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The Living Church

VOL. LXI

MILWAUKEE, WISCONSIN, AUGUST 2, 1919

NO. 14

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

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HAVE FAITH, O you who suffer for the noble cause; apostles of a truth which the world of to-day comprehends not; warriors in the sacred fight whom it yet stigmatizes with the name of rebels. To-morrow, perhaps, this world, now incredulous or indifferent, will bow down before you in holy enthusiasm. To-morrow victory will bless the banner of your crusade. Walk in faith and fear not. That which Christ has done, humanity may do. Believe, and you will conquer. Believe, and the peoples at last will follow you. From your cross of sorrow and persecution, proclaim the religion of the epoch. Soon shall it receive the consecration of faith.—*Mazzini.*

The Living Church

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

VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 2, 1919.

NO. 14

EDITORIALS AND COMMENTS

The Defection of Bishop Kinsman

WE have published (THE LIVING CHURCH, July 19th) the letter of Bishop Kinsman to the Presiding Bishop resigning his jurisdiction as Bishop of Delaware and avowing such a change in his convictions as to the position of the Protestant Episcopal Church as to involve "renunciation at least of the Discipline and Orders" of that Church. Since Bishop Kinsman presents his difficulties frankly, and since his conclusion from the premises stated must either lead the rest of us similarly to withdraw from the Anglican obedience or else to justify our continuance, it is right that we should examine both his difficulties and his conclusions with care.

But first we must recognize the scrupulous honor with which Bishop Kinsman, having reached his conclusions, has refused to act longer in an official capacity as bishop. We shall seek to show why his reasoning seems not to be justified by the facts, but we quite recognize that if his conclusion were different he was bound to take the course that he has taken. He has set an excellent example to those in the ministry who, on any fundamental matter, have ceased to accept the position of the Church to which they have promised obedience.

Bishop Kinsman challenges the position of the Episcopal Church with respect to Faith, Sacraments, and Orders.

(1) As to the Faith. Bishop Kinsman admits that "the Anglican Communion is officially committed to the doctrines of the Scriptures and the Creeds", but believes that her "toleration of doctrinal laxity" "creates an insuperable difficulty for those who believe in the fundamental importance of the historic doctrine of the Incarnation". But in nothing in all Church history has the practice of the Church varied so greatly as in her attitude toward heretics. There were whole centuries in which the Western Church delivered these over to the secular arm to be burned at the stake. To-day, in Anglican countries, we have veered to the opposite extreme. Why does the Bishop condemn the one extreme and forget the other? In criticising the current Anglican attitude toward heresy, is he proud of the historic Roman attitude toward the same matter? The real fact is that the Bishop has confused a question of principle with a question of policy. The Anglican Churches hold fast to the principle that the Faith of the Creeds must be firmly taught by their standards, must be maintained by their clergy, and accepted by those who would receive the sacraments. Indeed, in claiming the right to establish a separate national Church in this country after American political independence was secured, the infant American Church explicitly placed on record its repudiation of any right on the part of a national Church to deviate from the Faith of Catholic Christendom by maintaining only that in worship "different

forms and usages may without offence be allowed, *provided the substance of the Faith be kept entire*" (Preface to Prayer Book). But the question of what to do with those who deviate from the Faith is wholly one of policy. We may quite agree that in the Anglican Churches we are too lax in dealing with them, but we frankly prefer that laxity to the other extreme which makes independent scholarship impossible, not to say which follows conviction with corporal punishment. The American Church demonstrated by the Crapsey trial and conviction that those who deny the Faith do so in direct defiance of her standards and of their oath. But heresy takes on so many insidious forms, and so seldom takes that of direct, open repudiation of an article of the Faith, that it is almost inevitable that a national Church must at least approach the one extreme or the other. The question of dealing with individuals is wholly one of policy. Our Anglican policy may be absolutely wrong and yet the Bishop would not have the slightest justification for his conclusion that it "creates an *insuperable difficulty* for those who believe in the fundamental importance of the historic doctrine of the Incarnation." Between the denial of St. Thomas and his re-conversion he was not repelled from the apostolic fellowship. Our Lord subsequently rebuked him for his unbelief, but He did not rebuke the apostles for their toleration.

(2) "*Sacraments*. The Episcopal Church permits and encourages a variety of views about Sacraments." It "tolerates" the Catholic view concerning them, but "to tolerate everything is to teach nothing." "The sacramental teaching of the Episcopal Church is non-committal." So charges Bishop Kinsman.

The sacramental teaching of the Episcopal Church, on the other hand, is perfectly explicit so far as it goes, and it goes far enough to teach with entire definiteness all that is essential concerning the sacraments. It is perfectly true that there is less definition than there is in the Roman Communion, but who is not glad that the Anglican Churches are not committed to an interpretation of the Real Presence that is based upon an exploded philosophy, as is the Roman Church? Why should it be maintained that mysteries should have the mystery explained away by complete analysis? The Church existed for a thousand years and more before she succumbed to the craze for over-definition. How many sacraments are there? The answer depends wholly upon the interpretation of the word. At different times and in different places the Church has answered Many, and Seven, and Two, and each answer was correct. Let an accredited Roman witness speak for us. Recalling that the enumeration of the sacraments as seven is not older than the twelfth century, when it was first propounded by Peter Lombard, and was not set forth by any ecclesiastical author-

ity until still later, Professor Daniel J. Kennedy says in the *Catholic Encyclopedia* (Art., *Sacraments*):

"Just as many doctrines were believed, but not always accurately expressed, until the condemnation of heresies or the development of religious knowledge called forth a neat and precise formula, so also the sacraments were accepted and used by the Church for centuries before Aristotelian philosophy, applied to the systematic explanation of Christian doctrine, furnished the accurate definition and enumeration of Peter Lombard. The earlier Christians were more concerned with the use of sacred rites than with scientific formulae, being like the pious author of the *Imitation of Christ*, who wrote: 'I had rather feel compunction than know its definition' (I, i)". "For many centuries all signs of sacred things were called sacraments, and the enumeration of these signs was somewhat arbitrary."

Now even Rome has never maintained that the Aristotelian philosophy had been a matter of divine revelation or is to be accepted as *de fide* in the Church. The Council of Trent took up the matter as an open question and determined to reckon the sacraments as seven. At almost exactly the same time the Church of England also took up the matter as an open question and decided to reckon them as two; but with the qualified acceptance of the term as applied to the other five that we find (unhappily expressed) in Article XXV. By what sort of reasoning are the Anglican Churches now to be condemned because they exercised the same right claimed and exercised by the Council of Trent in establishing the terminology that they would officially use with respect to the matter? Was the Church heretical during the twelve centuries in which no single theologian, much less any national Church, had ever even attempted this classification?

We can say this the more readily because we can also add, for ourselves, the frank expression of the belief that as a matter of definition the use chosen by the Council of Trent is preferable to that chosen by the Church of England. The seven rites thus distinguished as sacraments differ so radically from other things that, in a vague and general sense, had been and still are reckoned as sacraments that, in an ecclesiastical sense, it seems to us to promote accurate thinking to group them together as pre-eminently "the seven sacraments", always distinguishing, as Anglicans do, between the two greater and the five lesser sacraments. Those writers in Anglican theology who are reckoned as authorities almost invariably use the Trentian language, and the most that can be said is that it is not formally or officially accepted by the Anglican Churches, while current in their ordinary speech and writings. Nor is there serious variation between Roman and Anglican definitions of the term *sacrament*. "Catholic catechisms in English," says Professor Kennedy, "usually have the following: An outward sign of inward grace, a sacred and mysterious sign or ceremony, ordained by Christ, by which grace is conveyed to our souls". In what principle does this differ from our Anglican catechism definition? Indeed, Professor Kennedy frankly adds: "Anglican and Episcopalian theologies and catechisms give definitions which Catholics could accept."

Surely Bishop Kinsman was not well advised when he deemed the Episcopal Church to have forfeited the right to his allegiance by reason of her official reticence in subjecting the sacraments to complete metaphysical analysis. And if there is any real meaning to his proposition that "A general policy of comprehension by reduction of requirements to lowest terms prevents conversion by raising to highest possibilities", we fail to detect it. There is not an ideal condition among Anglicans with respect to their hold on sacramental teaching, but it does not follow that a system that is dependent absolutely upon the truth of a philosophy of several centuries ago, and that is already discredited, is better.

(3) *Orders*. It is on this question, apparently, that Bishop Kinsman has finally given up the Anglican position. He is "largely influenced" "by arguments that Anglican Orders 'have no special theory attached'." Taking this as the Anglican position, he accepts it, but concludes that it compels him to "give up the Orders."

But who says that is the Anglican position? When Bishop Kinsman was discussing his second point, relating

to Sacraments, he was willing to accept no assurance as to the Anglican position but the formal language of the Anglican Churches. That Anglican theologians constantly treat of the "seven sacraments" was nothing to him; he must be shown where the Church does so officially. Very well; let him apply the same test here. Where does he find the Anglican Churches stating officially that Anglican Orders "have no special theory attached"?

What is the official, formal teaching or "theory" of the American Church in regard to Holy Orders?

That Almighty God has, by "divine providence", "appointed divers orders" in His Church; that "it is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons"; that by the outward visible sign of the imposition of the Bishop's hands there is conferred "the authority to execute the Office of a Deacon in the Church of God", "the Holy Ghost for the Office and Work of a Priest [or Bishop] in the Church of God"; that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except he . . . hath had Episcopal Consecration or Ordination", for "the grace of God is given" "by the imposition of [the Bishop's] hands"; that the Lord Jesus has "promised to be with the ministers of Apostolic Succession to the end of the world"; that these "minister the word and sacraments" not "in their own name but in Christ's" and "do minister by His commission and authority". Of the priesthood, that "the office and work of a Priest in the Church of God" is "to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad", "to stand in [God's] House and to serve at [His] holy Altar", to "declare and pronounce to His people, being penitent, the Absolution and Remission of their sins", to "forgive" and to "retain" sins, to be "a faithful dispenser of the Word of God and of His sacraments", and "to perform every act of Sacerdotal function." We submit that these definite words, all quoted from the Prayer Book, completely overthrow Bishop Kinsman's contention that Anglican Orders "have no special theory attached", while the failure of the Anglican Churches definitely to apply the term *sacrament* to Holy Order, upon which the Bishop lays much stress, is sufficiently answered in connection with his previous criticism as to the limited use of that term. Really, to refuse to accept common language but condemn the Church for restraint in official language with regard to the sacraments, and then to refuse to examine official language and condemn the Church because of a vague, inaccurate, and unscholarly expression that somebody may somewhere have used, is not altogether appealing to our own sense of responsibility, however conclusive it may be to Bishop Kinsman.

Nor can we stop here. The continuance or discontinuance of valid orders in the Church of England undoubtedly rests on the corporate intention of that Church. So held the Pope and so agreed the English Archbishops. Now since there was a valid ministry in the Church of England when, in Queen Mary's reign, Cardinal Pole recognized that validity, it must so have continued if the Church did not thereafter change her corporate intention. The burden of proof of such change rests with those who allege it; for certainly the succession, having previously been valid, must have been invalidated by a particular act of the Church which can be pointed to, if it ever was invalidated at all. We do not need to prove the intent of the Church of England to continue the ancient ministry in the Church (though that is beyond doubt); it is for those who deny that intent to prove their denial. The *prima facie* case is all in favor of the continuance. Those who allege that the Church changed her intent must prove beyond reasonable doubt that the intent of the Church was changed, and must show when and in what manner that changed intent became effective. This they have not been able to do and Bishop Kinsman does not now attempt it.

Throughout each of the three sections into which Bishop Kinsman divides his indictment of the Church there runs the fundamental fallacy that the official position of the Church is only that which is contested by none of her children or of

her clergy. For that conception there is not the first vestige of plausibility. The Church's official position is that which is officially set forth in her formularies. The fact that some deny that position, or even that, in rare instances, men known to deny some phase of that position are ordained by easy-going bishops, no more establishes the official position of the Church than the morals of the Borgias establish the standard of morals in the Roman Communion. It seems incredible that Bishop Kinsman could, even through the influence of a passing intellectual cloud, avow such a totally illogical position, yet it is this, and apparently this alone, that has led to his present unhappy determination.


AND SO, with these explanations as to his intellectual difficulties—difficulties that can easily be brushed away, in so far as they concern any questions that may come to the rest of us—Bishop Kinsman resigns his diocese, renounces his orders, and intimates that he must abandon the communion in which all his religious experience, from baptism to consecration to the episcopate, has been gained. We are genuinely sorry. Many of us have loved him, all of us have respected him.

Herein is shown the curious limitation of the human intellect. The "Principles of Anglicanism" were once perfectly acceptable to the Bishop's mind. The same mind rejects them to-day. But the mind was as likely to be right in 1909 as it is in 1919; how then can the Bishop logically assert that his position is right in 1919 rather than in 1909?

But we have no desire to criticise his action or to ask inconvenient questions. What we have written is not an argument addressed to him. Every Churchman, and particularly every Catholic Churchman, must meet the issues that Bishop Kinsman has raised. Upon the manner in which they are met rests their security or insecurity in the Anglican position. And we believe the security of that position stands out conspicuously in contrast with the weakness of the position which Bishop Kinsman assumes in this letter.

Like so many others, he is seeking the Church Triumphant on earth, and he is disappointed when he only sees the Church Militant. He is looking for saints and for an ecclesiastical administration that shall be perfect, and he sees sinners and finds the Church engaged in policies that are imperfect. What he does not see is the Holy Spirit walking amidst the candlesticks.

God reigns; and the Anglican Churches have never shown more unmistakable signs of being infused with His own spiritual life than they do to-day.

N a campaign starting, as the Nation-wide Campaign did, without a complete programme and needing diocesan approval before local organization could begin, it was perhaps to be expected that the various steps could not be taken at one time throughout the Church. In the preliminary stages this is not a serious matter, but in the making of the survey and in the preparation of the budget we can see possibility of almost insuperable difficulties if action in any diocese is too long postponed.

"The King's Business Requires Haste"

The principal sufferers, however, are the people of the dioceses which for one reason or another are unable to join, or are delaying complete organization. We cannot too often be reminded that this is a crusade of awakening and inspiring, rather than a drive for money. In the dioceses which become fully aroused and eager to do the Church's great task in an adequate way, the canvass will be only an incident. The giving of self and money will be the natural expression of the spirit of sacrifice which has been awakened. But where there are serious delays there is a consequent loss of the cumulative effect upon the minds and hearts of the people, and as a result the canvass will have more the nature of a mere drive. The emphasis will be apt to be more upon the getting than the giving.

For the sake of the permanent spiritual results more than to secure a successful canvass, it is to be hoped that each diocese will effect complete organization at the earliest possible moment.



HE *Handbook of the Nation-wide Campaign* is out, and is being distributed as rapidly as possible. It is understood that it is to be sent to all committeemen, national, provincial, and diocesan, and as well to every bishop, rector, and missionary of the Church. Such wide and representative distribution should serve to clear up much of the doubt and uncertainty that have been expressed with more or less frankness since the first announcement of the Campaign; uncertainty, we believe, not so much about the ideals and general purpose of the enterprise as about the plans and leadership by which it is hoped the objectives are to be attained.

The plan of the Campaign as given in the *Handbook*, which deals with the whole Campaign from the first to the last act of organization and method, is thoroughly worked out, and is simple and compact, yet elaborate enough to meet the needs of the largest parish as well as of the smallest mission. There is every evidence that the formulators of the plan have had the benefit of previous experience in all that is recommended, and as a result have perfect confidence in the ultimate and complete success of the plan wherever it is carried out both in letter and spirit.

That the spirit is deemed even more important than the letter, however, is evident throughout the *Handbook*. Flanked with a call to prayer and an appeal to the same idealism that was everywhere evident during the war, the need of a spirit of devotion and of reliance upon God is emphasized at every step of the unfolding of the plan. And it is made quite evident, without direct statement to that effect, that money is confidently expected as a result of awakened life and interest rather than as the begrudged response to importunate demand.

Three other points stand out clearly: first, that the diocesan organization is depended upon as the crux of success; secondly, that the Campaign is preëminently an educational enterprise; and thirdly, that diocese, parish, or individual will get out of the venture, both in material and spiritual returns, results exactly proportioned to what each puts in. If faithfully and sympathetically followed, the book should be a herald of success.



OBODY would believe without the magnifying glass the things that the magnifying glass proves. The Hindu will not take life for any purpose, and yet takes many microscopic lives each time he drinks a glass of water. American profiteers, doubtless, simply do not know that each time they raise a price they make it more nearly impossible for many women and children to live. "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger." All this they cannot see. They are laying up treasures for themselves.

Plagues and Profits

But the magnifying glass which men will not use is sometimes thrust upon them. It may be now.

Typhus fever thrives upon want and malnutrition. It is thriving to-day in Europe and threatens to sweep the continent if not speedily checked.

The influenza epidemic started in Europe. But it did not end there.

High prices based upon a false theory of supply and demand simply compel the poor to *do without*. Thus weakened they easily become the prey of epidemics like typhus. But when typhus sweeps Europe others than the poor will die of the plague. If it reaches us, it will take the starved poor first, but it will not confine itself to their hovels.

Every penny added to the high price of milk, coal, or kerosene, every pound of food left on the farms because the seller can get the same amount in cash by charging more for what he takes to market, every vegetable allowed to rot in the storehouses rather than be sold at the cost of breaking the market price, takes food from the poor and prepares the way for the epidemic that threatens.

"Whosoever would save his life shall lose it: and whosoever shall lose his life for My sake and the Gospel's shall save it."

That has a bearing on profiteering—and on typhus fever. The point may well be brought under the magnifying glass.



Learn with regret of the necessity felt by the Bishop of Marquette, the Rt. Rev. G. Mott Williams, D.D., to resign his diocese by reason of continued ill health which must now be considered as permanent disability. Bishop Williams was an inveterate missionary and well fitted for the episcopate of a diocese that is entirely a mission field. Indeed it was due very largely to his labors as archdeacon that the former missionary district of Northern Michigan became the diocese of Marquette in 1895, and Dr. Williams is its first bishop. In spite of great numbers of removals from the diocese, its communicant list has more than doubled in that period. That when scarcely past middle life—he is now but 62 years old—his health should so completely have given way is sad indeed, and his retirement a real loss to the diocese and to the Province of the Mid-West.

Bishop of Marquette Resigns

WE fear there will be those who say that this issue of THE LIVING CHURCH reaches low-water mark in interest. The most enthusiastic Churchman will scarcely pronounce the six pages devoted to the membership of the House of Deputies to be of a thrilling nature. Yet once in three years it seems to be our duty to ask readers to be indulgent of the space required for this list which it is important to place in the hands of many, and which derives a real interest to those who are familiar with any considerable part of the names.

The Personnel of General Convention

So also there is deep interest in the omissions; names of men omitted who have played an active part in the legislation of past Conventions and have passed on to higher functions in the Church beyond the grave or for other reasons are no longer included on the list. And such omissions! Dean Grosvenor, Judge Andrews, Charles G. Saunders, William A. Robinson, Colonel Stevens—these are among the losses by death that cannot be filled by new names, however able and influential their bearers may become in future years. Sage, Johnson, Green, Sherwood, Thomson, Mikell, are names removed by reason of the transfer of their bearers to the House of Bishops, as Parsons and Shayler will be after—we trust not before—the coming sessions are ended. Francis Lynde Stetson, Judge Bradford, and Francis A. Lewis declined reelection after long service in the house, and their places cannot be filled; the “dispatch of business” in the House of Deputies would seem almost an impossible feat without Mr. Lewis’ genial assistance. No single diocese has reelected its entire delegation of three years ago, although the clergy are unchanged in those of Kansas, Southern Ohio, and Washington, and the laity in Los Angeles and Milwaukee. Neither has any diocese returned a deputation without one or more veterans.

The Convention will be a highly important one. Much will depend upon the stability and Churchly intelligence of men who will sit in the Convention for the first time. These invariably form nearly or quite a majority in the House. Leadership of veterans, however, counts for very much.

And more than all, to the extent that men will let Him, the Holy Spirit guides and overrules and sometimes grieves, as this and like gatherings in the Church of God perform their part in the administration of the affairs of their own section of Holy Church.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE “FATHERLESS CHILDREN OF FRANCE”

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

1. St. Alban's School, Sycamore, Ill.....	\$ 6.20
240. The Ackleys, New York City—two children.....	73.00
331. St. Hilda's House, New Haven, Conn.....	36.50
662. In memory of Mary Louise Hutchinson.....	36.50

Total for the week.....\$ 152.20
Previously acknowledged.....54,950.38
\$55,102.58

ARMENIAN AND SYRIAN RELIEF FUND

Church of the Messiah S. S., Gwyned, Pa.....	\$ 4.77
J. C. P.....	10.00
Rev. C. W. MacWilliams, Hutchinson, Kans.....	5.00

\$ 19.77

SERBIAN RELIEF FUND

Trinity Church, Mt. Vernon, Ill.*.....	\$ 6.00
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* For relief of children.

FRENCH WAR ORPHANS' FUND

Very Rev. A. R. Van Meter, Erie, Pa.....	\$ 4.04
Anonymous.....	.50
Virginia.....	1.00
	\$ 5.54

ANSWERS TO CORRESPONDENTS

MARIE.—We understand the statement of facts to be as follows: X (a Churchwoman) was married to Y, who had been divorced six months previously from a former wife. That marriage was illegal in the state in which it was performed and was annulled by a civil court. X now desires to be married with the sanction of the Church to another man. Question: Can she canonically be married by a clergyman of the Church? Our opinion is that she can be; her previous marriage having been declared no marriage in the eyes of the law. But the clergyman would, of course, first need to be satisfied of the woman's penitence for her grave transgression against the laws of God and man.

