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# The Living Church

The State Historical Society  
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VOL. LXI

MILWAUKEE, WISCONSIN, SEPTEMBER 27, 1919

NO. 22

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We shall not forget the boys who went,  
or what their going meant to future generations  
Their memory will remain a constant inspira-  
tion to us who knew them.

But what of the future generations —  
those who will "carry on" when we are gone?  
They must not be allowed to forget the lesson  
or the men. It is more than a grateful senti-  
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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IT IS NO great matter to associate with the good and gentle: for this is naturally pleasing to all, and every one willingly enjoyeth peace, and loveth those best that agree with him. But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing.—*Thomas à Kempis.*



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VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 27, 1919

NO. 22

## EDITORIALS AND COMMENTS

### Provision for the Retired Clergy

 HE two extracts following are from personal letters from priests of the Church to the editor, received last week:

"Am ninety years of age and over. I had to ask my name off your subscription books because I could no longer pay for THE LIVING CHURCH although it is my only library. . . . I find myself practically a pauper, without knowing how to keep the wolf from the door. I am worried to the point where, but for others' sake, I could wish myself dead. . . . I beg and beseech you for humanity's sake to speak for the sake of justice to worthy but ignored priests who are in need but cannot speak for themselves. I say this as one who at times is at his wit's end to know how to meet his obligations honorably, who goes around from one friend to another to borrow small sums for current expenses and feels humiliated to make himself a spectacle in this way. . . . I broke down when my wife died from a lingering and fatal disease, and could no longer do my work as I felt it ought to be done—and it was just before the Pension bureau opened doors for business. . . . I gave my best to the Church. Has the Church nothing to give me in return for the sacrifices made?"

"I am in my seventy-sixth year, the fiftieth in my ministry. I served my parish at \_\_\_\_\_ for 22 years without pledge of salary. . . . During the past thirteen years I have had to try to subsist on 'Clergy Relief', \$200. My son and a former pupil helped me. Both are now dead. My wife died 21 months ago. Not one dollar of funeral or medical expenses have I yet been able to pay. And now I feel the need of a minor surgical operation. . . . Please pardon."

To the first of these letters the editor is able to add further information. The writer gave forty-five years continuously to hard and effective missionary and parochial work and was considerably past eighty years of age when he retired. This, as he says, was "just before the Pension bureau opened doors for business." Consequently he is ineligible for relief according to the rules of that institution. And so is the writer of the second letter.

PERHAPS it would more effectually arouse the Church to the most pressing duty resting upon her if we merely printed these two letters and left white space below them as needing no comment, and as preaching as strong a sermon in themselves as any that can be preached.

Perhaps some day one of these aged priests will drop dead on the street from starvation, and the coroner's jury will then place on an earthly record what, it may be feared, the recording angel has already written concerning the negligence of this American Church. For let each one of us be assured, the tender heart of Jesus Christ is wounded at the sufferings of these His aged servants, who have given their lives to Him in the ministry of His Church, and whom the Church has abandoned in the day of their greatest need.

Yes, if we wished to be emotionally effective, we should add nothing but blank, unwritten space to these letters. But the appeal to the emotions is not enough. We believe that the whole Church desires to perform its duty to these, our aged and retired clergy. And, assuming that desire, it is our present purpose to sketch briefly how this desire of the Church may be fulfilled.

Through the eminently successful efforts of the trustees of the Church Pension Fund we have already made provision for suitable but modest pensions for the normally occupied clergy who have retired since March 1917 and for those who will hereafter retire. It is our duty now to provide for the still more pressing need of those who had already retired prior to that date.

In THE LIVING CHURCH of May 31st we gave a summary of the first report of the Church Pension Fund together with an editorial review of that report. We showed that, after providing for the accrued liabilities on behalf of clergy still unretired, the trustees have designated a sum of \$2,461,421.26 as a fund from the income of which the grants to pensioners of the old Clergy Relief Fund shall be paid, and that when these pensioners shall have passed away it is their intention to use this amount to increase the minimum pensions that shall then accrue. This is a perfectly legitimate thing to do, but as provision for the already retired clergy is much more immediately urgent, it may not be the wisest thing to do.

We asked that the trustees should answer to General Convention the question of what pensions to already retired clergy could be paid if this fund, both principal and interest, should be used for the purpose, equitably distributed in annual sums according to an actuarial calculation based on the expectancy of life of these aged men.

We could have wished that the experts of the Fund might have written in reply to this question, giving some calculation of the sort suggested, and adding their own careful judgment as to the wisdom of thus altering the declared purpose of the trustees. In the absence of such assistance it devolves upon the rest of us in the Church to frame a policy whereby the aged clergy of the Church may immediately be protected from want. The Church Pension Fund is, of course, wholly responsible to General Convention, which elects its trustees, and we are confident that its trustees are as alive to the pressing need as are the rest of us, and as anxious to fulfil the duty that the Church has placed upon them.

Our suggestion is that by joint resolution the General Convention instruct the Church Pension Fund substantially as follows:

(a) That when it is by canon provided that "An Initial Reserve Fund . . . shall be administered by the Church

Pension Fund so as to secure to the present Clergy and their families . . .", the already retired clergy are included in the term, "the present Clergy".

(b) That the Church Pension Fund be directed forthwith to provide pensions for those clergy retired by reason of age or infirmity before March 1917 and who have not thus far been provided for.

(c) That it be recommended to the Church Pension Fund to use both principal and interest of the fund described as General Clergy Relief Fund in Liquidation in carrying the above direction into effect, together with such portion of the General Clergy Relief Fund account and of the General Clergy Relief Fund Unconditional Legacy account as shall not be inconsistent with the trusts under which these are held. An actuarial calculation should be made as to what annual pension can properly be paid to such beneficiaries from this fund. The pension should not be greater than the pensions paid to those retired after the date mentioned; and if it be materially less the Church should be advised what additional funds would be necessary to provide such pensions without disturbing the Initial Reserve provided for the benefit of the clergy now at work.

It should be made clear that this instruction is mandatory, that the distribution of such additional pensions must begin just as soon as the necessary preliminary clerical work can be performed; and that if there were any trustee of the Fund who felt unwilling to administer his responsibility according to this direction (which we do not for a moment believe) the Church would expect him to resign his trusteeship.

In our judgment, subject always to correction by the actuarial calculation that should be made, we believe that the Church can fulfil this responsibility without raising another dollar of money; but if this should prove to be incorrect, it is the duty of the Church Pension trustees, at the earliest possible day, to raise such amount as may be necessary for the purpose. The proper care of men already from seventy to ninety years of age cannot be delayed an unnecessary day; it is not a credit to us, as Churchmen, that we have delayed it for so long.

IT HAS SOMETIMES been argued, though perhaps not very seriously, that the Church Pension Fund was never intended to be retroactive, but that its sole purpose was to increase the efficiency of the clergy now at work by relieving them from the anxiety of poverty in their old age.

That this is an injustice to those devoted men who are responsible for the successful gathering of the huge fund, their own reports clearly indicate. We have already quoted from the canon to indicate its inclusiveness. We now condense the following, the fifth of "suggested rules for the Church Pension System" which we find in the "Preliminary Report of the Joint Commission on the Support of the Clergy" published in 1913—the first of the series of masterpieces in study that were issued under the direction of the Bishop of Massachusetts and in the compilation of which Mr. Sayre has had so honorable a part:

"It shall be the duty of the Secretary to the Trustees, on or before the day when the said System shall go into effect, to gather and present to the Trustees as complete statistics as may be possible concerning the bishops, priests, and deacons who have on or before that day attained to the age of sixty-five years, their ages, marital condition, and their ecclesiastical stipend"; and concerning the widows and children of deceased clergy, and concerning those clergy who were totally disabled prior to that date; with an actuarial estimate of the cost of providing annuities for these (pp. 98, 99).

It is clear, therefore, that the expectation that we find so general among Churchmen, that the clergy who had retired prior to the beginning of the operation of the Fund would be provided for, was based upon the literature issued by the committee itself. The trustees cannot be charged with a responsibility beyond that of the administration of such funds as, in fact, are placed in their hands. But we cannot rest content with the failure thus far to provide for the responsibility of the Church with respect to the present aged, retired, and disabled clergy. We ask that the definite instructions of General Convention be voted—not as though the trustees were unwilling to carry them out but because

their report shows that they are not clear as to the extent of their obligation, and the responsibility for interpreting that obligation should be assumed by the parent body and not be thrust upon the trustees.

And it is obvious that, in the performance of this duty, we cannot afford to delay.



THE election of Bishop Burch to be Bishop of the largest and strongest see in this country is an illustration of what pluck and determination can do. Fifteen years ago Bishop Burch was editor of an evening paper in Grand Rapids, Mich., though he had been in deacon's orders since 1895. After ten years as a deacon, during which he performed such clerical duty as he could while acting as editor and publisher, he was ordained to the priesthood, and less than six years afterward he was made Suffragan Bishop of New York. Now he has been chosen to succeed in the line of distinguished men who have been Bishops of New York, and he will enter upon his new duties with the warmest feelings of friendship from every one in his diocese and from hosts of Churchmen outside. For Bishop Burch has distinctly "made good".

The Bishop of  
New York

Perhaps we can add, with better grace than could some of our editorial confreres under the circumstances, that this seems to indicate that to prove a good editor gives the strongest sort of promise of being a good bishop.

And who are we that we should question this?

Most sincerely does THE LIVING CHURCH tender its congratulations to the eighth Bishop of New York!



AN interesting step taken on behalf of the Nation-wide Campaign is a crusade for subscribers to the weekly Church papers. "In the name of the Church," reads the energetic requisition set forth for the purpose, "we call upon every family and every isolated individual in any parish or mission to subscribe for at least one Church

A Campaign for  
Church Papers

weekly for a short period. We are hoping that they will so appreciate the advantage to them and be so impressed with their duty to the Church that they will gladly, of their own accord, renew their subscriptions." "Only those who read the Church papers are really in touch with the life and activities of the whole Church. All others are out of touch and almost out of reach. Face to face with the problem of informing the people of the Church about the purposes and plans of this Nation-wide Campaign, it is realized that it would be a very easy matter if every Church family subscribed for a Church paper." Under present circumstances they do not. "We are very anxious," continues the circular, "to change this condition, partly for the sake of the Campaign, but also for the sake of the best interests of the Church and for the sake of those people of the Church who live so much by being out of touch."

The four-page circular from which this is quoted contains the list of the four weekly Church papers, with their addresses, annual subscription price, and a "Special Nation-wide Campaign price for four months" which latter, for THE LIVING CHURCH, is 75 cents. A subscription blank and a receipt blank are appended, and it is requested that parochial committees of the Campaign will see that all parishes are thoroughly canvassed, as a part of their duty.

THE LIVING CHURCH greatly appreciates this service not only for itself but for the Church press in general. Our publishers will very gladly cooperate by supplying sample copies or in other ways as may be desired.



WE are on the eve of the Brotherhood Convention, and must not allow it to be eclipsed by the General Convention. For inspiration and illumination, spiritual and intellectual, for the men and boys of the Church, no other agency that we have compares with it. Parishes may well make every effort to send men and boys to participate in it and to bring inspiration from it to their home parishes. And the test of its value to themselves

The Brotherhood  
Convention

lies in the use they may make of that inspiration after they have returned.

The programme has already been printed in THE LIVING CHURCH. It draws upon the strongest speakers in the Church and uses them in the most helpful way.

We shall anticipate a large, enthusiastic, and most profitable gathering.

**THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"**

The following is the report for the two weeks ending Saturday, September 20th, of those who have enrolled as assuming the responsibility of benefactors to particular French children:

47. Mr. and Mrs. J. A. Van Ingen, Rochester, N. Y.....	\$ 37.50
115. Children of Mercy, Gardiner, Maine.....	3.00
123. Keynee Club, Bangor, Maine.....	18.25
253. Mrs. Frederick Robinson, Racine, Wis.....	36.50
286. Miss Isabel Wesson, Boston, Mass.....	36.50
332. All Saints' S. S., Valley City, N. D.....	12.58
408. St. Paul's Altar Guild, Marinette, Wis.....	9.13
428. In memory of loved ones in Paradise.....	8.25
449. Woman's Auxillary, Christ Church, Fairmont, W. Va..	36.50

Total for the two weeks.....\$ 198.21  
 Previously acknowledged.....55,634.83  
**\$55,833.04**

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

The following is the report for the two weeks ending Saturday, September 20th, of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

22. Mrs. C. B. Miller, Cheyenne, Wyo.....	\$ 36.50
23. Mrs. C. B. Miller, Cheyenne, Wyo.....	36.50

Total for the two weeks.....\$ 73.00  
 Previously acknowledged.....\$ 2,643.42  
**\$ 2,716.42**

**FRENCH WAR ORPHANS' FUND**

All Saints' Sunday School, Roanoke Rapids, N. C.....	5 53.4
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**ARMENIAN AND SYRIAN RELIEF FUND**

Mrs. W. S. Claiborne, Sewanee, Tenn.—for September.....	\$ 5.00
Rev. E. A. Osborne, Charlotte, N. C.....	2.60
Rev. W. S. Hayward, Syracuse, N. Y.....	1.00
A friend, New York City.....	5.00
Mrs. L. G. Harrison, Pine Bluff, Ark.....	5.00
Araby for September.....	1.00
Mrs. T. R. Alston, Hemet, Calif.....	5.00
Mrs. G. F. Fricker, Hemet, Calif.....	5.00
Mrs. Jordan S. Thomas, Charlotte, N. C.....	2.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.....	1.00

**\$ 32.60**

\* For relief of children.

**SERBIAN RELIEF FUND**

A Friend, New York City.....	\$ 5.00
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**ANSWERS TO CORRESPONDENTS**

G. A. W.—(1) Bishop Gore's resignation was caused, according to his letter of explanation addressed to the Archbishop of Canterbury, mainly by his belief that he could be of more service if he could have leisure for study and "to write something better than little books", and secondly, but not as his "main motive", because he regretted the decision of the Representative Church Council to "abandon the present basis of franchise, which includes Confirmation." There is not the remotest foundation for the statement that it was because "the Church machinery is used for the purpose of making a successful institution rather than to promote the kingdom of God on earth."

**DAILY BIBLE READINGS**

BY THE REV. DAVID LINCOLN FERRIS

[For the week preceding the Sixteenth Sunday after Trinity.]

**THE EPISTLE OF ST. JAMES**

*The Testing of Our Faith*

Sunday: St. James 1: 1-4.



ALL our readings for this week are from the epistle-general of St. James. The theme of the epistle, written to meet a special need among Jewish Christians, is The Testing of Our Faith. Our lives will be richer as we know it better. It is like the touch of the Master on the eyes of the blind; it comes to us with the appeal of a personal address. The need of Christian piety is faith, and the proving of our faith is by the tests to which it is subjected. The key verse of the epistle is 1:3, but underlying every injunction, as the theme opens up, we learn how it touches the whole of life. These are days when we need to have this theme impressed upon us, for it is our "faith which overcomes the world", and wins the approval of our Father.

*Doubt and Temptation*

Monday: St. James 1: 5-end.

In the circumambient blue of God's protecting love His promises are hung like the stars; our doubts are the clouds

which temporarily obscure them. When we say we believe and then waver we are double-minded. That attitude of mind accounts for the lukewarm Christian, of whom it is said that "when tribulation or persecution ariseth because of the word, straightway he stumbleth". It is an attitude of mind which promotes no enterprise, affords no persevering strength, produces no courage of conviction, and has no honor roll of martyrs. A worthy faith proves its quality by the ordeals through which it passes, and is found only in the "single-minded" Christian. Asbestos will not burn. If you would test it, apply the fire. Such testing fire is temptation. Against this faith alone can fortify us. "Count it all joy" when deemed worthy of the test. God is on your side and as your faith so shall your strength be.

*The Royal Law*

Tuesday: St. James 2.

"Howbeit, if ye fulfil the royal law, ye do well." (V. 8.) "Faith apart from works is dead." It is the Law of courtesy, kindness, and brotherly love, spurning sham and hating hypocrisy. It is the Law enacted by our Master as the code of His realm. Our faith is tested by our relation to it. Is a man to be valued for his gold ring or for the nobility of his character? The war was a great leveller of social distinctions, and we came to believe that obedience to that Law is better than veneer. Above all ethical codes, solitary and apart, stands the Royal Law to which millions have given their steadfast allegiance, and by which their lives have been controlled. Not the accidents of birth or inheritance, but loyalty to this Law, determines your place in the spiritual scale of being.

*The Daily Life*

Wednesday: St. James 3.

The word "religion" comes from the same root as "ligament". It is the binding process which makes Jesus Christ and the believer one. It was his religion which enabled St. Paul to say: "Not I, but Christ". So complete was the binding process that he felt in all he did it was Christ speaking and acting through him. One result of such faith is a bridled tongue. The only master of the tongue is the Spirit of Jesus. Subjugation comes with the increase in faith; and your faith is tested by the manner in which you hold your tongue.

*Providence*

Thursday: St. James 4.

Out of the many themes in this chapter we select the one in the last section, and call it "Providence". If life consists in and for itself let us order it with reference solely to itself. If life is related to One over and above ourselves, then let us order it according to what He has revealed as His will and purpose for us. The method adopted is the trying of our faith. The task of life, the discipline of character, is to "bring every thought into captivity to Christ". Of ourselves is it true that we "know to do good". Let us not sin by turning aside from it.

*Economic Conditions*

Friday: St. James 5: 1-11.

In the business world we have got to come to the point where an obligation is more than "a scrap of paper". These eleven verses cover the general relation of men to each other in the business world. If American ideals are to survive there must be a sane and fair treatment for all. Eventually we shall recognize that the "sweat of the brow" is just as often inside as it is outside, that troubles in the labor world will never be settled until they are settled right, that they will never remain settled until both sides are governed by the Spirit of Jesus Christ. Our religious faith is tested, and sorely tested, by these conditions.

*Vicissitudes*

Saturday: St. James 5: 12-20.

In the changes and chances of our mortal life faith is tested by our attitude toward prayer. It is to a man's spirit what breath is to his body. To keep faith alive we must pray. I am glad that the Prayer Book Commission has had the courage to recognize the ministry of healing, and has suggested a form of anointing and the imposition of hands. We need to rise through prayer and ministry into the purer region of faith, and through its various methods of testing to ripen in character and fellowship with the Master.

## Letters from a Militarized Civilian

### IX.



HAVE written these letters from places the most diverse: the deck of the gigantic *Leviathan*, in mid-ocean, eastward-bound; stuffy French railway carriages; old gardens in Paris; the arid desolation of sandy camps in the Sologne; orange-flower-scented arcades in Tours or Bourges; café-tables along the boulevards. But this place is, of all, the consummation; *vidi tantum!*

I sit under a blossoming linden, beside the Rhine. Over the river lies Coblenz, the famous bridge of boats uniting the two banks. From the Government building, beside the Royal Palace, the American flag flies, because it is headquarters for the third army. Next door to it, the Coblenzer Hof shelters the staff officers. An American military band is playing popular airs to a delighted audience, in front; American military motors fly to and fro; olive-drab uniforms are everywhere to be seen. Down-stream, enormous equestrian Kaiser Wilhelm I turns his back upon it all, at the famous Deutsches Eck, where the Moselle joins the Rhine. And high above, brightening the blue, dominating the whole landscape, glorious beyond all imagination, a vast "Stars and Stripes" blows wide from the battlements of Ehrenbreitstein. I look on the forest, the church-towers, the quaint gabled roofs, the barges and fishing-boats, the fair-haired children playing by the river, the whole peaceful, familiar scene in which the best of the old Germany before the war appears; and then my eye return to the fortress-summit, never satisfied with seeing that visible symbol of victory accomplished and regeneration assured.

"Lord, Thou wilt ordain peace for us; for Thou hast wrought all our good works in us." My heart thrills and is enlarged. As an American, a democrat, a world-citizen, a lover of freedom and of the old *Echt Deutschthum* that was lovable before pan-Germaniacs were known or Hohenzollern bandits supreme, I rejoice with joy unspeakable.

I CAME FROM PARIS across the war-smitten fields of Champagne into Lorraine, scarred and piteous, but renewing its youth at the health-giving touch of the new order. What a contrast when we left Pagny and entered Metz! No signs of war there; but everywhere jubilee that Metz was liberated again after her Babylonian captivity. The statues of the first and second Hohenzollern emperors had been overthrown, and a new figure glorifying *Le Poilu* set up: "He hath put down the mighty from their seats, and hath exalted the humble and meek," in sooth. On the restored front of the old Cathedral a portrait statue of Kaiser Wilhelm der Letzte stands, garbed as the Prophet Daniel—a Daniel come to judgment, truly, for round his neck hangs a shield, inscribed: "*Sic transit gloria mundi!*" Never a sign of regret, not even a sigh. The good Lorrainers, in broad German patois, cheer for the Republic and for victory. "*Hier wir sind alle Franzosen,*" a smiling schoolboy said to me. The street-signs have been changed, the shop-signs altered; in the tram-cars one reads:

"THE PUBLIC IS REQUESTED TO SPEAK  
AS FAR AS POSSIBLE IN FRENCH.

LOUD CONVERSATION IN GERMAN IS PROHIBITED."

The morning after my arrival all Metz was *en fête* for the return of the French flags from Paris. Long lines of school-children in tricolor sashes, the girls with Lorraine caps, wound from the station to the *Champs-de-Mars*, by the barracks. Regiments of all arms deployed, the thrilling military music rang out, everyone saluted as the flags went by and the

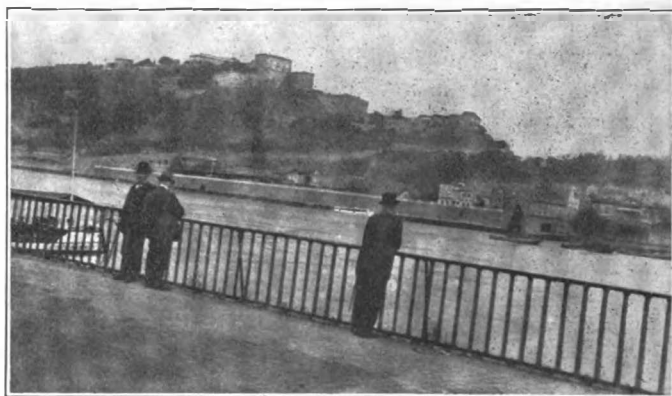
national hymn pealed forth. Every Messin was exuberantly happy; and so was I.

