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# The Living Church

VOL. LXI

MILWAUKEE, WISCONSIN, SEPTEMBER 20, 1919

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

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IF THOU WERT inwardly good and pure, then wouldst thou be able to see and understand all things well without impediment. A pure heart penetrateth Heaven and Hell.—*Thomas à Kempis.*





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

# EDITORIALS AND COMMENTS

## Strengthening the Provincial System



It is pretty generally agreed that the Provinces of the American Church ought to be larger factors in the work of the Church than they have become.

The prejudice against the system has completely disappeared. One wonders now how it could have been possible to have the intense opposition to the system that all of us recall so well. It was under discussion in the Church for fully a half century, and when finally the system was incorporated in the Constitution by an empowering article it was with the proviso that "no Diocese shall be included in a Province without its own consent." The canon actually creating the Provinces was adopted with great misgivings, and two dioceses held out against incorporation into the system for several years. Finally these succumbed, and the eight Provinces of the Church now embrace all the dioceses and domestic missionary districts; but the fearfulness which attended their birth is still shown by the meagreness of opportunity for service that has been entrusted to them.

The Provincial Synods, as we have them, are occasions for relating what the *dioceses* are doing in missionary, educational, and social service matters, and they perpetuate our courts of review by electing their personnel. But the Provinces themselves do nothing—and can only do nothing. They have provincial boards that serve no useful purpose and are charged with no real responsibility.

Yet the nation itself has adopted the Provincial System and has made it immediately effective. The federal reserve banking system is the Provincial System under commercial terminology. Without that distribution of financial resources we should never have been able to solve our national banking problem. The sale of liberty bonds and of thrift and war saving stamps was entirely handled by these regional units. The Red Cross established its divisions with divisional offices and officers supervising the chapters at the very outset of its war work. The Church led in the creation of the machinery by which responsibility might be distributed, but rendered the machinery ineffective by prohibiting its use. Secular agencies created like machinery and proceeded immediately to utilize it.

A paper by the Rev. F. M. Kirkus published in a recent issue of THE LIVING CHURCH (August 23rd) gave expression to the wide-spread dissatisfaction with this ineffectiveness. Mr. Kirkus' suggestions were that the Provincial Synods "should be incorporated, with power to hold property, make contracts, and legislate for the conduct and affairs of the Province"; that the Province should have a larger measure of control over its missionary work, should appoint, compensate, and control its executive secretary, assessing the expense on the constituent dioceses, that it might create new dioceses or consolidate old ones, that it should unify work

between the strong and the weak dioceses, and that the confirmation of episcopal elections should be vested in the Provincial Synods.

These suggestions strike us favorably; but they do not quite get at the root of the real defects in our system. Let us see whether we can make further suggestions of any value.

WE HAVE LATELY observed that we need Archbishops. We are hoping that the old-time fear of these harmless gentlemen has so far subsided that they can be created—provided only that they are created for work and not for ornament. With four Archbishops in our sister Church in Canada, supplementing the ancient two in England and two in Ireland; with an Archbishop of the West Indies, four Archbishops in Australia, and one in South Africa, not to mention a "Metropolitan" in India, a "Primate" in New Zealand, and a "Primus" in Scotland, it would seem that American courage ought to be able to reach the point of introducing a few of these into our own ecclesiastical organization; while the fact that a rather disproportionate majority of these good fathers in God consider themselves to be Low Churchmen might conceivably remove the ecclesiastical fear if any of it still persists.

Archbishops are needed to make bishops effective and to give a proper degree of initiative and protection to the clergy. Wherever we have the conjunction of weak bishop with strong priest we have large probability of trouble. Neither is this any reflection upon our episcopate. With considerably more than a hundred bishops, the miracle of having none but great men in the episcopate will never be secured. Bishops are nearly as fallible as editors, and every reader of a Church paper knows how often these are wrong; always, of course, when editor and reader disagree. As are editor and reader, so are bishop and priest. Does the bishop serve a "godly admonition" upon one of his clergy? The priest knows as truly that the bishop is wrong as the reader knows it of the editor, and continues in his own sweet way. What then? The real trouble is that perhaps the bishop is wrong; how, then, is the priest to do his work, hampered, as he must be, by the blunder of his conscientious diocesan? Nobody wishes to send either bishop or priest through the penal proceedings of an ecclesiastical trial—with the result that there is friction between bishop and priest, so that, regardless of who is right and who is wrong, the Church suffers, and ecclesiastical deadlocks are created.

Is this efficiency? Is it even sensible?

On the other hand, parish after parish is going to wrack and ruin because of the peculiarities, or the sloth, or the misfittedness, or the discouragement, of the rector. Let us "speak right out in meeting". All of us know of such cases. It is next to criminal for us to do nothing about them. Why

does the bishop not intervene? We repeatedly hear the question asked. The answer is easy. Because the Church has tied his hands. He can "nag" the unfortunate rector, he can inflict upon him the persecution of episcopal disapproval, he can dissipate the rector's congregation and destroy his influence—but the bishop cannot canonically deal effectively with the condition itself. He can tear down but he is estopped from doing anything really constructive. Why? Because, out of any hundred-and-twenty-five bishops whom we shall ever gather together, there will always be from one to perhaps three per cent. of them who would so intrude in the work of the rector of a strong personality that there would be no opportunity for initiative, no place for strong men in the ministry outside the episcopate, with an inevitable lowering of the calibre of the priesthood and a certain deadening of pastoral efficiency. Because of the disaster that these one to three per cent. could and probably would cause, the Church ties the hands of the other ninety-seven or ninety-nine per cent. of her bishops. The cure is to have an Archbishop, with properly guarded appellate and visitatorial authority, at the head of each Province.

SECONDLY, the Provinces could administer their own missionary affairs if it were made mandatory that appropriations for missionary purposes be invariably made to the Provinces, leaving these to determine what budgets on behalf of dioceses and missionary districts should be allowed; the administration of finances for foreign work continuing as now. Here we should have a step toward real efficiency; for who can better tell whether the relative need for assistance is greater in Idaho or in Utah, in Florida or in Georgia, in North Dakota or in South Dakota, than the immediate neighbors of each of these groups? Also, if there is ineffective use of missionary funds in the district of A— while in the district of B— they are administered with punctilious caution, it would be far easier for a provincial board to alter the ratio of distribution or to correct what may be amiss in any administration, than it can be for a centralized board. But the Provinces ought not to be empowered to levy separate apportionments upon the dioceses, except for merely administrative expenses. The experience of the Red Cross may be useful here. There are nationally collected funds, some part of which is retained by the local chapters, but in administering their share of the fund the chapters are responsible to the divisional, not to the national, authorities. And the Red Cross has been an example of efficient administration of funds in amount hitherto undreamed of.

The Provinces are now fulfilling a similar function in passing upon the surveys and requests of the dioceses for the Nation-wide Campaign. A like value would attach to similar scrutiny of all missionary requests from dioceses and districts.

THE PROVINCES could assist and provide for institutions for religious education. To some extent the Province of Sewanee has entered upon this work, but if provision were made whereby educational institutions desiring provincial support and recognition could be brought within the unifying influence (not control) of a provincial board, their isolation could be remedied, their defects could be quietly and confidentially pointed out, and their needs could be made known. So also there could be provincial inspectors and promoters of Church (Sunday) schools, maintained by Provinces where particular dioceses felt unable to assume the support of such for themselves alone. The effectiveness of the Christian Nurture system would be greatly enhanced if provincial experts, visiting a city, could gather clergy and teachers together for effective demonstration and could organize their study. Here, again, an example has already been set by some of the Provinces, notably those of Washington and Sewanee.

The Provinces could formulate and memorialize General Convention as to needed legislation. By performing the function of giving preliminary consideration to propositions requiring such legislation, these could be presented ultimately in much more finished form; and by educating the delegates from constituent dioceses a body of informed opinion would be ready to act intelligently upon such subjects in General Convention.

The Provinces could greatly expedite the consecration of bishops if the confirmation of bishops-elect were vested only in the dioceses of the Province concerned, with, perhaps, assent required from the Archbishops of other Provinces. So also the Archbishop of the Province should take order for the consecration of the bishop, except, perhaps, for that of a missionary bishop, which latter should continue to be chosen and consecrated on behalf of the whole Church and not by authority of a single Province.

In short, the Provinces should be made over into working forces, clothed with real responsibility. Frequent consultation of the bishops within a Province should be encouraged, and the plan of the western bishops to break up the enormous extent of the Provinces west of the Mississippi river should be carried out; although, if carried far, this might necessitate some modification of the present system of equal provincial representation upon boards and committees.

Earnestly do we hope that the whole question may be considered wholly apart from ecclesiastical partisanship or unworthy fears.



HE needs of the smallest mission in the Church are the concern of the whole Church.

And conversely, the needs of the whole Church are the business of every parish in the Church.

These two sentences seem to us to state what appears to be the underlying purpose of the Nation-wide Campaign.

**Aim of the Nation-wide Campaign** Nothing is more characteristic of our present method of doing business than the almost conscienceless manner

in which we commission our representative, place him in charge of some struggling mission, and, having given him our blessing and provided him with barely means enough to keep body and soul together, forget all about him. Henceforth, the work which he is doing in the name of the Church is *his* work; the people of whose spiritual welfare he is the sole guardian and shepherd, *his* people. That his equipment and resources are utterly inadequate to produce the desired results is his misfortune, not the Church's fault. If he needs more than his own cure can possibly provide, it is his business to secure the deficit. Always his task is to make "bricks without straw". Always the glory of that statesmanship which makes the chief business of the Nation the care and protection of the weak is lacking in the Church.

The other side of the picture is to be seen in the case of those parishes and committees, all too numerous, with whom the real business of the parish is conceived to be the care of its own, the adornment and strengthening of its own position, the enrichment of its worship, the provision for its every need; while the needs of the Church as a whole and of the world at large are considerations left to the day when nothing more is needed at home, and the overflow of parish prosperity is allowed to spill over its full brim for the supply of the larger needs of the Church and of the world. One cannot but recall, in contemplation of this side of the picture, Isaiah's scathing description of idol-making, with its cutting climax, "the residue thereof he maketh a God."

The larger statesmanship and emancipation from parochialism are the needs of the hour and the hope of the future for the Church. To achieve these two objectives seems to be the supreme aim of the Nation-wide Campaign.



Every General Convention a considerable number of resolutions are issued concerning matters that do not necessarily go to committees. Being neither printed nor passed upon by a committee, action taken is necessarily hasty and sometimes ill-advised, owing to the difficulty of scanning language critically and accurately when it is merely read by a deputy or by the secretary of the House.

**To Expedite Convention Action**

To obviate that difficulty, THE LIVING CHURCH invites members to prepare such resolutions in advance and send them to this office not later than October 1st. If they are fairly brief, they will be printed in full in THE LIVING CHURCH of October 11th, the first General Convention number, with the name and diocese of the member intending to introduce each; and 500 copies of each will be printed and sent to the member free of charge for dis-

tribution in the Convention. Intelligent consideration will thus be facilitated.

This service is tendered purely as a courtesy to members of either House and in the hope of expediting intelligent action upon such proposals.

### THE REORGANIZATION OF INDUSTRY

THERE IS A growing demand for such a reorganization of the whole basis of industry as shall express that democratic spirit which has received through the war so powerful an impetus. In this war the common man has been taken from the mine and factory and shop and has been put into the trenches to save civilization. He has fought for it through four years of incredible weariness and danger and horror. In the meantime, while he has been fighting, he has seen things going on at home which have opened his eyes, and opened the eyes of us all, to what can be done by a nation when a nation is forced to mobilize its strength for a definite end. The excesses of individualism have been harnessed, private property, so often spoken of with bated breath, has been made subordinate to the nation's need. Men have been called upon to turn over industrial plants and to give their own skill to serve a common purpose. Coal mines, railroads, and all other basic instruments of life in England and France, and to a considerable degree in America also, have passed under government control to carry out the vital programme of the nation. All this has made men think. It has made them see what is possible to be done when the old individualistic and competitive selfishness gives way to a broader organization. The men who have fought for democracy will come back demanding democracy at home. They have fought that the world should be different. They are going to insist that it *shall* be different. And into this insistence they will bring a radical matter-of-factness which will horrify some comfortable upholders of an old order of things. Men who have absorbed the implications of the war and of what this war demands will have scant respect for the rotund mouthing of conventional phrases which are rolled forth as interdicts against effective social action. Take, for instance, the one word, "confiscatory". To the high priests of the economic order, any plan or programme that smelt of that has been an impious invader in the temple of privilege, doomed, like King Uzziah with his spot of leprosy, to go out and dwell in a separate house the rest of its life. But men who have been through the confiscation of the war process are going to have a different idea. One will say, "The country confiscated my arm," or "confiscated my lungs", or "confiscated my brother's life there in the trench; and if it can do that for the good of the nation, what is there so horrible in confiscating the rich man's excess income for the good of the nation in a larger way?" When that question begins to be asked, old barriers to social change may begin to tremble. For men will demand that the emphasis shall be laid, not as it has been laid in years gone, first of all on the protection of individuals in unlimited money-making, but upon the safeguarding and developing of human life. They see that if a nation's resources can be mobilized to defend it in war, they can also be mobilized for the sake of progress in peace. The slums of the cities can be wiped out. Ignorance and degrading poverty can be abolished. The crushing burden of unjust conditions can be lifted from the shoulders of the toilers at the bottom. Men who have been mere pawns in the industrial order—"hands", as a graphic phrase has called them—can have a chance in a fairer and more generous social order to live a fuller life in place of the wretched existence which too many have heretofore led. This deep feeling, this irrepressible desire, is underneath all that we call to-day the social unrest. That unrest, throttled by stupid selfishness, can flame out into volcanic and ruinous explosion, as bolshevism has done in Russia after the long oppression of the Czars. Rightly and sympathetically understood and interpreted, it can lead our civilization forward into a nobler and fairer evolution. That problem and that opportunity the Church must face, because if we believe in the divine supremacy of Jesus we must believe that right relationships between God's children here in our actual world can be attained only through bringing His spirit practically to bear upon our living and practical affairs.—*Rev. W. R. Bowie, D.D.*

AN OLD WRITER says a certain man had three friends, whom he asked to lead him into the presence of the king. The first took him half way, and could go no further; the second took him to the gate of the palace, unable to do any more; the third took him into the presence of the king, and pleaded his cause for him. The first is abstinence, which helps a man to start towards God; the second is chastity, which brings us where we may see God; the third is mercy and almsgiving, because it brings us into God's very presence, who is ever calling from His throne of mercy, "Gather My saints together unto Me, those that have made a covenant with Me with sacrifice."—*W. C. E. Newbolt.*

### DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

#### FREEDOM FROM ANXIETY

(For the week preceding the Fifteenth Sunday after Trinity)



THE Gospel for the Fifteenth Sunday after Trinity is taken from the Sermon on the Mount, and dwells upon the contrast between the single-hearted service of God, which brings freedom from anxiety, and the all-absorbing pursuit of worldly goods, which increases anxiety for the future.

The warning of the Master against anxiety in no reasonable sense applies to provident forethought. There comes to all men a pressing sense of immediate need and the unfolding future which no man has a right to ignore. Man cannot live like the birds or be clothed like the flowers. He must work to provide food, and he must plan to provide clothing; and the divine injunction, so far from relieving him of this necessity, enforces it, and he cannot cast it aside.

The Bible injunction, according to the Revised Version, is "Casting all your *anxiety* upon Him", which is another matter. Jesus warns against the anxiety which destroys health, steals away comfort, shortens life, and changes into gall the very blessings which God has bestowed. He is speaking of the attitude towards life, teaching us that we can live in the comfort of an inward peace instead of always anticipating trouble. There is a French proverb which says: "The worst misfortunes are those which never arrive." A man's business is to do his duty, and then trust God to fulfill His promises, His loving care, and length of days.

There is an anxiety which is unchristian. It arises from one of two causes: a division at the center of life as to whom we shall serve, or a false estimate of life's values. As to the first: the two masters stand for opposite principles which ultimately develop character, life, feelings, and impulses such as are in essential contradistinction to each other, as light to darkness or good to evil. It is as impossible to serve the two as it is to go in opposite directions at the same time. The fundamental choice of life must be made between God, standing for all that is good in this life and the beyond; and Mammon, the symbol of all that is selfish and mean. And with the choice comes freedom or anxiety. As to the second: "A man's life consisteth not in the abundance of the things which he possesseth." There is a saying in the Talmud: "A man is born with his hand clenched, but he dies with it open." A student once found a stone inscribed: "Here lies the soul of Peter Garcia." Lifting it he discovered one hundred pieces of gold.

Since there are many things connected with our welfare as much beyond our control as the incoming tide, let us commit our lives to God without anxiety, striving only to do our duty, and serve Him faithfully.

Sunday—Psalm 37. Living close to God brings freedom from anxiety. Here is portrayed the blessedness of the saints, the reward of righteousness, the wisdom of life.

Monday—I St. Peter 5. Only those who have practised it know the relief which comes from casting all anxiety on our Father in Heaven. To do so is part of the discipline of life.

Tuesday—Hebrews 4. In heaven is One who can be touched with the feeling of our infirmity, and understand our anxiety. In Him is our peace.

Wednesday—Philippians 4. Here is a part of the Christian programme which leads to peace. As we take God at His word that peace shall be ours.

Thursday—II Timothy 2. "The Lord knoweth them that are His." Freedom from anxiety belongs to those who "name the name of the Lord and depart from unrighteousness".

Friday—St. John 14. This is one of the chapters of the Bible which every Christian ought to know by heart. It is the very core of the Gospel.

Saturday—St. Matthew 6:24-end. The Gospel for the Fifteenth Sunday after Trinity. There is one great underlying choice in our lives which we all should make, and that is to do right under all circumstances. God wants you to be happy, but first to be good.

WHEN A MAN beginneth to grow lukewarm, then he is afraid of a small labor, and willingly receiveth external comfort. But when he once begins to overcome himself perfectly, and to walk manfully in the way of God, then he esteemeth those things to be light which before seemed grievous unto him.—*Thomas à Kempis.*

## ARCHDEACON NIES REPORTS

## Difficulties of a War-time Ministry in Germany

## [ HOW HE REACHED AMERICAN WAR PRISONERS

Munich, August 11, 1919

*To the Editor of The Living Church:*

INCE THE LIVING CHURCH last had a letter from me, I continued my work of visiting the British Prisoners of War in the camps and hospitals of Bavaria and Baden, averaging about five days in each week, holding services, celebrating Holy Communion, and ministering relief till the spring of 1917 when the United States entered actively into the war. The relief work was still carried on for a long while after, till the relief funds supplied by the English authorities were exhausted. The work was recognized by the British State Department on four different occasions by letters of appreciation similar to that of January 28, 1916, at one time published in THE LIVING CHURCH.

I am at last in a position to write something of my work here since America entered into the war, and my reasons for standing by it. It required no little patience, and sometimes hardship and risk; but that does not matter, so long as I am still alive, and the work which no one else was in a position to do has been done though some has involuntarily been left undone.

My decision to remain at my post was reached perhaps because of the policy of the English Church on the Continent in leaving its Berlin chaplain, the Rev. H. M. Williams; in Germany. The English Church is seldom unwise in its policies, and it turned out, in this case, that apart from any view to the future of the English churches in Germany, its chaplain had the opportunity of ministering to its prisoners of war (an inestimable blessing to them); but there was also an English priest to minister to the civil prisoners and their families, and to the large number of the sick, poor, aged, and dying of the English tongue, who (most of them for the best of reasons) could not leave.

As concerns me and my chances to visit the American prisoners of war in Germany—at the time that our country entered into the war I saw, as a fact accomplished, that Chaplain Williams (though of an enemy nation) had been allowed to visit his imprisoned fellow-countrymen since the early summer of 1915—a little before my work along the same line began in Bavaria and Baden. If such a privilege could be granted to him, why not to me under similar conditions? So I determined it to be my duty to stay and try to get the privilege of visiting American prisoners in Germany. I was already known through my work in Bavaria and Baden, and had reasonable expectations of being allowed, though of an enemy nation, to continue a type of work which I had been doing as a neutral.

But on America's entering the war the whole situation had changed. The difficulty of obtaining privileges and concessions had greatly increased. There was no longer an Ambassador Gerard to help. It was he who originally, by his diplomatic tact and persistence, had obtained the visiting privileges both for the English chaplain and myself. America had no longer to be kept quiet—toward which end concessions were supposed to help. So the situation was decidedly unfavorable. Still I did not lose hope, but handed in my general permits granted me as a neutral, and after a couple of months, when feeling was a little quieter, made my application for a general permit to visit American prisoners of war in Germany, with what backing I could get.

In the meanwhile, the heads of the Bavarian Ministry of War, and especially those in charge of prisoners' affairs, to whom I was well known, had changed. There were no American prisoners in Bavaria at the time and the authorities in Prussia, where the American prisoners were coming in, were more difficult, so, after an interminable delay, my application was refused. I also found (an indication of the state of feeling in Prussia) that the English chaplain's visiting privileges had been revoked, not only for Prussia, but over the whole empire. He set to work again, as I did, and after eight months succeeded in obtaining a limited permit to visit English prisoners in camps and hospitals in the most

southerly part of Prussia, in Bavaria, and a few other distant districts. And this was some success, though the majority of English prisoners were in Prussia. An exception to the almost entire cutting out of Prussia was made of Ruhleben, the camp of civil internees, which was near Berlin, and where he was allowed to minister.

His partial success encouraged me to persist. But here again the difficulties for Americans were greater. Most of the American prisoners, at this time, were in the district where the English chaplain had not been allowed to visit. The strongest hostile feeling had concentrated against the Americans whereas formerly it had been against the English. In spite of this, however, at one time, my general permit was on the point of being granted. Friends had been working through the German foreign office, which at the time was inclined to pursue a conciliating policy, and had given me every hope of success, when the Minister of Foreign Affairs, Von Kuhlmann, was obliged to withdraw, and the whole ministry soon after went to pieces.

Americans can have some conception of the anti-American feeling among the Prussian authorities when I state that Mr. Conrad Hoffmann, the American director of all the neutral Y. M. C. A. secretaries working in Germany (directing them from Berlin to which he was limited), had no better success than I had in obtaining general visiting privileges, not only in Prussia, but in any part of the empire, as the Prussian ministry exercised a veto power over all the others. Not even the American commissioners who came to Berne to make arrangements with Germany in behalf of our war prisoners there could better our situation in this respect; though the English commission had done much to better the religious ministrations situation for their prisoners.

Just before the armistice, when the German armies were in retreat, Mr. Hoffmann was given the privilege of visiting the large American camp at Rostadt, in Prussia. He wrote me that he had a most satisfactory general service there, and that he found in the camp a captured American chaplain for whom he obtained permission to minister in the camp, and to visit a nearby hospital three times a week. A little later, I obtained a permit from the Bavarian War Ministry to visit at Lechfeld, a large camp and lazaret in Bavaria. Here I found nine American wounded prisoners, some English wounded, and a number of English officers. One of the English wounded, to whom I administered the Sacrament, died the next day. This and some isolated previous visits in Bavaria were all the ministrations to prisoners at the camps or hospitals I was allowed to give. The most of the American prisoners of war while in Germany were, to the best of my knowledge and belief, without religious ministrations except by well-meaning but unacceptable German chaplains. The neutral Y. M. C. A. secretaries, of course, visited the camps, did much good, and were, as a whole, very popular among the men, but were not allowed to hold services.

Well, this is the record of my efforts in the direction of visiting our war prisoners. They were not successful in obtaining a general permit from the Prussian ministry, though the efforts always stood a chance of some measure of success, as the case of the English efforts showed. That the main trouble was the strong feeling against us is most probable from the fact that a man like Mr. Conrad Hoffman, with all the great influence and guarantees of the Y. M. C. A. behind him, fared no better.

Then what was the use of staying in the country? Not for pleasure, certainly. The granting of permits rested with one man. He was frequently changed in the course of the war. A new application or some new influence or the action of a prisoners' commission, or reprisals, might, at any time, have changed the situation. It happened that it did not. If a priest available for the work once left Germany, he could not return.

But there was other work for both the American church at Munich and the English church in Berlin to do beside that of visiting the prisoners of war. There was an immense amount of work among civil unfortunates and others of the entente countries to be done; and it was done by both the American and the English churches.

In Munich, at the time of the entrance of our country into the war, the number of members of the entente



countries (aside from the families of the civil internes) who needed the assistance and ministrations of the Church was at no time small and frequently beyond its capacity to care for—in fact the work was limited only by the funds. It is quite natural that, during the progress of battles, attention and interest should be concentrated upon the soldiers and prisoners, and the distresses, embarrassments, and sufferings among the civilians almost forgotten, but those in contact with them are forced into a different perspective. The large American reading room in Munich was open every day of the war, except Sundays, and a few days during the Spartacist riots. After riots it was always much used and often crowded. It was a general open meeting place and refuge. Though most of the people who were able to leave Germany had left in 1917, and others later, as they were able, yet there were still a large number of Americans and English in Munich, who, through old age, sickness, poverty, or other reasons, had to remain. The American church had to look after them. Doubtless there were some who braved the hardships and dangers of Germany from choice, but they were exceedingly few, and seldom of the class who sought the American church. The English church in Munich being

closed, the American church took care of the English as it did of its own. Large numbers of those helped materially and ministered to spiritually have signified their gratitude to our Church for its share in alleviating their miseries and, in many cases, keeping them from utter want. Surely nowhere more than in this enemies' country was such a work needed, and for its being allowed to remain open and in operation we should be thankful.


It is perhaps unnecessary to add that the rector of the American church in Munich had the permission of our State Department to remain in Germany for his work, till the end of the war.

It will be gratifying to American Churchmen to know that Chaplain Williams of the English church in Berlin was recalled to England last May, his Bishop recommending—so I am reliably informed—that his work be officially recognized and a good parish given him. He is now settled there.

The English work in Berlin is continued without a break, the Rev. A. B. Winter, of St. Barnabas', Bethnal Green, London, having assumed charge until a regular successor to Chaplain Williams can be appointed. WM. E. NIES.

## A Church "War Commission" in Peace Times

By the Rev. W. Bertrand Stevens, Ph.D.

 IN a certain city during the early days of our participation in the war, a down-town park was placarded by the city fathers with this sign; "This park is set apart for the use of our soldiers during the period of the war." One day a soldier spied one of these signs and in bold script wrote underneath: "Does gratitude end with the war?" Of course, gratitude toward our soldiers and sailors did not end with the war, but there was a decided slump in its concrete expression.

From the moment the armistice was signed there was a disposition to lessen the support given to the various welfare agencies working among the men in the service. The unthinking, weary in well-doing, failed to realize that the days of demobilization were crucial ones, that with the stimulus of actual war removed the need of welfare and recreational activities was greater than ever. The welfare agencies themselves, however, saw their task in a big way and have done splendid work. Certainly this has been true of the War Commission of the Episcopal Church, which, realizing the great possibilities of religious influences on men about to return to civil life, has continued its work with energy and success. But as a "War Commission" it will go out of existence in a few months; and, as there is a compelling need for the continuance of its work during peace times, some plan must be provided for a permanent board or committee. Our responsibility does not end with the war.

The form the new organization takes is immaterial. The present Commission put on a permanent basis would be the simplest plan. Or in the event of the creation of the proposed "Executive Board" there might well be a sub-department for work among soldiers and sailors. The important thing is that the coming Convention take some steps in the matter, for it will be a calamity if the present War Commission ceases to function before the Church has provided a plan for carrying on its work.

Whatever may develop as to the size and character of our future army it is certain that there will be an unusual opportunity for Christian service among soldiers. Enlisted men, officers, and hospital patients all offer fruitful fields for specialized ministrations.

First, work among enlisted men is perhaps most important. Whatever may have been true of the old time soldier, it seems certain that the army of the future will be made up of high-grade men, whether or not there be universal service. There will be many men in the army who are accustomed to going to church, who will seek the Church's ministrations wherever they may be. If there should not be large numbers of such men it will be quite possible to create them; in fact, we have done so during the war, and

surely the enlisted man is worth as much in peace as in war. We are beginning to learn that great communities of young people are strategic centres for the Church's work. The university, for instance, is being emphasized increasingly as a missionary opportunity. The personnel of our army and navy offers a field just as important.

Second, there is the responsibility to minister to officers and their families. A surprisingly large number of army officers are communicants of the Church. Their many and sudden changes make it difficult for them to be closely identified with any parish. Ways and means must be devised to bring this thoughtful religious group more closely into the Church's corporate life.

Third, there is the base hospital. It is important to remind ourselves that the war will continue in the hospital long after the rest of the nation has gone about its business. It is said that in one hospital alone there are three hundred wounded men who may never be able to leave its precincts. The "maximum recovery" they await may come in a year, two years, or never. One year ago there were numberless men, women, and organizations anxious to be of service to hospital patients. To-day, with every ward filled with wounded men from overseas, it is difficult to stir up enough enthusiasm to give them an occasional automobile ride.