W. L. S.—(1) Organic unity between two or more ecclesiastical bodies implies a unity on terms that shall have been accepted formally by both and which shall include the whole membership of both bodies in its provisions.—(2) An ecclesiastical body without the episcopate cannot be reckoned as a section of the Catholic Church though such of its members as are validly baptized are also, as individuals, members of the Catholic Church.

T. E.—We will give the address of such a person privately if you will inquire over your own signature and with your address.

PSALM XXXIII

The Psalmist sings a paean of praise to God,
 Rejoice in Jehovah, ye righteous, rejoice!
 Yea, praise for the upright is comely and choice;
 Give thanks to Jehovah while loud the harp rings;
 Sing praises to Him with the psalter's strings.
 Sing, sing unto Him with a noble new song,
 And skilfully play with a noise loud and long.

for His righteousness;
 For the word of God alone doth right possess,
 And all His work is done in faithfulness.

for His power in nature;
 He loveth righteousness and justice, too;
 God's loving kindness fills earth's every view.

By God's own fiat were the heavens made,
 And all the host of them His breath displayed.

He gathers all the seas in mighty heaps;
 He layeth up in store-houses the deeps.

and among men.
 Let all the earth Jehovah praise and fear;
 Let all earth's folk in awe of Him appear.

For He but spoke, and it was done secure;
 Commanded He, and it stood fast and sure.

Jehovah brings the counsels of the nations all to naught;
 He maketh all the peoples' thoughts to stumble and to fall;

The counsel of Jehovah standeth fast, nor changeth aught;
 The thoughts of His own loving heart to generations all.

How blessed is the nation that trusts in Him;
 Oh, blessed is the nation that owes God allegiance,
 The people He has chosen for His own inheritance!

Jehovah looks from Heaven,
 He beholds the sons of men;
 From His dwelling forth He looketh
 On earth's every denizen,
 He that all their hearts doth fashion,
 And who all their works doth ken.

For no other power
 No king is saved by multitudes of soldiers in array,
 Nor mighty man delivered by the strength he can display.

A horse is but a vanity, when 'tis for safety sought,
 And by his gifts of speed and strength he one delivers not.

but God can save.
 Behold, Jehovah's eye regards them that Him fear.
 Yea, them that on His loving kindness wait;
 To free their trusting souls from death that's ever near.
 And keep them all alive in famine's strait.

Our soul hath waited for the Lord,
 He is our Help and Shield;
 Our heart shall e'er rejoice in Him;
 His Name our trust we yield.

Let Thy loving kindness, Lord, upon us ever be,
 According as we've placed our trust, and ever hoped
 in Thee.

DONALD A. FRASER

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

[For the week preceding the Eighth Sunday after Trinity]



URING this week occurs the festival of the Transfiguration, an event of the deepest significance in the life of our Lord. But, since it falls in that part of the year when our parishes are least active, it does not receive the recognition its significance merits, nor the observance it so naturally deserves. Its interest is both historic and perennial. As an incident in our Saviour's Ministry it follows a period which humanly speaking must have been one of severe trial. The attitude of the multitude had changed, many of them had gone back and walked no more with Him after the crisis at Capernaum. The hostility of the Pharisees continued unabated, and their hatred was the prophecy of Calvary! The weight of the Cross lay heavily on His heart, as He had already disclosed to His disciples.

In all crises of His life His custom was to seek comfort and strength through prayer. Taking with him the chosen inner circle of the three closest friends, He sought seclusion on the slopes of Hermon. Here, while passing the time in sacred converse with the Father, the Transfiguration occurred. It is futile to attempt to go beyond the threefold evangelical narrative, or to add out of our imagination to what is there recorded. But through attentive study we can approximate the significance of the Transfiguration both to the Master and to ourselves. It stands in some direct relationship to prayer, for it occurred as "He was praying". Other instances are given of the visible effects of communion with God. Moses' face shone as he came down from Sinai after holding secret converse with the Father. St. Stephen's countenance glowed with angelic brightness during his trial before the Sanhedrin, at the close of a life of prayer. The faces of the Apostles were illumined with such a radiance of glory that their enemies "perceived they had been with Jesus", while in all ages men and women have been transfigured as well as transformed by communion and fellowship with God.

Again the words of assurance attested the Father's love, and certified that the greatness of His mission was understood in heaven if misunderstood on earth. It was for Him as for us a foretaste of the glory that shall be revealed, after the life which entailed suffering here. In all these things there is a perennial interest for every follower of the lowly Nazarene. We want to feel the force of the transfiguring power of a loving fellowship with the Father; we want the assurance of His love in the days when burdens press heavily and the world misunderstands; it is natural for us to fear as the cloud overshadows us and we want to feel that beyond the sufferings of this present time is a glory to be revealed; we want to be assured of a conscious existence in the Beyond with Moses and Elijah and loved ones; and a mutual recognition awaiting us there. We need constantly to be reminded that the life of contemplation must be supplemented by the life of activity, and that while "it is good for us to be" on the Mount of Transfiguration there is work to be done by us at its base. The first three evangelists give the record of this event, each adding some personal characteristic:

Sunday—St. Luke 9: 28-36. The supreme importance of prayer and its recognition in heaven. "As He was praying." We can ill afford to neglect this transfiguring element in the religious life.

Monday—St. Mark 9: 2-13. The assurance of the Father's love and approval of His Ministry. At His Baptism and again here comes the divine recognition of a ministry which is transforming the world. In these days of shifting beliefs and cross-currents we do well to consider the words, "This is my beloved Son."

Tuesday—St. Matthew 17: 1-13. It will be found of much value to take the time to compare these three accounts and study what is peculiar to each one.

Wednesday—II Peter 1: 12-21. In the preaching of the Apostles the Transfiguration had its place of importance. In the conviction of the Master's divine mission, this event must have been of much value.

Thursday—St. John 14: 1-24. "The glory that shall be revealed." The glory of the Transfiguration is a glory in which we are to have a part, "that where I am there ye may be also."

Friday—II Corinthians 3. "The ministration of glory." Fresh from his converse with God the face of Moses shone with a glory so great that he put a veil on his face to soften it while

in the presence of his fellowmen. How can we fail to appreciate what Jesus has done for us?

Saturday—Acts 6. We cannot fail to associate the transfiguring power of the Master with the transfiguring power of his servants.

THE ASSOCIATE MISSION

[CONDENSED FROM THE CONVOCATION ADDRESS OF THE BISHOP OF SALINA]

ALL THROUGH the Middle West, our Church people are few in number in any one group and are scattered over a wide territory. The consequence has been that the clergy have been ill-paid, discouraged, and lonely, largely because of the discouragement of people that have attempted to do too much, have promised more than they could fulfill.

I see only one way out of this difficulty, and that is the associate mission. Some of the greatest progress the Church has ever made, especially in the West, has been by means of associate missions. I need only to refer to Nashotah House and the work that was done in the present diocese of Minnesota. I could tell you of a town of 9,000 people in the diocese of Minnesota where one out of every seven is connected with the Church because in the early days an associate mission was established there, and twenty-one stations were served by faithful priests. That parish is one of the strongest, if not the strongest, among rural parishes in the country.

Every man has his limitations. Men may not know that they have limitations, but their wives do, and if they thought deeply they would see that there are some things they can do better than others, and some things they do not at all well. It is human nature. God has made us so. He has given to one one talent and to another another, and the clergy are but men with all of men's infirmities.

We have been expecting too much of the clergy. We have thought that every priest was a marvel. Every bishop knows that as soon as a parish or a mission is vacant a committee comes and says: "We want you to send us a rector, or a parish priest. Now we have a very peculiar situation, and the man you send must be a good preacher and a very wise administrator; and he must be a good financier, because we are anxious to get our finances in better condition; and he must take well with the young people and build up the Church school, and of course he must be a loving pastor." But I say frankly to you as I would to any such committeeman: "There ain't no sich animal!" Some men cut out to be preachers often make mighty poor pastors, and some men who can't preach do splendid work because they are good pastors, and some are able to go into a field and build it up from the financial end, and some have the genius for organization. But these are special gifts.

Now I take it that every priest has one thing that he does better than another. Even the man who has made a failure in a parish, if the Bishop could discover one thing that he did a little better than another, and allow him to do it, would make a success. We want to specialize more than we have, and we couldn't specialize in the old method. But we can specialize in the associate mission. Instead of receiving the ministrations of one priest who cannot, because of human limitations, be a preacher, an administrator, an educator, a church financier, and a pastor combined, the mission will have the benefit of a number of specialists, working in the associate mission, whom the Bishop will be able to send, each to supplement the other's work.

As men are obtained, and money for their support is provided, it is my intention to establish centers at strategic points, that travel may be lessened, and as much time as possible spent by the clergy in their stations. This plan will prevent loneliness to a man that is isolated. The priest will come among his brethren of the associate mission after his itinerary, with his problems, and his brothers will help him solve them. He will have the spiritual uplift of the daily services and associated prayer. He will go forth with a spirit of optimism rather than depression because he is working after the manner our Master seemed to bid us, not alone, but in company with his brethren. By this plan, the Bishop will be able to build up a company of specialists, priests fitted for distinct kinds of work, and he will have at his command a mobile force which may be directed into the best channels when most needed.

JESUS BENT over the corpse of the dead world, and whispered a word of faith. Over the clay that had lost all of man but the movement and the form, He uttered words until then unknown: love, sacrifice, a heavenly origin. And the dead arose. A new life circulated through the clay, which philosophy had tried in vain to reanimate. From that corpse arose the Christian world, the world of liberty and equality. From that clay arose the true man, the image of God, the precursor of humanity.—*Mazzini*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

THE RED CROSS WORKER IN PEACE TIME

WE have come to a time when, through deeds of human goodness, the evils that war brought upon us must be undone, and they must be undone through all sorts of welfare efforts, declares Sir Arthur Newsholme, the famous English surgeon. The work will be uphill, expensive, and hard; it will require vision, persistence, and unselfishness. These happen, he points out, to be the attributes of the Red Cross workers.

The Red Cross worker is already organized. He, therefore, is the one to go ahead with the job. It should be on his mind to bring up his community as closely as possible in physical, mental, and moral respects to that ideal of life that the Red Cross exemplifies. It is quite a transition for the Red Cross worker to make. He will be doing things for the folk in his own block instead of for the soldiers in Europe. Everyone was harmonious and united in the item of work in Europe; in the home work there will be opposition and unreasonable snags when men's purses are touched and their views of life crossed—but *it must be done*. (Italics are ours.)

PENNSYLVANIA PICTURE CENSORSHIP UPHELD BY COURTS

Pennsylvania, as the readers of these columns well know, has a careful and faithful board of moving picture censors. This board has done a very excellent work in protecting the people of the commonwealth within the limitations of the law. One of their rules defines what pictures will be denied exhibition. Among others, "Pictures showing men and women living together without marriage, and in adultery". Another, "incidents in picture stories which are designed to influence the mind to immoral thoughts. Pictures will be judged as a whole with a view to the total effect."

The board applied this rule to a well known picture that is now being shown in other states in the country with one or two exceptions and the exhibitors appealed to the Court of Common Pleas, which overruled the board, but the latter appealed to the Supreme Court and that body, the highest judicial tribunal in the state, has sustained the board and overruled the court on the ground that its judgment was an exercise of the discretion which the law lodged in it. This is a very substantial victory for the cause of decency in moving pictures in this state.

WAR MEMORIALS MUST SERVE COMMUNITY INTERESTS

Dr. Eugene Rodman Shippen of War Camp Community Service, in a recent address at Northampton, Mass., emphasized the essential point of war memorials that they must serve social or community interests. Party, class, or sectarian aims must never intrude, he said. "Employer and employed, republican and democrat, Catholic and Protestant, Jew and Gentile, man and woman, must stand on an equal footing. Common needs not otherwise met shall here find their laboratory, field, and market, so to speak."

Among other things he includes "community social functions in which the hostess or matron and her aids shall be the symbol of the hospitality of the place—a light on the altar that shall never go out."

THE NEGRO AND SOCIAL PROPAGANDA

In proposing a division on the negro in its campaign to combat bolshevism and its evils the National Civic Federation points out that the colored race is loyally American. It is an unfortunate fact that the white people here have too long neglected the problems of our colored citizens. Much has been made of different groups of aliens, some of them numbering less than ten thousand, while the negro population, numbering over twelve millions and mostly American, is practically ignored. During the world war, the colored people of the United States were a fruitful field for propaganda by Germans, pacifists, and revolutionists. They are now being organized, according to the Federation, by a committee of socialists and I. W. Whites in the cities and as agricultural workers by the I. W. W. in the South.

IT IS ENCOURAGING to note that the social service of St. Mark's, San Antonio, Texas, among the soldiers in the local camps has been continued. Sunday dinner has been served now for two years except when all were quarantined. The weekly dance has proved so popular that it has been necessary to limit the number of tickets. The Sunday evening "social hour", in general charge of the Girls' Friendly Society, has ministered to a group of men unable to leave camp in the morning. Dormitory accommodations have been available at any time for about twelve men from any of the camps. The financing was a serious problem but the War Commission of the Church has been making a monthly grant since October, 1918.

PRACTICALLY ALL the colleges of agriculture in the country are making plans to welcome to their summer sessions the thousands of returned soldiers looking forward to a life on the land. Special arrangements have been made to furnish agricultural training at the summer sessions, and returning soldiers and sailors who have written with regard to Secretary Lane's land-colonization plan or in any other way indicated their interest in preparation for farm work have been furnished with brief statements of the opportunities at the state institution in the soldier's home state.

THE OHIO LEGISLATURE passed sundry bills to protect women in labor and industry. One of them forbade their employment more than nine hours a day in connection with interurban or street railway cars, or as ticket sellers, or elevator operators. Women are prohibited entirely from doing certain work because of the physical or moral hazards. Positions which they filled during the war, as watchmen, bell-hops, taxi drivers, baggage and freight handlers, are now barred in that state.

ONE MILLION THREE HUNDRED THOUSAND aliens in the United States are planning to leave this country and return to their native lands, taking with them accumulated savings of nearly \$4,000,000,000, according to an investigation of the Federal Department of Labor.

CONSTANTINOPLE is having a clean-up campaign. The regeneration of Turkey is commencing with a general sanitary campaign in which the American Red Cross Commission to the Balkans has been asked to aid.

"IF I KNEW YOU AND YOU KNEW ME"

"If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me,

"If I knew you and you knew me,
As each one knows his own self, we
Could look each other in the face
And see therein a truer grace.
Life has so many hidden woes,
So many thorns for every rose;
If I knew you and you knew me,
The 'why' of things our hearts would see."


—Dallas Evening Journal.



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.

BISHOP KINSMAN'S RESIGNATION

To the Editor of *The Living Church*:

 HE letter of Bishop Kinsman to the Presiding Bishop, published in your issue of July 19th, must bring grief to many. The loss of so eminent a scholar, whose services will be specially needed in the troubled times before us, is a very serious loss. Moreover, it may have a tendency to unsettle and disquiet others. As a sometime unsettled person I should like to submit a brief consideration of the issue he has called to our attention.

His view of the comprehensiveness of the Church is, I am confident, a false one. His method of judgment, applied in any direction, would lead to the denial of obvious truth and the multiplication of sects.

It is, as I understand him, as follows: When in any Church, men of two views are included, the lower of the two views becomes virtually the mind of the Church. If, for example, the Bishop of Rhode Island ordains two men to the priesthood, one holding to the grace of orders, the other entertaining the view that ordination is merely an official sanction of his ministry, conveying no special grace, the latter view is seen to be the official doctrine in Rhode Island. For nothing higher than the low view is required. All doctrine above the minimum is virtually pronounced unessential. Since, therefore, men who deny the sacramental doctrine of holy orders are ordained in the Anglican Church pretty generally, the Anglican Church stands before the world as having denied, or at least invalidated, the higher doctrine.

Apply this canon of judgment to any ecclesiastical situation and its essential falsity appears. A Roman Catholic, for example, holds to the primacy of St. Peter and his successors. Divine grace descends through the channel of the priesthood in connection with the Pope. No grace can come otherwise. All Christians outside the papal obedience must, therefore, be entirely cut off from divine grace and altogether lost. No Roman Catholic, of course, supposes this to be the doctrine of his Church.

Apply the canon of Bishop Kinsman to the inspiration of Holy Scripture. One man holds to verbal inspiration. He finds that another man who holds a lower view of inspiration is ordained to the ministry; many such men are ordained. He must conclude, therefore, that the Church has virtually denied his doctrine of verbal inspiration and withdrawn from the ministry of such a Church.


Were the members of the Church throughout the world to permit themselves to entertain so narrow a view of grace and truth and to act upon it, the Church must immediately be split up, along various lines of cleavage, into a great number of strata; and all hope of attaining the unity for which our Saviour prayed abandoned altogether.

Let us rather believe that the grace of God, like the fruits of the field, may nourish and sustain many who are ignorant of the divine methods of alimentation; and possess our souls in patience.

STANLEY CARNAGHAN HUGHES.

Newport, R. I., July 22nd.

To the Editor of *The Living Church*:

 OT to go into the question of the state of the Church as set forth by Bishop Kinsman in his letter of resignation, I wish to point out one theological fallacy with regard to our orders into which the Bishop has fallen, and which may prove a dangerous pitfall to many if not cleared up. He says: "If the 'no special theory' be the more correct one, Anglican orders are proven dubious, if not invalid through defect of intention."

This whole matter of Intention is a clever trap set by Rome for our undoing; and into it many have fallen. Yet the plain fact, by the unanimous testimony of all the Roman dogmatic theologians, is that the intention requisite for the consummation of any sacrament is purely and simply to do what Christ ordained, and what the true Church does. And here is the critical distinction: One must intend to do what the Church does; it is not required that we must intend what the Church intends. We may be in ignorance or in positive error as to what the true doctrine is; yet this in no wise invalidates our good faith to fulfil the institution of Christ. A bishop may think he is ordaining a preacher instead of a priest: but, if so, he thinks that because he

believes that Christ instituted a ministry of preachers and not of priests; he intends to conform to the ordinance of Christ before all else; he is heretical but *à fortiori* he is loyal to the only indispensable intention.


Therefore, the mere vagueness of which Bishop Kinsman complains might make our orthodoxy "dubious"; but neither vagueness nor yet official and universal heresy could make our orders either dubious or invalid, as long as the Preface to the Ordinal solemnly declares: "It is evident . . . that from the Apostles' time there have been these Orders of Ministers in Christ's Church: . . . and therefore, to the intent that these Orders may be continued". Such orders as Christ instituted; such orders as the Catholic Church has ever had; these orders we intend to continue. We may differ as to what in fact these orders are and have been; but there is no possible question as to the all-sufficiency of our intention.

In fine, this Church is very thoroughly committed to a very "special theory" as to its orders: that they continue the identical ministry which our Lord founded in His Apostles. Upon this every individual of every party in the Church is exactly agreed. This fact stands above every vagueness or diversity of opinion; and it makes the validity of our orders, from the ground of intention at least, utterly unassailable by any one.

Faithfully yours,

Watsonville, Calif., July 22nd. BAYARD H. JONES.

To the Editor of *The Living Church*:

ECAUSE I share your feelings as expressed in your editorial on the Resignation of Bishop Kinsman in the issue of July 19th. I would refrain from all comment, were it not that one point seems to me to need stressing more than ever.


Of many examples, is not this the saddest illustration of the need of a revision of Canons 33 and 34? Is it just for one who thinks as does Bishop Kinsman to be compelled under the canon law of the Church to apply for the same thing, namely, "deposition", which befalls a priest or a bishop who has been guilty of misconduct, immorality? The writer thinks it most unjust and uncharitable.

Is it not possible for our expert canonists to find another term, which, were it now in the canon, could have been used by Bishop Kinsman in the second paragraph from the end of his letter?

May this matter not be considered seriously at the coming General Convention?
Sincerely yours,
Naugatuck, Conn., July 24th. PHILIP C. PEARSON.

THE THIRD CENTRAL RULE

To the Editor of *The Living Church*:

S far as I can see, the dear people who want the third central rule of the G. F. S. unchanged are afraid of three things: 1st, of lowering our standards; 2nd, of an inrush of undesirable members; 3rd, that if the rule is changed parents will not want their daughters to join.

To the first I would say, we must not lower our standards. We must set them higher than ever. If we do this there is no danger of undesirable members flocking in. The third objective is best answered by the members themselves with the question: "Why are people so afraid of our spending an hour and a half a week with a possible undesirable companion under most favorable conditions, when they never give a thought to our spending forty-eight hours a week with her under most unfavorable conditions?"

Then they seem to divide all girls into two classes, the bad and the good, the black and the white. How would most of us—not bad enough to be barred out of the G. F. S.—pass muster held up beside the "virtuous woman"? "In her heart is the law of kindness." Friendliness, and simple kindness, it seems to me, is the rarest thing in the world to-day.

Of "rescue work" as such, I know nothing. Of course there are those, sub-normal or super-normal, who must be treated *en masse*, but I do know there are ever so many others all around us who just need to be treated naturally, encouraged and loved as they come along one by one. One such said to me not long ago: "If you could only know what it means to sit at your table!" Another says: "I wonder how many of these 'good' people would

go through what I have to be good, always realizing that the future can never mean anything in this world and perhaps not in the world to come." Naturally there is a note of bitterness. Another says: "The Church does not make good. The clergy preach forgiveness of sins from the pulpit but they want nothing to do with us personally. Yet the forgiven woman was one of our Lord's best friends." Another—who had lost a good position, incidentally, through an associate of the G. F. S.—says: "What can I do? I should much rather come out frankly and admit what I have done, but I don't dare. I couldn't live among decent folk and I couldn't get employment. My life, the past, seems one dark night. The future I don't dare to think of. All I can do is to enjoy each little thing that comes along, a book, a picture, the flowers in a shop window, the beautiful blue of the sky, perhaps; and then occasionally, rarely, I meet some one like you to whom I can safely say, 'I'm sorry. Give me a chance.'"