Less than two hours brought us past the Saar district, to Treves, ancient imperial Roman city, never Prussianized and still guarding memories of its Prince-Archbishops and of Roman rulers long before them. It remains German, but is under American administration; and here one began to feel the working of the new order. No one in Allied uniform pays fare on the tram-cars. Every official salutes every American uniform punctiliously; and no German military uniforms are to be seen. Food seems abundant and cheap, after Paris. Francs are exchanged for marks at the ratio of one to two-and-a-half, which makes the mark worth .06 American; so a good beefsteak, fried potatoes, bread and butter, cheese and cherries for m.16 is little enough. The common people were friendly, the children beaming. I read with care the general order forbidding fraternization with the enemy population "beyond the limits of courteous tolerance"—what a delicious and elastic phrase!—but found nothing in it about children, who are never enemies. The upper classes were rigidly civil, but visibly depressed.

Ten years ago I wrote a description of Treves for these

pages; some of you may recall it in *Travel-Pictures*. Nothing has much changed since then, visibly; the air-raids did more moral than material damage, I fancy. But one still laughs at the dough-boy entering Treves past the venerable Roman *Porta Nigra*, who said: "Gee, we sure did knock the spots out of that opera-house, didn't we?"

I doubt if anywhere in Europe is there a journey with more of wild beauty and historic interest than that down the valley of the Moselle from Treves to Coblenz.



EHRENBREITSTEIN

The river meanders among precipitous hills terraced with marvellous art for the vineyards; every crag is castle-crowned; grey old towns huddle between the river and the cliffs, some of them still enclosed by mediaeval walls; watch-towers lift themselves up from the midst of the vineyards, serving only a peaceful purpose now; deep-tressed meadows expand in shields of jade; and tiny patches of oats and rye are greenish-gold in the sunset light. Less than three hours brings one to the Hauptbahnhof in Coblenz, though it is a day's journey by steamer, down-stream, and two days' up-stream. One might make it in all three ways, and find fresh beauties each time.

COBLENZ has been the center of American military administration for eight months now; and the signs and shop-windows give visible evidence of that. In front of the Schloss are the two great "Y" huts, Victory and Liberty; one a cafeteria, the other affording shelter to the library, the lounge and rest-rooms, music, and meeting-places for concerts, lectures, and religious services. Between are open spaces for out-door games and boxing-matches. Not far away is the hostess house of the Y. W. C. A., where American meals are served at incredibly low prices, and tea is offered free every afternoon. The "Y" girls live there, and give a touch of home to the big hotel parlors. Army motor-cars, trucks, and motorcycles fly back and forth continually on errands of administration in scores of little towns round about. Bugles sound from barracks; sentries walk their rounds; squads of armed dough-boys march briskly through the wide, clean streets of the newer quarters; and everywhere the towheaded children, school-satchels on their backs, make smiling, friendly advances while their elders look on remotely. I have not seen a trace of disorder or manifested resentment. Most of

the shop-keepers speak English, and are painfully anxious to secure American trade. Shop-windows are crowded with articles of German manufacture, exportation of which has been prevented by the war; but things imported are rare and costly. I have spoken already of food; a few other facts in that connection may be interesting. Real coffee is hardly to be had, nor real tea; beans and malt furnish substitutes for the first, various herbs for the second. Cheese and butter are expensive, but meat, vegetables, and fruits are abundant and cheap. Delicious cherries are 12 cents a pound, peaches 26 cents a pound. Good white bread can be had; but I prefer the black bread which is the standard. One sees no signs of under-nourishment among the civilian population here; but very different conditions prevail in Berlin and Munich. Children are pathetically grateful for American chocolate.

Fine leatherware, cutlery, and optical instruments are to be had at very low prices; clothing is high. One pays less than a cent street-car fare. No wonder the junior officers welcome an assignment here after Paris; salaries go twice as far, with the army commissary to furnish the necessities and luxuries not to be had in the German shops.

I HAVE BEEN WHIRLING over the whole bridge-head area, rejoicing in the natural beauties, rejoicing yet more in the kindly efficiency of our soldiers. They stand no nonsense from the Hun, of course; *exemplum*: In one of the little hill-top towns, the Burgomaster thought that the signing of the treaty ended American authority, so he ceased the required street-cleaning. Summoned to the office of the young American captain, he didn't come. The next summons was an armed one. Escorted between two soldiers, he stood trembling before the representative of military power. "For three days you yourself shall sweep the streets, under guard," said his judge. "See thereafter that you obey and require obedience." It was done.

But there is no cruelty, no extortion, no swaggering insolence. A gentle old German lady said to me the other day: "We pray that the Americans may stay a long time; for,

without them, we know not what violence we might suffer from the Spartacides." I visited *Monrepos* last week, the superbly-placed chateau of the Prince von Wied, above Segendorf. American marines had been quartered there, and the only traces of their occupation were baseball sheets and copies of American magazines. Rather a contrast to the condition in which German troops left their quarters in Belgian, French, and Polish castles! At Segendorf, half-way up the steep hill, I lunched at the officers' mess, in a four-hundred-year old cottage; bright-faced boys from Texas, Connecticut, Oklahoma, Ohio, the oldest not 25, I reckon. Two altogether delightful "Y" girls, one from Middletown, Conn., one from Chicago, adorned the table, then went back to the old inn, where they run a hut for the soldiers quartered in Segendorf, and made fudge and fried-egg sandwiches for the afternoon rush. Further on, hidden in the wood, stands Segen Haus, a homelike mansion where Carmen Sylva, Queen of Roumania, a princess of Wied, used to live and write poems. In its grounds is a villa built for the use of wandering poets, Carmen Sylva's guests. It reminded me of the MacDowell colony in Peterboro, New Hampshire.

ANDERMACH with its Roman remains, Montabaur with its wooded cliff, Polch, high up above the Moselle, Neuenahr in its forest-gorge above the Apollinaris spring, Bendorf, where Caesar bridged the Rhine to the everlasting distress of high-school Latinists, Säyn, seat of an ancient princely family whose castle flies our flag now, five-score other little places, high and low, are learning the blessings of American ideals carried into practice. And everywhere the army goes the "Y" goes with it, ministering to body, mind, and spirit as no other welfare agency has done, more extensively than all others put together. Hampered sometimes by red-tape, its own or the army's, "queered" now and then by the mannerless vagaries of offensive bureaucrats, sometimes having attempted too much, it is nevertheless magnificently praiseworthy, and deserves the gratitude of every American soldier and citizen. I rejoice to wear its uniform.

PRESBYTER IGNOTUS.

## The Liberian Episcopate

By the Rev. S. D. Ferguson



FEW WEEKS hence and the General Convention of the Church will have decided a very important question touching the missionary district of Liberia: that of filling the vacancy in the episcopate caused by the death of the late lamented Bishop S. D. Ferguson, the writer's father. The filling of this very important gap will mean the fifth episcopal administration for the Liberian field, which, at the present, is eighty-three years old.

The beginning of the work here in Liberia was not the beginning of the episcopate. The work was begun by a layman, Mr. James M. Thomson (colored), in March of that year, in a school for boys and girls taught by him at the historic Mount Vaughan. On the 25th of December of the same year, the first white missionary and clergyman, in the person of the Rev. Thomas S. Savage, M.D., arrived in the field. Six months later, he was joined by the Rev. John Payne and the Rev. Lancelot B. Minor, then followed by others. From the little schoolhouse at Mount Vaughan, this noble band of missionaries went forth extending their labors throughout the jurisdiction, planting schools and chapels at Harper, Graway, Fishtown, Rocktown, and Cavalla. When after fifteen years it was thought advisable to establish an episcopate the Rev. John Payne was selected.

The Liberian episcopates which have passed into history are as follows:

I. *The Rt. Rev. John Payne, D.D.* 1851-1871. Twenty years.

On the 11th of July, 1851, the Rev. John Payne was consecrated Bishop of Cape Palmas, and through the Providence of God he was permitted to preside over the destinies of this jurisdiction for twenty years—years crowded with sunshine and shadows, with hope and despair, with intervals of health and long periods of painful illness. His wife died

and one missionary after another succumbed to African fever. During the time of Bishop Payne's connection with the mission, twenty-four of the seventy-seven workers who came from the United States died.

His labors were really those of pioneering; and after thirty-four years of service he was forced from sheer weakness to resign his office and leave Liberia to return to his home—for he was from Virginia—in 1871. He died at his quiet home on October 23, 1874, but he had lived to see the mission successfully planted in the midst of superstition, vice, ignorance, and gross darkness, and to enjoy some of the rich fruits of the seed-sowing of those days.

Among his official acts we note the following: He held the first ordination in the field when the late Dr. Garretson W. Gibson (Liberian) was ordained on the 15th of January, 1854, and on the 16th of April the first native ordination—of Ku Sia and Musu. He opened the orphan asylum in 1855, whose name has been changed to the Brierly Memorial Hall. In 1857 Bohlen Mission in the interior was established. And in 1858 he inaugurated, at Cape Palmas, St. Mark's Hospital. He ordained the Rev. J. G. Auer, who succeeded him, on April 20, 1862. He appointed the same year Mr. Samuel D. Ferguson, Sr., to be principal of Mount Vaughan high school; ordained him deacon in 1865, and advanced him priest March 15, 1868. He tendered his resignation to the General Convention at Baltimore, 1871.

II. *The Rt. Rev. John Gottlieb Auer, D.D.* 1873-1874. Ten months.

The Rev. John G. Auer, who had done good work in the Lutheran mission at Accra, joined the work in 1862 by appointment of Bishop Payne, was ordained to the diaconate in St. Mark's Church, and afterwards priested. He was con-

secrated in St. John's Church, Georgetown, D. C., on the 12th of April, 1873. Unfortunately his episcopate lasted only ten months. On February 15th, the following year, while in great weakness of body, he was carried from the orphan asylum to St. Mark's Church, Harper, where he ordained to the diaconate Mr. L. L. Montgomery and Mr. M. P. Keda Valentine. In the afternoon of that same day there were carried to him at the asylum a class of fifteen persons from St. James' Church, Hoffman Station, which he confirmed. This was his last service. He passed away on the afternoon of the following day, February 16, 1874, in the presence of almost all the mission staff who had gathered to receive his final benediction. His mortal remains were interred in the little cemetery at Mount Vaughan.

III. *The Rt. Rev. Charles C. Penick, D.D.* 1877-1883.  
Six years.

The missionary field was without an episcopal head for two years when the Rev. Charles Clifton Penick, rector of the Church of the Messiah, Baltimore, Md., was chosen to fill the vacancy. On the 13th of February, 1877, he was consecrated in St. Paul's Church, Alexandria, Va. On the 9th of December of the same year he arrived at Cape Palmas and entered most earnestly upon the discharge of his duties. For little over five years his health permitted him to remain in the Liberian climate, and in that brief period he was able to accomplish much for the mission. He founded the schools at Cape Mount. In 1882, greatly impaired in health, he returned to his home in America, and on the 4th of April, 1883, he resigned his jurisdiction; which was accepted by the General Convention October 25th. The district was without a head again for a few months.

IV. *The Rt. Rev. Samuel David Ferguson, D.D.*  
1885-1916. Thirty-one years.

On the 23rd of April, 1884, at a special meeting of the House of Bishops held at Grace Church, New York, the Rev. Samuel D. Ferguson was elected to succeed Bishop Penick.

It might be a help toward selection of the needed Bishop for the district (if one of the clergymen whom the late Bishop has trained be chosen to fill the post) to know why the selection of the Rev. Mr. Ferguson was made at that time. In a pamphlet published by the Board of Missions in 1907 we find the following:

"The selection of Mr. Ferguson was most fortunate for the mission in Africa. Being a negro himself and having lived in Liberia since he was six years old, he was prepared to withstand the debilitating effects of the climate, and therefore able to accomplish more than a white man. But there were other interesting features connected with the selection of Mr. Ferguson that seemed to make the appointment one of providential ordering. He was a man thoroughly identified with the affairs of that missionary jurisdiction. From 1848 onward he was an eye-witness of the growth and development of the jurisdiction as it gradually passed out of the hands of foreign supervision into the management of a native bishop and native clergy. He was a contemporary with Bishop Payne to whom he lovingly ministered when greatly affected by African fever, and at whose funeral in Virginia he preached a sermon full of pathos and devotion. Mr. Ferguson welcomed Bishop Auer and later witnessed the death of this saintly prelate, closed his eyes, and gently laid his body away in the little graveyard at Mount Vaughan. It was Mr. Ferguson again who greeted Bishop Penick when he came in 1877, and for five years succeeding he rendered to this new leader most loyal service. When again the mission was deprived of its Bishop it was Mr. Ferguson who assumed the grave and responsible oversight of the afflicted mission, and safely guided its affairs, until the mantle of episcopal authority fell upon his own shoulders, at his consecration in Grace Church in the city of New York on the 24th of June, 1885."

More was accomplished in the thirty-four years of his administration than during the three previous administrations. Twenty years after he began his labors the Board of Missions had this to say:

"Though Bishop Ferguson has only realized in part the policy which he planned at the beginning of his episcopate, he has lived to see at least one of his purposes realized—the establishment of a theological institution and a native ministry."

Thirty-one years after, when he had laid down his staff to be borne by another, we read what the President of the

Board of Missions has to say of him after he had visited the district:

"From what I have witnessed it must be evident that no mission of the American Church has been beset by so many difficulties, nor is confronted by so many perplexing and delicate problems as this. And yet it is with profound satisfaction that I am able to say to the American Church that I have seen no signs of negligence, nor of wasted money, nor of weakness in administration. Indeed the respect in which I ever held the late Bishop of Liberia has grown into definite admiration since I have seen the results he accomplished with entirely inadequate means and in the face of obstacles which confront no other Bishop of the Church with whose work I am acquainted."

Besides saying very many things commendable of the late Bishop the Commission in their report said:

"We saw no evidence of misapplied or unwisely invested funds. On the contrary the manner in which the appropriations have been used showed forethought and carefulness. The results accomplished are most creditable, in many cases quite remarkable."

On reading all of the above can it be gainsaid that this fourth administration was a success? The fifth administration is before the Church in America, and the coming Convention.

The Church in Liberia has had its say on the question in the resolution adopted at the called session of the General Convocation held at the instance of Bishop Lloyd in Monrovia, in 1918. Here is the resolution:

"Resolved, That the Church in America be requested to give to the Church in Liberia a Bishop who will be a Liberian; and that, for the help and protection of the Bishop and the safeguarding of the interests of the American Church in Liberia, an archdeacon be appointed by the American Church who shall be a personal counsellor to said Bishop."

Another point in the Commission's report is worth noticing. It said:

"The help of Americans will also be needed for the establishment of the Church among the uncivilized. This is not because of any lack of courage or industry or initiative on the part of the Liberian. We saw all of these graces abundantly manifested. But these people are shut off from contacts which would give them the experience and knowledge necessary for aggressive work."

Accepting what the Commission has said there will be but few who have had this contact, especially in Europe or America. The rest will have to depend upon what they have read; therefore, have not "the experience and knowledge necessary for aggressive work". The writer heartily supports the views expressed by the Commission with reference to having a "white man to be the Bishop's adviser and counsellor", especially as he can put the needs of the district before the Church in America with more emphasis than the Bishop if said Bishop is a man from the field, and this will spell large success for the work.

Among the plans which our late Bishop had in mind were those for the establishment of industrial schools and the centralizing of the work in the interior; but unfortunately he did not live to carry out these two very important plans. We hope that his successor may carry them on. It is our earnest prayer that our present acting Bishop will be guided by what he has expressed in his report so as to give the missionary district another native Bishop.

SYMPATHY is the power of putting ourselves into another person's position; it is that power by which we take upon our mind another mind's perplexities, by which we take upon our heart another heart's grief, by which we take upon our conscience the burden of another's conscience, until there comes almost a conscious identification between the minister and the soul to whom he or she is ministering. Where can we learn this sympathy? Only in the school of human experience. And the reason therefore, why union with Christ is the essential condition for exercising Christian influence, lies in the fact that through this union alone do we learn by experience what they meet who tread that path along which we ourselves have travelled over.—G. Body.

THE DUTY of love is not bound in range by a circle drawn round us while we stand still; we shall find but little exercise for it if we wait till claims are made and proved; we must move forward with the will of charity, and we shall find its scope.—Francis Paget.



## Election of the Bishop of New York

**H**OSEN by the laity on the first and second ballots, and concurrently by the clergy and laity on the third ballot, the Rt. Rev. Dr. Charles Sumner Burch, Suffragan Bishop of the diocese of New York, was declared elected Bishop of New York at a special meeting of the diocesan convention at the Cathedral of St. John the Divine on Wednesday, September 17th.

A great company of delegates and visitors, including many women, assembled in the Cathedral for the opening service of the Holy Communion. Bishop Burch was celebrant; he was assisted by the Rev. Frank Heartfield, president of the Standing Committee, and Dean Howard C. Robbins of the Cathedral. The full choir of men and boys was present and assisting. The service was most impressive.

There was no sermon. Instead, Dr. Burch made a short address, saying:

"There is no other attempt to-day except to fill the place of our lost leader. We pay our regards, our tribute, our respects to the great soul that is gone, to our Bishop, our father, our guide. We feel his presence here this morning, although we cannot see his mortal face or his genial eye. We pay tribute to our leader in the great unknown, where we firmly believe he will still be the shepherd of our souls.

"We realize how great a privilege it was to labor for Jesus Christ under Bishop Greer. His leading was what the poet called 'a sweet compulsion'. He never commanded."

### Organization

Immediately after the service the convention organized in the Cathedral, as it was feared that Synod Hall would not be of sufficient seating capacity for the clergy and lay delegates present. The Rev. Charles K. Gilbert, secretary of convention, called the meeting to order and read the official call for this special session, issued by the Standing Committee, to elect a successor to the late Bishop Greer.

The senior presbyter of the diocese, the Rev. Stephen F. Holmes, was named as temporary chairman and was escorted to the chair. On nomination of the Rev. Alexander G. Cummins, the Rev. Dr. Harry P. Nichols was elected permanent chairman.

It was ascertained that the seating capacity of Synod Hall, by using the galleries, would accommodate the members. A recess was taken and the convention proceeded to the hall for the business of the day. At 12:40 the chair announced that motions were in order. Whereupon Rule of Order 34, "When considering the election of a bishop, the convention shall sit with closed doors", was suspended.

On motion, it was also determined that, following precedents in the diocese, no nominating speeches would be in order.

It was voted that the convention proceed to the election of a bishop.

The following nominations were made and recorded:

The Rev. Dr. John P. Peters, rector emeritus of St. Michael's Church, nominated Dr. Manning. No speeches were permitted, and Justice Davis formally seconded the nomination.

Dr. George R. Van De Water, rector of St. Andrew's in Harlem, then nominated Dr. Stires and the Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, seconded it.

The Rev. A. G. Walker, of The Bronx, nominated Bishop Burch. Albert Turner, a lay delegate from Chappaqua, seconded the nomination.

The Rev. Melford L. Brown, of Mount Vernon, nominated Bishop Nathaniel Seymour Thomas, of the missionary district of Wyoming, and Richard P. Kent, a lay delegate from Mt. Vernon, seconded the nomination.

The Rev. Horace Percy Silver, D.D., rector of the Church of the Incarnation, then nominated Dr. Slattery.

This was seconded by Elon S. Hobbs, a lay delegate from Pelham.

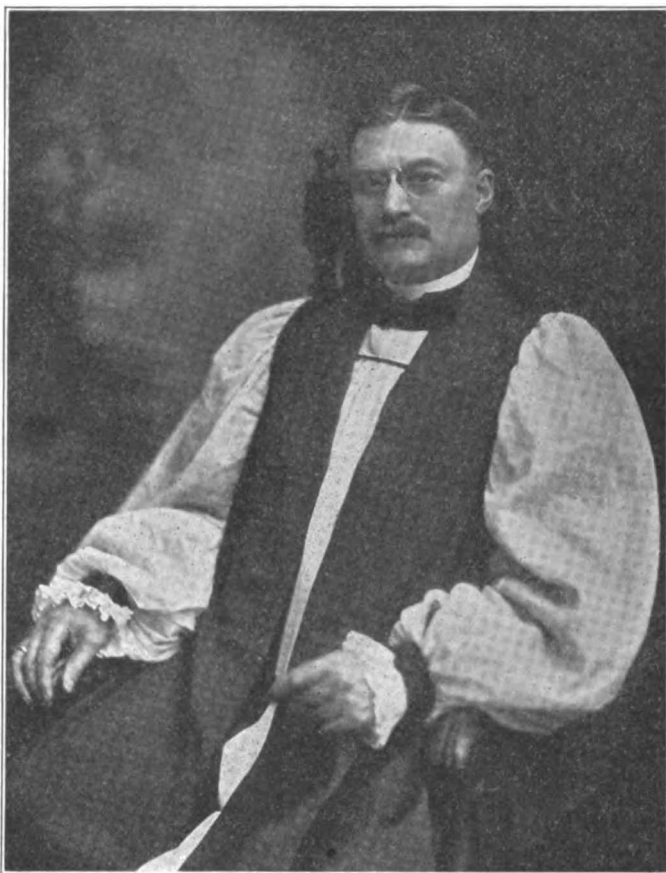
After appropriate prayers, the polls for the first ballot were opened and closed before a recess was taken for luncheon.

The ballots are presented in detail in the table on page 771.

Great applause followed the announcement of the votes cast for Bishop Burch and the declaration that he had been duly elected Bishop of New York.

As soon as the result of the third ballot was announced both Dr. Stires and Dr. Manning were on their feet to move that the election be made unanimous. The chair recognized Dr. Stires because of his large vote and permitted Dr. Manning to second the motion, which was carried in a tumult of applause. Then the two leading nominees were named as a special committee to bring Bishop Burch before the convention. He received an ovation lasting three minutes.

