMEN NOW RESIDENT IN CHICAGO

Survey by Colored Rector — Death of Longtime Chorister — Welcome to Returning Bishop

The Living Church News Bureau }
Chicago, June 30, 1919 }



THE Rev. John Henry Simons, priest in charge of St. Thomas' Church, Chicago, has recently compiled a survey of the colored people of five fairly distinct settlements containing the majority of Chicago's colored people, and more than half live in the Second ward, where more than 80 per cent. of the voters are colored. The Third and Thirtieth wards have also a large number of colored residents.

The colored population follows certain well defined lines in these wards. Starting at West Twenty-second and South Dearborn streets, the largest section runs south, broadening toward the east and following the railroad tracks between Federal and South LaSalle streets on the West. At 24th street it has taken in South State street; between Thirty-first and Thirty-ninth streets it runs far east to Cottage Grove avenue.

On the west side, largely in the Fourteenth ward, are thought to be at least 6,000 colored people. On the north side, west of Wells street and south of North avenue, is a district which contains about 1,500. In Englewood are thought to be 2,000. In the Seventh ward, embracing portions of Hyde Park and Woodlawn, it is estimated that 2,500 or 3,000 reside.

In 1900 the majority of colored people in Chicago were forced to do menial or servile work. According to the census figures 1,079 were then engaged in manufacturing and mechanical pursuits. While the colored race furnished a fraction over 2 per cent. of the total population it furnished 47 per cent. of the porters in pool rooms, barber shops, etc., 35 per cent. of the domestics, and less than 1/2 of 1 per cent. of persons in mechanical and manufacturing occupations. The stockyards employed 10,000 negroes in 1918 until the armistice was signed. It is said to have about 8,000 now engaged. The iron and steel industries are thought to have 1,500 in their employ.

Chicago is fortunate in its large number of capable colored men and women interested in the community and in politics. In 1916 more than five hundred men and women were engaged as physicians, dentists, lawyers, clergymen, nurses, school teachers, and in similar professions. These, with the large number of women who have leisure time, have formed the backbone of men's and women's organizations. There are more than sixty women's clubs, many musical and literary societies, and organizations of endless variety.

The Church life of the colored since migration from the South has been one of the most encouraging features of our increased population. Practically every church has added to its membership an appreciable number from the South. According to an

estimate made by Junius B. Wood for the *Daily News* there were in 1916 31,870 Church members among the approximately 70,000 colored population. The table gives the number of churches and members at that time:

Denomination	Churches	Members
Baptist	36	12,230
African Methodist Episcopal	14	10,390
Colored Methodist Episcopal	2	850
Methodist Episcopal	4	1,750
African Methodist Episcopal Zion	2	1,050
Presbyterian	2	1,500
Christian	2	900
Congregational	2	1,100
Episcopal	1	1,000
Roman Catholic	1	650
Miscellaneous	3	450
Totals	60	31,870

Since then several new buildings have been bought by the colored people, and there have been other evidences of activity. Most of the national Church organizations are doing work for their colored constituency. The M. E. Church (white) has perhaps taken the lead, although the Presbyterian board (white) has had an agent for some time. Their efforts are meeting with success.

The numerical and financial condition of St. Thomas' for the past three years is most encouraging. The seating capacity is taxed every Sunday. Easter offerings and communions were the greatest since the beginning. Present missionary opportunities call for enlarging the building and there is ample space on the lot for an extension at a small cost, to take care of all the people of the South side.

The negro population in Chicago has more than doubled since 1910, when it was 44,000.

The *Living Church Annual and Churchman's Almanac* shows in the various dioceses of the United States the total number of colored congregations, which is 260; colored communicants, 27,151; colored clergy, 136.

DEATH OF LONG-TIME CHORISTER

Thomas Wild, one of the most faithful of Chicago choristers, died last week, and was buried on June 23rd from the Cathedral.