Along every line the "Commission for Work among Soldiers" would do exactly what has been done during the war. Here are its lines of endeavor:

(a) It should stand back of the commissioned chaplains of the army and navy. In peace times the chaplain has a lonesome job. Subject to superior officers who, however well intentioned, have little conception of his function, he has no one to turn to for help in the solution of his problems. It is to be hoped that a new arrangement will be effected that will put him under the direction of a chaplain-general or under a morale department.

(b) It should strengthen the work of parish churches in army centres and insure their ministering to the soldiers in their neighboring camps. The parish church will frequently need additional equipment or it may be the strategic position for the placing of an extra worker—a civilian chaplain or a Brotherhood of St. Andrew worker. Both the civilian chaplain and the Brotherhood worker have proved factors in the Church's army work. They can both be continued in peace time to good advantage.

(c) It should be the connecting link between every Church agency, commissioned chaplain, civilian chaplain, Brotherhood worker, diocese, and parish church.

Let the Church see that its important and necessary army work is continued as long as we have an army.



## Letters from a Militarized Civilian

### VIII



**H**AVE seen Reims! Of course I had read descriptions of it, ever since the Huns let loose their storm of hate upon it; and pictures had done their best to show what it had become. But no words can convey the ineffable tragedy of that desolation, no pictures can show it forth adequately. If I try to record my own impressions, it is rather for my own relief than in the hope of making you see what I saw.

It is a little more than two hours by train from the Gare de l'Est, the railway winding along the Marne past Meaux, Château-Thierry, Chatillon, and Epernay, through deep cuttings and tunnels in the chalky hills, vine-covered. One hangs out of window, watching for the first signs of war's desolation, unmistakable as soon as glimpsed. Here a farmstead in ruins, there a village levelled, a street with every other house wrecked, a bridge blown up and not yet restored after nine months. Château-Thierry: the name thrills an American with memories more recent and more stirring than the name Meaux rouses in an ecclesiastic. Then the ruin increases—till, all at once, to the right, a gigantic frame upstands against the sky-line: it is Reims Cathedral, all that the malice of the enemy has left of it.

"Their shame forever, and our Parthenon,"

Rostand puts it well.

Walking through the streets of Reims is a veritable nightmare-experience. What one sees is unbelievable. Street after street of unroofed houses, still with signs of intimate domesticities or wholesome commerce, but as dead as Tadmor or Thebes. Trees shot to pieces, with here and there one branch showing green. Hotels proclaiming *confort moderne* above dust and ashes. Churches as grim and ghastly as unearthed corpses. And in the midst, almost supernaturally tall, the empty arches of the windows pointing upward in silent appeal, its statues mutilated, its roof largely destroyed, its walls scorched by fire, its altars gone, stands what was once the supreme perfection of Gothic art, the Holy of Holies of France. Its towers look down upon the plain of Chalons, where earlier barbarians were once routed; and one conjectures that perhaps some heritage of vindictiveness planned this devastation. Dates are sometimes suggestive. Reims Cathedral was finished in the generation that saw Prussia for the first time nominally Christian.

Let others, better able technically, praise the consummate beauty of Reims as it was. Beside it, St. Peter's in Rome and St. Paul's in London are heathen temples cleansed and consecrated; Milan's Duomo is confectioner's work; even Notre Dame de Paris (just across the Seine as I write this on a café-table of the Rive Gauche) seems heavy and incomplete. Without advantage of setting, like Durham, or Lincoln, or Bourges, its clear flame of supernal beauty soared skyward as if yearning whence its inspiration came. Wars had raged round it for seven centuries, holding it sacred as a world-treasure. And now, the ferocity of baffled despotism, caring only for the *Kolossal*, has made havoc. Well, judgment has fallen, however inadequate. But one's heart aches none the less.

The Cathedral has been altogether closed for months; but fortunately I was allowed to enter by the west door and go a little way down the nave. "Remain covered," said my guide, "the place is desecrated now." German shells, that had fallen without exploding, were ranged in order as a barrier against further advance. "It was with shells like these" (touching one of the largest) "that the *bôches* set fire to the Cathedral when it was full of their own wounded." All the broken glass has been gathered up and preserved; the statue of Jeanne d'Arc, that stood unharmed through all the siege, has been for the present transferred to the Trocadero, in Paris. I suppose the roof can be repaired and the tottering angles braced to safety; but any attempt at reconstruction on a large scale would almost certainly result in failure.

Once again, let it be emphasized that this was wanton, wilful, and malicious destruction, with no military justification. Sworn declarations that no use of the towers was made

for military observation purposes were placed, through neutral agents, in German hands, such use, in this day of aviation, being needless in any case. During much of the time of fiercest bombardment, the Red Cross flag flew above it. And it was no mere coincidence that whenever the enemy had suffered a repulse or a defeat anywhere along their line they turned to battering Reims anew. Nay, a German general said vauntingly that it would be well to destroy it, utterly, since modern German art could construct something vastly nobler!

I came out hushed into silence, yet burning with not unrighteous anger. Beside the Cathedral stood a shabby open one-horse cart, with three clergymen in it, one of whom was showing the details of devastation to the others. I noticed his face first, lined and worn with heavy burdens, crowned with grey hair, but singularly radiant and cheerful, notwithstanding, as of one who had found how true is Dante's word,

"In that His Gracious Will we find our place."

He bowed to me, lifting a hat red-corded and revealing a red skull-cap; it was Cardinal Luçon, Archbishop of Reims, whose archiepiscopal palace, to the south of the Cathedral, is almost completely destroyed.

The good Remois are not brooding over the tragedy that has befallen them. Following the example of their chief pastor, they smile and go about their affairs. Corners of ruined buildings are temporarily enclosed, windows screened with cloth, corrugated iron used freely, and life goes on ever more normally—if one dares to use the word of life in the midst of such horror. Now and then one finds a block almost spared, save for a spattering of shrapnel; but it gives one a start as of something out of harmony with its environment. In time, no doubt, all else will be much as it was. But the great woe can never pass, until the manifestation of that City where they need no Temple any more.

THE ROAD WINDS OUT among mansions wrecked and sheltering walls blown to fragments, until it turns sharply to the left and one sees, across strangely mutilated level fields, a shapeless white excrescence: Fort Pompelle. Motors may go so far, between lines of trenches which they are beginning to fill in, and hideous rusty labyrinths of barbed wire. There, after the first rush had been repelled, the French stayed the enemy, whose trenches are only a few hundred yards away. One crosses No-man's-land, past wrecked German tanks, picking a careful path among shell-holes and craters, and finds himself by German dug-outs, still half-full of munitions, a temptation to the too-eager souvenir-hunter. People refuse to take warnings seriously; and there have been a number of grave accidents with hand-grenades and "dud" shells. It is all a veritable abomination of desolation, which does not need the occasional gruesome fragment of mortality to speak of death. Not even the brilliant red and yellow flowers that attempt to clothe it all can hide the squalor. There is something devilish about the barbed-wire, even yet. Practically indestructible, hiding in the grass, half-buried in the chalk, curling across the holes, it lies in wait. What must it have been to men advancing under fire! The Spaniards, I believe, were first to use it, twenty years ago, in Cuba, though the beastly thing itself is an American invention. The next Hague convention should bar it, along with poisonous gases and flame projectors.

THE MOST INTERESTING THING in Château-Thierry itself, to an American visitor, is the great bridge our boys destroyed that the Hun might be held up. But one hurries through the old town, climbing higher through woodlands and hilltop farms until it is left quite out of sight. Six or seven miles in back, a rounded hill covered with scrubby timber rises back of the hamlet of Belleau. That hill is Belleau Wood, where, on July 18, 1918, the Americans of the Yankee Division and the Marine Corps, cooperating later with the Third

Division, swept down irresistibly, captured Belleau, Bour-esches, and Torey, and Hill 204, whence the Germans had dominated Château-Thierry. It is very quiet there, a year later. The machine-gun nests remain, choked with fallen branches. Just at the foot of the wooded slope the American flag flies over a forest of white crosses where the bodies of our gallant lads sleep as peacefully as if in the green pastures of Massachusetts or by the still waters of New Hampshire lakes. German prisoners are making hay in the fields beyond—dull yokels, innocent of any guilt in the Hohenzollern plot whose failure was published for all to read here at Belleau Wood. I am no military expert; so I give the case as best I can, in my own clumsy civilian fashion.

When America entered the war, the German military authorities laughed, and said: "It is impossible for America to raise, equip, and train an army large enough to be a real factor in the European field; and, even if she could, they could not be transported overseas." All this was demonstrated false by the marvellous work done (at whatever cost of extravagance and incidental blundering) by our Government. Conscription was adopted and put into effect; a vast army was assembled, drilled, disciplined, armed, and brought to France, in an incredibly short time. Germany realized that she must make a desperate effort to win before the full might of American resources could be brought into activity; hence the mighty offensive of March 1918, thrusting toward Paris and the Channel ports. The British were caught off guard, though they rallied magnificently—as they always do. The French fought superbly; but France and Britain were nearly at the end of their reserves of men. Against such foes, flushed with recent gains, desperately bent on making an end this time, could the yet untested Americans make good? We

never doubted; but it is not surprising that French and English were uncertain and suffered in morale by reason of that uncertainty. Pershing knew, and gave orders accordingly. After Château-Thierry and Belleau Wood, all the world knew: the war was *decided*. What wonder that the bleak hill-side is already a place of pilgrimage!

THE TREATY HAS BEEN SIGNED, and peace of a sort has come. But, though the war is over, things are far from being calm industrially in France. I think we may acclaim one victory, however, this 20th of July. The "C. G. T.", a sort of French Federation of Labor (of a much more radical temper than ours) had issued an order for a general strike July 21st, as a protest against political, economic, and social conditions generally. Such strikes are of course unintelligent, anti-social, injurious to everyone; instead of diminishing the high cost of living, they increase it; and they exacerbate all social irritations, from whatever cause. But the madness of fanaticism (perhaps assisted by German money as certainly inspired by German socialistic ideas) so ordained. At once there was a storm of indignation. The walls were covered with appeals in large type: "Do not be misled by bôche Marxism vomited by enemies of France"; "Workmen, stick to your jobs"; "Listen to common-sense: intensive work will lower the cost of living, not general strikes", and the like.

The first concession was that the public utility employes should not be asked to strike; various trades separately refused, and now it is announced that the whole thing is called off. It is a very real victory for order and patriotism.

PRESBYTER IGNOTUS.

## A Church Headquarters in Washington

By the Rt. Rev. Paul Matthews, D.D.

Bishop of New Jersey



**SUGGESTION**, by no means new, or original with the writer, has recently been repeated, with some hope that a serious consideration may be given to it at the approaching General Convention.

The proposition is to establish the national headquarters of the Church in Washington. It seems pretty certain that the office of Presiding Bishop is to become an elective one. We are, I believe, generally in favor of that change. In our legislation to bring this about, why not also provide that after the consent of the diocese of Washington is secured, as I think it could be, the Presiding Bishop should have that diocese assigned to him as his jurisdiction? His labors as a diocesan could be lightened by the election by the diocese of an auxiliary bishop, with the position of a coadjutor, excepting, of course, the right of succession.

The Presiding Bishop of course would be elected by General Convention, and the diocese of Washington would be to that extent disfranchised, but it would have compensations in being the national seat of our Church government. Furthermore it would have a coadjutor with seat and vote in General Convention. The General Convention naturally would provide, and liberally, I hope, for the support of the Presiding Bishop and also, I hope, for retirement at a suitable age on an adequate pension, so that there would be no added financial burden laid upon the diocese of Washington.

An essential feature of the plan would be to remove the Board of Missions, or the "Executive Board of the General Convention", if it is established, from New York to Washington. This appeals strongly to the writer as having great advantages. Washington is neutral ground, and is already "nationalized". It is central enough for our national capital, and the fact that it is the capital is already fully appreciated by our Roman brethren, who are making such good use of it as they can. And we know they are far from stupid.

While we are legislating, as presumably we must, at Detroit next month, would it not be wise to consider both

propositions, as to an elective Presiding Bishop and also an Executive Board, in the light of this proposal to establish national headquarters for the American Church at the national capital?

The fact that there is already a Bishop of Washington need not prove, I think, an insuperable obstacle, certainly not to its serious consideration.

Such a plan will provide the Church with a *proved and tried* leadership, we hope, on neutral and strategic ground, and, it is to be hoped, with a less cumbrous mechanism than the proposed Canon on an Executive Board contemplates. In my judgment the Presiding Bishop ought to be provided with a truly representative, comparatively small, and easily convened executive council to which body might safely and sanely be left the responsibility of constituting the various boards as needed, Church Extension, Religious Education, Christian Social Service, and Finance. These boards, if purely elective, tend to become "honorary". No one ought to be chosen for such service as an honor or as a recognition but either because he is an expert or of conspicuous efficiency for the work desired. All of the boards should be made up of effectives.

The representative principle should no doubt, be recognized. That could be provided for by the Executive Council, which could be made up equally from the provinces. Three from each, a bishop, a priest, and a layman, would be a body of twenty-four, which seems quite large enough; but let us not be too much governed by geographical considerations in constituting the Boards of Church Extension, Education, and Social Service. Let us just take the best men for the job, anywhere we can get them.

Isn't it high time we were taking a bolder step, even if we have to alter some established precedents? The plan as barely outlined here holds out, I contend, a larger hope of increased efficiency and a deeper unity that come from coördination leading to coöperation, free from any trace of sectional jealousy or suspicion, which, however unfounded, is bound to hamper and clog our efforts.

# 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

By the Rev. Howard B. St. George, D.D.,

Professor of Church History and Liturgics, Nashotah Theological Seminary

## VI

### OFFICES OF INSTRUCTION



HE consideration of these offices has been deferred because they are a new feature in the Prayer Book, and are entirely different in character and structure from the rites with which we are familiar, and form in relation to the Christian life another method of approach. Their purpose is to facilitate the instruction of our children in the essential rudiments of the Christian Faith and practice and to encourage pastors to carry out their obligation as set forth in the rubric: "*The Minister of every parish shall diligently on Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many children of his parish, sent unto him, as he shall think convenient.*"

The Church Catechism, as modified in parts and as amplified in parts, forms the body of the instruction. It will be borne in mind that in this paper it is being reviewed primarily in its liturgical aspect. The theological aspect must be dealt with by a more competent hand. Indeed there were those in the Commission who deprecated any attempted revision of the Catechism on the ground that the work intrusted to it was of a liturgical, not a theological, character, and that such revision should be left to a commission of scientific theologians. It is for this reason that it is recommended that the Catechism shall stand as it is at present, but transferred to a place before the Articles of Religion. At the same time it was felt that if the Catechism is to continue to be used as a basis of instruction, in public catechising and in the Church school, its form and language in some parts must undergo modification. It is generally recognized that in the answer, the question must be repeated, so that the child shall recite a definite statement, *e. g.*, "Who gave you this name?" "My sponsors gave me this name in Baptism," etc. Compare the following question and answer with the parallel one in the Prayer Book: "Tell me how many Commandments there are written in the Tables of the Law." "There are ten Commandments, the same", etc.

Again, it is obvious that if the position and duties of sponsors are to be restated in the Baptismal Office the questions and answers in the Catechism relating thereto must be made to conform. Whether the restatement proposed by the Commission is satisfactory is open to debate. But in criticising the various changes which have been introduced into the text of the Catechism it is well to remember that the attempt is being made to translate a highly technical theological document into terms which will be sufficient to convey to the minds of children those things which a Christian ought to know and believe to his soul's health. Is it necessary for a child to learn "those things" with the theological emphasis of the 16th century? A modification of that emphasis will appear in places; theologians will probably differ whether or not the emphasis is again misplaced.

The omission of the question regarding the requirements of Repentance and Faith for the Reception of the Sacrament of Baptism ought not to stand. These conditions are positively and explicitly demanded of the Adult, and are so expressed in the questions proposed in the Report touching the Baptism of Adults. In the case of Infants, they are implicit in the desire and faith of the Christian parents and sponsors bringing children to Holy Baptism and are evidenced in the promises then made, and in the Rite itself. The omission can probably be traced to the difficulty experienced by the Commission in rephrasing the following question and answer so as to make them usefully intelligible to the mind

of the ordinary child. But the former can well remain even if a satisfactory substitute cannot be found for the latter.

The idea of dividing the Catechism into sections and embedding them in a devotional office is admirable. First, it gives the right tone to the instruction. It is not a lesson. It is training the mind to the glory of God and it is offered to God in the spirit of prayer and praise. Secondly, it gives variety to the exercise, both in regard to matter and posture. This relieves weariness, recalls attention, and provides for children's restlessness. The form of the Office is very simple. 1. A hymn followed by a collect, to be said all together. This opening is somewhat brief and might be improved by the addition of some versicles and responses (as in the second Office). The Catechism (as rephrased) is then taken up, the children reading or reciting the answers up to the Creed. All then stand and the Creed is said in unison. 2. The questions touching the Articles of Belief follow and are summed up in an additional statement "And these three Persons in One God, I praise and magnify saying, 'Glory be to the Father,'" etc., repeated in unison. A hymn is sung and then the question leading to the Commandments is asked. A collect is said introduced by the salutation, "The Lord be with you".

3. Provision is made for the Commandments to be given devotionally, the minister repeating them and the children making the response, "Lord have mercy", or vice versa. The Commandments are printed as in the Liturgy, so that they can be learned either in the longer or shorter form. It would seem as if to print the shorter form would be sufficient. This applies particularly to the explanatory part of the second and fourth commandments, and the tenth might be made to read "anything that is thy neighbor's". A collect sums up the devotions of the Decalogue.

4. The Catechism proceeds with the duty toward God and the duty toward one's neighbor, which are divided into paragraphs and numbered with Roman numerals to correspond with the Commandments. This is followed with our Lord's summary of the Law as in the Liturgy. 5. Another hymn is sung and "the Desire of God in the Lord's Prayer" is set out in the paragraphs which correspond with the petitions. The Office concludes with the recitation of the Lord's Prayer and one other.

The second Office has a more satisfactory opening than the former. The minister and children recite the sentence, "Come ye, and let us walk in the light of the Lord. And He will teach us His ways and we will walk in His paths." This is followed by a series of versicles and responses leading up to two Collects introduced by the salutation "The Lord be", etc. A hymn is sung and the catechizing proceeds. The section which follows is new and deals with the Church, its marks, and the obligations of membership in the Church. Another hymn is sung and the section of the Catechism relating to the two Sacraments of Baptism and the Eucharist is taken up. A third hymn is sung and the catechizing closes with a section on the Ministry, giving the duties of Bishops, Priests, and Deacons. That on the Office of a Bishop needs supplementing by the addition of "Teacher" to "Pastor". This duty is brought out in the second question put to the Bishop-elect. Also the "ministering of discipline" is specifically mentioned in the charge at the Tradition of the Bible. Both of these duties may be considered as included in the term Chief Pastor, but inasmuch as they are emphasized in the Ordination Rite they ought to be stated in the definition of the Office of a Bishop. The Office concludes with three

Collects, praying for the effectual graces of the Sacraments of Confirmation and Holy Communion.

## THE ORDINAL

In the Ordination Rites a number of changes are recommended in the rubrics, but only to make the directions for the service more explicit, especially as regards postures, sitting, kneeling, standing. An alternative Litany, much briefer than the present Litany, and praying for the Church and the Ministry only, is proposed. It may be questioned whether, in liturgical dignity and expression, it is of sufficient merit to find a permanent place in the Prayer Book. It may seem to lack a certain rhythm, modulation, tone which is inseparably associated with formularies of this kind. From this point of view the fourth suffrage might be improved by ending with "to thy glory" and the sixth with "of thy Church". Here is an example of the danger of adopting a new formulary without having it brought to the test of experience by liturgical use. If the Bishops could use it for three years at their Ordinations they would be able to give a complete and satisfactory answer at the subsequent convention when it came up for ratification.

It is proposed that permission be given to omit all between the first and last paragraphs in the exhortation to candidates for the Priesthood. It is felt that this will be a relief to all concerned in shortening a service necessarily long. The exhortation dwells so ponderously and with such repetition on the pastoral and prophetic view of the Ministry to the exclusion of the equally weighty functions of Priesthood that, while the omission of part of the former will be welcomed, it would be of advantage to state the other side in the terms for instance in which they are presented in the addition to the Catechism, "It belongeth to the Office of a Priest to preach, to baptize, to celebrate the Holy Communion, to pronounce Absolution and Blessing in God's Name, and to minister to the people committed to his care." That includes everything and might well be substituted for the paragraphs which it is proposed to give permission to omit.

## CONSECRATION OF A CHURCH

In the first Invocation, "Regard O Lord", an amendment has been introduced which on further study has proved to be infelicitous and of dubious meaning, and must be rectified: "Grant that whosoever in this house shall be received by Baptism into the congregation of Christ's flock may be sanctified by the Holy Ghost to *the mystical washing away of sin*". The words in italics will be recognized as taken from the prayer for the sanctification of the water in the Baptismal Service and apply to the sacramental use of the water, but the phrase pieced on to the first part of the Invocation, and made applicable to the person baptized, changes its significance and makes nonsense. It is always risky making prayers on the principle of mosaic work, the pieces do not always match and produce an harmonious whole.

## OFFICE OF INSTITUTION

A change is recommended in this Office, which seems uncalled for and unnecessary. The "Letter of Institution" is to be stricken out, on the ground apparently that such a document has no place in a liturgical Rite. But this is a mistaken idea. As a matter of fact forms very closely approximating the one in the Prayer Book, and which are evidently the source from which ours is drawn, are found in use in various dioceses in England, both in Latin and English versions, and form a definite part of the Rites of Institution, Induction, or Collation to a Benefice whether the Cure of Souls or a Canonry. A quotation from the Sarum use may be to the point. "The Clerk shall kneel down and the Bishop shall take him by the right hand and read the license to him as follows: 'N. by divine permission Bishop of \_\_\_\_\_ to our Beloved in Christ A. B. Greeting. We do by these presents give and grant unto you, in whose fidelity, morals, learning, sound doctrine, and diligence we do fully confide,' etc. Even if the "Letter of Institution" (as the late Dr. Hart asserted in his work on the P. B.) has no legal value, and the office is but rarely used, which is to be deplored, still there seems to be no adequate reason why a document with such ecclesiastical and historical associations

rooted in the past should be plucked out and incontinently dropped into the waste paper basket.

## ADMISSION OF DEACONESSES

This is the only completely new Office which is recommended in the report. There seems to be a desire that woman's work in the Church should be recognized in the Prayer Book. Many Offices for the Admission of Deaconesses are already in use, both in England and this country. The Commission proposes that henceforward there should be but one use in the American Church. No early form for the Admission or Ordination of such exists. Therefore the Commission has no precedent to guide it. A Committee collated and edited several diocesan uses and the Rite now proposed is the result. The Office in outline is as follows:

1. Presentation of candidates to the Bishop.
2. An address, declaring the office and work of a Deaconess. The examples cited from the New Testament are only applicable to a Deaconess in that they indicate various forms of service undertaken by devoted women for Christ's sake. The specific duties assigned by Canon are named in the subsequent paragraph.
3. The Bishop makes the *si quis* and commends the candidates to the prayers of the congregation. Some versicles and responses follow leading up to a prayer for those to be admitted to the Office. This prayer would be in a better position after the examination and immediately before the admission, for it has in mind "these thy servants about to be admitted". That should come after all the preliminaries are complied with, of which the examination is a part. Besides there ought to be such a prayer with consecratory intent just before the form of admission. A Collect embodying the idea of service might be substituted for this prayer after the versicles.
4. The examination followed by the laying on of hands with this form. "N. I admit thee to the Office of Deaconess in the Name," etc.
5. The Lord's Prayer and a Collect follow to which are added some versicles and responses leading up to the singing of the *Magnificat*.
6. Provision is made for a celebration of the Eucharist, and a Collect, Epistle, and Gospel are prescribed.

## THE APPENDIX

1. Family Prayer. Twenty-four new prayers are offered for insertion under the title "Additional Prayers".
2. All the proposed verbal alterations in the Psalter are given. Only an expert in Hebrew is competent to pass judgment on this work. To one without this equipment the amendments seem eminently satisfactory.
3. The Office for Compline is the one with which, in one form or another, so many are familiar.
4. An Office for Missions.
5. A Litany.
6. A Prayer of Intercession, in the form of a dialogue, that is, a Litany.
7. A Prayer of Thanksgiving. This again is in the form of a dialogue with the response, "We praise thee, O God."

It is proposed that all this new matter in the appendix be authorized for use in church, and be bound up with the Prayer Book, but not of it. Presumably this can be done in just the way hymns and canticles at one time were found at the end of the Book.

The Report of the Commission is now before the Church for its judgment. This judgment will be reflected in the attitude adopted by the General Convention. No one, not even the members of the Commission, is satisfied with the work in every particular. In some cases the intention of the Commission will be misjudged. All the writer would ask is that the work be viewed as a whole. In dissociating a phrase from a complete Rite it may be easy to detect a shift of doctrinal emphasis and predicate a dangerous tendency. It is well to remember that the *lex orandi* is the *lex credendi*. Test the Church's faith and doctrine by the words in which she offers her devotion to Almighty God.

# Details and Programme for the Convention of the Brotherhood of St. Andrew

To Meet in Detroit October 1st to 5th



THE Brotherhood office has just sent to THE LIVING CHURCH the completed programme for its annual gathering of the laymen of the Church, and we are glad to print it in full in this issue.

The convention opens in Detroit on October 1st, a week before the General Convention, and it is presumed that a goodly number of deputies and alternates to the General Convention will avail themselves of its privileges. Those in charge of the programme have built it around the keynote, The Challenge of the New Day, and some of the Church's recognized leaders have been secured to present various phases of the challenge.

A perusal of the programme will reveal such topics as The Training of Boys, The Nation-wide Campaign, Filling the Empty Pews, Capitalizing the Peculiarity of the Parish, Mobilizing and Training the Church Reserves—all of them tremendously important to the Church of these days.

All of the bishops have been invited to be guests of the Brotherhood at the opening dinner, when a thousand men are expected to be present.

The convention this year, and perhaps more than ever in the past, is being advertised as a congress of laymen, and all clergy and laymen of the Church, regardless of their membership in the Brotherhood, are cordially welcome. It is expected that there will be a goodly delegation from the Church in Canada.

For the first time in the history of the Brotherhood convention, a parallel Junior programme has been arranged under the direction of Gordon M. Reese, one of the field secretaries. The boys' part will open with a boys' banquet, beginning one hour earlier than the Churchmen's dinner. Special speakers for the boys will be there, and following the banquet the boys will go over to the Hotel Statler to hear the addresses at the Churchmen's dinner.

Dean Lutkin of the School of Music of Northwestern University will lead in the singing throughout the sessions. The New Hymnal will be used.

It may not be generally known, but the Brotherhood of St. Andrew has always been largely represented in the missions of the Church throughout South Dakota. In fact, a diocesan organization has been in existence there ever since the organization of the first chapter of the Brotherhood in St. James' Church, Chicago, and the president of the assembly, the Rev. Dr. Edward Ashley, and one of the other clergy of South Dakota, the Rev. William Holmes, are coming to represent the Indian work.

A fare of one and a third for the round trip has been granted by the United States Railroad Administration. On starting for the convention the visitor will pay full fare, securing at the time a certificate from the agent. Whether the agent has certificates on hand should be discovered in advance. If a minimum of 250 are in attendance, the certificate will be valid for purchase of a return ticket for one third the full fare, after having been stamped at the convention by the railroad representative. The privilege of going by boat from Buffalo to Detroit is granted.

The convention secretary at the Hotel Tuller, H. Lawrence Choate, one of the Brotherhood secretaries, will make reservations and have a room ready for those who order in advance.

A registration fee will be charged, \$2 for all men attending and \$1 for the boys. Exception will be made for the men and boys of the diocese of Michigan, and for the men and boys of the city of Windsor just across the river. Those paying the registration fee will receive a ticket for the Churchmen's dinner or the boys' banquet, as the case may be. All others desiring to attend the Churchmen's dinner or the boys' banquet will pay the regular price of \$2 and \$1 respectively.

The programme follows:

GENERAL THEME: *The Challenge of the New Day*

WEDNESDAY, OCTOBER 1ST

- 11:00 A. M.—Meeting of the American Council.  
6:30 P. M.—Churchmen's Dinner, Hotel Statler. Subject: *The Challenge of the New Day*. Chairman, Frederick C. Gilbert, President Michigan Diocesan Church Club. Speakers: The Rev. Barrett P. Tyler, former Chaplain, A. E. F.; John Stewart Bryan, Richmond, Virginia.

