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The Living Church

VOL. LXI

MILWAUKEE, WISCONSIN, AUGUST 23, 1919

NO. 17

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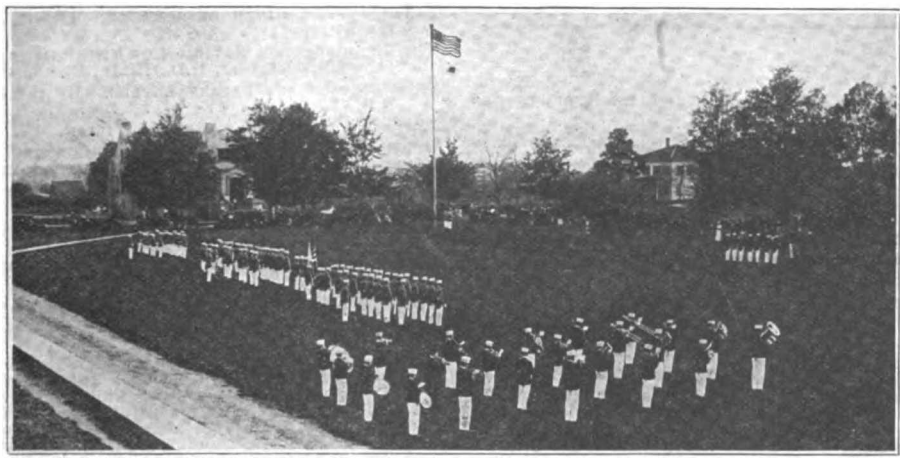
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A Weekly Record of the News, the Work, and the Thought of the Church

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PROCLAIMING CHRIST, not explaining Him, is the only way to bring about His Kingdom among men.—Rev. H. H. Shires.

The Living Church

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

VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 23, 1919

NO. 17

EDITORIALS AND COMMENTS

Preparations for General Convention

HIS office has received a number of inquiries in regard to arrangements for General Convention, and some have suggested that, in view of the reported congestion in Detroit, it might be well that the place for the Convention be changed, in the expectation that Detroit could do greater justice to herself and to the Convention at some later time. A member of THE LIVING CHURCH staff has therefore visited that city and made personal inquiries and observations so as to be able to form an independent judgment as to the adequacy of the plans proposed.

As the result of that inquiry we can assure the Church that Detroit will be able to care for the Convention in a creditable manner.

The problem of housing the deputies and visitors is, indeed, something of a perplexity. These cannot all, or nearly all, be accommodated at a single hotel. In common with the rest of the country, Detroit is in the midst of a commercial revival that has filled the hotels, as it has everywhere. But the hotels have given their promise to the local committee that the Convention crowds will be handled, and the promise will be kept. The current report of many conflicting conventions at the same time is wholly unfounded. Reservations are being made through the local committee in a group of downtown hotels, and these can easily be supplemented by hotels at slightly greater distances and even in the suburbs. The hotels are asking that wherever possible two people will occupy a room and thus help to relieve the congestion. It is likely that this same problem of hotel accommodations at this time would be a perplexity in any other city, and it is quite certain that places will be found for all who desire to attend whether as deputies or as visitors. Nor do prices in these hotels range as high as they do in many other cities.

Six buildings will be used for official and unofficial Convention meetings and exhibits. Arcadia Hall, which will be used by the House of Deputies, is a very creditable building, roomy, airy, and with an excellent balcony. It is scarcely just to speak of it as a dance hall, since it is an ideal auditorium and with satisfactory auxiliary rooms attached, and is used for large gatherings and expositions of every character. We shall shortly print an illustration of it. For use on the evenings when the hall is to be used for other purposes, the local committee has provided capacious bags, one for each diocese, in which the books and pamphlets left by the deputies on the chairs will be carefully gathered up and in the morning, before the session, they will be restored to their places. The House of Deputies has not used so satisfactory a hall since the Cincinnati Convention. The spacious galleries will easily accommodate the visitors.

A Jewish temple, nearly opposite Arcadia Hall, has

been placed at the disposal of the local committee. Its main auditorium will be used for the daily open forum of the Social Service Commission. A smaller auditorium will be used for meetings of the Girls' Friendly, Daughters of the King, and other societies. The more important committees of the House of Deputies will have permanent meeting rooms in this building, while other rooms will be devoted to various exhibits, including those of the Board of Missions, Social Service Commission, Nation-wide Campaign, and an exhibit of Churchly literature to be arranged by our own publishers. This building will be a hive of activity during the sessions.

Three blocks further, toward town, is the First Presbyterian church, a spacious edifice with all conveniences, that will be used for the Woman's Auxiliary. Here the national organization will hold its daily sessions, and here the local Auxiliary will give the afternoon teas for bishops and deputies such as have been pleasant diversions in previous Conventions. Mrs. F. B. Stevens, president of the Michigan branch, will be the gracious head of a group of hostesses in this entertainment.

A few blocks further down stands St. John's church. Here the daily celebrations will be held at 7:30 on each morning and here the headquarters of the General Board of Religious Education and the Junior Auxiliary will be located. The *Christian Nurture Series* and missionary literature will be demonstrated in study classes and the building will be an educational centre. All these edifices mentioned are within easy distance of each other and on the same line of street cars from the hotel district.

A half mile distant from Arcadia Hall is St. Paul's Cathedral—a magnificent specimen of gothic architecture designed by Cram. The House of Bishops will be accommodated in the parish house adjoining and it is certain that more comfortable or convenient quarters were never before occupied by that House. Individual tables for the bishops are being manufactured especially for the purpose. The distance between the two houses will be overcome by having automobiles constantly at the disposal of the secretaries and by provision for transporting the bishops to Arcadia Hall for the joint sessions. And it is only a pleasant and easy walk between the two buildings.

Christ church, which is at some distance from these edifices, will be in use for several purposes. It will be the headquarters of the deaconesses. There the provincial synod of the Mid-West will hold sessions on October 6th and 7th, and on the latter evening, preceding the opening day of General Convention, there will be a quiet hour arranged for the Woman's Auxiliary and the Daughters of the King. On the same evening the synod of the Province of Sewanee will hold a session in the auditorium of the Y. M. C. A., while meetings of the Board of Missions and of foreign and of

domestic missionary bishops will be held on the 6th and 7th at the Hotel Statler.

We are confident that all these arrangements will be found entirely satisfactory both for the General Convention and for the various other organizations. The local committees are composed of men of ability, who are actively engaged in providing in every way in their power for the comfort of all who will attend. It is a pleasure to express appreciation of the cordiality with which the authorities of the Jewish Temple Beth-El and of the First Presbyterian Church have so generously placed their respective edifices at the disposal of the local committees for the entire period of the Convention.

The principal services will be held at St. Paul's Cathedral. There the opening early celebration will be held on the morning of the 8th. On the following Sunday, the 12th, the service of consecration of the Cathedral will be held. The service that opens the sessions will be held at Arcadia Hall at 10:30 on Wednesday morning, the opening day. It is an unfortunate necessity that here, as at the opening of several previous conventions, this service must be held in a secular hall, no church building in the city being nearly large enough to hold those who may rightly desire to attend. Something more than four thousand worshippers can be accommodated at this service. Bishop Brent will be the preacher. The opening service of the Woman's Auxiliary, with the presentation of their triennial offering, received in the historic golden alms basin, will be held on Thursday morning.

On that evening, at Arcadia Hall, there will be a mass meeting treating of the general subject, The Meaning of the War to the Church and the World. The Nation-wide Campaign will be the subject of a second great mass meeting on the following Sunday evening. Admission to these two meetings and to the opening service will be by ticket.

Such, in brief, are the plans for the Convention. We believe that they are such as to assure the complete satisfaction of bishops and deputies and the comfort of all who attend.

The size of our General Conventions, and the extent of other activities connected with them, have become grave perplexities. Few cities have buildings adapted, in every way, to the purpose, none (except New York) has a church of adequate size. Only the very large cities can house the great numbers of people who look forward eagerly to attending. The noon-day lunch for deputies involves a very large expense to the local committee and an invariable problem as to ways and means. In Detroit the problem is to be solved by the use of a number of restaurants convenient to the Convention hall, provision being made for the lunches of the bishops in the Cathedral parish house. We believe these daily luncheons to have become an unreasonable burden upon local Churchmen in convention cities and one that should be abolished, as elaborate banquets have already happily disappeared. At best the expense to an entertaining city is very large, and ways should be found to lessen it. The fact that city after city cheerfully assumes this expense in extending hospitality does not lessen the necessity that the expense should be made as low as is consistent with affording dignified surroundings to the Convention itself.

Detroit is doing her part cheerfully and efficiently. We may all look forward to a Convention made pleasant on the side of physical comfort.



WE are printing on another page an interpretation of the marriage canon by the Hon. L. Bradford Prince, chancellor of the district of New Mexico. With all deference to the distinguished chancellor, we feel bound to say that his opinion is, in our judgment, one that robs the canon of its plain meaning and is in direct defiance of the intention of General Convention.

Our Canon of Marriage

The canon (40) prohibits the clergy from solemnizing the marriage of a divorced person, except that where the divorce was granted to "the innocent party in a divorce of adultery" the canon does not apply, if "before the application for such remarriage a period of not less than one year shall have elapsed, after the granting of such divorce; and that satisfactory evidence touching the

facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon; and Provided, further, that it shall be within the discretion of any Minister to decline to solemnize any marriage."

Judge Prince holds that though the divorce was granted on another ground than adultery, the exception may be extended to cover "all cases where the real cause for the separation is adultery, whatever the form of the action for divorce." Thus all the care taken in drawing the canon in such wise as to throw upon the civil courts the responsibility for determining the fact is thrown away and the plain intent shown by the language of the canon is nullified.

But if the court record shows the divorce to have been granted on another ground, but yet the claim is made that in fact the "real cause" was adultery, how is the Ecclesiastical Authority to determine whether the claim is well founded? Shall he set up an ecclesiastical tribunal for determining the fact? No; Judge Prince says, Ask the woman: She "is alive and can easily give this evidence if it is true. It appears to me that a clear statement on her part that she obtained the divorce on account of the adultery of her husband, with the reasons for a different cause of action being alleged in the suit, is the most natural and proper foundation for her application." But in what other judicial tribunal, the world over, is an *ex parte* statement of the guilt of the other party accepted as conclusive, the other party being given no chance even to reply to the allegation? The canon requires that "proof that the defendant was personally served or appeared in the action be laid before the Ecclesiastical Authority." But if there were no action on the ground alleged, certainly no proof that the defendant was served or appeared could be produced. Indeed if any Ecclesiastical Authority proceeds, under the opinion of Judge Prince, to hold a man guilty of adultery who has neither been charged with that offense in a civil court nor in an ecclesiastical court, and who has had his "day in court" in neither tribunal, the procedure must be very careful indeed lest the Ecclesiastical Authority become involved in an action for criminal libel. Ecclesiastical authorities are not, and ought not to be, at liberty to pronounce judgment on anybody, even though his guilt be notorious, without giving the party charged with crime an opportunity to defend himself in court.

Apart from the question of the interpretation of the language of the canon, Judge Prince's opinion that what he terms "rather a loose construction" is "based on . . . the sense of fairness and equity," is vitiated by his supposition that the prohibition of re-marriage to the innocent party is in some sense intended by the Church as a punishment. "It seems" (to him) "abhorrent to all ideas of justice and right that the innocent party should be punished as well as the guilty." Of course it is; but the Church prohibits re-marriage because she holds that the previous marriage has not been annulled, or else, according to some, that the possibility of remarriage is itself a menace to society and to the sanctity of the home. The "punishment" of the innocent party is inflicted, not by the Church, but on the criminal party.

But Judge Prince's opinion will serve one good end. The Joint Commission on Marriage Legislation will recommend that the coming General Convention repeal that clause of Canon 40 in which an exception to its absolute prohibition of the re-marriage of a divorced person is allowed under any circumstances. Enough marriages of divorced persons continue to be solemnized in our churches and by our clergy under color of this compromising canon to make it essential that we should no longer temporize. All re-marriage of divorced persons—which, of course, does not include cases in which a marriage is judicially declared null and void *ab initio*—are an evil, even if, as some hold, they are not always a sin. Our legislation should both forbid the clergy to solemnize such marriages and the laity to enter upon them. Only so can the sanctity of the home be protected.

We shall hope that the canon may be so strengthened at the coming Convention as to leave no possible ground for

any interpretation of it that runs counter to the doctrine of the Church as that doctrine is set forth in the marriage service.



R. MILTON'S brief paper entitled *Publicity for the Nation-wide Campaign*, which is printed on another page, shows by disinterested testimony what we have many times tried to point out editorially, that the increase of the circulation of the Church press is much more important for the sake of the Church than for the sake of the several publishers.

Publicity for the Church

The Nation-wide Campaign, at its inception, is confronted by the difficulty that it has no way of reaching the masses of Church people. The Church papers are read by a few choice souls in a parish—and there they stop. *THE LIVING CHURCH*, indeed, is intended rather for the thoughtful few in the Church than for the masses, but yet, strangely enough, it probably has the largest circulation of them all. This does not mean that all the Church is numbered among the real thinkers, but rather that scarcely anybody but the real thinkers reads any Church paper at all, and plenty of those who, from their position, ought to be reckoned as among the intellectual assets of the Church, are not sufficiently interested to be readers of any Church paper. Thus we have lately checked the list of deputies and alternates to General Convention from our own subscription list, and the number of non-subscribers to *THE LIVING CHURCH* among them is painfully large; yet even so, probably many more read *THE LIVING CHURCH* than any other Church paper. No doubt there are many who subscribe to others and read them regularly, yet after making all allowances for these, there are enough left who read no Church paper whatever, to embarrass the Church seriously in those pre-convention discussions of issues that ought to prepare all the deputies for intelligent action in the Convention itself. And as for any general education of the masses of Churchmen, it becomes impossible. So also—and this is the condition that confronts Dr. Milton—when any large, all-inclusive opportunity arises that makes a natural appeal to the whole Church, it is blocked to a very serious extent by the impossibility of quickly reaching the whole Church through the periodicals of the Church.

It is our desire to do everything within our power to assist in this grave need which, says Dr. Milton, "the Church must make . . . her own business."

The September issues of *THE LIVING CHURCH* will be devoted largely to the discussion of General Convention issues and particularly to the publicity of the Nation-wide Campaign and the issues connected with the Revision of the Prayer Book. The issue of October 4th will be devoted almost wholly to the former purpose, under the immediate supervision of Dr. Milton and his associates. That of October 11th will be devoted chiefly to reports of the Brotherhood Convention and its inspiration, and the remaining issues of October and those of November to the discussions and legislation of General Convention. Surely it must be desirable that these issues, at least, be in the hands of the rank and file of Churchmen in all our parishes. Our publishers therefore make the following proposition:

They will supply *THE LIVING CHURCH* during September, October, and November, or for a three-month period beginning at any time in September, for 75 cents; or for the two months of October and November, beginning with the Nation-wide Campaign issue, for 50 cents. Where, in any parish or mission, a guild or an individual, under the rector's direction, will solicit subscriptions through the congregation, a commission will be allowed the solicitor of 20 cents on the former and 12½ cents on the latter subscriptions. It will be recognized that the high cost of production under present conditions makes any really large commission impossible, and it must be assumed that love of the Church is the chief motive in any such attempt. If an individual, or a group of individuals, will order copies sent through lists of names of their own selection, whether to be sent throughout the membership of an entire parish or through lists selected in the Church at large, the cost per subscriber will be that which we have named less the commission—55 cents for three months or 37½ cents for two.

And this we present to our readers, not as a favor to

THE LIVING CHURCH, which will lose money on each subscription entered at those rates, but as a gravely important work of Church propaganda, in cooperation with Dr. Milton's plan, and for the good of the Church. One thing that we learned during the war was the influence of propaganda through printed matter, for weal or for woe, and the large scale of the efforts of the government and of voluntary associations of citizens to reach the entire mass of the American people in this way was a signal example to the Church.



E must write a word in regard to the Department of Correspondence.


It has always been our experience that within the months immediately previous to General Convention, the letters sent for publication relating to subjects that will be discussed in that body far exceed the number that can be printed. This has especially been the case this year, and in the last two weeks we have received enough such letters—all perfectly reasonable and in proper form for publication—to overflow all the issues between now and General Convention. We have for this issue considerably increased the space in which these can be printed, but even so the great majority of these letters must remain unprinted.

About Correspondence

When such subjects arise as the proposed Concordat with Congregationalists, the resignation of Bishop Kinsman, the novel view of Mr. Zabriskie relating to our ecclesiastical Constitution, and the general subject of the Revision of the Prayer Book, very many have thoughts which, quite properly, they would like to share with their fellow-Churchmen. And just because *THE LIVING CHURCH* is peculiarly the medium of intellectual exchange between the thinkers of the Church, these are often good enough to feel that they reach the constituency which they seek better through our columns than elsewhere. So we receive far more communications on such subjects than we can possibly print. The result is that many more correspondents must be disappointed than can be satisfied by the publication of their letters. In the process of selection the attempt is always made to give expression to as many separate viewpoints as possible, preference always being given to correspondents who write to take issue with what has appeared in the editorial columns.

When, therefore, our good friends find their carefully written letters returned to them, we ask that they will kindly exercise the faculty of *imagination*. Seeing only their own letter, seeing that, obviously, some letters are printed, they often cannot imagine why their own are returned, and sometimes complaining or even discourteous personal letters to the editor immediately follow. They cannot know that perhaps six other letters on the same subject were received in the same mail, and probably all of them were returned because the possible one or two or three for which space could be found were already in type. One clergyman, receiving back such a letter recently, immediately replied ordering his paper stopped some five or six weeks before his subscription had expired. His had been one of a considerable number received on the same subject in the same mail. He lacked imagination. He could not see the problem that confronts the editor. The value of *THE LIVING CHURCH* for him had immediately disappeared. He was wise to discontinue it, for very likely nothing that he might afterward read in its pages would arouse in him anything but a sense of resentment. *THE LIVING CHURCH* is made for another kind of people.

But how could papers ever be made if readers generally had that point of view? So we must give warning that most of the letters that will be received before General Convention will inevitably not be printed. It will not be because they are not worthy of reading. It will not be because the editor feels a grudge against the writer—how often that belief has been expressed to him! It will not even be because, as some writers of rejected letters have believed, the editor does not dare to print a letter that would so effectually discredit his own writing. It will just be because the editor has not yet learned how to pour a gallon of the very finest liquid into a quart cup.


WO opposite tendencies, the one within the Anglican communion tending away from Catholicity, and the other in Protestantism tending toward Catholicity, are sharply illustrated in two books that have lately come to our attention. One is a reprint of Dr. R. Heber Newton's *Catholicity: A Treatise on the Unity of Religions* (Putnam's). The other is a new book by an English Methodist minister, the Rev. W. G. Peck, entitled *The Coming*

Opposing Tendencies
in Religion

Free Catholicism (Macmillan). In style, method, temper, and value these two books afford sharp contrast. Dr. Newton's volume illustrates that unfortunate disintegrating tendency within the Church, so anxious to include the entire religious world in a unity of some sort that, to the charitable zeal of the author, scarcely anything that calls itself religion is unworthy of his embrace, and no attitude broad enough for "this Church" to assume in order to comprehend not merely Christians but Jews, Turks, and Buddhists. It is a singularly complete definition of what real Catholicity is not. Mr. Peck's volume, on the other hand, illustrates, in singularly persuasive and attractive style, the tendency amongst the Free Churches to a new, fuller, and deeper appreciation of that traditional Catholicity which is the heritage of the Church, and which Dr. Newton is so ready to cast to the winds. One will read many books and not find as fresh and frank appreciation of Catholic faith, practice, and life as this significant book written by a Methodist. It is one of the most hopeful signs of the deepening desire for the unity of the Church that has yet found expression by a Protestant pen.


It is a strange anomaly that, when the best thinkers in the Protestant world are seeking a Catholicity that is enshrined in the Church, there are within the Church those who not only lack appreciation for that quality, but would change it for a spurious imitation under the form of inclusiveness. Inclusiveness, indeed, is an attribute of Catholicity; but it is not an unlimited inclusiveness, nor is that its only, or, perhaps, its chief characteristic. The Catholicity which alone can satisfy the yearning of the Christian world is a Catholicity that holds fast to that which has been held always in the Church as of the faith, adorned and beautified with a charity toward all men, and expressed through a sacramental system intended for all and offered to all.

When the whole Anglican Communion enthusiastically exhibits this true Catholicity, the Christian world will be nearer to reunion.

ROMAN Catholic priest, in good standing in his communion, is good enough to write the editor: "Bishop Kinsman's adoption and adaptation of the old Jesuit indictment lies buried under the world-crushing weight of historic evidence. Within the brief compass of an editorial, yours is the ablest vindication of Anglican Catholicity ever penned by any writer. The sad plea of 'duty' is masterfully turned into a deadly boomerang against its employer."

"Ablest
Vindication"

For obvious reasons we withhold his name.


OR the next two weeks the acknowledgment of remittances for various relief funds is suspended, the secretary who administers the funds and answers correspondence being away on vacation. Remittances received are carefully held until her return.

THERE WILL be new heroism, there still will be room for noble deeds as we envisage humanity in a great commonwealth. For we shall find that it requires as much courage to live for peace and right fellowship as to die for the liberties of mankind. There is but one aristocracy, the aristocracy of him who serves, and but one democracy, the frank friendship of the human race.—*Bishop Woodcock.*

WHEN our Lord says, "Take My yoke upon you," He invites us to become linked to His omnipotence. What will our insufficiency matter, when we are yoked to His all-sufficiency?—*J. East Harrison.*

PUBLICITY FOR THE NATION-WIDE CAMPAIGN

By THE REV. WM. H. MILTON, D.D.

HE most serious handicap that the Nation-wide Campaign feels in these opening weeks is the small circulation of Church papers of any description among the people of the Church.

Facing this difficulty, a practical plan is being sought by the Publication Department of the Campaign whereby a vastly increased circulation may be realized, at least during the period of the Campaign, with the cherished hope that the Church's membership may acquire the permanent habit of reading the Church press.

Heretofore the Church press has been left wholly to its own unaided devices to secure subscribers, always with more or less suspicion on the part of persons solicited that selfish interest is the controlling impulse of the publishers.

The strong conviction—on the part of the Campaign leaders—of this weakness in the Church's system of making her work and her needs known to her people, lifts the whole matter above the plane of such suspicion; and calls the attention of the whole Church to this manifest weakness in the Church's policy, when any great movement needs to be brought before the Church and an effort is made to interest, inform, and mobilize all the forces of the Church.

A complete schedule of informing and inspiring literature has been prepared by the Publication Department, and will be distributed to Diocesan Committees, which in turn will be responsible both for the distribution of such literature among the parish committees and for its efficient circulation in every home.

A vast deal of work would be saved, were there already a thoroughgoing circulation of the Church press, instead of so limited a circulation as to make it almost useless in a Church-wide and Nation-wide movement.

Much misunderstanding and unfounded criticism of the Campaign, with a consequent delay in a general mobilization of forces, would undoubtedly have been saved, had there been a wider and more interested reading of the opening notes of introduction of the Campaign in the Church press. And if the advantage gained, in the way of intelligent knowledge of and interest in the work of the Church, by wide-spread publicity and information during the short period of the Campaign, is to be continued and enlarged, it is certain that some permanent provision must be made for a general circulation of the Church press. To realize this, the Church must make it her own business.