For forty-eight years Mr. Wild was a faithful communicant and chorister of the Cathedral. During all these years Mr. Wild only missed two Sundays until his sickness of the first of June. He has come regularly to choir practice and the late service on Sunday, from a distance of thirty miles. Eight years ago he was awarded by the Bishop a medal for forty years of faithful service.

On the day of the funeral there were early celebrations of Holy Communion at seven, eight, and nine o'clock. The burial office was sung at eleven. Many old members of the Cathedral choir were in the choir stalls. The Rev. Gerald Moore read the opening sentences; the Rev. B. L. Smith, the lesson; and Dean Pardee took the Creed and the prayers. The Rev. John Arthur, of Glen Ellyn, took the service at the grave.

THE BISHOP'S SAFE RETURN

The Suffragan Bishop, the clergy of the diocese, many of the people, and friends of the Bishop united in a special service of

thanksgiving for the safe return of their dear Bishop from his mission abroad for the Conference on Faith and Order. The service was held at the Cathedral of SS. Peter and Paul on Friday evening, June 27th. A full report of the service and of the notable sermon by Bishop Anderson will appear later.

On Sunday, June 29th (St. Peter's Day), at the early celebration of the Holy Communion at the Cathedral, Bishop Griswold being the celebrant, there was blessed an exceptionally beautiful pastoral staff, given by the faithful of the Cathedral and their friends in loving memory of Charles Patrick Anderson, only son of the Bishop, who gave his life for his country in the recent war. At 11 A. M. there was a choral Eucharist and presentation of the staff to the Bishop by the diocese. At this service the Rev. Bertram Lean Smith was ordained to the priesthood.

The clergy of the diocese met the Bishop at luncheon at the University Club on Monday, when many happy and interesting speeches were made.

H. B. GWYN.

DESTRUCTION AT FERGUS FALLS

ST. JAMES' CHURCH, Fergus Falls, Minn., was literally reduced to splinters by the tornado that swept the town on Sunday evening, June 22nd. Fortunately the rectory escaped injury and the rector, the Rev. S. J. Hedelund, and his family were not hurt. Many, however, of the handsomer homes of the city are destroyed and a still larger number so badly shaken as to require extensive repairs.

"The church is a mass of wreckage, part in the lake, part blown across the cut of the railroad tracks, part a block west, but most of it in an indescribable heap." So writes the rector, who was on duty at once visiting the wounded in the hospitals and the stricken families in his parish. The Rev. Dr. Rollit and the Rev. Arthur Goodger were also on the scene and shared his labor. The governor of the state personally conducted the organization for relief, and appointed a committee to receive money for immediate relief, George Frankberg, the mayor, being a member.

DEATH OF REV. J. D. RITCHEY, D.D.

THE REV. JEFFERSON DAVIS RITCHEY, D.D., died in St. Joseph, Mo., on June 24th, after an illness of more than a year. Previous to this time he had served for twelve years as rector of St. Paul's Church, Kansas City, Mo. When in 1905 he assumed charge the two hundred communicants of St. Paul's worshipped in a small brick structure and the Parish held property valued at only \$9,000. At the time of his resignation the parish had become both financially and numerically the leading parish in the diocese.

Dr. Ritchey was president of the Standing Committee of West Missouri and had been deputy to five General Conventions. He was a graduate of Drury College, Missouri, and of the Yale Divinity School. Ordained both deacon (1893) and priest (1894) by Bishop Tuttle, his ministry began at Emmanuel Church, Old Orchard, Mo. After eight years in this parish, he became rector of St. John's, Wichita, Kas., where he remained until in 1905 he came to Kansas City. Dr. Ritchey is survived by a widow, two daughters, and two sons, both of whom recently returned from service overseas.

The funeral service on June 26th in St. Paul's Church, Kansas City, was conducted by the Rev. Benjamin M. Washburn, who succeeded Dr. Ritchey in April 1918 as rector of the parish.