Some one has said if the rule is changed we might lose our treaty with England and would have to modify the design of our badge! What is the design of a badge weighed against the welfare of one human soul?

Many of us have come to shrink a little from wearing a badge that proclaims: "I can belong because I am good; you can't because you were not always good." It is too much like throwing stones. What a Holy Cross Father said recently in regard to our attitude towards Herod and Pontius Pilate and all the rest of them was suggestive. "Given their environment we might have stood in their shoes." Instead of its being "an honor" to wear a badge which proclaims that we have never broken the laws of purity, the fact is something that calls for profound humility. Thinking of it as "an honor" seems very much like "Lord, I thank Thee that I am not as other men are."

It is a strong point with these people that clergy of all types of Churchmanship are against any change. It seems as if they must be those who have not come into very close touch with human lives.

I feel sure that the G. F. S. would be strengthened by the change provided Branch standards are set higher. I like to think of it becoming as Mrs. Ewing pictures the Happy Valley in her *Ladders to Heaven*. "And most of them were happy and being good deserved to be so; and some of them were good with the ignorant innocence of children; and there were others who had washed their robes and made them white in the blood of the Lamb."

EMILY ELDREDGE SAVILLE.

St. Mary's Rectory, East Providence, R. I.,
St. Mary Magdalen's Day.

"THE ATTRACTIVENESS OF ROME"

To the Editor of *The Living Church*:



SAW in your excellent editorial of June 28th the following statement: "There is an attractiveness in the warmth of Roman devotion, especially as one sees it in France and northern Italy. We can safely prophesy much dissatisfaction with Anglican coldness, Anglican rigidity, Anglican morning prayer," etc., etc., etc.

I have seen a great deal like this before, but I am puzzled, really puzzled. From my boyhood I have been brought up to the use of Prayer Book services, and have never found them anything but life-giving. Of course, I could never see how it could be otherwise, since to me it always was only too natural that a person who cared for religion must be interested in the free use of God's Word. To me the Holy Communion was a grand temple placed upon a high hill, but this glorious shrine needed a staircase leading thereto, and, in my humble way of thinking, I always saw in Holy Writ the best and the solidest ladder. I sometimes wonder if there is not something radically wrong with the religion of all the boys and girls and other people who find the services of the Prayer Book such a bore. I am really perplexed in this matter, Mr. Editor. My confusion increases when I take certain facts into consideration. When I was young, I once took a Roman Catholic to church with me, and it so happened that we were late (it took time to persuade her to go). The custom of the church was to close the door during general confession, declaration of absolution, etc. The doors presently opened, the organ pealed forth, the *Venite* rang out. I was prouder than a king as I walked down the aisle and took my friend to a pew. Well, I was rewarded for all my pains and trouble—and not in the least humbled in my honest pride—for when we got home she said: "I'll tell you what I liked about your service this morning; I liked that chanting." She turned up her nose at the fussy and elaborate *Te Deum*, and I thought she had very good taste and judgment. I think, if I remember rightly, she made some unfavorable comparisons as to her own services, lauding the simplicity of ours.

Now, Mr. Editor, I am a priest, I enter the chancel on Sunday morning, I go through morning prayer and the congregation enter heartily into the services and responses—indeed, they deem it a

privilege to take part. Sometimes, instead of waiting reverently upon their knees, they rise up and grunt out the versicles while they are rising, and then I remain on my knees for a long while purposely, and next time, invariably, they act like decent Christians, and wait reverently until it is time to rise. The strange thing is, they don't seem to be bored, but, whether there is a celebration of the Blessed Sacrament or whether they have morning prayer or Litany (by the way, I believe Talmadge said our Litany was the finest composition in the English language), they always take a deep interest in the service. They do not in the least object to the golden stairway that leads to the Heavenly Edifice.

Now, you see, here is my puzzle, and I can't, to save my life help thinking that there must be something wrong with the religion and religious and general character of those who regard the Prayer Book services cold and lifeless, and to whom they are a bore. Maybe some of the great ones who occasionally favor THE LIVING CHURCH with their extensive learning and experience would scatter a few crumbs broadcast to enlighten the minds of the more benighted.

MARTIN DAME.

"ORGANIZATION FOR CATHOLICITY"

To the Editor of *The Living Church*:



ALL of us surely must feel sympathy with the writer of the letter "Organization for Catholicity" in the July 12th issue. His feeling represents what the Church ought to be—a Church in which every priest is a Catholic priest, and every parish a Catholic parish. But the sad part of it all is that there are those in the Church, whose sincerity we may not doubt, who have received ordination as priests of the Catholic Church, and yet who fail to minister their office "as this Church hath received the same." We fear that, far from representing a diminishing minority, their number and influence are increasing.

It might have been said in the past that our controversies were matters of the "minutiae of extra Prayer Book ritual": but that certainly is not the case to-day. Now we are faced with such problems as the use of illegal matter in the Holy Communion, opposition to the chalice, the increasing number of so-called "union services", a revival of the "Victorian persecutions" which were such a blot on English Church history in the last century, in the form of the action of the bishop in charge of a certain missionary district; and a proposed measure of union with a Protestant body which we feel to be uncalled for, premature, and subversive of Church principles.

On whichever side of these questions we may stand, surely no one can say that they represent "minutiae of extra Prayer Book ritual". They are matters essential to the very nature of the Church. There are those of us among the clergy who feel that a grave crisis faces the Church. We feel that, if those essential principles of Catholicity without which the Church has no reason for existence are to be retained, we must take a firm stand, stop working merely in an individual capacity, and unite.

The world has just finished a horrible and a bloody strife, not for territory or for booty, but for a principle, in which we believed firmly enough to suffer for it. Now we Churchmen—yes, Catholic Churchmen, if you will—need also to take a firm stand, in order that Catholic doctrines and principles should not disappear from the Church which we all love. The lines have been drawn and the issue taken, and not by us. It is for us as men to take our stand.

Sincerely yours,

Chicago, July 11th.

T. M. BAXTER.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:



AMONG the many alterations to the Book of Common Prayer suggested at various times, there is one that is so simple, so necessary, and so advisable, that I wonder it has not before this been advanced and adopted. It is regarding the inversion of sentences which are in wrong rhetorical order. For instance, we should read: "most humbly beseeching thee, by the merits and death of thy Son Jesus Christ, to grant that we, and Thy whole Church " "And although, through our manifold sins, we are unworthy to offer Thee any sacrifice " "The Scripture, in sundry places, moveth us to acknowledge " "To the end that, by his infinite goodness and mercy, we may obtain forgiveness of the same." "That those things which we do at this present may please him"

This would hurt nobody's conscience, and make the liturgy far more accessible to strangers, let alone to children who at school are trained to find fault with just such inaccuracies.

Respectfully,

New York, July 7th.

KENNETH S. GUTHRIE.



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.



HAVE never been without a Church paper."

This quotation from another paragraph on this page seems to embody a fact which, might it but be the expression of the whole communicant body of the Church, would mean a hundred per cent. increase in Church efficiency right away. We are willing to gratify our desire for war news and political and social news, we read up on recipes and fashions, we throw our intellects a morsel in the way of a new novel or an essay, but our good Church papers—and there are so many of them, even down to the small diocesan and parish journals—heaped up and running over with the choicest reading matter and giving in glowing words the latest news of the whole world in the extension of Christ's Kingdom—these faithful ones must sometimes go a-begging for mere subsistence.

If the Church papers were the dullest in the world, it would still be our duty to read them, but, inasmuch as they rank brilliantly in the world of the press, we are losers in many ways if we do not. I heard of a woman who said she took the *Atlantic Monthly* just so she could carry it in her hand on the street and have it lie on her library table. Some such idea regarding our Church papers might profitably be inaugurated. If we have not inclination to read them, honor them at least by a place on the sitting-room table. With some persons they might even equal the *Atlantic* in making a good impression.

But it was not primarily to eulogize the Church press that I designed, but to say that just now the Church papers, most of them, are displaying a most interesting and social feature and one that rejoices many a layman's heart. Those who survey their papers in that pleasant leisurely way before one really begins to read are apt now to have the eye caught by a short, pregnant phrase—"The Nation-wide Campaign."

This little phrase has all the "pep" which is the war-heritage of speech and writing. This Nation-wide Campaign, said to be the greatest propaganda ever devised by the American Church, must be great indeed, for it has aroused the Church to the necessity for advertising. Printer's ink, one of the very best gifts that God ever gave to man, has been overlooked by the Church save in a limited degree. Either from a sense of dignity or ethics or some intangible reason, our beautiful churches have hesitated to let themselves be known through the great medium of the press. But now the Nation-wide Campaign has changed all this. In the complete and complex plan evolved for this epochal and colossal novelty the first consideration is publicity, and this we know means the press.

And thus it is we read these short, carefully-worded "ads" of what the Church is fitted to do, what she wants to do, what by God's grace she means to do. These "ads" are varied. Sometimes a trio of bishops look out at one from a big page. You study their faces. One of them may be your own bishop. Of course you have seen all their photos massed together in the big convention pictures. But here they are so individual—you study each face and read the eloquent or stirring words below which seem so to suit the face. How good, how consecrated our bishops are: That is the thought we bring away—that things *must* succeed, the Church *must* be recognized for all she is, if such men as these are giving their lives to exploiting it!

Then again another line of faces confronts you from the advertising page. This time it is laymen—three laymen. Laymen whose names we know so well—better, perhaps, than their faces! They are identified with the business, the life-blood, of the Church. "Campaign" connotes war, and a militaristic note breathes from this page. Mentally we take a survey of the many good laymen—those who have faithfully worked in vestries and faced the discouraging financial problems of parishes year in and year out, and the same thought

came as came about the bishops: How fine are our laymen, how fortunate in their appreciation and understanding of the Church! One does not ask: "Which will have the most effect in these 'ads'—the bishops or the laymen?" But he thinks: "Who can fail to be convinced by the bishops and the laymen?"

Then there comes another kind of "ad", shorter perhaps and with no pictures, but conveying some unforgettable phrase which keeps saying itself over in the mind all day. This Campaign is a teaching one. These "ads" themselves are the alphabet of it. And this Campaign proposes to show what the Church is doing specifically. "I would write more," says a United Offering missionary, "but I have just received a request for material which could be used by Dr. Milton in the press publicity of the Nation-wide Campaign; and I must send something."

Some of these appeals bear this personal question: "What is going to be your part?" Perhaps at noon-tide each day the women of the Church may answer this question.

THERE CAME TO THIS DESK, in a recent mail, a photograph. A large, unmounted photo it was, of a lady whose white hair and kindly sweetness of countenance proclaimed her to be no longer young, but in her eyes was the light of youth. No name came with it and it was studied with great interest. What old friend could it be? Or was it some unknown relative? Either of these suppositions was pleasant, for who does not like to number among her friends and relatives beautiful and venerable women? But theories vanished when a day later came a letter which brought a smile: "I am sending you"—so read the missive—"a picture of myself to show that Mrs. Logan is not the only woman who wears a bonnet. When I came to this parish I was not young and thought a bonnet would be more becoming, and for nearly seventeen years the bonnet has been just about the same as you see it in the picture. I found three others about my age who came to Church and who wore bonnets, so, of course, I was glad I had put mine on. I am 89 years old and have been a confirmed member of the Church for seventy years. I was confirmed in Western New York by the Rt. Rev. William de Lancey, D.D., in my girlhood home, Fredonia. It never came into my mind that I could stay away from church or Sunday school. Of course it was my dear mother who set me this example. I have never known what it was not to have a Church paper." The writer of this letter is the wife of a clergyman no longer living and her letter is full of other and beautiful sentiments not quoted, all of which go to establish more firmly in our mind the belief that bonnets are more than mere things of ribbon—bonnets are an insidious and elevating influence.

A LETTER FROM Mrs. Amos William Walker of Chicago gives an insight into a work similar to some recently referred to on this page. She writes:

"I am giving some information which I believe is new to your department as I have never seen it on your page. I refer to rescue work among women. You spoke of the Daughters of the King assisting at the Florence Crittenden Home in Nashville, I think. Our Church in Chicago has for many years been identified with the work of the first Protestant rescue home—fifty-eight years old—in Chicago. It is undenominational and open to all Churches, and our own is one of the most active. It was incorporated years ago as 'The Erring Woman's Home', but kinder times changed it to the Girls' Refuge and now to the Chicago Girls' Home. Bishop Anderson has a real personal interest in it and said once to me: 'I have as great faith in the classes which I confirm in the Home, as I do in others.' The Sisters of St. Mary have gone there regularly for years, having instruction classes and holding very firmly and constantly to the influence

gained. On Easter at the Cathedral I met two of these girls who recognized me as the head of patriotic work done through the D. A. R. These two girls are now aides in the nursery of the Missions House, a testimonial surely to their real reform. Our clergy go regularly to this home to hold service and the superintendent, who, by the way, is a Congregationalist, expressed the opinion recently that our own Church has proved superior in following up the Church girls with unceasing interest and care.

Mrs. Hibbard (who is known throughout the Church world for her impartial and generous giving) for many years has been a most devoted friend of the home, spiritually as well as materially. She has always attended the confirmations and shown her deep interest in many ways. Sister Catherine Anna is at present the regular visitor, and to her the last confirmation class contributed from their small means a good sum of money which found its way into a fund for a recent memorial at the Cathedral."


GOOD NEWS is reported about those "memorial cisterns" for which we hinted lately. There is a prospect of water in plenty for Navajo Indians down at San Juan Mission. Miss Mattie Peters on reading the article in THE LIVING CHURCH made haste to relieve our mind as follows:

"I know you will be interested to learn that the funds for sinking a well on the place were given the Bishop some months ago, and that it will not be long, I trust, before we shall not have to depend on cisterns and weather for a much needed water supply. The work has not been started before because it was impossible to procure the necessary machinery and the men to do the work at the same time, but it looks now as if we can go ahead to secure the blessing of a sufficient water supply. People who carry on any kind of work in this undeveloped country have to do it under such hard and peculiar difficulties, but it is gratifying to be able to do it.

"Perhaps you read my letter published in the *Spirit of Missions* last month, and you will remember what I told about the difficulties of transportation across the San Juan river, which separates us from the village, and the building of the splendid bridge for which we waited so long. Since I wrote that letter the bridge has been completed, and we have the use of it. This means that one more obstacle has been overcome, and we can conserve our energies somewhat. We have indeed had to be hewers of wood and drawers of water in order to start this work in a barren land, but there have been experiences overflowing with blessings and even glad surprises, to serve as stepping stones to real achievement."

WILL ENGLAND ALWAYS DRINK?

BY S. ALICE RANLETT

 NGLAND always has been a drinking country, is, and always will be," is the somewhat uncompromising statement of Sydney Brooks, in his interesting article on England and Liquor in the May *North American Review*. He reviews the past centuries with statistics of drink and states that in 1688 the inhabitants consumed ninety gallons per head annually of alcoholic drink. From 1840 to 1873, there was a large increase in the use of alcohol, then a downward movement reaching the lowest point in 1888, an upward wave to 1902, and again a falling off until to-day, when, however, the amount of drink is greater than in 1888, being now about twenty-seven gallons a head, while the annual liquor bill is about \$1,300,000,000.

Mr. Brooks confesses shame at the unheroic behavior of the State in regard to the liquor traffic during the war, saying that "We clung to our national habit to the loss of efficiency in war."

Before the war, the folk of the United Kingdom spent \$800,000,000 annually in drink—"six times the cost of the army, four times the cost of the navy, \$250,000,000 more than the total receipts of the railways, more than the value of all private dwellings, and about one-fourth of the revenue of the State." Omitting some three million abstainers and fifteen million young children, the consumers spent about thirty dollars a head, which in many families was one-sixth of the income. There were 110,000 licensed public-houses and some thousands of clubs which were unlicensed drinking-houses.

When in 1915 Lloyd George endeavored to get through a bill controlling or closing many public-houses, increasing the taxes on all alcoholic drink, and quadrupling it on wines, "English beer and Irish stout and whiskey were in arms", and he saved little from the bill, including in that little,

however, the appointment of a central board with power to control licenses in munition and similar areas.

Some of the worst evils of alcoholism were gradually abated, however, by cutting down hours, forbidding treating, establishing canteens in munition districts, limiting the amount of drink made, and lowering the alcoholic contents. The effect of all this is shown by statistics: in 1914 there were 176,000 convictions for drunkenness; in 1915, less than 136,000; in 1916, 84,000; in 1917 about 50,000. The "police court gauge therefore shows three times as much drunkenness in 1914 as in 1917."

This triumph Lloyd George achieved by one unsensational step after another, though he failed in carrying out his desire for entire prohibition during the war, which he laid before the people, saying, "Drink is doing us more damage than all the German submarines," and "We are fighting Germany, Austria, and Drink, and I think the last is our most deadly foe."

Mr. Brooks does not see any expectation of prohibition in the United Kingdom. He says: "Reformers may urge that the 600,000 tons of barley used in distilleries would make 268,000,000 four-pound loaves, but the British working-man answers by raising his glass with a hearty "Ere's 'ow!"


The author refers to Lord Roseberry, who twelve years ago said: "If the State does not control the liquor traffic, the traffic will control the State." And he proposes that the State shall take over the liquor trade at a cost of \$2,000,000,000, declaring that this would be a good investment financially, most beneficial socially, and that it would free British public life from powerful and unpleasant influence; he thinks that if the State purchases the traffic on terms financially just to all and raises the character of public-houses, as only the State can do, this is all that temperance can secure in the United Kingdom.

A writer in the June *Atlantic Monthly* who signs himself a *British Liberal* declares that the liquor trade is strong and the reform movement is half-hearted and there is no chance of England being dry for a hundred years. He thinks the woman's vote might count and that if there were a clear-cut issue there might be great reduction but not prohibition.

In Ireland, there is no prospect of temperance reform: in this country are more saloons to the people than in any other in the world. But in Scotland there is some chance. In 1920, under a popular referendum, the people there will vote for a reduction of saloons in municipal areas, and a two-thirds vote would mean total prohibition.

THE GLAGOLITIC RITE

BY WILLIAM H. WANZER

 N an article on the Growth of Croatian Nationalism in the June (Roman) *Catholic World*, it is stated that the Croatian and Slovene bishops recently decided to eliminate entirely the Latin liturgy from the dioceses of Jugoslavia and replace it by the Glagolitic, written however in Roman letters. "Whether the decision of the episcopate of Jugoslavia will be approved by Rome and will serve the interests of Catholicism in the Balkans and in the Slovene and Croatian lands, is a question not yet answered."

The liturgy mentioned is the regular Roman, translated into Slavonic, but written with Glagolitic characters, an archaic alphabet now used for no other practical purpose. The Slavs converted by Rome desired the privilege enjoyed by their brethren dependent on Constantinople, the mass in their mother tongue. Rome at first conceded it, but subsequently restricted and quite generally suppressed it. In spite of all this, its use nevertheless persisted in parts of Dalmatia, even to the present day. (See *Catholic Cyclopaedia*.) The most recent edict of the Holy See (1898) allowed it to continue to be used in those churches where it had been employed for thirty years previously. One infers from this restriction that it had begun to spread of late years.

The bishops are to be commended for adopting the Roman alphabet, as the retention of the old alphabet of the rite would deter any but the most ardent nationalist from learning it. The appearance of Glagolitic may be crudely described as very similar to a cubist frieze of glorified rectangular spectacles.