When quiet had been restored the Bishop-elect spoke briefly, with a voice



RT. REV. CHARLES SUMNER BURCH, D.D.,  
Bishop-elect of New York

quavering with emotion, saying:

"Nearly nine years ago I was elected Suffragan Bishop. You then honored me far beyond my deserts and to-day you have exceeded anything I could ask or expect. I cannot express my gratitude at the confidence you have shown in me, further than to give you a pledge—the same that I gave nine years ago—that as God gives me wisdom and grace and strength, and if this election is confirmed by the General Convention, I shall face my responsibilities to the best of my ability."

The *Gloria in Excelsis* was sung and Bishop Burch conducted a brief devotional office.

Before adjournment, a well-deserved vote of thanks was heartily tendered the Rev. Dr. Harry P. Nichols for his most commendable discharge of duties as presiding officer.

The Rev. Dr. E. Clowes Chorley, chairman of the Publicity Committee, was most attentive to the representatives of the Church and daily newspapers, giving accurate and complete information concerning personal names and other vital matters of public interest.

Ample and satisfactory reports were printed in the daily press as well as several editorials.

Of these we reprint the following:

From the *New York Tribune*:

"The new diocesan brings to his task an unusual equipment.

He was schooled in newspaper work and met 'all sorts and conditions of men', as the language of the Prayer Book puts it. He is scholarly, as is evidenced from the variety of academic honors that have been showered upon him. He is human and he knows human nature. He is gracious and yet firm.

"In his work as diocesan he faces the task of administering the largest diocese in the United States, composed of every school of Episcopal Church thought. Also he faces the task of translating into terms of stone the dream of Bishop Potter and Bishop Greer. He is in the full vigor of health at sixty-four. And the diocese is growing."

From the *New York Herald*:

"It is to be noted that in all the discussions of the likely candidates the name of Dr. Burch was mentioned less frequently than any other. Indeed, like the rector of Trinity, he remained as completely in the background as if he had no interest in the matter.

"The new Bishop is as fine a representative of the Church militant as that other tall man, the late Phillips Brooks, of Massachusetts. He is a scholar, is in the vigor of life, is universally popular among members of all creeds, is without affectation, is a very hard worker, and enjoys the great advantage of having been a newspaper editor before he entered holy orders, which has helped to make him a good executive."

From the *New York Times*:

"It is a great post, with many fruitful opportunities, to which the Rt. Rev. Charles Sumner Burch has been chosen. He takes the place of David H. Greer, a Bishop who may be said to have realized the average wishes of his diocese. A New York bishop does not need to be technically 'high' or technically 'low'. There is a certain amount of moderation that represents the average layman. One can imagine, of course, an eminent and beautiful figure like Phillips Brooks, but the great administrators are not necessarily of that type. A successful bishop will be a great man of business; a man of the world; a man of tact. It is a hard and difficult task."

Hundreds of men and women met the Bishop-elect after the adjournment of convention. A great number of telegraph messages and letters were received by Bishop Burch; among these being a notable one from the Mayor of the City of New York.

Bishop Burch was consecrated as Suffragan Bishop of New York on February 24, 1911.

He was born at Pinckney, Mich., June 30, 1855. He was graduated at the University of Michigan in 1875 with the degree of B.A., afterward returned for a post-graduate course, and has specialized in Greek. He has received the degree of LL.D. from the same university and that of D.D. from St. John's College, Hobart, Columbia, and the University of the South. He taught school for a time in Detroit and entered the publishing business in Chicago in 1876 and continued until 1890. He then began the study of theology at the Western Theological Seminary, continued it at Oxford, and was ordained deacon by Bishop McLaren in 1895. He resumed literary work and was editor of the *Grand Rapids (Mich.) Evening Press*, 1897-1905. On May 24, 1906, he was advanced to the priesthood by Bishop Courtney, acting for the Bishop of New York, and became Archdeacon of Richmond and rector of St. Andrew's Church, Richmond, Staten Island, N. Y. There he remained until his elevation to the episcopate in 1911.

## CONSECRATION OF TWO BISHOPS



THE month of September has seen the consecration of two Bishops for the American Church, the Rev. Ernest V. Shayler becoming Bishop of Nebraska, in succession to the late Rt. Rev. Arthur L. Williams, D.D., and the Rev. Troy Beatty, D.D., becoming Bishop Coadjutor of Tennessee, to assist Bishop Gailor.

The Rev. Ernest Vincent Shayler was consecrated Bishop of Nebraska, on Thursday, September 11th, in St. Mark's Church, Seattle, Wash., where he has been rector for nearly ten years, and where it is hoped that a Cathedral will be erected before long for the diocese of Olympia. There was an early celebration by Dr. H. H. Gowen, who is now serving as locum tenens, during which the episcopal robes were blessed. The service of consecration was at ten thirty when unfortunately it was pouring with rain which continued all day. This, however, did not affect the procession, which formed in the crypt, passed upstairs through the choir room, and then down the south aisle and up the centre.

Bishop Keator was the presiding Bishop, with Bishops Wells and Faber as co-consecrators. The presenters were Bishop Paddock and Bishop Sumner, Bishop Beecher preached the sermon, and the Bishop of Victoria said the Litany.

The attending presbyters were the Rev. Dr. Gowen and the Rev. Dr. Webb; the Master of Ceremonies was the Rev. E. M. Rogers, and the deputy registrar was the Rev. R. J. Arney.

Immediately before the service Mr. Shayler was presented by the Rev. F. R. Bateman, in the name of the bishops and the members of the clericus of Olympia, with a beautiful pectoral cross. The long procession entered the church headed by the crucifer of St. Mark's and a large choir. The epistle was read by the Bishop of Montana and the gospel by Bishop Wells.

Bishop Beecher's sermon was an able exposition of the sources of the power of

the ministry and its nature and responsibilities.

While the Bishop-elect was assuming "the rest of the episcopal habit" "How lovely are the messengers" was sung, and the offertory was Parker's splendid setting to "The Lord is my light and my salvation." The final hymn, "I heard a sound of voices", ended what was the first such service in Seattle—a service whose impressiveness and beauty will long be remembered.

After the service luncheon was served in the banquet hall of the Scottish Rite Cathedral, which was beautifully decorated. A large company gathered and after justice had been done to an admirable repast short addresses were made by Bishop Keator, who acted as toastmaster, the Bishop of Victoria, the Bishop of Oregon, the Dean of Omaha, and others, Bishop Shayler closing the proceedings with the Blessing of Peace.

The new Bishop preached his farewell sermon on the Sunday following and said good-bye at a social gathering after the evening service.

Bishop Shayler was born October 11, 1868, in Wallingford, England. He went to school there until he was 14 years old, when he came with his parents to Columbus, Ohio. After studying there he entered Kenyon College and obtained his degree in 1897. He was rector of Calvary Church, Sandusky, Ohio, and later at Grove Church, Oak Park, Chicago.



THE RT. REV. ERNEST V. SHAYLER  
Bishop of Nebraska

Since 1910 he has been rector at St. Mark's Church, Seattle. The consecration of the Rev. Troy Beatty, D.D., as Bishop Coadjutor of the diocese of Tennessee, took place at Grace Church, Memphis, on September 18th. Bishop Beatty, formerly rector of Grace Church, has done a notable work not only within the parish but in the betterment of social conditions in the city.

The service was impressive and solemn. Preceded by the cross-bearer came the choir, followed by the vestry of Grace Church, lay members of the diocesan convention, and the Standing Committee. The flag following preceded the visiting clergy, about forty in number, followed by eight bishops. The Rt. Rev. E. T. Demby, Suffragan Bishop for Colored Work, read the Litany and Bishop Gailor preached. [The sermon is printed elsewhere in this issue.]

The Bishop-elect had as his attending presbyters the Rev. B. B. Ramage and the Very Rev. F. Du M. Devall. The presenters were the Bishop of Mississippi and the Bishop of Atlanta. The co-consecrators were the Bishop of Tennessee and the Bishop of Arkansas. The consecrator was the Bishop of Missouri, the Presiding Bishop. Following the service a luncheon was served at the Hotel Gayoso to bishops, clergy, and delegates.

Bishop Beatty will soon move to Chattanooga, which he has selected as his official residence.

pray Thee to continue Thy blessings and to prosper our work; and so to guide us that we may be of genuine worth, not alone through pre-cept, but by exemplary practice, to our several communities to our nation, and to the world at large."

AS PRESENTED BY THE PREMIER



AN message to the people of Great Britain presented through the Future, a national publication issued for free distribution by Mr. Lloyd George's authority, the Premier presents the issue between the present and the past. He is reported as follows in a cable message to the Christian Science Monitor:

"Millions of gallant young men have fought for the new world. Hundreds of thousands died to establish it. If we fail to honor the promise given them, we dishonor ourselves.

"What does the new world mean? What was the old world like? It was a world where toil for myriads of honest workers, men and women, purchased nothing better than squalor, penury, anxiety, wretchedness; a world scarred by slums, disgraced by sweating, where unemployment, through the vicissitudes of industry, brought despair to multitudes of humble homes; a world where, side by side with want, there was waste of the inexhaustible riches of the earth, partly through ignorance and want of forethought, partly through entrenched selfishness.

"If we renew the lease of that world, we shall betray the heroic dead. We shall be guilty of the basest perfidy that ever blackened a people's fame. Nay, we shall store up retribution for ourselves and our children.

"The old world must and will come to an end. No effort can shore it up much longer. If there be any who feel inclined to maintain it, let them beware lest it fall upon them and overwhelm them and their households in ruin.

"It should be the sublime duty of all, without thought of partisanship, to help in the building up of the new world, where labor shall have its just reward and indolence alone shall suffer want."

MISSIONARY BULLETIN



EIGHT months of the present year have now passed and the receipts to this date have been—

From parishes .....	\$526,431.98
Individuals .....	103,477.86
Sunday schools .....	230,161.29
Woman's Auxiliary .....	57,660.16
Junior Auxiliary .....	9,647.35
	<hr/>
	\$927,378.64

To September 1, 1918, for the ten months' receipts, not eight as is the case this year, the contributions were \$933,680.84, only \$6,302.20 more than this year. The largeness of this year's receipts is owing to the increase in parish gifts of over \$26,000 and to the great Sunday school Lenten Offering of over \$122,000. It must also be recorded that individual gifts and those from the Woman's Auxiliary and Junior Auxiliary, collectively, are more than \$25,000 behind last year. But the record as a whole is a fine one.

The Church so well understands the meaning of appeals, and ever responds so trustingly and nobly to them, not only for her missionary needs but also for all her many and various interests throughout the world, that we wish to be very brief.

For this year the Apportionment is.....	\$1,590,000
Received to September 1st.....	927,378
Due between now and December 31st, next.....	\$662,622

The Nation-wide Campaign will help mightily, and because of it we believe a great host will be drawn nearer to the Throne of God. They will have learned the great lesson that nothing in this life is dearer or sweeter than love and service to our fellow men. And in doing this be well assured that the Loving Master abides with us.

So—will the \$662,622 still due be given? Of course it will be given.

GEORGE GORDON KING,  
Treasurer.

A ROTARY PRAYER



AT the anniversary meeting of the Rotary Club of Nashville, Tennessee, the following prayer, composed by Rotarian the Right Reverend Thomas F. Gailor, was used:

"Almighty God, our Heavenly Father, Who hast taught us that love for Thee and love of our neighbor are the two great Commandments; We give Thee humble thanks for the blessings Thou hast bestowed upon the rotary clubs of the world in their endeavor to promote good will and to render service. And we



RT. REV. TROY BEATTY, D.D.  
Bishop Coadjutor of Tennessee

is her fierce mother-wrath, as she sees the children trampled in the mire? It is easy to go to church, and to abstain from drinking, swearing, and gambling, but it is not easy to love. Love brings labor, and sorrow, and self-sacrifice. Love sometimes says, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me." This is not like going to a home missionary meeting and giving the price of a meal to the collection. It is leaving beautiful houses, and pictures, and gardens, and music, and going into mean streets and dirty dwellings. It is leaving congenial friends and joyous fellowships for service among the unfortunate, unattractive, and, perhaps, depraved. It is giving where you cannot hope to receive in return. There is the sweat of heart and of brain, the carrying of sickness and sorrows. To your own cares and troubles there is added the unspeakable trouble of the multitude.

"How hardly shall they that have riches enter into the kingdom of God!" It is much harder than being a teetotaler, or going to services, or paying other people to live and work among the poor. To those who treasure the beauty of the fields, the sky, the drawing-room, and places where music and charm linger, it is not easy to follow Christ into mean streets to minister to the aged, sick, blind, or starving. It is not easy to turn on the oppressors of the poor, and in hot, pure anger scourge them as Christ scourged the money-changers in the temple. If Christians but loved, vast stretches of poverty would cease to exist, and the reproach which we have brought on Christianity would be lifted.—THOMAS TIPLADY in The Cross at the Front (Revell).

A PASSIONATE man turneth even good into evil, and easily believeth the worst. A good, peaceable man turneth all things to good.—Thomas à Kempis.

## Universal Conscription a Mode of Social Service

By the Rev. John P. Peters, D.D.



THE object of this paper is to urge upon the Church the desirability, from the ethical and religious as well as from the national, civic, and community standpoint, of having every citizen render service to the commonwealth before he begins his own career.

The rendition of such service would bind the person rendering it to the community by developing his sense of community obligation as an obligation of the first rank, taking precedence of all personal considerations, and it would also attach his affections and interests to the state, for every man loves best that or those for which or for whom he has labored and sacrificed. He would of necessity, furthermore, feel a sense of proprietorship in the commonwealth as one who has helped to make it.

Such service by developing a sense of affection and proprietorship would create a real and not merely a sentimental patriotism. It would train the citizen to know and feel the needs of the commonwealth, to make those needs his own, to estimate the advantages and count the costs. It would be to each citizen a training in citizenship of inestimable value.

It would tend to develop a true democracy; breaking down the barriers between classes and races, by making all serve together on a common level, competing on a common basis at a common wage, and distinguished only by the merit of the service rendered. It would be in this regard probably of special value as a training in the worth and possibilities of work to the very rich and the very poor.

It would tend further to assimilate the heterogeneous elements of our population into a sufficiently homogeneous whole.

Its educational advantage, if properly administered, would be enormous. The war has revealed a sorry lack of education in some parts and elements of our education. Directly such universal service would give to the uneducated the knowledge of their lack, and an opportunity and compulsion to remedy it. To the average man, by the relation in which he would be brought toward the diverse training and ideas of many others, it would have much the effect of a university course of equal length. Indirectly it would, by revealing sectional and other weaknesses in our present educational system, tend to correct those weaknesses.

From the sanitary standpoint also its value would be great. The present war revealed serious evils in the sanitary condition of large numbers of our men of military age, flat foot, eye, ear, and throat troubles, and troubles, often very serious, resulting from neglect of the teeth, or due to filth and general ignorance; and still worse, tuberculosis and venereal diseases. Military service has been a most efficient means of revealing and correcting these insanitary and unsound conditions. It would be vastly more effective if it could be made permanent throughout the nation.

Universal military service does not of necessity lead to militarism, as has been clearly demonstrated by the experience, for instance, of Switzerland or Holland. Its tendency properly administered is, I think, opposed to militarism. It should by strengthening democracy and the sense of responsibility for and proprietorship in the commonwealth militate against military aggressiveness. A citizen army is in its idea preferable to a professional army; but to make a truly democratic army all should serve, or be under obligation to serve, and not a few. Voluntary militia service results either in laying the burden which should be borne by all on a few, or in granting to the few privileges which should be shared by all.

An army and a navy will continue to be needed, just as police are needed, and for the same reason. But experience both at home and abroad has shown that volunteer militia armies are inefficient and expensive, while professional armies, if large enough to meet the need, may become a menace to the nations employing them; both of which are even more true in regard to navies.

Military service is only part, however, of the community service which might and should be rendered, or rather of the great variety of activities, usefulness, and training which should be included under obligatory service to the state. In point of fact in the late war ordinary police service, fire service, street cleaning and sanitation, road and dock building, forestry, certain forms of railroad work, ambulance, orderly, and other hospital work, telegraphy, postal and clerical, and even expert work of certain sorts were actually performed by soldiers and sailors. Some of these works the citizen is now by law theoretically obliged to perform at any moment when called upon. A regularly organized compulsory service of all citizens for one year would simply organize and systematize such work and make practical each citizen's theoretical obligation to perform such service for the community. Much other work could be done, at least equally well as it is at present, by conscription and enlistment, as has been abundantly demonstrated in this war, under proper organization and intelligent and sympathetic management, both with great direct advantage to the community and to the individual doing the service, and also with enormous indirect and educational advantage alike to the community and the individual. In fact such service would on the one side be a training school for many who now have no opportunity of training anywhere, and on the other side would dignify and raise the standard of some of the community work now done inefficiently and even as down-and-out work.

It should be possible, I think—although that might prove a delicate and difficult task—so to arrange the details of service rendered under such a system of universal service as that, while the whole should be standardized and unified under federal control, state, county, and municipal interests and needs should also be considered and observed. Such universal service, covering so broad a field of civic utilities, would, of course, have to be administered intelligently and sympathetically, with careful consideration of individual needs, so that it should be made as far as possible useful to the individual serving, as well as to the community; otherwise it might prove an irksome and even intolerable burden. It should be added that while such a service laid upon a portion only of the community might prove a galling slavery—in fact under our present social-economic system, although nominally undertaken voluntarily, the hard service rendered by a portion of the community, commonly known as the laboring class, is regarded by them as a species of slavery—apportioned to the whole community, with an equal obligation on all to perform a service for the common weal, it would be regarded in a very different light. As illustrating this I may, perhaps, refer to the personal service rendered by each male member of the Church of the Latter Day Saints, commonly called Mormons. Every Mormon young man is required before he commences his own career in life to give one, two, or three years to the service of the Church as a missionary. This he does not only without any remuneration, but he or his family must bear the burden of expense. It is this which constitutes the strength of the Mormon Church; and so long as the Mormon Church can continue to require and obtain such service so long it will grow and spread. This service on the one hand impresses those with whom these missionary conscripts come in contact with the reality of their professions, and on the other hand binds those who render it in love and loyalty to their Church.

What should be aimed at in such a scheme of universal service as I have suggested is to obtain a somewhat similar service to the country on the part of each individual.

This service should be rendered not only by the man but by the woman. The latter cannot or should not probably render military service in the ordinary restricted meaning of that term, although they have during the war rendered most valuable and in fact quite indispensable service to the army, without which victory could hardly have been won. It may

(Continued on page 771)

## A Sermon

Preached at the Consecration of the Bishop Coadjutor of Tennessee, at Grace Church, Memphis,  
September 18, 1919

By the Rt. Rev. Thomas F. Gailor, D.D.,  
Bishop of Tennessee

"Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known by Him."—I Cor. 8:1-3.



HIS is a favorite contrast of St. Paul's—the contrast between the man who thinks he has knowledge and can explain all things, and the man who loves first and makes his love widen and deepen his intellectual grasp upon the things of God. For it is possible for one to have a beautiful and logical theory of the spiritual life, without love and obedience, but it is not possible for the loving and obedient heart to be absolutely devoid of spiritual knowledge. For love is active and knowledge is passive. Love is the creative, original, and moving power in human life. Logic and speculation have too often lingered by the wayside, while love has put its shoulder to the wheel and done the work of Christ. Reason has often confused itself with subtleties, while love has changed the face of the world and extended the boundaries of the kingdom. In one sense it is the greatest proclamation of St. Paul, that "though a man understand all mysteries and all knowledge, and have not charity, he is sounding brass and a tinkling cymbal."

More than ever men are ready to-day to recognize the truth of this judgment. Indeed the Apostle's words have a very modern ring. The practical world is saying over and over again: "We do not care for Christian doctrine, but we do honor and reverence the Christian life. We have but little use for dogmas and creeds, but we do believe in the love of God, revealed in Christ, and manifesting itself in the love of man, and in the ten thousand activities, charities, and philanthropies of Christian civilization."

Now it would be easy to show that this popular prejudice against dogma, as such, has gone too far in many instances and has forgotten the fact that right living in the last analysis depends upon right thinking, and that there could be no Christian life without the Christian faith, which has made the life possible. We must have some dogma, and we have to have it, if we believe in God and Christ, although we may deplore the mania of a certain class of minds, which would like to make dogma out of every possible opinion.

What I wish to insist upon here is the very great truth embodied in this popular distinction between doctrine and conduct: which holds the fact of Christian character as immeasurably more important than any technical orthodoxy of religious belief. Let us welcome the scientific spirit of our age, which demands facts and seeks the truth beneath all theories, and wants to know the grounds, the certainties of all things, religion included. History after all is the queen of sciences, and that maxim of Lord Bacon is true, that "mathematics or logic may make men subtle (and that has been the characteristic of the speculators from the Greeks down to the medieval schoolmen), but history makes men wise." And so the historical method is the intellectual habit of our age. Geology, astronomy, biology, all these are really history and nothing else; and the genius of history is fidelity to facts, come what will of theories, philosophies, and schemes. This did not suit Lord Macaulay, who wrote a brilliant history by making facts fit in with preconceived notions. This did not suit Cardinal Manning, who said in his book on the *Temporal Mission of the Holy Ghost*, that "an appeal to antiquity", i. e., to history, "is treason and heresy." And there is no doubt that there are inconveniences and disappointments to the theoretical mind in this cold matter-of-fact attitude toward truth. There is an apparent absence, at times, of passionate enthusiasm and fine romance; but taken all in all it is not without its great rewards, and its promise for the future is noble beyond all prophecy.