ANGLICAN AND EASTERN BISHOPS JOIN IN ORDINATION

MEMORABLE and perhaps even of great significance in the realm of ecclesiastical history was the ordination service held at Lancaster, Pa., on June 22nd, the First Sunday after Trinity, when the Rev. John Henry Schwacke, headmaster of the Yeates School, was advanced to the priesthood and deacon's orders were conferred upon Mr. Edward Leeson Bell Pielow. The peculiar significance of the occasion lay in the fact that Bishop Darlington, the ordaining Bishop, availed himself of the presence and assistance of the Most Rev. Alexander, Archbishop Rodosdolou, head of the Orthodox Greek Church in the United States, who was in the procession and in the sanctuary. The congregation that filled the church included a large number of Greeks, women and children as well as men, for the family life of Hellenic stock is taking deep root in this country.

The unmistakable way in which his Grace and his flock entered into Anglican worship seemed to express a new loyalty to the na-

and responsibility for the sacred ministry. For the present reaction into old race-hatreds, the Catholic Church must sound the note of universality; to the unrest, the bitterness, the great sufferings of continental Europe, the Church has the word of hope and reconciliation no less important than the instant act of help. Especially are American Churchmen, whether of Eastern or Western traditions, bound to speak out the witness of a common and a definite faith, at a time when so many are confused about moral standards and criterions of truth; to the vindictive and to the spineless alike must be preached the possibility of justice in human affairs, and the responsibility for realizing it as far as possible and acknowledging gladly the degree to which it is realized. "This is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell."

The Dean was also the epistoler in the Eucharist, and the newly made deacon, besides being gospeller, administered the



ORDINATION AT LANCASTER, PA.

tion as well as a fresh appreciation on the part of Eastern Churchmen of the Catholic spirit and lineage of the Anglican communion. Not a little of this has been due to the fraternal spirit with which Bishop Darlington has dealt with the Orthodox in his diocesan territory and elsewhere; but one could not help notice, in the united worship, some ripening fruit of that disinterestedness and sympathy with which Anglicans have sought traditionally to deal with Oriental Orthodox.

The procession from the parish house was led by crucifer, taperers, and choir; then the national flag, followed by the Greek flag, surmounted by its cross; then the clergy, first the ordinands, accompanied by their presenters, Mr. Pielow by the Rev. George Israel Browne, rector of the parish; the Rev. Mr. Schwacke by the Rev. Herbert B. Pulsifer, chaplain of Yeates School, of which the priest-ordinand is headmaster. Then came the other clergy. Vested in cope, followed the preacher, the Very Rev. William Palmer Ladd, D.D., Dean of Berkeley Divinity School; and then, acting as chaplain for both Bishops, the Rev. William Chauncey Emhardt, of Philadelphia, secretary of the Anglican-Eastern Orthodox Church Union. Neither bishop was in full pontificals, the diocesan in ordinary episcopal habit, the Archbishop in his monastic headgear and cassock.

Dean Ladd preached from II Kings 6: 9 applying the words of the lepers who had discovered the spoils and provisions of the deserted Syrian camp, to the present world-situation. Despite uncertain and ominous aspects of our time, this is especially a "day of good tidings" for the disclosure of the riches of the Church's spiritual treasure and its application to human need; and therefore a moment of great opportunity

chalice, the newly-ordained priest administering the paten. All the priests present assisted in the laying on of hands.

It was evident that all present were deeply impressed with the unusual character of the service, most solemn in itself under any circumstances.

After the ordination a breakfast was given in the parish house, at which Archbishop Alexander and the newly ordained priest and deacon were guests of honor, as the diocesan had to leave after the service. The Archbishop blessed the table in Greek, and afterwards made a short address, in which he said that he had followed very carefully the ritual of the ordination and the liturgy, and remarked that it corresponded closely to the Eastern use. The Archbishop previously, introduced by Bishop Darlington, had said a few words during the service, alluding hopefully to complete reunion.