THURSDAY, OCTOBER 2ND

- 7:30 A. M.—Holy Communion. *Devotional Address*. The Very Rev. D. T. Owen, D.D., Christ's Church Cathedral, Hamilton, Ontario.  
10:00 A. M.—Opening business session. President Bonsall presiding. Organization of the Convention. Election of Convention officers. Appointment of committees.  
10:30 A. M.—Address of Welcome. The Bishop of Michigan. Greetings from the Canadian Brotherhood, Evelyn Macrae, chairman executive committee of the Dominion Council. Reading of the annual report of the National Council.  
11:30 A. M.—Address: *Christ the Supreme Need of Every Man*. Dr. William H. Jefferys, Superintendent of the Philadelphia City Mission.  
2:00 P. M.—Address: *The Power of Personal Influence*.  
2:30 P. M.—Question Box Conference: *The Training of Boys*. The Rev. Wm. E. Gardner, D.D., General Secretary, General Board of Religious Education, New York City.  
3:45 P. M.—General Conference: *The Brotherhood Chapter in Action*. (1) Filling the Empty Pews. (2) Participating in the Nation-wide Campaign. (3) Capitalizing the Peculiarity of the Parish. (4) Developing Family Worship.  
8:00 P. M.—Public Meeting: *Christianizing Industry*. The Rt. Rev. W. T. Sumner, D.D., Bishop of Oregon. Col. Raymond Robins, Chicago, Ill.

FRIDAY, OCTOBER 3RD

- 7:30 A. M.—Holy Communion. *Devotional Address*. Dean Owen.  
10:00 A. M.—Business Session. Discussion of Council Report.  
10:45 A. M.—Conference: *Progress with the Advance Programme*. Addresses by the Field Secretaries.  
11:30 A. M.—Conference: *Mobilizing and Training the Church's Reserves*. G. Frank Shelby, General Secretary.  
2:30 P. M.—Question Box Conference: *The Nation-wide Campaign of the Church*. Chairman, B. F. Finney. Address by the Rev. R. W. Patton, D.D., National Director Nation-wide Campaign.  
4:00 P. M.—Address: *A National Church Magazine for Laymen*. George H. Randall, Editor *St. Andrew's Cross*.  
8:00 P. M.—Public Meeting: *The Over There Spirit Applied to Problems Over Here*. The Rev. George Craig Stewart, D.D., Rector St. Luke's Church, Evanston, Ill., lately an overseas Red Cross Chaplain; Major Henry R. Sanborn, Field Secretary Army and Navy Department, Brotherhood of St. Andrew, lately in active service in France; the Rev. Robert J. Renison, D.D., Rector Church of the Ascension, Hamilton, Ontario.  
(Canadian Council in session at close of public meeting.)

SATURDAY, OCTOBER 4TH

- 7:30 A. M.—Holy Communion. *Devotional Address*. Dean Owen  
10:00 A. M.—Final business session. Also meeting of Canadian Council.  
10:30 A. M.—Address: *A National Consciousness for the Church*. The Rt. Rev. James Wise, D.D., Bishop of Kansas.  
11:00 A. M.—Junior Conference. Chairman, Gordon M. Reese. Field Secretary, Brotherhood of St. Andrew. Papers by Dudley Ross, St. John the Baptist Chapter, Brooklyn, N. Y.; George Merryfield, All Saints' Junior Chapter, Windsor, Ontario.  
3:30 P. M.—Question Box Conference: *The Return of the Fighting Men and Their Place in the Church Militant*. Chairman, Walter Kilde, Vice-President of the Brotherhood and Chairman of the Army and Navy Council. Speakers: Edward H. Bonsall, President of the Brotherhood; Benjamin F. Finney, Chief Secretary of the Army and Navy Work.  
4:00 P. M.—Address: *Prayer, then Progress*. George K. Gibson. St. Luke's Parish, Evanston, Ill.  
4:30 P. M.—*The Functions of a Diocesan Church Club*. Henry J. Ide, President, National Federation of Church Clubs.  
8:00 P. M.—Preparation for the Corporate Communion. The Rt. Rev. Hermon Page, D.D., Bishop of Spokane.

SUNDAY, OCTOBER 5TH

- 7:30 A. M.—Annual Corporate Communion. Celebrant, the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan.  
11:00 A. M.—Morning service in all Episcopal churches in Detroit with lay speakers.  
3:30 P. M.—Public Meeting: *Bringing in the New Day*. The Rev. Bernard Addings Bell, President of St. Stephen's College; the Very Rev. J. Wilmer Gresham, D.D., Dean of Grace Cathedral, San Francisco.  
8:00 P. M.—Final Public Service. Reading of the Memorial Record. Closing Address: *For Their Sakes I Sanctify Myself*. The Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky.

Junior Parallel Sessions

WEDNESDAY, OCTOBER 1ST

- 5:30 P. M.—Boys' Banquet. St. John's parish house, 17 Montcalm street, East. Opening business session. Election of Convention officers.



6:15 P. M.—Address of Welcome. The Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan; the Rev. H. H. H. Fox, rector St. John's Church.  
 6:45 P. M.—Conference: *The Junior and the Convention*. Leader, the Rev. Dr. Wm. E. Gardner, General Secretary, General Board of Religious Education.  
 7:15 P. M.—The boys will join the men for the addresses following the dinner at the Hotel Statler.\*

THURSDAY, OCTOBER 2ND

7:30 A. M.—Holy Communion. *Devotional Address*. Dean Owen.\*  
 9:00 A. M.—Conference: *The Junior and His Parish*. Leader, the Rev. Edgar N. Le Blanc, rector St. Stephen's Church, Wissahickon, Pa. Followed by Discussion.  
 10:00 A. M.—Adjournment to Senior Convention for opening business session.\*  
 1:30 P. M.—Recreation: Boat Trip to Bob-lo Island.  
 8:00 P. M.—With Senior Convention, for public meeting.\*

FRIDAY, OCTOBER 3RD

7:30 A. M.—Holy Communion.\*

9:00 A. M.—Conference: *The Junior and the Community*. Followed by Discussion.  
 10:00 A. M.—Meeting with Senior Convention, for business session.\*  
 2:30 P. M.—Recreation: A Trip through the Plant of the Ford Motor Co.

SATURDAY, OCTOBER 4TH


7:30 A. M.—Holy Communion.\*  
 9:30 A. M.—Address: *The Junior and World Missions*. W. B. Millar, New York City.  
 10:00 A. M.—Conference: *The Detroit Plan for Training Boys*.  
 10:30 A. M.—Address: *Adventure for God*. Major Henry R. Sanborn.  
 11:00 A. M.—Joint Meeting of Seniors and Juniors, with Junior Speakers.\* (See Senior Programme.)  
 2:00 P. M.—Recreation.  
 8:00 P. M.—Preparation for the Corporate Communion.\*

SUNDAY, OCTOBER 5TH\*

\* Boys meet with the men in the main Convention for these sessions.

## A Reunion Movement in India

By Robert H. Gardiner

 HE discussion as to the constitutionality of the canon proposed for the ordination of ministers of other bodies than the Protestant Episcopal Church has obscured the consideration of the merits of the question. All over the world there are earnest efforts by Anglicans and non-Anglican Protestants to find some way by which non-Anglican Protestant Churches can be given the historic episcopate. The second Ad Interim Report of the Committee in England consisting of five leading men in the Church of England and five leading Nonconformists, has led the way, and the idea is working in the United States, in Australia, and in New Zealand.

The latest proposition is from India. Some years ago, the Presbyterians, Congregationalists, and some Methodists formed the South India United Church. In 1911 there was a conference of members of that Church with Anglicans to discuss union, but no common ground was then found. The effort has been taken up again with greater success, and while it has no official sanction as yet the proposers hope that it solves the problem, as it adopts the episcopate while recognizing other Churches and providing for the continuance of fellowship with them. The proposers are not without hope that they can go still further and make it possible for Baptists, Lutherans, and Wesleyans to come in. A leading Baptist in Madras has shown in an article in the *Harvest Field* that he does not consider the Lutheran doctrine of the Lord's Supper as divisive, and British Baptists who have taken so large a part in the English negotiations have thus shown that their particular doctrine is not an invincible obstacle to reunion.

The Presbyterian Church in India has instructed its Committee on Union to communicate with other bodies on the subject, and a conference was held of Presbyterians, Congregationalists, and members of the South India United Church, which adopted a draft basis of union. Its object is as follows:

"To bind together different Churches in India in one body with a view to present a united living testimony to Christ and worthily to represent to the world the Christian ideal."

The Confession of Faith begins as follows:

"Building upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone, we affirm our belief in the Scriptures of the Old and New Testaments as the basis and ultimate standard of Christian Faith and Life.

"We acknowledge the teaching of the historic creeds of the ancient and reformed Churches and commend them as worthy exponents of the Word of God."

It then goes into a somewhat elaborate statement of belief, acknowledging God as one, Father, Son, and Holy Spirit, the Scriptures as the record of His revelation, acknowledging the Holy Spirit speaking in the Scriptures to be the supreme authority in matters of faith and duty, that the divine purpose is to make all things work together to the fulfilment of God's sovereign design, that God made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to Him;

that all men have sinned and that no man is able to deliver himself, but that God gave His only-begotten Son to be the Saviour of sinners.

"We believe in the Lord Jesus Christ, the eternal Son of God, who for us men and for our salvation was conceived of the Holy Spirit, became man, yet without sin, the only true Incarnation of God; He through His word and through His perfect obedience did reveal the Father; and by His life, death, and resurrection did establish the way by which men may obtain forgiveness of sin and the gift of eternal life; He ascended into heaven where He ever liveth to make intercession for us."

It acknowledges belief in the Holy Spirit abiding in the Church, and that men being born again by the Spirit of God become new creatures in Christ Jesus.

"We acknowledge one holy Catholic Church, the innumerable company of saints of every age and nation, who, being united by the Holy Spirit to Christ their Head, are one body in Him, and have communion with their Lord and with one another. Further we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, and organized for the confession of His name, for the public worship of God; for the administration of the sacraments, for the upbuilding of believers, for the universal propagation of the Gospel, and for the service of man, and we acknowledge as a part of this universal brotherhood every Church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Saviour.

"We believe that our Lord instituted the Sacraments of Baptism and the Lord's Supper. Baptism is a sign and seal of our union with Christ and our renewal by the Holy Spirit. The Lord's Supper is a memorial of Christ's death and is a means of grace to those who partake in faith, and is to be observed by His people till He comes."

Then follows a statement of belief in the Resurrection and Last Judgment; then a somewhat elaborate constitution, providing for the local Church, the Church Council composed of ministers and lay representatives of the Churches within a defined district, the assembly composed of representatives of the Church Councils within a larger area, and the General Assembly composed of representatives of the Assemblies throughout India.

At a conference May 1 and 2, 1919, present one Anglican bishop and six presbyters, and twenty-six representatives of the other Churches, including G. Sherwood Eddy, who has been of very great assistance in promoting these movements for unity, a statement was adopted by those present, as individuals, beginning with the declaration that they believe that union is the will of God. Then going on:

"We believe that the challenge of the present hour in the period of reconstruction after the war, in the gathering together of the nations, and the present critical situation in India itself, calls us to mourn our past divisions and turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet, confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have

been, as it were, imposed upon us from without; divisions which we did not create, and which we do not desire to perpetuate.

"In this Church we believe that three scriptural elements must be conserved. (1) The congregational element, representing 'the whole Church', with 'every member' having immediate access to God; each exercising his gift for the development of the whole body. (2) We believe it should include the delegated, organized, or presbyterian element, whereby the Church could unite in a general assembly, synods, or councils in organized unity. (3) We believe it should include the representative, executive, or episcopal element. Thus all three elements, no one of which is absolute or sufficient without the others, should be included in the Church of the future, for we aim not at compromise for the sake of peace but at comprehension for the sake of truth."

The Anglican members present declared that they stood for the principle of the historic episcopate, but asked its acceptance as a fact but not any theory as to its character. The South India United Church members believed that it is a necessary condition that the episcopate should reassume a constitutional form on the primitive simple apostolic model, and they make as a condition of union the recognition of spiritual equality, the universal priesthood of all believers, and the rights of the laity to their full expression in the Church.

The conference then proposed union on the following basis:

(1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation.

- (2) The Apostles' Creed and the Nicene Creed.
- (3) The two Sacraments ordained by Christ Himself—Baptism and the Lord's Supper.
- (4) The Historic Episcopate, locally adapted.

The plan proposed was that if the South India United Church approved the basis, and desired union, it should

"Choose from its own members certain men who shall be consecrated as bishops. In the consecration of these first bishops it is suggested that three or more bishops of the Anglican Church shall lay their hands upon the candidates, together with an equal number of ministers as representatives of the South India United Church.

"As soon as the first bishops are consecrated, the two bodies would be in intercommunion, but the further limitation of existing ministers with regard to celebrating the Communion in the Churches of the other body might still remain. In accordance with the principle of spiritual equality we desire to find some means to permit ministers of either body to celebrate the Communion in the churches of the other body. As one possible solution, we should suggest that a special 'Service of Commission' should be held. All ministers of both bodies desiring authority to officiate at the Communion throughout the whole Church should present themselves to receive at the hands of all the bishops of the united Churches a commission for such celebration of the Communion. Ministers of either body not desiring to officiate at the Communion in the other Church would be under no obligation to present themselves, as full liberty would be claimed for individuals on the extreme wing of each body to maintain their present views and practices."

## In Darkest New York



REGION in Eastern New York state where there are nine church edifices but where no minister has served the people regularly in years has been discovered and carefully examined in the course of the nationwide rural survey of the Interchurch World Movement of North America.

This pretty valley seems once to have been the centre of flourishing religious life, but now most of the church buildings are in decay and only now and then does a minister come in and hold services.

The Interchurch survey man, who tramped eighty miles through the valley, found on asking the people "what denomination they preferred" that many did not know what was meant. One man replied: "Me? I'm an American." Others answered with no comprehension of what they were saying, simply recalling the denomination of some clergyman they had known.

"Most of the men gave evidence of abuse of liquor," says this man's report, "and the majority of the women showed the same signs, plus evidence of hard treatment at times at the hands of the men."

Few children had attended Sunday school. Most of them did not know the Lord's Prayer and never had heard of the Ten Commandments. Mothers were many of them slatterns, with no suggestion of ideals, and, the report adds: "Several of the households are not the result of marriage, I am told."

The nine church buildings were:

(1) Wesleyan chapel, in good repair, but where no services have been conducted in three years.

(2) Baptist church, in good repair. A Sunday school, with fifteen members, is maintained, but there has been no communion service for two or three years.

(3) Presbyterian church, in bad condition. No elders remain; there is one trustee and very few remaining members. No Sunday school, but recently a preacher from a nearby town held a communion service there.

(4) Methodist Episcopal church, erected in 1863, in fair condition, but with sheds decaying. Only one or two members in the vicinity and no organization.

(5) Christian church, in excellent repair. Ten living members, most of them removed. No communion service in five or six years.

(6) Methodist church, dilapidated, in no shape to use, walls peeling and mould spreading, no remaining organization or membership.

(7) Presbyterian church, in good repair. Organization dead, with only three or four members living and only one trustee in the vicinity.

(8) Christian church, in good repair. A few members and one or two officers remaining. Preaching service held at rare intervals and a Sunday school maintained.

(9) Methodist church, in good repair. No service in a year. No Sunday school.

The suggestions of the survey man for ministering to this neglected territory of about 700 souls were as follows:

"Let us regard all this region as a legitimate home mission field. If possible, and so far as possible, federate the denominations represented. Put a man on the field whose whole business shall be to serve those people and none other. Let him organize Bible study groups in each school district, visit the people regularly in their homes (at least twice a year); look after the sick, the sorrowing, those in trouble; create social centres as opportunity offers; encourage the mothers to better standards in home and family; quietly fight the drink habits of the people; establish several preaching points in existing churches, giving at least one service a month at each station and not preaching oftener than twice on any Sunday as a rule.

"Let us work this field as formerly the frontier fields were worked. It is now a frontier field, or rather a rear end of civilization field, for the entire region is decadent.

"For this work we should pay not less than \$1,200 salary and we should provide a horse, wagon, and saddle. Have it understood by the man on the field that he is to take offerings, but not as perquisites. All offerings for the furthering of the work of preaching and teaching are to be turned in to the committee as an offset to the salary. Let him introduce, so far as he is able to do so, the every member canvass plan, trying thus to raise at least 65 per cent. of the salary. Let us try out the plan for a term of at least three years. Every family is to be sorted out and followed up. In this work let us sink all seemingly selfish ends, seeking first the Kingdom and the Righteousness of God, and let us follow up the work and the workers with our earnest prayers for larger things."

ONE OF THE bitterest thoughts of the hour of death will be the opportunities of good wasted and abused. Well, then, I say, let that thought stay with you now. Let the light of truth be reflected and shine back from your dying hours on to what fills your living hours now.—R. W. Church.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

PUBLIC COMFORT



HE governor of Wisconsin has signed a bill requiring that every city and incorporated place in the state must "provide and maintain a sufficient number of suitable and adequate public comfort stations for both sexes." It is provided that the state board of health shall establish rules and regulations governing the location, construction, equipment, and maintenance of such stations and may also prescribe minimum standards that shall be uniform throughout the state. Pennsylvania has an act authorizing county commissioners to appropriate moneys to assist any city or borough, being the county-seat, to construct and maintain comfort stations, the cities presumably having such powers.

A recent bulletin of the Philadelphia Bureau of Municipal Research called attention to the great need for more public comfort stations in American cities. This need has been greatly emphasized since July 1st, when the saloons were closed. Men engaged in outdoor occupations, especially, have been the chief sufferers.

Most American cities are far behind European cities in this modern equipment. Cities that have enough of these stations, conveniently distributed, report great satisfaction with the plan.

As the bulletin points out, "the ideal comfort station is one that is equipped with drinking fountains, toilets, telephone booths, and rest rooms. Under proper supervision stations of this kind would be a real asset to a city. They should be placed at intersections of main streets, in city squares and parks, playgrounds, recreation piers, all public buildings, libraries, market houses, and railway stations; and their location should be indicated by some distinctive sign. Wherever possible, the entrance to the comfort station should be separate from the entrance to the building in which it is located, in order to facilitate access from the street."

Brand Whitlock in his interesting discourse on *The Enforcement of Law in Cities* utters these wise words:

"The city must afford wider opportunity for rest and recreation; it must replace evil by substituting good, by providing wholesome, ennobling, and elevating entertainment.

"A beginning has already been made in the parks, and to these should be added comfort stations, branch libraries, band concerts and other music, public baths and swimming pools, playgrounds for the children and the grown-up alike, with ample opportunity for indoor and outdoor sports.

"The school buildings should be freely used by all the people, and noble public edifices should be erected, in which the people could take pride and delight.

"Then shall we have the beginnings of a healthy and an efficient democracy."

EDUCATION IN ALABAMA

*Rural Education.*—The State of Alabama must, at whatever cost may be necessary, at the peril of falling relatively further behind in agriculture than she now is, establish and maintain schools for all her rural people. The course of study in these schools must be given a rich agricultural content, growing out of the life and work of the people and turning back into these a large amount of scientific knowledge and practical skill.

*Education in the Cities.*—The large industrial cities must sooner or later establish and maintain technical schools of secondary and higher grade. For the present the courses of study in the city schools need to be enriched with a larger content of the sciences of chemistry and physics and their practical applications in the shop and mill.

*Health and Physical Education.*—A recent health survey

of the state revealed the fact that an average of approximately one-quarter of all the people are sick all the time. More than a third of the young men examined for admission to the army were found unfit for full military service. What is needed is good sanitary engineering everywhere, a wide knowledge of preventive medicine on the part of all physicians, a proper care for the health of children in school and home, instruction in regard to diet and the elementary principles of health, the establishment of right health habits, and such physical education and training as will contribute to health in the Alabama climate and make for strength and bodily control.—*From a report to the Alabama Bureau of Education.*

PENNSYLVANIA WILL RE-EDUCATE ACCIDENT VICTIMS

At the direct instance of Governor Sproul, the Pennsylvania legislature enacted legislation planned to pave the way for the establishment of a great system for the rehabilitation in the immediate future of all victims of accidents in the industries of that commonwealth. As an initial move in this direction the legislature set aside \$100,000 for the organization of the work and has arranged for the establishment of a bureau within the Department of Labor and Industry to direct the general plan for the reeducation of the physically handicapped. It is expected that the new bureau will be created and start upon its work within the next few weeks. A tentative survey of those who may be brought within the scope of the act has already been made.

Pennsylvania enjoys the distinction of being the first state in the country to engage in this field of activity. While some few other states, during the past winter, likewise provided for systems for rehabilitation, yet it was the Workmen's Compensation Board which last year directly created a policy of providing injured men with opportunities for their physical betterment, although the board's facilities were limited and it was without funds to carry the work upon the proper basis.

THE NEW YORK LEGISLATURE has passed a state income tax bill which provides for a tax on the entire net income ranging from one per cent. on the net income not exceeding \$10,000 to three per cent. on the income over \$50,000. The act, which is intended to relieve the financial difficulties of the state government and of the cities, is closely modeled on the federal income tax law.

AN ADMIRABLE ARTICLE on *Community Houses as War Memorials*, by Albert S. Bard, president of the Municipal Art Society of New York, was published in a recent issue of the *National Municipal Review*. It has been reprinted in pamphlet form by the National Committee on Memorial Buildings (261 Broadway, New York City).

THE NATIONAL (ROMAN) CATHOLIC WAR COUNCIL *Bulletin* is a most useful and interesting publication. Would that our own War Council and Social Service Commission could get out something of the same kind. The work which our Roman Catholic brethren have undertaken is momentous and far-reaching.

UNDER THE GENERAL CAPTION of "Education in Industry" the Massachusetts State Department of Education is continuing to issue suggestions and discussions of the Americanization work in plants. Such an outline as was recently issued from that source may be of interest to other sections of the country.



## CORRESPONDENCE

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

### REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

**V**ARIOUS provisions are made for the possible shortening of Morning Prayer when it immediately precedes the Holy Communion. I venture to propose a more radical course, which would not interfere with these other provisions.

"At Morning Prayer on any day save a Sunday or Holy Day (when Morning Prayer is said as a separate service) it shall suffice to read only one Lesson (the first or second), to be followed by one of the appointed Canticles (*Te Deum*, *Benedicite*, *Benedictus es*, or *Benedictus*), and then the Creed and prayers to the third collect."

"At Evening Prayer on any day save a Sunday or Holy Day it shall suffice to read only one Lesson when followed by either the *Magnificat* or *Nunc dimittis*, and then the Creed and prayers to the third collect."

(a) This would meet the demand for a shortened daily service.

(b) If the abbreviated Psalter is allowed (one or more Psalms), the two lessons would make the service top-heavy.

(c) It would concentrate attention on one lesson of reasonable length.

(d) It would avoid the difficulty of reading the Old Testament in course, where many passages are exceedingly obscure, while proper (selected) lessons would be retained for Sundays and holy days.

All would be free of course to use the full service.

After the third collect I should be in favor of a hymn, and then of allowing freedom for any prayer subject to the regulation of the Bishop.

Burlington, Vt., September 8th.      ARTHUR C. A. HALL.

To the Editor of *The Living Church*:

**W**HAT a debt of gratitude we owe the members of the Joint Commission on the Prayer Book for their painstaking care in their Report just published! What real enrichment have they provided us in the suggested improvements and additions—quite equal on the whole to the demands of the present age. Let us hope and pray that God the Holy Spirit will give the members of the coming Convention such a breadth of vision that we may reap the fruits of all the Commission's labors.

Might I ask without comment, why the following suggestions would not further tend toward enrichment?

(1) Permissive use of the ninefold *Kyrie* at Holy Communion.

(2) Permissive use, in place of the *Gloria* after the psalms in the burial office, of the antiphon: "Rest eternal grant *them*, O Lord, and let light perpetual shine upon *them*."

(3) The following proper preface at a celebration at the burial of the dead: "Through Jesus Christ our Lord; in whom thou hast given unto us the hope of a blessed resurrection; that while the certainty of death maketh sad our natural man, the promise of immortal life to come may give consolation to our faith. For to thy faithful people, O Lord, their life is not taken away, but changed; that, the house of their earthly habitation being dissolved, they may gain a house eternal in the heavens. Therefore with Angels," etc.

(4) I would further like to ask in the interest of perspicuity, why not the Title Institution of *Rectors* instead of *Ministers*? A priest only is to be instituted to the office of *rector*. Of course there is the possibility of a retired bishop being so instituted.

(5) Finally, I would like to ask, as we are sometimes called upon nowadays to officiate where the body is to be *cremated*: What shall we do, omit the Committal?

CHARLES THACHER PFEIFFER.

Somerville, N. J., September 8th.

To the Editor of *The Living Church*:

**I**N reference to the proposition to name the Sundays after Trinity as Sundays after Pentecost, I would observe that while the latter is the Roman use, the former and the present nomenclature is after the ancient Sarum use. Why should we cut another thread that binds us to the

old Church of England, and do that which the Reformers refused to do?

May I also, in view of the disturbed conditions of the Church, and especially in this question of the revision of the Book of Common Prayer, venture to remind your readers of the words with which Hooker begins the first book of his *Ecclesiastical Polity*? "He that goeth about to persuade a multitude that they are not so well governed as they ought to be shall never want attentive and favorable hearers." The words apply to other things than governments. Is the Church, as represented by the great mass of her clergy and laity, anxious for revision? Or is she being persuaded that she needs that which hitherto of her own self she has not been aware?

Yours very sincerely,

Chicago, September 6th.

JAMES S. STONE.

To the Editor of *The Living Church*:

**P**EOPLE who have worked in small parishes and missions will agree with me, I think, in my belief that the part of the candidates in the Confirmation office should be kept very simple. Many a time have I seen a look of relief on the face of one hesitating between duty and dread, when I have explained that the only words to be said by the candidates alone were those two words, so brief yet meaningful, "I do".

There may be reason for inserting the baptismal questions with a simple answer in each case, but the recitation of the Apostles' Creed as an answer by the candidates is a burden which ought not be imposed. Except in the case of a fairly large class compliance with such a provision would not be impressive, and instances would not be infrequent in which to a timid child or yet more timid adult such requirement would be a cruel ordeal.

Quakertown, Pa.,  
September 7th.

WILLIAM J. WILKIE.

### SAILORS' DAY

To the Editor of *The Living Church*:

**T**HE Seamen's Church Institute of America, a national organization with headquarters in New York, asks that Sunday, November 9th, be observed throughout the Church as "Sailors' Day", and that on that day the services in all of our parishes be arranged, as far as possible, with appropriate prayers and hymns, and that the clergy in their sermons endeavor to inform and interest their people in the work of the Institute for our seafaring brethren.

The splendid service rendered by our own and the allied navies during the war is not sufficiently known or recognized by the people of our country, but the men of the navy have probably received more recognition than the men of the merchant marine. The indomitable courage and the patriotic loyalty of these splendid men amid the dangers, not only of the sea, but of the infamous submarine, were most marvelous and worthy of all honor, and were a large factor in winning the war. It is impossible to exaggerate the importance of their service, the heroism of the officers and crews of the merchant vessels. They are entitled to every consideration and assistance which we, their beneficiaries, can render. And, while the war is over, their task is not done. They must still "carry on" in their arduous and dangerous duty for mankind.

This duty requires them to be wanderers upon the earth in every part of the globe. In strange climes, as well as upon the sea, they must face the trials and temptations incident to their vocation, and these are varied and dangerous.

The Seamen's Church Institute of America proposes and hopes to establish or cooperate in establishing and maintaining, in every large port of our country, homes in which these brave men of every nationality, who visit our ports, can find protection, comfort, and friendship, and sympathetic help for their souls and bodies. It is hoped that the day is not far distant when the splendidly successful work of the New York Institute may be duplicated in every American port.

And this work assumes vastly larger importance and responsibility for the Church in view of the very great increase of

the American merchant marine and the increasing number of native-born Americans required to man our ships.

It is hoped that there will be a general and interested observance of "Sailors' Day" throughout the country so that the Institute may be supported by the prayers and gifts of our people, and be provided with the means to accomplish its worthy object for the benefit of these faithful servants of the happiness and prosperity of the world.

Gloucester, Mass., September 1st. FREDERICK F. REESE.

**"COME OVER AND HELP US"**

To the Editor of *The Living Church*:



ABLES from our missionary leaders in the Orient urge sending recruits immediately to fill important vacancies. Some of the needs may be summarized as follows:

**Physicians:** St. Luke's Hospital, Manila, urgently needs a young, unmarried physician, as the associate and successor, within a year or two, of the present resident physician. The Church General Hospital, Wuchang, needs both a man and a woman physician; both should be surgeons. St. Luke's Hospital, Tokyo, needs a qualified specialist for its eye, ear, nose, and throat department. St. Elizabeth's Hospital, Shanghai, asks for a woman physician as the associate of the one American doctor trying valiantly to care for an average of more than one hundred in-patients besides a large daily dispensary.