Deputies and Alternates to General Convention

[NOTE.—Those named in *italics* were members of the General Convention in 1916]

CLERICAL DEPUTIES		LAY DEPUTIES		ALABAMA		CLERICAL ALTERNATES		LAY ALTERNATES	
<p><i>Rev. Stewart McQueen</i>, Montgomery. <i>Rev. E. W. Gamble</i>, Selma. <i>Rev. F. A. Penick</i>, Tuscaloosa. <i>Rev. Richard Wilkinson, D.D.</i>, Montgomery.</p>		<p>Hon. Lee J. Clayton, Eufaula. Mr. W. H. Armbricht, Mobile. Mr. Henry J. Whitfield, Demopolis. <i>Dr. W. B. Hall</i>, Selma.</p>		<p>Rev. J. F. Plummer, Mobile. Rev. E. G. Hunter, Birmingham. Rev. V. G. Lowery, Troy. Rev. T. R. Bridges, Mobile.</p>		<p>Mr. W. F. Garth, Huntsville. Mr. C. E. Jordan, Florence. Mr. F. E. Feltus, Birmingham. Mr. R. J. Williams, Birmingham.</p>			
<p><i>Rev. Walton W. Battershall, D.D.</i>, Albany. <i>Rev. Edgar A. Enos, D.D.</i>, Troy. Rev. Hoeliff H. Brooks, Albany. Rev. B. W. Rogers Tayler, D.D., Schenectady.</p>		<p><i>Mr. Robert C. Pruyn</i>, Albany. <i>Mr. Levi Hasbrouck</i>, Ogdensburg. Mr. George R. P. Shackelford, Saratoga Springs. <i>Mr. Harris L. Cooke</i>, Cooperstown.</p>		<p>Rev. George H. P. Grout, Catskill. Rev. D. Charles White, Ogdensburg. Rev. Oliver S. Newell, Glens Falls.</p>		<p><i>Dr. Robert Sclden</i>, Catskill. Mr. James M. Ide, Troy. <i>Mr. Horace B. Finley</i>, Troy.</p>			
<p><i>Rev. H. A. Stowell</i>, Pine Bluff. Rev. C. F. Blaisdell, Helena. Rev. C. C. Burke, Marianna. Rev. C. F. Collins, Jonesboro.</p>		<p>Hon. W. A. Falconer, Fort Smith. <i>Mr. R. B. Bancroft</i>, Hot Springs. <i>Mr. J. W. Ferrill</i>, Batesville. Mr. Robert E. Wait.</p>		<p>Rev. E. W. Emerson, Hope. <i>Rev. Malcolm D. Lockhart</i>, Fort Smith. Rev. Verne R. Stover, M.D., Batesville. Rev. A. E. Lyman-Wheaton, Newport.</p>		<p>Mr. J. E. Rosebrough, Batesville. Mr. M. M. Hankins, Little Rock. Mr. Drew White, Pine Bluff. Mr. Walter P. Gorman, Forrest City.</p>			
<p><i>Rev. R. F. Gibson</i>, Macon. Rev. W. W. Memminger, Atlanta. <i>Rev. C. B. Wilmer, D.D.</i>, Atlanta. <i>Rev. S. A. Wragg</i>, Columbus.</p>		<p><i>Mr. C. L. Bunting</i>, Macon. <i>Mr. Z. D. Harrison</i>, Atlanta. Mr. R. C. Alston, _____. <i>Mr. T. N. Nickerson</i>, Athens.</p>		<p>Rev. E. W. Emerson, Hope. <i>Rev. Malcolm D. Lockhart</i>, Fort Smith. Rev. Verne R. Stover, M.D., Batesville. Rev. A. E. Lyman-Wheaton, Newport.</p>		<p>Mr. J. E. Rosebrough, Batesville. Mr. M. M. Hankins, Little Rock. Mr. Drew White, Pine Bluff. Mr. Walter P. Gorman, Forrest City.</p>			
<p><i>Rev. Frank Wm. Sterrett</i>, Wilkes-Barre. Rev. Robt. P. Kreitler, Scranton. Rev. F. A. MacMillen, Reading. Rev. Howard W. Diller, Pottsville.</p>		<p>Mr. David J. Pearsall, Mauch Chunk. <i>Mr. R. A. Mercur</i>, Towanda. <i>Mr. Leonard Peckitt</i>, Catasaqua. <i>Mr. A. N. Cleaver</i>, Bethlehem.</p>		<p>Rev. James P. Ware, Drifton. Rev. W. B. Brach, D.D., Scranton. <i>Rev. A. H. Bradshaw</i>, Easton. Rev. A. E. Clattenburg, Hazleton.</p>		<p>Mr. N. H. Hiller, Carbondale. Mr. Geo. R. Booth, Bethlehem. Mr. A. S. Maurice, Athens. Mr. F. M. Kirby, Wilkes-Barre.</p>			
<p><i>Rev. Edward L. Parsons, D.D.</i>, Berkeley. <i>Rev. H. H. Powell, Ph.D.</i>, Berkeley. Rev. Alexander Allen, Oakland. Rev. J. Wilmer Gresham, D.D., San Francisco.</p>		<p><i>Mr. W. H. Crocker</i>, Crocker National Bank, San Francisco. <i>Mr. L. F. Montague</i>, Royal Ina Bldg., San Francisco. Mr. F. M. Lee, 485 California St., San Francisco. <i>Mr. H. C. Wyckoff</i>, Watsonville.</p>		<p>Rev. H. E. Montgomery, Menlo Park. Rev. W. H. Cambridge, San Mateo. Rev. A. W. N. Porter, Ph.D., San Jose. Rev. F. W. Clampett, D.D., San Francisco.</p>		<p>Mr. E. D. Beylard, San Mateo. Mr. G. F. Wakefield, 144 S. 11th St., San Jose. Mr. J. P. Langhorne, Hobart Bldg., San Francisco. Mr. A. S. Bacon, 209 S. 12th St., San Jose.</p>			
<p><i>Rev. Octavius Applegate, D.D.</i>, Utica. Rev. Herbert G. Coddington, D.D., Syracuse. Rev. Almon A. Jaynes, Syracuse. Rev. Wm. B. Clarke, D.D., Seneca Falls.</p>		<p>Mr. F. J. Bowne, Utica. <i>Mr. F. L. Lyman</i>, Syracuse. <i>Mr. T. R. Proctor</i>, Utica. Mr. S. T. Lansing, Watertown.</p>		<p>Rev. Henry H. Hadley, D.D., Syracuse. Rev. Francis W. Eason, Watertown. Rev. Wilson E. Tanner, Binghamton. Rev. Henry E. Hubbard, Elmira.</p>		<p>Mr. J. Francis Day, Utica. Hon. Geo. Underwood, Auburn. <i>Mr. H. L. Preston</i>, Jordan. Prof. H. N. Ogden, Ithaca.</p>			
<p><i>Rev. G. C. Stewart, D.D.</i>, Evanston. Rev. C. H. Young, Chicago. Rev. N. O. Hutton, D.D., Chicago. Rev. John Henry Hopkins, D.D., Chicago.</p>		<p><i>Mr. E. P. Bailey</i>, 2400 South Park Ave., Chicago. Hon. Jesse Holdom, 4932 Lake Park Ave., Chicago. Mr. Courtenay Barber, 4741 Kimbark Ave., Chicago. Mr. Angus S. Hibbard, 1357 N. State St., Chicago.</p>		<p>Rev. J. D. McLaughlan, Ph.D., Chicago. Rev. G. H. Thomas, Chicago. Rev. J. M. Johnson, Elgin. Rev. H. W. Prince, Chicago.</p>		<p>Mr. C. W. Folds, 1228 N. State St., Chicago. Mr. A. F. Crosby, 7246 Jeffrey Ave., Chicago. <i>Mr. W. L. Calkins</i>, Freeport. Mr. F. F. Ainsworth, 629 S. Wabash Ave., Chicago.</p>			
<p>Rev. Fred Ingley, Denver. Rev. T. A. Schofield, Denver. Rev. B. W. Bonell, Greeley. Rev. C. H. Shutt, Ft. Collins.</p>		<p>Mr. J. H. Pershing, 519 Equitable Bldg., Denver. <i>Mr. A. H. Ponsford</i>, 424 E. & C. Bldg., Denver. Mr. A. S. Cuthbertson, Pueblo. Mr. W. H. Clatworthy, Ft. Morgan.</p>		<p>Rev. Don F. Fenn, Canon City. <i>Rev. Thos. Casady</i>, Pueblo. Rev. C. H. Brady, Ft. Lupton. Rev. Harry Watts, Denver.</p>		<p>Mr. J. M. Kennedy, Jr., 370 Humboldt St., Denver. Mr. E. H. Sparhawk, 1667 Vine St., Denver. Mr. W. M. Spalding, 849 Washington St., Denver. Mr. R. S. Kent, 1101 Humboldt St., Denver.</p>			
<p><i>Rev. J. Chauncey Linsley, D.D.</i>, Torrington. Rev. Samuel R. Colladay, Hartford. Rev. John N. Lewis, Jr., Waterbury. Rev. Charles O. Scoville, New Haven.</p>		<p>Hon. Gardiner Greene, Norwich. <i>Mr. Harry H. Heminway</i>, Watertown. Hon. Burton Mansfield, 42 Church St., New Haven. <i>Mr. Charles A. Pease</i>, 720 Prospect Ave., Hartford.</p>		<p>Rev. Walter D. Humphrey, Roxbury. Rev. J. Eldred Brown, Norwich. Rev. Frank F. German, D.D., Middletown. Rev. Erit B. Schmitt, Ansonia.</p>		<p>Mr. Elijah C. Johnson, 637 Prospect Ave., Hartford. Mr. Fitch D. Crandall, New London. Mr. James E. Wheeler, 82 Edgchill Rd., New Haven. Mr. Frederick S. Chase, 165 Grove St., Waterbury.</p>			
<p>Rev. J. H. Randolph Ray, Dallas. Rev. H. G. Hennessy, Paris. Rev. Hiram J. Ellis, Corsicana. Rev. Edward H. Eckel, Sr., Fort Worth.</p>		<p>Hon. John L. Terrell, North Texas Bldg., Dallas. <i>Mr. Edu. A. Belsterling</i>, 609-10 Deere Bldg., Dallas. <i>Mr. Rochester Haddoway</i>, Fort Worth. <i>Mr. P. W. Offenhauser</i>, Texarkana.</p>		<p>Rev. Francis L. Carrington, LL.D., Knoxville. Rev. E. R. Allman, _____. Rev. F. T. Datson, Wichita Falls. <i>Rev. Edwin Wcary</i>, Texarkana.</p>		<p>Mr. Robert Simpson, Dallas. Mr. Gordon Fariss, 3810 Bowser Ave., Dallas. Hon. G. D. Tarlton, Hillboro. Mr. W. M. Lingo, 3919 Beverley Drive, Dallas.</p>			
<p>Rev. Frederick M. Kirkus, Wilmington. Rev. Thomas G. Hill, Smyrna. Rev. Percy L. Donaghy, Middletown. Rev. Alban Ritchey, D.D., Wilmington.</p>		<p><i>Mr. George A. Elliott</i>, Equitable Bldg., Wilmington. Dr. Wm. P. Orr, Lewes. Mr. Henry Hanby Hay, New Castle. Col. James J. Ross, Seaford.</p>		<p>Rev. Wm. H. Laird, D.D., Wilmington. <i>Rev. Benj. F. Thompson</i>, Dover. Rev. C. H. B. Turner, D.D., Lewes. Rev. R. W. Trapnell, Wilmington.</p>		<p>Mr. Robert B. Rayner, 903 Franklin St., Wilmington. Mr. Alfred A. Curtis, Newark. Dr. R. Y. Watson, Milford. Mr. George M. Eddy, Seaford.</p>			
<p><i>Rev. James G. Ward</i>, Virginia. Rev. A. W. Ryan, D.D., Duluth. Rev. E. W. Couper, Duluth. Rev. E. C. Kah-O-Sed, White Earth.</p>		<p><i>Mr. James A. Brown</i>, Fergus Falls. <i>Mr. F. W. Paine</i>, Duluth. Mr. W. E. Magner, Duluth. <i>Mr. Thos. S. Wood</i>, Duluth.</p>		<p>Rev. Geo. Backhurst, Bemidji. <i>Rev. A. Carvell</i>, Royalton. Rev. S. J. Hodelund, Fergus Falls. Rev. G. E. Renison, St. Cloud.</p>		<p>Mr. Wm. A. P. Silliman, Hibbing. Dr. J. H. Beatty, St. Cloud. Dr. W. H. Smith, Cass Lake. Mr. W. B. Windsor, Fergus Falls.</p>			
<p><i>Rev. R. B. Drane, D.D.</i>, Edenton. Rev. J. H. Milton, D.D., Wilmington. Rev. J. H. Gibboney, Jr., Goldsboro. Rev. D. G. Mackinnon, D.D., New Bern.</p>		<p>Mr. J. G. Bragaw, Jr., Washington. Mr. Geo. B. Elliott, Wilmington. <i>Major B. R. Huske</i>, Fayetteville. Dr. R. W. Smith, Hertford.</p>		<p>Rev. M. C. Daughtrey, Washington. Rev. W. R. Noe, Wilmington. Rev. Archer Boogher, Fayetteville. Rev. D. L. Gwathmey, Wilmington.</p>		<p>Mr. G. V. Cowper, Kinston. Mr. F. A. Jacobs, Elizabeth City. Mr. W. D. MacMillan, Jr., Wilmington. Mr. E. R. Conger, Edenton.</p>			

CLERICAL DEPUTIES

Rev. S. S. Hepburn, Kennedyville.
Rev. Wm. Dunbar Gould, Cambridge.
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Rev. W. E. Van Dyke, Smethport.

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Rev. Wm. Taylor Dakin, Savannah.
Rev. Jno. Moore Walker, Jr., Albany.
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kin.

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 Mr. Edward Guest Gibson, Munsey Building, Baltimore.
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 Mr. Charles E. Mason, 30 State St., Boston.
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 Rev. Charles E. Jackson, Fall River.

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 Mr. Henry J. Ide, 60 Water St., Boston.
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 Mr. J. P. Thomas, Columbia.
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 Mr. Walter Hazard, Georgetown.

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 Rev. William Way, Charleston.
 Rev. A. R. Mitchell, Charleston.
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 Rev. C. E. Byrer, Springfield.
 Rev. F. H. Nelson, Cincinnati.

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 Mr. Mortimer Matthews, Glendale.
 Mr. Gideon C. Wilson, Wiggins Block, Cincinnati.
 Mr. Daniel H. Sowers, 1134 E. Broad, Columbus.

Rev. E. F. Chauncey, Columbus.
 Rev. G. P. Symons, Glendale.
 Rev. E. A. Powell, Portsmouth.
 Rev. B. H. Reinheimer, Dayton.

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 Mr. A. W. Schell, Cincinnati.
 Mr. F. J. Jones, Oak and Reading Road, Cincinnati.
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Mr. A. C. Stowell, Orear-Leslie Bldg., Kansas City.
 Mr. Phil. R. Toll, 3500 Warwick Blvd., Kansas City.
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Church Kalendar



- Aug. 1—Friday.
- " 3—Seventh Sunday after Trinity.
- " 6—Wednesday. Transfiguration.
- " 10—Eighth Sunday after Trinity.
- " 17—Ninth Sunday after Trinity.
- " 24—Tenth Sunday after Trinity. St. Bartholomew.
- " 31—Eleventh Sunday after Trinity.

KALENDAR OF COMING EVENTS

- Sept. 7—Idaho Dist. Conv., Boise.
- Sept. 17—New York Spec. Conv., Synod Hall.
- Oct. 8—The General Convention, Detroit, Mich.

Personal Mention

THE Rev. FRANCIS L. BEAL, rector of St. Paul's parish, Peabody, Mass., has been appointed one of the faculty of Potomac University.

THE Rev. THOMAS BURGESS has become secretary of the new department of the Board of Missions on Christian Americanization. His address is Church Missions House, 281 Fourth avenue, New York City.

THE Rev. Dr. JOHN HIGGINSON CABOT has accepted appointment as rector of Grace Church, Vineyard Haven, and St. Andrew's, Edgartown, on the mainland of Martha's Vineyard, Mass. His resignation from the Church of the Advent, Boston, is effective October 1st.

THE Rev. RICHARD S. HANNAH has resigned the rectorship of St. Thomas' Church, Detroit, Mich., effective August 1st.

THE Rev. ALFRED IZON became resident chaplain of the City Hospital of Cleveland, Ohio, on August 1st.

THE Rev. H. BROWNLEE SMITH has resigned the rectorship of St. Mary's, Detroit, Mich., effective August 1st.

THE address of the Rev. OLIVER J. WHILDIN is changed to 2100 N. Calvert street, Baltimore, Maryland.

Summer Addresses

THE Rev. PAUL S. ATKINS and family are spending the summer at Casco Bay and should be addressed at South Harpswell, Maine.

THE Rev. C. R. BAILEY, Ph.D., is spending his vacation at Big Piney, Wyo., where he is taking charge of St. John's Church.

THE Rev. A. J. GAYNER BANKS will be in charge of St. David's Church, Austin, Texas, until the end of August. At the same time he is attending the six-weeks' course on Red Cross Home Service work at the University of Texas. His address during this period is 2010 Wichita street, Austin, Texas.

THE Rt. Rev. THOMAS C. DARST, D.D., should be addressed until September 13th at Black Mountain, N. C.

THE Rev. HENRY LOWNDES DREW is summer preacher at Trinity Church, New York City.

THE Rev. EDWARD PORTER LITTLE will be in Nantucket, Mass., for the remainder of the summer. Address P. O. Box 513.

THE Rev. HENRY P. MANNING will join his wife and son at Middlesboro, Ky., and with them will go to Baltimore, Md., spending the month of August with his parents there.

THE address of the Rt. Rev. JOHN MCKIM, D.D., is Nashotah, Wis., until September 1st; after that date Church Missions House, 281 Fourth avenue, New York City.

THE Rev. ALEXANDER McMILLAN of Carlisle, Pa., will be in charge of the services at St. John's Church, York, Pa., during the month of August.

THE Rt. Rev. CHARLES D. WILLIAMS, D.D., has left Detroit, Mich., to join his family for two weeks at his summer home in the northern part of the state.

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.

ORDINATION

PRIESTS

MARYLAND.—On June 11th, the Rev. MILES HUTCHINSON, deacon, was ordained priest, in Mt. Calvary Church, Baltimore, the Rev. Dr. Wm. A. McCleuthen being preacher and the Rev. Wm. P. McCune presenter. On June 29th, the Rev. PAUL LAMKIN POWLES, deacon, was ordained priest, in Ascension Church, Westminster, presented by the Rev. Dr. Samuel A. Wallis and the Rev. Smith Hilton Orrick, the preacher being the Rev. Dr. Wallace E. Rollins. Mr. Powles has since accepted a call to Ascension parish, Westminster.

DIED

HYDE.—Entered into life eternal on Monday, July 21st, THOMAS HYDE, son of Anthony and Anna Maria Smith Hyde of Georgetown, D. C. The burial office was said at St. John's Church on July 23rd.

LANE.—At Chestnut Hill, Philadelphia, Pa., July 16th, ALEXANDER HENRY LANE, aged 66. He is survived by his widow, Mrs. Elizabeth Selden Lane; a daughter, Mrs. Douglas Woodruff of Auburn, N. Y.; and a son, the Rev. Edwin Selden Lane, rector of Old St. John's Church, Northern Liberties, Philadelphia. Funeral services were held on July 20th, at St. John's Church, N. L., the Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown, officiating; and interment was in the churchyard of the Church of St. James the Less, Philadelphia.

STRÖMBOM.—Entered into life eternal on July 11th at Nassau, Bahamas, AGNES MARION, aged 40 years, daughter of the late Rev. William H. and Elizabeth A. STRÖMBOM.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED for Eastern suburban parish. A gentleman; young; good common sense. \$1,200 and rooms. Address B. M. D., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

CLERGYMAN, SINGLE, 36, SUPPORTING widowed mother, compelled to resign present work because of insufficient salary to meet present living expenses, desires correspondence with parish seeking rector. Extemporaneous preacher, loyal Churchman. Address RECTOR, Box 26, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG, MARRIED. Graduate of England and America. Four years in Canadian Church. Active worker, good speaker, experience with men and welfare work. Desires position as rector, curate, or responsible position. Best references. Address APPLEBOX, care LIVING CHURCH, Milwaukee, Wis.

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

CAPABLE AND EXPERIENCED clergyman, now locum tenens in Washington, wishes permanent position by October 1st. Correspondence solicited. Address Rev. G. W. HURLBUT, Church Offices, 1311 G street, N. W., Washington, D. C.

PRIEST, OPPOSED TO CONGREGATIONAL CONCORDAT, desires parish or chaplaincy. Available shortly to begin new work. Highest references given, as to character and efficiency. Address LOYAL, 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.

CHAPLAIN (MAJOR) OF INFANTRY, age 30 years, returning after twenty months' service overseas, desires to enter work in parish following Catholic customs. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER.—For large church located in live musical city of 50,000, within four hours' ride of Chicago, to begin September 1st. Applicant must be an American, not over 30, and a communicant of the Episcopal Church. This parish prefers one with ability to prepare a churchly, dignified service rather than an organ recitalist. The community affords an unusual opportunity at this time to a good musician for outside instruction. Address PRECENTOR, care LIVING CHURCH, Milwaukee, Wis.

PART SCHOLARSHIP in Church Boarding School offered to bright, promising girl of ten to twelve. Clergyman's or missionary's daughter preferred. Address P. M., care LIVING CHURCH, Milwaukee, Wis.

FOR SEPTEMBER—PRACTICAL HOUSEKEEPER wanted in small boarding school for girls. Address LAKE SHORE, care LIVING CHURCH, giving full particulars of experience and qualifications.

REFINED, CHEERFUL YOUNG or middle-aged woman wanted to act as mother's helper in clergyman's family near New York City. Address HELPER, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN WANTED to act as house-mother in a Church school for girls. Address 223 Scott street, Ripon, Wis.

TRAINED NURSE WANTED to take charge of school hospital. Address Mr. R. F. MCKENZIE, Howe, Ind.

PRACTICAL HOUSEKEEPER wanted for a girls' boarding school. Address 223 Scott street, Ripon, Wis.

Teachers Wanted for the Mission Field

TEACHERS WANTED: St. Andrew's Priory Mission School for Girls, Honolulu, Sister Olivia Mary, Principal. One teacher for fifth and sixth grade, one for Mathematics, one for Music. Excellent opportunity for those desiring to render service for the advancement of the Kingdom of God. For particulars write JOHN W. WOOD, D.C.L., Secretary Board of Missions, 281 Fourth avenue, New York.

POSITIONS WANTED—MISCELLANEOUS

BY TRAINED WORKER (in deaconess orders) as housekeeper in School or Church institution, or in parish which has large Social Service work. Graduate nurse, can take charge of dispensary work, or supervise parish school employing teachers for grade work. Best of references from present position with record of five years' service. South or west preferred. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN OF EDUCATION, with nurse's training, would undertake in her home the care and tutoring of two little girls between the ages of seven and twelve, from October to June. For terms and references address CHAPERON, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, EXPERIENCED, AVAILABLE after September 1st, would be glad to devote a specified number of hours daily to some elementary Church work. Address DEACONESS G., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST—CHOIRMASTER DESIRES good eastern position September. Highest references. Cathedral and large Church positions West. Address CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

GENTLEWOMAN DESIRES RESPONSIBLE position in family employing servants and living or spending winters south. Highest references. Address I. T. N., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIRMASTER, recitalist, desires change of position. Excellent references. Address K. Z. L., 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 Basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

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

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

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Loulsburg 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.

SCHOOLS FOR NURSES

YOUNG LADIES WANTED TO ENTER Children's Hospital Training School for Nurses. Course 2 years and 3 months, including 9 months' affiliation with the West Penn Hospital. Salary paid, \$243 during course. High School Graduates preferred. Write or apply, A. LOUISE FORD, Supt. Children's Hospital, Pittsburgh, Pa.

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

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

FOR SALE—MISCELLANEOUS

STATUE OF THE BLESSED Virgin and Child, two feet ten inches high, designed and executed by Robert Robbins. Will be sold for \$50. Address R. ROBBINS, 49 Christopher street, New York City.