DEATH OF REV. B. R. ALLABOUGH

THE REV. BREWSTER R. ALLABOUGH, general missionary of the Mid-Western Deaf-Mute Mission, died suddenly from apoplexy at Middletown, Ohio, on May 19th.

His body was brought to Cleveland, where he resided, and was buried from Grace Church the following Thursday, Bishop Leonard, the Rev. George F. Flick, and the Rev. C. W. Charles officiating. Interment was held at Norristown, Pa.

The Rev. Mr. Allabough leaves a widow and two children.

At the time of his death, his jurisdiction of ministry to the deaf mutes consisted of the dioceses of Southern Ohio, Indianapolis, Ohio, Michigan, and Western Michigan. He

was a constant traveller and unsparing in his devotion to his people.

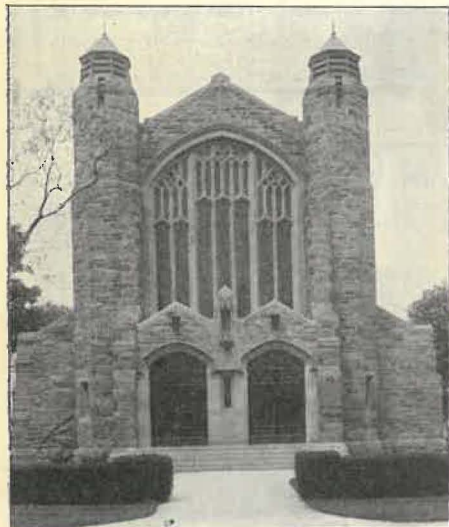
At the meeting of the synod of the Fifth Province at Gambier last autumn, a resolution was adopted, authorizing the provincial Board of Missions to take over the work of the Mid-Western Deaf-Mute Mission, and administer it under provincial machinery.

At a February meeting it was decided to defer final action until the meeting of the synod in Detroit in October next.

In view of the decision of the synod to take over the deaf-mute work, no successor to the Rev. Mr. Allabough will be appointed, pending the aforesaid meeting.

CONSECRATION OF TRINITY CHURCH, ASBURY PARK, N. J.

TRINITY CHURCH, Asbury Park, N. J., was consecrated by Bishop Matthews on Trinity Sunday. The building, erected about ten years ago, under the rectorship of the Rev. William N. Baily, is noted throughout the country as one of America's most beautiful



TRINITY CHURCH, ASBURY PARK, N. J.

examples of Gothic architecture, the architect being Clarence Brazer. After Mr. Baily's rectorship ceased the burden of the debt was most efficiently taken up by the Rev. Francis H. Richey, and under the present rector, the Rev. H. R. Bennett, the mortgage was cancelled.

Assisting at the service of consecration were the Rev. Messrs. William N. Baily, Charles S. Kidder, and Robert F. Lau, D.D. Mr. Kidder and the rector read morning prayer, and the Rev. Dr. Lau was the preacher. Major James S. Tomkins read the instrument of donation and the sentence of consecration was read by the Rev. Mr. Bennett. At the Holy Communion the rector was epistoler and the Rev. Mr. Baily gospeller.

FATAL FIRE AT VALLE CRUCIS

THE MAIN school building of the Valle Crucis Industrial School at Valle Crucis, N. C., erected about fifteen years ago, was burned to the ground on June 1st. The fire was discovered by one of the small girls sleeping in Auchmuty Hall, the main dormitory of the school, who was awakened about 3 o'clock by the glare from the burning building and gave the alarm. The fire was then, however, so far advanced that it was impossible to save the building. The large bell, the signal of distress, was rung and the farmer in his nearby cottage sent for. He instantly went through the kitchen and dining room where electric lights were still burning, hoping to rescue Miss Miller, the

domestic science teacher, and Clyde Philmon, one of the girls of the school whose sleeping quarters were on the third floor. But he was driven back by the smoke and flames. He then searched the terrace hoping to find the missing girls.