**Nurses:** St. Luke's Hospital, Manila, is in urgent need of at least two nurses. St. Luke's Hospital, Shanghai, asks for an operating room nurse immediately. St. Andrew's Hospital, Wushih, has no nurse at all. The Church General Hospital in Wuchang asks for three nurses. St. Elizabeth's Hospital, Shanghai, would be glad to have even one.

**Teachers:** The school for American boys at Baguio, P. I., cables for a headmaster, and two assistant teachers, coupled with the statement that it cannot open for next year's work without these recruits. St. Hilda's School, Wuchang, China, needs a young woman for normal training work, and another as teacher of music. Priory School in Honolulu asks for one young woman to teach mathematics and another to teach English. The district of Kyoto is badly crippled by failure to secure a teacher competent to train Japanese women as kindergartners. Mahan School, Yanchow, China, and St. Paul's School, Anking, China, each need at least one unmarried college graduate as teacher. This preparatory school work is of the highest importance.

If any of your readers are willing to consider offering for one of these positions, or know of anyone who might be willing to consider the subject, it will be a pleasure to give further information.

JOHN W. WOOD.

281 Fourth Avenue, New York City, September 2nd.

**HE READS THE "TRANSCRIPT"**

To the Editor of *The Living Church*:



N the seven years—more or less—that I have spent on these sterile and hide-bound coasts there have been times when I could almost forgive the Bostonian (the Lynner also) his wretched climate, rotten car service, unmentionable sidewalks, and (generally speaking) his ante-diluvian and reactionary Churchmanship because of the general excellence of that unique institution, the *Transcript*.

To-night is not one of those times. I have just finished reading the editorial entitled THE LIVING CHURCH and a Dead Conscience. And I rise in my pew, Mr. Editor, to remark that if that is the way the Yankee mind works, I thank my God I am not a Yankee; and to give three cheers for the wilds of Michigan and the sage-brush of California.

Yet in my wrath is joy profound. In order to disagree effectively with the woolly Westerner who runs THE LIVING CHURCH, the individual who edits this disseminator of Boston culture has to quote *with approval* the "noble words", even the "ringing words", of our President! Now I defy any one to disbelieve in miracles. All through the trying days of the war, the Boston *Transcript*, like a flea-bit cur, has yawped and yowled at anything and everything the President did or said, or that anyone near him did or said.

I hold no brief for Woodrow Wilson. He can write notes in his own defense. But I do hope I can rise above mere party politics and be a patriot. I do hope I'm not such small potatoes I can't recognize a man's greatness even though he is a democrat. And, since I've got to live in the twentieth century or commit suicide, I hope I have just brains enough to see that Washington's Farewell Address hardly applies to the situation that confronts us now.

If my conscience must be represented by any periodical it's a lot more represented by a weekly from Milwaukee than it is by the daily organ of a mummified standpattism pathetically clinging

to the dear dead days of 1880. And when my mind gets so petrified it can't grasp a new idea or see two sides to even the simplest question, I'll stick to the Boston *Transcript*, for I won't be fit to read THE LIVING CHURCH!

Lynn, Mass., September 6th.

GEORGE CLARK.

**TWO SERIOUS QUESTIONS CONNECTED WITH BISHOP KINSMAN'S DECISION**

To the Editor of *The Living Church*:



BISHOP KINSMAN'S decision and the discussion thereof seem to me to bring before the coming General Convention two serious questions, one of honor and one of character:

Taking up the question of character first: Where is our Christian courage as a Church? We may agree or disagree with Bishop Kinsman's opinion in the application of the matter; but is there not a good deal of truth in his difficulties? Is it not only too true that so often we seem to be typically pacifist, insisting on peace at any price? In the first paper I read before a clericus I begged for authority asking that at least *some* course might be taken, even though it were the course I disliked. One of our most learned priests said: "He has laid his finger exactly on the weak spot." Very complimentary, but where has been the change? Three years ago in a report on the State of the Church in the diocese to which I had the privilege of belonging I again pleaded for a break with weakness and indifference; and the report was enthusiastically accepted and ordered to be read in all the churches of the diocese. Has there been any more decision after that? Is it not this lack of decision that has driven so many of our priests away or has virtually broken their hearts?

What is the reason? Lack of courage. We need some "Voice of the Lord" as in Gideon's days to make us dare diminish the 32,000 to 22,000—nay, even, if needed, to 300.

Is there anything on which we really agree? Some years ago one of our American priests told me (with an admiration I have not been able to understand) that he had been in some meeting of priests where no two agreed. At last one said, if I remember well: "Now what *do* we believe all together?" And in reply they had recited the Apostolic Creed. If so, it certainly was a beautiful parallel to Blaise Pascal's use of the term "*Grace Suffisante*" in his *Lettres a un Provincial*. If all these so ultimately and absolutely disagree, how can they be together in one professing and teaching Body? Is it not only because we lack courage to stand up for one principle to the exclusion of its opposite for fear that it might drive anyone away?

To make others believe as we do, we must—first of all—believe ourselves. And we do not really believe so, if we do not have the courage of our opinions. Who does not remember the lawyer who said to one party: "You are right", then to the opponent also: "You are right"? And when some conscientious objector observed that they could not be both right in the same matter in which they opposed each other, the reply was: "You are right too!" It seems to some of us, that Bishop Kinsman is like that conscientious objector. What are we going to learn by it? Where is our courage?

As a natural result of these considerations I should like to ask for an improved ecclesiastical terminology: If a man like Bishop Kinsman would be "*deposed*" for his tenderness of conscience (whether his point of view be right or wrong), it would dishonor the Church more than him. Why not correct our terminology? In some other Christian bodies there are two other steps: One is "*Loosmaking*", in cases where no guilt applies to the clergyman but incompatibilities compel separation. The other is, "*Honorary Demission (or Discharge)*". Is not this that we need? I gladly leave the coining of the exact term to more experienced heads; it is not exactly work for my vacation. I fear. But let us no longer think that we have done enough in the matter of honorable discharge by first *deposing* a man (what *everyone* will remember), and then adding, beneath our breaths as it were (what, of course, *no one* will remember), that it was not done for reasons affecting his moral character! The honor of the Church as well as that of her clergy is too easily spotted and too sacred to be dealt with so clumsily.

Sincerely yours,

Essex, Conn., September 6th.

JOHN H. FERINGA,


*Examining Chaplain of Western Michigan.*

P.S.—The technical description of cases more or less parallel with Bishop Kinsman's may be found in some documents of between 1568 and 1619. It is ". . . has transferred himself to another state of life (*Ad alium vitae statum se transferre*)" I think the real difference is that between the passive *being* deposed or the reflexive of transferring *one's self*. Of course this formula does not decide anything about the pro or con of a *character indelebilis* of holy orders. It does not refer to the possessing of any rights but only to the use thereof.



## SAGADA

To the Editor of *The Living Church*:

NDERNEATH almost all the letters in support of Father Staunton which I have seen there is a line of argument which leaves me with a feeling of sympathy for Bishop Graves. He at least does not appear to be governed by motives of expediency. He refuses to approve or even wink at what he believes is dangerous error, on the ground that Father Staunton is a good man, devoted to his work, and one who has made thousands of converts. I think we are justified in freeing the Bishop from any charge of mere legalism; that we are justified in crediting him with a sincere belief that to ask the Blessed Virgin Mary to pray for us, and to worship the Lord Jesus present on the altar in the Blessed Sacrament, is superstition; and he intends to put down superstition even if it makes converts. He appears to have taken the wrong steps to put it down, to have disregarded the legal means provided. But we should honor him for trying to protect what he believes is the faith.

On the other hand, much of what has appeared in defense of Father Staunton is altogether based on motives of expediency or of sentiment. Of *expediency*: Father Staunton's methods make converts; they *work*. Of *sentiment*: he is so good and so devoted a priest. And one reads that the Board of Missions cannot act against him now because it has tolerated him for fifteen years, as if consistency were the issue rather than the teaching of the truth. It is this sort of defence of the missionary which is more disquieting than the Bishop's attack on him. There seems to be in it such a disregard of abstract truth, such a reliance on pragmatic standards, such a side-tracking of the real issue—*whether this missionary is teaching his people the true religion or not*. The number of converts, either in Sagada or Shanghai, is not the test. The Mohammedan missionaries are converting millions in Africa. Doubtless among them are men of good character and vast zeal. But these facts do not decide our judgment of the doctrines they teach or of the good they are doing.

The real issue is: Has Father Staunton been teaching his children the faith of Christ and of His Holy Catholic Church, or has he been teaching them superstition? We should get away from such side issues as whether or not devotion to the Blessed Sacrament and to our Lady are useful in influencing primitive minds, and say whether or not such devotions are *right and true*. If God is really present on the altar we shall worship Him there. If the saints are informed of our prayers to them, and if they accordingly pray for us, it is important that we shall ask their help. The Catholic Church is not a sort of open forum for the trying out of religious opinions and ascertaining their working value. It is a divine institution one of whose functions is to supply men with infallible information regarding saving truth. In that teaching capacity the Catholic Church has said that our Lord's words of institution cause a change and effect His presence on the altar. And in that same capacity the Church has interpreted the "Communion of Saints" as Father Staunton does.


Father Staunton and Bishop Graves are both officially commissioned teachers in the Anglican Communion. They contradict each other on important points of practice involving doctrine. The teaching of one agrees with the teaching of all the rest of the Catholic world these many hundred years, while the other does not agree. Expediency and sentiment aside, where does the American Church stand?

HENRY K. PIERCE.

Chelsea Square, New York.

## CHURCHMEN AT THE UNIVERSITY OF WISCONSIN

To the Editor of *The Living Church*:

HE academic year of the University of Wisconsin will begin September 29th, and it is believed that on account of recent legislation the enrollment will be nearly ten thousand, some four thousand more than the largest attendance of previous years. This great increase presents an important problem to the clergy and other Church workers.

The undersigned, rectors of the two Madison parishes, desire to get in touch with Church students, especially freshmen, as soon as possible after their arrival, and the St. Francis' Society, a student organization, is also prepared to welcome them.

The data from the religious census of the freshman class will not be available until some time after the opening week, so we are writing to ask the immediate cooperation of rectors, parents, and students in making up our list of Episcopalians in the student body and faculty. We ask for the names and also, when possible, the Madison addresses. Please help us.

Madison, Wis., September 9th.

JAS. CRAIK MORRIS,


Rector of Grace Church.

NORMAN C. KIMBALL,

Rector of St. Andrew's Church.

## JAPAN VERSUS CHINA

To the Editor of *The Living Church*:


AY I be permitted, as an ardent advocate of democracy, to express my dissent from the views held by the author of that which I can but consider as your extremely imperialistic editorial of August 30th? Your language is strong. Unless America should acquiesce in the spoliation of China a national dishonor would befall us! Numbers of our countrymen thought that one of the objects of the late war was to make the world safe for democracy. It would be a shock to most of those people to think that our dear country could, even for a moment, consider the possibility of handing over any portion of the territory of China—our ally in the late war and one of the youngest members of the family of republics—to the administration of an oriental despotism. Let us not forget the sufferings of bleeding Corea. May I ask what *rights* Germany had, in China, to which Japan could succeed? Can we doubt what would be the result if the people of Shantung should be permitted to vote on the matter?

WM. FRANCIS SMITH.

Vienna, Md., September 4th.

## THE HOLLYHOCKS AND THE STORM

A PARABLE OF SAFED THE SAGE

OLLYHOCKS grow at the home where we abode while they made ready for us the house hard by the Synagogue, for I planted them, and they will grow for many years. And now after two years there grow Hollyhocks at the house hard by the Synagogue. For I planted them, and when any friend of mine did send me seed, saying, Behold, here are Hollyhocks of a Choice Variety, then did I dig up another place for them and plant them there. And the time of blossoming drew nigh. And there came a mighty Rain, with a great Wind, and the Hollyhocks were Beaten down so that they lay flat.

And I walked among them, I and Keturah, and she said, Behold, how they begin to lift themselves again. And I said, Yea, but I fear they will not grow straight.

And Keturah put her hand under one of them, and lifted it gently, like a little child that had stumbled and fallen upon its face, and the Hollyhock stood up, albeit with soiled face and fingers, and was erect. And she lifted another likewise. And she did it gently.

And she said, Behold, they desire to rise, for God made them upright. But when they get so far down, they must be helped.

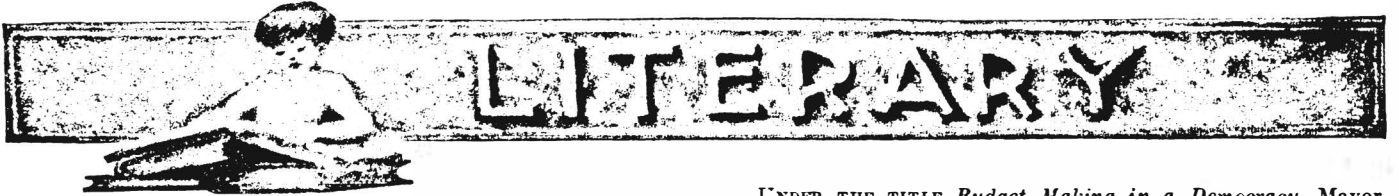
And Keturah said, My lord, it is even so with Folks.

And I said, Keturah, thou hast well said. It is hard enough to stand erect when one hath never fallen. And there are men and women who are down and think they are out, but are not, who need just the little lift which thou art giving to these Hollyhocks.

And Keturah said, It is a sad thing for a flower that hath the nature of a thing erect and beautiful, to be beaten down so that it lieth in the mud, and hath no comeliness or beauty; and it is only a little thing to lift it up that it may grow. Yea, and if it need a stake that it may have something to tie to, it is good use of timber.

Therefore did I and Keturah make a covenant with each other and the Lord, that as we walk where the storms of life have beaten we would Lift Up every flower of God that hath fallen across our path, and not trample upon it nor despise it, but seek to make it fit to bloom in the Garden of God.—*Christian Century*.

SELF-RESTRAINT is a real sacrifice for Him, a sign that one loves Him better than one's self. Do not be disheartened if you do not succeed all at once, you cannot accomplish your object without many a trial, because self-restraint must be a habit, and that can only be the result of repeated efforts. I would impress this on you, because I know myself how easily one is discouraged by one's own weakness; and the more anxious one is to do right the harder it seems to be, so long before one succeeds. But the saints did not conquer their passions without many a hard fight, and patience under the struggle is a good step won towards your end. Try to be very patient with yourself, checking yourself vigorously, of course, when you fall, but still with gentleness, and so you will learn to be gentle with others. For the most part other people try us from without only because we are wanting in peace within.—*Père Besson*.



*The Churches at the Cross-Roads: A Study in Church Unity.* By J. H. Shakespeare, M. A. London: Williams and Norgate.

The author is a well-known leader among Baptists in England and has given much time and study to the problems of Unity. His broad-minded sympathy for the point of view of those farthest apart is unusual. His devotion to the cause of unity is most cheering. His careful appreciation of the difficulties, his conviction of its necessity, and his faith in its ultimate accomplishment, pervade the book.

For the Free Churches he advocates federation as a preliminary step, but adds: "In my judgment federation is not a practicable method of union between Nonconformity and the English Church." "There is no middle way between the present separation and corporate union."

Of the Church and social service he says: "The Church must give leadership and speak with boldness concerning social wrongs and evils." "It must send forth into public life men and women whom it has instructed and inspired to be servants of the people, who have the mind of Christ, and who desire to serve their generation." But "if all the dreams of all the social reformers were realized, life for vast multitudes would still be a failure, and for every one the point is reached where it fails finally unless there is a Gospel of the beyond".

"The Church must transcend nationalism." It must be a Church in communion in its different parts, for a divided Church cannot speak effectively to a divided world. "Freedom from all entanglements with governments is the first condition of freedom to obey the will of Christ. We see that Protestantism is not a sufficient guarantee for liberty or righteousness." In the deepest sense there is one Church as there is one humanity. "Nor do we justify the sectarian spirit, which rests satisfied with the perpetuation of division rather than the healing of the wounds in the Body of Christ." "Uniformity was the fatal blot on the Reformation—it led to nonconformity."

We will conclude with one more quotation: "It is no use concealing my conviction that reunion will never come to pass except upon the basis of episcopacy."

Appendix I is the Lambeth Quadrilateral. Appendix II is the conclusion of the conference between representatives of the Evangelical Free Churches of England on closer coöperation of the Churches held at Mansfield College, Oxford, and elsewhere, 1916 and 1917. Appendix III is the second *ad interim* report of a sub-committee appointed by the Archbishops of Canterbury and York's Committee and by representatives of the English Free Churches' Commissions, in connection with the proposed World Conference on Faith and Order. B. T. R.

*The Missionary Question.* By the Rev. M. R. Newbolt, M. A. Vicar of St. Michael, Brighton, England, formerly Principal of Dorchester Missionary College.

This volume of the Handbooks of Catholic Faith and Practice deserved an earlier notice and it will surely compel interest and searching thought.

It is a discussion, from a strong Church attitude, of the Church's opportunity, responsibility, weakness, and strength, success and failure, as our Lord's missionary agency, in view of the sad fact of the divisions of Christendom. "Sooner or later this grievous difficulty is bound to confront us; it is the inevitable problem that lies ahead, demanding our consideration in any scheme we formulate, in any hope we may have for the conversion of the world. No longer can Christendom face outwards from one center as a united body, as did the first disciples in Jerusalem. In the face of the facts it is not honest to pretend that we can do so. We must confront the circumstances as they are—remembering with sorrow that the sin of men has produced them, remembering also that God can eventually bring victory and peace and build up the kingdom of heaven."

Holding the ideal of ultimate reunion of the Holy Catholic Church, the writer proceeds to analyze the missionary situation with fearless loyalty to truth. The book deserves a fuller notice than can be given in short space; but this is only to say that it deserves to be read by every member of the Board of Missions, by every bishop and priest, and by all earnest and well-informed Churchmen. They will be interested and stirred and may see the Church's present faith, duty, and purpose in a clearer light. F. O. GRANNIS.

UNDER THE TITLE *Budget Making in a Democracy*, Mayor E. A. Fitzpatrick, of the University of Wisconsin, writes instructively on Gladstone's text that "Budgets are not merely affairs of arithmetic, but in a thousand ways go to the root of the prosperity of individuals, the relation of classes, and the strength of kingdoms." Even if one is not disposed to agree with all of Dr. Fitzpatrick's contentions, and some of them are highly controversial, one is impressed by the social impulse that penetrates his book. Indeed it is a book of direct social appeal, and national and state legislators will be interested in the way in which the author brings the budget problem into direct relation with our fundamental democracy. Social workers will be interested in the author's definite recognition of the expanding and dynamic character of our social organization and the outlining of a budget programme that helps rather than hinders such programmes. Lawyers will be interested in the rather startling problems raised by the application of a budget system to the courts. Students of political science, and all citizens concerned about reconstruction after the war, will be interested in this illuminating discussion of an admittedly pressing political problem the solution of which is essential as a preliminary to effective reconstruction. While we are not disposed to agree with the contention that this is "a new view of the budget", we do believe that it is a stimulating one. The volume is one of the Citizen's Library of Economics, Politics, and Sociology (New Series, edited by Richard T. Ely and published by Macmillan. \$1.50 net.)

*The Traffic in Babies* has a forbidding sound, but the facts which this little volume discloses are repellant and almost justify the comment of Dr. George Walker, the chairman of the Maryland State-wide Vice Commission), that "the facts show that society's method in many instances is one of repression and virtual murder. It would be far more humane to kill these babies by striking them on the head with a hammer than to place them in institutions where four-fifths of them succumb within a few weeks to the effects of malnutrition or infectious diseases." The book is an analysis of the conditions discovered during an investigation conducted in 1914. It included two institutions and numerous midwives. Among other phases discussed is that of separating babies from their mothers. The book ends with the statement that the whole system of doing away with infants has some phases of a regularly commercialized traffic, in which a large number of persons are directly or indirectly engaged for profit. Surely a repellant conclusion, but one which the facts seem abundantly to justify. One outcome of the investigation has been the passage by the Maryland legislature of an act making it unlawful to separate a child under the age of six months from its mother for the purpose of placing such child in a foster home or institution unless it be necessary for the physical good of the mother. (Baltimore: The Norman Remington Company. \$1.25.)

C. R. W.

THE AMERICAN PEOPLE, Prof. Westel W. Willoughby tells us in his carefully written and authoritative *Prussian Political Philosophy*, individually and as a body politic are committed to certain ideals of right and justice, not only as regards their dealings with one another and with their own government, but as regards their obligations to the other peoples of the world. During the world war they were in direct conflict with a people who represented a political philosophy and a system in direct contrast and conflict with these ideas. This present volume deals with these principles, if they may be called such—perhaps it would be better to call them theories—and with the statecraft and machinery which sought to give them a world-wide appreciation. This has been done by Dr. Willoughby in the present scholarly volume which embodies the author's previous writings on the subject—brought up to date and rounded out in such a way as to give the reader a clear and comprehensive idea of the German political conscience which made its acceptance of "absolutism as the true expression of sovereignty" a possibility. Dr. Willoughby speaks of the philosophy as Prussian because it has been peculiarly the product of Prussian thought and practice, its extension being due to the dominating political influence which Prussia has exercised, quoting from Treitschke's *Politics* Emperor William's remark that "the Empire is nothing but an expanded Prussia." (New York: D. Appleton & Company. \$1.50 net.)

C. R. W.



SARAH S. PRATT, Editor

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



It is certain that a great many Churchwomen will gather in Detroit in October. Everything points to it despite the H. C. L. Detroit is an accessible city, the Church is planning its greatest venture, the Nation-wide Campaign, the war is ended and—that which we believe means more than any of these—women have seen a revelation of God through these years of war and many of them feel an intense desire to know more about their own religion in order that they may serve God better—in some way attempt to recognize His goodness whether they be in sorrow or in joy.

A thank-offering does not always mean a joy-offering. One may be and is often thankful for the crushing sorrows of life because out of them have come compensating experiences. And these sad and these happy women will come to the Triennial in great numbers. Many of them will be delegates from the sixty-eight dioceses and the twenty-eight missionary jurisdictions but many more will come because, as one of this class expressed herself lately, "it is a good time to fill up." Women living in weaker dioceses and small towns—and especially if they do not read the Church papers regularly—find this great Triennial of ours a wondrous inspiration. They live on its nourishment for another three years.

In view of this it seems a good plan to talk over what one is to expect at this Triennial with its ten days or two weeks of programmes which have been in the planning for the past three years. At the Triennial in St. Louis in 1916 a committee was named for this important work consisting of Mrs. Theopold, Minnesota; Mrs. Phelps, New Jersey; Mrs. Mont-eagle, California; Mrs. Burnham, Missouri; Miss Claudia Hunter, South Carolina; Miss Gertrude Ely, Philadelphia; Miss E. H. Maurice and Mrs. F. B. Stevens, Detroit. Into their hands has been given the hard and discriminating task of sifting and sorting, accepting and rejecting the many interests which have accumulated in the past three years, each crying out to be heard. It is unfortunate, but it has happened many times and there seems no way to help it, that interested persons come to the Triennial prepared to present to the women their work and lack of time or something unforeseen prevents it. We heard a missionary from Japan after the last Triennial make bitter plaint that the paper she had prepared and come several thousand miles to deliver was either hurriedly read or shortened or omitted altogether; we forget which, but at any rate she was much aggrieved.

The only way to prevent such disappointment is to have a thorough understanding with the programme committee; and it must be difficult indeed for them to guarantee a hearing to all who wish to speak. I remember once in New York Miss Emery asked me to speak for just three minutes, and she sat with upraised gavel, and I talked so fast that I was quite worn out for the remainder of the day. But that is the way one has to do—it is no time for colons and semi-colons, every speech must go through like a shot.

Well, to resume, then. One of the subjects to be considered is that of a national constitution for the Auxiliary, and yet there are changes being discussed which may entirely alter the Auxiliary methods, in fact dissolve the Auxiliary into something else. It appears to some persons as a defect that it has not been a national organization. I have not studied the benefits which might accrue to it from this step, feeling that, whatever kind of an organization it is, it has been well-managed and its scope has constantly increased.

Women on the Board of Missions, another subject, seems almost a foregone conclusion since the Church has recorded herself in numerous dioceses—the very first of religious bodies to do this—as according to woman an equal share in the business of the Church. The *Outlook* states that the coming

General Convention will legislate to woman equality in all things excepting holy orders.

Concerning improvements planned for the U. O. missionaries, this page contained very recently a long paragraph. A more definite policy looking to higher standards of physical and intellectual strength is meditated. So consecrated, so precious, so increasingly special is this thank-offering growing that a high type of woman is to be chosen to receive the honorable title, *United Offering Missionary*.

The Junior Department, which has been reconstructed and enlarged under Miss Withers' Junior Plan, will be well worth taking notes about. The Board of Missions in 1918 endorsed the plan of having the Junior Auxiliary work in five fields of service, the parish, the community, the diocese, the nation, and the world. The details of this work will be presented at the Triennial.

The subject of coöperation with other Church organizations of women will attract much attention. The rich and wide meaning of coöperation will be interpreted and an effort made toward the welding of societies without any sacrifice of personality or privilege on the part of any.

Besides these questions, our visiting women should not forget that this is the time when several organizations have their annual meetings. Women to whom the G. F. S., the D. O. K., the Church Periodical Club, some sisterhoods, are nothing but names, may learn at these annual meetings the intensive work being done by all of these societies.

Then, added to all, there will be the educational work, announced later, bidding fair to leave us no time for shopping in Detroit.

THESE DELICIOUS, GEM-LIKE DAYS on the river come as if each were fresh from the hand of Creation. "Precious" is indeed the word to describe them—too precious to be frittered away in unplanned idleness. As each rosy dawn shines through the tall, slim poplars, auguring a perfect day, the thought always comes of the pleasure and profit to be crowded into the day. What is worthy of such a day? What can we best put into a day so worthy of the best, for it should be packed, like a well-filled trunk, carefully, with both necessities and luxuries, until every crevice is filled.

The wonder and enjoyment of a new day is a thing which never grows stale. Poured out upon us they come, these precious days, inviting us to make use of their golden hours. A really wasted day is an affront to a Beneficence who is offering us these days as a business investment to insure the success of our lives. How shall we invest each day?

With the sumptuous summer landscape before one, the harvesting done, and Dame Nature resting, one might be idle were it not for this conscience-prick about using the days. And so they go divided pretty equally between work and play. The luxuries are the hours on the water, the walks, the botanizing, and star-gazing, the reading on the long porch. The necessities are the ever-present thought of food, more clamorous at week-ends, and the general tidying of the camp.

Private Short, recently from overseas, showed us last week how he washed his clothing in France.

"They have us beat on washing," he said. "And one other thing—they leave you women in the shade in the way they wear their clothes! Such style—such taste—such neatness!"

Stepping into the river then and laying a garment on our nice new pier, he proceeded to lather it well, then to scrub it hard with a brush, and finally to dip and souse it up and down in the clean soft water; then he wrung it with his brawny hands and laid it in the sun.

"Now, if that doesn't beat a steam laundry!" he said.

"Wait until it dries and see. Running water cleans clothes better than any tub."

Sure enough, the garments, even without indigo, were snowy white and fragrant with cleanliness.

"You know that we men were obliged to keep our clothing very clean—we dare not appear officially unless immaculate."

"How about ironing?"

"We were instructed to fold our washed clothes in a careful way that obviated the necessity of ironing."

He showed us how a shirt was folded. Every discharged soldier we have met has learned something of great value from his soldiering, beside the manual of arms.

The quiet of the afternoons here lends itself well to certain readings and writings which have been planned. Just at this moment one person is assiduously digging into *Clemenceau—Tiger of France*. She has a club paper in view and only until November to prepare it, hence her studiousness. Another, rather helplessly and with many appeals to her dictionary, is translating the exciting story of *Les Malheurs de Sophie*. Not a word is spoken as each is engrossed in her work. Only the leaves rustle and the ripples chatter, but at intervals each busy woman lifts her eyes and for a minute feasts them upon the picture of river, fields, and trees, half asleep now in the waning sun of August.

THE METHOD OF INTERESTING more women in the United Offering which is called the "U. O. Drive" idea by its originator, Miss Farrar, 237 Wyoming avenue, West Pittston, Pa., was tried successfully lately in the diocese of Bethlehem. The plan was broached at the provincial meeting last February and warmly approved. It is so simple and workable that we are glad for a description of it, hoping that as these last days pass, when every hour is important for the success of the U. O., this plan may be used. Its author writes:

"The aim was to reach at least one thousand of these women who are not deeply interested in the U. O. The time set apart was two weeks, including three Sundays. Our clergy were asked to have intercession for the success of this effort and for U. O. work all over the world wherever it may be. The drive began on Sunday and ended on Sunday. All the clergy were asked to have celebrations of the Holy Communion. The rest of the plan was put into the hands of the parish U. O. custodians. It is unsatisfactory to try to estimate results, but all parish officers who wrote felt that much interest was shown and many communions made. More than twelve hundred blue boxes were given out. I am still trying to get those who are uninterested and those who do not know. With my annual letter of which I sent sufficient copies for all who had boxes, I sent also envelopes to give to the women who might have no boxes, who perhaps give on impulse or not at all. The envelopes were marked 'The U. O. of 1919 is a Victory Offering. Will you make one? To be presented at your parish church, Sunday, September 7th.'