The history of the institutions, political and religious, of the English people, furnishes a striking contrast to those of the Latin nations. On one side we find rigidity, definiteness, and the labored effort for detailed consistency. On the other we find a practical recognition of the facts of government and the needs of men. On one side we find individual liberty sacrificed too often in the interest of logical completeness. On the other we find theory sacrificed for the sake of freedom. England, for example, has experienced no widespread and epoch-making enthusiasms, like that of the French people for Henry IV and Napoleon; but neither has she had to suffer from a reign of terror and the frenzy of the Commune. For freedom has flourished

in England without destroying either reverence or faith. She has been accused, both in her religion and politics, of not having the metaphysical temper to produce great philosophers or theologians; but she points with pride to Butler and Maurice, and Westcott and Lightfoot and Gladstone, and is satisfied that her people have imbibed a very sound philosophy, as they have produced an unrivalled literature, out of the study of the development of human life. The great Frenchman, Descartes, said: "I think, therefore I am." It was an Englishman who said: "I act, therefore I am."

This furnishes a key to the doctrinal position of the Church of England. The English mind at the Reformation refused to commit itself to theories on one side or the other; either to the subtle and elaborate system of theology, which had been created by the schoolmen—without any knowledge of the Greek language in which the New Testament was written and without any adequate recognition of the facts of the physical world—or to the equally logical system of Calvin, which was based apparently upon the surest premises, but reached conclusions that have offended the conscience of mankind.

The English Reformers took their stand upon the universal—or, if you please, the Catholic—truths of Christian history; and in the Book of Common Prayer they undertook to embody the fundamental principles of religion, which the Church had taught, the Bible had proved, and reason had justified through the experience of fifteen centuries. There we find the fact of the Incarnation of God in Christ, and His Life and Person, declared in the Universal Creeds; the facts of sin forgiven, of personal human life continued beyond death; and the fact of the historic Kingdom of Christ on earth, with sacraments and organization. We find no speculation, no logical inferences and deductions exclusive or inclusive. We find a mental attitude which dares to accept the truth as revealed, and which refuses to go beyond it in the formulation of dogma; which is therefore not afraid of incompleteness of system, or of even a superficial inconsistency, "if only," as Bishop Westcott says, "the root of the matter can be held firmly for the guidance of conduct." There finally we find a faith which dares to say that "spiritual subjects are too vast to furnish clear-cut premises from which exhaustive conclusions can be drawn"; but the facts of our Creed are still with us, and in these Christ is openly set forth as the Light and Life of the world. They unite the seen with the unseen. "They cover all life and require all life for their understanding. Through them the Spirit, sent in Christ's name, addresses us in the language of our own time, and will continue to address those after us while time lasts."

Upon these Catholic Creeds, then, the English Church at the Reformation took her stand, despite the criticism and opposition of men on all sides, who were demanding a logical system of detailed and defined belief; and to-day she appeals to this very simple and defensible position and is not afraid.

My Brethren: There are times when a Bishop of the Church has a right to give a reason for the faith that is in him—and this is one of them. Moreover, the position of the Church, which I have tried to describe, has been recently assailed, and I am going to ask your indulgence while I venture upon some concrete illustrations of the Church's attitude upon some debated doctrines.

The great controversies which have rent and severed Christendom are contentions based on theory and not on fact. Take some conspicuous examples:

The Scriptural statement of what the Holy Communion means to the devout believer is simple enough. The Lord Himself said: "This is My body, which is being offered for you," and St. Paul declared: "The Cup of blessing which we bless is the partaking of the blood of Christ." But no explanation is vouchsafed in Scripture as to how the bread and wine, which we see and handle, are or can become the means and instruments of the Supernatural Gift: and for many generations the Christian Church was satisfied with this simple faith, always attaching to the consecrated bread and wine a high and mysterious import, but attempting no metaphysical distinction between the outward sign and the inward grace. As Hagenbach says: "The real and the symbolical were so blended, that the symbol did not supplant

the fact, nor did the fact dislodge the symbol." The words "type", "symbol", "figure", are applied to the elements of the Sacrament by those fathers who are most insistent upon the reality of the Presence.

Human philosophy, however, has tried repeatedly to improve upon this ancient and original faith.

It has been said, for example, that the Real Presence implies that the bread and wine, after consecration, are no longer bread and wine in actual substance, but that their substance is miraculously annihilated and only the accidents remain. And one section of the Church, as late as A. D. 1215, promulgated this as a dogma of necessary faith and afterwards added it on to the Great Creed. The same philosophy has said, again, that there is a metaphor in the copula of our Saviour's words, and that they must be understood only as meaning that His body and blood are virtually received. And again it has been said that the metaphor is in the whole predicate, and nothing is received at all, except the inspiration kindled by the memory of the Crucified.

The Anglican Communion has accepted none of these theories, but has taken its stand upon the simple facts; refusing to bar the way to any man's Christian discipleship by imposing definitions which have no plain warrant in Holy Scripture. And this controversy over the Holy Communion is only one example of the almost insane desire for logical completeness which distorts the history of Christian doctrine. It is hard for us to understand at this day the intense fanaticism which exhausted itself in trying to define the Atonement, Justification, Predestination, and Election, and which succeeded in rending the Church into sects, in severing the bonds of friendship and even of blood relationship. Through the mists of all such speculation the words of the Apostle pierce like a sword of light. "Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know, but if any man loveth God the same is known by Him."

We are about to consecrate this brother this morning as a bishop in the Church of God. What then does that mean? What does it signify?

Well, first of all, this service carries us back across the years, across the centuries, to that day when the Lord Jesus Christ, as St. Luke records, "called unto Him His disciples; and of them He chose twelve, whom He also named Apostles." That was the beginning of the Christian ministry; and since that day there have always been two classes of Christians—one class being officers, preachers, ministers of the Word and sacraments, and the other class hearers, communicants, laymen. The distinction between them is a real distinction, and it was made originally by Christ Himself. The selection and appointment of these officers was invested with a solemnity and safeguarded with a care commensurate with the gravity and seriousness of their responsibility. The stability of the Christian Kingdom, as an organized society, depended upon the regularity of the appointment of its officers, and that regularity of appointment is not a matter of theory but of fact and history.

Upon the public law of the Church, continuous and consistent for fourteen hundred years before their time, the English Reformers based the statement made in the Prayer Book that "It is evident to all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church—bishops, priests, and deacons; and therefore, to the intent that these orders may be continued, and reverently used and esteemed in the Church, no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he hath had episcopal consecration or ordination."

This is unquestionably the fact of the Apostolic Succession, declared and accepted; but no inference is drawn from it denying the authority of other ministries, and no theory is based upon it, although individual minds and separate schools of thought have drawn many inferences and built up many theories.

Upon this subject, as upon so many others—for example, the inspiration of Holy Scripture, the extent and character of Future Punishment—where theories and systems are sought to be elaborated from the facts of history, the Anglican Church has held her peace, at the risk of offending and disappointing a class of minds which are intolerant of truth unless it be dealt out to them with logical completeness and consistency.

To me, however, there is something wide and deep and strong in this calm reserve—in this fine, high confidence in the victory and sufficiency of truth—in this Catholic rejection of finite measures for infinite values—in this fearless grasp of facts, without any effort to theorize or explain, or run them into the iron molds of the philosophy of one age, which may be a mere historical relic of the next.

One word more about the meaning of the Episcopate.

The bishop is frequently called the high priest of the Church in early Christian literature, for example, by Tertullian, and

there is a real priesthood in the Christian Church, because the Church is the Body of Christ, and Christ is a Priest forever. His priesthood consisted in the offering of Himself for all mankind—His Incarnate Life and voluntary death—and this divine action is set forth by His command in the celebration of the Holy Eucharist. So, in proportion as the Church realizes her Lord's design, she identifies herself more and more with His Sacrifice, internally by unselfish devotion and service, and externally by carrying out His commands.

Thus the true priesthood of the Christian ministry is a representative priesthood. It is only because the whole Church is a priestly body that the ministry has any priesthood at all. The Church does not derive her priestly character from a set of men, who have had special privileges and powers conferred upon them, but the priesthood gets all its authority as an organ and instrument of the whole Church.

This is primitive and Catholic truth, but it failed to satisfy the theorists, who, little by little, began to teach that the ministers of the Church are a vicarious priesthood, a separate caste, occupying a peculiar and unique relationship to God, fenced about and guarded by special obligations and privileges of personal life from the rest of the Christian community. Indeed it sounds like an echo of ancient paganism, when we read in the literature of the Middle Ages of the slow but steady development of this new priesthood, which exists to offer up sacrifices and perform other acts of worship, in place of, and even without the presence or concurrence of, the members of the Christian body.

It revolutionized the whole conception of the Church. It divorced the ministry from the daily life of men and lodged the authority of the whole body in an oligarchy, which dictated the laws, while it usurped the power of the Kingdom of Christ on earth.

My Brethren: The significance, the sacredness, of the Christian Sacrifice and the Christian priesthood need no theories and no speculations to reinforce it. This great transaction has for its testimony the Word of Christ, the witness of history, and the experience of sixty generations of human life.

To those who know, who have felt the supreme consolation of the Great Sacrament of the Altar, and, on bended knees, have participated in the Rehearsal of that Last Command, no subtle ties of doctrinal definition can increase the reality of the Presence or quicken the spirit of devotion; and to those who do not understand, and have not felt, no finished theory can convey the sweetness and joy of the Mystery of Faith. "Knowledge puffeth up but love edifieth; and if any man love God the same is known by Him."

These considerations are distinctly pertinent to the conditions of our time.

Big questions—many of them very complex and difficult of solution—are demanding the attention of the Church, and earnest men among us, men of the highest purpose, are adopting new forms of expression, new modes of worship, new methods of work, in the effort to seize and take advantage of new opportunities.

Meanwhile many are tempted to find fault with the Church on account of what they call her lack of rigid discipline and her reluctance to give a quick and definite answer to every problem.

But we must remember that the Church exists, not as an end in itself, but as a means to an end; and its existence is justified only as it keeps in close touch and sympathy with that perplexing and ever-changing mystery which we call human life. History proves that as the organization of the Church becomes smoother in its mechanical operation, and its disciplinary provisions more elaborate and complete, the farther it grows away from genuine contact with life.

Above all we must remember that the Church is not a man-made society, fenced about with fixed rules and iron-bound with passwords and shibboleths. The Church is a divine institution. It is the Body of Christ, ever growing, ever learning, ever expanding by the indwelling power of the Holy Spirit.

The author of that brilliant article on "Religion Now" in the *Atlantic Monthly* for July paid the highest possible tribute to the Anglican Communion, when he complained that "it does not exist; it is always in process of becoming". That is a characteristic of the Church of God. The Church must always be in growth, always in the act of becoming what it was created to be. Its interest in the past is for instruction and warning, and not for imitation. The type, the principle, the law of its final form is lodged in the Church, and by the operation of the Spirit is being developed through the experience of life.

In other words the Church, in its thought, its worship, its activity of service and its zeal for righteousness, is the outward structural expression of the divine impulse of the Spirit, and is not a mere formal, external, systematized society, organized to propagate a certain set of opinions.

This will help us to judge generously those who may differ from us in the way their Churchmanship expresses itself. I claim

with Father Waggett that "the most thorough-going view of Church fidelity is capable also of being the most tolerant," and that "we refuse to draw the line among the followers of Christ, because we believe that everybody is a true Churchman in the very same proportion as he is a true Christian."

Our most precious inheritance from the Church of England is our Christian freedom of mind and conscience, with its corresponding sense of individual responsibility—the inspiration of truth working from within in strong and steadfast character; and we shall prefer to grapple with all the difficulties and discouragements which that freedom may create, rather than to yield ourselves to a cast-iron system of doctrine and discipline, however attractive and however effective.

We shall be slow, therefore—very slow indeed—to charge any brother with disloyalty to the Church, in this day of new ritual, emotional, and intellectual experiments. Great theologians warn us that there are ceremonies of devotion practised in some of our churches which are in plain contradiction of true Catholic doctrine; and, on the other hand, that some clergymen by word and deed are teaching heresy; that there are those who seem to err in the direction of excess of belief and superstitious observance, and others who seem to err in the direction of disbelief; but we ask ourselves, Who are we, that we should presume to judge their loyalty, when their own consciences do not accuse them?

There have always been opposing lines of thought in the Christian Church—corresponding largely to differences in temperament. They have served in the past to regulate and restrain one another; and there is room for them all—not in a restricted society of man's making, but in the living Church of the Living and Ascended Christ.

Finally, let me say again: There are unchanging truths of the Christian Revelation, attested by Holy Scripture, the Church's Tradition, and sound learning, and these give us fundamental principles, to which we must adhere. Every man can have his own theory and his own philosophy to explain and correlate the facts; but he has no right to impose his theory or philosophy as the teaching of the Church; and he must be careful that he does not mistake mere inferences for the truth, and his own private opinions for real principles: "Knowledge puffeth up, but love edifieth; and he that loveth God is known by Him."

And now, my dear brother: Just a few words of personal greeting and council:

It is impossible that I should fail at this hour to say something for myself. This service fills my heart with gratitude to God. It is wonderful, that I should have been spared to serve as Bishop of the Church for more than twenty-six years, and that now one of my best friends and pupils should be chosen to help me carry on the work to larger and better accomplishment.

My mind naturally goes back to those old Sewanee days, when I was chaplain of the University and tried to lead you younger men, as we all got inspiration and light together from that unequalled environment. It was a fine thing for chaplain and students, that we all revered the same great personalities and shared the same enthusiasm.

And now you are to be my co-worker, my assessor, advisor, as a Bishop of the Church—taking upon your shoulders your share of the responsibility for the work in this diocese and giving your service of leadership to the Church at large.

I know how you feel. I have been that way myself. You are awed and humbled by the thought that your brethren have chosen you for this high office, and at the same time your heart sings with the hope of what you may be able to do.

I feel somehow that I am being consecrated Bishop over again with you.

The opportunity is so great—human power is so weak—and the time is so short.

Let this then be the motto, the text, the inspiration, the encouragement for both of us—for you and for me—those words of our Lord: "Don't be afraid. Only believe"—"*Me phobou, monon pisteue.*" "Ye have not chosen Me," He says, "but I have chosen you."

So we shall not be afraid. What is right is right and what is true is true. And God reigns, and we shall not fear "though the earth be moved and the hills be carried into the midst of the sea." "The rivers of the flood thereof shall make glad the City of God."

Only believe; only trust Him; only keep close to Him, in obedience to His law, in reverence for His judgments, in the secret of His presence: "And I am persuaded, that neither death nor life, nor angels, nor principalities and powers; nor things present nor things to come; nor height or depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord." Amen.

PSALM XVII

A PRAYER OF DAVID

David asks for justice,

Jehovah, hear the Right! Attend unto my cry!  
Give ear unto my prayer from lips that speak no lie!  
Let my sentence from Thy presence be;  
Let Thine eyes look on mine equity.

and declares his integrity.

Thou hast proved my heart, and tried me in the night;  
Thou hast tried me sore, and findest there no blight;  
Now am I resolved my tongue shall speak the right.  
As for the works of men, by words that Thou hast lipped,  
I have me kept indeed from ways of violent men;  
My steps have held Thy ways, nor wandered thence again;  
My feet from out Thy paths of right have never slipped.

He implores God to hear him,

I have called upon Thee, O God, Thine answer's near;  
Incline Thine ear towards me; my supplication hear;  
Thy loving-kindness light my eyes,  
Thou whose right hand savest them that Thee seek in fear,  
From those that up against them rise.

and protect.

Oh! keep me as the apple of Thine eye,  
And 'neath the shadow of Thy wings me hide  
From all the wicked that my soul do try,  
My deadly enemies that round me bide.

He describes his foes,

They in their own fat are enclosed,  
They speak with proud and haughty lips;  
They have begirt us in our steps;  
Their eyes to thwart us have composed.

the chief one in particular.

He is like a lion that is greedy of his prey,  
A young, ferocious lion lurking by the secret way.  
Arise, Jehovah God!

He asks God to punish this foe, and to free him from the worldly-minded.

Confront him! Cast him down!  
My soul by Thy sword give liberty;  
From men by Thy hand, Oh, save Thou me!  
From worldlings getting what life has strawed;  
Whose belly Thou fill'st with Thy treasure free;  
They're satisfied with issue's crown,  
And leave their babes their property.

His hope for the future life.

As for me I shall Thy glorious face in righteous freedom see;  
I shall be pleased when I awake with gazing full on Thee.  
DONALD A. FRASER.

UNIVERSAL CONSCRIPTION A MODE OF SOCIAL SERVICE

(Continued from page 768)

need careful consideration to plan out a proper method in which service should be rendered by all women, and not by a few volunteers, but I think a plan can be devised which will appeal enormously to our women, and will give a new meaning to the citizenship with which they are being invested in this country.

So far my argument has been from the national, civic, and community standpoint, to create a true national, civic, and community spirit. This, as I take it, is a part of religion. The call of the Christian Church is to service. It should inspire all its members with the conception of service to the community in which they live. That is what we mean by a social programme for the Church. Hence I urge a careful consideration, and I hope the adoption by the Church of the idea of universal service to the State as a part of her social service programme. If the Church would put herself behind such an idea she would carry the country with her, and give to the whole scheme an ethical, spiritual, and religious significance which is of the first value in such a proposition.

BALLOT TO ELECT THE BISHOP OF NEW YORK

	Clerical			Lay		
	1	2	3	1	2	3
Bishop Burch .....	105	123	128	82	79	86 1/2
Dr. Manning .....	48	42	32	19	19	17
Dr. Nichols .....	1	2	2			
Dr. Slattery .....	42	30	28	17 1/2	14 1/2	12 1/2
Dr. Stires .....	50	56	55	28 1/2	30	28 1/2
Bishop Thomas .....	5	3	1	3	2	1
Defective .....			1			1
Total votes cast.....	261	256	245	150	144 1/2	145 1/2
Vote necessary to elect.....	131	129	123	76	72 1/2	73

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## TRAINING PUBLIC SERVANTS



**W**HAT preparation are we making for the future demands upon us? Are we training the men who are to run our governmental machinery? Are we developing professional standards among our public servants?

It has been a matter of common knowledge that for years the patent office has been a sort of government training school for patent lawyers, who go into private practice or private employment at about the time their training has made them valuable to Uncle Sam. By the office reorganization authorized in a law just passed, the number of examiners in the several grades is equalized, which will permit of faster promotion from the lower grades, and, the commissioner believes, will have the effect of reducing the number of resignations, and enable the office to get out more work and work of better quality.

Is the same thing being done in our cities? Are we preparing for the future, by providing adequate salaries now?

## EMPLOYER AND EMPLOYEES

Four questions that are of especial significance now, when so many employers are seeking to find ways and means for establishing better relations with their employes, are:

1. How far do profit sharing, stock participation, and bonus plans meet the demand of the wage earner for "a larger share in the product of his labor"?
2. How much, if any, control do the wage earners demand on the business side of industry?
3. Is there a fundamental and necessary conflict between trade unions and the so-called "employers' unions"?
4. What methods can be adopted that will more generally promote collective bargaining?

It is the purpose of the National Civic Federation at its forthcoming meeting in September to arrange for a thorough discussion of these questions by representatives of employers, commercial organizations, and national trade unions.

## CHILDREN AND INDUSTRY

The raising of the age at which American children are permitted to enter industry and a more stringent control of the conditions upon which young people are allowed to assume the industrial obligations of maturity are urged in the second section of a volume, *Standards of Child Welfare—A Report of the Children's Bureau Conference*, now being published by the Federal Children's Bureau.

The prohibition of all employment of children under sixteen, except during vacation periods; the establishment of higher age limits in certain occupations; the prohibition of all juvenile employment in dangerous trades; the establishment of physical and educational tests; and the handling of the entire problem of juvenile labor with greater consideration for the national welfare are being urged by the Federal Children's Bureau.

## HIGH COST IN DAYS OF OLD

We think of the high cost of living as a modern problem, but the following shows we are mistaken:

"In 301 A. D., the Roman Emperor Diocletian issued his famous Edict, chiseled on tablets of stone, in circumstances somewhat similar to those existing now. In an attempt artificially to relieve the situation he established the maximum price at which nearly one thousand commodities could be sold and fixed the price of every kind of labor. The result was stagnation, higher prices, bloodshed, and a canceling of the Edict in order that industry might build itself up again on normal and natural lines."

This was sent to me by a friend who has been very much interested in the Government's effort to control prices—an effort no newer than the situation it seeks to correct.

## PENAL REFORM

Here is a programme for reform in penal administration put forth by a Canadian journalist, John Kidman, who had long and faithful service overseas:

1. A well organized and trustworthy police force, with police-women who will seek to help rather than to trap.
2. Greater effort to keep first offenders out of jail by providing free legal defense and probation officers in court.
3. Special courts for: (a) women; (b) infringement of by-laws.
4. Legislation allowing extension of time for payment of fines.
5. Open-air and farm jails and "pens", where the inmates will be treated in a way best calculated to restore them as useful citizens.

## NURSE AND SCHOOL

The school nurse is the link between the school and the home. She frequently acts as attendance officer, visiting the home of every child who is absent. She can, in this way, see that no child is kept at home who ought to be at school, and that no child is at school who should be kept at home. When medical inspection by physicians was begun in public schools, the physicians found that their directions were carried out in only a small number of the cases. Since school nurses have been employed to assist the physicians in their examinations, and to visit the homes of the children to explain the doctor's orders to the parents, according to the New Jersey Department of Health, a much larger proportion of the children have received the needed treatment.

## NIGHT WORK FOR WOMEN

The proposition to abolish night work for women is thus stated by the Y. W. C. A.'s Industrial Council:

"Most European countries have legislated against night work for women as an unnecessary evil. The United States Ordnance Department decreed during the war that 'night work for women and children should be prevented as a necessary protection morally and physically.' Night work is uneconomical: for, while the wages may be higher, output is generally lower and supervision is often so unsatisfactory as to expose women to moral dangers. Women, with their home cares, have great difficulty in sleeping by day; and this, together with unfamiliar meal hours and the readjustment incident to a weekly change from day to night shift, combines to undermine the health."

## PRISONS AND CIVILIZATION

The Los Angeles Municipal League has been making an investigation of the jails in the city and county and winds up its report with the following:

"Let Los Angeles look about her. She has been a pioneer in many things. She cannot afford to be longer derelict in this vital matter—the acid test of our real attainments as a civilized community."