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 OF ALL SAINTS

Swan and Elk streets, Albany, N. Y.

Sunday Services: 7:30, 10:30, 11 (Holy Eucharist), and 4 P. M.

Week-day Services: 7:30, 9, and 5:30 P. M.

CATHEDRAL SS. PETER AND PAUL, CHICAGO

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

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

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.

MEMORIAL

SARAH THROCKMORTON ALLEN NICHOLAS

In loving memory of SARAH THROCKMORTON ALLEN, wife of William C. NICHOLAS, who entered into the joy of Paradise on the Feast of the Transfiguration, August 6, 1918.

INFORMATION BUREAU



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

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

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

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

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

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

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.

Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:
Grace Church.

MILWAUKEE:
Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:
St. David's Church.

LONDON, ENGLAND:
A. B. 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.]

Holy Cross Press. West Park, N. Y.

Bargainers and Beggars. A Study of the Parable of the Laborers in the Vineyard, by James O. S. Huntington, O.H.C.

The Century Co. New York.

Self-Government in the Philippines. By Maximo M. Kalaw, Chief of the Department of Political Science, University of the Philippines, Secretary of the Philippine Mission to the United States, author of *The Case for the Filipinos.* Illustrated with photographs. (Price \$1.50.)

YEAR BOOKS

The Milwaukee Association of Commerce. Annual Report for the Year 1918.

PAMPHLETS

From the Author.

Shall We Have an Economic or a Supernatural Priesthood? Some Considerations Relative to the Proposed Concordat Canon on Ordination. A Sermon preached in St. Luke's Church, Germantown, Philadelphia, May 24, 1919, by the Rev. Arthur Whipple Jenks, D.D., Professor of Ecclesiastical History in the General Theological Seminary, New York City.

Rev. F. C. Price. Wheeling, W. Va.

Report of the Special Diocesan Committee Appointed at the Forty-Second Council, St. Matthew's Church, Wheeling, West Virginia.

EDUCATIONAL

SEWANEE'S ENDOWMENT CAMPAIGN

OVER \$300,000 has been subscribed to the endowment fund for the University of the South throughout the dioceses of the southern states, with \$500,000 in sight. It is expected that the goal, \$1,000,000, will be reached in the autumn.

The University of the South is the property of the Church in the states of Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, and Texas.

Sewanee has always been "too proud to beg", but now, like other colleges, Sewanee cannot survive on her tuition charges. It is proposed to use the general endowment fund in making good the investment represented in the 10,000 acres of mountain land on the Cumberland plateau, the thirteen buildings of buff sandstone, the spacious campus, and the international reputation for molding leadership.

THE SCHOOL FOR SERVICE MEN

THE SUMMER SCHOOL of Theology for men who have been in the national service, located at Middletown, Connecticut, is nearing the close of its first term. The school has been characterized from the first by earnestness, industry, and good fellowship exceeding the most sanguine expectations. Singleness and definiteness of purpose have given unity to the whole school life. Study, well ordered and intensively pursued, has been the keynote, but other interests have by no means been excluded. A variety of healthful sports—tennis tournaments, baseball games, swimming matches—have provided recreation. Wider intellectual interests have found expression in a weekly discussion hour, initiated by the students and under the leadership of some member of the faculty. A discussion on Ratification of the League of Nations was conducted last week by Professor Drown of Cambridge. Professor Miller of New York will preside at the discussion this week on Americanism and the Church.

The students have entered into the devotional life of the school with the same heartiness as into its other activities. A special feature has been the Sunday evening service in the chapel, which not only students but townspeople have attended in

large numbers, members of the faculty being the preachers. Bishop Reese of Southern Ohio preached in the parish church on Sunday, July 27th. The other preachers in the chapel or in the church have been Dr. Drown, Dean Fosbroke, Professor DuBose, Dr. Miller, and Professor Pomeroy.

The records of the summer school students show that 28 dioceses, 34 colleges, and 10 seminaries are represented in the body of 57 men. The 41 men who have taken part in the war, for whom the school was specifically instituted, have seen service as follows: In the army, 29; in the navy, 4; in the marines, 2; in the air service, 2; in the Canadian Expeditionary Force, 1; in the British Expeditionary Force, 1; in the French *Foyer du Soldat*, 1; in the British Y. M. C. A., 1. Twenty-two of the men have been officers. The total service time of the school amounts to 54 years and 1 month.

THE WENTWORTH SCHOOL FARM

THREE YEARS AGO, Archdeacon F. B. Wentworth laid before the Bishop of Lexington and minor chapter a plan to provide St. John's Collegiate Institute and Industrial School with a more regular and adequate income. The scheme embraced three features: first, to secure deeper interest and larger financial help from the diocese and the General Board of Missions; second, to reorganize the work to increase local support for its operating expenses; and third, to provide increased facilities for students to earn a part of their expenses and for a cheaper source of table supplies, finally laying the foundation for an endowment.

The Minor Chapter did not then think that the diocese was able to render any substantial help, and the archdeacon volunteered to finance these projects upon his own responsibility until the enterprise should be out of debt. With the approval of the Bishop and Chapter the project was undertaken by the Archdeacon, and has been successfully carried out.

Contemplated in the proposed scheme was the purchase, equipment, stocking, and organization of a farm near the school. The cost of the land was \$18,000; the equipment, \$4,000. The Archdeacon has provided for the latter out of his official and personal funds and credit, assisted by the Bishop.

The Archdeacon has been heartily commended for his success by the General Board of Missions, which has acknowledged that the persistent warnings of Bishop Burton and the archdeacon, during the past four years, have contributed in "no small degree" to the inception and execution of the Nation-wide campaign.

WEST VIRGINIA WILL ASK FOR A COADJUTOR

AT THE council of the diocese of West Virginia held in St. Matthew's Church, Wheeling, on May 29th a resolution was passed that the Bishop be requested to call a special meeting to consider whether the diocese should be divided or a Bishop Coadjutor elected, and that the Bishop appoint a committee to report on the matter to this special council.

This special council convened in Trinity Church, Parkersburg (Rev. S. S. Moore, D.D., rector), on July 23rd, and was formally opened with the Holy Communion, Bishop Gravatt as celebrant being assisted by the Ven. Wilson P. Chrisman as epistoler and the rector as gospeller. The Bishop made an earnest plea that the delegates approach the important business with an open mind.

The first matter of importance was the question of division of the diocese, against which the delegates, clerical and lay, voted unanimously.

Resolutions and recommendations were presented by the committee suggesting two possible means of rendering assistance to the Bishop: 1st, That an executive secretary of the diocese be elected, a man trained in office and business administration, to assist the Bishop in all his desk and correspondence work, to advise and consult with the vestries of the diocese under the direction of the Bishop, to assist the treasurer, and to aid in the efficient business organization of the diocese; 2nd, That necessary steps to elect a Coadjutor be immediately taken.

Bishop Gravatt spoke favorably of an executive secretary, and after considerable discussion and debate the vote was almost unanimous for the election of such an officer.

The council also requested that consent be asked of the Church for the election of a Bishop Coadjutor on the ground of extent of territory.

VAST CROWDS IN LONDON GIVE THANKS FOR PEACE

St. Paul's Cathedral Overflows, and Archbishop Blesses Throng in Streets — Convocations Discuss Co-operation with Non-Conformists, and Ministry of Women — The Enabling Bill — The Episcopate

The Living Church News Bureau }
London, July 11, 1919 }

THE national thanksgiving to Almighty God for the restoration of peace was celebrated last Sunday, and in almost every church throughout the land the official forms of service, with special collect, epistle, and gospel for the Holy Eucharist, were used, by command of the Archbishops. Naturally, the centre of interest was St. Paul's Cathedral, which was filled to its utmost capacity; indeed, thousands who were unable to obtain admission assembled in the broad space in front of the cathedral, and extended far down Ludgate Hill. For the benefit of these, a short service was held prior to the ceremony in the cathedral, special collects of thanksgiving and appropriate prayers being offered, while subsequently the Archbishop came out, crosier in hand, and gave his blessing. It was inspiring to hear this vast multitude joining in the National Anthem, and singing, with full hearts, the "Old Hundredth", to the accompaniment of the 'Guards' band.

Inside the cathedral were present the King and Queen, the Queen Mother, the Prince of Wales, with members of both Houses of Parliament, the Lord Mayor, councilmen and aldermen of the City of London, and representatives of the army, navy, and the various offices of state. There was an entire absence of ceremonial, the service being simplicity itself, and on similar lines to those to which we have been accustomed of late. The Archbishop of Canterbury spoke of the greatness of the hour, of the new pact of the peoples, and the need for effort and for fresh dedication of ourselves as a nation to the service of Jesus Christ.

CONVOCATIONS

Canterbury and York Convocations assembled this week for the third session of the year, much important business being done for discussion. Those who have at heart "the good estate of the Catholic Church" have been awaiting with anxiety the decisions on co-operation with Nonconformists, and the ministry of women; and not without good reason, for it was well-known that the committees which had been considering these two matters were prepared to report favorably upon both. The Upper House of Canterbury decided to await the deliberations of the Lower House before considering the first of these subjects, and the latter assembly devoted most of their time to this question. A very earnest and animated debate made it abundantly clear that the proposals of the committee were absolutely unacceptable to the clergy, and had the resolutions been put they would certainly have been rejected by at least six to one. Such a result was, however, evaded by a motion to the effect that "this House, while unable to agree to the resolutions contained in the report, is anxious that the subject of 'united fellowship and worship

with those who are separated from us' shall receive further consideration," and a joint committee was appointed to consider what methods are consistent with Catholic faith and order.

The report on the ministry of women did not come on for discussion in either House, and is postponed until next February. As far as the Lower House is concerned, it seems certain that this matter would have shared the same fate as the first.

THE ENABLING BILL

Yesterday, the House of Lords went into Committee on the Enabling Bill, and the Archbishop, at the outset, said it would be for experts in that House to endeavor to improve the bill, but he trusted that its form would not be subjected to radical change. Certain amendments were brought forward, mostly in the direction of still further safeguarding Parliamentary control of legislation affecting the Church, and these were agreed to. Ultimately the committee stage was completed, and the bill was ordered to be reported, with amendments to the House. The bill will then go to the Commons, and the government will be asked to give time for its consideration. Since it will be necessary, for the sake of the official programme of legislation, to hold an autumn session, there is every reason to expect that the request will be granted, more especially as it is common knowledge now that the bill is assured of very substantial support in the House of Commons. One thing may be taken as certain: those responsible for the bill will not consent to any modification of the constitution of the Church Assembly.

THE EPISCOPATE

The "shuffling" for the vacant bishoprics, foreshadowed in my letter of three weeks ago, is proceeding, and in no case has prognostication been verified. The most interesting of the latest appointments is that of Oxford, where Dr. Gore's successor has been found in the Rt. Rev. H. M. Burge, D.D., Bishop of Southwark. Dr. Burge may be classed among the many schoolmaster-bishops, having been a master at Wellington College from 1887 to 1890, and then for several years fellow and tutor at University College, Oxford. In 1900 he became headmaster of Repton, and within a little over a year was appointed headmaster of Winchester. The *Times* describes him as "one of the most successful heads of a public school in our times."

It remains to be seen what he will become as Bishop of Oxford. To follow such a man as Dr. Gore is a difficult task, and Oxford has a reputation for wearing out its bishops; Dr. Burge has suffered for some time from ill health, which has unfortunately interfered with his work in South London, where he has striven hard to uphold the traditions set by Dr. Talbot, the first holder of the see of Southwark. Very great regret will be felt in the diocese at the parting with Dr. Burge, for his administration has been wise and generous, and he has ever been ready to encourage and help the best workers.

The see of Chester, vacant by resignation of Dr. Jayne, has been filled by the appointment of the Rt. Rev. Henry Luke Paget, the Bishop Suffragan of Stepney. Dr. Paget, who is in his 66th year, is brother of the late Dr. Francis Paget, Bishop of Oxford,

and a son of the eminent Sir James Paget, surgeon to Queen Victoria. He, like Dr. Burge, is an Oxford man, having been graduated at Christ Church in 1873 with a second class in *Lit. Hum.* In 1906 he was appointed to an East Anglican rectory and became Bishop Suffragan of Ipswich. In this district he remained three years, when he was appointed Bishop Suffragan of Stepney in succession to Dr. Lang, the present Archbishop of York. That he has been allowed to labor for so long a period as a suffragan, while men of far inferior gifts have been advanced to sees, only goes to prove what has so often been pointed out—the futility of the present method of appointing bishops.

On the whole, as regards the present appointments, things might have been worse, and Churchmen are hopeful that the remaining vacancies may be as satisfactorily filled. The vacant bishoprics are still five, namely: Lincoln, Truro, St. Albans, Southwark, and Stepney.

CONSECRATION OF FOUR BISHOPS

Four new bishops were consecrated at St. Paul's Cathedral on Tuesday last, the Feast of the Nativity of St. John the Baptist. These were: The Rev. Norman Stewart de Jersey as Bishop of the Falkland Islands; the Rev. Roscow George Shedden as Bishop of Nassau; the Rev. James Theodore Inskip as Suffragan Bishop of Barking; and the Rev. David Williams Bentley as Assistant Bishop of Jamaica. The Bishop of London officiated, in the absence of the Archbishop of Canterbury, assisted by a large number of diocesan and other bishops.

AT CURY

Scenes of a not very edifying character have been witnessed at Cury, in Cornwall, since the Rev. L. S. Wason was deprived for contumacy three weeks ago by the Bishop of Truro. The Bishop himself was prevented from holding services, the church being locked against him, and the vicar has held other services, including Benediction, in defiance of him. Since then, the Rev. H. C. Martin, until recently a chaplain in India, has been placed in charge of the church, but has been similarly defied, locks having been placed by one party on the church door and removed by the other. An all-night vigil by the parishioners on Saturday placed Mr. Martin in charge of the church, and services were held by him on Sunday. Mr. Wason held rival services in the vicarage, where a temporary oratory has been fitted up, and the late vicar claims that this is the only place where the sacraments may be lawfully administered or received. Meanwhile, the unhappy events of the past month have given occasion to "the enemy to blaspheme", and a peaceful solution of the difficulty is much to be desired.

GEORGE PARSONS.


BISHOP OF MARQUETTE RESIGNS

CONTINUED ILL HEALTH has led the Bishop of Marquette, the Rt. Rev. G. Mott Williams, D.D., to send his resignation to the Presiding Bishop for action by the House of Bishops at the coming General Convention. Bishop Williams' illness is of long standing and has resulted in complete disability. He relinquished both his work and his salary when the Bishop Coadjutor, Dr. Robert LeRoy Harris, was consecrated last year, and has since resided in Annapolis, Md. Bishop Williams was consecrated in 1896 and was an energetic missionary in the difficult field of northern Michigan until the impairment of his health.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, July 28, 1919 }

CHURCHMEN WELCOME ABYSSINIANS

 MEMBERS of the Abyssinian mission now officially visiting this country were escorted to the Cathedral of St. John the Divine on Thursday afternoon, July 25th, by the Bishop of Harrisburg.

Bishop Burch, unavoidably absent, was represented by the Rev. E. Briggs Nash, who made an address of welcome and conducted a short devotional office. Addresses were also made by Bishop Lloyd of the Board of Missions, Dr. Arthur Hageman Hall, head of the ushers, who represented the laymen; and the Rev. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn. An interpreter translated the addresses and through him thanks were expressed.

It was announced that all the members of the mission are communicants of the ancient Abyssinian Church. The hope was expressed that there might be closer relations between the national Churches of the Near East and unity between the Anglican and Abyssinian Churches.

The mission came from Washington, where they were received on Wednesday by President Wilson. They expect to leave New York for home early in August.

On Sunday, July 27th, the delegation attended service at the Church of the Redeemer, Brooklyn. The Abyssinian flag beneath the Stars and Stripes on the large flag pole in front of the church announced their presence to the community. They entered the church in procession with the full vested choir. The Rev. Thomas J. Lacey, the rector, gave an appropriate address of greeting and welcome, after which Bishop Darlington delivered the sermon. At its close he presented a copy of the American altar service with an engrossed inscription to the Empress of Ethiopia.

SALE OF CHURCH SITE

On Thursday, July 24th, Supreme Court Justice Ford approved an application by the St. Bartholomew's Church Corporation for permission to sell its church edifice at the southwest corner of Forty-third street and Madison avenue to the Fifth Church of Christ, Scientist, for \$1,425,000 of which \$725,000 is to be paid in cash and \$800,000 will go on a mortgage to be paid before December 1st. The land is to be the site of a twenty-two-story church building, announcement of which has already been made.

The petition of St. Bartholomew's states that the church will own realty worth \$2,831,000 after the old site has been sold and has personal property valued at \$1,009,912. The proceeds of the sale will wipe out the indebtedness of the church.

MARRIAGE OF MISS GREER

Miss Jean Keith Greer, daughter of the late Bishop Greer and Mrs. Greer, was married to Franklin Whiteman Robinson on Wednesday, July 23rd. On account of the recent death of the Bishop and his wife, only relatives attended the wedding which took place in the Cathedral of St. John the Divine, Dean Howard C. Robbins officiating.

The bride was given away by her brother, Mr. William Armstrong Greer. There were no attendants and no best man. Immedi-

ately after the service Mr. and Mrs. Robinson started on their wedding trip.

CHURCHWOMEN'S LEAGUE FOR PATRIOTIC SERVICE

The Churchwomen's League for Patriotic Service is planning a two weeks' course of training in preventive and rescue work, for women volunteers of the Church, from September 22nd to October 6th, at No. 1 Madison avenue, New York City. These volunteers are not intended to do the work of those trained in these lines, but to act as aides, similar to those of the Red Cross, and help in many ways possible and where the work is weakest; particularly in the follow-up work when a girl leaves the care of the institution or society, and in the religious touch, which cannot always be done by the trained worker.

Lectures and discussions will take up the mornings and the afternoons be given up to practical work. A list of well-known social workers have promised lectures.

The cost of the lectures will be \$5.00 for the course; carfare, etc., for the practical work extra. Those interested in taking this course and for further information, please

apply before September 1st to Mrs. Haley Fiske, chairman, at the address given above.

THE SEABURY SOCIETY

The Seabury Society has opened at Bronxville, in a house kindly loaned for the purpose, a home for men discharged from the service with nervous ailments. The house is already filled with men sent by the public health service of the United States Treasury Department, and it is expected that the work will continue for at least a year.

The society also offers to accept men sent by churches that have in their membership people who are suffering from nervous troubles, following overseas service. It offers this service to the capacity of the home.

For about a year the society has maintained on Madison Square a hostess house, which has provided a Christian home, at very moderate cost, for 386 soldier and sailor mothers, coming from distant states to visit their sons sick in the hospitals. It has given home dinners and entertainments to 2,200 wounded men, and to 461 has provided outings in automobiles. For one year and a half the society has furnished 162 trained volunteer workers to civic societies and churches of New York and vicinity, and has had 1,580 men under individual instruction to do Church work.

MASSACHUSETTS CHURCHMEN SAID TO BE LAX IN SUMMER

Change of Emphasis Suggested as Alternative — Clergyman Rescues Drowning Child—A Gift

The Living Church News Bureau }
Boston, July 28, 1919 }



HE diminishing spiritual vitality of Massachusetts Churchmen for five months of the year is becoming an increasingly alarming symptom. The month of May is spent in looking forward to the summer, and so the attendance at church is less. The months of June, July, and August are taken for granted as months of spiritual vacation. And the month of September is spent in spiritually recuperating from the sin of the summer, so that the slacker may be ready for church again.

These five months of spiritual inactivity are alarming. Hardly over ten per cent. of any congregation is away for more than one month of the summer. The average business man's vacation is merely two weeks. The average clergyman in Massachusetts has a vacation of one month. I am at a loss to know why the services of the Church are so utterly neglected. Perhaps it is the fault of the clergyman, and yet he is always ready for any service. Perhaps there should be a change of emphasis during these months. Just as the department stores and theatres change their whole atmosphere with the seasons, perhaps the Church should try to make its services more pliable to meet the need. The early celebration is one service that needs to be emphasized especially during the summer. A lighter evening service of simple prayer and praise is being used now by the few Boston churches which have good congregations at their evening services.

I do not believe that I could write such a stern message to my people as the rector of St. John's Church, Fall River, has just written in his calendar as his mid-summer message addressed to "My dear parishioners". And yet, as I have read and re-read

his words, I must admit that he is telling the plain truth. So why do we hesitate? If you object to his plain words, my fellow Churchmen, have you a more wholesome plan to offer for building up the spiritual vitality of Christians during the summer? Certainly something is needed. The rector of St. John's writes as follows:

"What are you going to do this summer, with regard to your duty to God? I have decided, after much prayer and thought, that I shall not curtail any of the regular services, just because I cannot conscientiously do it. Surely a Churchman's duty is always the same, regardless of the weather. Are we to love God and obey His commandments, except in summer? I wonder what God thinks about the whole question, when He looks down upon His forsaken altars, and when He misses our prayers and praises. How the devil must rejoice to see it all! One would think that the devil himself takes a summer vacation, but I for one do not think so, for I believe that it is the time when he does more harm than usual.

"I was never taught a Creed which says 'I believe in God the Father but not in summer, and in Jesus Christ my personal Saviour, but not in summer, and I believe in the Holy Ghost, the Communion of Saints, and the Forgiveness of Sins, but not in summer.'

"Did the Apostles say, 'If ye then be risen with Christ, seek those things that are above, but not in summer'? Did the psalmist pray 'Send out Thy Light and Thy truth, that they may lead me, and bring me to Thy holy hill and to Thy dwelling, but not in summer'? The New Testament records the facts that the early Christians continued in the Apostles' doctrine, and fellowship, and in the breaking of bread and prayers. We are not told that they were to do this with the exception of in the summer time and remember they lived in a hotter climate than New England.