IF THE celestial hope be a delusion, we plainly see *who* are the mistaken. Not the mean and grovelling souls, who never reached to so great a thought; not the drowsy and easy natures, who are content with the sleep of sense through life, and the sleep of darkness ever after; not the selfish and pinched of conscience, of small thought and smaller love; no, these in such case are right, and the universe is on their miserable scale. The deceived are the great and holy, whom all men, aye, these very insignificants themselves, revere; the men who have lived for something better than their happiness, and spent themselves in the race, or fallen at the altar, of human good; Paul, with his mighty and conquering courage; yes, Christ Himself, who vainly sobbed His spirit to rest on His Father's imaginary love, and without result commended his soul to the Being whom He fancied Himself to reveal. The self-sacrifice of Calvary was but a tragic and barren mistake; for Heaven disowns the godlike prophet of Nazareth, and takes part with those who scoffed at Him, and would have Him die; and is insensible to the divine fitness which even men have felt, when they either recorded the supposed fact, or invented the beautiful fiction, of Christ's Ascension. Whom are we to revere, and what can we believe, if the inspirations of the highest of created natures are but cunningly-devised fables? But it is not so: and no one who has found true guidance of heart from these noblest sons of heaven will fear to stake his futurity, and the immortal life of his departed friends, on their vaticinations. *These*, of all things granted to our ignorance, are assuredly most like the hidden realities of God; which may be greater, but will not be less, than prophets and seers have foretold, and even our own souls, when gifted with highest and clearest vision, discern as truths not doubtful or far off. In this hope let us trust, and be true to the toils of life which it ennobles and cheers.—*James Martineau.*

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THE PLACE AND VALUE OF PUBLIC WORSHIP

[For the Eleventh Sunday after Trinity]



URING the week preceding the date specified I received a letter from which the following quotations are made:

"On Sunday, August 17th, 11 A. M., a private exhibition of the subject _____ will be given at the _____ theatre. The city's leading merchants, bankers, and ministers have been invited. We assure you this is one of the most vital subjects before the public. Your presence is earnestly requested."

This quotation is not for the purpose of comment, but of illustration. In our city some of our churches begin their morning service at half after ten, the majority at eleven. Practically all of them are engaged in public worship at the hour specified in this invitation for a private exhibition of an alluring film. Not only are the clergy invited to abandon their services, but the men who constitute an important factor in the life of the congregation are also earnestly requested to be present. It is the unconscious or studied disregard of the institutions of religion, of the sacredness of the Lord's day, and of the Church's life and influence, which constitute the disquieting phase of it all. To the manager of this theatre the morning hours of Sunday apparently represent wasted time, and religion is not "one of the vital subjects before the public".

It is readily admitted that the Church is not reaching all the people of any community. But it is reaching some of them, and this illustration serves to emphasize the obligation resting upon us all to make of our public worship a more vital thing in the life of the community. If all our members came to church for the public services, none of our edifices would hold them; if all our communicants came to the service of the blessed Eucharist, no one service would accommodate them. But as a matter of fact they do not so come. They emphasize the difference between applied Christianity and implied Christianity. Their very attitude toward the services of the Church is a contributing factor to the attitude of the movie man toward Sunday and its institutions.

What we need as Christian people is a new vision regarding the value and place of public worship; a sense of obligation resting upon both pastor and people to make the services of the Church more worshipful and vital. Worship is essentially a social function. The assembly is common to all forms of religion, and is one of the oldest forms of human association. In the ancient Hebrew tribal life the religious gathering consecrated their common deeds. As they grew into a nation the tribal gatherings became their great national assemblies with both a religious and a patriotic significance. In prayer and praise and sacrifice they sought to learn the will of God in order to work it out. The same is true of Christianity, with a deeper meaning. The Founder has set us the Divine Example. The motor power of the Church is generated by its public worship, and those who neglect this, lose a valuable inspiration out of their lives.

One of the tests of the real religious spirit of a congregation, as well as its manifestation, is the place and value in their lives of public worship. Is it a burden or a joy? Have they a sense of duty or a sense of privilege? Do they go to thank God they are not as other men, or to receive the blessing of the Master's presence with the two or three gathered together? Nothing possible should be spared which will contribute to the helpfulness of these services, although many times the conduct of public worship leaves much to be desired.

In our Book of Common Prayer our Church provides the richest possible means for developing and emphasizing the true intent of public worship, concerning itself with the needs, struggles, and aspirations of men. If our public services meant more to us there would be less danger of our losing the sacredness of Sunday through secularization, and

fewer invitations to our people to attend private movie exhibitions on Sunday forenoons.

Sunday—Psalm 84. The soul of the old Hebrew longing for the Temple worship in the courts of Jehovah. He knew that the true worshipper went from strength to strength. As you read this psalm, let it express your idea of public worship.

Monday—Psalm 122. One of the Psalms of Degrees or Ascent as the worshippers entered the temple in solemn ceremonial. Our Saviour used to recite this psalm as He went to the great Jewish feasts. Would that every professing Christian had a sense of joyful acquiescence "when they said, Let us go unto the house of Jehovah".

Tuesday—Hebrews 10:1-25. To many Christians the High Priesthood of Christ needs a full and simple explanation. They have never learned to appreciate His office as mediator. Are you among those to whom the custom is of forsaking the assembling of ourselves together?

Wednesday—Hebrews 13:1-16. This Epistle is full of such precious truths about public worship and yet so little read and so poorly understood. "Let us offer up a sacrifice of praise to God continually." Is it true of your life?

Thursday—St. James 2:1-13. I wonder what St. James would say about the rented-pew system. In Christian worship the aim should be twofold: fellowship with God and fellowship with man. Would St. James find cause for such criticism in your congregation? If he would, what are you doing about it?

Friday—St. John 4:1-26. The essence of true worship outlined by the Saviour of men. Let us try to have His spirit as we go to church.

Saturday—St. Luke 18:9-14. The Gospel for the Day. It has been said that because hundreds are Christians, thousands are not. The spirit of Pharisaism keeps many out. The Church is challenged to a new spirit of democracy, in which we are all, in some ways at least, as other men are.

LINES ON THE BIRTH OF A CHILD

O little one, thou comest to a world
Too beautiful and bright to gaze upon!
Thine eyes are blinded by the dazzling sight!
Thou canst not bear the sun's fierce blaze of light!
And so, to while the long bright hours away,
Thou slumberest, sweetly dreaming night and day
Of angels, who, in fancy, hover yet
Above thy cradle, lingering with regret
To leave thee on the earth at God's behest!

So lovingly upon thy mother's breast
Thou liest from her inhaling life, that so,
Imbibing sweets which thou alone canst know,
Thy little beating heart with warmth expands
Into a blissful smile, whose heaven-lit ray
Diffuses warmth and love along life's way!
Around thy dimpled mouth the sunbeams play,
Chasing the gloom from saddened hearts away!

So like a flower thou art, O little one!
A lily-bud expanding in the sun!
Its fairy petals bursting into bloom,
And filling with its fragrance all the room!

O miracle divine! O wondrous birth!
Thro' thee, sweet babe, we see God stoop to earth!
Out of the deep the anguished cry was heard!
The Father's heart of love with pity stirred!
He spake the word! A living soul was born!
With tears of joy we hailed the happy morn!

Enough! Thou comest, longed-for child of love!
To fill our hearts with joy from heaven above!
Transcending every earthly happiness,
To satisfy, to comfort, and to bless!

With trembling hands, O God, and holy fear,
We take this token of Thy love, so dear!
In gratitude we dedicate to Thee
His life and ours to all eternity!
Honolulu, July 3, 1919. MAY L. RESTARICK,

THE NEED FOR REVISION OF THE PSALTER

BY THE RT. REV. JAMES D. MORRISON, D.D., LL.D.

Bishop of Duluth

[FROM HIS CONVENTION ADDRESS]



APPROVE of the recommendation for the use of the Psalter, permitting the reading of one or more psalms, instead of the whole selection. I earnestly hope that the Church will go a step farther, and secure a revision of the translation of the Prayer Book Psalter. That translation was taken from the 1540 edition of the Great Bible. It was the work of Miles Coverdale. Its merits are exquisite rhythm, the graceful freedom of rendering, and the endeavor to represent the spirit as well as the letter of the original. But its excellence must not blind us to its defects. It is part of Holy Scripture. Can it be right to go on repeating words, in some instances of little meaning, and in many cases most imperfect representations of the true significance of the original? Forty years ago, Bishop Westcott expressed the hope that the unquestionable errors of rendering and form might be dealt with by competent authority at no distant period. Dr. Driver, twenty years later, endorsed Bishop Westcott's weighty words, declaring that Coverdale's work was disfigured by many inaccuracies. Dr. Frere says: "It cannot be right to set before congregations for use in public worship passages which convey no real meaning at all."

These great scholars, and others like the Deans of Norwich, Ely, and Westminster, agree that a translation faithfully representing the Word of God can be made without impairing in the slightest degree the rhythmical grace of the present Psalter. As illustrative of the present defects, the Fourteenth Psalm has three verses which are not in the original.

The interpolation came about in this way: In the third chapter of the Epistle to the Romans, in proof of the universal depravity of mankind, St. Paul quotes the first three verses of this Psalm, and supplements them by other quotations (Psalms 5:9; 111:3; 10:7; Isaiah 59:7, 8; Psalm 36:1). Some copyist, in writing out a copy of the Septuagint or Greek Bible, wrote these passages into the Fourteenth Psalm, and from that source the interpolation passed into the Vulgate or Latin edition of the Bible, and into the Prayer Book edition of the Psalter.

In the Prayer Book version the fourth verse of the Fifteenth Psalm reads: "He that setteth not by himself but is lowly in his own eyes, and maketh much of them that fear the Lord." The Psalmist did not write anything like that; what he really said was this: "In whose eyes a reprobate is despised, but he honoreth them that fear the Lord."

The Eighty-seventh Psalm is most imperfectly rendered in the Prayer Book version. It is the great Missionary Psalm. It depicts Zion as the metropolis of the universal Kingdom of God, into which all nations are adopted as citizens. Egypt (or Rahab), the world power of the South, the ancient and hereditary enemy of God's people; Babylon, the world power of the North, the cruel oppressor of later times; Philistia, by which Israel had often been persecuted; Tyre, the haughty representative of commerce and wealth; and Ethiopia, the far-off home of the men of war, will all bow to Jehovah and become citizens of Zion. "Glorious things are spoken of thee, O city of God." "I will acknowledge Egypt and Babylon as among them that know me." "Behold, Philistia and Tyre, and Ethiopia. This one was born there; yea, of Zion it shall be said, Each and every one was born in her, and the Most High shall establish her. Jehovah shall reckon when He registers the nations, This one was born there."

These may serve as illustrations of the need of a more accurate rendering of the Psalter. When the Prayer Book is being revised, there is a unique opportunity to correct a great number of mistranslations, and, to quote the words of the learned Dr. Driver, one of the authors of the Parallel Psalter, "It is possible, without altering the general characteristics of Coverdale's version, or disturbing its melodious rhythm, to place the rich and manifold thoughts of which the Hebrew Psalmists were the inspired exponents more adequately before those who habitually read the Psalms for devotional purposes, than they are placed by the version now in use." The Church

of England has already taken action. A committee of the lower house of the Convocation of Canterbury, appointed in 1909, translated the first book of the Psalter (Psalms 1 to 41) and the convocation has petitioned the Archbishop of Canterbury to take such steps as he may deem advisable to secure the revision in the Psalter of passages in which the language is obscure or misleading. The committee has reported, and their work has been published by the S. P. C. K.

While their work is a great improvement on the present version, the general opinion is that the committee has been too conservative, and that a more thorough revision is necessary.

We should profit by their work and example. The Church of England can command the accurate learning, and the exquisite literary skill that the revision of the Psalter demands; and while the Prayer Book is being revised, General Convention should see that the Psalter placed in the hands of our people is the word of God, unmarred by human error. There are certain passages in the Psalms, incident to the imperfect morality of the age in which they were composed, which directly conflict with the teaching of the Sermon on the Mount. They should be omitted in our public worship.

Learned men tell us that these imprecatory Psalms are not used in the services of the Jewish Synagogue, and certainly they should have no place in the worship of the Christian Church. If it be objected that these passages in the Psalms are part of the Word of God, let us remember our Lord's words, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you."

Here our Lord gives us a new commandment which forbids us to say and sing "Let them fall from one wickedness to another, and not come into Thy righteousness"; or, "Let the wickedness of his fathers be had in remembrance in the sight of the Lord, and let not the sin of his mother be done away."

WAGE LEVELS AND SALARY LEVELS

BY THE REV. R. H. MCKIM, D.D., LL.D.



WE are told by the Commission on "The Church and Social Reconstruction" that "Wage levels must be high enough to maintain a standard of living worthy of responsible, free citizenship in a democracy." And we are often exhorted that the Christian Church should show its active sympathy with Labor in its aspirations for shorter hours and higher wages.

I do not challenge these ideas, but I would like to see a little zeal for the betterment of the condition of many classes in the community who are compelled to live on incomes far below the wages received by millions of laboring men. These men do not belong to unions. They have no weapon, like the strike, by which they can enforce attention to their meagre means of livelihood. No commissions are appointed to consider their bitter needs. They must go on living on a salary which is a mere pittance in these days of the high cost of living. God knows how they do live—the clerks, the professors, the clergymen.

Take as one case that of the average clergyman of our own Church. Compare their salaries with the wages of the railroad men who are now clamoring for higher wages. Why, the fireman on a train gets \$140 per month, often \$170—that is from \$1,680 to \$2,040—a sum greatly in excess of the average salary of our better paid clergy. The engineer—and he is not generally by any means an expert mechanic—receives of course much more, \$300, or \$3,600 a year. I know of a road which pays its engineers \$350 per month, \$4,200 per annum, for two trips daily of about 100 miles each way.

I know also of a very able and distinguished man, dean of the faculty of a great University, whose salary, at least at the beginning of the war, was but \$4,000.

Put me down as one who sympathizes with this multitude of small salaried men who cannot strike for higher salaries, or in any way enforce legislation in their behalf.

Letters from a Militarized Civilian

IV.

BOURGES is a pensive city, living for the most part in its past. Despite the huge military shops in its suburbs, the crash of artillery on the proving-grounds, and the American uniforms that gather round the Central Record Office of the A. E. F. (the "Cro" for short) it is the melancholy of retrospection that broods over its narrow streets and gabled house-fronts. Nay, the first sight of the rounded hill, rising from the river bottomlands and crowned by the glorious Cathedral of St. Stephen, carries one back to Gallo-Roman days, when the Bituriges fortified themselves on its summit among the marshes until Caesar subdued them: I read all about that in *De Bello Gallico* at Lawrenceville, when I was twelve. Not much remains of that period, though fragments of Roman masonry are to be seen, with the binding courses of their red tiles—such as I have turned up with a walking-stick in the green fields round St. Albans. It is rather a mediaeval town, so prosperous and ambitious in the fifteenth and sixteenth centuries that it destroyed most of its earlier buildings and set up others, the palace of Jacques Coeur, royal treasurer, being chief. The streets that climb up the hill at a dozen different angles are lined with structures of that period, patrician mansions like the Hôtel de Lallemant, richly adorned structures like the old Hôtel de Ville, and three- or four-storied, narrow, toppling houses like that called "Of the Three Flutes". From my comfortable room at the Boule d'Or, I look out on a dozen such, disfigured by ultra-modern signs but still fascinating in their grotesque outline.

There isn't much to see: a day exhausts the show-places of Bourges, seen as the casual traveler is wont to deal with "sights". But, after the first strenuous day, one can live with Bourges day after day, and love it better as he comes to know it and its good Berrichons. As always, the children are adorably friendly and sweet. I heard wooden soles pattering on the cobblestones after me, quite late last night, on a lonely street, and turned, to discover a freckled-faced seven-year-old lassie, I remembered from two days before, pursuing just to say: "*Bon soir, Monsieur l'Américain!*" Three eleven-year-old school-boys lined up in front of me, in a shady corner of the Archbishop's garden, saluted, and introduced themselves. René Gabriel was the leader of the party; and presently I knew their whole history, even up to their anticipation of being confirmed the next Saturday. We exchanged impressions on many subjects, shared my chocolates, and played "thoughts and crosses" eagerly—a game new to French children. Two days later, three other lads in black pinafores presented themselves as "friends of Gabriel", and my acquaintance enlarged thereafter in geometrical progression. Dear boys they are, bright, sweet-voiced, courteous, gently bred, though René's father is a *pâtissier* still with the colors, and the others as humbly placed.

BOURGES HAS BEEN CROWDED with American troops, postal express, motor transport, service battalions, and casualties, as well as C. R. O. A few miles out of town are the great camps of Marmaign—white, colored, and Chinese labor. The

"Y" has its headquarters just back of the Cathedral, with administration offices, club-rooms, library, dormitories, and canteen; and at every camp the "Y" hut is the center of social life, recreation, and instruction. Movies, lectures, concerts, dances, classes, conveniences of every sort, are afforded; and *almost* all the dough-boys are appreciative. The very few who "knock" are either habitual sponges or habitual grouches. In these long, tedious weeks of waiting for orders home, one can hardly imagine what the rank and file would do without its ministrations. Nor are the officers neglected, though their need is less. Officers' hotels and clubs are provided, dances, with partners, arranged, libraries furnished. Other welfare agencies depend largely upon "Y" entertainers for their own festivities, I find; and it ill befits any of their supporters at home to minimize the vast work done by the "Y".

My own congenial task is to speak once or twice a day, to groups from a hundred to two thousand; sermons on Sundays, addresses upon world affairs, current history, political changes, democratic ideals, old-fashioned Americanism. I have never found audiences more responsive or more intelligent. The American dough-boy is a splendid sort, and one hears only good words for him from the welfare workers of every sort. He isn't perfect, of course; "there ain't any such animal!" But he stands high; and the occasional black sheep stands out unduly prominent because he is so rare.

I wish you could have heard the singing at the colored hut in Marmaign the other night. The secretary in charge is a young colored theological student from Princeton, irreproachably correct in speech and manner. Most of the boys are from Dixie; and it would have done you good to hear the old camp-meeting melodies roll out: "Swing low, sweet chariot"; "O my brother, when the world's on fire, do you want God's bosom for your pillow?"

and the others. What a pity that such a racial instinct for rhythm should be encouraged to pervert itself into "jazz"!

Most of my leisure has been spent in and around the Cathedral. French cathedrals lack the glorious closes which set the English cathedrals so nobly; but Bourges is on a hill-top, and has some open space around it, besides the old Archbishop's garden. Like all great buildings, it grows on one. Begun early in the twelfth century, its best glass of the thirteenth, finished in the fourteenth, it covers the period of Gothic at its height. There are no transepts; the vast sweep of the nave lengthens unbroken to the apse, about 380 feet. There are two aisles on each side of the central nave, 120 feet high; and the body of the church is almost 150 feet wide. The great north tower is about 215 feet high, surmounted by a tiny finial on which stands a pelican in her piety, wrought in bronze. Underneath, some Chinese soldier of France (there are many here, devout Christians all) has inscribed his name in huge black ideograms; and the effect is bizarre beyond expression.

One approaches the west front by a flight of steps nearly two hundred feet long, across the whole face. There are five porches, corresponding to the nave and the four aisles within, each enriched with marvellous carvings; in the centre, the Day of Judgment; on the left the life of the Blessed Virgin, and the life of St. William, builder of the church; on the right, the life of St. Stephen, to whom the cathedral is dedicated, and that of St. Ursin, the Apostle of Berry.



FACADE OF THE CATHEDRAL AT BOURGES

The Calvinists, who were strong here in the sixteenth century, broke down much of the carved work with axes and hammers, as Holy Scripture foretold of them. But enough remains to make a picture of incredible richness, even though one grieves at the headless statues and the empty niches. (Why, by the way, do some American architects deliberately put empty niches on the façades of churches they design, with apparently no provision for filling them?)

WE HAVE BEEN KEEPING the *Fête Dieu*, the great Feast of the Body of Christ, observed more splendidly here in France than anywhere else in the Christian world to-day, I think. In Corpus Christi itself there was a solemn mass, quaveringly sung by a venerable canon, a few of the faithful assisting. But in the afternoon the nave was filled for vespers and procession of the Blessed Sacrament; and one felt the heart of the real France beating true to her Divine Redeemer. Wonderful singing, under the direction of one of the canons; then a long line of children bearing flowers and uplifting flower-like faces in adoration; little girls in white dresses of first Communion, and tiny scarlet-vested acolytes scattering rose-petals on the cream-white marble of the floor before the *Sanctissimum*, borne under a cloth-of-gold canopy; following, the guilds, the children of the orphanages, gallant *poilus* like that "Crusader of France" whom Henri Bordeaux's book has revealed to us, tottering old men, great ladies, peasants from the country, and one American in an olive-drab uniform, who took his place gladly at the smiling summons of an official forefinger. Down the center, round the whole great church, back of the high altar, down the south aisle and up again, singing "*Lauda Syon*" and the other great hymns of the feast, with "Hosanna to the Son of David" ringing out clear at the end. It was a dream of faith made manifest, with the golden monstrance a veritable throne for the Christian Shekinah.

At Tours, to-day, on the Sunday in the Octave, there was yet more splendor; for the great church was packed to the doors, and *La Grandeur Monseigneur l'Archevêque* himself officiated, successor of St. Martin of Tours—stately, austere, noble-browed. Hundreds of children bore lilies and roses, though I missed the rose-leaves on the pavement. Their lips "made sweet Hosannas ring" as on the first Palm Sunday, and I felt quite at home when two dear lads of my acquaintance beamed at me from the long line of *La Jeunesse Catholique*. I noted with interest how almost the whole great congregation sang, without book, the Latin words of St. Thomas' great hymns.

Ah, what a consolation! "We, being many, are One Body, because we are all partakers of that One Bread." May the Living Bread make that Oneness organically manifest in His good time!

PRESBYTER IGNOTUS.

TRUTH'S VICTORY

UPON A DAY in the Sixteenth century, at Rome, some men bearing the title of Inquisitors, who assumed to derive wisdom and authority from God Himself, were assembled to decree the immobility of the earth. A prisoner stood before them. His brow was illumined by genius. He had outstripped time and mankind, and revealed the secret of a world. It was Galileo. The old man shook his venerable head. His soul revolted against the absurd violence of those who sought to force him to deny the truths revealed to him by God. But his pristine energy was worn down by long suffering and sorrow; the monkish menace crushed him. He strove to submit. He raised his hand, he too, to declare the immobility of the earth. But as he raised his hand, he raised his weary eyes to that heaven they had searched throughout long nights to read thereon one line of the universal law; they encountered a ray of that sun which he so well knew motionless amid its moving spheres. Remorse entered his heart: an involuntary cry burst from the believer's soul: *E pur si muove!* and yet it moves.

Three centuries have passed away. Inquisitors, inquisition, absurd theses imposed by force—all these have disappeared. Naught remains but the well-established movement of the earth, and the sublime cry of Galileo floating above the ages.

Child of humanity, raise thy brow to the sun of God, and read upon the heavens: "It moves". Faith and action! The future is ours.—*Joseph Mazzini*.

OPINION OF CHANCELLOR PRINCE ON CONSTRUCTION OF CANON 40, "OF THE SOLEMNIZATION OF MATRIMONY"



JUDGE L. BRADFORD PRINCE, Chancellor of the missionary district of New Mexico, has recently rendered the following opinion to the Bishop of New Mexico upon a case arising under Canon 40:

One Mrs. A. B. applied to a minister of this Church in New Mexico for the performance of the marriage ceremony and it appeared from her statement that she was divorced in the year 1914. The papers in the case did not show for what cause the divorce was granted and the Chancellor proceeded on his understanding that the action for divorce was based on a cause arising after the marriage and that the alleged cause was not adultery. The Chancellor refers to the two rules of construction of the words "the innocent party in a divorce for adultery"; the strict construction confining these words to cases where the cause for divorce, *alleged* and *proved*, was adultery; the other construction being that which includes in the meaning of the words "for adultery" all cases where the real cause for the separation is adultery, whatever the form of the action for divorce. Judge Prince accepts the latter construction and referring to it, says:

"It may appear rather a loose construction, but it is based on known conditions and on the sense of fairness and equity. It seems abhorrent to all ideas of justice and right that the innocent party should be punished as well as the guilty, and this is emphasized when the party is not only innocent but the victim of the very wrong for which the punishment is inflicted. Again, it is matter of common knowledge, that in a multitude of divorce cases where adultery is the real foundation various laudable considerations cause the action to be brought for less important charges, especially in states where desertion or non-support afford convenient reason for divorce. In some cases, even, the positions of plaintiff and defendant are reversed so as to avoid injury to innocent third parties. An extreme instance of this, within my personal knowledge, was that of a man of prominence and very high character, who discovered in middle life the unfaithfulness of his wife and in such a way that she confessed the facts. A divorce was inevitable, but consideration for a family of daughters caused much anxiety, and finally, after consultation with a number of friends of high character, resulted in his taking a long journey, during which it was arranged that his wife should obtain a divorce from him for desertion.