PROFESSOR FISHER says that Christ stated a great industrial truth when He said that "Man shall not live by bread alone." The very first asset in production, he declares, is health of the workers. "Great returns are to be had from investments by employers in factory sanitation, lighting, and ventilation; and by the workingman in better and better selected food, housing, clothing, sports, amusements, and books on health; and by the state in hospitals, sanatoria, dispensaries, health departments, health insurance, factory inspection, labor legislation, school hygiene, recreation."

"YOU DON'T HAVE to preach; just practise. You must be prepared to be judged by your conduct, not by your profession. If your actions don't carry conviction your mere words certainly will not."





# 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.

## CRITICISM OF MOTHER CHURCH

To the Editor of *The Living Church*:

**C**OMPARISONS with other Churches to the disparagement of our own are easily made and commonly neither wise nor fair. We know our own difficulties and shortcomings better than those of other Christian people. The liberality, the unity, the zeal and devotion, of other Churches are often presented as a rebuke to our own people and sometimes as a motive for improvement in our gifts or conduct. A good many of our missionary speakers have thought it one of the most hopeful ways of stirring up our own people to give in telling them how generous the Methodists or Presbyterians are and how much better their record is than our own. It is not a very sensible method and not very effective. To make people ashamed is not the most hopeful way in which to get the best out of them.

Some of us will not live long enough to cease hearing the glorification of the Methodist Church for the great "drive" of the last year, raising more than one hundred million dollars, and the wish is expressed that we might do something like that. The devotion of the Russian peasants used to be commended to us as a reproach of our simpler ways of worship and less apparent regard for religion.

Frequently one reads descriptions of the unity of the Roman Catholic Church and the contrast with it of our less autocratic procedure to our disadvantage. Our lack of rigid uniformity, our freedom of discussion, are presented as a great blemish and injury to our Church life. The congregations in the Roman Catholic churches and their spirit of devotion are contrasted with those found in our own churches, as if the complete test of the life and usefulness of a Roman was found in church attendance. We are told that in Roman Catholic countries the churches are crowded by reverent congregations. This may be so now in France or Italy where the Roman Catholic Church has had everything its own way for many centuries, and as a result of the war; but it was not so before the war. In the first half of 1914 in many of the French churches at least, the congregations were not large and the absence of men was noteworthy. This was true in Italy and in France in the years before the war in many places. Others may have had a different experience but great congregations were surely not universal in Roman Catholic countries. Whether France has been turned back to obedience to the Church which fought against the establishment of the Republic and the progress of civil liberty is not yet determined. The statistics concerning the maintenance by the Roman Catholic Church of its domination in Italy are giving great anxiety to the authorities of the Church. No right minded person would wish to say what was not respectful of the Roman Catholic Church, but it is full time that the glorification of it in order to depreciate our own Church should stop.

Children may not be compelled to think that their mother is above criticism, but they are bound to treat her with respect and not use the public press to advertise her imperfections. If any of our Church people would prefer to be Methodists or Presbyterians or Roman Catholics because of the superior advantages of those Churches, the way is open for them; but while they stay with us let them be respectful to the mother who has nourished them, and when they go let them have regard for the ordinary proprieties of life.

No Church is perfect or above criticism. The record of none can be completely defended but there is no Church in which its members may have more honest pride, more sense of spiritual freedom with a definite hold upon Christian truth, than our own.

There is a great history behind this Mother Church of English-speaking people, and we are all too ignorant and unappreciative of it. We have not begun to show what it can do for the world, because we have not let it do for us what it might.

It is time for us all to stop making comparisons to the disadvantage of the Church which is our mother while we set ourselves to bringing out her true spirit and giving her the place of service and respect which she deserves from all her children.

Newark, N. J., September 15th.

EDWIN S. LINES.

## A VERMONT MISSION

To the Editor of *The Living Church*:

**T**HE diocese of Vermont is looking for a suitable priest for the very unique mission at Sherburne, twelve miles from the city of Rutland. The Church of Our Saviour, Sherburne, is an endowed mission. There is a stone church, a commodious parsonage, and a farm of 200 acres with endowed funds amounting to \$20,000. The property is in an isolated rural section. Three townships are within the priest's cure, Sherburne, Plymouth, and Bridgewater. The work is largely social and community work and demands peculiar qualifications and experience. The priest because of the isolation should be married, or, if unmarried, should have members of his family with him. School facilities are not of the best. A person of strong, vigorous constitution, accustomed to rural life, would find in Sherburne an interesting field for the exercise of his ministry. I will be glad to correspond with any who may be attracted by it.

September 20th.

GEORGE Y. BLISS,

Bishop Coadjutor of Vermont.

## BISHOP KINSMAN'S INDICTMENT OF THE CHURCH

To the Editor of *The Living Church*:

**B**ISHOP KINSMAN'S letter of resignation, so far as it is an *Apologia* for his action in resigning his offices as Bishop in the Episcopal Church, must appeal to our sympathy, since it reflects the painful struggle of an honest man in a mental crisis, induced, it may be, by broken health or nervous breakdown. As such it might well be passed over in silence. But the letter has another aspect. It is a serious indictment of the Protestant Episcopal Church, by one who has been honored with its highest office for many years.

In this aspect it constitutes a challenge which cannot be allowed to remain unanswered.

1. The gravamen of this indictment of the Episcopal Church is found in the "discovery" which Bishop Kinsman has made that the Anglican position is historically Protestant, and therefore tends increasingly toward "Unitarian vagueness" rather than steadfast adherence to the ancient faith of Christendom.

But why should the Bishop have just now found out that the Protestant Episcopal Church is Protestant? As a student of Anglican history, should he not have known that the Protestantism of the Church of England has been repeatedly affirmed not only by judicial opinion, but by a long line of her most illustrious divines from Queen Elizabeth's time down to the middle of the nineteenth century—and by the highest of the High Churchmen among them as well as by the rest? It is to be presumed that he was acquainted with the writings of the Anglo-Catholic or Caroline divines; and so ought to have known that Bishop Cosin, Archbishop Bramhall, Bishop Morton, Bishop Bull, Bishop Jeremy Taylor, Bishop Andrewes, and Archbishop Laud, all maintained its Protestant character. He must also have known that the same was affirmed in the abjuration oath taken by the clergy ever since the Revolution of 1688, and in the coronation oath taken by the kings and queens of England for centuries. Nor could he have been ignorant of the fact that the Protestant character of the Anglican Church pervades whole libraries of the standard controversial literature of that Church. One would think also that Bishop Kinsman was too intelligent a man to fail to perceive that the doctrines embodied in the Prayer Book and the Articles of Religion are distinctly Protestant.

2. But leaving this, I go on to ask if the Bishop is justified in arguing that because the Episcopal Church is Protestant, therefore it tends increasingly toward unitarian vagueness rather than steadfast adherence to the ancient faith of Christendom.

Bring the issue to this test. Men of Bishop Kinsman's way of thinking point to the rationalism and unitarianism and unbelief in Protestant Germany as a proof that "the goal of Protestantism" is atheism. But what of the development of irreligion and rationalism and unbelief in Roman Catholic countries? Hear Father Sherman declaring that he found Porto Rico "a Catholic country but without religion". Hear the Abbe Dominic, chaplain to the Emperor Maximilian, declaring that

Mexican Christianity was "a baptized heathenism". Hear Cardinal Vaughan saying of the monks of New Granada: "They are in the lowest state of degradation, and the suppression of them would be an act of divine favor." Hear the Archbishop of Caracas and Venezuela exclaim: "Why does ignorance of religion continue to brutalize and degrade these people more and more? Why exist so many parishes which are the cemeteries of souls dead to God?" Hear the Roman Catholic Bishop of San Paolo lamenting: "Brazil has no longer any faith. Religion is almost extinct here."

Is then the absence of Protestantism a sure preservative against unbelief and unitarian vagueness? And is there, after all, any logical connection between Protestant principles and unitarianism and atheism?

But let us pass to some particular items of the Bishop's indictment of the Episcopal Church, of which he is a minister.

3. He complains that the Episcopal Church does not "definitely teach the sacramental character of Confirmation and Penance." But didn't Bishop Kinsman know when he was ordained that this Church, following the Church of England, teaches both in her Catechism and in the Articles of Religion that there are only two sacraments, Baptism and the Supper of the Lord? (See Article XXV.)

Did he not know that even the Anglo-Catholic theologians of the seventeenth century, stout High Churchmen as they were, taught the same—not to speak of the Elizabethan divines, and the famous Apology for the Church of England by Bishop Jewel? Had he never heard of the great Bishop Andrewes' *Responsio ad Bellarminum*, in which he uses the Vincentian Canon to prove that the true Catholic faith accepts only two sacraments, not seven? We may remind him of Andrewes' assertion that "For more than a thousand years the number of seven sacraments was never heard of. How, then, can the belief in seven sacraments be Catholic, which means always believed?"

In view of all this, it must be said that Bishop Kinsman's charge that "The sacramental teaching of the Episcopal Church is noncommittal" has not a leg to stand on.

4. Another charge the Bishop brings against the Episcopal Church is that the doctrine of "the Real Presence in the Holy Eucharist and the Eucharistic Sacrifice cannot claim the full authoritative backing" of that Church. Now if we may suppose that by "the Real Presence" Bishop Kinsman intends the doctrine set forth by Dr. Pusey in his famous sermon at Oxford. I beg to quote the opinion of a stout High Churchman and learned theologian of the last century. I mean Bishop John H. Hopkins of Vermont. He says: "This doctrine (that the Body and Blood, Soul and Divinity of the Lord are united to the bread and wine in the hands of the priest on the altar, by virtue of the Prayer of Consecration) is thoroughly inconsistent with Scripture, with the Reformers, with the Fathers, and with the standards of our Church."

When Bishop Kinsman declares that the Real Presence and the Eucharistic Sacrifice cannot claim the authoritative backing of the Episcopal Church, he is absolutely right. But why should he have expected it, since these doctrines never were taught by the reformed Anglican Church?

It is the Bishop whose doctrines have changed, not the Church which gave him his orders. The counsel of St. Vincent of Lerins in the fourth chapter of his "Commonitorium" should have been considered by Bishop Kinsman:

"What if some new corruption go about to invade not only some portion of the Church, but also the whole universal Church altogether? Then must a Christian man settle himself to cleave to antiquity."

Let me make it clear that what we deny is that the real objective presence in the *elements* is what the Episcopal Church has never taught. At the Baltimore convention, Dr. DeKoven declared: "I adore, and I teach my people to adore, Christ present, in, with, and under the forms of bread and wine in the Eucharist." In a volume commended by Dr. Pusey we find this: "We are teaching men to believe that God is to be worshipped under the form of bread and wine." And in the *Little Prayer Book*, "At the words, 'This is My Body', 'This is My Blood', you must believe that the Bread and Wine become the real Body and Blood, with the soul and Godhead of Jesus Christ."

Now contrast this from Bishop Andrewes: "We are willing enough to grant that there is a memory of the sacrifice in it; but we will never grant that your Christ, made of bread, is sacrificed in it." He utterly repudiates the doctrine that Christ is present in, with, and under the forms of bread and wine. The same is true of the Anglo-Catholic divines in general.

5. But the Bishop's chief indictment of the Episcopal Church concerns "Orders". He has come to the conclusion that Anglican Orders are "dubious, if not invalid through defect of intention". Because the Episcopal Church does not teach that "Orders is a sacrament", therefore they are often conferred "without the intention to bestow a sacrament of divine appointment, necessary for valid ministrations."

Again, the Bishop has reached a sound conclusion: The Episcopal Church does not teach that "Orders is a sacrament, necessary for valid ministrations."

But why did he not know this when he was ordained?

In her XXVth Article she declares there are only two sacraments, and Orders is not one of them. In her 20th Article she defines her doctrine concerning "the Church", and there is not one word there about apostolic succession being necessary for valid ministrations of the Gospel. In her ordinal, the candidate for the priesthood is enjoined to be a faithful "messenger, watchman, and steward of the Lord", but not one word about Orders as a sacrament, or of the exclusive validity of episcopal ordination.

Reviewing Bishop Kinsman's self-revelation in this letter of resignation, one cannot but ask, What is the explanation of this strange failure to understand the position of the Episcopal Church? Why should he have been entangled in this network of misunderstanding? Is it not because, instead of taking the standards of the Church and its doctrinal definitions at their face value, and interpreting them by an intelligent study of the writings of her great theologians, he has been beguiled by the strained and non-natural interpretations put upon the Prayer Book and the Articles and the Ordinal by the school of which Newman and Pusey were the founders? These men deluded themselves by a vague appeal to "Catholic Custom", and transferred their loyalty from their own national Church to an indefinite entity which they call the Catholic Church, and of whose doctrines and customs they are themselves the judges.

Of this school that eloquent prelate Dr. W. C. Magee, Archbishop of York, wrote about twenty-five years after the Oxford Movement:

"They are loyal to a Church of England, but it is a Church of their own imagining—a Church which is not Roman, for it rejects the Roman obedience; not Anglican, for it accepts nearly all Roman doctrine; nor yet Catholic and primitive, for its worship and teaching are mainly mediæval; a Church which dislikes its own history, despises its own ritual, and doubts its own orders."

That part of Bishop Kinsman's indictment of the Episcopal Church which alleges her "toleration of doctrinal laxity" has not been discussed above, for the reason that it has already been so completely disposed of by the editor of THE LIVING CHURCH in that paper in the issue of August 2nd.

Epiphany Church,

Washington, September 17th.

R. H. MCKIM.

## POSTPONEMENT OF THE NATION-WIDE CAMPAIGN?

To the Editor of The Living Church:



ELIEVING enthusiastically in the Nation-wide Campaign and in its possibilities for the Church, the writer is convinced that the proposed plan of procedure should be revised in two respects.

First of all, the proposed date for the every-member canvass in the Nation-wide Campaign should be changed. It will be impossible to prepare the Church for the canvass by December 7th. At present the rank and file of our people have only a vague idea of what the Nation-wide Campaign is, and what it is intended to accomplish. Comparatively few of them take a Church paper.

The movement did not eventuate in diocesan organizations, in many instances, until the middle of the summer, when many Church people, the clergy among them, were away on vacation. The result was that parish and diocesan surveys were late in coming in, which delayed matters at the central office in New York. And in many parishes—probably in most of them—practically nothing has been done in the way of propaganda. Parish committees are yet to be formed and trained.

Meanwhile, many of the clergy will be in Detroit attending the General Convention for a large part of October. It is to be hoped that much enthusiasm for the Nation-wide Campaign will be aroused at the Convention. No doubt its members will be ready and willing to return to their respective homes and actively assist in conveying information and inspiration for the undertaking. But the Church cannot be sufficiently informed and inspired or aroused by December 7th.

In the second place it seems to the writer a great mistake to attempt to combine the canvass in the Nation-wide Campaign with the customary every-member canvass for parish support and for missions. The people should be asked for their normal contributions in the usual every-member canvass in December, in no case reducing their contributions, but increasing them when possible. Then, in Lent, after thorough educational and spiritual preparation, the canvass in the Nation-wide Campaign should be made. Make the budget sufficient for the Church's needs, whether it be \$20,000,000 or \$100,000,000. Ask the Church's children to be a big thing in a big and splendid way. But let this

canvass in the Nation-wide Campaign stand out as a separate, extra, and distinct thing.

People can be stirred and inspired to work and to give for a definite and specific thing; and they will strive to come up to a goal that is set before them. The success of the campaigns for the Liberty Loans, the Y. M. C. A., the Red Cross, and the Church Pension Fund showed this very clearly.

Apparently we are the only religious body that is combining a special effort for development and expansion in the Church's missionary work with the annual canvass for local support. In the other Christian bodies it stands out as a separate and distinct thing. Their idea is to raise a large sum for the purpose of enlarging and developing their missionary work at home and abroad, over and above their usual contributions.

The annual every-member canvass should go on, year by year, as usual; and under the inspiration of the Nation-wide Campaign the contributions will increase rather than decrease. But the subscriptions in the Nation-wide Campaign canvass should be taken once for all and on a three-year basis, and taken while enthusiasm is high. Only in this way will we receive large subscriptions from those best able to give. The special fund could be handled for the General Board of Missions by local treasurers through a special diocesan treasurer, as is the Church Pension Fund.

We are told that the Nation-wide Campaign is not, primarily, for money. That may be true. At the same time, unless the money for which we ask to carry on the Church's work is raised, we shall all feel that the Nation-wide Campaign has not been the success that we desired. Unless we get the money we shall not have gotten the hearts and minds of our people.

Raleigh, N. C.

MILTON A. BARBER.

SOME LECTIONARY SUGGESTIONS

[ABRIDGED]

To the Editor of The Living Church:



DEALING with the matter of the Lectionary, might not the General Convention wisely make provision for additional Sunday lessons from the New Testament, in place of certain Old Testament lessons which could better be spared, and of a few, very few, New Testament lessons; none of these last, however, from the gospels or epistles? There might be suggested the addition of a limited number of lessons from the Old Testament, as well. We are speaking here of the present Prayer Book Lectionary, which we trust will continue to serve at least as an alternative, though in amended form, to that authorized by the last General Convention.

In providing additional New Testament lessons, as herein suggested, might it not be well to include certain Scriptures appointed to be read on holy days, or other week-day occasions, whether as lesson, epistle, or gospel; for the reason that, for the most part, they can be heard by only a limited number of worshippers at the best? Let our Sunday as well as our week-day congregations share in the benefit.

It might be necessary also, in order to provide for the full complement of teaching from the gospels and epistles, to omit a few New Testament lessons included in the present order.

The adoption of some such scheme of additions and omissions for the Sunday lessons would provide a fair balance between the two, and may be thought worthy of consideration.

Many of us would doubtless welcome the proposed Prayer Book change (a rubrical change only) providing for a shortened morning prayer, to be used in combination with the full Communion office. But let us not fall into the serious error of omitting the second lesson, as is proposed. Give the liberty to pass on to the Communion service, not immediately after the *Te Deum* or its alternate canticle. Make the change after the reading of the second lesson; which will involve no serious lengthening of the service, as it will certainly tend to the larger enriching of the spiritual life of the worshippers, and their better preparation for the Church's great central service which is to follow. True, that service will include its epistle and gospel for the day. But it cannot make good the loss of the fuller New Testament teaching for which the Church has hitherto made provision in her order for morning prayer.

And why, it may be asked, the omission of epistle and gospel, where full morning prayer is said, even though there has been a celebration at an earlier hour? The brief five or ten minutes thus saved can hardly be reckoned as outweighing the loss, and this to our largest Sunday congregations, of the Church's special teaching for the day; and, along with it, of the proclamation of the Great Law of Duty, as set forth in the Ten Commandments, and in our Lord's Summary, for which the Church makes provision in the forefront of her Communion service.

Baltimore, Md.

WILLIAM SCHOFFER.

THE CHURCH AS A PAYMASTER

To the Editor of The Living Church:



AM much impressed with the truth of the letter last week in THE LIVING CHURCH in regard to the underpayment of the clergy, and social service. The world at large and the world of labor in particular will not take very seriously any message on social service from a corporate body that is as bad an employer as is the Church.

I give a specific instance that has come under my notice.

In a large city there is a mission church in a working section of small homes among people of very limited means.

It represents the Church working among masses. The salary list of this mission church is \$2,100. This supports (?) 1—The priest in charge; 2—The musical director; 3—The accompanist; 4—The sexton. The first gives his whole time and so does the last, for the plant is a large one. The musical director gives the large chorus four rehearsals each week; and he is, by the way, a man with a goodly number of letters after his name. The accompanist plays at one rehearsal and two services.

This is by no means an isolated case; it is typical of our whole way of doing our home mission work. And the underpayment is not confined to the clergy; it is the practical attitude of the Church to all whom it employs. It is, perhaps, the fault of our system but how can any organization give much light and leading to social topics when it is itself a most notorious offender and shows no signs of a real change of heart.

So long as the Church at large stands for underpaid labor and exploits the enthusiasm and good-will of its paid workers as a means of avoiding its own self-sacrifice, just so long will it have no weight whatever in the councils of labor. Its words will be regarded in a Pickwickian or, worse, in a Pecksniffian sense.

This is true of practically all of the domestic field.

We need to face facts if we are to win confidence.

Washington, D. C.

C. S. ABBOTT.

FEDERATED CHURCHES

To the Editor of the Living Church:



DURING the summer months in the small towns the Protestant Churches hold union services. Such services were held in Conneaut during the past summer, and it is a noteworthy fact that these services grow in importance in this town, and the results are most encouraging. An attempt is now being made here to formulate a plan of coöperation during the whole year. This would carry over the results gained in the summer, and make the success a lasting thing. With this in mind, we are trying to arrange for union services on national days, such as Washington's birthday and Lincoln's, etc. Our idea is that it is time for the Churches to unite on a definite programme for public good. We intend to draw up and discuss in committee the attitude these united churches should take on public questions. We are tired of destructive criticism. We want to organize for constructive work; e. g., we want to know what can be done to take the place of the saloon. This and other such questions, will need careful thought, and no one Church can solve it alone.

Why not have the Churches come together and try to come to some agreement as to what our attitude should be, and what we propose to do in such a case? This organization need not be confined to small towns. One central organization, such as Cleveland in Ohio, should draw up a plan whereby the whole state could be organized. Meetings could and should be held to draw all the members together. A definite programme should be arranged, and a definite stand taken. There should be statements issued as to the stand the organization intends to take on any and every public question; especially, the moral element in it should be publicly made known. Something of this kind is needed now, and the people are ready for it. Why not make the attempt?

Conneaut, Ohio.

W. J. BARRETT.

IT MUST COST us something to be like Him, who did not merely preach that God is mindful of man, but who gave His life-blood in attestation of the truth which He announced. It must cost us something if we are to follow His precept of rising so perfectly above the petty selfishnesses of life as to be true children of our All-Provident Father in heaven, who maketh His sun to shine upon the evil and the good, and sendeth His rain upon the just and upon the unjust. But with His love in our hearts, we, too, may dare to tell the world of our day that God is really mindful of man, and to be certain that, after whatever discouragements, in the end our report will be listened to.—H. P. Lidcom.