"That the Church school teachers should have a rest, I firmly believe, and therefore

I will give the children instruction at 9:30 during July and August. Then, too, I want the choir to feel that during the same two months they can please themselves about offering their services, for many go away for their annual vacations, but the evening service will take place just the same. The canticles will be said, and the three hymns will be sung by the congregation. Short addresses will be given at the services on the Sermon on the Mount, Matthew 5.

"I feel that at least one of our churches should be open in the city during the summer evenings, for any who care to come. If I feel that I need a Sunday off, then I will see that my place is filled and the services not curtailed.

"It is now, my friends, up to you. The responsibility is yours, and not mine. I can only hope that you will seize the opportunity, and make the most of it. If you go away for your holiday then be loyal to your God and to the Church, and see that wherever you are you attend service."

SPORTS IN FAIRMOUNT PARK BEFORE PHILADELPHIA COURT

George Wharton Pepper Opposes Injunction — Death of Rev. G. C. Moore — Chaplains Discuss Soldiers

The Living Church News Bureau }
Philadelphia, July 28, 1919 }



THE question of the legality of Sunday sports in Fairmount Park is now in the hands of the courts. The injunction brought against the Commissioners of Fairmount Park by the Lord's Day Alliance was opposed by Mr. George Wharton Pepper, a prominent Churchman of this diocese, in behalf of the Commissioners, and his argument before the court is most interesting. Sooner or later I suppose this whole subject will have to be faced and Churchmen in general will have to take a stand one way or the other. At present the agitation in Philadelphia has been conducted mainly by the Protestant denominations, and members of our communion have had little to say. Mr. Pepper is speaking evidently not only as a lawyer but as a Churchman, and his arguments will do much toward forming a sane public opinion, catholic in its outlook, which we most decidedly need.

Mr. Pepper says:

"The relators aver, in substance, that the playing of games in the Park on Sundays is in competition with them in the giving of religious instruction. They take the attitude that the Churches have a right to compel the people to go to church or to receive religious instruction. This is the ultimate conclusion, if you multiply restrictions on every diversion except that of going to church, and, according to the Act of 1794, that is the only course left open."

Mr. Pepper referred frequently to the "mistaken zeal" of the complainants. The Churches, under the law, have no more right than any other corporations or individuals, "and so long as one man's acts do not interfere with the rights of others they cannot say that, because he does not spend the day the way they think he should, the day is to be made miserable for him and all others who do not agree with their ideals."

"Here is a large pleasure ground," he added, "in which the rich are permitted to take their diversion whether it be in a

CLERGYMAN SAVES DROWNING CHILD

The Associated Press last Monday contained a news item about a former priest from the diocese of Massachusetts, now of Providence, R. I.: "Attracted by the screams of a group of children, the Rev. Burdette Landsdowne, rector of St. Thomas' Episcopal Church, dived into Canada Pond to-day and brought to the surface three-year-old William J. Holden, Jr., who was drowning. Carrying the child to the bank, he worked over it until an ambulance, bringing a pulmotor arrived. The boy was taken to the hospital for observation and later sent to his home."

GIFT TO THE CHURCH AT SWAMPSCOTT

The Rev. Edward Tillotson, rector of the Church of the Holy Name, Swampscott, announced a gift to the church of \$10,000 from Timothy Remick, Boston, in memory of Mrs. Mary Remick. The money will be devoted to improving the parish house.

RALPH M. HARPER.

motorboat, an automobile, or an eight-oared shell. Nobody would interfere with them, but because the poor people who can not afford these luxuries seek to derive their pleasure and diversion by playing croquet or tennis, these gentlemen raise a great cry in protest.

"With all the earnestness born of conscience and confidence, I ask your Honors to dismiss the bill without putting religion to the scandal of testimony. It is contended here that Christianity is a part of the Common Law. It is true that that phrase appears in the Books, but what does it mean? Religion is not law; it is life; and it can not be a part of law excepting in a metaphorical sense.

"When it comes to contending that Christianity is a part of the law to such an extent that the strong arm of a Chancellor can be invoked by the complainants because others do not happen to agree with them as to how they shall spend their Sundays, it is an erroneous idea and a mistaken zeal."

The court will announce its decision at a later date.

DEATH OF REV. G. C. MOORE

The Rev. George Clifford Moore, a retired priest of the diocese, died at his residence in Germantown on July 12th. He was graduated from the Philadelphia Divinity School in 1873 and was ordained in that year by Bishop Odenheimer to the diaconate and in the following year to the priesthood. He served at the Church of the Advocate, Philadelphia, for two years as assistant and in 1875 became rector of St. Luke's Church, Chester, where he remained until 1901. He was then for a time in the diocese of New Jersey and later was connected with St. Peter's Church, Germantown, and with Holy Trinity Memorial Chapel until he retired in 1910. Funeral services were held in Calvary Church, Germantown, on July 15th.

PRESIDENT BELL INTERPRETS THE SOLDIER

The Rev. B. I. Bell, recently elected president of St. Stephen's College, has been preaching a course of sermons at St. James' Church (Rev. John Mockridge, D.D., rector) during July. For considerable period civilian chaplain at the Great Lakes Naval Training Station, the Rev. Mr. Bell came

into contact with many thousands of the "gobs", and his experiences are of great interest. According to the daily press he has been giving here the results of his observations and the *Press* published excerpts from his sermon on July 20th:

"In estimating political and industrial conditions," he is reported as saying, "the soldier is convinced that three things are necessary to earn his allegiance.

"First, he must believe that those seeking to lead the world are bluntly and absolutely sincere; that they put the cards on the table and that nothing be hidden from him; that he be given free speech and plain statements.

"In the second place, he insists that the motive in life be sacrifice, not selfishness, and the political movement that will reach him will be the most idealistic one.

"Third, he is sick of war, and believes in a League of Nations, not necessarily in the form of the proposed league, but almost anything that will prevent war."

ANOTHER CHAPLAIN SPEAKS

Undeterred by a driving downpour of rain the regular Sunday afternoon service on the site of the proposed Cathedral was held on July 20th. The Rev. Benjamin N. Bird was the special preacher and more than fifty persons attended, standing with umbrellas around the choir and clergy.

The Rev. Mr. Bird, once civilian chaplain at Camp Meade, according to newspaper reports discussed whether the young men who went to war "gained a vision of Christianity".

"I am not one of those who believe that a sinner is converted into a saint by the mere act of going to fight for his country," he said. "But the young men of America who went into this war exhibited certain inherent virtues that are essentially Christian.

"The first of these virtues was courage. I have talked to many of them, and they told me their principal fear was that, when they went over the top, they would not prove courageous in the face of danger. The second virtue was that of self-forgetfulness. It was exhibited in the hospitals, where those who lay on beds of pain often urged the doctors to attend to comrades who appeared to be greater sufferers. Again, as one chaplain told me, it was displayed in a little town near the Belgian line, where a crowd of starving Belgians were brought in, and our own soldiers, hungry after a long march, emptied their knapsacks in order to give what food they had to the civilians. The third virtue, which is essentially Christian, was the splendid spirit of loyalty exhibited by our soldiers on so many occasions.

"These, I should say, were the inherent qualities of the average soldier, and the great problem of the Church is to make men realize that these qualities are those of a Christian. We must preach to-day, as we never preached before the courageousness of the Son of God."

CONGREGATIONS UNITE

Zion Church has finally been closed and the congregation in future will attend service at Trinity Church, Southwark (Rev. C. H. Long, rector), now situated on North Broad street in Logan. The merger was announced some time ago and when the charter has been approved by the courts the name of Trinity will be dropped and the old name of Zion will be used to designate the new combination. The old Zion Church in the downtown section becomes another of the old landmarks which it seems must give way as times change and population shifts.

EDWIN S. LANE.

CHICAGO VICE COMMITTEE MAKES ITS ANNUAL REPORT

*Showing Effective Campaign
Against Wrong Conditions—
Chicago Regrets Departure of
Dean Bell*

The Living Church News Bureau
Chicago, July 28, 1919



THE annual report of the Committee of Fifteen for the year ending April 30, 1919, of its work against commercialized vice in Chicago, is of usual interest. The reputation of Chicago as a vicious place persists, but if the actual conditions here as outlined in the report of the committee were compared with the actual conditions in other cities approaching Chicago's size, it would be seen that Chicago does not merit all the reproach that people unthinkingly give her. For example, of how many American cities could it be said to-day, in the words of the report of the superintendent of the committee, Mr. S. P. Thrasher:

"Six years ago, hundreds, if not thousands of professional prostitutes were plying their trade in all parts of the city. To-day it is possible for one to go from South Chicago to Evanston and not be met by a woman who by her looks or acts would reveal her identity as a prostitute. There are times when they become bold and solicit more or less openly, but nowhere in Chicago are dissolute women continually flaunting vice in the face of decency."

Speaking of the committee's wide influence, Mr. Thrasher says:

"Appeals for advice concerning organized effort looking to the suppression of vice have come to us from a majority of the states and from eight foreign countries. In response to these appeals we have sent our annual report and answered specific questions whenever possible. We have assisted in many instances to form organizations based upon the plan and policy adopted by the Committee of Fifteen."

"The Injunction and Abatement Law has been the committee's most effective weapon during the year just closed. The committee sent 137 informal notices to owners on evidence of immoral practices in their property that constituted a public nuisance. One hundred twenty-three have heeded the first notice, making further action unnecessary. Fourteen owners were defiant or careless—in most cases I think careless—and we sent the formal notice. This was so effective that only one temporary injunction was secured. Recently each of the one hundred thirty-seven places has been checked off with the following results: Eighty-one tenants have moved; in fifty-five places conditions have been so changed it was impossible to obtain incriminating evidence; in one place only was evidence of any kind obtained, and that insufficient to warrant action without corroboration."

"The increasing effectiveness of the injunction method is indicated by the following facts:

"During the year ended April 30, 1917, thirty per cent. of those receiving the informal notice instituted correctional measures without further action by the committee. During the year ended April 30, 1918, seventy-six per cent. heeded the warning. During the year covered by this report ninety per cent. promptly responded.

"On May 25, 1918, Major Funkhouser, second deputy of police, was suspended by

Acting Chief of Police John H. Alcock and taken before the civil service commission of the city of Chicago on a general charge of inefficiency. It was the opinion of his eminent counsel and members of the committee who attended his trial that evidence upon which to base a single one of the allegations against the second deputy was lacking. The upshot of the case was the removal of Major Funkhouser on July 31st.

"Immediately following the suspension of the Major, apparently anticipating the result of his trial, vice began to show its head in all divisions of the city, most flagrantly on the south side in and near the old segregated district. In three months our committee secured sufficient evidence to warrant sending thirty-seven informal notices to owners of property in that district. This is three times as many as were sent in a like period prior to May 25th.

"Street soliciting and conditions in certain cabarets and saloons gave evidence of an alarming influx of vice. On August 26th I informed the morals inspector of conditions, citing specific cases. I told him I was preparing a report to Washington supporting an appeal for federal assistance, if something was not done to correct conditions. On the following Saturday night, August 31st, the reports of our investigators showed the situation to be even worse than formerly.

"On Tuesday, September 3rd, with the approval of the advisory board, I wrote letters to the Secretaries of War and Navy regarding the vice situation as affecting soldiers and sailors visiting Chicago on leave from the camps, and invited federal aid, pledging the assistance of our committee."

Secretary Daniels replied favorably and directed Captain Moffett of the Naval Training Station at Chicago to cooperate with Superintendent Thrasher. Captain Moffett very promptly appointed a board of inquiry, "which was supplemented by two army officers, Captain Robinson and Lieutenant Beckwith. An investigation of conditions was carried on for several weeks. As soon as it became known that a federal inquiry was on, the acting chief of police called in all his captains and told them they would be suspended if vice was found in their districts. The federal authorities became unusually active. Captain Anderson, with authority from the War Department, came here and interviewed federal, state, and municipal officials. He made clear to them that the government demanded a close supervision of vice to protect soldiers and sailors from contamination by immoral women and from intoxicating liquors.

"At no time during the last six years have our investigators found it so difficult to obtain evidence against houses of prostitution as during the two months following our appeal to the federal authorities."

In conclusion, Mr. Thrasher says:

"Vice has not been eliminated from Chicago. It has been repressed to a remarkable degree. But there never was a time when increased activity and renewed vigilance were more needed than right now, when our boys from the army and navy are returning in such great numbers. We are all proud of what the federal government has done toward minimizing the ravages of venereal diseases among men in the service. It would be a crime against the government, against society, and against the boys who are returning to home and civil

life to leave anything undone that can be done to protect them from things worse than poison gas, machine gun bullets, and shrapnel.

"In what I have said about the police I want to be understood as not condemning the whole department. I always have maintained that from eighty to ninety per cent. of the men on the force were honest and would do good work, if the pace were set for them by their superiors, and if they were not interfered with by political hucksters. It is a downright shame that the honest men on the force have to bear the odium of dishonor forced upon them by a small minority. The policeman's uniform and badge should inspire pride and loyalty, instead of being viewed with suspicion as they often are.

"When Chief Garrity assumed the duties of his office, the force was badly disorganized and demoralized. He has the most difficult official position in Chicago. He needs all of the assistance that can be given him by good citizens as he endeavors to get control of the police department and tries to make it function toward reducing vice and crime."

On this notable committee, which includes men and women of many faiths well known as reformers and philanthropists, are several Church people, among whom are Mr. E. P. Bailey, Mrs. Joseph Bowen, Mr. Wm. C. Grieves, and Major-General Leonard Wood.

THE NEW PRESIDENT OF ST. STEPHEN'S COLLEGE

The clergy and the many lay friends of the Rev. Bernard Iddings Bell in Chicago are pleased that he has been elected president of one of our colleges which stands four square for Church teaching and principles. Our gratification is mingled, however, with a true regret that one who is really a Chicago man should leave us when we most need men of his faith and fibre. Mr. Bell's first work was at St. Christopher's, Oak Park, which he built. He was one of the few of our American clergy who dared to preach and teach Christian socialism with the courage of the leaders at Oxford House. His work among young men has been distinctive. His last ministry among them at Great Lakes Naval Station was peculiarly successful. He told "Jack" there what was what, and what he was, and should be, and what the Church and sacraments could make of him. He knew, too, how to work with his brother clergy. He recognized his own limitations, and if he helped them admitted too that they helped him.

We in Chicago wanted Mr. Bell for chaplain at the University of Chicago. He seemed just the man for that difficult place, but once again the wisdom of the East outran the enterprise of the West, and the Church there has claimed one of our best priests, preachers, and educators. We shall not grudge his going if through him St. Stephen's shall attract to herself many of our Western young men.

MURAL ART IN EURAL CHURCH

Contract has just been let by St. Mark's Church, Geneva, for redecoration of the church's interior. Louis Grell, the well known Chicago mural and portrait painter, is to direct the work, and will paint the main canvases. The principal feature will be a huge altar painting, to cover the entire east end of the sanctuary, the theme being the day of Pentecost. On either side, on the east walls of the nave, will be two archangels, done in monumental gothic style, about twice life size.

This departure from the ordinary crudity of country churches is thought by the committee to be especially justifiable in view

of the perfect Gothic lines of the building. When completed, the result should be one of the most beautiful country churches in this region. An elaborate sketch has been submitted, and is on exhibition. Mr. Grell assisted the Rev. Victor Hoag, the vicar, in the art work of *Straight Grain*, the soldier paper founded and edited by the latter when in the chaplain service, and the painting is to be done largely as a personal favor.

THE BOOK OF REVELATION IN PAGEANT

Religious Pageantry Made While You Wait could have been the title earned at the Racine Conference when 135 people, including bishops and priests, laymen and women, presented The Pageant of the Apocalypse.

This final event of the ten days' conference was developed from lectures by Dr. George Craig Stewart on eight successive mornings. In his first lecture he outlined the dramatic possibilities of the book and the idea was immediately seized by the Rev. George Long and the Rev. Morton C. Stone, in charge of the classes in pageantry. Plans were put on foot to present the scenes; parts were assigned, rehearsals conducted, details perfected, and on the last night the audience gathered out of doors to see a solemn and reverent presentation of the vision of the Seer on Patmos. Dr. Stewart acted as interlocutor and interpreted several scenes.

Plans are now on foot to write the book of this Pageant, which may possibly be presented at the General Convention.

AN ORGANIST'S LONG SERVICE

Dr. Francis Hemington, organist and choirmaster of the Church of the Epiphany Chicago, will on Sunday, August 3rd, complete twenty-one years of service in that church. During all these years Dr. Hemington has never been known to be late for a service, neither has he been absent, except during the period of his summer vacation. Dr. Hemington is president of the Illinois State Council, National Association of Organists, and president and founder of the Oak Park School of Music, Oak Park, Ill.

H. B. GWYN.

A MISSION TO THE INDIANS OF NEW MEXICO

THE NAVAJOS are now the largest tribe of Indians in the United States, having an estimated census roll of 32,000, of whom about 12,000 are in the northwestern part of New Mexico. They are still very primitive, their flocks of sheep and goats forming their chief food supply.

The Church Hospital of the Good Shepherd, at Fort Defiance, Arizona, under Miss Thackara's ministrations, is well known. But until recent years this Church has had no mission work among the Navajos in New Mexico. Less than three years ago Bishop Howden took active steps to establish a mission and hospital near Farmington, New Mexico. In that far-away corner of his district the crying need was for a place to which the Indians might come for bodily relief and treatment, and be taught, in time, to defend themselves from disease, the world, and the devil.

The San Juan Indian Mission Hospital stands to-day, dedicated to ministry to all who will come in, and they do come from all parts of the San Juan Reservation and beyond. The work was begun in a very small way. The one appointed missionary, Miss M. C. Peters, was placed in charge, assisted by only an Indian school girl, and undertook to carry on a lay missionary work. After the building of the hospital annex, the double ward and small dispensary, and the coming of the missionary nurse, the

work enlarged rapidly, and the experiences of the past year have revealed further opportunities. Eighty-six patients were admitted to the hospital, 300 were given dispensary aid, and medicines and other assistance were given to no fewer than 400 Navajos who came to the mission from far and near.

It is probable that there are more than two thousand Navajo Indian children in New Mexico who are not in school anywhere.

"This is not because the parents are opposed to education for their children," writes Miss Peters in her report, "but because they are needed to help care for the flocks. It is a common sight to see children, who should be in kindergarten, or primary schools, trudging over the desert, following the sheep and goats and caring for the baby lambs, which are so easily lost—the little shepherds and shepherdesses themselves so many lambs neglected and straying. The mission is to them a resting place where the cup of cold water will be given and more.

"The missionaries can not let these little ones pass by without reaching out to help them, especially when they look in, all rags and weariness, with hungry, tired eyes.

"Our work will never be satisfying and effective, until we do something to save these little ones from the neglect and disease to which so many fall easy victims."

DEVELOPMENT OF THE NATION-WIDE CAMPAIGN

THE REV. ROBERT W. PATTON, D.D., national director of the Nation-wide Campaign, speaking at a two-day conference in Lynchburg, Va., on July 29th, said:

"The Church stands for the recognition of the principle that nothing short of Christian government, Christian society, and a Christian economic order must be developed at any cost. Never in the history of civilization has there been so universal a recognition by thoughtful people that human progress must henceforth find its security in Christianity, as against a philosophy of life based upon materialism. The world war and the issues it raised cleared the atmosphere of confusion, and the alternative stands forth in all its brutal significance.

"We cannot deceive ourselves any longer by pretending that a half-hearted Christianity, which does not involve great sacrifices, is adequate. Jesus Christ must dominate the whole of life or civilization based in its last analysis on the doctrine of self-interest will assume control everywhere. Not only must there be individual Christians wholly consecrated to the Christian life, but we have arrived at the point where nothing short of Christian government, Christian society, and a Christian economic order must be developed at any cost.

"The Nation-wide Campaign stands for the recognition of these principles. In its conception it recognizes that the whole power of the Church must be mobilized as one whole if the end is to be realized. Its purpose is to inform the mind of every member of the Church in order that the whole Church may know what the problem is with all its implications."

Bishop Brewster of Maine and members of the diocesan committee will devote this month to a speaking tour of the diocese. The Rev. R. W. Plant, chairman of the committee, has planned the campaign and is organizing a publicity force. The September number of the diocesan paper, the *North East*, will be almost exclusively devoted to the campaign.

The Rev. W. A. R. Goodwin, D.D., addressed conferences at Williamsport and

Harrisburg on July 23rd and 24th. at the invitation of Bishop Darlington. Dr. Goodwin is among the many clergy and laymen who are devoting their vacations to the Nation-wide Campaign by perfecting its organization in the eighty-three of the eighty-seven dioceses and districts which have endorsed it.

Strong impetus to the Campaign was given at a conference called by Bishop Anderson in Chicago on July 22nd. The Rev. Dr. William H. Milton told of encouraging progress in various parts of the country.

"The Nation-wide Campaign will make the Church act as a unit," said Bishop Anderson. "Summed up it means: The business of the whole Church is the business of every parish and the business of the weakest parish is the business of the whole Church."

A pastoral letter in the interest of the Nation-wide Campaign has been addressed to the clergy and laity of Southern Virginia by Bishop Tucker. After recounting that the work is not primarily that of raising millions of dollars, but that of awakening the dormant patriotism of the citizens of the Kingdom of God. Bishop Tucker says: "Welcome it, labor for it, put your heart into it, and pray for it."

PLANS FOR GENERAL CONVENTION

THE GENERAL CONVENTION at Detroit will open with a celebration of the Holy Communion in St. Paul's Cathedral. Bishop Brent will be the preacher at the later service, which will be held at the Arcadia, and will also preside at a great missionary mass meeting to take place that evening. Besides the Board of Missions, the General Board of Religious Education, and the Social Service Commission, headquarters will be maintained by seven other Church organizations.