"At all events, the construction that 'divorce for adultery' means divorce on account of adultery, whatever the form of action, has become general.

"The question then arises in this case, whether the divorce of the applicant is shown by 'satisfactory evidence' to have been on account of the adultery of the defendant. In allowing such a broad construction the facts themselves certainly should be made clear beyond a doubt. In the papers submitted, there is nothing definite on this point, and the only allusion to adultery is in the statement of the plaintiff's attorney. Except by implication from his statement of the Texas law, there is nothing to intimate that adultery was the real cause of the application for divorce.

"The applicant is alive and can easily give this evidence if it is true. It appears to me that a clear statement on her part that she obtained the divorce on account of the adultery of her husband, with the reasons for a different cause of action being alleged in the suit, is the most natural and proper foundation for her application, and that nothing less than this would justify the conclusion that the divorce was 'for adultery'.

"However, this is a matter for the judgment of the Ecclesiastical Authority, which in this case is the Bishop."

* Received and published through the courtesy of the Organization of Chancellors, Hon. George F. Henry, Secretary.

THE UNITY of the Church lies in the submission of our will to the will of God, that it may be done on earth as it is done in heaven.—*The Bishop of Duluth*.

The Provincial System --- Past, Present, and Future

By the Rev. Frederick Maurice Kirkus



HE provincial system is in the experimental stage in this country, and in these crowded times every new institution and every revival of an old institution must be subjected to the pragmatic test. Either it must prove itself practically useful, or it will be soon relegated to oblivion. Has the provincial system thus far justified itself? Can it be made permanently useful? Or is it doomed to ultimate abandonment? These questions are in the minds of a great many practical thinkers in our Church and require the most careful consideration.

The system was proposed as far back as 1850, when Bishop De Lancey of New York, seconded by Bishop Otey of Tennessee, seriously proposed arranging the dioceses into four provinces, "to be united under a General Convention or Council of the Provinces, having exclusive control over the Prayer Books, Articles, Offices, and Homilies of this Church, to be held once every twenty years." This radical proposal was actually adopted by the House of Bishops in 1853, and reconsidered at the same convention, the House of Deputies having "laid it on the table". In 1856 it was "indefinitely postponed".

In 1868 the diocese of Maryland was divided, and in that year a most interesting report was submitted by Dr. Mahan to the diocesan convention advocating the provincial system for the state of Maryland. His argument from antiquity shows how when Christianity became the authorized religion of the Roman Empire its organization simply flowed into channels which were already prepared for it. "A province of the state became a Church province; a civil parish an ecclesiastical parish; a diocese or exarchate of the Empire, a Catholic diocese or exarchate. Of the system thus developed the province was the smaller integer; consisting of at least three episcopal cures, it was large enough for self-government and for the due propagation of the ministry; yet not so large as to be unwieldy in action."

The parallel which Dr. Mahan had in his mind is perfectly clear. When the first constitution of our Church was proposed, there were but seven states represented in General Convention. The Church was still without any bishop of its own. And even in 1789, when three bishops were secured, and three other states were represented in the General Convention, the Church was organized as a single province, made up of states and dioceses, whose independence is recognized and duly limited, in the 4th article of the said constitution, as follows: "The Bishop or Bishops in every state shall be chosen agreeably to such rules as shall be fixed by the convention of that state. And every Bishop of this Church shall confine the exercise of his Episcopal office to his proper diocese or district, etc., etc."

This seems to anticipate the development of state provinces, but when New York was divided, in 1838, the word state was changed to diocese, wherever it was found in the original constitution. Nevertheless, Dr. Mahan made a strong argument for provinces coterminous with States. "It has occurred to very few," he said, "that the immense province or rather Empire, which includes these enormous dioceses, has grown from a narrow strip of states along the seaboard to the breadth of a vast continent, and that population as well as territory has increased tenfold. Even at the first the thirteen Atlantic States were too large for one province; but if it was too large at that time, what must be thought of its present proportions? What will it be if it goes on growing at the same rate for fifty years to come?"

And now the fifty years have passed. The dioceses and missionary jurisdictions of our Church now number 91. The General Convention of 1916 included 110 Bishops, 306 Presbyters, and 302 laymen—a total of 727 in the two houses. The Journal of 1916 formed a bulky volume of 727 pages, and the business of the convention required the appointment of 47 committees and commissions.

It is perfectly obvious that this ponderous assembly,

meeting for about fifteen days once every three years, is too promiscuous and unwieldy for the due performance of the legislative functions entrusted to it, not to speak of the many additional features (social, missionary, educational, inspirational) which always form part of its proceedings.

This fact has long been recognized, but not until the General Convention of 1889 were definite steps taken looking to ultimate relief. At that time a joint committee was appointed to consider and report to the next General Convention: *1st*, Whether a territorial division of the whole Church in the United States into provinces is desirable; *2nd*, By what changes in constitution and canons a system of provincial legislation and discipline could be established; and *3rd*, On what general plan such a division could be effected. In 1892 a favorable report was returned, based upon the following considerations: "(1) The need of a higher and safer judiciary than that of a single diocese; (2) The dimensions, cost, and unwieldiness of our triennial convention; (3) The need of a more intelligent mode of assent to the consecration of bishops; and (4) of a more simple and effective working of missions."

Through various ineffective phases of progress the measure passed until in 1901 it came to the front again in an admirable proposal made in the House of Bishops by Bishop Grafton, and simultaneously in the House of Deputies by the Rev. Mr. Rogers, both of the diocese of Fond du Lac. Here is the programme they proposed:

"The Provincial System, when duly constituted, shall have power to enact statutes or canons (1) providing for its own organization, regulation, and government; (2) for the erection and conduct of a Court of Appeals, for the proper adjudication of cases brought before it in due form from the diocesan courts; (3) for the institution and government of a Provincial Board of Missions for the care and conduct of missions within the Province; (4) for the regulation, unification, and perfecting of its educational institutions; (5) for the confirmation of the election of Bishops duly chosen by the dioceses, which will be sufficient warrant for their consecration; (6) for the nomination through its House of Bishops of fit persons for the Episcopate in its vacant missionary jurisdictions; (7) for such other matters as concern the general welfare of the Church within the Provinces; (8) always providing that such legislation shall in no way conflict with the constitutional powers of the General Convention." (See page 206; Journal of 1901.)

There is at least a definite programme for constructive provincial action of a sort to justify the existence of provinces, and definitely tending to relieve the General Convention of much routine business which could be better transacted by a smaller body and in behalf of a more limited area.

With characteristic conservatism, the General Convention passed this measure along from one committee to another until 1913, when it was finally supplanted by the weak and indefinite provisions of our present Canon 51, which bears very slight resemblance to the original proposal of Bishop Grafton.

The part of the canon which concerns us for the purposes of this paper is section 6, defining the powers of the provincial synod. It will be seen at a glance that its provisions are mainly restrictive. The synod has no legislative power whatsoever, beyond enacting ordinances for its own regulation and government; its several boards or commissions are to be "auxiliary to the General Boards having jurisdiction of these subjects"; it is to elect judges of the court of review; it is to deal with all matters within the province, provided it does nothing to regulate or control the policy or internal affairs of any diocese or missionary jurisdiction within the province, and provided also that everything it does shall be subject to and in conformity with the provisions of the Constitution and Canons for the government of the Church.

Certainly this product of the General Convention, born

after hard and prolonged labor, is a feeble and very helpless thing. From the first its freedom is hampered and its growth retarded by bonds and shackles. Almost every word of these provisions is restrictive. The synod cannot issue an order, or make the slightest requisition, upon any of its component factors. It can "request" its constituents to raise funds necessary for its maintenance, but it can impose no assessment for any purpose whatsoever. If secretaries are appointed to function its various committees or commissions, they must do voluntary work or their stipends must be raised by individual effort. The provincial secretary of the Board of Missions (who has large executive responsibilities between meetings of the synod) is the agent of the General Board, paid by the Board, responsible to the Board, and has no official responsibility whatsoever to the synod which elects him.

There is nothing which the synod is empowered to do which relieves in the slightest degree the heavy burden on the General Convention, or which simplifies the organization of the general Church. After nearly six years of the provincial system, the Convention is as unwieldy as ever, and the mass of machinery by which its effectiveness is so seriously hampered has been increased rather than diminished.

As for the dioceses, the synod accomplishes nothing, beyond furnishing to their several representatives a certain stimulus and interest from the admirable addresses on various subjects which are interspersed in the course of its proceedings.

My space forbids a specific examination of the work of the synodal boards and commissions; but, speaking for the one province with which I am intimately acquainted, I can confidently assert that no one is satisfied with the measure of their accomplishments. I confess I have not yet discovered in what sense any of them have proved "auxiliary to the general boards" in their several departments. I was for three years secretary of the provincial commission on social service. I do not recall a single request for help or cooperation made of us by the Joint Commission, except that we issue questionnaires prepared by their General Secretary, or forward reports of what was being done in the dioceses. As for the independent accomplishments, of a constructive sort, of the provincial commission, I should find it exceedingly difficult to enumerate them.

Then take the provincial board of missions. What real opportunity has it for constructive usefulness, without any clearly defined functions, without any definite authority, without any funds other than those which are privately and voluntarily contributed, and with no control over missionary disbursements within the province? In one of the eastern provinces I am informed that the board of missions has done valuable work for the foreign population in their midst: but this has been the result of individual initiative, and not of any prescribed responsibility.

In the Province of Washington the commission on religious education has been very active and exceedingly useful—chiefly because it deliberately transgressed the limitations of its functions as defined by canon and ordinance. As a venture of faith it raised money and put paid agents to work, with a view to regulating the educational policies of the Church within the province, and in a way not strictly conforming to any provisions of the Constitution and Canons of the General Convention.

With the experience of six years, how are we to reckon the value of the provincial synod as a working organization in the Church? Has it done anything to coördinate the interests and unify the work of the units comprising the province? Has it in any degree reduced the burden upon General Convention, or induced more efficient and less cumbersome methods of Church legislation and organization? In short, has it stood the pragmatic test?

It seems to me that it has not; and yet I heartily believe in the practical value of the provincial system, if properly applied.

One definite thing has been accomplished so far: namely, the synods have been aroused to a sense of their limitations, and to a restive eagerness for wider usefulness.

The canon on provinces should be revised, and the General Convention should be less niggardly in its delegation of

powers and privileges to the synods. In the beginning of our national independence, the Church of England experienced serious qualms lest it might go too far in granting independent status to the Episcopal Church in this country. Their letter to the Convention of 1786 contained this paragraph: "For while we are anxious to give proof not only of our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious lest we should be the instruments of establishing an ecclesiastical system which will be called a branch of the Church of England, but afterward may appear to have departed from it essentially, either in doctrine or discipline."

Dr. Mahan thus describes the beginnings of the American Church: "By securing at the first three Bishops at least—the number necessary for perpetuating the episcopate—by organizing these with their respective cures into a convention or council, by making freely such changes in matters of worship or discipline as involved no departure from the substance of the Faith, the American Church constituted herself an ecclesiastical province—or more correctly a national Church with provision for provinces—an integral portion of One Church Catholic, capable of self-perpetuation, self-government, and, so far as local interests are concerned, of entire independence."

As integral parts of a national Church, no such independence would be asked or desired by our provincial synods as characterized our American Church in its separate existence from the Mother Church of England; but we have abundant precedent in our own history to justify a large degree of confidence on the part of our General Convention in granting powers and liberties to the provinces. I have no sympathy with the dread of archbishops and hierarchies which has blocked the progress of this movement to some extent, and has resulted in an almost farcical limitation of powers when at last provinces were created. The motive seems to have been to make sure the system could do no harm, rather than to empower it to do good. If the provincial system is to accomplish anything, there must be room for liberty and independence in all but fundamental things, so that each province may work out its own salvation with fear and trembling. It is such independence and responsibility which develops usefulness, and which almost equally develops a wise conservatism of principles along with growth and development in methods of outward administration.

To be a permanently useful institution of the Church, the provincial synod should be incorporated—with power to hold property, make contracts, and legislate for the conduct and affairs of the province which it represents.

The synod should have a large measure of control over the missionary work within the province.

The synod should appoint, compensate, and control its own executive secretary.

The synod should have power, within reasonable limits, to assess upon the constituent members of the province all the costs and expenses of conducting the legitimate business of the province.

The synod might well be empowered to create new dioceses or to effect the union of two or more existing dioceses within the borders of the province—under the limitations now imposed upon General Convention under Article V of the Constitution.

Synods should be so empowered to unify provincial purposes and actions that poor and weak dioceses within a province might be helped and strengthened as a matter of course by their stronger and wealthier neighbors.

The confirmation of episcopal elections within a province should be made the business of the bishops and standing committees of that province.

In short, I see no reason why, within an appreciable time, the provincial synod should not occupy toward the Church's business within each province the same relationship that the General Convention at present occupies toward the whole Church throughout the nation.

About one thing there seems to be very general agreement: *viz.*, that the synod cannot long survive in the status of "a debating society on missionary, social, and educational questions". It must demonstrate its practical value to the Church, or else be relegated to oblivion.

The Revision of the Prayer Book

An Analysis of the Report of the Joint Commission on the Revision and Enrichment
of the Book of Common Prayer

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II

DAILY OFFICES—THANKSGIVINGS—THE LITANY



CONCURRENT action by both houses of the General Convention of 1916 was effected on the major part of the recommendations offered by the Commission relating to Morning and Evening Prayer. To present the report clearly it may be well to recapitulate the more important points of that legislation.

TENTATIVE LEGISLATION OF 1916

MORNING PRAYER. 1. The opening sentences are revised and rearranged, those of a penitential character reduced to three and indicated as appropriate for Lent. 2. The exhortation may be omitted on any Sunday. 3. The Absolution from the order for Holy Communion is omitted but provision for its use is made by rubric. 4. The ambiguity touching the recitation of the Lord's Prayer "where-soever it is used in Divine Service" is met by the omission of that portion of the rubric. 5. The *Venite* may be omitted on Ash Wednesday and Good Friday. 6. The Psalter is to be rendered "according to the use of this Church", which is found in the general rubric governing that use and is explained in the preceding paper. 7. An additional Canticle in place of *Te Deum* or *Benedicite* is provided, viz.: "Blessed art thou, O Lord of our Fathers: praised and exalted above all forever." 8. A new and important rubric is inserted before the *Te Deum*, viz.: "On any day when the Holy Communion is immediately to follow, the Minister at his discretion, after any one of the following Canticles of Morning Prayer has been said or sung, may pass at once to the Communion Service." 9. A new prayer for the President and all in Civil Authority is provided.

The general effect of this legislation is to make permissive: 1. The commencing of Morning Prayer with the sentence and the Lord's Prayer on any day, except on Sundays when Holy Communion does not follow and on days of Fasting or Abstinence; 2. A large discretion in the selection of the psalm or psalms for the day; and 3. The ending of the Office with a Canticle after the Old Testament lesson when Holy Communion is to follow. The advantage of this arrangement is so obvious and has been so frequently pointed out that it is not necessary to reiterate it.

EVENING PRAYER. 1. The office on any day may commence with the sentence and Lord's Prayer. 2. The opening sentences are entirely different from those provided for Morning Prayer. 3. An alternative Absolution is substituted for the one from the Communion Service, "The Almighty and Merciful God grant you absolution," etc. 4. A like discretion in regard to the use of the Psalter as in Morning Prayer. 5. Permission is given in an appended rubric for the Congregation to join with the minister in saying the General Thanksgiving. This action legitimizes a very restricted custom at variance with liturgical precedent and the best Anglican tradition. Such can be tolerated; it ought not to be emphasized and stereotyped as a liturgical propriety.

PRAYERS AND THANKSGIVINGS. The following prayers have been adopted by the General Convention: 1. For Courts of Justice. 2. In Time of Calamity. 3. For the Army. 4. For the Navy. 5. Memorial Days. 6. For Religious Education. 7. For Children. 8. For a Sick Child. 9. A Bidding Prayer, "which may be used before sermons or on special occasions"; to which latter is appended a rubric permitting the omission of any clause or the addition of others. This makes it possible to repair the one serious defect in this otherwise admirable enumeration of

subjects for Intercession, viz., the omission of the remembrance of the faithful departed.

This is the meagre record of what was accomplished in the way of Revision and Enrichment by concurrent vote of both Houses at the General Convention at St. Louis. Many and greatly desired improvements in the Burial Office received affirmative votes of both Houses, but through some technical error or misunderstanding the records do not show constitutional concurrence. Be that as it may, a perusal of the Commission's report to be presented in Detroit in October shows that advantage has been taken of the commitment of practically the whole of the report of 1916, to review not only the former recommendations, but also, in the light of experience gained from the action of both or either Houses on the proposals as a whole or on any particular office, and from a better appreciation of the Church's needs, and from a closer study of liturgical formularies, to carry the revision and improvement of the offices much further than in the former Report.

NEW PROPOSALS, 1919

In **MORNING PRAYER** the following *New Matter* is recommended: 1. Permission to omit the last of the three portions into which the *Te Deum* is divided. It was represented to the Commission from many quarters that the length of the *Te Deum* made its musical rendition an increasing difficulty in a majority of the parish and mission churches. Requests came that a hymn might be substituted for the first Canticle. This suggestion the Commission would not entertain. But it did sympathize with the difficulty experienced by small and unskilled choirs. Better to sing the first portion well and to the satisfaction of the congregation, than the whole of it poorly to its distraction. So provision to omit the last portion or the last two was made. The proposal, however, became suspect as a subtle attempt to relieve those with heretical tendencies from affirming the Virgin Birth, and so was defeated in the House of Deputies. The Commission now proposes to permit the omission of the last portion only, beginning at "O Lord, save Thy people". 2. Instead of the *Gloria* at the end of the *Benedicite* the traditional doxology is proposed, viz., "Let us bless the Father, the Son, and the Holy Ghost: let us praise him and magnify him forever." 3. The Versicles and Responses following the Creed are increased by the restoration of those now used in Evening Prayer, viz.: "O Lord, save the State," etc., while new versicles and responses are provided for that service, as will be noted in their place. The morning versicles and responses will thus conform to the English Rite everywhere, those restored having been dropped from both Morning and Evening Prayer in the American Book in 1789, but reinserted in Evening Prayer in the revision of 1892. 4. The rubric on p. 14 following the Prayer for the President is transposed to follow the Collect for Grace, at which point the office, liturgically speaking, closes. In addition to the customary prayers which may be said if neither the Litany or the Holy Communion is to follow, it is further provided by rubric "that the minister may here end Morning Prayer with such General Intercessions taken out of this Book as he shall see fit."

In **EVENING PRAYER** the following *New Matter* is recommended: 1. To substitute the following versicles and responses for those now in use:

Minister. Turn thee again, O Lord God of Hosts,

Answer. Show the light of thy countenance and we shall be whole.

Minister. O Lord, open thou our eyes,

Answer. That we may behold the wonders of thy grace.

Minister. We wait for thy loving-kindness, O Lord.

Answer. In the midst of thy Temple.

The purpose of this proposal is to give additional variation in devotional expression between Morning and Evening Prayer. Compared with other liturgical books, the poverty of the Book of Common Prayer in this respect is conspicuous. A somewhat colorless monotony has been its characteristic. Wherein consists the difference between Morning and Evening Prayer on Christmas Day and on Good Friday. In psalms, lessons, and collect; that is all. The opportunity might have been seized of giving further variation of the office by the addition of Antiphons for the psalms, or at any rate for the Canticles, to emphasize the Church's Seasons and bring out their spiritual significance.

In PRAYERS AND THANKSGIVINGS the following *New Matter* is recommended: 1. A new rubric is substituted for that which appears on p. 37, viz., "To be used before the prayer for all conditions of men, or, when that is not said, before II Cor. XIII, 14, also at the end of the Litany as there appointed." 2. Twelve new prayers are proposed. Some of these were recommended by the General Convention and are presented now in their revised form; some are recommended for the first time. These prayers are not all of equal importance or uniform merit. A committee of the Joint Commission has given much thought and care to their preparation and the points which laid them open to criticism have largely disappeared. If the General Convention attempts to revise them in committee of the whole, hours of valuable time will be taken which might be given with so much more advantage to the consideration of the important enrichment proposed for other offices. Indeed it is a question whether some prayers of this type have their place in a Book of Public Worship and ought not rather to be relegated to that for Family Prayer. Is it not possible that some arrangement could be reached by which each of these prayers could be accepted or rejected as presented, or placed in an appendix? 3. Minor amendments are proposed in certain prayers and thanksgivings which will render them more adaptable for use in public worship. 4. The Collects which now appear after the Benediction in the Communion Service are transferred to the end of the Thanksgivings under the title, COLLECTS, and the familiar Collect for Unity, which is one of the private prayers for the celebrant before Communion in the Roman Missal, is to be inserted first: "O Lord Jesus Christ, who saidst unto thine Apostles," etc. The reason for removing these Collects from their present position will be considered more particularly when the Order for the Holy Communion is reached.

In the LITANY the following *New Matter* is recommended: 1. A change is proposed in the rubric as to the use of the Litany. The specified days, "Sundays, Wednesdays, and Fridays", are eliminated, and the ambiguous phrase, "after Morning Service", is rectified. The rubric as recommended reads: "To be used after the third Collect at Morning or Evening Prayer, or before the Holy Communion, or separately." This conforms to the rule in the general rubric as therein shown. It makes the Litany available for any service on any day, but removes the obligation of its use every Sunday, which is recognizing an already widespread practice. 2. The only change of any importance in the Litany itself is in the four opening invocations. These represent Cranmer's adaptation and elaboration of the original Latin of the Sarum Processional, which read:

<i>Pater de coelis Deus,</i>	<i>Miscrere nobis.</i>
<i>Fili Redemptor mundi Deus,</i>	" "
<i>Spiritus Sancte Deus,</i>	" "
<i>Sancta Trinitas unus Deus,</i>	" "

The theological implication involved in "Father of Heaven" has called out a good deal of discussion in England and elsewhere, and the difficulty has not been satisfactorily cleared. "Proceeding from the Father and the Son" is open to the criticism that Cranmer added a western theological definition which is uncalled for in the Litany. "Three persons and one God" is a theological expression of Cranmer's which is both clumsy and unsatisfactory. The Commission proposes that these invocations should read thus:

O God the Father, Creator of heaven and earth;
O God the Son, Redeemer of the world;
O God the Holy Ghost, Sanctifier of the faithful;
O holy, blessed, and glorious Trinity, one God.

These have the advantage of being definite and intelligible statements of fact without any theological implications. The fourth, except for the retention of "blessed" and "glorious", which are wonderfully expressive of devotion, is an exact rendering of the original. The response, "Have mercy upon us", is also a return to the original and commends itself on liturgical grounds. Two other Litanies appear in the body of the report, one in the Visitation of the Sick, and one in the Ordinal. In both cases the invocations conform to the ancient Catholic norm. 3. In the second suffrage, p. 31, is inserted "from earthquake, fire, and flood", and a suffrage for the President after that for the Church. 4. The rubric as to the omission of part of the Litany is transferred to follow the Lord's Prayer, so that if the Litany is said as a separate service and the part omitted, the Lord's Prayer will be embodied in the first part. 5. The psalm, "O God we have heard", with its antiphon repeated before and after and its *Gloria*, is presented in proper liturgical form; instead of the antiphon being used as a response to the prayer "O merciful God", the "Amen" is provided at the end.