# WOMAN'S WORK IN THE CHURCH

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

**CONTINUING** our last letter bearing chiefly upon what we may hear and learn in Detroit, those who have even casually observed the development of the "Junior Plan" under Miss Frances H. Withers, Junior Secretary, must be impressed with the undaunted way in which she bravely picked up any limitations which the Juniors may have had and removed them afar off. Her Sunday school plan alone has brought fresh life into many a listless school. Succeeding Miss Lindley, who had been elected secretary of the Woman's Auxiliary, Miss Withers was inspired to undertake large things in which, in her annual report, she graciously acknowledges the "unfailing help" of her predecessor.

At an officers' conference late in 1917 it was decided that the Junior department be entirely separated from the Woman's Auxiliary, which resolution will need to be confirmed at the coming Triennial. As was said lately, the details of new Junior work will be discussed in Detroit, and we hope the women will attend the Junior meeting in larger numbers. There is a growing tendency among the women to leave their own specific work—work for which they are sent as delegates—and go over to the House of Deputies or to some meeting where male eloquence is the lure. Very often at the Triennial some meeting which would be of great interest to certain women is slimly attended while they are somewhere else listening to a bishop, or a deputy. Usually one can get these great speeches in the daily press but one cannot get these smaller meetings except by attending.

Miss Withers in May 1918 visited Detroit and laid plans for five Church schools, or Sunday schools, showing how her plan would work out under different conditions. In October of the same year on another visit she found the schools fully organized, and these will be used as demonstration schools at the Triennial. They should prove helpful to diocesan leaders. A graded course of missionary study for the youth of the Church has also been prepared by four councils under Miss Withers' direction. These were endorsed by the Board of Missions and the General Board of Religious Education. Some of these books were used at the summer conferences this year and will doubtless be textbooks in the Junior classes at the Triennial. Miss Withers says that six dioceses have officially adopted the Junior plan as the basis of missionary work of the diocese. She asserts—what unfortunately is very apparent to women workers in the Church—that a sadly weak spot exists between the girls of fourteen or fifteen and the Woman's Auxiliary. "This is the period," she writes, "when the Church has lost her boys and girls from active participation in furthering the missions of the Church, and it is just in this direction that we must bend our energies to bring back and keep them."

THAT CHURCHWOMEN BORE a full and splendid share in Red Cross matters everybody knows. As heads of committees, canteen workers, sewers, knitters, Liberty Bond sellers, nurses, Y. W. and Y. M. C. A. workers, they were conspicuous. What is going to become of that aroused energy, that splendid executive ability created and inspired by patriotism? It must either continue to be fanned or it is going to die out. How greatly the Church needs it! Here come S. O. S. signals from the Girls' Friendly, from the Juniors, from the Sunday schools: "Come quickly and help us!" Girls' Friendlies are going on—some of them—without capable leaders, classes in Sunday schools are calling for teachers. A young Churchwoman said to me lately: "I have been invited to join the Presbyterian King's Daughters. What do you think? All those young ladies pay \$3 a year dues!" She seemed to think it incredible that we in our young people's societies could exact such dues. But apart from the thought of dues, which is secondary, is the thought

of life. Are all these good young plants to die for lack of water? I wonder that every bishop and every priest in the whole Church has not seen the psychologic moment and seized these young women all aflame with enthusiasm and formed them into organic aids for the Church. The laity are trained to wait for action in their ecclesiastical heads, but they can't help wondering at this waste of good material.

A FEW WEEKS AGO this page announced some of the changes discussed in regard to our U. O. missionaries. Commenting on one paragraph a Churchwoman writes from Pikesville, Maryland:

"Some weeks ago I saw in THE LIVING CHURCH one of your letters concerning the United Offering and some changes to be made in its disposal. I was distressed to see that the women missionaries' salaries were to be raised only to \$600. I have never been a missionary in the States but worked for ten years in Japan and I can assure you the women there for the past three years have had the greatest difficulty in making ends meet. How women in this country could live on \$600 I do not see. It is impossible to feed one's self for less than \$1.00 per day if one is to keep fit and if one pays for fuel, lights, and sundries at the end of the month I should think there might be a deficit. I do not see how we can expect the best women to do our work unless we pay them a fair wage. I know of two women, one of them in my opinion the best woman worker in the diocese of Kyoto, who has had to resign because, since her father's death, she has to help to support her mother. The other one worked in Virginia and resigned for the same reason. If those women had been paid \$900 a year, we could have kept both of them. I do not think the Church has any right to expect the women workers to give up everything and do a good work on such a very slim salary. Our men missionaries in Japan receive a living salary and I assure you that the women work just as hard—and usually harder—and receive much less. I cannot quote present salaries as there was some change made last winter to meet the very hard conditions that prevailed in Japan. I feel so very sure that if we would give a better salary we would have all the women workers we need. I sincerely wish that at the General Convention the women of the Auxiliary would strain every point to bring about a revolution which would pay our women missionaries as much as our men missionaries are paid."

HERE IS A practical suggestion:

"Dear Madam: One year for a few months before the United Offering your page had letters from women who were earning money for it. It was called a 'campaign of tatting' and it seemed that the whole body of the Auxiliary had revived that old-fashioned art. Now women do harder, more muscular work than making tatting—they are in the laboring class and I am one of the chief. I can use a broom, shovel, wheelbarrow, rake, hoe, and lawn-mower.

"Lately our family moved to a place which had a dirty, neglected garage which it seemed impossible to get any one to clean. Father put his car into it but he kept saying: 'I wish I could find a man to clean up out there.' Finally he said: 'I would gladly pay five dollars to have that garage properly cleaned.' That was an inspiration to a girl with an empty Blue Box and I went at it in cover-alls and gloves. I shoveled and burned trash and carried out old paint cans and barrels. I carried that galvanized tray that lies under the car into a vacant lot and burned off the oil. I put up nails and hung our garden tools on them and I made a line for Dad's machine cloths. Then I swept and turned the hose on the whole inside, windows, walls, ceiling, and floor. It was hard, but rather good fun after all just to see the change. I was hanging round when Dad drove up. He pushed open the doors and stared: 'My stars!' he said. 'Who —' He didn't get any farther for he saw my face and knew 'who'. He walked in and looked around and gave me a five-dollar bill before he even put his car in. 'Thank you, Dad. That goes to the United Offering,' I said. 'What?' he asked. 'Give it away after all that hard work?' 'That's what I did it for,' I said. He looked around again. 'Well,' he said, 'you have done a first-class

job. You keep it looking like this and you will have a steady income for your—What d'ye call it?"

A little Blue Box sat up on a shelf  
 (It was swelling day by day)  
 Its small inside was so filled with pelf  
 That it scarce had breath to say:  
 "I wonder why they call me 'blue',  
 I am *anything* but that,  
 I'm dally filling, my work's near through,  
 With wealth I am waxing fat;  
 'Blue'—When my patrons never stop?  
 'Blue'—when my mouth's well filled?  
 'Blue'—when I'm going over-the-top?  
 'Blue'—"(here a coin was spilled)  
 "Why, Oh, why, do they say I'm 'blue'?"  
 'Blue'—when such gifts I've nursed?  
 'Blue'—"Here a sigh came stealing through,  
 The little Blue Box had burst.

**SUPREME VALUES**

BY THE REV. CARROLL LUND BATES



GOOD many people are giving thought to-day to two cognate questions: What does it mean to live? and, What is the supreme value which a man should find before his life is over?

Something has very thoroughly convinced a lot of people of late that this supreme value is not money, nor is it pleasure, nor is it power. What is it, then?

I was riding in a street car the other day, and, among the signs at the top of the car, inviting the traveller to purchase this or that other usual commodity, there was another sign that caught my attention because of its unusualness. It read: "Go to Church. Set a Good Example." I was gratified to see the sign, but it somehow did not satisfy me. As I thought about the words they seemed to me to dodge the issue. Why go to church? The sign said, "to set a good example." But why set the example? If I should go to get my neighbor to go, then why should my neighbor go in his turn? Can't we get back to the ultimate values?

Now I claim we should all go to church because there is Something there to get, and that the Something that is there to get is the Something of supreme value to a human life. It is That which we have been driven to think about by the welter of tragic circumstance through which the late war has taken us. It is that which the obvious collapse of the things of lesser value has compelled us to be hungry for.

In saying that we should all go to church to get something, I realize that I am in danger of being indicted for preaching selfishness.

There has been a Christianity that taught that we should go to church to save our souls. There has been a Christianity that has persuaded us to go to church to indulge our aesthetic emotions. These were both selfish, but my plea is not.

I believe that my neighbor needs nothing so much as that I should be a man from the inside out; and I maintain that nobody will make me a man from the inside out unless I myself undertake this piece of business; and I positively affirm that there is a Supreme Value available for me in the Church, and that it is not my only duty but chief among my duties to see to it that my soul obtains that Supreme Value it requires.

Can we say what that Supreme Value is? I am sure that we can.

If you are in earnest in your quest, if you mean it when you say that you want and would like to have for your life the Supreme Prize, I can name you The Prize. It is this: You want God with you. And you can have Him with you if you will.

"God with us" in the Hebrew is the well-known Hebrew word "Emmanuel". In that word we may find compressed the essence of the meaning of the Bible and the essence of the meaning of the Church.

I have exercised my ministry in the Church for thirty years, and, in those thirty years I have not been interested in the negative interpretations of Holy Scripture. After all, when you are through with negative interpretations, what have you gained? Nothing. And what have you lost? Nothing again. Therefore, why is the performance interesting? For one, I fail to see.

You may tangle up the authorship of the Old Testament books as you please; in the end, perhaps you are right, and perhaps you are wrong. *Cui bono?* You may show reasons for considering the Book of Deuteronomy a pious fraud. Again *Cui bono?* For, perhaps, after all, it is not.

There remains, after your intellectual and verbal efforts are over, one word indelibly written in the Old Testament books, "Emmanuel", and that is enough. In other words, the Old Testament leads, like a path, straight up to Christ, and no amount of intellectual dynamite applied to the Old Testament can make it otherwise. So I am uninterested in negative analyses of the Bible.

As soon as I take up the New Testament, I look for the Golden Thread that I have been accustomed to prize in the Old, and it is there. I am on the track of the Supreme Value.

On a train the other day, I chatted with a likely looking man, who asked me, "Have your Church's ideas been changed by the experiences of the war?" I knew what he meant. He had in mind the priestly and sacramental concepts of our Church, and was one of those who cherish the hope that we will give them up, so that our Church might be like the others. I answered him frankly. I told him how the war had made us long for unity, and how it had made us realize the largeness and the value of our brotherhood with "all who profess and call themselves Christians". But I suppose I disappointed him when I declared that the war had made us more conscious than we had ever been that the churches were not sufficient, and that only The Church would do. I said that it was more apparent than it had ever been that man needed the Supreme Asset for his life; that it was not enough that the Church should be a society, but that it must be what men need—an Organism, to which a man may come and get The Life.

My plea is that we do not dodge the issue. Men are hungry at last; and—at last—let the Church give them Food.

I venture a prophecy. It may be long years. It may not be as long as many think. Our experiment called "The Approach toward Unity" may help, and it may not help. But the Church will come together, and be what it ought to be at last. And, when it does, it will be the instinct of the human soul, hungering for and demanding the Supreme Value to be found in the Church, that will bring it together.

We have been working from the wrong end. A lot of us care less and less about the prerogative of Orders, but that same lot of us are caring more and more about the Vitality of the One Bread of which we are invited to partake.

Let there be three orders in the ministry, or let there be four or five or six; let there be three sacraments, or let there be seven or more; but let that ministry be securely valid, let it be historically reliable. As a torch is passed from hand to hand, so let us ask and have it that our ministry is The Ministry.

What relief there will be to burdened hearts when this is true! What hunger, now unappeased, will be splendidly fed! What acrimonies of division will be done away! What multitudinous spiritual bewilderments will be cleared up! What ridiculousnesses of Christian weakness will be cured!

This day longs for the Supreme Values. Let us dismiss all less important efforts, just for the present, and bring these Supreme Values out into clearer light.

YOU SAY: "Truth is so dull." I beg your pardon. Truth is the only thing that is *never* dull, and the only means by which we can escape from dulness. Why? Just consider. In all art, in all science, in all literature, it is the observation of delicate *nuances* that gives interest, that delivers from conventionality, that insures progress. The conventional person says the sky is blue, and probably paints it so. The truthful person sees that the sky is gray, pink, yellow, inky-black, pale-green, and, no doubt, blue at certain times, but not always even then of the same unbroken shade of blue. He paints or describes it as he sees it; he is an artist. . . . Just so it is in our observation of character. How careless, how inartistic, how unscientific we are in our study of, in the judgments we pass upon, in the language which we employ in regard to, one another, and how great would be our intellectual as well as moral gain, how far more attractive our conversation, if we tried to cure ourselves.—*Elizabeth Wordsworth.*

## Church Kalendar



Sept. 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. ERNEST R. ALLMAN has been appointed priest in charge of St. George's Church, Belleville, Ill., and with his family is now in residence.

THE REV. WM. H. ANTHONY is associated with the Rev. J. Speers at Wilkinsburg, Pa., in caring for the churches at Braddock and Wilmerding, with residence at Braddock.

THE REV. THOMAS BELLINGER, in charge of St. John's Chapel, Oklahoma City, Okla., may be addressed at 806½ West Twentieth street.

THE REV. CEDRIC A. BENTLEY became rector of St. Stephen's Church, Olean, N. Y., on the first Sunday in September. The rectory had been repaired and improved for his reception.

THE REV. H. H. GOWEN, D.D., has been elected locum tenens of St. Mark's Church, Seattle, pending the election of a successor to Bishop Shaylor.

THE REV. FREDERICK L. GRATIOT has become instructor in Religious Pedagogy at the Western Theological Seminary, and may be addressed at 2720 Washington boulevard, Chicago, Ill.

THE REV. A. G. HEAD has resigned the curacy of Christ Church, Norfolk, and has accepted a call to become rector of Grace Church, Newport News, Virginia, taking charge on the First Sunday in Advent.

THE REV. GEORGE H. HEYN has accepted election as rector of Trinity Church, Portland, Conn., and will enter upon his new duties November 1st.

COLONEL, the Rev. ARTHUR P. S. HYDE, with the general staff of the army since the first of the year, has relinquished duty in Washington. Colonel Hyde will sail October 1st for the Canal Zone, where he will be stationed at Fort Amador, in the coast artillery district of Panama. While in Washington, Colonel Hyde was connected in an honorary capacity with Washington Cathedral. He still remains honorary curate of St. Clement's parish, Seattle, Wash. Colonel Hyde enjoys unique distinction as a line officer of the regular army of more than twenty-three years' service.

THE REV. CHARLES C. JATHRO has assumed his duties as assistant in Christ Church parish, Fitchburg, Mass.

THE REV. LESLIE E. LEARNED, D.D., rector of All Saints' Church, Pasadena, Cal., has returned to his parish after an extended vacation at his summer home at Carmel-by-the-Sea.

THE address of the Rev. H. B. LEE, D.D., has been changed to Culpeper, Va.

THE REV. H. A. LEPPER has accepted a call to become rector of St. Paul's Church, Pekin, Ill.

BISHOP MIKELL now occupies the episcopal residence lately purchased by the diocese of Atlanta and should be addressed at Bishop's House, Peachtree Circle and East Seventeenth street, Atlanta, Ga.

THE REV. CHARLES T. MURPHY, Jr., until recently civilian chaplain at San Diego, California, has accepted a call to the rectorship of All Saints' Church, San Diego.

THE REV. JOHN P. PETERS, D.D., has accepted his election as Professor of New Testament Interpretation and Exegesis at Sewanee, but expects first to go to Palestine and the Near East for a year.

THE REV. B. J. RUDDEROW has accepted a call to Zion Church, Fairfax, and McGill parish, Vienna, Va., and will take charge the third Sunday in October.

THE REV. A. W. SIDERS has become vicar of St. Mark's Church, Oconto, Wis.

THE REV. WILLIAM D. SMITH, D.D., called to the rectorship of St. Mark's Church, Richmond, Va., has accepted, and will take charge the first of November.

THE REV. W. R. B. TURRILL has accepted a unanimous call to St. Paul's Church, Bellingham, Wash., effective October 1st.

THE REV. EDWARD H. VOGT, rector of Christ Church, Luray, Va., and surrounding missions, has resigned. He plans to spend a year in advanced study at one of the seminaries.

THE REV. ARTHUR G. WILSON, of Danville, Ill., will take the place at General Convention of the Rev. Dr. Hoster, who is unable to go.

### ORDINATIONS

#### DEACON

SPRINGFIELD.—The Rt. Rev. Granville H. Sherwood, D.D., Bishop of Springfield, held an ordination in St. Paul's Church, Springfield, on Wednesday in Ember week, September 17th, at which time he admitted to the sacred order of deacons Mr. AUGUSTINE GORDON MULLEN, lately transferred to the diocese from Central New York. The candidate was presented by Archdeacon Edward J. Haughton, rector of the parish, the sermon was preached by the Ven. John C. White, the Litany was said by Dean Joseph G. Wright of Greenville, and the epistle was read by the Rev. Father Hayden. The new deacon will probably be sent to St. Barnabas', Havana, Ill.

#### PRIESTS

MILWAUKEE.—On St. Matthew's Day, September 21st, the Rev. LEROY STANTON BURROUGHS, son of the late Rev. George F. Burroughs of Milwaukee, Wis., was advanced to the priesthood by the Rt. Rev. William W. Webb, D.D., at All Saints' Cathedral. The sermon was preached by Dean Lathrop, who also presented Mr. Burroughs. Canon Sturtevant said the Litany and with the Dean assisted in the imposition of hands. Mr. Burroughs becomes student rector at the University of Iowa, Ames, Iowa.

MINNESOTA.—Bishop McElwain ordained the Rev. SAMUEL HARMON EDSALL, son of the late Bishop Edsall, in St. Andrew's Church, Minneapolis, on September 19th. The sermon was preached by the Rev. C. E. Haupt.

### 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

CAPEHART.—At his home, "Southall," near Kittrell, N. C., on August 30, 1919, aged 79 years, Capt. THOMAS CAPEHART, C. S. A., son of Tristram Capehart and Emily Hunter Southall of Murfreesboro, N. C. He was for many years senior warden of St. James' parish, Kittrell.

DUKE.—Entered into rest, MARY CATHERINE DUKE (*nee* Poole), widow of the late Captain James Duke, S. C. Navy, in San Antonio, Texas, July 3rd.

JOHNSTON.—Entered into rest, September 9th, at his late residence in Brooklyn, N. Y., the Rev. LEVI JOHNSTON, senior priest of the

diocese of Newark and for more than thirty years priest in charge of St. Mark's Church, Mendham, New Jersey. Prayers for the dead were said at his home by the Rev. L. A. S. R. Rose. The funeral was held in St. Mark's Church, Mendham, N. J., when a requiem was offered by the Bishop of the diocese, assisted by the Rev. Seth C. Hawley, rector of the parish.

The Rev. Mr. Johnston was advanced to the priesthood in St. Mary's Church, Burlington, N. J., on the Fourth Sunday in Advent, 1863, by Bishop Odenheimer, and all but nine years of his ministry were in the same diocese.

KINSOLVING.—Mrs. OVID A. KINSOLVING, widow of the late Rev. Ovid A. Kinsolving, D.D., died in Baltimore on Monday, September 15th, and was buried in Houston, Virginia, the parish of which Dr. Kinsolving was rector at the time of his death in 1894. Before her marriage to Dr. Kinsolving, as Mrs. Richard Corbin, she was the mistress of "Moss Neck", a noted home in Caroline county, when General Stonewall Jackson used that mansion as his headquarters during the campaign around Fredericksburg in the war between the states.

NEIDE.—Entered Paradise from Wales, Ontario, September 1st, Miss ETHEL HEATH NEIDE, daughter of the late Rev. George Little Neide and Emma Louise Allen, of Ossining, N. Y. Burial was from St. Paul's Church, Holland Patent, N. Y., the Rev. O. M. Yerger and the Rev. Gibson W. Harris officiating. Interment was in the cemetery at Holland Patent.

"But sweeter far Thy Face to see,  
 And in Thy Presence rest."

SMITH.—At Greenwich, Conn., September 1st, FRANCES REBECCA, widow of the late Theodor E. SMITH (sometime warden of St. Stephen's Church, New York), daughter of the Rev. Thomas Crosswell Reed, D.D., and great-granddaughter of Hon. James Duane. Burial from St. Paul's Church, Port Byron, N. Y., where a requiem was celebrated by the Rev. G. W. Hewlett of Skaneateles. She is survived by two sons, Theodore Eugene Smith of Akron, Ohio, general secretary of the Guild of All Souls; Guy Crosswell Smith of New York; and Mrs. Edith Duane Peck of Cos Cob, Conn.

### WANTED

#### POSITIONS OFFERED—CLERICAL

SOUTHERN CITY PARISH WANTS Catholic priest November 1st to May 1st, \$75 monthly and furnished quarters. References. Details, address S. C. P., care LIVING CHURCH, Milwaukee, Wis.

CURATE WANTED in Washington suburban parish, loyal Churchman, active parochial worker; salary \$1200 to start. Splendid field. Address PAROCHIAL, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—CLERICAL

EXPERIENCED PRIEST WISHES position as curate in city parish in the East or as supply in parish or mission. Young, loyal, best of references. Successful in Sunday school and work among young people. Address BELMAR, 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 AVAILABLE FOR OCTOBER, as supply for clerical deputies to General Convention. Terms \$25 per week and traveling expenses. Address R. G., care LIVING CHURCH, Milwaukee, Wis.

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

#### POSITIONS OFFERED—MISCELLANEOUS

QUIET COMFORTABLE HOME with moderate salary offered to refined woman who would undertake very simple cooking in small family of Church workers. Address Miss E. A. T., 49 Washington street, Newport, R. I.

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

**A GENERAL MUSICIAN IS WANTED FOR** full charge of music department of boys' school. Also an organist. Address HOWE SCHOOL, Howe, Ind.

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

**POSITIONS WANTED—MISCELLANEOUS**

**MR. CHARLES GRAY, ENGLISH ORGAN-** ist, choirmaster, and recitallist, 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.