The prompt response of the mountain people checked the spread of the fire to other buildings. On the following day the remains of the two girls were found among the ruins. They were buried side by side in one grave in the burying ground of the Miller family near Lenoir.

The financial loss has been serious for the school. Dining room, school rooms, and kitchen were in this building, and it will take \$20,000 to replace the building at present cost of material and labor, while the school has only \$7,500 insurance.

CHAPLAINS' MOVEMENTS

THE FOLLOWING chaplains have recently returned from overseas: Red Cross Chaplain P. G. M. Austin; Chaplain W. D. Bratton; Chaplain Evan A. Edwards; Red Cross Chaplain E. P. Smith; Chaplain J. Tagart Steele.

Chaplain John M. Robeson, who has been

at Camp Lee, Va., since his return from overseas, has been assigned to the port of embarkation, Hoboken, N. J.

Chaplain Herbert S. Smith has been transferred from Camp Eagle Pass, Texas, to Fort Sam Houston, Texas.

Chaplain Frank J. Knapp has been transferred from the Robert Brigham Hospital, Boston, Mass., to the transport *Floridian*.

Chaplain T. Carter Page has resigned from Newport News, Va.

WAR COMMISSION ENDS WORK WITH EXPEDITIONARY FORCES

BISHOP McCORMICK, who has been in charge of the work of the War Commission overseas, returned to New York on the *Lorraine*, arriving on June 30th. Before sailing he had completed arrangements for closing the Paris office and terminating the work of the Commission with the American Expeditionary Forces.

MEMORIALS AND GIFTS

A PAIR of Eucharistic lights, given in memory of the late Lieut. Thomas Bradford Boardman, by his parents, has recently been

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placed in the Church of the Good Shepherd, Hartford, Conn. (Rev. George T. Linsley, rector). They bear the inscription:

"In loving memory of Lieut.
THOMAS BRADFORD BOARDMAN,
born March 9, 1895,
died October 22, 1918.

Died in the Service of his Country.
The Victory of life is Won."

ON SUNDAY, June 22nd, a memorial tablet to the late Rev. Isaac Maguire was placed in the Chapel of Our Saviour, in the building of the Seamen's Church Institute of New York. The inscription reads:

"To the Glory of God
and in loving memory of
Rev. ISAAC MAGUIRE,
Chaplain 1872-1902.

Born June 22nd 1838

died July 29th 1909.

"My Heart is fixed, O God, my heart is fixed."

Psalms LVII—7

Erected by his children."

From the text inscribed Mr. Maguire preached his first and last sermons. He was ordained deacon in 1869 and advanced to the priesthood in 1877 by Bishop Potter.

ON TRINITY SUNDAY in Emmanuel Church Elmira, N. Y. (Rev. Lewis E. Ward, rector), a memorial tablet, the gift of Mrs. Mary Bentley, was dedicated to the memory of her son Lieut. Harry B. Bentley. The captain of the company of which he was a member was present, as well as the captain of Co. L. of Elmira, of which he was a member for eleven years. The tablet of bronze, the work of Doyle in Philadelphia, is inscribed as follows:

"In loving memory of

HARRY B. BENTLEY

1st Lieut. Co. M. 108th Infantry

Who died for his Country

at the Battle of the Hindenburg Line

S. of Vendhuile, France

Sept. 29th, 1918, at the age of 32."

A beautiful silk flag with oak staff and brass eagle, the gift of the children of the Sunday school, was blessed by the rector and dedicated.

A CHALICE VEIL and two purificators have been presented to Grace Church, Minneapolis, by the children of Mrs. Clarissa A. Watson in memory of her work for the Sunday school. The materials for the veil were furnished by a daughter and the work was accomplished by a daughter-in-law. It was presented and blessed for its intention by Bishop McElwain.