"It may mean a great deal to some women just now to be given a means of expression for their thankfulness."

TO THE PURE, all things not only seem pure, but are really so because they are made such. . . . It is a marvellous thing to see how a pure and innocent heart purifies all that it approaches. The most serious natures are soothed and tamed by innocence. And so with human beings, there is a delicacy so pure that vicious men in its presence become almost pure: all of purity which is in them is brought out; like attaches itself to like. The pure heart becomes a centre of attraction, round which similar atoms gather, and from which dissimilar ones are repelled. A corrupt heart elicits in an hour all that is bad in us; a spiritual one brings out and draws to itself all that is best and purest. Such was Christ. He stood in the world, the Light of the world, to which all sparks of light gradually gathered. He stood in the presence of impurity, and men became pure. . . . To the pure Saviour, all was pure; He was lifted up on high, and drew all men unto Him.—F. W. Robertson.

PROMOTING SUNDAY NIGHT SERVICES

BY THE REV. FLOYD W. TOMKINS, D.D.,

Rector Church of the Holy Trinity, Philadelphia



WISH to commend to my clerical brethren who have night services, or who wish to have them, the use of the *Evening Prayer Leaflet*, published by the Morehouse Publishing Co. of Milwaukee. I do so not to "advertise" the Leaflet but to suggest what I have found, for over twenty-five years and in three different churches, a great help in securing a hearty and well attended Sunday night service. The price of the Leaflet is generally more than met by the offerings, and with a little effort it soon becomes very popular as well as a means of advertising the Church services. I dislike to say anything about myself or my methods of work, but I am moved to lay aside personal feelings because there is danger of the publication being given up for lack of patronage, and I, selfishly, do not want to lose the use of the Leaflets. I know of nothing to take their place.

I have found them a great means of educating strangers to a love of the Prayer Book services. They would not use a Prayer Book, being unwilling to appear ignorant of it. But they readily accept the Leaflet, and by its use grow to love the service; and in many instances they come, in time, to other services and use a Prayer Book. The Leaflet serves thus as an influence to educate.

By our setting very familiar tunes, universally known and loved, to the hymns in the Leaflet, the people learn to sing, and by a cordial invitation they readily join in the responses. It seems like a "programme" to them, and they are ready to respond in singing heartily and in reading without timidity.

I usually select only one of the psalms, sometimes having it sung antiphonally, the minister or a male voice taking one verse and the choir and congregation the second, etc. The lessons, chosen in harmony with the hymns and

the sermon or address, I make very brief—six or eight verses only (quite allowable, I think, at an informal evening service), and end the prayers at the third collect. The offertory comes before the sermon, and either an anthem by the choir or a hymn is sung while the ushers receive the offerings, at the presentation singing "Old Hundred".

We have a cover printed in quantities (and so less expensive) which the printer fastens over the leaflet. The front page has a picture of the church, the names of the ministers and choirmaster; the last page has a list of the regular services, an invitation to come again and bring friends, the office hour when the ministers can be seen, and a notice of the weekly meeting of the Brotherhood of St. Andrew to which all the men of the congregation are invited. We ask the people to take the Leaflet home, and I find that many send the Leaflets to their friends.

I believe that a good use of this *Evening Prayer Leaflet* will always increase both the attendance and the interest, and it may well result in candidates for confirmation. I always have a little "after-meeting" from January to Easter, and give brief talks on Personal Religion and Confirmation. The Brotherhood of St. Andrew serve as ushers (meeting in the vestry-room for a little prayer before the church doors are open), and they aid the ministers in greeting the people at the door after the service.

I am convinced that the Leaflet is a great missionary agency, whether used at a mission chapel or in an old established parish. Try it, and see if it does not help you!

No GOOD ACTION will hinder thee, if thou be inwardly free from inordinate affection.—Thomas à Kempis.

APPRECIATION

....., Pa., September 8th.

Morehouse Publishing Co.,  
Milwaukee, Wis.

Gentlemen:

Will you kindly give me the price of *The Living Church* paper? We had it in our home for years, until the last two or three years, and yesterday Mama said to me: "I believe I would rather have *The Living Church* than anything I know of." And I looked up suddenly with surprise and said: "Oh, for mercy sakes, Mama, I guess we will have to get it, if it has come to that." I did not realize how much she liked it, and missed it.

Very sincerely,  
CLARA E. B.....



## Church Kalendar



Sept. 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.
- Oct. 1—Wednesday.
- " 5—Sixteenth Sunday after Trinity.
- " 12—Seventeenth Sunday after Trinity.
- " 18—St. Luke. Saturday.
- " 19—Eighteenth Sunday after Trinity.
- " 26—Nineteenth Sunday after Trinity.
- " 28—SS. Simon and Jude. Tuesday.
- " 31—Friday.

### CALENDAR OF COMING EVENTS

- Oct. 1—National Convention Brotherhood of St. Andrew, Detroit, Mich.
- " 8—The General Convention, Detroit, Mich.

## Personal Mention

THE Rev. W. J. ALFRIEND, late chaplain of the A. E. F., has taken charge of the important mission work of Bertie county, North Carolina, with headquarters at Windsor.

THE Rev. EDGAR W. ANDERSON, returned from war service, has been appointed to charge of St. James' Church, Ridgefield; Chapel of the Nativity, Fairview; and the Mission of the Transfiguration, Woodcliff, N. J.

THE Rev. GEORGE BOATE, a non-parochial clergyman of East Carolina, has accepted the position of chaplain of the Gallie Mission, Philadelphia.

THE permanent address of the Rt. Rev. WILLIAM CABELL BROWN, D.D., is 906 Park avenue, Richmond, Va.

THE Rev. A. CLEVELAND CLARKE, rector of Trinity Church, Booneville, N. Y., is convalescing after a serious operation.

THE address of the Rev. DAVID H. CLARKSON is now 92 N. Allen street, Albany, N. Y.

THE Rev. FRANCIS J. H. COFFIN has entered upon his work as rector of St. Mary's Church, Kinston, N. C.

THE Rev. M. C. DAUGHTREY, rector of St. Peter's Church, Washington, N. C., is gradually improving from his throat trouble and hopes to return to his parish within a few months. During his absence services have been maintained through the kindness of visiting clergymen and Mr. John G. Bragaw, Jr., the parish lay reader.

THE Rev. F. SANDEMAN DE MATTOS has been appointed priest in charge of the Church of the Annunciation, Oradell, N. J. The appointment became effective on September 14th.

THE Rev. M. M. FRYER is now in charge of St. Luke's Church, Lincoln, Nebraska. Rectors are asked to send him the names—and addresses if possible—of students attending the Nebraska State University.

THE Rev. WILLIAM H. GALLAGHER should be addressed at Caro, Mich., after September 25th.

THE Rev. GEORGE C. GROVES has accepted the rectorship of Christ Church, Walton, N. Y., in the diocese of Albany.

THE Rev. D. L. GWATHMEY has accepted the post of chaplain and headmaster of the Virginia Episcopal School, near Lynchburg, Va.

THE Rev. JESSE HIGGINS, rector of St. George's Church, Utica, N. Y., recently returned from an extensive trip through the East and South, much benefited in health.

THE Rev. H. LEACH HOOVER has returned from service in the U. S. Army in France, and has accepted charge of the Church work at Lawton and Fort Sill, Okla. He is in residence at 14 N. 7th street, Lawton, Okla.

THE address of the Rev. EDWIN G. HUNTER has been changed to care of I. C. Comfort, 812 Prairie avenue, Wilmette, Ill.

THE Rev. PAUL O. KEICHER is rector of St. John's Church, Midland, Mich., and should be so addressed.

THE Rev. S. N. KENT, formerly civilian chaplain at the U. S. N. Hospital at Newport, R. I., is in temporary charge of St. Mary's, Warwick, and St. Andrew's, West Vincent, Pa.

THE Rev. NORMAN C. KIMBALL has become rector of St. Andrew's parish, Madison, Wis., with address at 1725 Madison street.

THE Rev. EDMUND R. LAINE, Jr., formerly chaplain of the 58th Infantry, A. E. F., has become associate rector of Christ Church, Springfield, Mass.

THE Rev. JOHN G. LARSEN is now in charge of Epiphany Church, Hillyard, Wash., and should be addressed at 502 Sheridan street.

THE Rev. GEORGE W. LAY, D.C.L., for many years principal of St. Mary's School, Raleigh, has accepted the call to St. Paul's Church, Beaufort, N. C., and will assume charge about the first of October.

THE Rev. GEORGE BRUCE NICHOLSON and his family have moved into the new rectory recently acquired by Emmanuel parish, Somerville, Mass. The address is 40 Central street.

THE Rev. ANTHONY R. PARSHLEY, recently returned from overseas where he served as a private in the 110th Field Artillery, has taken charge of the churches at Clinton, Faison, and Warsaw, N. C.

THE Rev. THEODORE PATRICK, Jr., rector of St. Philip's Church, Southport, N. C., is taking a course of study at the Virginia Theological Seminary.

THE Rev. LYMAN P. POWELL, D.D., may be addressed at Mountain Lakes, N. J.

THE Rev. W. M. PURCE should now be addressed at Geneva, Neb.

THE Rev. JOHN M. ROBESON is supplying at St. James' Church, Wilmington, N. C., during the absence of the Rev. William H. Milton, D.D.

THE Rev. A. W. SIDDESS has accepted a unanimous call to the parish of St. Mark's, Oconto, Wis.

THE Rev. CARL S. SMITH has accepted a position as associate in St. James' Church, Richmond, Va., and entered upon his new duties on September 15th.

THE Rev. GEORGE H. THOMAS may again be addressed at 4827 Kenwood avenue, Chicago.

THE Very Rev. CHARLES ROWLAND TYNER, Dean of St. Mark's Pro-Cathedral, Hastings, Neb., has received citation for his work while with the First Division. The communication, coming through the War Department, is dated at "Headquarters First Division, American Forces in Germany", and is signed by "E. F. McGlachlin, Jr., Maj. General U. S. A., Commanding."

THE Rev. JOHN W. WALKER, vicar of the Memorial Chapel of the Holy Comforter, Philadelphia, resigns October 1st, and becomes headmaster of the Meadowbrook School, Meadowbrook, Pa.

THE Rev. GOWAN C. WILLIAMS will take up work immediately in the diocese of Nebraska.

THE Rev. E. PINKNEY WROTH has entered upon his duties as associate rector of Ascension parish, Washington, D. C.

THE Rev. MICHELE ZARA should now be addressed at 164 W. Coulter street, Germantown, Pa.

## ORDINATIONS

### DEACONS

CENTRAL NEW YORK.—On Sunday, September 7th, by the Rt. Rev. Charles T. Olmsted, D.D., in Trinity Church, Syracuse, Lieut. DONALD CAMERON STUART was ordained deacon. The candidate was presented and the sermon preached by the Rev. Almon A. Jaynes, rector of the parish. The Rev. Dr. Beauchamp and the Rev. Dr. Hudson assisted in the service. The Rev. Mr. Stuart has been placed in charge of St. Paul's, Constableville, and St. Mark's, Port Leyden. For two years overseas with the A. E. F., he rose from the ranks to a first lieutenantancy and was also chosen by the government for a course at Cambridge, England, which he recently completed.

SOUTH DAKOTA.—In the convocation booth, Standing Rock, September 5th, Mr. JOHN T. HENRY was ordained to the diaconate by Bishop Remington, the Rev. Dr. Ashley preaching the sermon.

### PRIESTS

FLORIDA.—On Thursday, September 11th, in St. John's Church, Jacksonville, Fla., the Rt. Rev. Dr. Edwin G. Weed, Bishop of Florida, advanced to the priesthood the Rev. DOUGLAS BAGWELL LEATHERBURY. The Rev. Melville E. Johnson preached the sermon, and the candidate was presented by the Rev. Van Winder Shields. The Rev. Messrs. Milton R. Worsham, C. W. Frazer, Guy H. Frazer, and C. H. H. Bloor assisted in the service.

SOUTH DAKOTA.—In the convocation booth, Standing Rock, September 7th, the Rev. STEPHEN KING and the Rev. HENRY H. WHIPPLE were advanced to the priesthood by Bishop Burleson, the Bishop being the preacher.

## CLASSIFIED NOTICES AND ADVERTISING

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

RICHARDS.—On Monday, September 8th, in the eighty-first year of her age, MARY ELIZABETH (Burbank), widow of the Rev. L. E. RICHARDS of Stamford, N. Y., and mother of the Rev. Leonard Burbank, James Harris, and Dr. Alfred Newton Richards. Funeral at Stamford Wednesday, September 10th, at 2:30 p. m., from the First Presbyterian Church, of which her husband was pastor for nearly forty years, the committal being said by her eldest son, the Rev. L. B. Richards, rector of Christ Church, San Antonio, Texas.

"Peace, perfect peace, with sorrows surging round;  
On Jesus' bosom naught but calm is found."

## WANTED

### POSITIONS OFFERED—CLERICAL

CURATE WANTED IN CHRIST CHURCH, Norfolk, Va.; experienced in work among young people, boys especially. Address the Rev. DR. STEINMETZ, Rector.

### POSITIONS WANTED—CLERICAL

PRIEST, NOT EXTREME; Graduate Colleges England, Canada, and States; age 35, married, good preacher, experience in city work, seeks parish with opportunity for development. Address ESTABRO, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SUCCESSFUL WELFARE worker, decorated for distinguished service at Chateau-Thierry, by the United States. wishes to resume parish work immediately. Address ENERGETIC, care LIVING CHURCH, Milwaukee, Wis.

SENIOR CHAPLAIN JUST BACK from Army of Occupation in Germany desires parish. Age 37. Wife and two daughters. Has his own car for visiting. Address G. H., 308 F street, N. W., Washington, D. C.

PRIEST DESIRES POSITION AS CHAPLAIN and teacher of English in boys' school. References given. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

MOTHER'S HELPER WANTED; fond of children and willing to help with household. Address Mrs. F. RALPH PICKELL, Lawn avenue, Western Springs, Ill.

CHILDREN'S NURSE, EXPERIENCED. TO care for two little girls in clergyman's family in New York City. Address Box 77, Norfolk, Conn.

GENERAL ASSISTANT WANTED IN A mission. Address T. E., care LIVING CHURCH, Milwaukee, Wis.



POSITIONS WANTED—MISCELLANEOUS

**MR. CHARLES GRAY, ENGLISH ORGANIST, choirmaster, and recitalist, late deputy organist, Ripon Cathedral, twelve years' experience England and two years U. S. A., returning October 1919, after four years' active service. Is desirous of appointment as organist, choirmaster, etc. First-class references. Address all communications to Rev. HAROLD JENKIN, 411 East Seventh street, Erie, Pa.**

**ORGANIST AND CHOIRMASTER JUST returned from war; at present engaged; large experience; specialist in training the boy's voice; choral director; organ recitals; wishes to enlarge his position anywhere in United States. Excellent references. Address 35 CLIFTON PLACE, Brooklyn, N. Y.**

**RECTORS, HAVE YOU CHOIR TROUBLE?** Experienced organist and specialist in boy-voice culture will establish or build up your choir of boys. Wide experience in this work. Best of references. Results guaranteed. Address SPECIALIST, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER wishes position where good music, finished rendition, and Churchly services are appreciated. Boy choir exclusively. Best references from former parishes. Available October 1st. Address CHURCHLY, care LIVING CHURCH, Milwaukee, Wis.**

**TRAINED, EXPERIENCED DEACONESS IS available for progressive parish or community work; exceptional experience. Best of recommendations from previous rectors. Address WORKER, care LIVING CHURCH, Milwaukee, Wis.**

**ORGANIST AND CHOIRMASTER, extraordinarily successful with boy choirs, desires position vicinity of Philadelphia. Best references. Address PHILA, 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 vell, \$15, \$20. Address Miss MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.**

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

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

**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.**

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

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

CLERICAL OUTFITS

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

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.

**THE VIRGINIA TEA ROOM, 57th street, opposite Carnegie Hall. The 5th avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 65c; dinner \$1.25.**

BOARDING—PENNSYLVANIA

**WOODLEIGH.—STEAM-HEATED ROOMS,** with and without private bathrooms, good food; supervision of trained nurse; booklet. Address MISS ELIZABETH LAMB, Towanda, Pa.

MISCELLANEOUS

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

**FLORENTINE CHRISTMAS CARDS, \$1.25** per dozen, assorted; Italian calendars. Address C. ZARA, 4243 P. O. Box, Germantown, Pa.

SCHOOLS FOR NURSES

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

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

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. Bay Shore, Long Island, N. Y.

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 9.

Sept. 21st: Preacher, Bishop Anderson.

Oct. 5th: Preacher, Bishop Sumner.

RETREAT

The annual retreat for Deaconesses at St. Faith's House, 419 West 110th Street, New York, will be held from Wednesday, September 24th, to Saturday, September 27th. The conductor will be the Rev. Geo. L. Richardson, D.D., vicar of the Diocesan Church of St. Mary, Philadelphia. Deaconesses are asked to notify the secretary as soon as possible if they expect to attend so that a room may be reserved. DEACONESS E. S. HUMPHREYS, 485 East 180th street, New York City.

MEMORIAL

FREDERICK S. SILL

By the death of the Rev. **FREDERICK S. SILL, D.D.,** rector emeritus of St. John's Church, Cohoes, who passed away on Friday, July 24th, the diocese of Albany has lost a priest of a type of which the Church could not have too many examples. Dr. Sill was a pastor, first, last, and all the time. He had, and he put to effective use, the gifts and qualities that go to the making of a pastor, the gifts and qualities enabling a priest in charge of a parish to attract people to it, to keep them loyal to it, to imbue them with a sense of responsibility for its growth and welfare, to lead them to look upon it as in very truth their spiritual home.

In devising and keeping in motion those instrumentalities whereby all the members of a parish, whether rich or poor, young or old, are brought to take their part in the work of the parish, he was particularly happy and successful. Few were the days of the week when his parish house was not open for the meeting of some association of workers, and few were the members of the parish not enrolled and active in one or another of them.

Indefatigable in going the rounds of his parish calls, he made his calls in such a way as to keep them free from the suspicion of professionalism and perfunctoriness. He made his people feel he came to see them in their homes, not because he had to, but because he wanted to meet them and to know them and to be of use to them. And because of his kindly, sympathetic nature, because of the interest he not only manifested but felt in their concerns, his people loved him and trusted him.

The laity's estimate of the business acumen of parsons is not an high one. However trustingly a layman may look to his rector for spiritual guidance, he is not apt to think of going to him for advice and help in a matter of business. It is, therefore, a rather notable thing that in several instances parishioners of Dr. Sill in making their wills named him as sole executor on their estates.

As a preacher, Dr. Sill was effective in the best sense of that term. He was effective, because the people who listened to him Sunday after Sunday believed him to be a sincere man, a good man, because they felt that the words which dropped from his lips came from his heart, because they knew he was convinced he was giving them the message his Master and their Master sent him to proclaim.

A staunch Churchman, of a school of Churchmanship now looked upon in certain quarters as rather old-fashioned, Dr. Sill was on the best of terms with his fellow-townsmen of all sorts

of religious affiliations. He knew everybody in the place and everybody knew him. Among the Protestant ministers and the Roman Catholic priests of Cohoes were some of his dearest and most intimate friends.

And the qualities of mind and heart which counted for so much in making him a beloved and efficient pastor and a popular citizen also won for him the affection and esteem of the clergy of the diocese to which he belonged. He was keenly interested in all diocesan affairs. His face so familiar at meetings of the clergy, conventions, archdeacons, clericus meetings, his kindly greeting to everyone, his manifest pleasure in the society of his clerical brethren will be missed with keen and lasting regret.

### 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.*

### BOOKS RECEIVED

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

*Thomas Y. Crowell Co. New York.*

*French Fairy Tales.* Translated by M. Cary. Illustrated by E. Boyd Smith.

*George H. Doran Co. New York.*

*Dangerous Days.* By Mary Roberts Rhinehart, Author of *The Amazing Interlude, The Street of Seven Stars, K*, etc. \$1.60 net.

*E. P. Dutton & Co. New York.*

*What America Did.* By Florence Finch Kelly. \$2.00 net.

*Notes of a Camp-follower on the Western Front.* By E. W. Hornung, Author of *The Ballad of Ensign Joy, The Amateur Cracksman*, etc. \$2.00 net.

*Ginn & Co. Boston, Mass.*

*A Guidebook to the Biblical Literature.* By John Franklin Genung, Professor of Literary and Biblical Interpretation, Amherst College. \$2.50 net.

*Lthrop, Lee & Shepard Co. Boston, Mass.*

*When I Was a Girl in Iceland.* By Hólmfríður Arnadóttir. Illustrated from photographs. \$1.00 net.

*Nora's Twin Sister.* By Nina Rhoades. Illustrated by Nana French Bickford. \$1.25 net.

*Billy Vanilla.* A Story of the Snowbird Country. By Sol. N. Sherfman. Illustrated by Harold James Cue. \$1.25 net.

*The Liberty Girl.* By Rena I. Halsey, Author of *Blue Robin, the Girl Pioneer, and America's Daughter.* Illustrated by Nana French Bickford. \$1.50 net.

*Macmillan Co. New York.*

*The Iron Hunter.* By Chase S. Osborn.

*Fleming H. Revell Co. New York.*

*Social Christianity in the New Era.* By Chalmers Thomas Tiplady. \$1.25 net.

*W. A. Wilde Company. Boston, Mass.*

*Select Notes on the International Sunday School Lessons.* Improved Uniform Series: Course for 1920. Studies in the Lives of Peter and John (Second half of Six Months' Course) January-March. Early Leaders and Kings of Israel, April-September. The Gospel of the Kingdom of Heaven (Studies in Matthew) October-December. The Basis for Teaching all Grades in the Sunday School, with all that can aid the teacher in his own study and in teaching, such as Broad Views of the History, Making One Consecutive Story. Explanations of the Text. Hints for Teaching. Illustrations. Applications of Ancient Principles to Modern Times. All arranged in the general order of teaching. Library References to Aid the Teacher in Further Researches. Books on the Bible, Modern life, Oriental light, Literature, and Art. Subsidiary Helps: Maps. Pictures. Subjects for Discussion. Quotations. Chronological Tables, and every device of the printer to make the lessons vivid, distinct, emphatic, and clear. Four full-page half-tone pictures and over 125 illustrations in the text. By Rev. F. N. Peloubet, D.D. Amos R. Wells, Litt.D., LL.D. (Price \$1.50 net. \$1.60 delivered.)

### PAPER COVERED BOOKS

*Wells Gardner, Darton & Co., Ltd. London, England.*

*Corporal's Corner.* Edited by W. M. Letts, Author of *Christina's Son, The Rough Way*, etc. Price \$1.15.

### CATALOGUES

*Diocese of Western New York.*

*The De Lancey Divinity School. 1919-1920.*

### PAMPHLETS.

*Girls' Friendly Society. 135 Spring street, Rochester, N. Y.*

*Annual Report of the Girls' Friendly Society in the Diocese of Western New York.* The Rt. Rev. Charles Henry Brent, Bishop.

*Nation-wide Campaign. 124 E. 28th street, New York City.*

*The Nation Militant and the Church Militant.* Bulletin No. 1.

*Handbook of the Nation-wide Campaign of the Episcopal Church.*

*Hungarian American Federation. 404 Superior Bldg., Cleveland, Ohio.*

*Rumantia in Hungary.* Her Conduct During the War. Her Conduct During the "Armistice". Her Territorial Claims. By Eugene Pivany.

*Commission on Relations with the Orient of the Federated Council of the Churches of Christ in America. 105 East 22nd street, New York City.*

*The Korean Situation.* Authentic Accounts of Recent Events by Eye Witnesses. Price 25 cts.

*China Society. 505 5th avenue, New York City.*

*The Truth About Shantung.* Moral, Legal, Economic, and Political Aspects.

*American Union Against Militarism. Westory Bldg., Washington, D. C.*

*Life in an Army Training Camp.* By Frank Tannenbaum. Price 5 cts.

*Treasury Department, U. S. Public Health Service. Washington, D. C.*

*Veneral Disease Ordinances.* Compilation of Suggested and Adjudicated Ordinances Which Have Proved Successful in Combating Veneral Diseases. Prepared by Direction of the Surgeon General.

*W. A. Whitcomb. Umatilla, Fla.*

*God's Message to His People* Concerning the Parable of the Rich Man and Lazarus and Paul's Hope of the Resurrection of the Dead.

## ENGLISH BISHOPS AND THE CEREMONY OF BENEDICTION

### Criticism of Their Varying Attitudes — Militant Church Organizations—Three Choirs Festival

The Living Church News Bureau }  
London, August 29, 1919 }



HE attitude of the bishops toward the rite of benediction is still a prominent topic for discussion in the Church papers. The correspondence columns are full of letters on the subject, no side of the controversy being left untouched. Many writers challenge the authority of a court to which the Bishop of Truro resorted in the Cury case, and it is asserted that Dr. Burrows arrogated to himself the rights of a pope within his own diocese in presiding over a court in which he himself was both judge and prosecutor. Other writers assert that there are numberless clergymen throughout the country who realize that only in very rare cases is benediction possible, and who naturally fear the results of a too rapid demand for it.

The Bishop of Bath and Wells takes the opportunity, in his visitation charge, of rebutting some criticisms on his recent action in the case of St. John's, Taunton, and proceeds to deliver a brief "homily" on the general question. After referring with regret to the lack of readiness on the part of "a small though determined body of clergymen" to render the obedience to their bishops

which had been solemnly promised, Dr. Kenyon goes on:

"Very serious difficulties have been raised by the practice of the service of benediction. To the Church of England this practice has certainly from the Reformation until a few years ago remained foreign, if not unknown. Whether it was in the minds of those who pressed for the reservation of the consecrated elements in order that they might be able to communicate the sick and dying in their parishes, or whether it has only grown up since that pressure has been exercised, I am not so careful at the moment to inquire; but I want to point out the extreme danger into which some of our clergy and people are drifting. In the transference from the desire to receive the Holy Communion as a means whereby we verily take and receive the Body and Blood of Christ, to the very different doctrine that our adoration is due to the reserved sacred elements which have been consecrated, we are not only creating for ourselves a new object of worship and adoration, but we are departing altogether from all such teaching as we might derive from the simple study of God's Holy Word, or from the great Christian leaders and teachers."

The Bishop of Zanzibar (Dr. Frank Weston), who arrived in England quite recently, from his remote diocese in South East Africa, on furlough owing to ill-health, has lost no time in reviving old controversies. It will be remembered that some three or

four years ago he excommunicated the late Bishop of Hereford, Dr. Percival, for countenancing teaching which he (Dr. Weston) claimed was heretical. Now the Bishop of Zanzibar, whose ardor on behalf of the Catholic Faith every loyal Churchman must admire, is criticizing the Bishop of Bath and Wells. Referring to that Bishop's visitation charge (part of which I have quoted) Dr. Weston observes that he has just discovered that the Bishop uses a saying of his (Dr. Weston's) to bolster up his own side in his attitude in the matter of benediction.

"I ask leave to point out," says Dr. Weston, "that there is a book of mine dealing with the Blessed Sacrament, a perusal of which would show his lordship how far he is from grasping what I really believe and teach. In my judgment there is no doctrine implied under the rite of benediction that is not fully authorized by the formularies of the Church of England. Into the questions of obedience due from priests to bishops, and of the canonical exercise of authority by bishops, I do not wish to enter.

The Bishop of Bath and Wells rightly remarks that loyalty to our Blessed Lord comes first; and secondly, comes loyalty to the obligations we take upon ourselves in ordination. I venture to suggest to his lordship that the English bishops would do well to measure themselves by this standard before they charge their clergy with disloyalty. For at the moment there sits upon the bench of bishops a man whose writings set forth his claim to criticize our Blessed Lord's 'normal Jewish mind' and to correct His "superstitions". Not only did several bishops advocate and share in his consecration; the whole body of bishops welcomed him to its counsels. I submit that this is a deliberate, corporate act of disloyalty to the consecration vows of a bishop, and a corporate act (I feel sure in many cases not deliberate) of disloyalty to our Lord Himself."

The reference of course is obvious. Dr. Weston states that he deals very fully with this point in a pastoral letter to his European staff in Africa, which he hopes to publish very shortly. Many Churchmen will await this letter with some anxiety.