The Litany properly ends with the prayer "We humbly beseech thee", as shown in the Ordination service. The General Thanksgiving, etc., now added here, is entirely out of place.

(To be continued)

THE DEATH RATE



HE dollars and cents value of accurate knowledge of the death rate is constantly receiving greater recognition. It is generally believed that the development of the South has been greatly retarded by the absence of reliable mortality statistics based on a thorough registration of deaths. North Carolina is the first state of the "Old South" to register deaths under a state law of modern type applicable to municipalities. Virginia, Mississippi, Tennessee, Arkansas, Georgia, South Carolina, and Louisiana have recently passed the model law advocated by the American Medical Association and the Census Bureau, and efforts to this end are being made in other states. It does no good to advertise worthless and foolish "statistics" with no sound basis of reliable registration behind them. Such statements as "...., the state where the average length of life is more than in any other state in the Union", or "....., the healthiest state in the Union, the annual death rate being only one in 1,847", only disgust intelligent inquirers into the healthfulness of a locality and lead them to believe that where so much is obviously false all must be untrue. Such a "rate", stated in the customary manner, would be only about one-half of 1 per 1,000, and the state in question has not now, and never had, any vital statistics of any value whatever as a basis for rates.

Honest data, fairly presented, will remove the imputation of unhealthfulness from many localities now tainted by the apprehension of insanitary conditions in the minds of possible incomers. Moreover, intelligent immigration will not go where the conditions of civilization are so slack that no regard is paid to human life, even so much as to record its beginnings and endings. A registration system is the sign of commercial progress and opportunity and is indispensable to the removal of insanitary conditions. Lower rates and the removal of discriminations in the issue of policies of life insurance in certain localities; the upbuilding of communities and the coming of greater commercial prosperity are some of the practical uses, as the American Medical Association points out, for which reliable vital statistics are needed to-day in many parts of the United States and most of all in the South.

THE MISSIONARY work of the early Church and the spread of the gospel was done by individual Christians telling their story.—*Rev. R. D. Bird.*

Army Chaplain Becomes "Morale Officer"

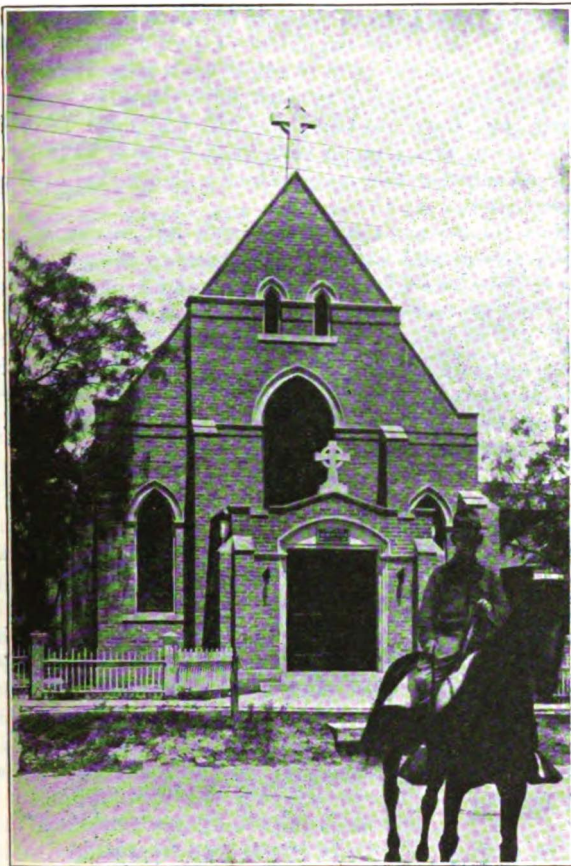


MORALE OFFICER is the title by which one of our own clergy, a Chaplain in the regular army, who has lately been advanced to the rank of Major, is known. He is Herbert Stanley Smith, appointed Departmental Morale Officer for the southern military department of the army, embracing the state of Texas and portions of Oklahoma, New Mexico, and Arizona. His headquarters are established at Fort Sam Houston, San Antonio.

The function of the Morale Officer is perhaps sufficiently

willingly drafted to maintain it: if he has confidence in his leaders in this cause, he will willingly submit to their discipline and training; and if he has been so disciplined and trained as to have confidence in himself, he will follow these leaders anywhere and fight for his cause like a demon in time of war and possess the highest military efficiency, coupled with contentment, in time of peace.

"Sherman's other remark was: 'An army, as well as a man, has a soul.' This army's soul we call morale and the



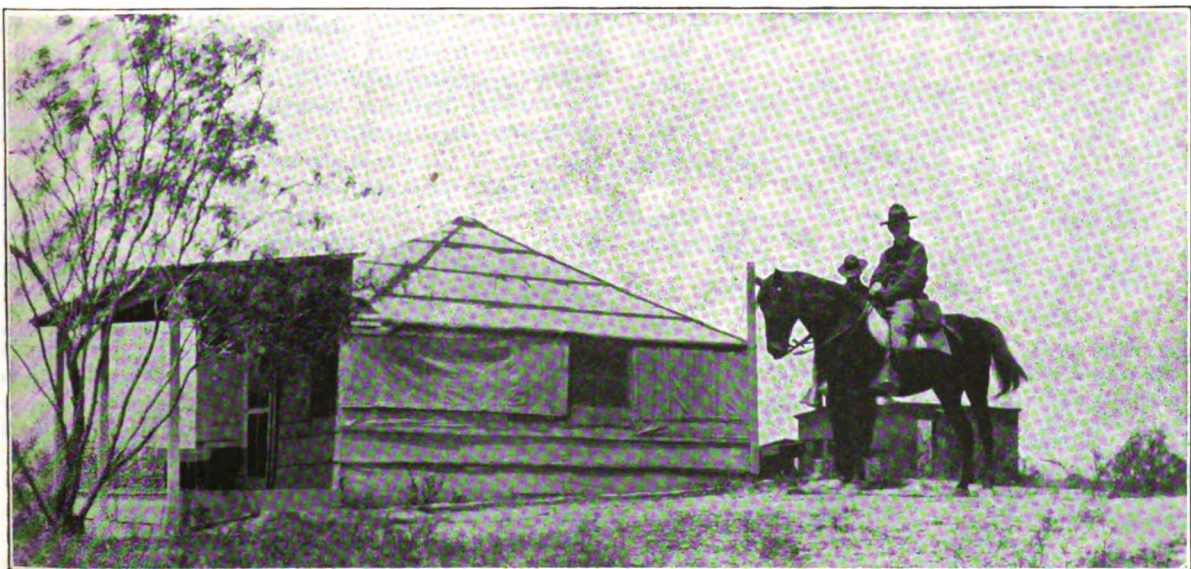
"SOLDIERS' CHURCH" AT EAGLE PASS, TEXAS
[Major Smith in foreground]



"SOLDIERS' CHURCH" AT EAGLE PASS, TEXAS

described by the title. He is to inspire confidence in the soldiers of the army. "The fundamental of good morale," says Chaplain Smith, "is confidence. A man's unconquerable, enthusiastic confidence in his cause, leaders, and himself constitutes what we call 'good morale', for, if a man has the utmost confidence in his cause he will volunteer or be

purpose of morale officers is to make and keep this soul strong and healthy. This can be accomplished only by impressing upon officers and men the necessity for learning the 'soldier game' thoroughly and enthusiastically and taking pride in their efficiency and discipline, so that when an emergency comes they possess such an unbeatable will-to-win



HEADQUARTERS OF MAJOR HERBERT STANLEY SMITH AT EAGLE PASS, TEXAS
[Major Smith on horseback]

as makes them keep on fighting 'when all seems lost but honor'.

"In the United States, for the purpose of keeping high the morale of both soldiers and civilians, our war department has organized the morale branch of the general staff. Its chief and other officers are in Washington. Each department commander throughout the army appoints upon his staff a department morale officer for the coordination, inspection, and stimulation of morale work at posts, camps, and stations which fall within his jurisdiction. Foremost among his duties the department's morale officer should learn the state of morale of officers, enlisted men, and civilian employes within the department, keep the department commander accurately informed as to the same, immediately reporting any special problems, and make the necessary recommendations to him of ways and means for the attaining and maintaining of high morale. This he does, through the morale officer, in each regimental or other unit, who stand in the same relation to their commanding officer that he does to the department commander. Each subsidiary command, such as a troop, company, etc., has its morale organization, consisting of the organization commander and selected non-commissioned officers. They make reports to the regimental morale officer and he in turn to the regimental commander, who is thus able to keep in touch with and direct all matters affecting the morale of his command. The regimental morale officer makes regular reports to the department morale officer and thus the department commander is able to initiate and administer all plans and measures for the stimulation of morale."

Chaplain Smith has well earned this unique office. For fourteen years he was chaplain of the famous Third United States Infantry, the oldest regiment in the United States army. With that regiment he has been stationed in Alaska, in the Philippines, and in many parts of the United States. In 1916, with his regiment, he was sent to Eagle Pass, Texas. There was no place for the assembly of the men. Religious services could be held only in the open air. Chaplain Smith located a building that had formerly been used for army purposes, but had been purchased by outsiders and moved off the reservation. With the backing of the Y. M. C. A. he purchased it and secured the services of a secretary from that organization and began to develop morale work on the frontier. His special pride was in the little brick church which, though located downtown in the city, is characteristically termed the "soldiers' church". The large candlesticks on the altar were the gift of the 7th Field Hospital and Ambulance Company No. 7 in memory of the deceased wife of General Pershing and their three little girls, all of whom were burned to death at the Presidio in San Francisco on August 27, 1915. These men were with Pershing at the time of his great bereavement, when only his little son, Warren, was saved by Old Charlie, the coachman. The large United States flag, flying at the right of the church as one enters, was presented to it by descendants of John Andrew Bennett, a Confederate soldier, who organized the first Blue and Gray society in the United States. Captain Bennett was buried by Chaplain Smith, escorted by a whole company of United States regulars, with full military honors. Set in the flagstaff is a brief inscription and a Federal and a Confederate button of nearly sixty years ago. Every Sunday morning John Andrew Bennett III, the old soldier's grandson, carries this flag in the procession.

Both in its interior and its exterior the church is shown in the accompanying illustration, as is the headquarters building at Eagle Pass used by Major Smith.

RIGHTEOUSNESS is the life of a nation. While righteousness rules, the nation is safe; it cannot be destroyed, although the forces arrayed against it may be overwhelming. But if righteousness is despised and discredited, then, no matter how great, no matter how carefully prepared the material resources of a nation, it is dead, and the vultures of judgment will surely descend to remove the decaying carcass from the earth.—*The Bishop of Duluth.*

THE LORD GOD OMNIPOTENT reigneth now as of old: let us rejoice because He dwells among men.—*Rowland Williams.*

GIRLS' FRIENDLY SOCIETY NEEDS WORKERS

BY MARY M. MCGUIRE,

Secretary G. F. S. A.



HE Nation, the Church, and the girl of to-day alike need the work of the Girls' Friendly Society, and, while it can not be said that its laborers are few, it is true that they are not enough for the task that it has to accomplish. I am anxious, therefore, through your columns to present to the people of the Church the need and opportunity, and I can think of no better way of doing this than to quote, with a few adaptations, from a recent G. F. S. publication in England, which says in part:

"During these years of warfare our nation has discovered a great truth: that the happiness of living lies in the joy of service for others. Our soldiers and sailors have gone to the cause of their country even until death. Our women and girls, too, have answered the call and have labored in countless ways, and even in sorrows and losses have learned that in self-sacrifice they have gained a knowledge of the joy of service.

"Now these urgent needs are over, but others as pressing have arisen, and we cannot go back to the old ways or a mere round of work and play without much purpose behind either. We are bound to help in the reconstruction of the nation's life as best we can, nor must we lose hold of that companionship in effort that we have so enjoyed in the Red Cross and other organizations during the war. The necessity for united service is greater to-day than ever, but where are we wanted? What can we do?

"The G. F. S. gives the answer to these questions, but the work to many may seem vague. 'It sounds very nice, but what is there to do for it?'

"The Society at present needs Churchwomen who will give their time and opportunities to the service of others. Here are some ways of helping with the work to be done:

"Classes in first aid, handicraft, domestic subjects, physical drill, singing, and dancing; organizing games; getting up plays, etc. Literary work, such as study circles on religious or secular topics; reading unions, etc.; work for missions, speaking, giving, working; social, civic, and recreational training of every kind; speaking on the Society's work and needs; general usefulness, carrying out the routine of the Society; and last, but most important, the individual work with girls carried on in the spirit of true friendship.

"These are among the many opportunities of a very practical kind, and behind these activities lie the motives which make the energy worth while. The G. F. S. strives for friendship, fellowship based on the one great aim, the glory of God, and, as purity is perhaps the most shining grace of womanhood in the eyes of the spotless Son of the Virgin Mother, so it is fitting that the Girls' Friendly Society should aim, together, at perfect purity in thought, word, and deed. Does this sound very difficult? It does not mean that special purity workers are needed, but it does demand that every person in the Society should so think and act that she shall be an encouragement to others in self-control in all things, and a strengthening force in her own circle.

"Where Branches have been formed and G. F. S. aims faithfully carried out, it is marvellous what a difference it has made in the whole atmosphere of a place!

"Come, then, and help! Your service is needed!

"The G. F. S. has room for the employment of every kind of talent, and it promises companions and comradeship. Certainly it asks for self-sacrifice and real faithful thoroughness of work; but is there any enterprise worth taking up that does not entail these things?

"Here is an opportunity of service for our fellow-women, and of service for God; and after all, to work with and for Christ—that is in truth, the Great Adventure!"

In early October the G. F. S. will meet in Cleveland to plan for the work of the future; a week later in Detroit it will stand ready throughout the weeks of the General Convention, to present to the clergy and lay people of the Church its aims, its ideals, and its methods. In either or both places, or by letter to our Central Office, we hope that we shall hear of many women who will work with us and of many parishes ready to organize Branches.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

VITAL STATISTICS AND LABOR



SAMUEL GOMPERS, president of the American Federation of Labor, has emphasized the importance of vital statistics registration as a means of regulating and enforcing child labor laws, and shown the importance of such laws to labor organizations, saying:

"Under present conditions of employment there is constant temptation to misstate the age of the child seeking work. Valid evidence of the date of birth is often lacking. Many of the states have wisely set limits to the age at which children may work in gainful employment. Without a birth certificate, the age of a child is always in doubt. In such case, neither the employer nor the factory inspector can feel safe in permitting the child's employment.

"Of 28,000 children, native-born and foreign-born alike, who get working papers each year in New York City between the ages of 14 and 16 years, three-quarters have birth certificates. The remaining quarter, who fail to get birth certificates, are native American children and those who come from certain parts of Russia or from the earthquake district of Italy. What earthquake and revolution do in Europe, official slovenliness accomplishes through the greater part of this nation, in depriving the children and citizens of the most fundamental of all vital and industrial statistics, the record of births."

It is thus seen that the registration of births lies at the basis of vital statistics, the necessary foundation of modern health organization, and hence is indispensable for the safety of the lives of children as well as the older members of the communities in cases of preventable diseases; but what is especially to the point with the wage workers of any community is to have carried out thoroughly the legislation for the prevention of child labor.

A NATIONAL HOUSING PROGRAMME

The tremendously pressing need for adequate housing throughout the country has made necessary the drafting of a national housing programme, particularly for the industrial centres. It is in this connection that a bill has been approved and introduced by Representative George H. Tinkham of Massachusetts, which proposes the creation of a Bureau of Housing and Living Conditions in the Department of Labor. Such a bill would make available for practical use the findings and developments of the U. S. Housing Corporation, which was created as a war emergency, but which has made possible such splendid progress in industrial housing that it would be shortsighted and impractical if the country were not to take advantage of the benefits to be derived. Another forward step which may be made possible by the creation of this Bureau would be the development of home loan organizations throughout the United States, and possibly the creation of home loan banks similar to the Farm Loan Act.

This bill, H. R. 7014, was introduced in the House of Representatives on July 8th, and referred to the House Committee on Public Buildings and Grounds. It is suggested that all who are interested at once write a strong letter of approval asking for favorable consideration of this bill and for open hearings upon it.

THE NEED OF A CONSTRUCTIVE SOCIAL PROGRAMME

V. Everit Macy has earned the right to speak on industrial problems, by reason of his widespread business interests and by reason of his work on the Advisory Commission of the Council of National Defense. In a recent letter, which I am permitted to quote, he says:

"As to our own social situation, I believe that by means of the coöperation of conservative leaders in the American Federation of Labor and the more intelligent and progressive employers we

will gradually work out a constructive social programme and the radicals will be held in control. To my mind, however, it is most important to develop a really constructive social programme, for nothing can be accomplished by merely attempting to suppress and intimidate the radical element.

"While we may not be able to offer solutions to all our problems we can at least plan for the next step, and if this is not done the radicals will naturally make many converts to any wild scheme they may care to present. I also believe that the responsibility of leadership must be taken by the leaders of organized labor and other public spirited citizens."

This is a sound view, worthy of the thoughtful consideration of all interested in the solution of the problems now pressing upon the American public for solution.

FOR IMPROVED LIVING CONDITIONS

The Churchwoman's Housing Committee of Philadelphia is continuing its agitation for improvement of conditions in Philadelphia. In an interview of a few days ago, Mrs. William B. Abbey of St. Elisabeth's said:

"Doubtless education is needed and not by one class of citizens only. Doubtless there is need for persistent propaganda; doubtless there is dire necessity for a greater spirit of community gathering. The trouble is that under present conditions, with hundreds of tumble-down houses, undrained, with inadequate and in some instances no water supply, the city presents no standard that will square with American ideals, nor the hopes of those who have come to us from overseas. Even the standards set by law are not maintained.

"The contention of the Churchwoman's Housing Committee is that there are a great number of utterly unfit houses offered to people as dwellings—to people who have no choice but to inhabit these houses or to be on the street—and that no amount of 'education' can teach people sanitary habits who are compelled to accept insanitary living conditions."

A CORPORATION'S SHAME

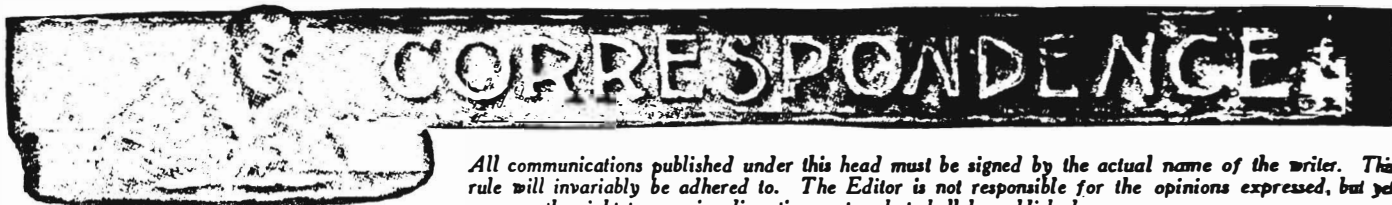
The National Consumers' League has completed an inspection of the conditions under which women are employed by the Brooklyn Rapid Transit Company. It finds that girls have not only been working 7 days a week—but sometimes 12, 14, 16, and 21 hours a day! Proper accommodations for comfort are lacking; there are no adequate lunch periods; some girls are on duty as long as eight hours at a stretch without time for a meal. A law limiting the maximum hours of these workers, however, was passed by the recent state legislature. But the report of the Consumers' League makes it important, as the *New Republic* points out, for the State Industrial Commission to look into all the conditions of their labor.

THE MERIT of the eight-hour day is thus defined by the Young Women's Christian Association: Limitation of a day's work to eight hours makes for greater industrial efficiency, since it lessens predisposition to disease arising from fatigue, diminishes accidents, spreads work, brings greater regularity of employment, and causes less time loss from sickness. It gives opportunity for continuance of education out of working hours, results in better quality and quantity of work, and increases temperance and general welfare.

OBLIGATIONS OF CITIZENSHIP

Responsibility, not freedom, is the keyword in democracy; responsibility for one's self, for the good of the neighbor, for the welfare of the Demos. Until every citizen feels this responsibility as an inescapable personal obligation, there is no complete democracy.—*Liberty Bailey.*


SAMUEL GOMPERS was elected for the thirty-seventh time to be president of the American Federation of Labor—certainly a very remarkable tribute.



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

THE CATHEDRAL OF THE SCOTTISH DIOCESE OF ARGYLL

To the Editor of *The Living Church*:

 HE famous Island of Iona, reached by steamer from Oban in Argyll in the west of Scotland, was much visited by Americans before the war, as I hope it will again be, in years to come. The shadows of the great war fell deeply enough on these once peaceful places during the last five years. For just off the Island of Islay on two occasions the sinking of some of the first American transports resulted in the formation of two new cemeteries in Islay for the burial of the hundreds of victims. To the survivors all possible hospitality was naturally given by the Islanders.

The Bishop of Argyll and the Isles (Kenneth MacKenzie) has the wise intention of proclaiming the Church of St. John at Oban as the Cathedral of the united Diocese of Argyll and the Isles. At present this ancient diocese of Argyll, which is a very poor one (even in the Middle Ages it was the poorest of our Scottish sees), and which covers an immense area, larger than any other diocese in western Europe, has raised over £8,700 for the existing portion of the Cathedral, of which only a part of the chancel and nave is built and paid for; the rest of the seating room for some 600 people is formed of part of the old church built about 1850, and the junction of the two buildings is an unsightly jumble of iron supports awaiting funds for their removal. Some small offerings come in from kind summer visitors during three months of the year, but for the building to be more rapidly proceeded with, we must appeal to a wider circle of people. It is not merely because so many American Churchmen visit our Scottish Highlands, but also because the Scottish Church and its hierarchy had the great honor of consecrating the first bishops for America at a time when the English bishops were forbidden by the red tape of the Privy Council from doing so, that I now venture to appeal to America for some help toward this object.

In the middle of the sixth century Saint Moluag, first Bishop of Argyll, who died in 590, fixed his small and humble Cathedral in my Island of Lismore. Centuries later the bishops moved to Dunoon on the mainland on the river Clyde, where they were in 1400, having moved for safety to these less turbulent districts of South Argyll under the protection of my family who gave them oakwoods from their forests to build their Cathedral roof of. Both these Cathedrals have long since vanished, and owing to railway and steamer facilities, Oban is and will be the most central place for the Cathedral of Argyll. Every part of the diocese, as American readers of Church history know, is full of the history of the past. Through the myriad islands of the Hebridean seas, Saint Patrick and Saint Columba sailed, founding churches in the dawn of the Christian period. Amongst them, in his rude galley of hides, went the great Saint Brendan on his restless, unceasing quest for the Isles of the Blest and the ever receding Earthly Paradise which is the origin of the expression of "going West". On many a stormy headland and in many a lonely glen stand the carved crosses and ruined chapels bearing the names of Saint Brigid and those vast hosts of Celtic saints who, coming from Ireland, planted the Faith in Scotland. 1322 years have passed since Saint Columba went to his rest in my fair Island of Iona, and on the lonely Garvelloch Isles south of Oban can still be seen some of those earliest of all Christian buildings, built of mortarless stones of beehive shape of that far-off period, primitive prototypes of the proud buildings which rose in richer lands in after ages. Here Ethne, the mother of Columba, lies buried.

In this year of Peace when, as I venture to hope, the spirit of thanksgiving will be abroad in the Far West as well as here at home, I make this appeal.