BEQUESTS

INTELLIGENCE has just reached the St. Paul Normal and Industrial School, at Lawrenceville, Va., founded by Archdeacon Russell thirty-one years ago, of a bequest of \$50,000 left to the school in the will of the late Miss Harriet Blanchard, of Philadelphia, who died on June 2nd.

For many years, Miss Blanchard was one of the school's most interested and liberal contributors.

CENTRAL NEW YORK

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

Successful Parish "Drive"—Corpus Christi—
Patronal Festivals

THE RECTOR and members of the Order of St. Vincent of Grace Church, Elmira, invited the clergy and acolytes of neighboring parishes to be present at an observance of the Feast of Corpus Christi, on its octave. The programme included a solemn procession, choral Eucharist, and sermon. Luncheon was served after the service.

ST. PETER'S CHURCH, Auburn, marked its patronal festival—the 114th birthday of the parish—with special festival services. The

parish was organized in July 1805, and the parish was named after St. Peter because his day was nearest the time of the organization meeting. At an early service a birthday gift of a silver bread box from the last confirmation class was dedicated and used. At a later service of morning prayer there was festival music with a special sermon by the rector, the Rev. Norton T. Houser. In the afternoon the annual service for all workers was held.

THE 8TH anniversary of St. Paul's Mission, Endicott, was observed recently by

The American Church Monthly

SELDEN PEABODY DELANY, D. D., Editor
GEORGE A. ARMOUR, President

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Mrs. Harlan Cleveland

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MR. T. E. SMITH, Jr., Akron, Ohio.

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members and friends at Ideal Club House. Dinner was served and an informal reception given to the Rev. Roderic Pierce, who, as assistant to the Rev. T. Raymond Jones, will minister to the Church in Endicott. It was announced that Mr. and Mrs. Eliot Spaulding had tendered a gift of \$1,000 to the rectory. Brief remarks were made by the Rev. T. R. Jones, the Rev. R. Pierce, the Rev. W. E. Tanner, the Very Rev. H. C. Staunton, and the Rev. T. J. Dewees.

THE CHILDREN of the beginners' and primary departments of the Church school of St. Peter's, Auburn, held Children's Day exercises in the parish house on Saturday, June 14th. After an indoor programme of music and recitations there was a May Pole dance on the lawn, and refreshments were served.

ST. PAUL'S CHURCH, Oxford, observed July 4th by a special Eucharist in recognition of the present safety of every soldier and sailor represented by the twenty-eight stars on its service flag, and the safe homecoming of most of them.

THE GENERAL Missions Committee, meeting after convention to distribute the apportionment, recognized the sincerity of the criticisms made at the diocesan convention of the method of distribution by a percentage on current expenses and rector's salary, and has prepared several schedules to be submitted to the districts with a request for criticism and advice.

ALTHOUGH COMPLAINT is general that the rural districts seem to be lapsing into semi-paganism, the rector of one city parish notes in his parish paper that some people come every Sunday to attend church, from farms as far as six miles away.

EMMANUEL CHURCH, Elmira, has in sixteen months successfully completed a campaign to pay all parish bills, including a \$2,500 mortgage placed upon the parish house twelve years ago to pay the original cost of the church. The people have raised and paid out over \$5,000. All debts have been paid and the church and parish house put in repair. Many improvements have been made and the communicant list is enlarged by two classes presented by the rector.

CONNECTICUT

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

Plans for New Buildings at New Britain—Proposed Study of Archdeaconry System—Conference on Rural Work

ST. MARK'S CHURCH, New Britain (Rev. Samuel Sutcliffe, rector), is having sketches and plans made for the new church and parish house which it is proposed to erect in the near future. The parish house will be built first and the church as soon as circumstances will permit.

ON RECOMMENDATION of the committee on the State of the Church a committee has been appointed by the Bishops to make thorough study of our archdeaconry system and present to the next convention any definite plans they may have for its improvement, together with all canonical changes required.