It is estimated that Detroit will be visited by fully 5,000 Churchmen and women during the period of the Convention. The hospitality committee has a great problem confronting it to care for so many guests. All the committees in charge of preliminary business have found it necessary to hold bi-weekly meetings during the past month but complete programmes of the various events and activities will not be available until the first of September.

The House of Bishops will sit in Convention Hall at the Cathedral, while the House of Deputies will meet at the Arcadia. Through the kindness of Rabbi Franklin and his congregation several large and important meetings will be held in the handsome Temple Beth El, at the corner of Woodward avenue and Elliot street, almost directly across the avenue from the Arcadia.

Workmen are busily engaged renovating and completely redecorating the entire Cathedral House for the comfort and convenience of the deputies and delegates. The chapel and parish house of St. John's and several of the other churches are undergoing a thorough course of "sprucing up". Every effort is being made to make this coming convention the biggest and most successful, as befitting the fact that it will be one of the most important in the history of the American Church.

GIFT FOR FRENCH RECONSTRUCTION

ONE YEAR AGO, while the Rev. George Craig Stewart, D.D., was serving as a chaplain in France, his unit, Evacuation Hospital No. 6, was ordered from Meaux to Château Thierry to care for the wounded as the Germans were driven steadily back. The day before they left, Chaplain Stewart called

on the Bishop of Meaux to secure, if possible, crucifixes, rosaries, medals, and Prayer Books for distribution among the Roman Catholic soldiers. The Bishop, deeply touched by such solicitude, gladly provided these aids to devotion, and bestowed upon him his benediction, together with a beautiful silver pectoral cross. Last week, when Dr. Stewart preached at Racine Conference, the offering, amounting to several hundred dollars, was taken for the restoration of ruined churches in France, and the executive committee unanimously requested that the money be sent through Dr. Stewart to Mgr. Emmanuel Morbert, the Bishop of Meaux, in appreciation of his courtesy to an American chaplain.

METROPOLITAN CONFERS WITH PRESIDENT

AS CHAIRMAN of the committee of the General Convention to confer with the Eastern Orthodox Churches and the Old Catholics, at the request of Metropolitan Platon, the Rt. Rev. James H. Darlington, D.D., arranged with Mayor Hylan that the Metropolitan should be included in the party that greeted the President upon his arrival. Unfortunately, through confusion, the Metropolitan was unable to take advantage of this opportunity. On Wednesday, July 23rd, a second appointment made at the White House duly took place. The Metropolitan was attended by the Rev. John Nicholas Telep, who acted as interpreter, and the Church was represented by the Bishop of Harrisburg and the Rev. W. C. Emhardt. The Metropolitan stated clearly that the intention and desire of the Russian Church was merely to ask for the sympathy and for provision of arms, food, and medicines. After the meeting at the White House a conference was held in the parlor of the Senate chamber with Senator Lodge, chairman of the Committee on Foreign Relations; Senator Johnson, of California; Senator Walsh, of Montana; Senator Edge, of New Jersey; Senator Stanley, of Kentucky; Senator Fielding, of California; and Senator Walsh, of Boston.

The Metropolitan expressed confidence upon his return to New York that America would soon take steps to stop bolshevist persecutions in Russia. Bishop Darlington said that the Metropolitan had told both President Wilson and Senator Lodge that armed intervention would not be necessary if America and the allies would give Russia three things: First, food. Thousands are starving because of Russia's complete demoralization and because the bolsheviks are seeing that no food goes to those who oppose their rule. Second, arms. The bolsheviks are being furnished arms, munitions, and money by German agents despite treaty pledges. Third, moral support. Admiral Kolchak and General Denekine are pledged to self-determination by a constituent assembly as soon as the semblance of peace is restored.

Bishop Darlington stated that letters had been sent to every bishop in the Church urging that each of the dioceses rush petitions to Washington urging President Wilson to stop the Christian pogroms in Russia. The Church is expected to take official action at the General Convention in Detroit.

THE CHURCH AT CAMP MEADE

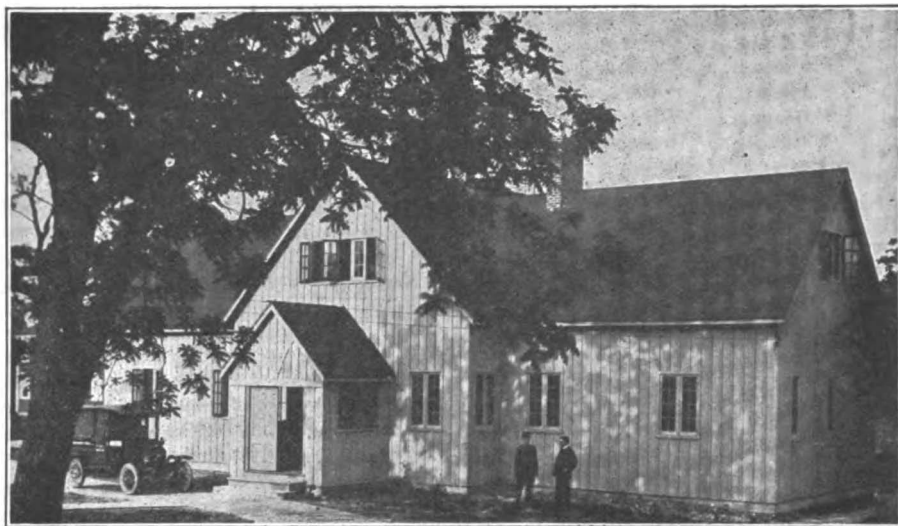
EPIPHANY CHAPEL and House, Odenton, Maryland is just outside the reservation of Camp Meade, where were trained many men from Philadelphia, Maryland, and Washington. When the War Commissions of these

dioceses decided that the Church must render adequate service here, an acre of ground was purchased, two ladies of Epiphany Church, Washington (Mrs. B. H. Buckingham and her sister, Miss Isabel C. Freeman), provided funds to erect a chapel and house, and the three dioceses provided maintenance funds. Since June, 1918, there has been a resident staff of clergy ministering in various "Y" huts, at the Red Cross recreation house, and in the base hospital. The Rev. Dr. J. Alan Montgomery of Pennsylvania served as first chief of staff. He was succeeded by the Rev. Benjamin N. Bird, also of Pennsylvania, and during the period of demobilization the Rev. Dr. Romilly F. Humphries of Baltimore, Maryland, has been in charge. These were all ably assisted by associates from the three dioceses.

During the period of the epidemic the

CHURCH CONSECRATED IN SOUTHERN VIRGINIA

THE BEAUTIFUL stone church at Graham, in the diocese of Southern Virginia, was formally consecrated on June 11th, and given the name of St. Mary's. Both Bishops were in attendance, together with the Rev. J. Cleveland Hall, president of the Standing Committee, the Rev. Messrs. Hobson and Crow of West Virginia, the Rev. G. Otis Mead, the Rev. Ernest A. Rich, Archdeacon and rector, and the Rev. Mr. Hughes, his assistant. The instrument of donation was read by Mr. Tom. Williamson, senior warden; the Rev. Mr. Rich read the sentence of consecration, the Bishop Coadjutor preached the sermon. Following the sermon a class of five was presented for confirmation, and a touching address was made by



EPIPHANY CHAPEL AND CLUB HOUSE, ODENTON (CAMP MEADE), MARYLAND

clergy of Epiphany House were the only ones daily and regularly ministering in the base hospital. The club house has been open at all hours, thousands enjoying its hospitality—"The nearest place to home I've struck yet" being heard from the lips of many of the returned soldiers. Numbers of wounded men were brought in the house bus to enjoy the fireside and dinner at a "homey" table, turning gloom into cheer for the men patiently awaiting recovery in the hospital. It fell to Bishop Murray to give immediate guidance and direction to the work, and to his enthusiasm is largely due its splendid success. Upon the testimony of the four successive commanding officers at Camp Meade, other officers, enlisted men, army chaplains, and all impartial religious workers, clerical and lay, in the cantonment, our work there has been pertinent and profitable to a degree supremely justifying the undertaking from every pious and practical viewpoint.

The chapel is attractive and complete, with rooms and bath for four clergymen on the first floor, besides a comfortable living and recreation room with dining room and kitchen, while on the second floor are accommodations for visitors to men in the camp, with servants' quarters.

On Tuesday in Whitsun week the archdeaconry of Annapolis and representatives of the Maryland War Commission were entertained here. In the afternoon twelve candidates were presented to Bishop Murray for Confirmation, including several children from the neighboring community and an officer's wife.

Epiphany Chapel is now entirely under Bishop Murray's direction as diocesan work, and he has appointed the Rev. Robert E. Browning, a returned overseas chaplain, to be in charge.

the Bishop of the diocese. A large number from this parish and surrounding Church points partook of the Holy Communion.

This was a day of great rejoicing. For a number of years a small band of people had looked forward to completion of that church. Their worship was begun in a hall, moving from place to place until they launched forth to build this beautiful stone church, well appointed and adequate.

INCAPACITATED SOLDIERS FOR DEAF-MUTE MINISTRY

THE COMMITTEE of the Society for Promotion of Church Work among the Deaf charged with bringing forth candidates for the ministry to the deaf has been endeavoring to ascertain whether there may not be found among the deaf soldiers, sailors, and marines at least a proverbial few who prior to their entrance into the service were either candidates for orders or already ordained clergymen. A communication from the authorities of Hospital No. 11, at Cape May, N. J., where deaf soldiers are taught lip reading, conveys the information that there were none at the hospital. It is very probable, however, that a search among the hundreds of discharged men permanently deaf from shell-shock, shattered ear drums, blows on the head or ears, or from camp diseases, may discover some who will be glad to learn that there is yet opportunity for the fulfillment of their dreams of service in the Lord's vineyard.

The reason so many candidates and ordained men consent so thoroughly to obliterate themselves the moment total deafness overtakes them is that they erroneously conclude that they have been rendered useless and are no longer wanted in the Church,

whereas their deafness has but opened to them a new and wonderful avenue of service in behalf of ninety thousand deaf mutes scattered throughout the country—a service which requires humility of spirit, patience and fortitude of a high order.

The clergy and other friends of the work among the deaf should communicate on the subject with the Rev. Oliver J. Whildin, 2100 N. Calvert street, Baltimore, Maryland.

DEATH OF REV. STEPHEN H. GREEN

THE DEATH of the Rev. Stephen Herbert Green, a son of the first Bishop of Mississippi, occurred at the home of his daughter, Mrs. Henry H. Wood, in Scarsdale, N. Y., on July 25th.

The Rev. Mr. Green was graduated from the Berkeley Divinity School in 1871, and received both deacon's and priest's orders at the hands of Bishop Green (1871 and 1873). For the first six years of his ministry he had charge of All Saints' Church, Grenada, Miss., becoming Dean of St. Matthew's Cathedral, Dallas, in 1877. In 1882 he went to the Church of the Redeemer, Elgin Ill., and for twelve years beginning in 1883 he was rector of St. John's Church, St. Louis, Mo. After service at St. Michael and All Angels, Anniston, Ala., and at Grace Church, Kirkwood, Mo., he became in 1898 Dean of St. Mary's Cathedral Memphis, Tenn., remaining there until 1902, when he returned for a year to Elgin. He also served other parishes. He was the author of a *Manual for Use at the Holy Communion*, and served as deputy to the General Convention from 1881 until 1907. The present Bishop Coadjutor of Mississippi is his nephew.

Funeral services were held at Grace Church, White Plains, N. Y., on Sunday, July 27th, and interment was made at Middletown, Conn.

MASSACHUSETTS CONGREGATIONALISTS CONDEMN CONCORDAT

THE MASSACHUSETTS Congregational conferences has passed a resolution declaring that it "deplores this commendation and, while reaffirming its repeated utterances in the interest of unity and its readiness to make every consistent concession for such unity, yet hereby affirms its judgment that the acceptance of such reordination would not only imply the inadequacy of the time-honored ordination of our ministry but depreciate the liberty in which our churches had their birth and of which they have been the conspicuous champions."

BEQUEST

THE LATE Arthur P. Sturgis left a legacy of \$50,000 for St. Paul's School, Concord, N. H.

MEMORIALS AND GIFTS

AT ST. JOHN'S CHURCH, East Mauch Chunk, Pa. (Ven. H. E. A. Durell, rector), eucharistic lights of Gothic design in brass were dedicated recently to the memory of the Rev. Marcus Alden Tolman. They were inscribed:

"To the Glory of God
and in Loving Memory of the
REV. MARCUS ALDEN TOLMAN,
1832-1917

Godfather and sometime Rector of St. John's Church, East Mauch Chunk, Pa.
Presented by his wife, Mary Whitaker Tolman, 1919."

THE CHURCH OF THE EPIPHANY, Baltimore, Md. (Rev. Robert Kell, rector), has just been made recipient of a large pulpit in

memory of the late Walter Scott Gillespie, for several years a faithful vestryman and officer in the parish.

ALBANY

RICHARD H. NELSON, D.D., Bishop

The Church at Rensselaer

THE OPTIMISTIC report from the Church of the Messiah, Rensselaer (Rev. John Johnson, rector), appearing in this column of July 19th, seems not to have been entirely justified by the facts. Missionary assistance at both Rensselaer and Castleton is received and will be needed indefinitely to maintain the field, although naturally it is hoped that finally the two churches can stand unaided. The church at Rensselaer has only lately completed the rectory interior, and is still \$800 in debt.

CENTRAL NEW YORK

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

Thanksgivings for Peace—A Chapel Purchased—Incense

ON SUNDAY, July 6th, the morning service in St. Paul's Church, Oswego (Rev. Sidney Winter, rector), took the form of patriotic worship and thanksgiving for manifold blessings upon the American people and nation, especially in the conclusion of the world war. Familiar national hymns and Kipling's *Recessional* were sung, and an appropriate sermon was preached by the rector. The rector announces in his parish magazine that, as opportunities for meeting his parishioners are so few he has determined to institute a very informal at-home on Friday nights at Meadow Bank Farm.

THE CONGREGATION of St. Luke's Church, Utica (Rev. Francis Curtis Smith, rector), have purchased the Highland Presbyterian chapel and it is to be at once altered and enlarged. The property formerly occupied by this parish was sold to the Utica Drop Forge Co. last January, with the privilege of a year's occupancy.

IT IS THOUGHT that incense was used for the first time in the history of the Church in Chenango county during the burial service of the Rev. R. W. Nickel in St. Peter's Church, Bainbridge, on July 11th.

THE PARISHES of Christ Church, Church of the Good Shepherd, and Trinity Memorial Church, Binghamton, united in a service of thanksgiving for peace, in Christ Church on the Fourth Sunday after Trinity. A joint choir of men and boys sang. The psalm *Ersurgat Deus* was sung, Mendelssohn's "How lovely are the Messengers", Handel's *Hallelujah Chorus*, and a solemn *Te Deum* by Martin. Special forms of prayer and thanksgiving were used.

CONNECTICUT

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

Training Schools in Christian Nurture—Brotherhood Revival—At Naugatuck

THE GENERAL BOARD of Religious Education is planning to undertake next fall in several centers a new type of training school for Church teachers based on grade work in the *Christian Nurture Series*. The plan is to establish monthly conferences at which definite instruction will be given teachers of a particular grade by an expert teacher with experience in that grade and other special qualifications. It is expected that this plan will furnish adequate training and enable any school to make a real success of the Christian Nurture work. Dr. Bradner will direct the development of these centers and have general oversight. Such a center will be organized in St. Paul's parish

house, New Haven, early in the fall, and as it proves successful other centers will be organized throughout the diocese.

RENEWED INTEREST in the work of the Brotherhood of St. Andrew is evidenced in many sections. A new chapter has recently been organized in St. James' parish, Westville, and another in Christ Church, East Haven. A number of old chapters have been revived with every hope of continued usefulness. A committee has been appointed to arrange for reinstatement of the Hartford local assembly, and it is probable that a local assembly will be formed for the chapters in Meriden, Wallingford, and vicinity.

DESPITE EXCESSIVELY hot weather, St. Michael's Church, Naugatuck, was filled on Sunday, July 20th, for a service of thanksgiving for the return of 79 men who had gone into all branches of the national service, and of intercession for all who had made the supreme sacrifice. One only of the young men of St. Michael's had died, although a large majority had been under fire, and several had gone through some of the worst fighting of the war with the Yankee Division.

On the following Wednesday a reception and smoker was given in the parish house by the men's club, with over 200 present. The speakers were all service men from the parish. The first, a private in the medical corps, began his works of mercy at Chateau Thierry, saw the commander-in-chief under fire at Mt. Faucon (the observation post used earlier by the former Crown Prince) and was at Sedan when the armistice was signed. He was followed by a private who had been in the infantry, the pioneers, and the engineers in the Canadian Army. His service began with the capture of Vimy Ridge and continued until the armistice. The third speaker was the first American officer to enter Romagne (where there is now a large cemetery for American soldiers), and clear it of all Germans. He went through the entire Argonne Drive. One of the majors then described what is being done by our government to identify, fitly bury, and honor the American dead in France. Lastly, a private in the Yankee Division blinded in the Seichprey struggle and taken prisoner, described the horrors of a German prison camp. Midnight came very early.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

Buying a Car

IN JUNE All Saints' Church, Dallas, raised a goodly sum of money to help the rector, the Rev. Joseph Sherrin, secure an automobile for his parish work. On June 29th the Knights Templar attended morning service. They presented the rector with a sum which helped materially toward securing the car.

As an expression of appreciation of services rendered Dallas commandery, Masons of Dallas will assemble at Masonic Temple Sunday morning at 10 o'clock and go in a body to attend the service conducted by the Rev. Joseph Sherrin at All Saints' Chapel, Peak street and Ross avenue.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

The Cathedral—Sewanee's Endowment—Diocesan Survey

REDECORATION of the interior of Christ Church Cathedral, Lexington, has been begun, and is to be finished by September

1st. The last service was held on June 22nd. Services are now being held in the parish house, by various clergymen, including the Bishop, Dean Massie being away on vacation.

Two CONFERENCES in the interest of the million-dollar campaign for the University of the South have been held in this diocese, when Mr. Frank J. Resler, field secretary for the University, and his colleague, Mr. Milner, presented and explained the campaign. Both conferences, with representative laymen and clergymen present, accepted the suggested quota for this diocese and set the early part of November for the campaign. There will be a central campaign committee, and a regional committee for each of the two districts represented by the conferences.

THE REV. J. J. CLOPTON and the Rev. Henry P. Manning completed the diocesan survey for the Nation-wide Campaign and presented it to the survey committee for final adoption on July 28th. The rough survey copy is in the form of a large chart, some sixteen feet long and five feet wide, on which is tabulated every activity in the diocese and its needs. Margaret College for girls at Versailles and St. John's Industrial School at Corbin figure largely in this survey, looking toward future development in missionary and educational work. Work among negroes is given much attention.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Alaska—Work of the War Commission—Summer Churchmanship.

MR. E. A. McINTOSH of Tanana Crossing Mission, Alaska, spent considerable time in Minneapolis and St. Paul telling of his work in the far north. Wherever Mr. McIntosh spoke he was received with splendid enthusiasm and in a number of cases his work was given generous financial support.

MAJOR SANBORN and Mr. Arthur Hays, working under the direction of the War Commission, held a conference with the clergy of Minneapolis on Friday, July 25th, in connection with the nation-wide effort to keep returned soldiers in touch with their parishes. It was their hope that in every parish an organization for this work would be created and that the organization would be continued to bring all the unchurched into closer contact with the Church.

IN SPITE of warm weather, many churches in Minnesota report good congregations both at the early celebration and also at the later service. The Sunday schools that have kept up their sessions report a very good average attendance for this time.

PITTSBURGH

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

Unique Community Service

ON SUNDAY evening, July 20th, St. Stephen's Church, Wilksburg, was solely responsible for arranging an open air community service in a residential street, between two very large church structures, the South Avenue Methodist Episcopal and the Second Presbyterian churches, which loaned 1,500 chairs for the service. Thirty laymen of St. Stephen's parish volunteered to arrange these chairs. The rector, the Rev. William Porkess, was the preacher, at the request of the Wilksburg pastors, and the order of service was also arranged by him. An instrumental quartette, one of the finest in Pittsburgh, played selections. The Rev. E. J. Harry read the Scripture lesson. The

congregational singing was led by an expert director. There were at least two thousand people at the service, which the Monday papers described as one of the largest in the state, and one of the best organized. The service on the following Sunday was arranged by the Presbyterian and Christian Churches.

TEXAS

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

Plans of the Bishops—Developing Mission Fields—Diocesan Survey

BISHOP KINSOLVING is summering in the east, in the hope that he may recover from a complete breakdown and return to his work. The Bishop Coadjutor is not to take any vacation, but is hard at work on the Nation-wide Campaign and other activities. Every effort is being made to create a "diocesan spirit" and to encourage the people to offer suggestions and constructive criticism. Along with the bulletin recently sent out, Bishop Quin enclosed a general notice concerning the council in Galveston next January. The goal is to be an attendance of one thousand, the council

to last five days, only six hours being given over to actual business sessions, the remainder being devoted to addresses by speakers of national reputation, conferences on Church School work, Girls' Friendly, negro work, and other important questions.

THE REV. CARL WILLIAMS has recently taken charge of work at Brazoria Angleton, and Freeport. No work was being done at Freeport but now a good church is ready for consecration free of all debt and a congregation of thirty communicants has been gathered. There is expectation that this point alone will soon require the exclusive attention of a resident priest, whose salary will be paid by the people.

THE DIOCESAN mission board has been released almost entirely from supporting Archdeacon Whaling, whose work takes him into the northeast portion of the diocese, his salary being paid by scattered individuals. For years the board has appropriated money for Brenham and Eagle Lake, which now assume entire responsibility for support of the Rev. S. M. Bird. A fine new church at Brenham will soon be ready for occupancy.