I will gratefully acknowledge any sums large or small from Churchmen in America, or from Americans who feel they have a link with Scotland, towards the object I have briefly alluded to in this appeal for the

"BUILDING FUND FOR THE CATHEDRAL OF ST. JOHN THE
DIVINE, OBAN"

in which name, or in my own, as they please, kind donors can send me what they will.

Yours Truly ARGYLL.

[The Duke of Argyll]


Inveraray Castle, Argyll, Scotland.

[Very gladly indorsing the foregoing appeal, it will be a

pleasure to the editor of THE LIVING CHURCH to receive, acknowledge, and transmit any contributions for the purpose mentioned.—EDITOR L. C.]

DEFINES "FREE PULPIT"

To the Editor of *The Living Church*:

 S one of those who drew up the platform of the new League for Social and Industrial Democracy, permit me to thank you for your endorsement, on the whole, of our platform. I thank you also for making your endorsement cautiously and with evident thought instead of with that benevolent largeness which means nothing.

Not that I think your objections to article X are well taken, however.

You seem to have thought that in asking for a "free pulpit" we meant a pulpit free from control by the episcopate. It seems to me plain enough from our article that we are asking for a pulpit free of control from the man in the pew rather than the Bishop. Like yourself I never knew of a case where a man preaching the Social Gospel was inhibited by his Bishop; but we all know cases where moneyed and privileged persons have sought to coerce—and succeeded in coercing sometimes, more's the pity—the prophets and their prophecies. And history is full of instances where men have been prosecuted and persecuted civilly for telling the truth from the pulpit. That was in accord with the benighted custom of less enlightened days. We wish none of it in America.

As for there being no suppression of free speech in America. I suppose persons may only appeal to the facts as they see them. Those of us who wrote that document believe there is a good deal of such suppression. Such variant witnesses as Republican senators and Non-Partisan League leaders have said so. And surely we can still recall the Bisbee deportations and the suppression of the *Public*, that very loyal paper, in one of its issues, the reason for which its editors are still seeking to ascertain, and—but why go on?


In regard to the "free pulpit" we have an exact parallel in *Magna Charta*. There it is stated that the Church of England is rightly "free". All students know that this means free from the King, not free from the overlordship of the recognized spiritual powers of that day. It is not freedom from ecclesiastical domination that we ask, for the pulpit, but freedom from "the world".

Most cordially yours.

Annandale, N. Y., Aug. 10th. BERNARD IDDINGS BELL.

THE EFFECT OF CONSTITUTIONAL LAW

To the Editor of *The Living Church*:


 R. GEORGE ZABRISKIE'S view of the relative standing and force of the Constitution and canons of the Church is certainly open to attack on historical grounds, as your editorial of August 9th makes clear, but his theory is fatally defective in that it is founded upon false assumption. In your issue of August 9th on page 519 in the third paragraph of the second column Mr. Zabriskie says: "*For the reason that the same authority enacts both*, it follows that no canon enacted by the General Convention would be void by reason of conflict with a provision of the Constitution." (The italics are mine.) This assumed principle is the foundation upon which Mr. Zabriskie's whole argument is based. The trouble with it is that it isn't true. As a matter of law and of fact both in state and Church the provisions of the constitution, or organic law, prevail as against conflicting statutes (or canons) *even when enacted by the same law-making body*. If this were not so, written constitutions would be an absurdity. Examples are not rare. We have more than one state in which both constitutional and statute law are, or may be, enacted directly by the voters through the referendum. Will Mr. Zabriskie deny that statutes so enacted are void if they conflict with the constitution? The fact is that as long as the constitutional provision stands, it prevails. In order to make a change legally the constitution must first be amended or repealed. One chief purpose of all organic law is to act as a check upon unwise, hasty, and impulsive legislation. In order to fulfil that

purpose it must of necessity have a force and standing different from that of the legislation which it is intended to check. Mr. Zabriskie knows this, of course, as well as anybody, and when he says of the Constitution of the Church that "its articles differ in no essential respect from canons, either in their source or in their effective operation," we understand that he is speaking not as a judge but as an advocate, and that we need not take his argument too seriously.

A good deal more serious in its implications is section V of his statement, which seems to be a guarded expression of an intention on the part of the supporters of the concordat to act lawlessly, or at least without the full and legal consent of the Church. If this is indeed the true meaning of this section, it is serious business that men of such standing should deliberately conceive such a purpose. We arrive at ecclesiastical bolshevism—the considered intent to overthrow Church law and order. What next?

Very truly yours,
Northfield, Vermont, August 9th. F. M. DE FOREST.

To the Editor of *The Living Church*:

 HE opinion of Chancellor George Zabriskie of the diocese of New York on The Constitutionality of Proposals for an Approach toward Unity, appearing in your issue of August 9th, announces some startling doctrines and contrary as I believe to the opinions generally entertained by the profession.

Let us consider the meaning of the word "Canon", which is a word taken from the Greek and signifies a rule of law (*Bouvier's Law Dictionary*), or as Wharton says, "a law or ordinance of the Church."

The Canons of the Protestant Church in 1 Bl. Com. 83, are said to be ordinances enacted by the clergy under James I in 1603, but never confirmed in Parliament. It has been solemnly adjudged upon the principles of law and the Constitution that where they are not merely declaratory of the ancient Canon law, but are introductory of new regulations, they do not bind the laity, whatever regard the clergy may think proper to pay them.

In other words Canons are, to all practical intents and purposes, by-laws regulating the operations and construction of the charter of a corporation.

In a short examination of the question, I am unable to find a single exception to the following rules laid down in 1 Thompson Com. on the Law of Corporations, Sec. 1011, page 805:

"By-laws which are contrary to the charter or governing statute of the corporation are of course void." In the footnotes are cited the following authorities: *Kent v. Quicksilver Mining Co.* 78 N. Y. 157; *American Legion of Honor v. Perry*, 140 Mass. 580; *Kearney v. Andrews*, 10 N. J. Eq. 70; *Presbyterian etc. Fund v. Allen*, 106 Ind. 593; *Andrews v. Union Ins. Co.*, 37 Me. 256; *Brewster v. Hartley*, 37 Cal. 15 (S. C. 99 Am. Dec. 237); *Bergman v. St. Paul Bldg. Ass'n*, 29 Minn. 275; *State v. Curtis*, 9 Nev. 325. I have not had an opportunity to verify all of these citations.

Also in same section and on same page. "Stated in general terms no by-law is valid which either enlarges or restricts the rights and powers conferred by the charter or governing statute," and the following additional authorities are cited: *Railway Company v. Allerton*, 18 Wallace, 233, and *Great Falls Ins. Co. v. Harvey* 45. N. H. 292.

Also, "for, as already seen, a body of co-adventurers cannot make themselves a corporation or take to themselves corporate franchises without the authorization of the State", for nothing less than sovereign power can create a corporation (1 Thompson. Sec. 35, page 31).

Also, "so by a parity of reasoning they cannot enlarge by the mere passage of by-laws the powers and franchises which the State has seen fit to confer upon them"; etc.

The rules laid down in the case of *Kent v. Quicksilver Mining Co.*, *supra*, have been recognized and applied in the following cases: *Atlantic State Bank v. Savery*, 82 N. Y. 307; *Boardman v. R. R. Co.* 84 Do 172; *Sheldon Co. v. Eickenmyer Co.* 90 Do 607; *Veeder v. Mudgett*, 95 Do 310; *Campbell v. American Co.*, 122 Do 455; *Tone v. Columbus*, 39 Ohio, 281 (98 American Decisions 438).

I hesitate to differ with the opinions of so eminent a canon lawyer as Chancellor Zabriskie is, but I cannot permit to go unchallenged the statements in substance that the Canons stand upon the same plane or footing as the Constitution and are not subordinate to the latter, and his actual statement "that no Canon enacted by the General Convention would be void by reason of conflict with the provision of the Constitution."

In my opinion Chancellor Zabriskie's opinion is contrary to all precedents and all reported decisions, which cannot be ignored without good and valid reasons therefor.


I, therefore, concur with your opinion as expressed in your

editorial comment. I do not wish to discuss the other questions raised in Chancellor Zabriskie's article.

Yours truly,
Towanda, Pa., August 12th. RODNEY A. MERCUR.
Chancellor of the Diocese of Bethlehem, Pa.

CANONS OF ORDINATION

To the Editor of *The Living Church*:

OME months ago I took the liberty of commenting upon the proposed Ordination Canons with special reference to the requirements as to a knowledge of Christian Missions. I did not for a moment suppose that my opinion as a layman would or should have much weight in a matter of this kind, but I had hoped that the publication of the Commission's report would result in comments similar to my own from priests as well as lay people whose judgment is better than mine. Apparently this is not the case, and I am again forced to speak.

As reviewed by the Bishop of Vermont in your issue of August 9th, the normal curriculum required for a candidate for the priesthood is arranged under eight headings, of which the first six are scholastic, the seventh has to do with parochial ministration, and the eighth includes various elective subjects. It is with the seventh heading that I am especially concerned. It includes—among other more essential matters—voice-culture, the preparation of sermons, and bookkeeping. At the far-end of the six sub-headings appears, "Christian Missions: their extent and method." I confess that the view thereby exposed of the importance attached to one of the most fundamental reasons for the Church's existence, is as astounding as it is disheartening. I had hoped that a new day was dawning, that the clouds of ignorance and indifference regarding the chief function of the Church in her corporate capacity, were passing away. Evidently, however, there is little ground for this hope; evidently the Church fails to realize what she was originally called upon to do, and there is no intention of placing the call squarely before her through her young priests. They are still to be allowed to infer that, in the mind of the Church, the extension of her divine life is a matter of purely parochial ministration, to be presented to the attention of the parishioners occasionally in a well-trained voice and as a minor object of charity upon which the rector can exercise his ability for keeping accounts.

Does it never occur to our leaders that the Jewish nation was dispersed because it refused to share with others the revelation of God; that the infant Church, at ease in Zion and content, had to be driven out through persecution to fulfil her mission; that the great Church of northern Africa was destroyed because immersed in the minutiae of theological speculation and blind to the world's need?


In comparison with the great denominational communions, the American Church is an almost insignificant factor in the religious life of this country and of the world. She will remain in this deplorable and unworthy situation just so long as her people are kept in ignorance of her proper vocation, and are provided with leaders carefully trained in everything except her mission.

We are in the midst of a Nation-wide Campaign to discover and set free the latent energy of the Church and to direct that energy along the lines of service. I venture to say that the results of the campaign will be largely dissipated unless we see to it now that, in the training of the clergy, the emphasis shall henceforth be laid upon the Church's mission to the world. To this end I would urge that in the report of the Joint Commission on the Canons of Ordination, the subject of Christian Missions be transferred from the subordinate position which it now occupies as an item under parochial ministration, to a position immediately after, and intimately connected with, Church History.

New York, August 12th. WM. C. STUBGIS.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

HE Second Report of the Joint Commission on the Book of Common Prayer purposes the removal of the Catechism "from the Prayer Book proper", and its insertion "immediately before the Articles of Religion". In place of the Catechism they offer two Offices of Instruction.

Has long usage demonstrated the futility of an official Catechism in the Anglican Communion? Is the Catechism so useless that it must repose among the relics of the Reformation by the side of Articles of Religion? We know how the Articles have prospered; shall the Catechism be similarly degraded?

We do not object to Offices of Instruction provided the phrasing, subject matter, and order are identical with the Catechism. Their place, however, is among the "new Offices", "immediately after Family Prayer." Their use, enshrined in the proposed

devotional material. would promote a wholesome religious experience and help teach the Catechism. But why perpetuate confusion by retaining two forms? One phrasing and one order only can be used successfully.

Is the Report of 1919 justified when it seems to destroy the covenant teaching in the new answer to the third question on page 116, the new question on page 117, the revised question on page 118, and the new vows on page 107?

Why does the report omit the last two questions and answers in the part on Holy Baptism?

On pages 111 and 112 in the optional charge of the Minister to the Sponsors there is no reference to the Catechism. Is this conclusive evidence that the Catechism is to be discontinued?

The Report of 1919, however, includes new Catechetical material—the Summary of the Commandments on page 123, the teaching on the Church and on Confirmation on pages 127 and 128, and on the Ministry on page 131. Restore the Commandments in full to the Report of 1916, and with this new Catechetical material added to that report we should have a better Catechism.

The following arrangement for the Catechism, using the Report of 1916 with the Commandments restored and including the new Catechetical material may be suggestive:

- I. The Baptismal Covenant.
- II. The Creed and Its Meaning.
- III. The Commandments and Their Meaning.
 - (a) Introductions and Summary.
 - (b) First Four Commandments and My Duty toward God.
 - (c) Last Six Commandments and My Duty toward My Neighbor.
- IV. The Lord's Prayer and Its Meaning.
- V. The Sacraments.
 - (a) First three questions and answers.
 - (b) Holy Baptism (next four).
 - (c) The Lord's Supper (last five).
- VI. The Church (pages 127-8, 1919).
- VII. The Ministry (page 131, 1919).

These heads and sub-heads suggest the subject matter, the parts stand out, and the pupil can see at a glance the entire structure. The re-arrangement of the Commandments and the Duties bring the related parts together while the numbering of the Duties links the parts to the several Commandments.

New York City.

ROLLIN DODD.

To the Editor of *The Living Church*:



FIRST, have we not reached a time when there can be dropped from the Communion Office two contradictory rubrics, the distracting asterisk, and the alternate Sanctus for Trinity Sunday? Why should the words "Holy Father" ever be omitted from the "introductory address", and a choice of prefaces allowed on this day only? I do not think either clergy or people care a bit about all this "elasticity" on one day in the year. Let us rather use the space for a Proper Preface for optional use on saints' days.

Second, why must we continue to mutilate the Nicene Creed by the omission of "Holy" from the four marks of the Church? True it is not in the Liturgy of St. Mark and in some early Latin versions; but this does not bind us, not being Egyptians nor Latins.

Third, must we continue to be Anglomaniacs and retain a meaningless title for the greatest festival of the Christian year? If one tells me it means "White Sunday" and should be written with a capital "S", there is another who tells me just as emphatically it means "Wisdom Day" and should be written with a capital "D". The Prayer Book does neither. Neale says it comes to us from the Greek through the German "Pfungsten"! The rest of the Catholic Church, Holy Scripture, and the Protestants call it "Pentecost". Cannot we have the day so named? Or it might be termed "Pentecost, commonly called Whitsunday".

Fourth. When I was confirmed the Bishop asked me to ratify and confirm certain vows made by me when I was baptized by a Dutch Reformed minister. I did so but with much mental reservation. Could not the proper vows be printed in full and thus be renewed by those who had already taken them, as well as by converts to the Church?

ARTHUR B. RUDD.

COMMUNICANTS AND THE DIOCESAN CHURCH

To the Editor of *The Living Church*:



THERE seems to be some confusion of mind on the part of some who have been "carried away by the diocesan idea". I recently read two statements which seem to me "astounding" in the face of the facts. The first was that "no cathedral should have a communicant list". The second was that "theoretically every communicant in a diocese is a com-

municant of the diocesan church" (a Cathedral). Both assertions would seem to be radically wrong.

(1) Why should "a diocesan church" or cathedral have no communicant list? In the Roman Catholic Communion, it is, I believe, almost the general rule in this country for the cathedral to be also one of the most fully organized parishes, with a large staff of workers in charge not of a "dean" but of a "rector". This, I think, also holds good in principle of the cathedrals of Continental Europe. And if this does not hold good generally of the cathedrals of the Church of England, of which I am uncertain, we may remember that the whole parish system in England differs from ours. Surely in enlarging our cathedral system we cannot overlook that of the small (!) body of 250,000,000 Roman Catholics!

(2) There is no such thing as "theoretically every communicant in a diocese is a communicant of the diocesan church." He is *not!* There is *no theory* about it! According to canon law, every communicant is canonically attached to some one parish church and the priest of that parish reports him regularly as being or not being in "good standing". He may, of course, receive the Blessed Sacrament elsewhere. That is quite a different thing. If one "received" at the diocesan church, it would not make him "theoretically a communicant of the diocesan church". It would be but a "member of the parish of St. . . ." being *admitted* to the Holy Communion at the diocesan church, or cathedral.

I am an advocate of cathedrals and of the cathedral system, but the crying need in many places now does not seem so much to be the building of an "episcopal cathedral" ("some title", to use slang) as the putting up of a synod hall, where large and important meetings may be held without irreverently intruding on places of worship, as the custom too often is.

Yet in the hearty approval of the cathedral foundation it should be realized that the wellbeing and prosperity of a diocese rest entirely upon the wellbeing and prosperity of the parishes. Everything that tends to strengthen and foster the life in the parish as a parish strengthens and fosters the diocese, and everything that would cramp, cripple, or weaken the parochial unit reacts upon the diocese as a whole, for it cuts off the great contributing "feeders". No diocese ever yet successfully grew at the expense of the parish. One might also cite it as an axiom: "*Build up the parish and you build up the diocese.*" Ask the real judge: the *parish priest!*

ARCHIBALD CAMPBELL KNOWLES,

Rector of St. Alban's, Olney, Philadelphia.

THE THIRD CENTRAL RULE

To the Editor of *The Living Church*:



SO many and able have been the arguments presented through the *Associates' Record* of the Girls' Friendly Society for retaining unchanged the third Central Rule of the organization, that it seems almost superfluous to retrace the ground. But since the question is now opened for discussion through the general Church press in the letter appearing in the Correspondence department of THE LIVING CHURCH for August 2nd, it seems but right that the attitude of those holding the position criticized should be clearly defined through the same channel.

It is to be inferred that the writer of the letter is an associate of the society; yet, in many respects there appears a singular lack of comprehension of its aims and spirit, nor do the sentiments expressed convey any very deep sympathy with its definite purpose. In the first place there is implied, on the part of the society as a whole and its members in general, an attitude toward the girl who has made life's saddest mistake which is wholly foreign to its spirit, or teachings. Not only is the organization related, by affiliation, to the Church Mission of Help, and therefore pledged to its noble mission, but it is to be doubted if there is a single associate—certainly not one worthy of the name—who is not ready, and finding many an opportunity, to extend a helping hand and tender counsel to any girl seeking such friendship. Instances, moreover, are by no means infrequent where branches, as a whole or individually, unostentatiously, but generously, extend to those in need not only material help but strengthening love and companionship.

But this brings us to the very question under discussion: Why, then, is not the society open to all girls thus needing protection? Simply because, as an organization, it is framed on lines which, if followed, offer a far greater and more enduring help to girlhood in general and remove from life's pathway the very pitfalls and snares proving fatal to so many. Its very aim and mission is the prevention of just such mistakes, or misfortunes, as those deplored. Can it be believed that this aim would be furthered by the admission of those who, through whatever circumstance, have failed in the very first requirement of

membership? The whole framework of the society rests upon the foundation of wholesome, normal girlhood. Its membership, naturally, represents that class. For that reason, and that alone, young married women are not eligible; and if a member marries, however valued, she withdraws, unless remaining in a distinct and differentiated department of the work known as "married branch helpers." This is due solely to the fact that, technically speaking, she is no longer a girl; she has entered a new and different sphere of life. Is it quite logical, then, that a girl who should be married but, alas, is not, should be admitted? There is no law, secular or ecclesiastical, that does not press heavily and sadly on individual cases. The third Central Rule of the G. F. S. is no exception, and many are the instances when every associate longs to follow the more lenient dictates of the heart. But every organization must, in the first place, have its definite aim and purpose; and secondly it must legislate for the largest good to the largest number. Having so chosen its aim, and so legislated, it surely is wisest to stand by its rulings.

Another implication in Mrs. Saville's letter seems far from "friendly". It is to the effect that the long revered badge of the Society could possibly be so interpreted as "proclaiming: I belong because I am good; you can't because you have not always been good". The writer has worn that badge for twenty years, but never has it occurred to her that even the most cynical could read into it a proclamation of virtue, of self-righteousness, or of self-esteem. It has been worn and prized, it is true, as the outward and visible sign of all for which the G. F. S. is pledged to stand. But even more is it valued as a means of mutual recognition, and as a signal, the value of which has been proved in countless cases, offering true "friendliness" to one in need as voiced by the towering "F" of its monogram. Strange indeed that the most modest should "shrink" from wearing a symbol embodying its own message: "Bear ye one another's burdens".

Finally, in reply to the reminder that many girls are exposed for forty-eight hours weekly to contact with undesirable companions under most unfavorable conditions, one is led to ask, could there be a better argument for ensuring at least "one hour and a half" amid conditions wherein mothers may feel assured that daughters, often young girls of twelve years of age, may find as companions the girl without "a past", the girl without "experiences", and where every influence tends to help her to think only of those things that are "honest, those things that are pure, those things that are lovely, and of good report"?

Louisville, Ky.

(Miss) L. L. ROBINSON.

CHURCH STUDENTS AT YALE

To the Editor of *The Living Church*:



THE Berkeley Association, a student organization, is anxious to keep Churchmen coming to Yale in touch with the Church during their residence in New Haven. But to do this it is rather necessary that we should have the active support and cooperation of the reverend headmasters of the Church schools, and of the reverend clergy, on whom the responsibility primarily lies, as the pastors of the boys (*cf. Milton's Lycidas*). The publications of the National Student Council, the *Living Church Annual*, or the *Churchman's Year Book* all give lists of the clergy and parishes ministering to college students. There are in New Haven four parishes, easily accessible to the campus: Christ Church, Trinity, St. Thomas', and St. Paul's. Compulsory chapel attendance is in force at Yale, but in lieu of this an undergraduate may attend services in his own church.

Now to the point of this letter: Will not any priest who has any boys from his parish at Yale or entering Yale this autumn see to it, first, that the boy is instructed that loyalty to the Church demands that he keep in touch with her; and second, that a letter about the boy be sent to the rector of any of the above mentioned parishes, or to the Rev. F. B. Roseboro, 1087 Chapel street, the New England representative of the National Student Council, or to the undersigned, who will gladly see that the information reaches the proper person? This will enable the clergy of New Haven to minister to the student body at Yale with some degree of intelligence, and will encourage us in our feeble and uphill efforts for the Church.

Yours very truly,

Summer address, Madison, Conn. RUDOLPH WILLARD,
Secretary of the Berkeley Association, Yale University.

A NEW CATECHISM

To the Editor of *The Living Church*:



AS a summer visitor at Asbury Park, N. J., I have attended services at Trinity Church, where various questions have been answered on Sunday evenings. I recently submitted a number of questions, with the request that they be answered at morning prayer last Sunday.

The questions with the answers briefly stated are as follows:

"Q. If every communicant of the church, at present in Asbury Park, placed a right value on the service of the Holy Communion, how many do you estimate would have come to early service this morning?"

"A. Eight hundred.

"Q. How many actually came?"

"A. Forty-five.

"Q. The Roman Catholic churches are said to be crowded because their members are obliged to go. While our discipline is not so rigid, is it not a fact that precisely the same obligation rests upon us?"

"A. The same obligation rests upon us.

"Q. Did those who came to the early service this morning perform a work of supererogation, or did those who wilfully stayed away fail in their duty?"

"A. Those who came simply performed their duty—the others failed.

"Q. Is attendance at one of the offices, compiled originally for the use of monks, a sufficient substitute for the Lord's own service?"

"A. Morning prayer is an excellent preparation for the Holy Communion, but never a substitute.

"Q. Why should there not be a celebration every Sunday at the late hour, so that every one may have an opportunity to obey our Lord's command, even if unable to attend at the early hour?"

The rector stated that he saw no reason why there should not be a later celebration every Sunday, and would be pleased to receive petitions from his congregation, asking for same.

"Q. Will you not kindly answer these questions at the 10:30 A. M. service on Sunday next?"

"A. The object of this request is obvious."

No doubt the forty-five persons are looked upon as sincere but mistaken idealists, but if the eight hundred had come who could measure the results?

If the Nation-wide Campaign fails to give a more satisfactory answer to one of these questions, it will not be a success no matter how many millions are raised.

Our Lord said: "Where your treasure is there will your heart be also," and it is equally true that where our heart is there will our treasure be.