THE PROGRAMME of the annual conference on Rural Church Work, held again this year at the Berkeley Divinity School, on June 24th and 25th, amongst other things had for its discussion such subjects as Americanization, Preparing the over-churched Community for the Community Church, Greasing the Runners in Connecticut, and Absent Treatment in the Church.

AT THE CLOSE of a Welcome Home Dinner recently given the men and women of Christ Church parish, West Haven, upon their return from the service of their country, the rector, the Rev. Floyd S. Kenyon, was in receipt of a congratulatory address upon the completion of a ten years' rectorship and he was presented by the senior warden with a handsome leather travelling bag for use upon the three months' vacation recently granted him. Mr. Kenyon was also tendered later a reception by the Parochial Society of the Church, from which he received a gift of gold.

THE BISHOP has appointed the Rev. John N. Lewis, rector of St. John's Church, Waterbury, chairman of the Committee of the diocese on the Nation-wide Campaign. The Committee after a recent meeting sent out blanks asking for a survey of every parish and mission by July 1st. Judging from the nature of many of the questions on the blanks the answers must be only approximate in many cases.

THE DIOCESAN and general boards of religious education will establish in the diocese in the fall one or more centres to assist schools using the *Christian Nurture Series*. At these centres will be a faculty of experts in the elucidation of the several courses and there will be monthly group meetings of the teachers of the schools using this series.

AT THE annual meeting of the Girls' Friendly Society of St. James' Church, Danbury (Rev. Aaron C. Coburn, rector), eleven girls were admitted as probationers, four members were admitted to the senior

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branch, and five were added to the married branch. Following the admission service the rector made an address, taking for his subject the last words of Edith Cavell: "I am convinced that patriotism is not enough."

MR. WILLIAM H. PUTNAM of Hartford has been elected treasurer of the diocesan Sunday School Auxiliary to succeed the late Henry E. Rees, who was treasurer for so many years.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop
Nation-wide Campaign Conference

A DIOCESAN CONFERENCE on the Nation-wide Campaign was held on June 19th at Trinity Cathedral. Bishop Burleson of South Dakota led the conference and at three sessions—morning, afternoon, and evening—presented the principles and working methods of the campaign. Representatives from a number of parishes and missions were present at the morning and afternoon sessions, while in the evening the laity of Duluth attended in goodly numbers. The Rev. A. H. Lord, of St. James' Church, Milwaukee, at the evening session in a most stirring address pointed out some of the flaws in our present social and religious life that call for just such a stock taking and revivifying of the Church as the Nation-wide Campaign contemplates. The diocesan committee James A. Brown, and Dean Couper, have already organized with Mr. W. E. Magner as chairman and Dean Couper as secretary, and a considerable amount of preliminary work has been done.

GEORGIA

F. F. REESE, D.D., Bishop
Progress of Bishop Osborne

FRIENDS OF Bishop Osborne will be glad to know that he has so recovered from his injuries as to be able to get around without crutches and to walk for short distances without the aid of a cane. On a recent Sunday he attended services at St. Paul's Church, Savannah.

LOUISIANA

DAVIS SASSUMS, D.D., Bishop
Return of Dr. Coupland

A RECEPTION on the lawn of Trinity Church, New Orleans, was held recently in honor of the return of the rector, the Rev. Robert S. Coupland, D.D., after a year's service abroad as a Red Cross chaplain. He was greeted by practically the entire parish. Letters and telegrams were received from Bishop Sassums. Addresses were made by members of the vestry and by Dr. Coupland who in speaking of the good accomplished by the gifts of money sent him by Trinity parish, said: "I believe that there are hundreds of men to-day who owe their lives to the food and comforts I was able to buy with money sent me from New Orleans. Even at Bordeaux after the armistice was signed, I provided nine hundred men with fruit once a week with the money sent to me, although it was in winter and fresh fruit was hard to find."