**PARISH AND CHURCH**

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

**CATHEDRAL STUDIO.—ENGLISH CHURCH** embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address Miss 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 Lousburg 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.

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

**CLERICAL OUTFITS**

**CLERICAL TAILORING.—SUITS, HOODS,** Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, 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.

**THE EVANGELICAL EDUCATION SOCIETY**

The 57th annual meeting of the contributing and life members of the EVANGELICAL EDUCATION SOCIETY of the Protestant Episcopal Church for the election of officers and the transaction of such other business as may be brought before it, will be held at 3:30 P. M. on Thursday, October 16, 1919, in Room 11 the Church House, Twelfth and Walnut streets, Philadelphia, Pa. S. LORD GILBERSON, Secretary. September 17th.

**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, ILL.**

Washington boulevard and Peoria street, (Five minutes from Loop.)  
Sundays: 7:30, 8:30, 9:15, and 11.  
Daily: 7, 8:15, and 6.  
Oct. 5th: Preacher, Bishop Sumner.  
Oct. 26th: Preacher Bishop Colmuore.

**THE LIVING CHURCH**

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

**NEW YORK:**

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

**BUFFALO:**

Otto Ulbrich, 386 Main St.

**BOSTON:**

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

**PROVIDENCE:**

T. J. Hayden, 82 Weybossett St.

**PHILADELPHIA:**

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

**LOUISVILLE:**

Grace Church.

**WASHINGTON, D. C.:**

Woodward and Lothrop.

**CHICAGO:**

THE LIVING CHURCH branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
A. C. McClurg & Co., S. Wabash Ave.  
Church of the Holy Communion, Maywood.

**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.

## EDUCATIONAL

### SUMMER SCHOOL OF THEOLOGY CLOSES

WHEN THE sixty students of the Summer School of Theology, in session for ten weeks at the Berkeley Divinity School, Middletown, Conn., left last week it was with expectation on the part of many of returning next year. Seventeen professors from seven different schools have been on duty, and the students represented practically every theological seminary of the Church.

The beauty of Middletown, and the opportunities for recreation afforded by the school, had much to do with the quality of the work, which was uniformly excellent. While demands were exacting, and hard work was the standing rule, there was no lack of comradeship in play as well. Tennis was the principal sport, and an interesting inter-school tournament was held, in which Berkeley won, with Cambridge and the General Seminary as good second and third. The Connecticut River was explored, and the students and faculty made up several parties for long trips down the river with picnic supper and return by moonlight.

It is difficult adequately to estimate the values of the intercourse outside the class rooms. Never before in the life of the Church has similar opportunity been offered to students representing all types of thought to meet in this friendly and familiar fashion, and the men themselves bear witness to the gains they have made in mutual understanding. In almost all instances men chose work with professors whom they did not have the opportunity of working with in their own school, and the result was a new appreciation of the sincerity and ability of those whom they knew before only by name.

If the school can be continued it will be certain to carry the impulse toward unity and understanding to a wholesome and useful spirit of fellowship that will have great effect on the future of the Church. No one single thing can be thought of that would be more instrumental to this end.

The practical value of the school at this time is easily seen. By this summer work men are advanced a year, a most desirable end, in view of the diminished number of candidates and the urgent demand for clergy. With few exceptions the men had seen duty in some sort of military service, which added to the school's spirit of comradeship, its most valuable by-product.

### ATTENDANCE AT SEWANEE BREAKS RECORDS

ON SEPTEMBER 23rd the halls and environs of the University of the South at Sewanee, Tenn., were enlivened as students assembled from every point in the South. The number of applications indicates the largest enrollment in the history of the university. Not even during the regime of the Student Army Training Camp was there as great a demand for accommodations. The regular dormitories will be overflowed, and officials in charge are securing all available space for the students so that as few as possible may be refused. The refectory will be inadequate, so that new dining rooms will be opened at Magnolia and Barnwell halls.

Several vacancies in the faculties have

been supplied. Interest attaches to the election of Dr. John F. Peters to the chair of New Testament Interpretation in the theological department, made vacant by the death in France of the Rev. H. L. Jewett Williams. Dr. Peters is one of the foremost biblical scholars in the country.

Dr. C. B. Wilmer, rector of St. Luke's Church, Atlanta, Ga., has been elected to the chair of theology. Dr. J. B. Edwards of Johns Hopkins has accepted the chair of Greek. The English department will be stimulated by the coming of William A. Percy as assistant professor. Capt. Percy rendered distinguished service in France, winning the *croix de guerre*. He is an alumnus of Sewanee and Harvard Law School and is the author of several volumes of poems.

Other members of the faculty recently in national service are Capt. George M. Baker, who will resume his duties as professor of Germanic languages after two years' stay in France; Lieut. Ralph R. Black, recently of the U. S. Engineering corps, who has taken up his duties as University engineer; and Earl C. Abell, who is already on the ground as coach of the Sewanee football team.

### OPENING OF KENYON COLLEGE

ON WEDNESDAY afternoon, September 17th, Kenyon College began its ninety-sixth year with the largest enrollment in its history. Over seventy new men entered and the total student enrollment will reach one hundred and sixty. The dormitory buildings are crowded, and more space both for classrooms and for students' rooms is imperatively needed.

The college faculty remains unchanged except for the appointment of Dr. David I. Green to the Edwin M. Stanton Professorship of Economics and Business Administration. Professor Green took his doctor's degree at Johns Hopkins and will offer courses in the principles of economics, money and banking, commercial law, business administration and sociology. For several years Professor Green has been in administrative charge of organized charitable and sociological work at Hartford, Conn.

### NOTES

THE Y. M. C. A. has appointed a special secretary for student work at the University of Rochester, N. Y. Names of students affiliated with the Church are sent to the rectors of adjoining parishes, and an employment bureau has been established whereby a student may earn part of his college expenses. Church people are asked to consider giving students business outside of college hours, or work in return for a room. The same plan is carried out at Hobart College, Geneva, only under the direct auspices of the college.

FORTY-ONE FRESHMEN have been registered at Hobart College, Geneva, N. Y., which opened September 16th, and 47 young women were enrolled in the freshmen class at the William Smith College.

THE FORMAL opening of St. John's College, Greeley, Colo., took place on September 18th, St. Lambert's Day, in Trinity Church. The Rev. B. W. Bonell, Dean of the college, being the celebrant at the opening service.

The Rev. G. A. C. Lehmann read the epistle, the Rev. H. M. Walters the gospel. Bishop Johnson preached. The college opened with an enrollment of ten students, representing six different states. The enrollment this year, double that of last, indicates that St. John's will have an unusual year. A number of clergymen from over the diocese were present. The faculty consists of the following: the Rev. B. W. Bonell, Dean, and five other priests.

The students also attend Colorado Teacher's College, the Columbia of the West, and receive their B. A. degree simultaneously with graduation from St. John's.

MARGARET COLLEGE, Versailles, Ky., the school for girls of the diocese of Lexington, held its opening exercises on September 17th with prospects for its best year. Following prayers offered by the Very Rev. Dean Massie, short addresses were made by Bishop Burton, president of the board of directors, and by the Rev. G. H. Harris, president of the college. President Harris stated that not only were both the day-school and the boarding department full, but that there was a "waiting list".

### AN AMNESTY PLEA

THE CHURCH LEAGUE for Social and Industrial Democracy, through its temporary executive secretary, the Rev. Richard W. Hogue, has presented to the members of Congress the following plea with urgent request for its immediate consideration:

"The war is over. The military triumph is complete. The enemy has surrendered. His navy is captured and dismantled, his army disbanded and disarmed, his ruler exiled, and his empire impotent. The marts of commerce and the ways of peace are open once more. But the doors of American prisons are still closed on those whose offense was an attitude deemed disloyal and hostile to the country's war-time welfare. More than that. Some have been brutally driven to insanity and death. In certain cases the treatment accorded has been devoid of intelligence, contrary to justice, and a denial of democracy. Testimony to this can be substantiated by the personal investigations of the temporary executive secretary of this League. Further proof and living witnesses can be furnished by the Civil Liberties Bureau.

"We protest against the continued imprisonment of those whose further incarceration can result only in a sense of injury that makes for discontent, and in depriving the communities to which they belong of that service which, the war being over, they may safely be counted upon to render."

### CENTENNIAL CELEBRATION IN ST. LOUIS

THE OLDEST of our churches west of the Mississippi river is Christ Church Cathedral, St. Louis, which was founded in 1819. The centennial of that foundation will be observed during the week of November 2nd to 9th.

Under the auspices of the Board of Missions there will be held on Sunday evening, November 2nd, a mass meeting for Church people. On Sunday evening, November 9th, there will be a great community mass meeting, laying emphasis upon the value of Christianity to community and national life as exemplified in the history of the Cathedra.



# WIDE DISCUSSION IN ENGLAND OF THE PROBLEM OF REUNION

## Is Shared by Churchmen and Non-Conformists—Growth of Central Church Fund—Botha Memorial Service

The Living Church News Bureau }  
London, September 5, 1919 }



SEVERAL leading Nonconformist ministers (among them Dr. W. B. Selbie, Dr. P. T. Forsyth, Dr. Scott Lidgett, and Mr. J. H. Shakespeare) welcome, in a letter to the press, the proposal of the Bishop of Norwich, made in a recent sermon at a Baptist church in Norwich, which they hail as "one step towards reunion". The Bishop on that occasion advocated the interchange of pulpits between ministers of the Church of England and the Evangelical Free Churches at the "usual normal worship", not in a general and unguarded way which might cause confusion, but under carefully specified conditions. These conditions were stated by the Bishop as follows:

(1) Assent to the first three articles of the Lambeth Quadrilateral;

(2) That the preacher should not deal with the subject of Church order unless invited to do so; and

(3) That the interchange has the consent of the proper and regular authorities.

In the statement issued by the Nonconformist ministers they say: "It is a very cautious proposal, but it is definite and practical, and made by a bishop of the Church of England. It is therefore a challenge to us all to translate into action the desire for unity which is in so many hearts, and we trust that it will meet with a sympathetic and practical response."

It is perhaps ungracious to offer criticism on any sincere and well-meant effort to promote Christian reunion. But from the Catholic point of view it is obvious that the Bishop's plan will not help greatly towards this desirable end. And it may also be pointed out that subsequently to the delivery of this sermon the Bishop stated that if he had known what action the Lower House of Convocation would take in reference to coöperation with Nonconformists he would, doubtless, have acted differently.

This week considerable prominence has been given by the Press to some correspondence between the Bishop of Gloucester and the Archbishop of Canterbury with reference to the resolutions on Coöperation in Christian Teaching and Prayer between Churchpeople and Nonconformists, which came before Convocation at its last meeting.

The Bishop of Gloucester, in a letter to the Primate, expressed the hope that the proposals, which, it will be remembered, were not discussed in the Upper House, may be postponed until the Lambeth Conference in 1920. He further adds that he is emboldened to write to his Grace in view of the draft programme which has been issued for the Lambeth Conference, and the fact that one of the subjects to be there discussed is the Church's relation to and reunion with other Christian bodies.

"The announcement," says Dr. Gibson, "has a very important bearing on the proposals recently brought before Convocation. I know," he adds, "that your Grace, with many others, holds that the Convocation proposals concern merely administrative details, and I would not question the fact that a decision upon them is within the

competence of any one branch of the Anglican Communion; but, all the same, I would very respectfully submit that they bear very closely upon the subject of our relation to and reunion with other Churches, and that they will certainly be regarded in many quarters as 'suggested transitional steps'. Indeed, the objections some of us (who yield to none in our desire for reunion) feel to them is that there seems to be no finality about them. They are regarded by some of their advocates simply as an 'instalment', and are likely only to be accepted by Nonconformists as such, and as involving or leading on to complete recognition of their ministry and sacraments. Thus, even if no question as to 'faith and order' is directly raised in these proposals, I feel with many others that indirectly such questions are involved, and will inevitably be raised if sanction were given to them; and my fear is that in such case there would be real danger lest the Church of England might in the end be found to have weakened its hold upon the Lambeth Quadrilateral, and anything that might possibly have this effect should surely be submitted to the judgment of the Conference itself before being decided for itself by any one branch of the Anglican Communion. Moreover, the delay involved is not a long one. It is not likely that the matter could be brought up in Convocation before February, and as the Lambeth Conference is to meet in July it is only a postponement of a few months that is asked for." The Bishop says that he is not speaking for himself alone, but is authorized by several other bishops to say that they are in entire agreement with his request.

The Archbishop, in his reply, gives as his opinion that it does not belong to the Lambeth Conference to handle authoritatively an administrative question of this kind, and says that he could not, as President of Canterbury Convocation, appropriate the rule that the Joint Committee of Convocation, or Convocation itself, is acting wrongly in debating or deciding now such a question as the one to which the Bishop of Gloucester refers. "On the other hand," says his Grace, "I attach, I need hardly say, the very greatest weight to a desire expressed by the Bishops and others on whose behalf you write. I find their view to be shared by others outside our Convocation who are deeply interested in the subject. I shall be prepared, therefore, when Convocation next meets, to recommend the postponement of the further consideration of the Joint Committee's report until a later date, with or without an enlargement of the original committee."

Churchmen of all schools of thought (and the number of "schools" seems to have increased during recent years) desire reunion with our separated brethren with all their hearts, but the great body of thinking Churchmen (that is to say, Churchmen who, when they speak of "reunion", mean the whole of Christendom) are not prepared to adopt some of the dangerous suggestions which recently have emanated from various quarters, for the simple reason that they appear to make light of, or are in flat contradiction to, important Catholic principles, especially as regards the Sacraments. If these proposals are pressed it would have the effect of causing further divisions, not only among ourselves, but also among Nonconformists, the great mass of whom, when they speak of "reunion", mean an unhesitating recognition of almost every principle

which distinguishes them from the Church of England.

### ON INTERCHANGE OF PULPITS

The Bishop of Coventry, Dr. Yeatman-Biggs (who as Bishop of Worcester visited the United States some time ago), writing on Interchange of Pulpits in his diocesan *Gazette*, says: "I see indications that the more thoughtful people on both sides are coming away from the idea, which had in it a worthy sentiment, that we should help unity by a frequent interchange of sermons. They recognize that such a thing may well mean surrender of conviction, and yet conviction on definite religious truth is what the world needs. The spectacle of ministers busy in one another's pulpits, trying to escape from saying what they are bound by their denomination to say at home, would not bring them the respect of either side. On second thoughts, many of those who most desire unity seem to be recognizing that there are more sincere ways of coming together. For myself, I hope that we shall not be hustled into hasty decisions."

### ECCLESIASTICAL PREFERMENT

An Evangelical newspaper gives prominence to a complaint by one of the younger incumbents of the Birmingham diocese, who is in charge of "a very large and not unsuccessful parish". So far as he is concerned, this incumbent finds the path of preferment in the diocese (1) packed, (2) choked, (3) blocked. "While," he says, "Evangelical trusts have been thinking lovingly of the numerous livings controlled by them, in the centre of a very dreary manufacturing city, the men of the [Bishop] Gore school have been manœuvred into almost all the places that count, in the outer ring." And he wonders where Evangelical influence will be a generation hence if the present state of affairs is continued. The fact is, Evangelicals in Birmingham have had a long "innings", and the "score" they have made has certainly not benefitted the Church of England. Not many years ago, Birmingham was described as *par excellence* the "stronghold of Nonconformity", but since the formation of the diocese, with Dr. Gore as its first Bishop, Catholicism has made wonderful strides in the city, and it has every appearance of going on from strength to strength. The ground was ripe for Catholic teaching and practice, and Dr. Gore and the Catholic clergy, who were given an impetus at his advent, have effected changes which have transformed the type of Churchmanship which formerly prevailed. The more thoughtful of the Evangelical clergy are only too ready to recognize the great work accomplished in the Birmingham diocese by Catholics, and when, not so very long ago, one such vicar expressed his appreciation of the inspiring work thus accomplished, the present Bishop (Dr. Russell Wakefield) immediately made him an honorary canon of the Cathedral.

### CENTRAL CHURCH FUND

It is now possible to form some idea of the results of the campaign which has been taking place throughout the country during the past few months on behalf of the Central Church Fund. As a result of the general appeal, some 10,000 subscriptions and collections have been received at headquarters, and a complete list will be published in October. The total is very little below £300,000, which, although only a step towards the £5,000,000 which is aimed at, is distinctly encouraging for a start. One cannot help being struck by the fact that this appeal has tended to develop in the minds of the laity a higher conception of the corporate life of the Church—that she

is one whole, that she has a duty, as a Body, to perform in the world. There has been far too much "parochialism" up to now, and it is well for Churchpeople to be brought to the realization that a parish is not only liable for its own expenses, but that the diocese and the Church as a whole have claims on every loyal Catholic.

Perhaps the object which appealed most of all to the popular mind has been the preparation of the candidates from the army and navy for ordination; many bereft of a son or a husband may have responded from these motives. In a year when the cost of living has been so great, taxation so heavy, and the multiplicity of appeals and thanksgiving offerings so increased, the response of Churchpeople has been one of which they may be justly proud.

Meanwhile, the Fund has not been idle; it has not confined its energies to collecting money, but, amidst a vast amount of preliminary detail, it has got into working order its Test School at Knutsford, where some 350 candidates are now engaged in studies of a strenuous nature, which will, it is hoped, lead to matriculation and a

course at one of the Universities, and a further course of a special character at a Theological College. Many candidates can, however, take their entrance examination at the University and can thus go straight to their studies for a degree without further delay.

#### IN MEMORY OF GENERAL BOTHA

A memorial service for General Louis Botha was held in Westminster Abbey yesterday, at which the King and Queen, with the Prime Minister, were represented, and which was attended by leading statesmen, officers and men of the South African and other forces, business men, and private residents in London. The service was brief, lasting little more than twenty minutes, but it was more than usually impressive. Those present were there to pay a real personal tribute to the loyalty and lovable nature of a man whom each one had prized in life as a friend. No eulogium of the dead soldier and statesman was pronounced, and none was needed. The gathering itself was the most touching and eloquent tribute which could be paid to his memory.

GEORGE PARSONS.

population? 'Who is weak and I am not weak? who is made to stumble, and I burn not?'

#### CLERGYMAN IN STATE GUARD

The Rev. Howard S. Wilkinson, rector of Emmanuel Church, West Roxbury, is doing his share to preserve order in Boston, not only by preaching but by active duty, being a member of the First Motor Corps of the State Guard. He has doffed clerical garb for that of the soldier.

He is a member of the corps, but last Sunday saw a chance to hold a service at the Cadet Armory where his corps is quartered, and conducted services for the soldiers and for others who wished to attend. He did not forget his congregation for he officiated at two services at West Roxbury.

#### THE MINISTRY OF HEALING

Mr. James Hickson, the English healer who was in Boston last summer, will soon return to America and attend the General Convention in Detroit, according to the Rev. F. W. Fitts, rector of St. John's Church, Roxbury, who made the following announcement in his parish church yesterday:

"Mr. James Hickson, who recently conducted the wonderful healing mission in Boston, will return to this city some time this autumn. He is now in England on a short visit necessitated by a change in his plans. It is expected he will come back in time for the General Convention of the American Church in Detroit in October, and afterward that he will come to Boston for a few weeks. One object for his return will be formation of prayer circles in all parishes where the people are interested and desirous of the revival of the healing mission of the Church."

The Rev. William Henry Pettus will administer Holy Communion in St. James' Church, Clarendon Hill, West Somerville, Thursday, at 10 A. M., after which he will lay hands on the sick and afflicted in prayer for their restoration. It will be the beginning of Christian healing in the parish.

#### MORE ABOUT PROHIBITION

As a result of prohibition there has been a remarkable local decrease in the number of arrests for drunkenness and minor offenses, and a corresponding decrease in the number of inmates at the city's penal institutions at Deer Island. The city's finance commission has recommended that the Deer Island institution shall be closed, at a saving of about \$150,000 annually, and that commitments in future be made to the state institutions.

RALPH M. HARPER.

#### A CALL FROM THE RED CROSS

THE GREAT WAR is over—thank God. Thousands of American lives were saved through the kind of nursing that Florence Nightingale brought into being. Thousands upon thousands might be saved, every year in this country of ours, by proper nursing and proper sanitation measures.

The American Red Cross is launching the third roll call to raise funds enough to help equip every community with a public health nurse and to teach care of the sick, hygiene, and correct cooking for both sick and well to every mother and girl in America. In this Third Roll Call, the Red Cross looks to the churches for the same generous support that these institutions have given in previous campaigns. Millions of surgical dressings, thousands of hospital garments, were made by the Churchwomen of America during the war. To-day, the Red Cross hopes once more to enroll many of these faithful women among the million workers needed to bring in 20,000,000 new members.

## BOSTON CLERGY ANALYZE LOCAL STRIKE SITUATION

### Seeking the Underlying Cause — Development of the Ministry of Healing

The Living Church News Bureau  
Boston, September 22, 1919



THE city of Boston is still an armed camp. There were 7,157 state guardsmen on duty last Saturday, and when all the units are complete there will be 12,000 for street patrol. And in addition there will probably be 7,000 or 8,000 volunteer militiamen soon available. According to the *Transcript* 20,000 men will be available next week. With the exception of armed patrols on the streets the life of the city seems to be normal. But this observation is all on the surface. Nearly three-fourths of the police of Boston have been on a strike for two weeks, and plans are now being made to reorganize the police force by getting new men, which normally will take many weeks. And so, if all goes well, the State guard will have to remain on duty at least a month. What the Boston Central Labor Union is now planning is the unknown quantity. Every labor union in Boston is being asked to vote on the question of a sympathetic strike.

The clergy of the diocese have without any exception that I have noted stood against the idea that policemen should be members of the American Federation of Labor. At the same time the clergy are sympathetic toward the just demands of the underpaid worker. No one more than the average clergyman of our Church more keenly feels the pinch of the high cost of living. The sermons and addresses of many of the clergy relating to the strike have been prominently printed in the Boston papers. The best thought of Massachusetts last week on the strike was expressed by the Rev. Charles E. Jackson, rector of the Church of the Ascension, Fall River, as follows:

"THE PRESENT CRISIS! It is always the present crisis.