I believe that there are many others besides the writer who would appreciate editorial comment on this letter.

Asbury Park, N. J., July 30th. GEORGE MACLAGAN.

ADMISSION TO HOLY COMMUNION

To the Editor of *The Living Church*:



AT the end of the office for Confirmation are the following two rubrics, concerning the meaning of which there seems to be a little difference of opinion:

"The minister shall not omit earnestly to move the persons confirmed to come, without delay, to the Lord's Supper."

"And there shall *none* be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

I take it to be beyond dispute, that "the Lord's Supper" and "the Holy Communion", as used in these rubrics, mean the same thing.

These rubrics follow immediately the office for the apostolic rite of Confirmation, and the first one requires the minister to move the persons *confirmed* to come, without delay, to the Lord's Supper, and the one that immediately follows the first defines the qualifications of persons who shall be admitted to the Holy Communion. I believe that it is the only rubric or law materially bearing on the admission of persons to the Holy Communion, except the rubric in the Confirmation office, which requires certain notorious evil livers to be excluded, and a provision in Canon 41, which provides that the Sacraments shall not be refused to a penitent person at the point to die.

Assuming then that a person who is not a notorious evil liver or a penitent person at the point to die presents himself to a priest, and asks to be admitted to the Holy Communion, what must be his qualification to entitle him to be admitted? The last quoted rubric answers: "There shall *none* be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." The language used is explicit. The word "none", as used there, means "no one", and the rubric plainly excludes from admission to this sacrament every person who has not been confirmed or who is not ready and desirous to be confirmed. This rubric authorizes the admission of only two classes of persons: First, those who have been confirmed; secondly, those who have not been confirmed, but who are ready and desirous to be confirmed. A person who has not been confirmed, must, in order to be entitled to be admitted, be both ready and desirous to be confirmed. If he is ready but not desirous, or desirous, but not ready, to be confirmed, he is not qualified to be admit-

ted. One may be desirous to be confirmed, but not ready to receive that rite, as certain qualifications are required to entitle one to receive it. It is prescribed in the office for Confirmation that none shall be confirmed but such as can say the Creed, the Lord's Prayer, the Ten Commandments, and answer the questions contained in the short catechism. Hence, a person who has not been confirmed, in order to be entitled to be admitted to the Lord's Supper, must be able to say the Creed, the Lord's Prayer, and the Ten Commandments, and to answer the questions contained in the catechism, *and also be desirous to be confirmed.* The theory of this rubric is, that no one shall be admitted to the Lord's Supper but those who have received the apostolic rite of Confirmation, and those who are qualified to be confirmed and desire to receive that rite. Those who are not qualified to receive it, or who do not desire to receive it, are excluded.


This is plainly the rule and practice as to our own members. Should there be a different rule for persons who are not members of our communion? Certainly not. The rubric which is set out *supra* is the supreme authority as to everybody, and no one is entitled to be admitted unless he comes within its terms. This rubric is not vague or ambiguous, and it seems to me that there is no room for differences of opinion as to its requirements. There is no good reason, apart from the requirements of the rubric, for admitting to our Communion persons who refuse to become members of our Church. They separate themselves from us and are members of hostile bodies, and they should not be admitted to the Holy Communion.

WM. M. RAMSAY.

McMinnville, Ore., July 21st.

"HOW MANY LOAVES HAVE YE?"

To the Editor of *The Living Church*:

T is plain that we are confronting a period of unrest, ecclesiastically as well as politically. Men are everywhere feeling, since the termination of the war, that something must be done, and many are more than anxious to act quickly, lest they should seem not to be acting at all.

Meanwhile, the schemes suggested are, not without reason, often the subject of widespread misgiving.

Is there not something to be said for a period of quiet faithfulness in our worship and our witness before we determine upon any hasty or revolutionary policy? Do we yet know what we are seeking to achieve?

I cannot help recalling the years of silence and preparation which always seem to have preceded the great constructive work of the prophets of old. Do we remember, for instance, that Ezekiel waited eleven years after the fall of Jerusalem before he was ready to announce his programme of reconstruction?

Are we, again, faithful in the things we have? During these last years we have experienced a time of heartrending tension which has been productive of not a little hysteria. Our clergy and people alike have been occupied with many things to the subordination of the simple teaching and practice of the faith. Our pulpits have thundered forth incitements to patriotism and the duties of patriotism. Each Sunday has been marked by a "drive" of some kind or another. Special speakers from the front have told of every phase of war work, from the Red Cross to the details of a campaign. Then again, our yearning for a more or less ill-defined unity has impelled us to throw open our channels for addresses from representatives of all the creeds, I fear seldom to the edification of our people. All these things, through the circumstances of a great crisis, have been, in their degree, praiseworthy or excusable. But the fact remains that there has been little teaching of the faith. "The hungry sheep look up and are not fed." Worship, as contemplated by the Prayer Book, on week-days and holydays as well as Sundays, has been reduced to a minimum. The obligations of Church people to the weekly Eucharist and the Friday fast have been in many cases regarded as obsolete. Our beautiful, solacing even-song has been neglected or turned into a "community sing-song". In short, we have been more interested in attracting men, sometimes by the worse forms of newspaper advertisement, than in setting forth the almightiness of the Divine Love.

Would it not be good for the Church to plan a year or more of absolute and simple conformity to our liturgical standards. in the meantime heeding the appeal, "Be still then, and know that I am God"? I noted recently that when Alfred Russel Wallace was asked to explain how it was that he and Darwin arrived almost simultaneously at the discovery of the doctrine of Natural Selection he replied that it was due to the long period of preliminary isolation, Darwin in *The Voyage of the Beagle*, he in the Malaysian jungle. Solitude and quietness do indeed bring light such as the "barrenness of a busy life" never permits.

If the Nation-wide Campaign be allowed to become merely

the feverish quest for twenty million dollars in order that the Church may engage in new activities, it will accomplish little that is good. But if it is made the determined effort, in all godly quietness, to enable us to live the Christian life in its fullness before the nation, helped, as I should like to see it, by a band of trained missionaries and teachers going slowly and systematically from diocese to diocese, I am sure the generation to come will reap untold benefit. Such a company would not have gone over the cities of America without the Kingdom of God coming upon us with power.


At least, before we demand "two hundred penny-worth of bread" as our first condition for undertaking the feeding of the multitudes, let us heed again the Master's word: "How many loaves have ye? Go and see."

HERBERT H. GOWEN.

University of Washington, Seattle, July 27th.

THE SERVICES FOR SUNDAY MORNING

To the Editor of *The Living Church*:

HE statement that people are finding Morning Prayer a bore is substantiated by two things: first, on the testimony of army chaplains, it is never asked for, while the Holy Communion is; second, people have almost ceased to attend it.

It was my lot last winter to act for some months as supply in many parishes in a large Eastern diocese, going to several for four Sundays in succession. The total number of communicants of these is given in the *Living Church Annual* as 2,620; the average attendance at all the services was about 800 by actual count. All but one of these are what might be called Morning Prayer parishes in that Morning Prayer was the main service on Sunday morning. To be more specific, I served for six Sundays in a parish that reports 180 communicants, and the largest attendance at any one service was 45. In another I served for four Sundays. This has 137 communicants and 40 was the largest attendance. In a third I served for five Sundays. This parish reports 410 communicants; the largest attendance was about 75. In another, reporting 292 communicants, the largest attendance was about 40. The time of the year was different in each: September, January, May, and June.

Here we have an attendance of less than 20 per cent. of the communicant list. Surely something is the matter with Morning Prayer, for all of these are of the old-fashioned Morning Prayer type—and the people not going to church. Why? Morning Prayer has no *terminus ad quem*; whether one lesson is read or three is immaterial as far as the structure goes, or whether six prayers or ten are said. Then there is no one central thought in it.

Morning Prayer with the Litany or with the Ante-Communion service is too long for a real instructive sermon, and becomes insufferably so when the *Te Deum* is sung by a choir whose choirmaster likes to show off special voices. Save in a few hymns the congregation is voiceless while the soloist is not. As a rule the music is not good enough for a music lover nor congregational enough for the ordinary man.

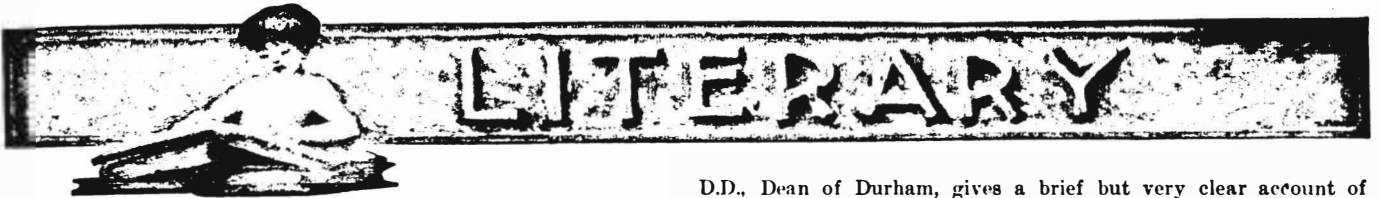
The lessons, especially the Old Testament ones, are meaningless to the ordinary person even when well-read. Take next Sunday (Seventh after Trinity). The first lesson deals with the consecration of the Levites for the service of the Temple. This has no relation to the day and apparently no connection with the second lesson. It makes no appeal to the modern man's problems and is no guide for his actions. Contrast it with the Epistle and Gospel for the same Sunday. That the clergy should say Morning and Evening Prayer and that both should be said in an open church at such a time that whoever so desires can aid in their recitation goes without saying; but if they are made the main services on Sunday people will not go to church—or at least they do not.

The report of the Archbishops' Committee of Inquiry as to worship is interesting on this subject.

What should be put in the place of Morning Prayer is a matter to be decided by each, but it seems to be the consensus of opinion that the Eucharist, simply said, with many familiar hymns, appeals to men the most.

H. P. SCBATCHLEY.

IF WE "admit" Christ as Lord, "submit" to Him in everything, "commit" everything to Him, and "permit" Him to be everything, and to do all His will in us, then we shall indeed "transmit" His life and grace to others, and all that we are and have and do shall be to the glory and praise of God.—W. H. Griffith Thomas.



The Kingdom that Must Be Built. By W. J. Carey. The Macmillan Co., publishers. \$1.00.

This is another of Father Carey's—or should we not rather say Chaplain Carey's?—joyous books;—joyous because it suggests the fresh salt winds and the wide ocean and vigorous health and an enthusiastic, aggressive, and manly Christianity of a navy chaplain; joyous too because it rejoices in the spiritual beauty of the world that lies about one and in the trumpet-call to work for the Kingdom that must be built.

A few quotations can give the best idea of the charm and power of the book: "Eternal life does not mean mere length of days, just a dragging out of an interminable unsatisfied existence, but the opportunity and capacity of knowing love and being lovers: of apprehending beauty to its uttermost; of entering into holiness and living it out in the company of God and the Blessed." "Passion, ambition, fame, jugs of wine, companionships of women—what are these if divorced from the one Reality behind all; whereas if once you find and are found by that Reality, every bird, every beast, every running brook, every flower of the wayside, murmurs to you with a thousand tongues the fascinating secrets of the life and love of the God who is yours, and who will lift you increasingly for ever into the heart of His own eternal existence." "So our daily prayer really means 'Use me again to-day.' It can be put in a sentence of four words, but it implies volumes." "Too often we seem to teach: 'Come and be holy'; whereas we should say: 'Become holy in order to help': If we could grasp that a great work is to be done, a great campaign to be fought, a Kingdom to be built, then we should feel the need of Christ's presence and aid, so that we might be strong enough to struggle and to work."

The book tells us what a Christian really is, what he really ought to do. It is a noble appeal. May the message be widely spread and widely accepted!

Religion—Its Prophets and False Prophets. By James Bishop Thomas, Ph.D. New York: The Macmillan Company. 1918. \$1.50 net.

Dr. Thomas was until recently Professor of Systematic Theology at Sewanee, and this volume contains his programme for systematic theology. It may be summarized briefly as a drastic subordination of doctrinal to ethical aims, with the contention that all shortcomings in the history of religion, from Old Testament days until the present, have been due to neglecting this subordination.

Unfortunately, however, this thesis is supported by a most artificial reconstruction of the past. Dr. Thomas has divided all religious phenomena into two clean cut and mutually exclusive categories, prophetic and priestly. The former is identified further with individualism, belief in God's imminence, mysticism, and general opposition to established tradition, and is summed up under the value judgment "good". All that is opposed is priestly and "bad". That is to say, tendencies—and often tendencies of the most disparate sort—are grouped together or set in opposition, much as Mr. H. S. Chamberlain divided all historical characters into "Semitic" or "Teutonic". Such a method is self-condemned, as its apparent simplicity of result can be attained only by reckless violence done to facts. The time is past when historians could start out with definitely stated dogmatic premises.

None the less, despite its lack of discipline, it should be recognized that the book's defects are those arising from a passionate zeal for righteousness. And it contains many pages of great prophetic power.

BURTON SCOTT EASTON.

The Greek Orthodox Church. By the Rev. Constantine Callinicos. Longmans Green & Co. 60 pp.

With the increasing prospects of reunion between the Eastern Orthodox and Anglican Communion, especially since the visit to this country last year of Meletios, Metropolitan of Athens, and the return of the World Conference Deputation from their very successful visit to the East, Church people will want and ought to know more about the Eastern Churches.

This little book, written by the Rev. Constantine Callinicos, B.D., Protosphyter of the Church of the Annunciation in Manchester, England, with a preface by the Rt. Rev. J. E. C. Welldon,

D.D., Dean of Durham, gives a brief but very clear account of the Greek Orthodox Church and its relations to the Ecumenical and other Patriarchates, with a short concluding chapter pointing out the close relations between Orthodoxy and Anglicanism and the prospects of final reunion.

Psychology and Preaching, by Professor Charles S. Gardiner of the Southern Baptist Theological Seminary, is the latest in a long line of homiletical books which preachers never read after they have learned their *métier*—many early, some late. This is an effort to apply modern psychology to preaching. Formal rules of rhetoric and logic are lacking. Discussion of the preparation and delivery of sermons is nowhere evident. Modern psychology—even suggestion—is evident all through the book. One can fancy Professor William James approving the author's method. But the book is no dry treatise on the psychology of religion. Like others the author has discovered for himself that theological students usually know little of psychology. The book is therefore unique. It deals with the pathology of the pew, and the preacher who masters this book may even know something of the preaching problem Mrs. Gummidge and Mrs. Potiphar bring into church. It is somewhat of a wrench to welcome a new book on homiletics, but one must welcome this or miss a book worth while. [New York: The Macmillan Company. \$2.00.]

A Social Theory of Religious Education, is another of the many books Professor George Albert Coe has given to the world at frequent intervals. Like all his other books this maintains a worthy standard in the front of modern interpretations of religion. The consequences for religious education flowing from the now widely accepted social interpretation of the Christian message pack the pages of this book. Not all will agree with his exposition of different religious types. Evidently he tries to be fair in explaining liturgical services, even though he doubts that one can adequately express religious experiences in terms of other centuries. The trouble with the book is that it bears the earmark of bookmaking rather than of authorship. Perhaps nobody can maintain the spontaneity and originality of true authorship unless he roams from field to field. But Leonardo da Vinci's are not born in every age, and Professor Coe is at least able, thoughtful, and informed. [New York: Charles Scribner's Sons. \$1.50.]

DR. RICHARD C. CABOT has a well deserved reputation for clear thinking and sane writing on social topics and his latest volume, *Social Work*, well sustains that reputation. Pointing out how during the past quarter century we are dealing with people in masses so great that the individual is lost sight of and has come to be regarded as a type, a case, a specimen, he shows how essential social treatment has become and how important social workers are. Building on his long experience at the Massachusetts General Hospital and his deep and intelligent sympathy with the modern movement, he writes with power and insight of what he calls "social assistance in medicine". This does not mean that the volume which embodies his lectures at the Sorbonne in 1918 is of technical interest only. On the contrary it is of interest to the professional and the amateur and the general reader. [Boston: Houghton, Mifflin & Co. \$1.50.]

Songs in the Night, by Dr. Malcolm J. McLeod, minister of the Collegiate Church of St. Nicholas, New York City (Revell, \$1.25), is a new volume of sermons by one of the popular metropolitan preachers who already has many such volumes to his credit. They are sermons full of evangelical fervor; original in treatment; full of anecdote and illustration. There are several addresses for those in sorrow or suffering, and these are the best in the book. For the most part the sermons are such as present religion as a solace of the soul, rather than an incentive to service.

IN KEEPING with the awakened interest in constructive ways of advertising the Church, there comes the announcement of fall publication of a textbook on the subject by Paul J. Brindel, originator of the Kansas Diocesan Publicity Bureau and now a member of the publicity staff of the Nation-wide Campaign. The book, which is called *Advertising Religion*, will sell for \$1.25, plus postage, and will contain a number of display advertisements which have proven successful in conservative parishes. Orders may be sent to *The Witness*, 6219 Cottage Grove Avenue, Chicago.

AT EVENING TIME IT SHALL BE LIGHT

BY ERVING WINSLOW



It must be said from a full and grateful heart that the reading of Father Congreve's Cowley "testament" * has been a very precious privilege. The work of the last year of his saintly life, upon which he was engaged after he had entered into the very shadow of death, it is a very voice from heaven, as near as may be vouchsafed to man. It is a testimony, by its simple proven faith, against the subtle and widespread materialism, largely that of the apostate Jew, which has diffused its poison through modern literature. It is also evidence, strong and sufficing, against the vain efforts of the presuming hands that would try to penetrate within the veil of mystery the Almighty has chosen as the final test of trust in Him. It is the humble Christian believer whose soul glows and aspires in this wonderful evidence, so transcending the blind gropings of "spiritualist" or physicist. Modern free thought has no better comfort than *De Senectute*, the cultivated imagination of heathendom, and alike ignores the higher perceptive faculties belonging to the child of God facing the passage of the dark river as a dumb and dreary annihilation, a plunge like that of beasts that perish, into a hopeless void.

But from the shadow of the "towers of Oxford" how many noble young Crusaders have gone forth to suffer and to die for God, for country, and for humanity? How much of their inspiration may have come from that Holy House at Cowley which the spiritual combat of old has made a shrine of pilgrimage for two generations!

Father Congreve knew of a Cowley lad at the front whose two brothers had been already killed at the war and who wrote of his own service, to comfort his mother: "A sacrifice is not a sacrifice, is it, mother, if you stop halfway?" A young soldier of his acquaintance from the University wrote home a few hours before he was killed in action: "I do absolutely and honestly believe in God's care for me, and for all of us. He knows what is best for us all. It is the best possible that could happen to us—because He wills it." A youth who had no military taste but became a soldier purely for conscience's sake died of wounds received at Gallipoli. Of him the doctor wrote that his mind never wandered for a moment. Fully conscious at the end, he fixed his eyes as he lay on his side, looking upward, and spoke slowly with earnest emphasis on each word: "This is the most beautiful moment of my life. Oh! what a superb moment!" What was the beauty that cheered this lonely Oxford lad, dying of war wounds far from home? Was it not that which won St. Augustine long centuries ago: "*Sero Te amo vi Pulchritudo tam antiqua et tam nova*"?

But it was especially for the religious and those who had reached, or found it profitable to dwell on, the Evening of Life (the book's second title) that Father Congreve prepared and gathered this material. It was dedicated to the Mother Superior of St. Mary's at Wantage who had suggested the undertaking, hope being the special prerogative of those who have not time to waste in regretful contemplation of the past but are preparing to welcome that which is before them. Here we read for instance of Father Benson in his last days when he was unable to get to church or even to the House chapel, reciting with his companion at evensong: "One thing have I desired of the Lord which I will require; even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His Temple." Had we heard him, we should have known that his heart and will were in church, even if his poor worn body was not; and we should remember that the God who "dwelleth not in temples made with hands" abides in His members, and they in Him. That which Father Benson had "desired" and "required", he had attained!

Father Congreve's chapter-titles will give the note of his happy book—happy not from any natural gift of temperament or deliberate intention, but from a "will to faith", a constant habit of response to grace, his characteristic mood deepening day by day: "*Ascensiones in corde*". Some of

those titles are Hope, Fortitude, The City of God, Immensity, Joy, Daffodils, The Beauty of God, Memory, Prayer, The Desire of Heavenly Glory, Home.

Young or old at the moment, we began to die when we began to live. There is of course a weak sentimentalism, a luxury of woe indulged in to heighten a rush to pleasure, or merely "borrowing trouble" to disable energy and efficiency. There are some who would actually drug themselves for the inevitable moment, as Cervera's crews were allowed to do before the overwhelming conqueror; so the costly advertising in the press of mental and physical quackery of all sorts proves.

But let almost any reasonable being set in our mortality, with the issues of life and death established, glance at these burning pages, no matter in what spirit, and deny if he can an envy, a desire, peradventure an ardor, for a spirit such as shines from them.

THE ON-COMING VICTORY UNITED OFFERING

BY MRS. MALLORY TAYLOR



In a few weeks the United Offering of 1919 will be only a memory. As you look back and see what you have given, do you judge it to have been sufficient, so that the chance of your being legitimately called a slacker is eliminated? If, however, you could have doubled or even increased your offering and did not, do not fail to get on your knees and ask forgiveness for leaving undone that thing that you ought to have done; and remember, every time there is the lack of a missionary for lack of funds, some heathen pays for it by hopeless ignorance of the dear Lord.

The United Offering is asked at this Triennial to reach \$500,000, a Victory Offering without parallel. It can only be done by sacrifices of every kind on our part. We have been through many drives of many sorts in the last three years and have given until it seemed impossible to add another cent, but on looking back did we really give up much?

Have we not quite as much money to spend this coming month as if there had been no drives? Supposing from now on, by way of an experiment, we organize weekly private drives for our personal United Offering. Drive our own purses and consciences, and do not forget that giving and praying go always together. The women of this country prayed almost continuously during the great war. Shall we do less for God's work?

As we look from the sad past to the victorious future, do we realize what the change means to us? We have been through the hour of tribulation and have cried from the depths of our hearts, "Good Lord deliver us". Did we remember then that the hour of prosperity had passed us first, and that without thought we had asked to be delivered from it?

"In all time of our tribulation; in all time of our prosperity; in the hour of death; and in the day of judgment, good Lord, deliver us." Has the word prosperity ever carried to us, before, the idea of solemnity and responsibility? Have we not always associated it with jollity, irresponsible happiness, and what really was care-free selfishness? Now as we look back through the dark windows of tribulation and note what we did with our extra time, our extra strength, and our extra money, we are appalled that we could have used God's gifts to us so heedlessly, so thanklessly, and we understand partially why the Prayer Book places side by side these words, which at first appear so incongruous.

As prosperity appears again on the horizon, are we going back to our same old attitude of *meum* and *tuum*—all for me and what is left for thee? Can it be possible that is to be the motto for our United Offering? Oh! let us never fail to pray: "In all time of our prosperity, from all the dangers of prosperity, Good Lord, deliver us."

THE TRUE criterion of a human spirit is not outward performances but the ideal to which it is devoted; and in its application to religion it is the principle that the divine measure of a Christian life is not outward works or doings but devotion to Christ as its ideal.—*John Caird*.

* *Treasures of Hope for the Evening of Life*. By the Rev. George Congreve, M.A., S.S.J.E. New York: Longmans, Green & Co. \$2.00.

Church Kalendar



- Aug. 24—St. Bartholomew. Tenth Sunday after Trinity.
- 31—Eleventh Sunday after Trinity.
- Sept. 1—Monday.
- 7—Twelfth Sunday after Trinity.
- 14—Thirteenth Sunday after Trinity.
- 17, 19, 20. Ember Days.
- 21—St. Matthew. Fourteenth Sunday after Trinity.
- 28—Fifteenth Sunday after Trinity.
- 29—St. Michael and All Angels. Monday.
- 30—Tuesday.