THE BOARD made an appropriation of \$400 to assist in the work at Harrisburg and

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Houston Heights. The Rev. Mr. Marshall returned the board's first monthly check, announcing that the church at Houston Heights would take care of his entire salary.

THE REV. MR. WALKER, priest in charge of the colored mission at Galveston, has been appointed Archdeacon for colored work throughout the diocese, with increased salary. New work for the colored people is being planned at several points.

THE NATION-WIDE CAMPAIGN COMMITTEE met at Christ Church parish house, Houston, on July 22nd. Practically a complete survey of the diocese has been made, the survey carefully analyzed, and a completed diocesan programme forwarded to national headquarters. The diocese is thoroughly alive to the new programme and nearly every parish and mission has a vision of great possibilities.

A LARGE volunteer delegation is planning to attend the General Convention in October. All Texans who have strayed into other states are going to be invited to attend a Texas dinner in Detroit.

WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Every-Member Canvasses Aid in Church Extension

ON SUNDAY, June 15th, an every-member canvass of St. Mark's parish, San Antonio, was made with pleasing and gratifying results. The arrangements were perfected in advance, committees were appointed and assigned, and a letter was addressed to all members of the parish, advising them of the purposes of the canvass and requesting them to remain at home to receive the committee. The canvass was entered upon with enthusiasm by the committee, which everywhere met with hearty response. It resulted in securing accurate information with regard to the number of baptized, confirmed, and communicants, better acquaintance of the Church people, and an increase of pledges amounting to more than \$5,000 annually.

ARCHDEACON HEATON has been making an every-member canvass in many missions and parishes, securing pledges for self-support and missions. In a number of missions the pledges are sufficient to make them self-sustaining, releasing the amounts given them for the opening up of new missions. Their pledges for support of the assigned clergymen are larger than many rectors of parishes have received, while in the parishes larger stipends than ever before paid in the rural districts are provided. In both missions and parishes the pledges for missions have been greatly increased. The Archdeacon's good work creates a demand for many additions to our staff of clergy. Great opportunities are presented in these places and the Bishop wants men of vision and earnestness to take charge. The Archdeacon returns in a high state of optimism for the Church's future when the right men are found.

THE DIOCESAN CAMPAIGN COMMITTEE of the Nation-wide Campaign held its initial meeting in San Antonio on June 18th. The Bishop Coadjutor of the diocese of Texas, at the request of Bishop Capers, explained the purposes and plan of the campaign.

CANADA

Diocese of Edmonton

ON THE return from overseas of the rector of Holy Trinity, Edmonton, the Rev. C. Carruthers, the congregation gathered in the parish hall to give him a warm welcome.

Bishop Gray gave an address, as did also ministers of the Baptist, Methodist, and Presbyterian bodies. The rector enlisted in 1916, and served for three years abroad, part of the time with the Canadian Cavalry Brigade in France.

Diocese of Huron

THE DEATH of the Rev. W. Johnson removed a well known clergyman long at work in the diocese. His last charge was the parish of Huntingford. He had been superannuated for over ten years. He was a graduate of Huron College, London.—IN RECOGNITION of the golden wedding of Archdeacon and Mrs. Richardson, and on his retirement from the rectorship of St. John's Church, London Township, which he has held for the last twenty years, an address and purse of gold was presented by the congregation on July 3rd.

Diocese of Montreal

BISHOP FARTHING issued a letter in the newspapers asking all Anglicans to join in the public thanksgiving for peace on Sunday, July 6th. The Bishop says: "At all the services of the Church during the period of the war, intercession has been made to God for victory. . . . I would therefore summon all those who have prayed for victory throughout the past years to assemble in the House of God to render thanks to Him for the wonderful victory vouchsafed to us,

THE GUILD OF ALL SOULS

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and for the great blessing of peace." A special service of thanksgiving was prepared by authority of the synods of Quebec and Montreal.—CANON ALMOND, rector of Trinity, Montreal, and director of the Canadian Chaplains' Service, has been appointed a commander of the Order of the British Empire.

A COURSE under the joint direction of the cooperating theological colleges of Montreal and of Macdonald College is intended to give instruction to rural clergymen and others interested in country life, who may be devoting time and energy to development of the rural community. It will begin at Macdonald College, Ste. Anne de Bellevue, on August 5th and continue till the 14th. In order to encourage the clergy to take advantage of the privileges offered at this summer school, the joint board of the cooperating theological colleges has offered a number of bursaries, covering the expenses for board. The Rev. Canon Tucker, of London, diocese of Huron, will conduct the daily devotional exercises and give lectures upon ten topics. There are also lectures on Agriculture and Poultrykeeping, as well as a series on Play and Recreation.

Diocese of Niagara

AT THE induction of the Rev. W. L. Archer as rector of St. James' Church, Hamilton, June 25th, the special preacher was Canon Daw, Rural Dean of Hamilton.—A NEW PARISH hall is soon to be erected by the congregation of Christ Church, Niagara Falls.

A BRASS SANCTUARY CROSS dedicated in Grace Church, Arthur, on July 6th, was given by Mrs. Burton, in memory of her son, who was killed in the war. She presented a service flag to the church last year.

Diocese of Ontario

THE CHILDREN'S flower service in St. George's Cathedral, Kingston, was also a service of thanksgiving. The flowers were afterwards sent to the sick and wounded soldiers in the military hospitals.—AT THE united civic thanksgiving for peace, held on the Court House green at Kingston on June 29th, the Dean of Ontario and Canon Fitzgerald took part. The Bishop intended to give an address but was prevented. Thousands of people were at the service.

Diocese of Ottawa

THE DEATH of the Rev. H. T. J. Stiles, rector of St. Alban's Church, Ottawa, took place at Clifton Springs Sanatorium on June 27th. He held charges in the diocese of Ottawa during the whole nine years of his residence in Canada, after coming from England in 1910.—THE LATE Miss Nellie Hawkins was a very active Church worker, and at her funeral in All Saints' Church, Ottawa, on June 30th seven hundred girls were present. She was only twenty-four. Archdeacon Mackie conducted the service.—AN ADDRESS and a purse of money were recently presented to Canon Bliss, of St. John's Church, Smith's Falls, on the tenth anniversary of his rectorship. He has been continuously at work in the diocese since his ordination.

THE THANKSGIVING SERVICE in Ottawa was held in Christ Church Cathedral, and the preacher was Bishop Roper, who also conducted the service.

Diocese of Rupert's Land

THE SESSION of the diocesan synod, usually held in the early summer, has been postponed till autumn.

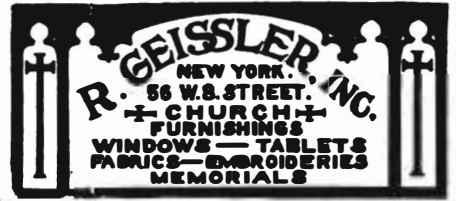
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Hymns and Psalter during August are as follows:

DATE OF LEAFLET	HYMNS	PSALTER
Aug. 3—7th " " "	396, 481, 261, 22	3rd Evening
" 10—8th " " "	402, 404, 423, 403	10th Evening
" 17—9th " " "	316, 599, 23, 408	17th Evening
" 24 { S. Bartholomew's Day } { 10th Sun. aft. Trinity }	507, 505, 19, 509	24th Evening
" 31—11th " " "	506, 503, 580, 582	Last Evening

September arrangement will be published later.

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MILWAUKEE, WIS.

THE FUNERAL of the late Major-General Steele, C.B.M.V.O., was held in All Saints' Church, Winnipeg, on July 3rd.

ST. BARTHOLOMEW'S CHURCH, Winnipeg Beach, was reopened on July 6th after being closed for enlargement and repairs.—THE NEWLY appointed rector of St. Paul's Church, Dauphin, the Rev. H. Barrett, was inducted to his parish on July 13th, the Rural Dean of Dauphin conducting the service. At the July meeting of this rural deanery, an address was given by Archdeacon Thomas, general missionary of Rupert's Land. Among the papers read at the business session was one on Boys' Work, and one on Church History.—MEMORIAL PEWS and a memorial communion table have been placed in St. Barnabas' Church, Altamont, in memory of those of the congregation who died for their country in the great war.

THE SECRETARY-TREASURER of the diocese, Canon Jeffery, has been appointed diocesan director of the United Forward Movement.—SEVERAL of the students of St. John's College, Winnipeg, now overseas, are completing their course at the Khaki University, Ripon, England, before returning to Canada. They expect to get home by the end of July.—AT THE Ordination service held by Archbishop Matheson on Trinity Sunday, in St. John's Cathedral, Winnipeg, the preacher was the Very Rev. Dean Owen of Niagara.—IN A severe electrical storm on June 14th, the roof of St. John's College, Winnipeg, was badly damaged.

Diocese of Quebec

DURING JUNE the interior of the Cathedral at Quebec was thoroughly cleaned and renovated, the building being closed for three weeks. Daily services were held for that time in All Saints' Chapel. In the central aisle hard wood floors have been laid.—THE REV. H. H. COREY, missionary on the Labrador Coast, writes to the Bishop that there are candidates for Confirmation waiting, ready and prepared, at many out-of-the-way missions all along the coast. The difficulty is to let them know when the ship with the Bishop is at hand, for there is no telegraph at some of these places. The Bishop of Newfoundland was unfortunate this winter, not being able to get a single missionary, clerical or lay, for either of the missions belonging to his diocese on the Labrador.

Diocese of Toronto

PLANS HAVE been prepared for the new St. George's Memorial Church, Oshawa, to be built shortly at a cost of about \$95,000.—A MEMORIAL tablet, with the names of sixty-five of the congregation who enlisted for the war, was unveiled in Trinity Church, Aurora, on July 2nd. The rector, the Rev. P. M. Soanes, read the dedicatory prayers.

THE ANNUAL service of the Orange order was held in St. Paul's Church, Toronto, on July 6th. The county chaplain for the order, Canon Dixon, conducted the service, the rector, Archdeacon Cody, assisting.—A FINE REBEDOS has been erected in St. Mark's Church, Parkdale, by a member of the congregation, as a memorial to her husband and as a thankoffering for safekeeping during the war of one son and three sons-in-law.—A WINDOW to be placed in St. Matthew's chancel Toronto, to cost \$2,000, in memory of the fallen soldiers of the congregation, is expected to be in its place by Christmas.

A LARGE delegation of the Brotherhood of St. Andrew is expected to go from Toronto to the American Brotherhood convention in Detroit. The Dominion Council unani-

mously decided to accept the invitation of the Brotherhood in the United States to join them in the national convention. Special conferences will be arranged for the Canadian men, who will make this their annual convention, electing their officers and transacting general business.

THE CANDIDATE ordered deacon on Trinity Sunday, the Rev. M. Melville, is one of the war veterans. He enlisted while taking a divinity course at Trinity College, Toronto, four years ago, going over with the famous regiment, the "Princess Pats."

The Magazines

"PREACH YOUR GOSPEL as a man of the world" is the rather startling advice given by Principal Forsyth in his article on Religion and Reality in the last number of the Contemporary Review. A man of the world, he says, while having his own interests and ideals, yet holds and pursues them with tact, that is, with a due consideration of the people and the world about him. Our Gospel should acquire the moral and spiritual tact of the Kingdom of God as it pervades the great world: we should cultivate the *savoir faire* of the society of Christ in the society of history. The apostle should acquire the art of diagnosing the social age for the health and use of the Kingdom of God. The Christian Gospel is the thing which concerns life as a whole. It regards every soul from the conscience; therefore it regards the whole soul, the universe of souls, the society eternal, the Kingdom of God. The kingship of God is to be pressed on the real need of men with the statesmanship of God. After this preliminary Principal Forsyth goes on to explain that this preaching means salvation from such destruction as is round us and salvation into the obedience of the Kingdom of God. That "destruction" is a satanism respectable, unconscious, possibly even religious. It is fear rather than sin, fear of what the civilized machine may bring to the unfavored many in the way of poverty, slavery, anarchy, or suffering. "It is that that weighs on us rather than concern for a wounded God whom we cut in the street." The only power that can cope with it is the power of the Kingdom of God, "the costly omnipotence of holy love". The passion for reality in society at this time, continues the writer, is the hopeful element. The last reality of the world (he proves by an interesting if somewhat complicated train of reasoning) is the righteousness of God in the world and in the world's tragedy. This righteousness is not mere purity or saintliness; it is kingship, moral kingship, the moral absolute taking slow, costly, invincible possession of its own. This then is the profound and universal Kingdom of God, the marrow of the Gospel. Besides Principal Forsyth's contribution, of special interest to Churchmen is a sympathetic review of the magnificent new publication on *English Liturgical Colours*, compiled by Sir William Hope, Dr. T. Wickham Legg, the Rev. A. S. Barnes, and Mr. E. G. Cuthbert Atchley, and published by the S. P. C. K. "No longer," say these eminent authorities, "is there any ground for stating that the English use of colors is unknown, nor for the old idea that the color-use in this country was confused and varied in almost every church." On the contrary, there was a fairly general unanimity in all the schemes which developed everywhere outside the Roman diocese, while within that a scheme of another type gradually took place. And throughout England and even in Scotland the scheme was

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practically the same. In the body of the magazine there are other interesting articles. Mr. Delisle Burns, the well-known writer on political and social science, describes the provisions of the draft Convention on International Labor Legislation, which in spite of its inadequacies he considers marks an important stage in the development of civilized life. It is interesting to note that in this connection he cites with approval the Report on Industrial Relations of the Archbishop's Fifth Committee. The present corrupt and commercialized condition of the stage, the psychology of air-fighting, (Richt-hofer and Major Bishop are considered to belong to the same type), national health (in which Sir Arthur Newsholme, probably the world's greatest authority, states that the first prerequisite is "exact knowledge of local conditions on the part of every citizen"); Ireland (inevitably), Finland, the Epirus, Egypt, Portugal—these important subjects are all here discussed.

THE ADVENT of peace and the signing of the peace treaty have caused a marked change in the list of contents of the monthly journals. In the last number of the *Nineteenth Century* it is almost a shock to note the absence of "war articles", and of those various pleadings for territorial and boundary changes which have been put forward by so many of the nations, especially the small nations, during the past few months. Russia, however, and the bolsheviks are still with us; Ireland and Sinn Fein; Labor and its problems. These subjects are all touched upon in the *Nineteenth*. There is nothing of new or even of very profound interest in the jeremiads of two out of the three gentlemen who write on Russia: the third contributes an account of an enlightening and rather amusing attempt of Germany to intrigue with the anti-bolshevik party. Mr. Herbert Moore Pine, who writes on Sinn Fein, is—according to his own account (his story is very markedly "egocentric")—one of the founders and the chief propagandist of the movement. In the early days Sinn Fein had no attraction for such extremists as P. H. Pearse, of the Easter rebellion; although it aimed at freedom from English control, it acknowledged the authority of the King, and based its principles upon an act passed by the English Parliament. Its development is traced in detail: for the seven years before October 1916 it was dead: "to call a man a Sinn Feiner was to call him a failure". In October 1916, as a result of the treatment of those who took part in the Easter rebellion (who themselves had denied they were Sinn Feiners), the movement revived. According to Mr. Pine, "until the advent of De Valera all things seemed to be going in a practical and sensible manner. There was an industrial revival: "there seemed to be growing among the people a business instinct, and a respect for the sterling qualities of the Ulster people". But De Valera has changed all that. As a protest against his methods of "Donnybrook Fair", Mr. Pine himself has resigned from the National Council of Sinn Fein. His judgment is that "Sinn Fein will die slowly; but it will die. And the men who will give it its deathblow will be the men who preach physical force". Labor Unrest: its Causes and Permanent Cure, is the optimistic title of an article of Mr. J. Ellis Barker (who before the war was Mr. Elzbacher), in which he puts forward a scheme for profit-sharing which closely resembles the scheme of the Rochdale Pioneers. He supports his thesis by many quotations from such people as Mr. Carnegie, Mr. Roosevelt, and Lord Leverhulme, the millionaire manufacturer of "Sunlight Soap". Amongst the utterances of "that

great and broad-minded employer of labor" are such sentences as these: "If high wages, short hours, good housing, meant finality to labor unrest, then labor would be not a man but a vegetable. To harmonize capital and labor, a ladder must be provided from the humblest position in industrial organization to a seat on the board of directors. Capital must provide a broader outlook for labor."

GYPSY SMITH AND THE SOLDIERS

WHEN I HAD been talking for thirty minutes, I stopped, and said, "Boys, there's a lot more to this story. Would you like some more?"

"Yes!" they shouted.

"Come back to-morrow," I said.

I was fishing in unlikely waters, and if you leave off when fish are hungry they will come back for more. For six nights I told those boys gipsy stories. I took them out into the woods. We went out amongst the rabbits. I told the boys the rabbits got very fond of me—so fond that they used to go home with me! I took them through the clover fields on a June day and made them smell the perfume. I took them among the butter-cups. I told them it was the Finger of Love and the Smile of Infinite Wisdom that put the spots upon the pansy and the deep blue in the violet. And then we went out among the birds and we saw God taking songs from the lips of a seraph and wrapping them round with feathers.

And the boys saw Jesus in every buttercup and every primrose, and every little daisy, and in every dewdrop, and heard something of the song of the angel in the notes of the nightingale and the skylark. Oh! Jesus was there, and they felt Him, and they saw Him. I took them amongst the gipsy tents. They walked with Him and they talked with Him. I didn't use the usual Church language, but I used the language of God in Nature and the boys heard Him.

Towards the end of the week one of those Munster boys came and touched me and said, "Your Riverence! Your Riverence!" he says, "You're a gentleman."

I knew I had got that boy.

"What's the trouble?" I said.

"Sir," he said, with a little catch in his voice that I can hear now, "you've got something I haven't."

"How do you know?" I asked.

"It's like the singing of a little song, and it gets into my heart. I want it. Won't

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you tell me how I can get it? I want it." "Sonny," I said, "it's for you. You can have it at the same price I paid for it."

"Begorra," says he, "you will tell me to give up my religion, you will!"

I said, "If God has put anything in your life that helps you to be a better and a nobler and a braver man, He doesn't want you to give it up."

"He doesn't?" he asked. "What am I to give up, then?"

And I replied, "Your sin."

That night, when all the boys had gone, we got into a corner and we knelt down, and when he went he said, "I've got it, sir. I've got the little song—and it's singing."—GIPSY SMITH.

WITH THE "BEST" ON SUNDAY

THE GROWING custom of ignoring Lord's Day observance is excused on the score that "the best people in every city go to the theatre on Sunday and give parties on Sunday nights." Which is a misstatement. The best (or most expensively) dressed people may do so; the wealthiest people may do so. But the best, so far as their loyalty to their country's laws and their allegiance to Jesus Christ, do not. There is no question of penalty involved; Sunday theatre goers will not be excommunicated nor their names read out in church. But in the interests of the children who are being taught by the strongest of all teaching, that of example: be faithful to the promises made before God and man and avoid this "appearance of evil". The writer is not a "Sabbatarian"; he is by no means sure that wholesome "re-creation" in the form of amateur baseball and other outdoor games is not justifiable for those who work hard all the week and have no time except on Sundays for necessary exercise in the open air. He would not play golf or go fishing himself upon the Lord's Day, because this is not necessary for him. But he can see that others might do so with an absolutely clear conscience, although he thinks that every professed believer in God ought to spend part of God's Day in God's House, for his or her soul's health. For these other practices, above condemned, there is no such palliation. And he prays, and dares to hope, that the men and women who look to him for spiritual counsel will stand solidly behind him in his endeavor to keep the Lord's Day holy, if not for their own sake, at least for that of the younger generation, for whom they must soon render account to God.—Grace Church (Port Huron) Record.

"BE NOT AFRAID"

IT WAS at a Western camp. The captain of a certain detachment—he might be called the Beloved Captain—was always first in the hearts of his men. They looked to him as a father and his slightest wish was command. It was a habit of his to go over to the barracks at the close of each day and ask the men if there was anything they wanted. The things asked for usually were forthcoming.

Shortly after returning from one of these calls a private in the company came in to see the captain. He wanted something and he knew the captain could fix it for him. His story has been heard before. At home it was custom to kneel in prayer each night before retiring. The change of life to the barracks did not alter the custom. His act of kneeling was the signal for cat-calls and boots. But he was not to be denied and kept up his custom despite them. So it occurred to him to ask the captain if he couldn't put a stop to the boots and the cat-

calls. There was some right way in which it could be done, the private thought.

The captain dismissed him and told him to return in an hour. When the private had gone the captain prayed awhile in quiet. He was ready when the private returned.

"You say your prayers to-night as usual, just after taps has blown," said the captain. "Everything will be all right."

The private saluted and was gone. When taps came he was doubtful, but slipped out of his clothes resolved to abide by his captain's decision. He was ready to kneel for the evening prayer when the door of the barracks opened and the captain entered. Chatter ceased and some of the men came to attention. The captain walked over to the private's bunk.

"Kneel," he said, softly.

And as the private knelt the captain knelt beside him. There was a strange quiet in the barracks as these two offered up silent thanks to the Living God.—R. D., in *St. Andrew's Cross*.

KEEPERS

WE ALL KNOW very well that we are each our brother's keeper. We are all agreed that he was a poor specimen of the race who, in the beginning, questioned it. We know that we are, in all kinds of ways, responsible for one another; so that a good man to-day could not sleep at night if he knew that some one was in dire distress whom he could relieve without doing injury to him or to others. To the question "What best use can I make of my life?" the answer must be found by each one for himself, in the light of all his circumstances. St. Paul, speaking after thirty years' experience, in which he was sure to have met all kinds of people, and to have seen all methods tried—St. Paul, who was old enough to have observed how certain principles of behavior worked, and how they bore the test of time—St. Paul gives it as his mature and considered opinion that the best and surest maxim which a good man could take with him into life is just this: "As ye have opportunity, do good to all men, especially to them who are of the household of faith."—REV. JOHN A. HUTTON, D.D., in *The Christian World*.

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