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Nation-wide Campaign—Archdeaconry

THE FIRST MEETING of the committee on survey of the diocese in connection with the Nation-wide Campaign was held in the office of ex-Governor Phillips Lee Goldsborough, chairman, on June 24th.

THE ARCHDEACONRY OF ANNAPOLIS met at Odenton, on June 10th.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Cathedral Closed for Alterations—Missionary Host—Clericus—Parish Anniversary

CHRIST CHURCH CATHEDRAL is to be closed for two months while a floor of concrete is laid and some other changes are made, including the installation of electric light. The cost has been contributed by a member of the congregation. These improvements are preparatory to the centennial celebration of the Cathedral in November. Services will be held temporarily in the Schuyler Memorial House.

THE JUBILEE meeting of the Missionary Host was marked by the best financial report that Mr. Frank Wyman has been able to give in his many years as treasurer. A pageant made the programme distinctive, and gave the children a chance to help make it effective. Mr. E. C. Simmons, retiring president and one of the charter members, was given a testimonial at the close of the afternoon.

THE CLERICUS of St. Louis and vicinity have decided that the Church ought to be taking a part in the summer outdoor preaching campaign. They have asked Dean Davis, the Rev. J. Courtney Jones, and the Rev. C. R. Taylor to arrange for a series of Sunday evening services on the grounds at Grace Church-Holy Cross House. These will continue from now through September.

GRACE CHURCH, Marion Place, St. Louis, has just celebrated its seventy-fifth anniversary. Once in a beautiful residential section, it has now become a strong center for settlement work. The occasion brought renewed interest on the part of former members and was marked by substantial gifts. Bishop Tuttle, assisted by the Rev. Samuel Unsworth, of Reno, Nevada, and the Rev. Carl Reed Taylor, in charge of the field, held service on the morning of Vint Sunday and preached the anniversary sermon. In the evening the Rev. George A. Major, assistant at Christ Church, Nash-

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ville, Tennessee, preached and Bishop Johnson made a short address. Mr. Major was a candidate for the ministry from here and his early Christian training was at Grace Church. This was the first time that he had held service in St. Louis since his ordination.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Observance of Corpus Christi Day

THE FESTIVAL of Corpus Christi was celebrated in Seattle at St. Michael's Chapel of St. Mark's parish (Rev. E. V. Shayler, rector). The two local wards of the Confraternity of the Blessed Sacrament united in keeping the day. The chief service was a sung Eucharist, the rector being the celebrant and the Rev. E. M. Rogers the preacher. After the service lunch was served in St. Margaret's House the rector of St. Mark's and the Rev. Mr. Bywater of St. John's parish spoke inspiringly of the significance of the occasion. Solemn Vespers of the Blessed Sacrament were said by the Rev. Mr. Bateman.

PITTSBURGH

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

Clerical Union

THE ANNUAL meeting of the clerical union took place at Christ Church, North Side, Pittsburgh, on June 16th. Holy Communion was followed by a business meeting, at which the Rev. Frank Orr Johnson was elected president and the Rev. Charles Clarence Durkee secretary-treasurer. The gathering was more a social affair than usual, and the wives of the clergy were guests at the luncheon. Instead of a paper and discussion there were after-dinner speeches and a pleasant time generally. There will be no further meetings until autumn.

SOUTH CAROLINA

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

The Church at Columbia

THE CAMPAIGN to free St. Timothy's Church, Columbia, from a debt of \$9,000 closed recently with \$5,000 of the amount raised. It is expected that further subscriptions will be received. Since the remodeling of the parish house the rector, the Rev. Joseph R. Walker, has encouraged the people to use it as a community center. A social worker will probably be employed this fall. The Rev. Mr. Walker is scout master of a troop of Boy Scouts and is cooperating with the playgrounds department to start a troop of Girl Scouts, using the parish house for their meetings.

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