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 address of the Rev. FRANK M. GIBSON, Ph.D., is now 235 W. Lafayette avenue, Baltimore, Md.

CHAPLAIN EDMUND R. LAINE, JR., of the 58th Infantry, Fourth Division, A. E. F., has returned from overseas and been released from the army. He is at Caldwell, N. J.

ALL communications for the diocese of Milwaukee and the council should be addressed to the Secretary, the Ven. F. L. MARYON, 228 Juneau Ave., Milwaukee, Wis.

THE Rev. H. I. OBERHOLTZER has resumed his work in Grace Church, Ellensburg, Wash., after overseas service with the Y. M. C. A.

THE address of the Rev. W. W. WELLS is changed from Valentine, Neb., to Schuyler, Neb. THE Rev. WARREN R. YEAKEL should now be addressed at Box 47, Utica, N. Y.

Summer Addresses

THE Rev. WILLIAM PHILIP DOWNES is in charge of Grace Church, Norwalk, Conn., during the month of August.

THE Rev. H. P. HAMES will take charge for a month or so of Dr. Seagle's work while he is on vacation; and went into residence at St. Stephen's rectory, 120 W. 69th street, New York City, on August 15th.

DURING August the Rev. PERCY V. NORWOOD is in charge of Christ Church Cathedral, Hartford, Conn., and is in residence at the parish house.

ORDINATIONS

DEACON

NEW JERSEY.—On St. Barnabas' Day, June 11th, the Bishop of New Jersey ordained to the diaconate Mr. EDWIN RIDGEWAY SMYTHE at St. Andrew's Church, Mt. Holly. The candidate was presented by the Rev. Benj. D. Dagwell. The sermon was preached by the Rev. Elliot White.

PRIEST

NEW JERSEY.—The Rev. CHARLES W. NELSON, colored, was ordained priest on St. James' Day, July 25th, at Christ Church, Elizabeth, by Bishop Matthews. The sermon was preached by the Rev. A. E. Jensen. The Ven. R. Bowden Shepherd, Archdeacon of New Jersey, presented the candidate. Mr. Nelson will continue in charge of St. Augustine's Mission, Elizabeth.

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 no-

tices, 2½ cents per word each and every insertion. No advertisement inserted for less than 25 cents.

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

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

DIED

INCHES.—At Nahant, Massachusetts, August 10th, GEORGE BRIMMER INCHES, beloved husband of Anne R. Inches.

SNOWDEN.—In the Ann May Hospital, Spring Lake, N. Y., Thursday, Aug. 7th, MARY ELIZABETH (Lilla) SNOWDEN, of Bradley Beach, N. J., daughter of the late Rev. William E. and Mrs. Harriet A. Snowden, in the 72nd year of her age. Interment in Holy Trinity churchyard, Hartford, N. C., August 10th.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED.—PARISH IN DIOCESE of Fredericton, Eastern Canada. Address ARCHDEACON FORSYTH, Chatham, New Brunswick, Canada.

POSITIONS WANTED—CLERICAL

PRIEST, MODERATE CHURCHMAN, celibate, aged 43, thoroughly experienced, desires parish. Or will accept group of good missions if on railroad. Visitor, organizer, and excellent preacher. Especially successful in work among young people. Best of references. Address SUMMIT, 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.

CLERGYMAN, 39 YEARS OF AGE, WITH eleven years' experience in two parishes, desires a parish within fifty miles of New York. Highest references. Address TONHI, care LIVING CHURCH, Milwaukee, Wis.

CANADIAN PRIEST, nearly five years overseas chaplain, desires parochial or other work. Address BARSOME, care LIVING CHURCH, Milwaukee, Wis.

CURACY OR RECTORATE WANTED by a young priest. Catholic parish preferred. Address SONVIL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

HOUSEMOTHER OR MATRON WANTED in institution for children, on Long Island. Must have had some experience with children, and like them. A personal interview requisite. Please apply by letter, to HOUSE MOTHER care LIVING CHURCH, Milwaukee, Wis.

NURSE WANTED FOR INSTITUTION on Long Island. Fair salary, good home. Personal interview necessary. Please apply by letter, to NURSE care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

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.

MATRON OR HOUSEMOTHER. MATURE, refined Churchwoman seeks position as matron or housemother in a home or school. Address LANCA, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Experienced trainer of large choirs, boys and adults. Highest references. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Contracts received January to July 1919 represent territory from Massachusetts to Louisiana, and from middle west to California. Commendations from owners without exception enthusiastic. The Austin organ is built as well as an organ can be built. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

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

BUILDING OPERATIONS RESUMED.—"Now is the time to build" that much needed New Church, Parish House, Rectory, Pay Off the old indebtedness. "The Easy Way." "The Redemption Certificate Plan." Endorsed by Church leaders, financial experts. Address Rev. F. H. RICHEY, Box 336, Maplewood, N. J.

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

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

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. LOUIS 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.

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, 8:30, 9:15, and 11.

Daily: 7, 8:15, and 6.

MEMORIAL

ALFRED GAMBLE CANDLER

In loving memory of ALFRED GAMBLE CANDLER, husband of Florence Alphaena Gibbs Candler, who entered into Paradise Friday, August 23, 1918. Detroit, Mich.

Lord all pitying, Jesus, blest,
Grant him Thine eternal rest,
In the ever-abiding Presence of Jesus,
His Lord and his Redeemer.

RETREAT

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

INFORMATION BUREAU



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

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

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

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

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

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

THE LIVING CHURCH

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

NEW YORK:

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

NEW YORK NOTES

New York Office of The Living Church
11 West 45th Street
New York, August 18, 1919

BISHOP GUERRY ON RACE RIOTS



BISHOP GUERRY of South Carolina, following his sermon at the Cathedral, was asked what the Carolinas do to avoid conflict between white and black. The question was prompted by riots in Chicago and Washington, and recollection of riots earlier in Atlanta. The Bishop outlined in reply a plan now quite general throughout the South, and one in which he himself had part in formulating. He added this significant statement:

"White people have a lamentable way of thinking they can hear and determine every question, other people's as well as their own. The truth is, they cannot do so, and they fare better when they recognize the fact. In the case of negroes living in the same communities they do, they should call

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

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

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

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

The Cathedral, 117 Peoria St.

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

A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Book Supply Co. Chicago, Ill.

The Re-Creation of Brian Kent. By Harold Bell Wright, Author of *The Shepherd of the Hills*, *When a Man's a Man*, etc. Illustrations by J. Allen St. John. \$1.50 net.

PAMPHLETS

From the Author.

Margaret Coffin and her Prayer Book Society. An Address read before the Society by Rev. John W. Suter, Milton, Mass.

in their leaders to talk over matters, get all points of view, and know conditions before they decide what is to be done."

Bishop Guerry stated that not long ago, in Columbia, S. C., a rumor persisted that negroes were to rise and take possession of street cars, and run them to their liking. Nobody seemed to father the rumor. It merely lived and spread. There is in Columbia a community council, so to speak, composed of leading citizens, white and black. This body came together. It exchanged points of view. It found there was nothing of the sort contemplated by the negroes. A public statement signed by the council probably prevented trouble. It certainly helped both races. Bishop Guerry said he recommended nothing to the North. He merely stated facts about experiences of the South.

SUMMER CONGREGATION

Attendance upon public worship in churches of New York this summer is larger than for some years. Both Sundays Bishop

Guerry has been the Cathedral preacher the chairs have been filled. St. Bartholomew's is doing less advertising of its special summer services this year than usual, but is finding its pews filled. From a popular sense the Fifth Avenue Presbyterian is the one great Sunday feature of New York in summer. Years ago its pews were filled to the last one. During the war, with the same policy obtained, hardly a third had occupants. This summer there is not a return to old conditions, but larger numbers are present than at any time during the war period.

A daily paper reported active campaigns going on for Bishop of the diocese, with frequent meetings of clergy to discuss candi-

dates. The fact is that there is no campaign whatever, and so far as can be learned, no conferences to boom candidates, or to defeat them, have been held or are planned. Inquiry quite generally made brings information that things are strangely dull. Talk of division of the diocese is not heard, and it is left to the powers that may, in their wisdom, re-arrange diocesan divisions throughout the whole state. A month before the meeting of the convention which is to elect, there is an almost suspicious lack of partisanship. So often has that quality been at the front in the past, when lesser decisions were to be made, that the present harmony is commented on.

himself to the new Commandments and incline his heart to keep this Law."

POSTSCRIPT

A prominent New England clergyman recently preached a sermon on the League of Nations before a summer gathering. An unusually full report of the sermon was published in one of New England's prominent dailies. Knowing that the clergyman was on his vacation and so might not see the report. I was so proud of the splendid address and of the appreciative comment of the news reporter that I sent the clipping to my friend. Imagine my surprise and stupendous amazement when I received his note of thanks for the clipping, when my friend wrote me his own comment on the sermon:

"I had hardly got well under way before I felt the sort of coolness the darky preacher noticed when he spoke on, 'Chicken Stealing'. Immediately after the Benediction was pronounced, an excited, elderly dame came to me and violently attacked the League and President Wilson, and announced, 'I am from ——— congregation'. However, I had some kindly words of agreement and approval from a number present. But of all the aggregations of reactionary old women ——— is the worst I have struck. It looked like an old ladies' home and felt like an iceberg!"

IMPRESSIONS OF THE G. F. S. HOLIDAY HOUSE

The Rev. William Smith, rector of St. John's Church, Fall River, has written "Some Impressions" of a recent trip to the G. F. S. Holiday House, Milford, New Hampshire. I am not sure how the attendance of the New England members of the Girls' Friendly is proportioned among the dioceses, but I feel certain that Massachusetts is always well represented there. Mr. Smith writes in part as follows:

"It's a long, long, hilly trail which runs from Pomenah to the spot so loved by all, but the ride is always enjoyed after the hot journey in the trains, whether in the little Ford which rambles right along, or in the spacious carriage drawn by the team of white horses belonging to Mr. McKenzie. A great welcome awaits each fresh party as it arrives. Miss Tuckerman, the house mother, and the various hostesses of the week, accompanied by those who have tasted the sweets of life for a few days previous, are always on the steps to make sure that you feel perfectly at home from the moment you arrive. After the introductions to new friends and surroundings are over, a welcome call is heard from the house bell, calling all to the bright and spacious dining room, where brown bread and beans await you, if it happens to be Saturday night. At every other call you will always find a well-furnished table with good things to eat, too numerous to mention. Every Saturday evening, after a short choir practice directed by Miss Stowe, who, by the way, is no stranger, for she only lives across the way at a little house called Restcroft, a short service is held, when prayers are offered for the Society and those remembered who are not fortunate enough to be present. This service is held in the dear little chapel. This chapel is one of great joy and pride to all. It is well equipped, and is indeed a Sanctum Sanctorum, accessible at all hours, where one can go, in the quiet and hush, and commune with God, and find Christ very near indeed.

"I wonder why it has not been given a name: Surely St. Mary the Virgin would be appropriate for the G. F. S. members are the veritable 'Handmaids of the Lord'. On Sunday mornings, if a priest is in residence, there is an early celebration of the

MOSES AND THE LEAGUE OF NATIONS

As Various Seen by Two Distinguished Americans—New England's G. F. S. Holiday House

The Living Church News Bureau }
Boston, August 18, 1919 }



MOSES and the Covenant, and the League of Nations" is the subject of a letter in Saturday's *Transcript*, written by Professor Francis G. Peabody. It is the most refreshing exposition of an Old Testament historical event that I have ever read. Leaving aside its timely message, which this week is tremendously important, this exposition is a model for thorough study of the Old Testament. In these days when men say that the Old Testament has lost its human interest and practical value, it is refreshing and exceedingly helpful to turn to such men as Professor Peabody and Dean Fosbroke, who cause us to appreciate the Old Testament words as living, breathing, vital things. Professor Peabody's letter is as follows:

"My brilliant and delightful neighbor, Mr. George Wharton Pepper, in the course of his unremitting attacks on the League Covenant, offers, in the *Transcript* of August 12th, a new line of argument, which appears to him suggestive. It is drawn from the contrast which he discovers between 'Moses and Woodrow Wilson, and between the giving of the Law from Mount Sinai and the proclamation of the Covenant from Paris.' Moses, according to the Book of Deuteronomy, withdrew himself, Mr. Pepper playfully says, 'from his official duties for forty days', which then 'seemed a long time for the Executive to remain away', and received the Covenant 'written with the finger of God upon two tables of stone'. Returning to the people, however, and finding that in his absence they had 'turned aside quickly' from the fourteen points of the Law, 'his anger overcame him and he broke the tables before their eyes.' In the same 'cloud of secrecy' Mr. Wilson has, according to Mr. Pepper, withdrawn himself for seven months from his people and they have eagerly awaited his return. But 'what a strange contrast!' He comes back, 'bringing the two tables with him, the Covenant and the Treaty.' But the people discover that it was not 'the finger of God that was writing the Covenant,' and in their own righteous anger they break the tables themselves. 'It was Moses who broke the Old

Covenant. It is the people who will cast down the new.'

"This interesting excursion of a distinguished advocate from his own province of the Law into the less familiar field of Old Testament interpretation is not without its perils. The argument from analogy is itself often misleading; and to be convincing it must be, like a golf-stroke, 'followed through'. Mr. Pepper finds the ninth chapter of Deuteronomy, from which he derives his dramatic contrast, 'one of the most interesting in the Old Testament'. There is, however, for his immediate purpose, a still more interesting chapter, and it immediately succeeds the one to which his attention has been drawn. If Mr. Pepper's Biblical researches had proceeded to examine the tenth chapter of Deuteronomy, he would have noticed what happened after the indignant Moses had broken the tables which had been committed to his charge. The Lord, it there appears, forthwith commanded him 'to hew two tables of stone like unto the first', and to 'write on the tables the words that were in the first tables'; whereupon Moses 'wrote on the tables, according to the first writing, the Ten Commandments', and said to the people: 'There they be, as the Lord commanded me'. The temporary repudiation of the Covenant proved unavailing; the ratification of it was commanded by the same Voice which had dictated it; and from that time to this the Covenant has maintained its authority, and Mr. Pepper, as a devoted Churchman, makes his loyal confession every Sunday: 'Lord, have mercy upon us and incline our hearts to keep this Law.'

"Few of Mr. Wilson's adherents would have ventured to compare even his solemn responsibilities in Paris with so majestic an event as the receiving of the Law on Sinai; but if Mr. Pepper insists on lifting the Peace negotiations to the height of the Ten Commandments, he must accept the consequences. Reckless indignation and personal animosity may conceivably obstruct or even shatter the new Covenant; but historical analogy would seem to indicate the fruitlessness of this endeavor. The words 'that were in the first Tables' are likely to be repeated in their successors; the new Moses—to use Mr. Pepper's ambitious title—will, if he takes to heart the teaching of Deuteronomy, come again before the people, 'having the two Tables in his hand' and saying, 'There they be, as the Lord commanded me'; and in the end Mr. Pepper, with all good citizens, will loyally adjust

Holy Eucharist, at 7:30. I shall never forget my first celebration at this little altar. The calm and stillness of this sweet sanctuary are so conducive to worship, and one comes away feeling that he has been in close touch and communion with the Divine. Yes, one is sure that Christ is there.

"After the Sunday breakfast, for those who wish, there is a walk in the fields and along the country roads, which abound in the most beautiful and greatly assorted varieties of wild flowers. Even the stately thistles are found here, as among the heather in Scotland. Berries, too, of all description are discovered, and are readily gathered. In fact we may say, 'Full many a flower is born to blush unseen,' in this veritable garden of the Lord, although many are noticed and gathered to adorn either God's altar or the tables of the house.

"I was sorry on Monday morning that I had to hurry back to the duties of my own parish, but I hope to go again before long. Miss Tuckerman is certainly to be congratulated on the efficient management and care of all matters connected with the Holiday House. It is a huge responsibility, but the love which the girls have for her makes it a

labor of love, as one can readily see. An effort is being made to furnish the house with more modern conveniences, such as bathrooms and toilets. These are the only things needful, and I am sure every branch will do its best to furnish their share of the expense.


"I hope that every member of the Society will try and pay a visit to this, their country seat. The whole atmosphere and environment of the place are just those which every girl should come in contact with, if she has the chance. It is a refined home, based simply upon the thought of the girls' own happiness, and where every aspect of a girl's life is affected for good. The social intercourse must be of untold value to the lives of the individuals. I can only hope that all the members of my own branch will be given the opportunity some day of experiencing this life at Holiday House. If they cannot afford to do so, then our branch must try some means of making it possible. May God bless the Society, the House, and all who have helped to make it possible. It is indeed a most worthy and beneficent work."

RALPH M. HABPER.

PHILADELPHIA CHURCHWOMEN ON THE HOUSING PROBLEM

Take Issue with the City Bureau of Health—Vacation Bible Schools a Great Success—Church Settlements

The Living Church News Bureau }
Philadelphia, August 18, 1919 }

 HE Churchwomen's Housing Committee, of which Mrs. William B. Abbey, a member of St. Elisabeth's Church, is the chairman, continue their excellent efforts to secure better housing conditions in the city. Recently a reply has been made to a printed statement of the Bureau of Health to the effect that the chief remedy for housing conditions lies in "money and education". To this Mrs. Abbey replies in part:

"The contention of the Churchwomen's housing committee is that there are great numbers of utterly unfit houses offered to people as dwellings, who have no choice but to inhabit these houses or be on the street, and that no amount of 'education' can teach people sanitary habits who are compelled to accept insanitary living conditions.

"You say the chief remedies for bad housing are 'money and education'. As Churchwomen, we must dissent from this statement.

"Money and education are of great importance, but over and above both is the necessity for recognizing the truth of Mr. Roosevelt's declaration, applying it to our city, that it 'cannot be a good place for any of us to live in until it is a good place for all of us to live in.'

"Before such a spirit, obstacles will go down, money will be forthcoming and Philadelphia become, in truth, a 'city of homes', meeting the challenge of a true democracy, that every child has the right to be born and reared under such conditions as will make for health, both physical and moral; able to give worthy and worthwhile citizens to city, state, and nation.

"It goes without saying that education is of great importance, and Churchwomen are planning to give themselves to this work

in the future as they have done in the past, both as individuals and through such organizations as the Octavia Hill Association, the Special Housing Service, etc. *What we ask of the city, as means to this end, is that at least the standards of housing as required by law shall be enforced.*"

What astonishes one most, your correspondent would like to add, is that the men's organizations are still holding back and have not come to the aid of the women in their fight.

The men are the ones at present who have the vote, but methinks there will be a different attitude on the part of the housing department of the city Bureau of Health after the Woman Suffrage amendment is in force in Pennsylvania! Then we may expect to see condition change if the present agitation of the women is any criterion.

The week of August 3rd marked the close of many of the Daily Vacation Bible Schools which have been carried on in different sections of the city for the past six weeks. Philadelphia, we believe, takes the palm this year with a record number of schools, 107 in all.

Commencement exercises were usually held in the morning and consisted of verses learned by the children during the summer sessions, singing, and tableaux or playlets dramatizing Bible stories.

An exhibition of the work done by the children was on display at each school. Toys made from pasteboard, animals whose legs are detachable, air planes that will fly, and more useful articles, including tables, clothes-horses, and chairs, were some of the objects displayed in the boys' section. Straw hats, simple garments, such as aprons, and garments for Belgian children, sewed by the girls, were also on exhibition. Many mothers and friends of the children attended the commencement exercises.

The "Philadelphia Foundation", based on the plan of the Cleveland Foundation, is the latest thing in the way of charitable endeavor to be launched in Philadelphia. According to reports in the newspapers its purpose is "to provide a thoroughly efficient agency for the care and distribution of

charitable gifts, to encourage the civic spirit of our people, and to furnish financial support as far as possible to all endeavor for the uplift of the community."

Mr. W. G. Littleton, vice-president of the Fidelity Trust Co., under whose auspices the foundation was launched, is quoted as follows about its advantages:

"In the first place, it will remove perplexity from the minds of wealthy, generous citizens as to the comparative worth and needs of the many philanthropic and civic activities in existence and do away with the fear that their funds may not be properly administered. Secondly, it will give the man of modest means an opportunity to gratify a desire of benefiting his less fortunate fellow-men."

It seems that the project has been under way since December of last year but was held up until a committee of five could be appointed, in whom will lie the power of distributing funds.

The general plan is pretty well known and has been explained in a booklet entitled *Scope and Benefits*.

CHURCH SETTLEMENTS IN PHILADELPHIA

It seems as though the Church Settlement, or, rather, Community House, to use the title now in vogue, has come to stay. Certainly it is becoming more and more a part of diocesan life in Philadelphia. St. Martha's House begun some fifteen years ago by Deaconess Colesberry and carried on by her in her winning manner ever since, has proved the model for others who recognized the great need in congested districts to do likewise in the name of the Church. At present in Philadelphia there are four such institutions which may be distinctly classed as settlements under Church auspices and all bearing the prefix of "Saint". St. Martha's, St. Timothy's, St. Agnes', and St. John's. In spite of the secularization of the age, none of them has found its title a handicap and three of them have deaconesses at the head, while their doors are open to all without distinction or religious preference.

To St. Agnes' House we will devote our attention. Two deaconesses, Addie F. Morris and Lillian Kaign, after being in charge of the Germantown Home of the Midnight Mission, for girls (what a terrible title!), for several years, caught a vision of the possibilities of settlement work in Kensington, the mill district of the city, and on Oct. 19, 1917, they moved into a small house at 258 East Ontario street. On Nov. 7th they were ready for the first group of children, and seven arrived for a Story Hour. The deaconesses "took" and more children came next time. Soon sewing and cooking classes were in full swing and a library started, play hours for little boys and girls, a game evening, and clubs for older boys and girls followed through the winter of 1918.

Last winter proved beyond a doubt that St. Agnes' House had filled a neighborhood need. All clubs were quickly filled and most had waiting lists. Library membership increased, and for two months new members had to be refused owing to shortage of books; still, 590 different people borrowed books during the winter. The highest circulation was in May 1919 when 1343 books were loaned.

A Red Cross Auxiliary was formed during the war and did excellent work. When it disbanded it formed St. Agnes' Guild and turned its attention towards helping the House. A "Block Party" was given at which, on two, unfortunately rainy, evenings \$165 was raised.

Up till now all the work has been carried on in a little two-story house, in one of the countless rows of small houses which dif-

ferentiates Philadelphia. Two rooms together on the ground floor, total floor space of 12x21 feet, formed the only available room for all the activities! Another room on the ground floor was used for workroom and storeroom. The few rooms on the second floor had to be the living quarters of the workers.

This year an adjoining house has been purchased and the two thrown into one, so that in the fall there can be a great increase in the work, and probably there will be three

workers regularly in residence. Even this will not be big enough in a short time.

Of her community Deaconess Morris says: "More than half is English, the rest of all nationalities and creeds. The neighborhood is a good one, the children quite the nicest children in the world, but there is absolutely nothing for them to do, and it is such a joy to find constantly new things for them." (I know the Deaconess did not write this for me to print, but it is too fine not to be quoted.)

EDWIN S. LANE.

Board of Education. Her course contained many constructive suggestions and is now in process of publication by the Morehouse Publishing Co. under the title *In the Service of the King*.

Mrs. George Biller, also of the Board of Missions, conducted a daily conference concerning many problems of special interest to members of the Woman's Auxiliary. Her course was entitled "The New Vision". She brought out the need for a new and enlarged vision because of the present great need of the world, and emphasized the things which the Auxiliary can do to help meet that need. Those who attended this course were impressed by the strong spiritual force which pervaded these meetings. The members of the class made their corporate Communion on the 12th. the Rev. Dr. W. J. L. Clark, officiating. Mrs. Biller also discussed the Nation-wide Campaign in its relation to the women of the Church, and outlined a series of suggestions for study classes on this subject.