These are stirring days in the Church of England, and the Bishop of Zanzibar's communication is another sign of impending trouble. Of one thing all Churchmen may rest assured—Dr. Weston knows his own mind. Moreover, his lordship represents by far the greater body of Catholics who acknowledge the see of Canterbury. The Bishop will make a prolonged stay in England, and is not expected to leave, at any rate, before the Lambeth Conference. There are, indeed, rumors that he may be offered one of the vacant home bishoprics. May it prove a correct forecast! Such a man is badly needed in the Convocation of Canterbury just now.

MILITANT CHURCH ORGANIZATIONS

The Federation of Catholic Priests is becoming an effective organization in the Church of England, and the English Church Union must see to it that the new federation does not supersede the older society in the sphere of usefulness. Apart altogether from the pros and cons of such matters as benediction, the E. C. U. sometimes seems to be badly in need of stirring up. Although there has been much discussion about this, little has been accomplished. Practically all the "fighting" for Catholic principles and practices (apart from the debatable rite of benediction) seems to be left nowadays to minor agencies such as the Federation and the Confraternity of the Blessed Sacrament. The Federation of Catholic Priests is responsible for a protest addressed to the Arch-

bishops, and now in course of signature by priests, "who seek above all things the restoration and vindication of Catholic faith and order in the Church of England", but who are unable conscientiously to accept the jurisdiction of the existing ecclesiastical courts for reasons well known to those who have followed events in the Church for the past fifty years. The memorialists urge their Graces to use their influence to stay any further proceedings in the courts as being unjust to those who cannot conscientiously plead their cause in courts which have no spiritual jurisdiction.

THREE CHOIRS FESTIVAL

When Dr. Yeatman Biggs was Bishop of Worcester he showed his disapproval of the Three Choirs Festival by declining to be associated with it. There are many people in the diocese (which is generally looked upon as one of the most Catholic in the country) who strongly object to the festival being held in the cathedral which is dedicated to our Lord and the Blessed Virgin Mary, and would be relieved if it could be

transferred to some other building. Perhaps this feeling is not quite so pronounced in the two other dioceses concerned—Gloucester and Hereford—but it has been borne in on many minds that the function has degenerated into little better than a fashionable society concert, and many attempts have been made to change its venue from the House of God to a secular hall. The announcement is now made that the stewards of the festival for some reason or other, have decided not to hold it at Worcester this year. Instead, an appeal is to be made for subscriptions to the charity fund for the widows and orphans of clergymen of the three dioceses (Worcester, Gloucester, and Hereford), which usually benefits by the collections made at the festival. The hope may be expressed that a generous response to this appeal will be made, primarily because the need is great, but also to meet the argument that the scandal of the festival cannot be suppressed without detriment to a useful and deserving charity.

GEORGE PARSONS.

THE ITALIAN MISSION FIELD  
DEVELOPING IN NEW YORK

Ceremonies at the Church of the Holy Redeemer, Port Richmond—Conference of Workers—Proposed Normal School for Church Teachers

New York Office of The Living Church }  
11 West 45th Street }  
New York, September 15, 1919 }



AFTER seven years of missionary work the congregation of the Italian Church of the Holy Redeemer at Port Richmond was able on Labor Day to enter into the ceremonies of laying the cornerstone of its new church building and of opening its American Victory Hall. From its very start the purpose of this mission, of which the Rev. Carmelo Di Sano is in charge, has been to educate Italian immigrants in Americanism and in American Christianity. "For God and country" has been its motto, and the Italians have appreciated this work.

The ceremonies on Labor Day began at four o'clock. The procession led by the Italian Benevolent Society of the church escorted Bishop Burch and thirteen priests to the new building. The Rev. Mr. Di Sano said a few words and read the contents of the box. Among the souvenirs were letters from the King and Queen of Italy, Ex-Premier Salandra of Italy, the president of the Italian Red Cross, and the Mayor of Rome.

After the blessing of the cornerstone the Bishop, clergy, and people gathered in the new American Victory Hall for the opening ceremony. Among the speakers following the Bishop were Archdeacon Pott, the Rev. Canon Pascal Harrower, and the Rev. Canon Nelson.

The two-story building was begun in May of last year. The lower floor consists of the American Victory Hall, which is to be non-sectarian and unpolitical, a place where meetings of all sorts shall be held. It will house a school for Americanization, and will accommodate conferences and an open forum.

The new Church of the Holy Redeemer

occupies the second story and is an expression to the value of \$15,000 of the appreciation of Italians for the motherly interest of the Church toward Italian immigrants. This building is erected in memory of Italian and American heroes who died for civilization in the late war, and the work of preparing for it has all been done practically since the beginning of the war.

CONFERENCE ON ITALIAN WORK

A conference on the Italian work of the Church was held in this city on Tuesday, Wednesday, and Thursday, under the direction of the Rev. Thomas Burgess, newly appointed secretary of the Department of Christian Americanization. The conference had its headquarters at the General Theological Seminary, where most of the services and meetings were held. More than a score of Italian clergy besides a number of lay workers among the Latin immigrants were attendants.

The Seminary chapel was used for the daily celebrations of the Holy Communion, matins, evensong, and meditations. In addition to general conference meetings on Wednesday and Thursday ten-minute papers were read, followed by discussion. The subjects and writers were: An Italian Periodical, the Rev. Nicola Accomando; The Second Generation, the Rev. F. G. Urbano; Training of Clergy, the Rev. T. E. Della Cioppa; Unification, the Rev. Sisto Noce; Social Service, Deaconess Gardner; Neighbors, Miss Skinner; Spread of Work, the Rev. Oreste Salcini.

On the evening of the first day of the session there was a special service in the Cathedral of St. John the Divine, Bishop Burch officiating and making an address. The service was read in the Italian language; the music was furnished by a number of choirs from Italian churches and chapels.

Dr. F. O. Butler, director of Americanization of the Department of the Interior, and Bishop Burch spoke on The Making of America. The Rev. Carmelo di Sano also made an address.

It is felt that the experimental conference

has been a great success and that the new department of the General Board of Missions has been amply justified.

#### CHURCH NORMAL SCHOOL

It is announced that on October 24th in the Chapel of the Intercession the first evening session will be held of the New York Church Normal School, organized to assist teachers in the various Church schools. The faculty of this school will be made up of fifteen salaried instructors, each of whom is teaching in his own school one of the Christian Nurture courses. On one Friday evening of each month from October to May instruction will be given in each of four convenient centers of Manhattan. Afternoon instruction will also be given on one Friday of each month. Teachers attending at each center will be grouped according to their respective courses, and the exact lessons they are to teach the following month will form the basis of discussion.

While the Christian Nurture course is the basis of the teaching, teachers of other systems will be welcomed as auditors at the conferences and will there find help.

The rectors of the Churches of St. George, Holy Trinity, St. Peter, St. Thomas, and the vicar of the Chapel of the Intercession have offered their parish houses as meeting centers for the monthly conferences. Certificates of work satisfactorily done will be awarded to regular students at commencement in May, and certificates of attendance will be granted to special students.

There is an annual tuition fee for regular students of \$3.00, for special students of \$2.00, payable at the opening session. It is assumed that some Church schools will pay the expenses of their own teachers, and a few scholarships are at the disposal of the board of trustees.

Application must be made for enrollment before October 17th. Those who desire

further information may address the principal of the school, the Rev. George Farrand Taylor, at 25 East Thirty-fifth street, New York City.

#### TRINITY'S SERVICE CLUB CLOSES

The Trinity Church Service Club of the War Camp Community Service at 90 Trinity Place closed on September 10th.

Soon after the signing of the armistice it was felt by the War Camp Community Service that a unit was needed downtown. After consultation with the authorities of Trinity Church, the parish house at 90 Trinity Place was completely given over to this work. Early in January the Service Club was opened, and a remarkable work has been carried on ever since. Practically all the work has been done by members of Trinity parish; and from January 13th to September 10th 15,770 beds were used; 27,000 meals were served, 4,500 attended the weekly dance; and the club was used in one way or another by about 51,000 men. In addition, thousands of soldiers and sailors have been helped each week in the buildings on Twenty-fifth street used as dormitories and for the Hall of States and loaned by Trinity parish.

#### CONFERENCE ON AFTER-THE-WAR PROBLEMS

A committee of clergy and laymen of the diocese has been selected by the Every-Name Campaign Committee to represent the Nation-wide Campaign at a conference on after-the-war problems in the Woolworth Building on September 11th and 12th. This conference was called to receive and discuss reports of a commission sent by the National Civic Federation to study industrial conditions in England, France, and Italy. The conference has been broadened to include discussion of conditions here, to compare the situation on both sides, and to consider remedies which are proposed.

how the final question of the police joining the American Federation of Labor can have other than one issue—that is, that American cities will most emphatically answer, No! And yet the practical and most real question would still be unanswered, How can the police of any large city secure justice in wages and general working conditions? Why did it take a strike to cause Commissioner Curtis to awake to the needs of the police? In a statement to the public on Saturday the Police Commissioner of Boston stated:

"I shall accordingly proceed, in accordance with law and in strict compliance with the requirements of the Civil Service law, to fill these vacancies with new men. I have submitted to the Mayor of Boston recommendations for immediate adoption relating to a revision of salaries for the lowest paid members of the police force; and I shall later submit recommendations for a revision of the entire salary list."

Why should not justice be meted out before violence comes? And when violence does come, is there not some blame for those who ignored the just demands of working men?

#### THE "TRANSCRIPT" REVIEWS CANDIDATES FOR THE EPISCOPACY

It was once thought a rude intrusion on sacred soil for secular papers to discuss possible candidates for a bishopric. There is not so strong prejudice about it now, especially when a secular paper impartially gives its estimate of each candidate. In view of the election of the Bishop of New York this week the following article on the editorial page of the *Transcript* last Saturday will be of interest:

"It is curious, and oddly suggestive, too, that the candidates for the vacant bishopric of the Protestant Episcopal Church in the diocese of New York most talked of in the informal canvassing going on for the election next week are, each of them, most distinguished for something they refused to do. Bishop Burch of Staten Island, for instance, champion of Church unity, and a strong advocate of stringent and uniform divorce laws, is particularly famous for his opposition to the marriage of Colonel John Jacob Astor and Miss Madeline Force. He took the stand that the ceremony could not be performed by an Episcopal clergyman until Colonel Astor had convinced the Council of Bishops that he was innocent in the divorce proceedings and subsequent annulment of his marriage to his former wife. Then there is Doctor Stires, rector of the architecturally famous and splendid Church of St. Thomas at Fifth avenue and Fifty-third street. Dr. Stires (who came from Chicago nearly twenty years ago) made considerable stir when he joined Bishop Potter in the Bishop's advocacy of more liberal laws governing the sale of liquor on Sundays. He was born in Virginia and was graduated from the University of Virginia in 1888. This typical Virginian in Manhattan has always taken a keen interest in public affairs, and his spirit is a vital factor in the cosmopolitanism of the great metropolis.

"The third leading candidate for the late Bishop Greer's seat, and a marked man for his stand taken in opposition to something, is the Rev. Dr. Wm. T. Manning, rector of Trinity Church for the past dozen years, and one of the best known Churchmen in New York. What he has been opposed to is his own elevation to a bishopric. He has already declined two bishoprics, and could have had two others if he had so desired. *Nolo Episcopali* is evidently his choice and conviction, and it is believed in high quarters that he will refuse the election if he is

## BOSTON'S POLICE STRIKE AND THE REASON FOR IT

*Was It Merely an Unwise Attempt to Secure Justice?—Afterward, the Commissioner Would Raise Wages—The "Transcript" and New York's Episcopal Election*

The Living Church News Bureau }  
Boston, September 15, 1919 }



BOSTON during the past week has been an armed camp with the entire Massachusetts State Guard patrolling the city.

Last Tuesday the police of the city of Boston went on a strike. The issue was clear. They had formed a police union which had become a part of the American Federation of Labor. There was no secrecy about this proceeding, and there was no secrecy about the opposition of the Police Commissioner of Boston. Commissioner Curtis in an official order last summer expressly forbade the policemen of Boston from joining the American Federation of Labor. The leading officers of the police union were formally tried by Commissioner Curtis and formally pronounced guilty, and suspended from the force last Monday. The police, about seven-eighths of the entire force, went on a strike Tuesday, late in the afternoon.

To the amazement of the public no effort had sincerely been made to control the dis-

orderly of the city. And, to the still greater amazement of the public, rioting, looting, wanton destruction of property, gambling, and assaults on persons began on an unprecedented scale. Men who saw the mobs could hardly believe that they had formerly been living on such a thin crust of anarchy. Ten or twelve people have already been killed and scores wounded. And the end is not yet.

Following a suggestion telegraphed by the president of the American Federation of Labor, Samuel Gompers, the striking policemen have asked that they be taken back, still members of the union, and that the whole question of unionism be deferred until the industrial conference which President Wilson has called to meet in Washington in October. They would then be in the same position of the Washington City policemen, who are still members of the American Federation of Labor. At the request of President Wilson the Washington authorities will take no further action against the police there until after the industrial conference in October.

I do not see any present signs of the Boston police being taken back, for both the Police Commissioner of Boston and the Governor of Massachusetts have formally taken the position that the striking policemen are deserters.

The Boston Central Labor Union is threatening a general strike, and the whole problem is still very critical. I do not see



chosen. Dr. Manning was born in England in 1866, but he has passed most of his life in this country, in the South and in California. He is a broad man in his liberalism and advanced ideas on public questions, political and moral. He probably never would have gone the length of asking innocently, even in his younger days, as did Phillips Brooks when, at a Church convention, he inquired, After all, is it necessary to have a bishop? But he is out for reform in divorce laws and would do away with the term Protestant in the name of the Church. He also advocates the abolition of pew rents and has inaugurated that reform in Trinity. His vigorous exaltation of the spiritual appeal in the war against autocracy has won him the Chevaliership of the

Legion of Honor. There are other candidates, but it is remarkable that the three leaders most particularly loved are backed for what they have opposed themselves to."

MISSIONARY LECTURES

The Episcopal Theological School of Cambridge, has secured as lecturers during the fall term Bishop Graves of Shanghai, Bishop Roots of Hankow, and Bishop Tucker of Kyoto. Each will give three lectures on aspects of missionary work or of the Far Eastern situation. The opportunity to hear them will be of interest not only to the students but to the public, to whom the lectures will be open.

RALPH M. HARPER.

## PENNSYLVANIA COLONIAL CHURCH KEEPS ANNIVERSARY

### Considering Both Past and Future —Resignation of a Brotherhood War Secretary—Other Brotherhood Notes

The Living Church News Bureau }  
Philadelphia, September 15, 1919 }



On Sunday, September 7th, according to time honored custom, Old St. David's, Radnor, kept its anniversary, which this year was the 204th of the first service held in this church September 7, 1715.

The services included two celebrations of the Holy Communion. At the second, the church itself and the vestry room adjoining were crowded with members and old friends of this historic parish. In the afternoon there was a special service for the children of the congregation and members of the Church school.

In connection with this it is worth noting that St. David's began work last winter at Devon, in a small office building, near the railroad station. A Sunday school was gathered numbering about thirty children and the Woman's Auxiliary of the parish also uses this building for its meetings. It will not be long, however, before it will be necessary to look for larger, and, it is hoped, permanent quarters.

At five o'clock evening prayer was said, and some excellent music was rendered.

In his sermon in the morning the Rev. Dr. W. C. Rodgers, formerly president of St. Stephen's College, now rector of the parish, drew a striking contrast between the conditions of life and opportunity in the world of 1715 and 1919, and impressed upon the congregation the necessity of regarding this beautiful shrine with all its treasures, material and spiritual, which it has accumulated in the last two centuries, as a trust to be used for the honor and glory of God and for the winning of the souls of men. Since it would be a desecration to alter Old St. David's Church itself, the work of the parish must be extensive, as well as intensive.

There appeared for the first time, on Anniversary Sunday, the *Record*, a parish magazine to be published every quarter, as a means of keeping all the people in touch with the work of the Church in this parish.

BROTHERHOOD WAR SECRETARY RETIRES

Mr. Frederick S. Titsworth, executive secretary and directing head at the central office of the Brotherhood of St. Andrew's Army and Navy work for the past two years, has,

on the completion of the work of this department, retired to private life.

When we entered the war, Mr. Titsworth, then an attorney in Denver, Colo., and a member of St. Mark's parish, looked around for a fundamentally religious war work. The Brotherhood seemed to offer this field and he left his business and came to Philadelphia where he, with his associates, has been largely responsible for the energy and vigor with which this laymen's work has been done. He had a share in launching the

"Parish Plan" which was carried by Brotherhood secretaries to every diocese with the object of forming "Church Welcome Committees", and was continually an inspiration in his devotion to his work and his optimism in overcoming difficulties.

The Army and Navy department turned over its work on September 1st. Accomplishments will be told in a five hundred page illustrated book which will shortly appear and will prove fascinating reading. It is a human interest story of what the Church did with "the boys".

OTHER BROTHERHOOD NOTES

The central office of the Brotherhood in Philadelphia announces the appointment of Mr. Edward A. Shields of New Orleans as a field secretary at large. Mr. Shields has been a prominent leader in Brotherhood work in New Orleans and is eminently qualified for the task which lies before him, which in the large is to conserve for the Church the impetus due to the war, by tying up to some definite Church activity returned soldiers and sailors. This appointment is the first step in the forward movement of the Brotherhood mentioned here last week.

It is predicted by those who know that the Junior chapter of St. Peter's Church, Germantown, will have the largest delegation, either senior or junior, at the coming Brotherhood Convention outside Detroit itself. That is, if nothing happens between now and October, for St. Peter's is planning to send twelve boys, and a delegation of twelve will be hard to beat.

EDWIN S. LANE.

## THE CHICAGO LETTER

The Living Church News Bureau }  
Chicago, September 15, 1919 }

BROTHERHOOD IN LOCAL ASSEMBLY



MEMBERS of the local assembly and their friends had a most helpful and pleasant summer meeting at St. Elizabeth's, Glencoe, on Saturday afternoon, September 13th. Many of the party went out from Chicago by automobiles which were provided free of charge. The transportation was also given on the train leaving Chicago over the Northwestern line at 2:18 P. M. A splendid programme was given at the church. Mr. Floyd A. Ferguson presiding. The subjects were most of them concerned with their annual convention. Mr. Courtenay Barber spoke on the special significance of the Detroit gathering; Mr. N. H. Camp, on Men in the Church; Mr. Edwin Clark, on The Brotherhood in the Church. The Rev. Dr. Hubert Carleton, now rector of Wilmette, and still actively identified with the Brotherhood, gave one of his always interesting talks. Supper and social hour followed. As a result of this meeting it is expected that the number of delegates to Detroit will be increased considerably.

LETTERS TO DR. STEWART

The rector of St. Luke's Church, Evanston, received the following letter from one of the men of his congregation recently. Of more than personal interest, it has been printed in St. Luke's *Visitor*.

"Dear Dr. Stewart:

"We of the congregation at the eleven o'clock service yesterday were dismissed at 12:35, as you may remember; you may not know, however, that every person remained until the service had been concluded.

"Strangers, of course, never disturb the devotions of others by leaving while divine

service is being said unless, as sometimes is the case, they are lead as by a bell-wether when someone shows the course.

"The thoughtfulness of the worshippers in remaining in their places during the entire service added so much to the joy and peace thereof that this appreciation is felt to be not uncalled for.

"Let all things be done decently and in order."

Another correspondent of Dr. Stewart's is the Rev. G. Dudley Barr, who has many friends at St. Luke's.

Although not yet fully recovered from the illness which took him to Colorado a year ago, Mr. Barr has undertaken work in five scattered missions near Steamboat Springs. He writes as follows:

"My work takes in the select summer resort at Grand Lake, fifteen miles from Granby; the community church in the ranch town of Kremmling; the church at the mining town of Oak Creek; the strong mission here, where we have a beautiful stone church; and new work at other points, especially Craig, the terminus of the line, from which thousands are passing through to ranch homesteads in Moffat county."

To do more efficient work, he is trying to secure a Ford automobile, and Bishop Touret has authorized him to appeal for one—to be used for religious purposes only.

ORDINATION OF ASSYRIAN-NESTORIAN PRIESTS

A notable ordination service was held on a recent Sunday morning at St. James' Church, Chicago, when Mar Yaw A. Loba, Bishop of the Assyrian-Nestorian Church of Mesopotamia, ordained six candidates to the priesthood. The Assyrian bishop celebrated the Holy Communion assisted by the local priest, the Rev. H. O. Neesan. There are said to be 10,000 members of the Assyrian-Nestorian Church in the United

States, and between three and four thousand of them in Chicago. Mar Yaw A. Loba met Bishop Anderson in Sweden during the Bishop's recent trip abroad.

## NOTES

At a musicale held recently at the home of Mrs. Carter H. Fitz Hugh, Lake Forest, in aid of St. Mary's Home, the sum of \$254 was cleared, which has helped materially to pay the heavy current expenses incident to leaving the summer home in Kenosha for Chicago. The programme of this enjoyable entertainment was given under the auspices of the Woman's Auxiliary of the Church of the Holy Spirit, Lake Forest.

The Western Theological Seminary opened on September 17th. Dean DeWitt reports that the registration is practically unaffected by demobilization as few applicants are able to meet the entrance requirements, even with such concessions as the authorities feel justified in making for military experience.

There will probably be a dozen students, though this number may be increased by a few native Serbians and Greeks.

The members of the clericus of the diocese were entertained by Mrs. Charles A. Cummings, at the rectory, Park Ridge, on Tuesday, September 16th.

The members of the Ember Guild, and several others of the diocesan clergy, met for a quiet day and conference at St. Barnabas' Church, Chicago (Rev. E. J. Randall rector), on Wednesday, September 17th. There was a celebration followed by matins, meditations, and reading, and intercessions until luncheon. Afterward there was a series of helpful conferences, in which most of the clergy joined. The subject of these conferences were: (a) The relation of the Priest to his Church School; (b) The Relation of the Priest to the young men of his parish, with special reference to those returned from war service; (c) The value of a Daily Schedule.

H. B. GWYN.

## THE NATION-WIDE CAMPAIGN FOR THE CHURCH'S MISSION

*Its Inspiration in the Mission Field  
—Its Revelations in New York  
—National Committee Meets  
—Prayer in South Carolina*



THE Nation-wide Campaign is like the sight of a sail to a shipwrecked crew, declared the wife of a missionary in a letter to the Woman's Auxiliary. She adds:

"I cannot write to anyone at the Church Missions House without saying what an inspiration the thought of the Nation-wide Campaign is to the wife of a missionary who is really doing exactly what the advertisement of the Campaign spoke of a few weeks ago, i. e. trying to keep four parishes going and supplement his own income besides. If he doesn't kill himself trying to do it and if the Church will give the Bishop men and money to carry on the work in three of the places and let him devote himself to the fourth, there is no limit to the service that can be done.

"When my husband began his work in this corner of Mississippi he took charge of six different stations. The Bishop said it was a diocese, and I assure you that the eastern bishop can travel from one extreme of his diocese to the other in less time than it took my husband to go from home to a station not sixty miles distant in a straight line!

"I might write indefinitely and not yet tell you half of what bad roads, poverty, and isolation are doing for these people, but nobody could understand without living among them and actually having their experiences. And now, if the Church really does mean to go to work in a practical way to help the country churches, why I have the old, childish feeling that it is just too good to be true. It is the sight of the sail to a shipwrecked crew. May it not pass us by?"

### TO BUILD UP NEW YORK SUNDAY SCHOOLS

Measures are being formulated in New York to cope with the decrease in Sunday school attendance developed by the survey made in connection with the Every-name Campaign. It is pointed out that the condition had been anticipated and that one of the purposes of the Nation-wide Campaign surveys, of which this is a unit, was

to locate such weaknesses and apply remedies.

The Rev. John Brian McCormick, director of the Campaign, said:

"We knew there was this weakness as regards the Sunday schools, and before the survey has been completed others of a like character will probably be disclosed. But as our purpose is to bring the Church up to the highest point of efficiency, and to muster its full resources for service in the new era upon which the nation has entered, we feel that a long step toward that end has been taken when these defects are brought to the surface.

"As to this particular weakness, it is one from which all Church establishments alike are suffering, and it is all the more deplorable on that account. The Christian civilization which the war was fought to maintain won't amount to much if the children of that generation which fought the war are to be reared without religious instruction. As a result of the campaigns in the Church, however, we hope for an awakening which will forestall such an outcome. Long before these partial results were made known, forces were at work to counteract this tendency toward neglect of religious training.

"The reasons for it are many, and among other things which the Every-Name Campaign is promoting is a study of these reasons. Among them, I should say, is a tendency to make a holiday of Sunday. Then there is the indifference of parents, the general use of the automobile, fresh air propaganda, and the like. A very important factor, however, is the lack of teachers. We are well on the way toward a remedy for this through the establishment of training schools for Sunday school teachers under the auspices of the diocesan Board of Religious Education. With the cooperation of parents, and teachers trained along the lines of public school teachers, and with progressive methods of instruction, we feel that great progress can be made."

Twenty-three parishes in the diocese have completed the surveys.

### ENTHUSIASTIC MEETING OF NATIONAL COMMITTEE

Governor William S. Manning, of South Carolina, who sent six sons into the war, one never to return, aroused a meeting in the Church Missions House, New York, to a

high pitch of enthusiasm Wednesday afternoon.

"There has never been a time in the history of the world," declared the Governor, who had been speaking of his experiences among the troops on the other side as well as with those who have been mustered out, "when a stronger challenge was thrown down to the Church. Among the men of the A. E. F. there has come a realization, as never before, of the serious aspects of life. They have faced death, and therefore no longer have the fear of it. At the same time, they have lost interest in doctrine and dogma. These things are largely of the past with them, and they are looking now for the fundamentals of Christianity.

"I believe I am justified in saying further," continued Governor Manning, "that the belief in immortality is almost universal among them. But since those soldiers have returned, I've been among them again, and the unrest which has appeared among all classes of the people is also apparent among them. Our Nation-wide Campaign, I believe, is the instrumentality for getting to these men the information they need—the spiritual direction that is necessary. The Church right now is facing a crisis. But if this movement is carried through successfully, the Church will meet the demands of these men who are in a condition of unrest, and we shall have a return to that normal condition which is necessary for the welfare of the world and the Church together."

The occasion was a meeting of the national campaign committee of the Nation-wide Campaign, most enthusiastic and successful. Bishop Lloyd presided, and representatives were present from most of the dioceses and districts of the Church. The meeting was largely called to hear reports from the executive officers of the Campaign, which is about to enter upon its intensive period.

Important resolutions, which will be referred to the General Convention in Detroit, were adopted, one of them, the work exclusively of laymen, urging that a higher standard of compensation be fixed for the clergy, another urging the General Convention to give the Nation-wide Campaign priority rights in the transaction of business which will come before it, and another urging that an annual Every-Name Campaign be made a fixed policy of the Church.

Notable addresses were made by Bishop Lloyd, Dr. Robert W. Patton, the Rev. Lewis G. Wood, Robert F. Gibson, the Rev. R. Bland Mitchell, and Lewis B. Franklin, who has assumed direction throughout the nation of the every-member canvass.

All reports indicated that the work is generally up to schedule, and the campaign enters upon its intensive phase with every promise of a religious awakening from coast to coast.

The following resolution was adopted:

"The National Committee of the Nation-wide Campaign, composed, with others, of the chairmen of the diocesan campaign committees and representatives of the several provinces, meeting in New York September 10, 1919, has heard of the work of the Campaign up to the present time with the deepening conviction that this Campaign is presenting to the whole Church its whole task in more concrete and definite form than ever before in its history and therefore passes this resolution to be presented to the General Convention for action.

"Resolved, that the clergy and laity of the National Committee of the Nation-wide Campaign ask that the plan of work of the Campaign receive primary consideration at the sessions of the General Convention:

"That the Convention adopt a budget for

the Church based on the needs set forth in the survey and from other sources of information;

"That the Convention approve and recommend to every diocese and parish this method of an annual, intensive campaign of education and inspiration followed by an every-member canvass, in behalf of the whole work of the Church, as the effective means of individualizing that principle of stewardship, of self, service, and substance which alone can answer the prayer, 'Thy Kingdom come.'"

A separate resolution as follows, was also adopted:

"Resolved, that the executive committee of the Nation-wide Campaign be requested to select one member of the House of Bishops, and one member of the House of Deputies, to present these (above) resolutions to their respective houses: That the persons selected to be members of the National Campaign Committee, but not members of the General Board of the Church cooperating in the Campaign."

CYCLE OF PRAYER IN SOUTH CAROLINA

A cycle of prayer and thanksgiving in preparation for the Campaign has been authorized in South Carolina by Bishop Guerry. A leaflet containing the prayer outline for each day in the week has been published and will be distributed to every Churchman in the diocese.