Miss M. P. Ford, of Aiken, S. C., led a study class on "The Problem of the Immigrant", using the new manual, *Neighbors*, as a textbook. Daily Bible Study Classes were conducted by the Rev. Messrs. T. P. Bailey, of the University faculty. W. W. Way, rector of St. Mary's School, Raleigh, and Paul Micou, of the G. B. R. E.

In the Department of Religious Education, a faculty of seven instructors gave about one hundred hours of lecture and class-room work. The faculty consisted of the Rev. Gardiner L. Tucker, Dean, the Rev. Messrs. Charles L. Wells, II. W. Starr, I. H. Noe, and W. A. Jonnard. Mrs. F. H. G. Fry, Miss Mabel Lee Cooper. The courses included eight in teacher training, following the standard course in teacher training set forth by the General Board, and three in the *Christian Nurture Series*. Students were allowed to take as much as twenty hours of work in teacher training, for which credit will be given toward the full


CHICAGO NOTES

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Mrs. J. H. Hopkins, W. S. Powers, Mrs. E. J. Randall, and W. R. Townley.

The Bishop has already sent out a letter to the clergy asking for parochial statistics for the work.

A suggestion has been made by Irving C. Hancock, organist and choirmaster of Trinity Church, that an ex-choir boys' organization be established to keep in touch with all the ex-members of Trinity choir. In the past twenty-five years hundreds of boys and men have passed through the ranks of the choir.

ORK of the Nation-wide Campaign is being pushed forward here under the able leadership of an expansion committee appointed by Bishop Anderson, as follows: Edward P. Welles, chairman; H. A. Adams, Courtenay Barber, Henry H. Brigham, Mrs. H. B. Butler, C. W. Folds, Deaconess Helen Fuller, George K. Gibson, Angus Hibbard,

SEWANEE SUMMER TRAINING SCHOOL

THE NINTH SESSION of the Training School for Workers of the Province of Sewanee was held at the University of the South, Sewanee, Tenn., August 5th to 14th. There were present about one hundred and fifty persons from seventeen dioceses, and the entire conference was marked by a spirit of earnestness and thoroughness.

Courses of study were arranged under the three departments of Missions, Religious Education, and Social Service.

In the Department of Missions, Miss Frances H. Withers, of the Board of Missions, gave a course of instruction on the new "Junior Plan", showing how to coordinate the work of the Sunday and week-day sessions of the Church school through the formation of a Church School Service League functioning through a parochial



GROUP AT SEWANEE SUMMER TRAINING SCHOOL

course of one hundred and twenty hours leading to a diploma. These twenty hours are equal to half a year's work in the ordinary schedule of weekly teacher training classes. The number of students doing the prescribed work leading to certificates is much larger than in any previous year.

In addition to the regular classes, conferences of diocesan field workers, of clergy working in college towns and among college students, of teachers and officers in Church secondary schools, and of officers and members of diocesan Boards of Religious Education, have been held. The Rev. Paul Micou, of the General Board of Religious Education, conducted a series of lectures and conferences in the interest of the National Student Council, an organization in which it is sought to enroll all Churchmen who are students in colleges and normal schools, in order that they may be kept in touch with the Church, and the Church in touch with them.

In the daily "Open Forum" which followed the noon-day prayer for Missions, the following subjects were discussed: The Trained Social Worker, The Labor Movement and the Church. The Church and Country Life, Young People's Life in the Church, Causes of Decline in the Enrollment of Pupils in Our Sunday Schools, Church Students in the Colleges and Secondary Schools.

The Nation-wide Campaign was given a prominent place on the programme. Dr. Robert Patton gave a series of addresses both explanatory and inspirational, and preached on the spiritual side of the campaign on Sunday in the chapel of the University. The preacher at the evening service was the Rev. Gardiner L. Tucker, who dealt with The Race Problem in the South. At the conclusion of this service, the mystery play, *Lady Catechism*, was effectively presented by children of the local Church school under the direction of Mrs. Davis Taylor, diocesan president of the Junior Branch in Tennessee.

Subjects and speakers for the evening sessions were: The Red Cross Overseas, Rev. W. J. L. Clark, D.D.; Individualism and Social Salvation, Mr. Bernard Sutler; Solution of Present Day Problems, Rev. Paul Micou; The Church's Present Need, Rev. Prof. T. N. Bailey; Church Schools and Colleges, Rev. W. W. Way.

There was a daily celebration of the Holy Communion in the Chapel of Quintard Hall, and daily Evening Prayer with devotional address in the chapel of the University.

The lecture rooms and dormitory were in Quintard Hall, the barracks of the Sewanee Military Academy, and the recreational side of the school was evidenced during the afternoons in hikes, drives to the near-by mountain views, tennis, golf, and social evenings, the initiation of all new members of the school into the mysteries of membership in the "Grand Transcendental Order of the Cloud-Cap's Mountain Heights" being especially notable for the hilarious enjoyment of all present.

The Board of Managers of the school is composed of the following: The Rt. Rev. Albion W. Knight, D.D., the Rev. Mercer P. Logan, D.D. (director), the Rev. Walter Mitchell, D.D., Dr. W. B. Hall, Mr. Ben F. Finney, and Miss Mabel Lee Cooper (assistant director).

A pleasing feature of this session was the announcement of certain gifts to the school including a set of altar linen for the chapel and the establishment of several scholarships which will be awarded annually to interested workers who could not otherwise avail themselves of the training here given.

SOCIAL SERVICE PROGRAMME IN LONG ISLAND

THERE HAS BEEN PREPARED in the diocese of Long Island, a Social Service Programme for parishes and missions which has been issued in the hope of assisting each of these to perform their work. The programme, which is prepared by John Thomas, Field Secretary of the Social Service Committee of the diocese, begins with the determination of the exact area or extent of territory for which the parish or mission is responsible. That being ascertained, it is suggested that there ought to be put into effect a social service, or service to others, including the following point:

To search out all the families living in the neighborhood who claim to have some connection with the Episcopal Church, and to offer them the advantages that the Church may have; to reach the unchurched, gather the boys and girls who attend nowhere into the Sunday school, offer facilities to the young people to meet their religious and social needs; to provide and foster social intercourse, amusements, and recreation for the people and wean them away from places of questionable environment; to establish Social Service study classes, thus enabling the young people to study the vital questions of the day; to institute vocational training classes where possible, or otherwise to guide the young people into the right channel where such training may be obtained, always providing that the church be the center from which such activities should emanate; to bring the ministries and privileges of the Church to the working people, and enlist the influence of the Church in their behalf; to assist in the Americanization and Christianization of the Immigrant.

The field secretary will be glad to assist any parish or mission that desires to make the attempt to put this plan into operation.

OPPORTUNITIES AMONG MILL WORKERS IN SOUTH CAROLINA

A REPORT recently presented to the diocesan committee of South Carolina on behalf of the Nation-wide Campaign, by the Rev. T. P. Noe, on the subject of "Cotton Mills of South Carolina, Opportunities and Obligations", relates the conditions among that large class of the population of South Carolina, and in general may depict the like condition in the South generally. These are people of American stock, who have been largely neglected by the Church and who have grown up in the main with few opportunities for acquiring the culture of the land. In South Carolina there are said to be some two hundred thousand of these mill operators, gathered in communities of from two hundred to ten thousand or more, and extending into twenty-nine counties. There is represented a mill capital, on a pre-war basis, of more than seventy-five million dollars, constituting a great asset to the state and to the several communities; and there is an estimated weekly payroll of probably one million dollars from this source alone; so that the cotton mill industry puts nearly fifty million dollars of ready money into the hands of labor every year; and to-day the average wage will run from fifteen to thirty-five dollars a week for the individual worker, and the family earnings often go to several times this amount.

The Church, in entering this field, must have both courage and patience; she must be prepared to invest reasonable capital and work with patience while it slowly pays

back, in very full measure, a rich return both in money and lives and character.

The Church must not, however, rely upon the mills for support. However generous these may be, a spirit of subservience is almost unavoidable if Church work is to be maintained by the mills corporately. In a recent strike the labor leader, himself a Churchman, asked, among other questions, what support the Church had received from the mills, showing by the very question how the popular mind regards this matter.

A part of the difficulty arises from the fact that these people have come from the farms for the most part, into the congested mill district. They have long working hours, leaving them naturally to seek pleasurable activity at the end of the day. This constitutes a danger, and at the same time gives the Church an opportunity and responsibility. The writer of the report feels that the first step devolving upon the Church is to become acquainted with the field. There should be a commission to study the field, but there should also be some responsible person charged with working out the problem. The appeal to mill workers must be made in such wise as not to reflect upon the self respect of the people. We must go to them as our brothers and because they are our brothers. Work in thickly settled communities or as county units should be commenced first, adding more workers and better equipment as time goes on and the experimental stage is passed.

Of the eighty-seven mill communities in South Carolina, fifty-five are without the ministrations of the Church, and in only seven of these communities is the mill work especially organized, leaving the other eighty as substantially a new field for the Church.

ELEVEN DIOCESES ON TIME

ELEVEN out of 87 dioceses had returned their survey blanks to the office of the Nation-wide Campaign on August 1st, the date that had been fixed. These, in the order named, constitute that roll of promptness and honor: Western Colorado, Salina, Eastern Oklahoma, East Carolina, Western Massachusetts, Texas, California, Sacramento, Nevada, Washington, and New Jersey.

"The basic fact shown is that the Church in America is not acquainted with itself", said the Rev. R. Bland Mitchell in discussing the progress up to this time. "This Survey is going to make it possible for the Church to look itself in the face. The Surveys so far received reveal the fact that for lack of concerted effort, and above all for lack of information about what the Church has to do, we haven't been exerting our full power for Christ or the nation. It has been well said that if the Nation-wide Campaign does nothing more than to secure surveys of the Church it would have been worth while.

"To my mind the most startling thing revealed is the fact that the Episcopal Church should almost unanimously and within almost sixty days line up behind any proposition. By that I mean that the unanimity of feeling and the uniformity of desire for the Nation-wide Campaign have surprised me greatly, showing the extent to which conscience has been awakened in the Church. Within two months, eighty-three of the eighty-seven dioceses indorsed the campaign in some measure, and sixty-seven dioceses are now behind it by convention vote. There are only three dioceses not taking part in the movement."

PLANS NATION-WIDE CAMPAIGN REGIONAL CONFERENCES

A PROGRAMME of regional conferences to make known the purposes of the Nation-wide Campaign is being arranged by the Rev. C. C. Rollitt, D.D., secretary of the Province of the Northwest, who, instead of taking his usual vacation, went from Minneapolis to New York to help along the campaign. Dr. Rollitt plans a nation-wide series of regional conferences. He has already mapped out the itinerary for two teams in the Northwest and a part of the West proper and other itineraries are in the making.

The plan is to hold a one-day session at each regional conference center. This session will be addressed by two speakers, preferably a clergyman and a layman. Those who receive the message will in turn hold supplementary conferences in their immediate districts and explain the purposes of the campaign and outline a programme designed to assist in making it a success.

Beginning on September 5th one team will visit Duluth, Superior, Minneapolis, Fargo, Billings, Butte, and Great Falls. The other, beginning September 8th, will visit Davenport, Rock Island, Moline, Des Moines, Sioux Falls, Omaha, North Platte, Denver, Cheyenne, and Grand Junction.

The Rev. John L. Jackson, rector of St. Martin's Church, Charlotte, N. C., has been released by his parish for five days a week to be spent in the interest of the Campaign. From Hartford, Conn., comes information that Churchmen in and near that city will attend a meeting on the evening of October 30th to make plans for the Campaign.

PROMOTING ARMENIAN RELIEF IN ALASKA

THE REV. THOMAS JENKINS, rector of St. David's parish, Portland, Oregon, is spending the month of August in Alaska at the request of the American Committee for Armenian and Syrian Relief in the interest of Alaska's quota for this year. He expects to get as far west as Anchorage, organizing the towns and making addresses looking toward the collection of money later. This journey will take him over much of the territory with which he became familiar during his missionary labors in the North. He left Portland July 28th, sailing from Seattle on the *Northwestern* the 31st. He will return about September 2nd.

THE ISLANDS LEAGUE

THE ISLANDS LEAGUE was started about two years ago with the approval of Bishop Lloyd and Bishop Brent, but quite outside the jurisdiction of the Board of Missions. Its object is to interest people in the great work the Church is carrying on in the islands of the sea. The League wishes to widen the interest in Islands Church work and to interest people who are not already working for Islands missions in the Woman's Auxiliary or some other organization.

The Islands League works for the missions of the Church in the Philippines, the Hawaiian Islands, Porto Rico, Haiti, the Virgin Islands, Santo Domingo, and Cuba. The objects of the League are:

1. To further the work of the Church in these islands—its hospitals, schools, settlement houses, and mission stations.

2. To encourage and help the bishops, clergy, and other workers by sympathy, financial aid, and prayer. Bishop Brent has written a prayer for the League which is printed on a neat card and given to every member of the League to be used on Sun-

days, preferably at a service of the Holy Communion.

The organization of the League is very simple. It is composed of groups of ten or less members under a group leader who will receive the members' dues—\$1 annually—and transmit them to the central treasurer. In small parishes where there are many demands, two, three, or four persons may give \$1 together. Any member may become a group leader by securing ten or less members to form a new group. The League started with ten groups. Now, two years later, there are thirty-seven groups with many members "at large". An annual meeting is held in New York in Easter week. The funds are divided equally between the Islands bishops and the money is sent directly to them soon after the annual meeting.

The organization of the League is so simple that it is hoped the plan will appeal to young people. A group of girls or boys at some preparatory school might like to form a group. The dues might be raised by some entertainment. There is a group of twenty girls at the National Cathedral School at Washington. D. C. There is also a flourishing group in the G. F. S. branch at St. Paul's Chapel, New York. Groups thus formed among young people will enlist their interest in Islands work before they go out into the world and become absorbed in other things.

SUMMER SCHOOL OF THEOLOGY NOTES

THE SECOND TERM of the Summer School of Theology at Middletown, Conn., began on August 7th. The students were allowed a two days' interval of rest following upon their examinations. In the meantime the instructors of the first term took their leave and the new faculty came in. Dean Fosbroke, of the General Theological Seminary, and Dean Ladd, of Berkeley, are continuing in residence through the second term. The new members of the teaching staff are: Professors J. C. Ayer and J. A. Montgomery of the Philadelphia Divinity School, Professor W. H. P. Hatch of Cambridge, Professor H. M. Ramsey of the Seabury Divinity School, Professor M. B. Stewart of Nashotah, and Professor F. C. Lauderburn of Berkeley.

The following are the courses being given the second term: Old Testament: The History of Israel to the Exile, the History of Judaism, the Exegesis of Isaiah 40-55. New Testament: the Gospel According to St. Mark, Introduction to St. Paul's Epistles, the Catholic Epistles, Systematic Divinity: the Doctrine of the Incarnation and the Atonement, the Church and the Sacraments. Church History: History of the Church from the Council of Nicea to the Tenth Century, the English Reformation, the Roman Catholic Church from the Council of Trent to the Vatican Council, the Church of England in the Nineteenth Century. Pastoral Theology: Religious Education, Social Problems.

Three new students have enrolled for the second term, bringing the total registration up to 60.

DEATH OF REV. WM. H. LAIRD

THE REV. WILLIAM H. LAIRD, D.D., rector of Immanuel Church, Wilmington, Del., died suddenly last week at Skyland, Va., where he was spending his vacation. He was one of the most prominent clergy of the diocese, president of the Standing Committee, examining chaplain, etc. Dr. Laird was the son of the Rev. William H. Laird of Cambridge, Md., and Rosa Jones Packard of Virginia.

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Charles J. Connick Nine Hancock Street BOSTON, MASS. Awarded gold medal at Panama-Pacific Exposition

He was born on December 21, 1871, at Boynton, Va., and was educated at the Episcopal High School of Virginia, the University of Virginia, and the Virginia Theological Seminary. He is survived by his wife and three children, William Henry Laird, Edmond Laird, and Margaret M. Laird.

ARCHBISHOP OF BELGRADE ACKNOWLEDGES MONEY

THE BISHOP OF HARRISBURG has received from the Archbishop of Belgrade a letter acknowledging the receipt of 5,000 francs contributed for Serbian relief. "I have already commenced to distribute the money to the families of the unfortunate priests who were assassinated by the Bulgarians and Germans," he says. "These families number upwards of three hundred. In the name of these families and their orphans I thank you infinitely. Their misery is very great."

NEWPORT PRIEST ILL

A TELEGRAM reports the serious illness of the Rev. Charles F. Beattie, rector of St. John's Church, Newport, R. I.

MILITARY HONORS FOR A CHAPLAIN

THE REV. CHAUNCEY C. KENNEDY, rector of Christ Church, Stratford, Conn., has been awarded the British Military Cross for distinguished service. He went to France in 1917 as chaplain of the 21st Engineers and in the following August was transferred to London as senior headquarters chaplain of the A. E. F. in Great Britain. Since his return to this country in March, 1919, and discharge from the service, he has been executive for the Chaplains' Service of the Churches, representing the central committee on Army and Navy Chaplains.

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Notes of the Diocese

FOLLOWING UP the raising of a considerable sum of money to discharge its indebtedness, Grace Church, Waverly (Rev. A. Tracey Doughty, rector), has secured \$1,200 to be expended for repairs on church and rectory.

UNION COMMUNITY Sunday night out-door services are the order in Cortland this summer. On the first Sunday of August these services were held on the normal school campus and were introduced with a sacred concert by the Y. M. C. A. band and a vocal solo. Grace Church was represented on the programme by its rector, the Rev. A. H. Beatty, who read the Scripture lesson.

THE RECTOR of the Church of the Saviour, Syracuse, is revealing the fact that he might have attained celebrity as a poet. In the limerick contests conducted by the Syracuse Herald, Dr. Schwartz won second prize one week and first the next.

THE BROTHERHOOD OF ST. ANDREW will hold its annual assembly on September 27th and 28th in St. Paul's Church, Waterloo, of which the Rev. John B. Arthur is rector. The president and secretary of the diocesan assembly are members of this parish which will indicate that the Brotherhood is vigorous there, and that no effort will be spared to make this gathering a success.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
"Grove Assembly" at Westfield

A "GROVE ASSEMBLY", the first of its kind, met with St. John's church, Westfield

(Rev. Guy F. Caruthers, rector), in Mr. Jos. Eberle's private park on Sunday, August 3rd. About 450 people were present representing thirteen congregations in Tioga and Potter counties. Eight clergymen were present. The Holy Communion was celebrated at eleven o'clock and in the afternoon a song service was held and addresses were made by well known laymen and women. It is proposed to hold the next service of the kind next year with St. James' Church, Mansfield (Joseph H. Bond, rector).

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
ROBERT LER. HARRIS, D.D., Bp. Coadj.
B. S. A. Representatives—Menominee

MAJOR HENRY R. SANBORN, 8th Division, 16th Brigade, and Arthur R. P. Heyes, Pelham Bay Park Naval Training Station, representatives of the War Commission and the Army and Navy Department of the Brotherhood of St. Andrew, have been visiting many parishes in the northern peninsula during the past month. They have, with marked success, presented the parish plan to the laymen of the Church, emphasizing the necessity of laymen expressing their interest and loyalty to Christ and His Church by personal service, and especially, at this time, by welcoming and "brothering" the returning soldiers and sailors. Major Sanborn served as a captain in the British army, later transferring to the American army. He fought at Messines Ridge and was severely wounded. While in the trenches, he became interested in the Episcopal Church and, as a result, is now awaiting ordination at the hands of the Bishop of Nevada.

The visit of these two able young men has been a source of encouragement to the rectors of the parishes on their itinerary and



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THE REV. VICTOR A. SMITH, of Clifton, Ohio, is acting as locum tenens at St. James' Church, Menominee, during the absence of the rector, Rev. Paul Ernst, who recently underwent a severe throat operation, and is now convalescing at the summer home of Bishop McCormick.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
Cornerstone Laid

THE BISHOP returned from his auto trip north with his family, August 18th, having been gone six weeks. He conveyed a camping equipment in a trailer with his car, using it at various places at which he stopped. On August 10th he laid the corner stone of a new \$12,000 church at Pre-emption, St. John's parish. It is expected that the building will be ready for occupancy before cold weather. The Rev. A. H. Head is deacon in charge.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop
Preparations for Campaign

THE DIOCESE is being organized for the Nation-wide Campaign as rapidly as the absence of many clergymen on their vacations, will permit. The survey blanks have been received from all but two or three parishes, the statement of diocesan needs has been sent to the central committee, and the intensive study blanks are being filled out as rapidly as possible. The Rev. Lewis G. Morris, D.D., rector of All Saints' Church, Worcester, is chairman of the diocesan committee. The diocese has been divided into three sections in charge of the Rev. J. Franklin Carter, the Rev. John B. Whiteman, and the Rev. S. W. Linsley. The Chairman of each section is now at work organizing a committee in each mission and parish. The Bishop and the committee are determined that Western Massachusetts will do its part in full measure.

CANADA

News of the Dioceses

Diocese of Nova Scotia

AT THE united service of thanksgiving for victory which was held in the open air at Truro, the rector of St. John's, the Rev. J. W. Godfrey, presided. All the ministers of other denominations in the town took part, including the commandant of the Salvation Army.—**THE RECTOR** of Trinity Church, Halifax, has been giving a series of sermons on the pictures which are hanging on the walls of the church. He took for the subject of the first the copy of Holman Hunt's "Light of the World".

Diocese of Ontario

THE REV. W. M. LOUCKS, rector of All Saints', Winnipeg, has been staying in Kingston, having been called there by the formerly rector of the Church of St. Mary death of his father, Canon Loucks, who was

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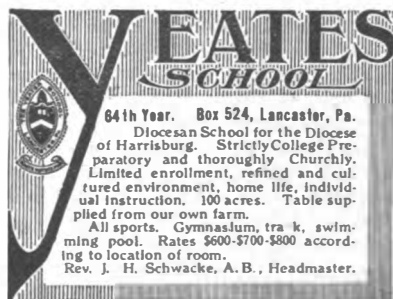
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Magdalene, Pietou. A memorial service was held in that church, July 20th, in memory of the late rector. The lesson was read by his son. The sermon was given by the present rector, the Rev. L. Barker, who made touching reference to the long ministry of forty years of the late rector. The Rev. W. M. Loucks, from Winnipeg, expressed after the presentation of the offertory, the gratitude of his mother and family to the congregation for the hearty support that had been given by them to his late father. The "Dead March" followed, and then the benediction.—THE REV. L. BARBER, present rector of St. Mary Magdalene, is taking charge of St. Augustine's Church, Toronto, for the month of August.

Diocese of Rupert's Land

ARCHBISHOP MATHIEON is to consecrate St. Patrick's Church, Kelwood, shortly, as it is now free from debt.—AT THE summer school held at Meota, diocese of Saskatchewan, Canon Bertal Heeney, rector of St. Luke's, Winnipeg, gave a course of lectures.—DR. WESTGATE, who was a missionary so long held a prisoner during the war, in German East Africa, is about to establish his headquarters in Winnipeg, where he has now arrived. He was appointed secretary for the M. S. C. C. for Western Canada, before the war, but is only now able to begin his work in that connection.

Diocese of Saskatchewan

THE NEW principal of Emmanuel College, Saskatoon, is the Rev. G. F. Trench. He has been an army chaplain since the beginning of the war, serving last with the East African Expeditionary Force. He returned from overseas in February of the present year. He was the superintending missionary of the Lloydminster district and rural dean of Lloydminster before the war.

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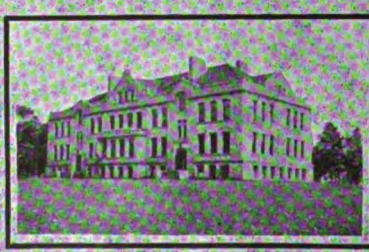
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