Each day's outline is headed with several inspirational verses and a list of prayer objects. A collect of thanksgiving and a benediction also is included.

A number of other dioceses are expected to follow South Carolina's example.

"ANSWERS TO QUESTIONS"

An answer to the thirty-two most frequent questions being asked about the Nation-wide Campaign for the Church's Mission has just been prepared for broadcast distribution. This latest publication of the Nation-wide Campaign is entitled *Answers to Questions*.

"Is the Episcopal Church going to make a drive for \$20,000,000?" is the first question in the book. The answer is:

"No. To describe the Nation-wide Campaign as a drive conveys an incorrect and incomplete impression. A drive is a persistent effort to raise a certain sum of money, and is a success if that sum is secured. In this Campaign there will be, of course, a canvass, but it is possible that this canvass might be financially a success and yet the campaign in its larger aspects a failure."

Another frequent question, "How did the Campaign originate?" is answered:

"In the most natural way possible—by the action of the Board of Missions, the agency entrusted with the responsibility of prosecuting the Church's Missions at home and abroad. The chosen leaders in this great work, acutely sensible to the need, perceiving the opportunity, full of the vision of what might be, are calling to the people of the Church seriously to face and measure the work, to provide all that is needed to accomplish it, and to undertake it in earnest."

"What is the Nation-wide Campaign?" is another insistent question which is answered. *Answers to Questions* describes it as "A movement through which it is hoped, God willing, that the Church, learning all the truth about herself, her condition, her shortcomings, her needs, realizing her whole duty and glorious opportunity, awakened and repentant, will equip herself adequately with workers and means, and with renewed spirit will undertake, courageously and unitedly, to do her full share of the mission given to

the Church by her Lord and Master. The spiritual revival of the Church is the aim and hope of the Campaign."

*Answers to Questions* is more than its name implies, for throughout the book there is a thread of devotion and inspiration. At least 500,000 copies, for distribution through diocesan campaign committees, are being printed.

CONSECRATION OF CHRIST CHURCH, SHEFFIELD, MASS.

ON FRIDAY MORNING, August 29th, the beautiful Christ Church, Sheffield, Mass., was consecrated by Bishop Davies. Morning prayer was read by the Rev. Stephen E. Keeler, Jr., assisted by the Rev. Charles J. Palmer, the Rev. Walter L. Beckwith, and the Rev. Henry Daniels.

Bishop Davies was assisted in adminis-



CHRIST CHURCH, SHEFFIELD, MASS.

tration of the Holy Communion by the Rev. Samuel Hodgkiss, minister in charge, and the Rev. Marshall E. Mott. The sermon was preached by the Bishop. The Rev. Frank C. Wheelock acted as the Bishop's chaplain and read the sentence of consecration.

Christ Church, a most beautiful structure designed by the architect Vaughn, is built of local stone and perfectly appointed. The nave seats a hundred and twenty people. The chancel is furnished in dark wood with carved altar, reredos, bishop's chair, and prayer desk. Several stained glass windows add to the beauty of the interior.

A NEW MISSIONARY IN LIBERIA

SINCE 1913, when the Rev. Nathan Matthews was obliged to leave Africa, there has been no white priest in the Church's Mission at Liberia until the appointment by the Board of Missions last December of the Rev. William H. Ramsaur. Mr. Ramsaur left for Liberia in January, and in the September *Spirit of Missions* there appears an interesting account of his journey from Monrovia to Cape Mount. During this journey he stopped for a day at Gbai-Gbon, the village of Tobe Massaloh, chief of the De tribe. Mr. Ramsaur says:

"Our presence here was quickly announced. The natives say the birds give notice when a stranger is near. Soon I saw a large man approaching, wearing a dark robe suspended from his left shoulder. With him were five men, one of whom carried a long spear. It was the chief and his attendants.

"He received me cordially, placed me in a large chair before his house, and went to arrange a room. After supper he called to see me and by the light of my lamp he told me of the needs of his people. He expressed the hope that I might establish a school in his village. I shall never forget the graphic way in which he described the situation: 'My people are blind, scales are

before their eyes, and no one will help them to see.' We should respond soon to this pathetic appeal."

WORK OF THE BISHOP OF PORTO RICO

IT WAS erroneously stated in a recent issue of *THE LIVING CHURCH* that the Bishop of Porto Rico, the Rt. Rev. Charles B. Colmore, D.D., was absent on a vacation of six months. Bishop Colmore's vacation extends over only six weeks, and is spent at Sewanee, Tenn. At the conclusion of that period he will start out on work on behalf of the Nation-wide Campaign, and will devote some weeks to addresses on that behalf, except during the period of General Convention. He will return to Porto Rico about January 1st.

The convocation of the missionary district of Porto Rico will ask General Convention to add the parishes in the Virgin Islands to that missionary district, and petitions to the same effect from the three parishes of the Church in the Virgin Islands have been presented. Two clergy now at work in those islands, the Rev. John F. Pilgrim and the Rev. Hubert M. Pigott, will be added to the clergy list of the district of Porto Rico and of the American Church in the event that the work in the Virgin Islands is taken over in this manner.

THE WOMAN'S AUXILIARY AT DETROIT

THE FIRST PRESBYTERIAN congregation of Detroit has graciously given the use of its very attractive church and parish house for the business meetings and other conferences of the Woman's Auxiliary at the General Convention. The church is on Woodward avenue only two blocks from Arcadia Hall, the meeting place of the House of Deputies.

The Auxiliary is planning several study classes during the General Convention, four of which will deal with the new textbook, *Neighbors*. There will also be a class on Prayer and one on the Bible.

A class is being arranged for parish officers—presidents, secretaries, and treasurers—in which will be discussed the duties of parochial officers and methods of accomplishing their work.

It will help to relieve pressure at Detroit if those planning to enter the classes will early send in their names, with the subject they desire to take, to the Woman's Auxiliary, 281 Fourth avenue, New York City.

DELEGATES FROM HAITI

DELEGATES to General Convention from the missionary district of Haiti are the Rev. A. R. Llwyd and Mr. Theodore Baker.

BELGIAN SOLDIERS' RELIEF

AN APPRECIATIVE CIRCULAR has been issued by the Belgian Relief Committee, which was founded in Paris by the Rev. Dr. and Mrs. Watson in 1914 and transferred by them to Brussels in December 1918. It is entitled the *Oeuvre du Soldat Belge*, and its principal work is the relief of Belgian orphans and of the *Pauvres Honteux* of Belgium. The committee is under the distinguished patronage of Her Royal Highness, the Duchess de Vendôme, while Mrs. Brand Whitlock is also a patron and the most distinguished men and women of Belgium are officers, Dr. Watson being a vice-president.

The circular just issued is as follows: "The *Oeuvre du Soldat* (Belgian Soldier's Relief) authorized by governmental decree



in 1915, after having carried on an extensive work for Belgian relief in general during the earlier years of the war, has much extended its scope of action in creating a sub-section known as American Aid to Belgian Orphans. The object of this new development of the Oeuvre is to come to the relief of the orphans of Belgian soldiers who have given their lives for their country, by obtaining for them the interest and the support of generous friends. Thirty-six dollars and a half a year is the sum needed to supplement the widowed mother's resources, and such aid given now will do much to save Belgian homes by making it possible that their unfortunate little ones be brought up by their relatives in the family circle.

"Organized at Paris, and now transferred to Brussels, where it began its active functioning in March, 1919, the Orphans' Relief has taken on new importance, being unique of its kind in Belgium: and the Belgian authorities have given it every aid and their hearty approval.

"To give here in full the list of the benefactors would be impossible on account of its length: but place must be made to indicate our gratitude to

"THE LIVING CHURCH and Mr. F. C. Morehouse, for an indefatigable zeal in the interest of Belgian Relief, and for our Belgian Orphans in particular;

"Mrs. Walter Brewster of Chicago, vice-president of the Fatherless Children of France;

"Mr. and Mrs. Charles Hess, of Glencoe, Illinois;

"Mrs. Herman Frasch, of New York;

"Mrs. C. B. Raymond, of Montecito, California;

"Mrs. Gilson Law, of the American Committee for Relief of Babes in Belgium.

"The generosity of the American people, the friend of Belgium in a peculiar sense, has been directed towards our work by the untiring advocacy of the Rev. Dr. Watson and Mrs. Watson, whose providential presence and work for France and Belgium during all the war will never be forgotten by either nation; and this interest of our American friends does not slacken, but seems to keep constantly on.

"Just now there come to us from every corner of Belgium most pressing calls for help. The Committee earnestly hopes that the cry of these innocent, suffering children will bring quick response from the generous hearts of Belgium's friends across the sea—friends whose generosity has always shown itself ready to help every kind of suffering, and most of all that of the little children.

"Signed,

"For the Committee,

The Duchesse d'URSEL, *President*,  
The Vicomtesse G. DU PARC, *Vice-President*."

#### DEATH OF REV. LEVI JOHNSTON

THE REV. LEVI JOHNSTON, senior priest of the diocese of Newark, died at the residence of his daughter, Mrs. H. O. Hunting, Prospect Park West, Brooklyn, N. Y., on September 9th, aged eighty-one years.

Mr. Johnston was ordered deacon in 1862 and ordained priest a year later by Bishop Odenheimer. Portions of his earlier ministry were spent at Northampton, Copake Iron Works, and Walden, New York. In 1875 he became rector of St. James' Church, Hackettstown, N. J. From 1881 to 1912 he was priest in charge of St. Mark's Church, Mendham, N. J.

Funeral services were held at his Brooklyn home on Thursday afternoon, and in the Mendham church on Friday morning, when Bishop Lines officiated and was assisted by the Rev. Seth C. Hawley, the

rector, Archdeacon Mori, and the Rev. Thomas A. Conover. Interment was made in Hilltop Cemetery nearby.

For the past seven years Mr. Johnston was honorary curate at St. Paul's Church, Brooklyn, N. Y. He had many warm friends in this parish and was highly esteemed by clergy and laity of the diocese of Newark, who had the good fortune to know him. May he rest in peace!

#### FIRST SUMMER SCHOOL IN NEVADA

THE FIRST summer school of the district of Nevada was held at Lakeside on Lake Tahoe for a week in August. There was a registration of forty, with well-attended classes. There were courses in Child Psychology and Kindergarten, by Mrs. Charles S. Mook; Christian Year, by the Rev. Charles S. Mook; Sunday School organization, by Archdeacon E. Lewis Howe; Work with

on finance, and was a provisional deputy to the General Convention and to the Synod of the Province of the Mid-West. He was a vestryman of Calvary Church, Cincinnati, and a member of the executive committee of the city mission.

The funeral in Calvary Church on September 10th was conducted by the rector, the Rev. Frederick L. Flinchbaugh, and Bishop Vincent.

About a year ago Mr. Stephenson's eldest son was killed in a truck accident at Camp Sheridan, where he was in training. Mr. Stephenson leaves a wife and several children.

#### IDAHO CONVOCATION

THE ANNUAL CONVOCATION of the Church in Idaho met at St. Michael's Cathedral, Boise, on September 10th, and was opened with the Holy Communion, the Bishop in charge, the Rt. Rev. Herman Page, D.D.,



BISHOP HUNTING BY THE RUSTIC ALTAR ERECTED FOR THE NEVADA SUMMER SCHOOL

Young People, by the Rev. Ross Turman; and Missions and the Nation-wide Campaign by Bishop Hunting.

The Holy Communion was celebrated each morning, an altar and rustic cross being set up in a fine grove. Every night around a great camp fire there were story telling and "stunts". The afternoons were given to hikes, boating, fishing, and swimming.

It is hoped to make the school an annual event. An interested friend has promised the immediate gift of four acres near Lake Tahoe as a site. An outdoor chapel will be constructed and a clergy house. Services will be held during the tourist season—the Nevada clergy taking turns living at the clergy house and combining vacation with serving the chapel. It will be called Galilee Mission.

The splendid success of the first session was due to the indefatigable efforts of the convocation committee—the Ven. Emery L. Howe and the Rev. Charles S. Mook.

#### DEATH OF E. L. STEPHENSON

THE DEATH of Mr. Edward L. Stephenson of Clifton, Ohio, aged 57 years, on September 7th, after twelve months' illness, removes one of the most active, conscientious, and liberal laymen of the diocese of Southern Ohio. Mr. Stephenson was a member of the Cathedral Chapter and of the diocesan committee

being the celebrant, assisted by the Very Rev. Alward Chamberlaine and the Ven. Howard Stoy.

Convocation organized immediately afterward with the Bishop in the chair. The Rev. Thomas Ashworth was reelected secretary, the Rev. Alward Chamberlaine, registrar, and Mr. F. W. Ford treasurer of the district.

The Bishop's address immediately following was timely and full of practical suggestions. It was received by a ringing vote of thanks and resolutions thanking him for his efforts since he has been in charge.

The Bishop appointed the following Council of Advice: The Very Rev. Alward Chamberlaine, president; the Ven. Howard Stoy, the Rev. Martin Damer, R. M. Davidson, E. M. Hoover, and F. W. Ford.

Delegates to the General Convention were elected as follows: The Very Rev. Alward Chamberlaine, St. Michael's Cathedral, Boise, and Prof. Francis A. Thomson, Dean of Idaho University at Moscow. Alternates: The Rev. Thomas Ashworth, Payette, and Col. E. M. Heigho, Boise.

Resolutions were adopted unanimously endorsing the Nation-wide Campaign and pledging the district to work for its success. Also, a resolution endorsing the League of Nations.

On Wednesday evening a large congregation gathered in the Cathedral to take part



in a missionary service. The clergy were all vested and in the chancel. The Bishop preached an inspiring sermon on the Nation-wide Campaign.

On Thursday morning Archdeacon Howard Stoy, warden of the Fort Hall Indian School, presented a splendid report. Excellent reports of St. Margaret's Hall, and St. Luke's Hospital, Boise, were submitted by the principal and superintendent. St. Margaret's reports a larger number of pupils than in many years. In fact, the attendance is overwhelming, and no more scholars can be received. St. Luke's Hospital is also crowded to the limit.

One of the most interesting addresses was that presented by Mr. Harold Stoy, son of Archdeacon Stoy. Mr. Stoy, just returned with the army of occupation, was through the thickest of the fighting. For two months he was reported dead by the government, as no word was received from him, and it was like receiving him back from the grave, when his father welcomed him home. He had been wounded, and sent to unknown hospitals, and all his father's letters had been returned.

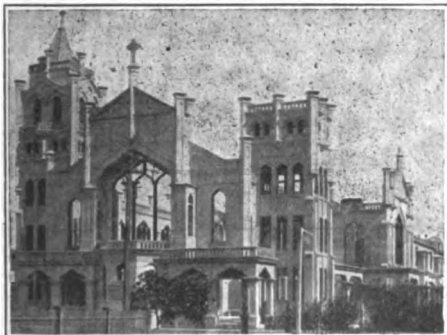
The convocation was attended by nearly all the clergy and a larger number of lay delegates than ever before. Prominent business men sat through all the sessions, and entered into the debates. The convocation was also conspicuous for its splendid harmony and spirit of coöperation.

Resolutions were adopted expressive of high estimation and affection toward the late Bishop.

**HURRICANE DAMAGES  
FLORIDA CHURCH**

KEY WEST, Fla., has suffered great loss through a terrific hurricane, the very worst that has ever been known there, raging thirty-five hours. The new St. Paul's Church, recently finished, has been greatly damaged. This work represents much toil and self-sacrifice and it will take at least \$2,000 to repair the ruin in the church building. The rector's personal losses also were heavy, as the rectory was severely damaged and much ruin caused.

The completion of this edifice—the illustration shows it uncompleted—brought



ST. PAUL'S CHURCH, KEY WEST, FLA.

much joy and pride to all its people, having taken so long to finish, under adverse conditions, and now the damage to one of the most capacious, stately, and beautiful ecclesiastical structures in the country brings much sorrow and distress. This church means much to Key West and is the city's landmark. The opportunities are very great, and the future is most promising. The parish does the work of navy chaplains and a sailors' institute among the many service people stationed there, but the people need assistance to recuperate under the strain of heavy loss.

Donations should be sent to the Bishop, the Rt. Rev. Cameron Mann, D.D., at Orlando, or the rector, the Rev. C. R. D. Crittenton.

**AN ANCIENT CHURCH IN  
OLD VIRGINIA**

ON SUNDAY, September 9th, the annual all-day meeting of the Restoration Association of Old Lamb's Creek Church was held at the church in Brunswick parish, King George county, with a goodly attendance of Church people from other parishes in the county. The Holy Communion was administered by the Rev. W. Herbert Mayers, rector of the parish, and an address upon the Nation-wide Campaign was made by the Rev. G. M. Brydon, secretary of the diocesan committee. After a picnic dinner in the churchyard, and an afternoon service, officers were elected and plans discussed for further restoration of the old



LAMB'S CREEK CHURCH,  
King George County, Va.

church building. It was determined to establish a Sunday school at once to gather into the Church the children and young people of a community much in need of services.

The present Lamb's Creek Church was erected in 1769-70, and has had a varied career of usefulness and abandonment. In common with a large majority of parishes in the state, its congregation was scattered and its endowment of farm lands taken away after the American Revolution. Restored for services about 1825, it was used until it was desecrated and its interior destroyed during the war between the states. After a few years more of occasional services the church was abandoned, and stood for almost a generation a doorless, windowless, and almost roofless ruin. About fifteen years ago the Rev. Byrd T. Turner, rector of the adjoining Hanover parish, began services and started the work of restoration. The Lamb's Creek Church Restoration Association organized by him has continued in existence, and carried on its work, little by little, of preserving and restoring the old building in confidence that changed conditions will see once more a growing congregation worshipping within its walls.

The church still owns and uses as far as possible its old Prayer Book printed in 1739 in the reign of George II, and a folio Bible printed in 1716 of the edition sometimes called the "Vinegar" Bible. Both Bible and Prayer Book were used in Muddy Creek Church, erected before 1710, which was the predecessor of Lamb's Creek Church, and abandoned when the later church was erected in 1769. They were doubtless used many times when the boy George Washington lived in the parish, and was an attendant upon its services. The home upon the Rappahannock River to which his mother removed after the burning of Mount Vernon was in this parish and only a few miles from the church. According to the tradition, this locality was the scene of his exploit of throwing a dollar across the Rappahannock, and of that other exploit of breaking his pony's neck.

A tradition sometimes heard among the Baptists of the Northern Neck is that Washington was baptized in the Rappa-

hannock River into the Baptist faith; which tradition is respectfully commended as an offset to that other tradition of our Roman Catholic brethren that he was admitted to the Roman Catholic faith by a death-bed baptism. The actual historic fact, of course, is that he was baptized as an infant in Pope's Creek Church, in Washington parish, the Church of the Washington family, and lived and died in the faith of his Mother Church.

In a country where every old mansion has its generations-old ghost, and where abandoned churches are widely believed to be the abode of evil spirits of all kinds, Lamb's Creek Church was, during the years of its abandonment, an object of terror by night to the ignorant and the uneducated. Many a man in the community to-day will speak of that dread of his earlier years which prevented him from walking past the church at night, and if he must perforce pass it on horseback, compelled him to go, like Tam O'Shanter, lashing his horse to a dead run to reach the safety of running water at the foot of the hill. But the repairing and reopening of the church for services in recent years has already made it once more a blessing in the rural community in which it is situated, and by the blessing of God it can look forward to increasing usefulness.

**A NOTICE OF GENERAL CONVENTION**

WHEN THE General Convention meets in Detroit on October 8th, Holy Communion will be celebrated in St. Paul's Cathedral, Woodward and Hancock avenues, at 7:30 A. M. A second service with the sermon will be held in Arcadia Hall, Woodward avenue, at 10:30; and the House of Bishops will meet for business in the hall of the Cathedral parish house at 3:30 P. M.

**BEQUESTS**

IN ACCORDANCE with the will of Charles F. Hoffman the rector, wardens, and vestrymen of All Angels' Church, New York, will receive the annual income of \$10,000; the trustees of the Cathedral of St. John the Divine (of which Mr. Hoffman was treasurer) receive \$5,000 for its building fund; and Columbia University also receives \$5,000. Other bequests are made to his widow, his daughter, and to servants and office employes.

**MEMORIALS AND GIFTS**

THE MAHOGANY ALTAR formerly used in St. Paul's Church, Syracuse, N. Y., has been given to Trinity Church, Camden, by the rector and vestry.

A PAIR OF brass altar vases, presented to St. James' Church, Griggsville, Ill., by Mr. and Mrs. George Cadwell, in memory of their daughter Elizabeth Anne, were blessed by the priest in charge, the Rev. R. H. Atchison, on August 24th.

A BRASS and oak altar rail has been placed in St. Ann's Church, Amsterdam, N. Y., bearing the inscription;

"Erected in loving memory of  
DORA GRIEME ANDERSON,  
1875-1918,  
by her husband and son."

A SANCTUARY LAMP, given as a "thank-offering for a conversion to the Catholic Faith", and a tabernacle, "a thankoffering for a recovery from sickness", both executed by the Gorham company, have just been installed in St. Paul's Church, Peoria, Ill. These, with a ciborium recently given by

friends, will be blessed by the rector, the Rev. H. L. Bowen, at a public service soon.

**ST. MARY'S CHURCH**, Keyport, N. J., will receive \$4,000 for its endowment fund from the estate of Miss Elizabeth Roberts of Keansburg, who died on August 27th after many years as a devoted member of the Church and a liberal contributor to its work. Her residuary estate is left to the Bishop and trustees of church property in the diocese of New Jersey to build a church in memory of her parents. The new church is to be located in Keansburg provided the work there justifies its erection; otherwise, elsewhere in the diocese. The Rev. John C. Lord, rector of All Saint's Church, Navesink, has been conducting services in a store room at Keansburg for the past two summers. The interest has grown and a desirable lot has been offered the diocese.

**ST. BARNABAS' HOME**, Gibsonia, Pa., has recently received a number of handsome gifts from Miss Mary U. Miller. A processional cross for use in the chapel, the work of the Gorham Co., is in memory of the Rev. James Stewart-Smith, priest. A sterling silver chalice and paten, the work of R. Geisler and Co., in memory of Sarah Hilliard Haydn, Caroline Haydn, Thomas Lloyd Haydn, Jane E. Haydn, Anne Hadyn, and Margaret Hadyn, are for the use of the Brothers in their chapels at the Home and at North East, Pa. Two roller chairs also given by Miss Miller, in memory of William H. and Nesula B. Miller, are now in use at the home. It is seldom that the Brothers have received so many gifts of this nature at one time and they are very thankful.

WHEN BISHOP PERRY visited the Church of the Ascension, Wakefield, R. I., on the afternoon of the Twelfth Sunday after Trinity, he dedicated the new organ given in memory of Mr. and Mrs. Elisha Anthony Robinson by their daughter, Mrs. Sarah Hull Eldred, and also the new electric lighting system recently installed, including an illuminated cross on the tower given by Mrs. Jane Balch in memory of her mother, Elizabeth Goddard. Under a vestry made up of women this parish, the rector of which is the Rev. W. F. Parsons, has shown renewed vigor. A new cork carpet has recently been put in the aisles of the church, financial obligations have been regularly met, and everything has been done in a business-like manner.

### ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

To Rebuild Burned Parish House

DURING the present summer, Grace Church-in-the-Mountains, Waynesville (Rev. Albert New, rector), has conducted a vigorous campaign to raise \$2,500 to rebuild the parish house totally destroyed by fire five years ago. To pay the last \$1,000 and start building immediately, the rector has issued an appeal asking one hundred friends to give \$10 each.

### CENTRAL NEW YORK

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

Seeking Lost Churches in the Rural Districts—A Surprise—Scouts in Camp

AS AN OUTCOME of the Church League for the Isolated and its work, Archdeacon Hege-man is planning a fall and winter campaign for lost members in the rural districts. He believes that these will number less than one thousand, although some dioceses find that as many as five thousand have drifted away in the last ten years. It is proposed—although the plan is only at its initial stage—to establish centers, secure chairmen, and

then proceed to get the lost communicants back. In many instances inactive communicants are in rural places miles from any church of their own faith. This condition is the hardest problem, but doubtless the larger number are those who have moved from their home parish to a large city, and have failed to present letters of transfer, or identify themselves with any parish.

THE CHOIR of St. Paul's Church, Oxford, to the number of forty, gave a surprise to the Rev. and Mrs. Theodore Haydn on the eve of their departure for Syracuse. Returning home after dining with a parishioner they found the rectory kitchen in possession of invaders, and were escorted to the parish house, where the evening was passed with games, music, and refreshments. A vestryman on behalf of the choir presented the rector and his wife with an electric grill. Before departing the choir sang the anthem, "O Pray for the Peace of Jerusalem", which was sung at the parish centennial in 1914, when the vested choir first appeared.

THIRTEEN BOY SCOUTS, comprising Troop No. 1 of Guilford, with their scoutmaster, the Rev. N. S. Boardman, rector of Christ Church, went into camp at North Pond for a week in August. One of the interesting daily features was the evening campfire when reports were made to the scoutmaster, and stories were exchanged. The camp cook, the favorite story teller, had been a corporal overseas.

### EAST CAROLINA

T. C. DARST, D.D., Bishop

Wilmington Convocation—Delegates to Provincial Synod—Unwise Thieves

THE WILMINGTON CONVOCATION will meet this fall about the middle of November. The special speaker will be John W. Wood, D.C.L., Foreign Secretary to the Board of Missions. This meeting will probably be held at New Bern.

BISHOP DARST has appointed the deputies to General Convention to act also as delegates to the meeting of the Synod of the Province of Sewanee, to be held in Detroit on October 7th.

DURING THE absence of the Rev. J. H. Gibboney and family in August the rectory of St. Stephen's Church, Goldsboro, was entered by thieves looking for money. They were disappointed.

### INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

The Bishop's Anniversary

THE BISHOP will celebrate the twentieth anniversary of his consecration on September 21st. In 1899, when the diocese of Indiana was divided, Bishop White was translated to Michigan City and Bishop Francis was consecrated as Fifth Bishop of Indiana.

### KANSAS

JAMES WISE, D.D., Bishop

Parish Welcomes Back All Its Soldier Sons

AN ELABORATE thanksgiving service for the safe return of all the parish's forty-eight service men was held Sunday morning, September 7th, at St. Paul's Church Kansas City, Kansas. The service was unique, for St. Paul's is believed to be the only parish in the entire Church with no gold stars on its service flag. The speakers were the Rev. R. H. Mize, rector of the parish, and Chaplain Otis E. Gray, senior chaplain of the Eighty-Ninth Division. Special music was rendered by the parish choir of fifty voices.

A thanksgiving dinner was given the returned men on the following Monday evening in the parish house.

### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Would Clear Away Mortgage—Plans for Nationwide Campaign—Greeting to the Bohemian People

ON THE Eleventh Sunday after Trinity, the Bishop of Harrisburg, representing the committee of the House of Bishops on the Anglican and Eastern Orthodox and other foreign Churches, accompanied by the Rev. Herbert J. Glover, as chaplain, and the Rev. John H. Prescott, went to the Bohemian Church of St. John's-on-the-Plain, Bohemia, to convey a fraternal greeting. The work at St. John's was started many years ago by the Rev. John H. Prescott and is still under his care. In the churchyard there stands the only statue in the United States of Jan Hus. The martyr stands with the Bible in his right hand and the chalice in his left, witnessing for the Scriptures and the right of the laity.

After a short service in the church the congregation led by the Bishop and the Rev. Mr. Glover, marched to the statue, where another service was held. Bishop Darlington spoke of the life of Jan Hus and the great debt the laity owed for his fearless stand against Rome. The Rev. Mr. Glover spoke of the great opportunity for religious service which had come to Bohemia as a result of the war. The Rev. Mr. Prescott, through illness, was unable to take part, but remained in his automobile.

In the evening a mass meeting in the village hall was filled to overflowing with an attendance of over three hundred. Bishop Darlington addressed them on the Relation of the Church to the Eastern Communions.

GOOD NEWS comes from St. John's parish, Brooklyn (Rev. T. B. Holland, M.D., rector). This parish, the second oldest in Brooklyn, removed in 1870 from its old down town location (where the Brooklyn Eagle building now stands) to a new and promising residential section on Prospect Park slope. Ever since the building of the new church there, the parish has been hindered by a large mortgage debt, which, though reduced from time to time, is still burdensome. The good news is that a recent effort has raised \$14,330 toward the mortgage, of which \$8,000 is in cash.

THE DIOCESAN COMMITTEE on the Nationwide Campaign has been at work during the summer, and interest is growing. An approaching conference of the clergy of the diocese will develop plans for parochial organization.

### LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

Liberty Bonds Pay for Church Property—Sale of Los Angeles Church

LIBERTY BONDS alone were used to pay for ground just acquired in West Hollywood. Los Angeles, by St. Thomas' Church (Rev. A. F. Randall, minister in charge). A parish house to be erected as soon as plans are accepted from the architect, will be used for services as long as no church building exists; and it will also become a social center and recreation hall. The Church in West Hollywood is the owner of other bonds, which will be devoted to the building fund.

THE LARGE plant of Christ Church, Los Angeles, has just been sold to Trinity Church of the Southern Methodist. The price, it is understood, was in the neighborhood of \$100,000.

**LOUISIANA**

DAVIS SESSUMS, D.D., Bishop  
May Abolish Pew Rentals

TRINITY CHURCH, New Orleans (Rev. Robert S. Coupland, D.D., rector), is considering the abolition of pew rentals. It is hoped that pledges may be offered, making possible free sittings after January 1st.

**MICHIGAN CITY**

JOHN HAZEN WHITE, D.D., Bishop

The Church in Logansport—Returns of Diocesan Survey

TRINITY PARISH, Logansport (Rev. George H. Richardson, rector), on September 7th celebrated the fiftieth anniversary of the present building. Six months ago, when the present rector took charge, the parish was the despair of the diocese. To-day it is in splendid condition. The whole church has been decorated, electric lighting installed, a mosaic vestibule donated, oak floor laid in church and sacristy, chancel screen built, a painted window placed in the south gable, and the basement has been entirely renovated and fitted for a modern Church school. The delapidated property of six months ago is now regarded as an object of beauty by the whole city. A number of gifts and memorials have been placed, including massive gold-plated candelabra, a choice sterling silver lavabo bowl, an altar service book, Hymnal and Prayer Book for clergy desk, bookmarks, etc. A beautiful grey velvet cushion for the altar rail was given by the lady who made the decoration possible (Mrs. J. M. Uhl, who so generously gave and endowed the parish house). The men of the parish paid for the oak floor and mosaic vestibule, while the ladies have provided velvet carpet for the front of the church, the aisles, and the front of the sanctuary. The organ also was tuned at the expense of Mrs. Uhl. In spite of the largest Easter offering the parish ever raised the offering by Sunday evening amounted to over \$970. Plans are even now under way for further advance.

THE DIOCESE of Michigan City was entitled to be listed among those which had turned in their surveys on the Nation-wide Campaign before August 1st. The chairman of the diocesan committee mailed the survey to New York on July 30th.

**NEBRASKA**

ERNEST VINCENT SHAYLER, Bishop

The New Bishop—Campaign Conference—The Housing Problem Brought Home.

THE NEW BISHOP of the diocese was consecrated at St. Mark's Church, Seattle, on September 11th. The special delegates from the diocese of Nebraska were the Very Rev. James A. Tancock, Dean, and Mr. Walter H. Page of the Cathedral parish. Bishop Shayler and his family expect to arrive in Omaha about the 18th. A special service of enthronement planned for St. Matthew's Day, Sunday, September 21st, will be attended by diocesan clergy and lay folk.

ON THE DAY of the consecration of Bishop Shayler, a regional conference for the Nation-wide Campaign was held in Omaha. The conference began with the Holy Communion, Bishop Hulse of Cuba celebrating, and the Rev. W. S. Leete, secretary of the diocese, assisting. The congregation adjourned to the parish house for conference. Canon Marsh, president of the Standing Committee, presided. Bishop Hulse, who explained the meaning of the Campaign, was followed by Mr. Percy Knapp, a field secretary of the B. S. A., who has seen ser-

vice in a base hospital overseas. Mr. Knapp spoke on The Facts of the Campaign. He said that within sixty days after the launching of the movement 83 out of 87 dioceses and districts consented to back the Campaign, and last reports showed 63 diocesan and district surveys returned to the central office in New York. The Rev. A. H. Lord of Milwaukee was the next speaker. About noon (which would have been ten o'clock in Seattle, and near the beginning of the consecration service) Bishop Hulse moved that a telegram be sent to the Bishop-elect assuring him of the thoughts and prayers of his diocese. The motion, seconded by Bishop Remington, was carried by a rising vote. Special prayers were then offered by Canon Marsh. After luncheon the conference reconvened in the crypt of the Cathedral. Bishop Remington presided, Canon Marsh having been obliged to return to his parish for a special service. The Bishop said that the problem of city and country alike is the translating of Christian ideals into Christian living; and that in this the Campaign is a great factor. Mr. Knapp then explained the chart of the Nation-wide Campaign, after which there was a general discussion with questions and answers. The last speaker was Mrs. Arthur W. Goldsmith, president of the Woman's Auxiliary of St. Clement's parish, St. Paul, Minn., and president of the Auxiliary in the St. Paul deanery. Mrs. Goldsmith spoke on The Prayer Side of the Campaign. It is the Church's invitation to service; and with the invitation there goes the notation "R. S. V. P." The speaker then spoke at length on the initials, interpreting them as: V—"Vision"; R—"Responsibility"; S—"Service"; P—"Privilege". In the evening a large mass meeting was held at the Cathedral. The service was in charge of Canon Marsh, the Rev. W. S. Leete, and Mr. John T. Yates, diocesan chairman. Bishop Hulse, Mr. Knapp, and the Rev. A. H. Lord were the speakers. Rarely has it been the privilege of our people to listen to such zealous and inspiring addresses.

THE REV. LLOYD B. HOLSAPPLE, absent from his parish of St. Barnabas', Omaha, for eighteen months as chaplain in the military service, resumed charge on the first Sunday in September. The housing problem in Omaha being very critical, he is unable to find a house. The parish therefore proposes to buy a lot adjoining the church, to which they will move a dwelling now at the back of the church. This is to be remodelled into a rectory, and rooms to take care of a part of the Church school.

THE DIOCESAN SURVEY for the Nation-wide Campaign has been sent to the central office.

**NEVADA**

GEORGE C. HUNTING, D.D., Miss. Bp.

Death of Mrs. J. E. Pickard—The Church at Sparks

THE CHURCH in Nevada and the Woman's Auxiliary have suffered great loss in the recent death of Mrs. John E. Pickard, district treasurer for the United Offering. For twenty years she has been a faithful communicant and an earnest worker.

MAJOR HENRY ROBLE SANBORN has been transferred from Minnesota as a candidate for orders, and will soon be ordained deacon. After serving with distinction for four years in the Canadian, English, and American armies, and being twice wounded, he was discharged and immediately went into the army and navy work of the Brotherhood. He will be associated with the Rev. Thomas L. Bellam in the work of St. Paul's Church

at Sparks, where are located the railroad shops of the Southern Pacific Co. with 1800 men on the pay-roll. Mr. Sanborn will also be student chaplain at the State University at Reno.

BISHOP HUNTING has accepted the chairmanship of the provincial committee of the Nation-wide Campaign. His office at Reno will be the clearing house for the Campaign in the Province of the Pacific.

**NEWARK**

EDWIN S. LINES, D.D., Bishop  
W. R. STEARLY, D.D., Bp. Coadj.

Death of Mrs. Rogers—Memorials in Newark House of Prayer

FOLLOWING an operation for appendicitis, Mrs. Helen Speakman Rogers died at York Village, Maine, on Saturday, September 6th.

Mrs. Rogers was the wife of the Rev. Warren L. Rogers, rector of St. John's Church, Jersey City Heights, N. J., and was deeply interested and active in the many institutional activities of the parish. Her early life was spent at West Chester, Pa., where her father still resides. Graduated from the University of Michigan as a member of Phi Beta Kappa, she became professor of history at West Chester State Normal College, where she remained until her marriage to the Rev. Mr. Rogers in 1911. They came to St. John's Church in 1916.

Funeral services were held in St. John's Church on Wednesday. Bishop Stearly officiated and was assisted by the Rev. Gabriel Farrell and the Rev. Leighton H. Nugent. The wardens and vestrymen attended in a body, with a congregation that overtaxed the capacity of the church. Interment was made in Jersey City.

BISHOP LINES visited the House of Prayer, Newark, N. J., on Sunday morning, September 7th, and dedicated two stained glass windows, one in memory of the late rector, Rev. John S. Miller and his wife, Sarah Hunter Miller; the other in memory of Margaret Isabella Augusta Nichols Soundstrom and her son Arvid Brynold Soundstrom. At the same service was dedicated a memorial stone tablet covering the vault which contains the body of the late rector. The inscription reads:

"Here Lies  
*Beatam Resurrectionem Expectans*  
JOHN SAMUEL MILLER, Priest  
Rector of this parish XXX Years  
*Fidelis in Domino.*  
Born Nov. 27, 1844  
Died April 24, 1919  
*Cujus Animae Propitietur Deus."*

The Bishop also preached a memorial sermon.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop

Opening of Diocesan Home for the Aged

THE EVERGREENS, a diocesan home for the aged at Bound Brook, will be opened on October 2nd. The property is the gift of Miss Caroline B. La Monte to the diocese. It consists of a big dwelling with all the conveniences and comfort of home, which will bring happiness and peace to aged men and women who have no home of their own. The surrounding grounds of about four acres add to the beauty and comfort of the home. The property is held by ten prominent Churchmen with the Bishop as chairman. There is a board of managers which is now engaged in furnishing and equipping it for occupancy. The matron, Mrs. E. V. Mansell, is now in residence. A newly formed co-operative society will seek to establish a branch in each parish to provide maintenance for the home. Each inmate will be required to pay \$300 upon entrance to the

home, which is for women of sixty years or more and for men of sixty-five. Husbands and wives will not be separated but will be made to feel that they are at home together at The Evergreens. The Rev. V. C. Bonlander, rector of St. Paul's Church, Bound Brook, will be the chaplain.

#### RHODE ISLAND

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

Girls' Friendly Society Associates—United Offering—Consecration of Auburn Church

THE ANNUAL conference of the associates of the Girls' Friendly Society of the diocese was held at the G. F. S. Holiday House near Saunderstown from September 4th to 8th, with large attendance and much enthusiasm. In day time there were classes and meetings for discussion and the evenings were spent with games and amusements. Each day there was a vesper service in charge successively of the Rev. Lester Bradner, Ph.D., the Rev. H. J. Piper, and the Rev. J. M. Hunter. Among the speakers were Miss Jeanette W. Ziegler and Miss Mary B. Anthony. On Sunday Mr. Lewis D. Learned, treasurer of the diocesan Board of Missions, told about the Nation-wide Campaign and what it was hoped it would accomplish.

THE UNITED OFFERING of the women of Rhode Island is to be presented at Grace Church, Providence, on the afternoon of St. Michael and All Angels' Day at 3:30. It is hoped that it will amount to \$7,000.

BISHOP PERRY has appointed Sunday, September 28th, for the consecration of the Church of the Ascension, Auburn, the debt on which has been raised through the efforts of the General Missionary, the Rev. C. A. Meader, and the desire of the people to do something in memory of George Thomas Jepson, who had been the mainstay of the parish in critical times.

A wooden tablet carved by the General Missionary will state how the consecration came about.

#### VERMONT

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

Woman's Auxiliary

A VERY SUCCESSFUL meeting of the Burlington district of the Woman's Auxiliary was held at St. Paul's Burlington, on September 10th. Addresses were made by the Bishop Coadjutor and the parochial clergy in the morning, and reports received from the officers and representatives of various branches. In the afternoon stirring addresses were delivered by the Rev. Dr. and Mrs. John Henry Hopkins, both Vermonters by honored ancestry and by birth and training. Mrs. Hopkins gave a lucid and interesting explanation of the origin and growth of the Woman's Auxiliary and of the United Offering, liberal contributions to which she urged—and received pledges. Bishop Hall read two letters he had recently received, one from Dr. William C. Sturgis, Education Secretary of the Board of Missions, pleading for a full recognition of missionary work as the *raison d'être* of the Church. This fiery letter from a layman made a great impression, as did another which the Bishop had received that morning, asking on behalf of the Foreign Students' Committee of the Y. W. C. A. if a scholarship could be given at Bishop Hopkins Hall (the diocesan school) to an Armenian girl, whose father and grandmother had been massacred, her sister carried off by the Turks, and the mother killed by grief. The Bishop said they would gladly receive the girl, giving her all the privileges of Vermont, and asked for contributions to lessen

the charges still further. Morning prayer and a celebration of the Holy Eucharist began the day, which was concluded with evensong.

#### VIRGINIA

WILLIAM CABELL BROWN, D.D., Bishop

Convocations Act on Nation-wide Campaign—War-time Club Closes—Bishop Moves into Episcopal Residence

THE COLORED CONVOCATION of the diocese assembled at St. Philip's Church, Richmond, on September 9th, to plan for the Nation-wide Campaign. After celebration of the Holy Communion, and an address by the Bishop, the day was devoted to discussion of plans for effective furtherance of the Campaign among the colored congregations.

ALL THE CONVOCATIONS in the diocese have recently held special meetings to plan for the Campaign, and there is a spirit of deep earnestness on all sides, and a determination

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THE SOLDIERS', SAILORS', AND MARINES' CLUB, established by the Brotherhood of St. Andrew of Richmond in the early days of the war, has finally closed its doors, its work well done. It was among the first clubs of the kind established in the country, and remained open until the stream of returning and discharged soldiers had ceased. Situated as Richmond is, within a few miles of the great naval, marine, and army bases clustering around the Chesapeake Bay, the city had as visitors many thousands of soldiers and sailors every Saturday and Sunday during the period of the war; and the Soldiers', Sailors', and Marines' Club, with its seventy-five beds, was able to minister in many ways to a number reaching well up into the thousands.

THE BISHOP and his family have recently moved into the Bishop's Residence, 906 Park avenue, Richmond, Va. This will be his permanent address.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop  
Peace Service—Cathedral Development—Diocesan Church, Its Indoor Playground and Community Forum

SUNDAY, SEPTEMBER 28TH, has been set aside by Washington Cathedral as a day of intercession for complete and lasting peace. At 11 A.M. in the Bethlehem Chapel, a solemn choral Eucharist will be celebrated, and a *Te Deum* of thanksgiving will be sung. The Bishop will be the preacher. For the open-air evensong at 4 P.M. around the Peace Cross, a special order of service has been set forth, entitled an Act of Thanksgiving for such Measure of Peace as now Prevails, and of Supplication for larger and enduring Peace; and this theme runs through the hymns, sentences, psalms, and prayers. The preacher will be the Bishop of Western New York, and President Wilson expresses his intention of being present if he is in Washington at the time. An invitation has also been extended to General Pershing, his staff, and the men of the First Division, who are planning to visit Washington September 17th, to attend a service at the Peace Cross as a thanksgiving for their safe return to the country, on Sunday, September 21st, if their plans permit.


THE BISHOP, who has made his headquarters at Nantucket, Mass., during the Summer, has devoted much of his time to plans for furthering the Cathedral project, especially by putting before people of various parts of the country the thought of the necessity of such a building in Washington. To this end he preached in St. Paul's Church, Nantucket, at the invitation of the Rev. Samuel Snelling. In Newport the Bishop made an address to the Rhode Island Committee on Washington Cathedral, at the residence of Mrs. William Grosvenor. Dean Bratenahl also made an address at this meeting, and Mr. Frederick E. Partington gave an illustrated lecture on the Cathedral. In Lenox, Massachusetts, the Bishop preached on September 7th in Trinity Church, through the courtesy of the Rev. Latta Griswold, and the following afternoon made an address at the residence of Miss Kneeland, where Mr. Partington gave again his illustrated lecture. Bishop Davies was present, and expressed his cordial interest. The Bishop has printed an attractive little primer of the Cathedral, containing new views and stating briefly the chief points of interest and the chief immediate needs.

BISHOP HARDING is making a great effort to pay the debt remaining on the Bethlehem

Chapel, the Crypt Memorial to Bishop Satterlee, First Bishop of Washington, in the hope that the chapel may be consecrated by All Saints' Day, when the monumental tomb of Bishop Satterlee, being made by Mr. Caroe in London, will be ready to be erected in the chapel. The debt is \$67,000, of which \$25,000 has been promised provided the rest is raised by November 1st. The Bishop is appealing to many friends of Bishop Satterlee in this cause, and desires to lay before those who were confirmed by him, and others who were influenced by his work, this opportunity of contributing to his memorial.

THE COMMUNITY WORK at Trinity Diocesan Church has continued vigorously during the summer. An indoor playground established when the public schools closed has been of great benefit, giving the children a chance to enjoy organized games, and healthful amusements during the time when many of them usually run wild with little or no superintendence. This playground closed August 23rd with a pageant in which over seven hundred children took part, the subject being the Americanization of the many peoples who make up the population of this country. Children of Chinese, Japanese, Greek, Italian, Jewish, and Indian parentage were grouped in tableaux, many of them in the costume of their race, and the assembly room was decorated with the colors of the principal nationalities represented. During the summer the community center has also furnished baths for the neighborhood, conducted a store where army food was sold, given four dancing parties a week, and carried on instruction classes in arts, in French, mental hygiene, and in canning. There have been dramatic classes for children and adults, pool rooms, library and reading rooms, etc., and further plans are making. A special community service has been held every Sunday evening either on the grounds or in the church itself. It consists of creed, prayers, and hymns, often community singing, and an address. Later it developed into a so-called "forum", which was in reality the same service with an address by some prominent citizen, expounding one side or the other of an important civic question. Thousands of people crowded to hear these speakers. The Japanese side of the Shantung question was presented to 2,500 people

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by Dr. T. Iyenaga, professor at Columbia University, the side of China by T. Hsieh, director of the China Society of America. The burning question of the high cost of living was discussed by Vice President Marshall on August 24th; and by a "great-voice" apparatus, employing wireless telegraphs and telephones, the address was flashed to every part of the city. Major-General George O. Squier, chief signal officer of the War Department, coöperated in this unusual experiment. The League of Nations was the subject of keenest interest, several senators

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speaking on either side. On July 27th, Senator Borah spoke in opposition, dwelling chiefly on the Shantung question. A letter of criticism of this speaker appeared in THE LIVING CHURCH correspondence column, in answer to which it is necessary to say that these services are "special occasions", the regular evensong being held at 4 in the afternoon. Senator Borah is a Presbyterian, presumably of good standing in his Church. But the fact remains that the Vicar of Trinity Church invited Senator Borah without the consent of the Bishop, who was out of the city.

During the last six months Trinity has been the most active church in the city, and in its community center has made itself respected by the best religious and social service organizations in Washington.

ST. JOHN'S CHURCH, Lafayette Square, has been in need of repair for some time, and for this purpose money was given by the late Mrs. John Barton Payne. The work has now begun. The entire interior will be replastered and repainted, and a new electric lighting plant will be installed. The appearance of the exterior will be somewhat altered by the replacing of the brown pebbledash finish by smooth stucco, and the substitution of stone pillars at the portico of the church for the imitation ones which have stood for many years.

FOUNDATIONS are being laid for the tower of St. Alban's Church, at the entrance of the Cathedral Close. The tower itself, long-planned by the building committee, and necessary to complete the proportions of the church, will be built as soon as sufficient funds are received by the rector, the Rev. C. T. Warner. It is estimated that the cost will be about \$20,000.

A BUNGALOW-VICARAGE is being built for St. David's Chapel, St. Alban's parish. The Rev. John L. Saunders has recently been appointed vicar of St. David's and St. Patrick's Chapels.

THE 1919 JOURNAL of the diocesan convention, published in record time, is an excellent piece of work, auspiciously beginning the labors of the new secretary, the Rev. Charles T. Warner.

#### WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

The Gary System at Grand Rapids—An Educational Pageant at St. Joseph

THE MOST notable work in the diocese at the beginning of September is the inauguration of an adaptation of the Gary system of religious education by Grace Church, Grand Rapids. The Church school of this parish under the enthusiastic rector, the Rev. G. P. T. Sargent, has made good progress for several years. Now by the coöperation of the superintendent of public schools and the parents the Church school is to be extended from Sunday to every school day in the week. The aim, according to the rector, is to study each child, and to teach, nurture, and develop the God-given instincts. The desire is to help the child to become, by the grace of God, the well-rounded Christian citizen and Churchman God intends him to be. One hour a week on Sundays is not enough for religious nurture and instruction. As the state law forbids religious instruction at public expense it becomes the duty and function of the Church to give this instruction. The ideal set forth is (1) that all children attend the public school; (2) that the public school send all children whose parents sign a written request, at definite hours, to the church of the parents' choice for religious instruction; (3) that credit be given by the public school for the work. Grace

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"I wish to say very deliberately," says Dr. Dearmer in his preface, "because I have had to criticize some things both in the English and American Prayer Books, that, after attending many services both of the Latin and the Eastern Churches with much admiration and a real respect, to me, the services of the Anglican Books seem without doubt to be the soundest, truest, most beautiful and practicable, in fact the best, in Christendom; and that, as between the English and American Books, the American, though it has some defects, is the better. . . . Because our services are so beautiful in quality, and because so fine an ideal is now vivid before us, we have most honestly, outspokenly, and hopefully to face every defect and to make it good."

## Reunion

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Canon Ollard covers the ground historically, treating of the various movements looking toward Reunion that have been attempted since separation began. His chapters are, respectively: Reunion with the Roman Church, Reunion with the Eastern Church, Reunion with the Foreign Reformed, Home Reunion.

"It is ours," he concludes, "to do what we can in our lifetime, here in our place as English Churchmen, to bring about what no one doubts to be the known will of our Lord. And we shall do our share best by being true to the English Church, loyal to its positive orders. The member of the Church who lives up to the Prayer Book standard does most to promote the reunion of divided Christendom."

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Church, starting this method with the approval and assistance of Bishop McCormick and the Rev. Dr. Gardner, General Secretary of the G. B. R. E., is the third in the American Church to adopt it. In promise of success the rector points out that the parish provides the most up-to-date and scientific course of instruction in the *Christian Nurture Series* correlated with the grades in the public schools; that the teachers are trained; that the school building (the parish house) is attractive and centrally located for receiving pupils from three high schools and many grade schools; and finally, that this new development comes after four years of satisfactory work in the Church school for which pupils have already received credits in the public high school. Children will be excused from day school every afternoon at 3 o'clock and two grades will be taught during the hour until 4. The parish has provided the rector with a curate and has been fortunate in securing the Rev. Frank Van Vliet, a former teacher in the Grand Rapids Central High School. Mrs. Sargent has been appointed a member of the educational committee of the provincial House of Churchwomen. Besides initiating this fine work Grace Church is even now installing some splendid gifts to the Church structure. A new stone altar, reredos, credence, marble steps, and a mural painting of the Ascension, are the gift of Mrs. Kleinhans, in memory of her husband, the late Hon. Jacob Kleinhans. There are also a new altar rail and two rich windows in memory of Mrs. Roberts and Mr. Lawrence Boer. It is moreover expected that the final payments on the notes covering all debts of the church, aggregating some \$30,000, will be made on or before October 1st.

AT ST. PAUL'S MEMORIAL CHURCH, St. Joseph, the opening of the Church school for its fall term was marked by an impressive little *Pageant of Christian Nurture*, rendered by the children. The pageant was prepared by the rector, who is president of the diocesan Board of Religious Education, and was presented in place of the sermon at Holy Communion. It occupied, with the appropriate hymns, less than half an hour. The fivefold Aims of Christian Nurture were illustrated by groups of children led by a Teacher for Instruction, a Catechist for Memory Work, a Captain for Loyalty, a Sister for Devotion, and a Nurse for Service. It served to enlighten parents and teachers in regard to the need and the excellence of the Church's splendid system of Christian training.

## Educational

TRINITY COLLEGE, Hartford, Conn., has decided to allow full academic credit for work in college subjects taken at the Hillyer Institute of the Hartford Y. M. C. A. This arrangement permits those attending evening classes at the institute to secure credit for as much as three years of college work. To secure the bachelor's degree the student must, however, spend his fourth year in residence in Trinity.

DE VEAUX SCHOOL, Niagara Falls, N. Y. (Rev. W. S. Barrows, headmaster), has provided for its increased enrollment this year by taking over "Woodlands" and "Edgewood", two houses conveniently located on the DeVeaux estate. Last year every dormitory space was filled and the applications this year have increased. "Edgewood" will become the home of the headmaster and his family and "Woodlands" will be occupied by Mr. and Mrs. Andrew Grabeau and a number of the older boys. The main build-

ing will be in charge of the Rev. William T. Sherwood, who with his family will occupy the quarters formerly used by the headmaster.

THE REV. HENRY D. PHILLIPS, chaplain of the University of the South, is president of the Southern Inter-Collegiate Athletic Association. He has called a meeting of its executive committee for October 4th at Atlanta, Georgia, when the eligibility blanks of the student candidates for college football teams throughout the South will be considered. All cases requiring decision beyond the power of the district vice-presidents will be settled at this meeting, and other questions will also add to its importance. Experts declare that football will this year return to its own, after two years of neglect, and that it will be greatly improved. Sewanee is not unhappy at having a chaplain so much a "regular fellow" and so highly regarded in the athletic world that he has been elected president of the S. I. A. A.

## The Magazines

The *Church Quarterly Review* maintains unceasingly an extraordinarily high level of articles of interest to the Churchman. The July number is no exception. Indeed, in reading it the reviewer finds it difficult to make choice for mention within his scanty space, feeling that nearly everything within these grey covers deserves earnest consideration. Dr. Headlam writes on the Ecclesiastical Commission, Dr. Garvie on Pauline Christology—that writer thinks that "the recent tendency to magnify what Paul re-

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ceived from the Gentile environment, and to minimize his Jewish inheritance in comparison is entirely mistaken, as contrary to his own self-witness." The subject of Reunion is treated in two different essays: Dr. Cooper, Professor of Church History in the University of Glasgow, writes of Presbyterian reunion, which is now almost an accomplished fact. (It is interesting to note that Sir Douglas Haig has been among the speakers for this object.) This effort has already, in the opinion of Dr. Cooper, "proved a powerful stimulus" toward not only the union of the Presbyterian and Episcopal Churches, but also towards "that Catholic Reunion which, as it is the prayer of our Blessed Lord, must be the ardent wish of all His believing people." But of more vital concern to the American Church is the question of reunion with the East, which is ably treated by the Rev. Darwell Stone. He mentions the little known fact that frequent movements towards friendship—even towards union—with the Eastern Church have taken place within the English Church since the sixteenth century. Archbishop Wake in 1725 actually wrote to the Patriarch of Jerusalem of the English clergy that "as in all necessary matters we profess the same faith with you, so with the same spirit and the same love we will not cease to hold communication with you by letters and to pray on your behalf for all that is good." The war has revived this interest and friendly feeling, which after 1875 had considerably waned, and the present time appears to be peculiarly favorable for reconsideration of the subject. There is greater mutual knowledge and understanding between the two Churches, and consequently a right temper and atmosphere as regards their differences. There is a realization of the sin of disunion deeper and more widely extended than in some past centuries; and moreover a real beginning of intercommunion has been made, and that with the sympathy and help of the highest officials of the Church. In England there have been conferences of the English, Greek, Serbian, and Roumanian Churches, and the interesting experiment has been carried out of sending Serbian ordinands to Oxford to prepare for holy orders. In this country there has been an interchange between the Churches that is even more intimate and hopeful for the future. But the difficulties which block the path to Reunion must not be minimized. There is an enormous difference in temperament and in devotional history and mind, resulting naturally in a marked difference of rite. Another obstacle is present in the Creed. The Eastern Creed says of the Holy Ghost: "Who proceedeth from the Father"; the Western Creed has: "Who proceedeth from the Father and the Son". With regard to the Sacraments—concerning the Eucharist both Russians and Greeks use words which differ little from the word Transubstantiation; the Eastern Church requires confession and absolution; and admits infants and young children to confirmation and communion. Moreover, to the Easterns the "comprehensiveness" of the English Church (which "really means a divided mind") is a serious obstacle. They desire clear assurances on some matters, assurances given as official statements, not simply as the expression of individual opinion. Lastly, there is the question of the invocation of the saints and the devotion to the ikons—practices which, appropriately enough, are discussed in an entirely distinct and separate article in this same magazine. A translation is given of an article by the Archbishop of Athens, warning the people of the superstition involved in the use of wonder-working ikons. He quotes the pronouncement of the Seventh Ecumenical

Synod that to the ikons there should be rendered "salutations and worship by way of honor—not indeed the real adoration which is according to our faith, for this is due only to the Divine Nature; but in like manner as we worship the sign of the precious and life-giving Cross and the Holy Gospels and all the other sacred ornaments". But, in opposition to this "luminous teaching of the Church", the masses do undoubtedly worship the manufactured ikon, grading too the ikons into "very miraculous, less miraculous, and least miraculous", all of which is very strongly condemned by the Archbishop, a step which certainly makes for closer community of feeling with the Western church.

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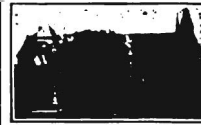
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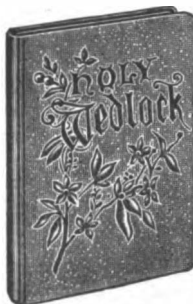
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