"New occasions teach new duties.

Time makes ancient good uncouth;

They must upward still and onward,

Who would keep abreast of truth."

"The crisis through which the city of Boston is now passing makes us echo the great truth in the seal in the city of Boston. 'As God was to our fathers, so may He be to us'—*Sicut patribus sit Deus nobis.*

"Loyalty to high ideals is utterly different from desertion of one's solemn duty and partiality to one's own peculiar advantage. The law of the gang may be coherence, rather than service, but then it quickly becomes 'the strength of sin'. It is inevitable that an aroused civic conscience in Boston and Massachusetts shall see the truth with the clearness with which Governor Coolidge has proclaimed it. The issue has become definite and distinct. One can see the right and the wrong. Even the disgrace, which rioting and looting has brought upon Boston, has thrown the light of truth upon a great public question.

"Yet, even with this united public opinion, we must remember that results are changed only by getting at causes. As Christians, we may recognize that force is necessary to secure order. As an officer in the Massachusetts State Guard, subject to call, I am ready to do my duty; but force cannot solve intricate social problems.

"One difficulty has been our separation into groups, forgetful one of another. With a vague, indifferent obligation, we call ourselves members of Christ, yet we forget that His supreme word was, 'I call you friends'. He was speaking—we must truly believe—not to a limited number of disciples, but essentially through them and their successors to the great body of believers in all places and to all time.

"We are members one of another. What right have we to rejoice in our freedom from financial anxiety, while our neighbors are in poverty? What claim have we for pride in our education, while so many are in ignorance? How can we be truly happy in our own homes, with many physical comforts, while the housing of thousands of neighbors, in our big cities is cruel and hurtful? Have we a right to be joyous over the health of our own children while, except in three cities, more little children under two years of age die in Fall River than in any other American city over 100,000 in

## BISHOP AND CHAPLAIN BEFORE PHILADELPHIA RETREATANTS

*Speak on Personal Life of the Clergy  
—And on Their New Duties—  
G. F. S. Holiday House—Country  
Centre Mission*

The Living Church News Bureau }  
Philadelphia, September 22, 1919 }



BISHOP RHINELANDER conducted the annual retreat held for the clergy of the diocese at the Chestnut Hill Academy from September 17th to 19th. The retreat proper opened with a service at the Church of St. Martin's-in-the-Fields on Wednesday evening, the Bishop setting forth its purpose. It seemed to be a commonsense thing that we should get clear of obstacles and concentrate our powers for parochial work of the winter. His introductory remarks led up to his main subject for the three addresses on the next day on The Personal Life of the Clergy, which were attended by over one hundred of the clergy.

The retreat ended Friday morning after breakfast and was followed by an all day conference led by the Rev. H. R. Talbot, who was in France for a considerable period during the war, first with the French army and then as chaplain, after we entered the conflict, of the First Division of our own forces. His subject was The Church and her New Duties. Chaplain Talbot gave two stimulating and vigorous addresses, one in the morning and the other in the afternoon, both of which were followed by spirited discussion on the part of the clergy. In the morning his topic was The Church and the Present Unrest. He said that responsibility rested on the clergy to deal with disturbed conditions; that they must not consider themselves "spiritual undertakers to embalm things as they are" but that they must be able to apply Christianity to our problems so that the Church may lead in their solution. Vigorous discussion showed the clergy alive to present-day conditions. Any one with a tendency to think that the clergy are back numbers would have had a rude awakening, for they showed themselves in touch with all sides of the situation.

Demobilization and Corporate Christianity was the subject in the afternoon. How is the Church to bridge the chasm which seems to lie between itself and the average man? Chaplain Talbot's large experience in the army enabled him to draw a graphic picture of the enlisted man's attitude toward religion. Discussion turned around the alteration of services, more frequent use of the Holy Communion, especially at the late service on Sundays, the value of a teaching mission especially for men, etc.

Altogether the two days were extremely worth while and those present were stimulated to go forth with new zeal to grapple with conditions and to bring Christ into His own.

### THE G. F. S. HOLIDAY HOUSE

427 girls and young women given the opportunity of a two-weeks' vacation at \$4.50 per week at the healthful seashore resort at Cape May, N. J., is the record for this past summer of the Girls' Friendly Holiday House of the diocese of Pennsylvania. This is a great institution, as I learned when on a visit to Cape May myself recently. It combines in an unusual degree the development of the physical and the spiritual life in a natural manner. The

girls come from all over for their one or two weeks of recuperation from the strain of business (for most are employed), and they find that with the sea bathing, the sails, the automobile rides, the dancing, even the "movies", the chapel, beautifully appointed and located right off the main floor, is having just as much effect in strengthening them as these other things. Many a girl has gone back with a new spiritual outlook. Just because nothing about religion is forced or compulsory, the daily morning and evening services and the Eucharist, mid-week and Sundays, play their large part.

I am told that there are many applications from those outside the diocese and that over one hundred girls from inland cities and towns were able this past summer to have their vacation by the sea. When I inquired a little into history I learned that it was started twenty-five years ago and has been carried on continuously ever since. This means that many thousands

have been guests and many come several years in succession. If you ask them where they will take their vacation they will tell you at once. "Holiday House, Cape May." To them there is no place like it and no one like Miss Nelson, who takes charge every summer.

### COUNTRY CENTRE MISSION

The Country Centre Mission, with headquarters at Newtown, is doing a valuable work in establishing centres for public worship and in developing community life. The Rev. W. C. Emhardt is in charge, and for some time has been feeling the need for a community building, where also services can be held, in a region known as Frosty Hollow. It is now announced that several lay readers have been licensed from the parish of St. Martin's-in-the-Field, to help Mr. Emhardt on Sundays, and in connection with the Brotherhood of St. Andrew of the parish they hope to secure funds for the building.

The people in Frosty Hollow are farmers and fairly prosperous. It is, therefore, thought that the work of St. Martin's will be in the line of helping rather than in actually giving the entire amount necessary to furnish this equipment.

EDWIN S. LANE.

## BISHOP ANDERSON DISCUSSES THE NATION-WIDE CAMPAIGN

*Commending Its Comprehensive  
Programme—Episcopal Confer-  
ence—A Useful Parish House*

The Living Church News Bureau }  
Chicago, September 22, 1919 }



BISHOP ANDERSON called the clergy of the diocese of Chicago together on September 15th to urge them to put forth their greatest efforts for the success of the Nation-wide Campaign of the Church. He discussed the needs of the diocese as revealed in the parochial surveys submitted.

"This campaign has made strong appeal to my imagination," said the Bishop. "Years ago I advocated such a survey, getting a bird's-eye view of the world's needs before proceeding to meet them. I believe the Nation-wide Campaign will be a great success. It represents a corporate act of the Church to get a survey of our assets and liabilities, and to formulate a programme. A parish without a programme is like a sailing vessel without a sail. If we put before the Church a comprehensive programme, we will get the means to carry it out."

The Bishop commented on the fact that parish surveys showed an apparent falling off of Sunday school attendance as compared to the number of communicants. He expressed the belief that the Nation-wide Campaign would furnish inspiration for bringing up attendance. "The men's Church of the future will be as strong as the children's Church of to-day."

"The clergyman's salary of \$1,000 or \$1,200 has to go," added the Bishop, analyzing another feature developed by the survey. "In these days of the high cost of living the clergyman's salary of \$1,000 or \$1,200 is an anachronism. The laity of the Church are going to raise \$20,000,000 for Church extension and social righteousness, and when they do they will not tol-

erate that the minimum salary of ten years ago be accepted as the salary of to-day."

### TO SAVE RACINE

The Bishops of Kansas, Milwaukee, and South Dakota arrived in Chicago on Friday for a conference with Bishop Anderson and others concerning the future of Racine College. The Nation-wide Campaign was also under consideration.

### A USEFUL PARISH HOUSE

Trinity parish house, Chicago, is being extensively used for the occasional meetings and conventions of civic and philanthropic organizations. Speaking of some of these recent gatherings, the Rev. F. B. Nash, locum tenens at Trinity, says:

"The great room of the parish house was filled to the limits of its capacity with the employees of the Chicago Mail Order Co., on the afternoon of the third of July. Our Annual Gloom Chaser was the title of the programme for the day; and the music and suitable speech, the awarding to the employees of their sharing in the company's profits for the season, was a feature of the day.

"The School of Civics and Philanthropy also made use of the assembly room in the parish house, as in the past years, for the overflow of the instruction programme.

"When the soldiers were on guard duty in the anxious race riot times, 67 of them used the shower baths in the parish house on one day."

### THE BOY SCOUTS AT ST. PETER'S CHURCH

Troop No. 828, Boy Scouts, is at St. Peter's Church, Chicago, and resumed its meetings on September 8th. The troop deserves special mention, and is growing rapidly in membership.

During the Victory Bond Campaign, this troop ranked second in dollar amount of sales, and third in number of bonds sold. Fifty-nine troops were competing. Inasmuch as the troop followed strictly the

instructions from headquarters, the record is a notable one.

#### NEWS FROM ST. MARTIN'S, AUSTIN

The parish of St. Martin's, Austin, commemorating its men who served their country during the war, publishes an attractive booklet containing their photographs and records. Not only will the members of the parish be remembered but also some of their close friends and associates. The vestry are about to consider placing in the church a war memorial tablet of metal.

Mr. David E. Gibson, who was recommended by the Standing Committee as a candidate for holy orders, and is to be ordained deacon very soon, lives with his family in Austin, and has been associated with St. Martin's, but for many years has been active at the Cathedral of SS. Peter and Paul. He has been tireless in his work in several public institutions, giving special attention to the inmates of the Bridewell prison. Mr. Gibson is well known as a mason and also as a member of the firm of Gibson, Sykes, and Fowler, leading photographers here.

#### BUILDING PLANS AT AURORA

Trinity Church, Aurora (Rev. B. E. J. Chapman, rector), has undertaken extensive plans for improvement and repair of the parish property, including installation of a new steam plant to heat both church and parish house; renewal and repair of the windows, and reroofing the parish house; all to cost approximately \$6,000. It is expected that this will be completed before winter.

#### NORTHWESTERN DEANEY

Two outstanding topics—the Chicago Plan and the Nation-wide Campaign of the Episcopal Church, have been announced for the meeting of the Northeastern Deaneery on Monday, September 22nd, at Trinity Church, Highland Park. Walter D. Moody, managing director of the Chicago Plan Commission, will make the morning address. Following luncheon, served by the women of the parish, the Rev. Dr. George Craig Stewart will outline the work to date and the intensive work to come in the Nation-wide Campaign. Dr. Stewart is national committeeman for the Mid-West Province.

#### THE NEW YORK ELECTION

The election of Bishop Burch to the diocese of New York is of peculiar interest to the Church in Chicago, for Bishop Burch was a graduate of St. Mark's parish, Evanston (Rev. Dr. Rogers, rector), a parish that has sent many men into the ministry and some to the episcopate. Bishop Burch was a member of St. Mark's choir, and later was superintendent of its Sunday school.

Another of St. Mark's old boys, who had his training and call to the sacred ministry there, is the Rev. Robert Holmes. It will be remembered that Mr. Holmes was ordained to the diaconate recently in his mother parish, and returned early this year to England, his birthplace, where his advancement to the priesthood occurred on St. Matthew's Day in Lichfield Cathedral. Many of Mr. Holmes's brother clergy and friends remember him in their services and in their prayers on the day of his ordination.

H. B. GWYN.

"The trumpet is blowing.

'Tis time to be going.

The ranks are now filling, the march will begin.

The Cause is so glorious

It must prove victorious!

Bear forward the cross. Under Christ we shall win!"

#### THE CAMPAIGN IN NEW YORK

A page from the political campaigners' book has been taken by the managers of the Every-Name Campaign in New York, and from now until November 16th, in practically every parish of the diocese, by public meetings, through personal solicitation, and flooding the diocese with literature, members of the Church will be urged to awaken to their new responsibilities.

A movement wholly within the Church, this has enlisted laymen to an extent hitherto regarded as practically impossible. Hundreds of well-known men, from bench and bar, counting house and factory, have thrown themselves heartily into the crusade for what William Fellowes Morgan, president of the Merchants' Association and chairman of the campaign committee, describes as "a practical, efficient religion". Scores of these same men have volunteered their services as organizers, speakers, committeemen, or for any other possible service.

Literally tons of literature, calling attention to the lagging work of the Church, the need of higher compensation for the clergy, for building up the rural Church, for finding substitutes for the saloon, for playing a vigorous, red-blooded part in the settlement of the problems of capital and labor, have been sent out from headquarters of the Every-Name Campaign, 124 East 28th street. And now, with the intensive period approaching, a flying squadron of orators has been organized under the supervision of Oscar W. Ehrhorn, Esq., well-known lawyer and secretary of the Republican Club, which will carry the cry, "For God and Christian Citizenship", into every nook and corner of the diocese.

Among the laymen volunteer speakers are William J. Schieffelin, well-known merchant, the Hon. George Gordon Battle, Supreme Court Justice E. R. Finch, Stephen F. Bayne, State Senator Howard R. Bayne, Eben H. P. Squire, William Walker Orr, of the National Credit Men's Association, Samuel Thorne, Jr., Myron Chandler, Oscar W. Ehrhorn, and Dr. Charles Peterson. Clerical volunteers include the Rev. Dr. Charles Lewis Slattery, the Rev. Dr. Ernest M. Stires, the Rev. Dr. George R. Van de Water, the Rev. A. L. Longley, the Rev. H. H. Ayle Prichard, the Rev. Frank Heartfield, the Rev. Edward T. Newton, the Rev. H. Percy Silver, D.D., the Rev. Franklin J. Clark, and the Rev. Carmelo Di Sano, the last devoting his efforts to arousing the Italian members of the Church.

#### CHURCH CONSECRATED AT SOUTH HAVEN, MICH.

THE CHURCH OF THE EPIPHANY, South Haven, Mich., was consecrated on September 17th by the Rt. Rev. John N. McCormick, D.D., assisted by Archdeacon Vercoe, several of the clergy, and a large congregation, the number of men being particularly noticeable.

The day was fine. The procession from the choir room around the church, with twenty choristers, crucifer, and flagbearer preceding the clergy and Bishop, was impressive. The rector, the Rev. Kenneth Ivés Rice, acted as master of ceremonies. The pastoral staff was borne by the Rev. Percy R. Deacon, a former rector. The instrument of donation was read by the warden, Walter Ioor. The Rev. B. F. P. Ivins was gospeller

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

### Church Publications and the Campaign — The Every-Name Campaign in New York



THE number of Nation-wide Campaign editions of Church publications is increasing. To date, seven parishes, one convocation, six dioceses, and one province have devoted an entire issue of their publications to the Campaign. Others may have done so without sending copies to headquarters.

The *Church Times* of the diocese of Milwaukee made its June issue a Campaign number, starting with Bishop Tuttle's Campaign message and reprinting the best of the campaign news from the four Church weeklies. Much space also was given to the project in the July issue.

The *Michigan Churchman* devoted its July issue to the Campaign.

Negro Churchmen of the Province of the Southwest have launched the *Southwest Churchman* to boost the Nation-wide Campaign among their race. In the first issue Bishop Demby urges that his people give at least \$20 each to the Campaign.

The *Hawaiian Church Chronicle* devoted more than half of its July issue to the Campaign, showing that distance is no handicap. The *Wyoming Churchman* for September gave even a larger proportion of space. The *North East*, the diocese of Maine's monthly, the *Berkeley Churchman*, and East Carolina's *Mission Herald* are other diocesan and convocation publications giving their space.

The Rev. Frank Victor Hoag, rector of Calvary Church, Batavia, Ill., is showing his brother clergy how to issue a parish

bulletin to help the Campaign, without a large outlay. St. Mark's Church, Geneva, has joined with Calvary in publication of a four-page leaflet called *Our Daily Bread*. By using small type and headings a surprising amount of information about the Campaign was crowded into the September 7th issue.

Other parochial papers giving a major portion of their space are *Trinity Church Chronicle*, Chicago; *St. Thomas' Messenger*, Whitmarsh, Pa.; *St. Paul's Call*, Kansas City, Kan.; *St. Mark's Messenger*, North Tonowanda, N. Y.; *Tidings of St. Paul's Parish*, Waco, Texas; and the *Cathedral Messenger*, Duluth, Minn.

#### FIRST CAMPAIGN POEM

The September issue of the *North East*, the diocese of Maine publication, contains the first Nation-wide Campaign poem. It was written by the Rev. J. H. Yates and is entitled *A Call to Service*.

"The trumpet is sounding,  
Its note is resounding  
From ocean to ocean in stirring appeal,  
Awake to the glory  
Of telling Christ's story,  
His spirit is waiting the nation to heal!"

"The Cause of the Master  
Advance ever faster,  
Press on to the City that shines from afar.  
No matter though badly  
Equipped, enter gladly  
The ranks of the army that fights Zion's war!"

"Wait not, Christian brother,  
Nor leave to another  
The task of enlarging Christ's Kingdom to-day.  
Be up and be doing,  
For God is renewing  
All things—haste to labor, to fight, and to pray!"

and the Rev. F. O. Granniss epistoler. The sermon was preached by the Ven. L. R. Vercoe, Archdeacon of the diocese.

Two services preceded the consecration, early Eucharist, at which forty persons shared in the parish corporate Communion, and morning prayer. Confirmation was also administered the night before. After the services the Bishop, clergy, wardens, and vestrymen, and the whole congregation enjoyed a dinner served by the ladies of the church at the Hotel Johnston. The ministers of the various denominations were present as honored guests. There were no after-dinner speeches but a few words of congratulation and thanks by the Bishop.

The first services of the Church in South Haven were held in April 1878, by the Rev. Dr. Schetkey, then priest in charge of St. Mark's, Paw Paw. He kept up the mission even after a fire had destroyed both the hall in which services were held and all the little property of the congregation. The mission, however, lapsed when Dr. Schetkey died in 1882. In 1897 the Church people in South Haven asked Bishop Gillespie for a priest and the Rev. W. P. Law, then serving at Paw Paw, started the first services of the present organization, beginning with the Holy Communion in the house of Mr. and Mrs. Herbert Hatch. Fifteen communicants were present. Very soon the mission was organized and a place secured for worship. Ground was broken for the present church building on October 18, 1902, and the cornerstone was laid by Bishop Gillespie on April 25, 1903. Services were begun in the new church in November 1904.

The parish has not only paid for its property but has also \$2,000 in cash, with more in sight, toward a parish house. The church is a handsome structure of brick, with spacious transepts used as choir room and sacristy on one side and on the other as a school room. There is a spacious sanctuary and choir and the whole is handsomely furnished and decorated.

**PRAYER FOR THE AMERICAN CHURCH**

THE ORDER of the Holy Cross has arranged a nine-days' schedule of prayer on behalf of the American Church and especially for the divine guidance of General Convention, extending from September 28th to October 5th. Leaflets containing the schedule may be obtained from the order at West Park, N. Y.

**CHURCH MISSION OF HELP**

AT THE Detroit Convention, the Church Mission of Help will take its place for the first time as a national organization of the Church. This society for rescue work is now organized in five of the eastern dioceses, and these have recently been federated into a National Council. No permanent officers have as yet been appointed but Mrs. L. Frederic Pease, Secretary of the New York diocesan organization is acting as general secretary. Headquarters for the Mission is being provided in the building with the Woman's Auxiliary, where Mrs. Pease will be to explain the work. It is expected that arrangements will be made to develop Churchwomen for this work and that a body of trained workers will spread it throughout the country.

A public meeting in the interest of the Church Mission of Help will be held in St. John's Church, Detroit, on Friday evening, October 7th, when Dr. Manning, rector of Trinity Church, New York, and president of the New York Society, will preside. The speakers will be President Bell, of St.

Stephen's College; the Rev. Harvey Officer, O.H.C., and Mrs. Pease.

At the mass meeting for social work on October 21st, the cause of the Church Mission of Help will be presented by Mrs. Pease.

**GOLDEN JUBILEE OF CHARLOTTETOWN CATHEDRAL**

IN THE LATE sixties of the last century the Catholic Revival was beginning to be felt in the colonies, and in Charlottetown, Prince Edward Island, as elsewhere, the laity were foremost in demanding a better order of things.

St. Peter's was built by the strenuous efforts of those who desired heartier services and fuller teaching than obtained in the parish church. But when the building was completed the rector of Charlottetown would not consent to division of his parish and claimed St. Peter's as a chapel-at-ease to the mother church. To avoid legal difficulties the Bishop of Nova Scotia (Dr. Binney), who was in full sympathy with the movement, consecrated the new church as the cathedral of the Province, thus making it extra-parochial. At the time of the opening of St. Peter's in 1869, good work was being done by faithful priests throughout the land, but the peculiar position of St. Peter's made unusual growth possible, and it soon made a name for itself throughout Canada.

The opening services of the golden jubilee of the Cathedral were held on Sunday, September 7th. There were two early celebrations of the Holy Communion, and a third at 11 o'clock, when the preacher was the retired Bishop of Springfield, who, as Father Osborne, S.S.J.E., conducted a mission at St. Peter's in 1883.

At evensong Bishop Osborne was again the preacher. He denounced the popular theory that it is the business of the clergy to attend to all kinds of social service. This, he said, is the part of the laity, directed by the clergy, recalling the decision of the first Council of Jerusalem regarding the appointment of the seven deacons.

On Monday evening, a reception was held in St. Peter's hall, when addresses were given by the lieutenant-governor of the province, the chief justice, the mayor, and others, on the work accomplished by St. Peter's in the fifty years of its existence. When the church was built the immediate neighborhood was the worst part of the town, given over to all kinds of vice. Owing to the influence of the Church this condition has totally changed.

On Sunday, September 14th, at the high celebration Bishop Osborne pontificated, and the sermon was preached by the Rev. W. H. Bullock, retired chaplain to His Majesty's Forces, the only surviving priest of those who took part in the opening services of the Cathedral. In the afternoon Bishop Osborne addressed the children on his work in South Africa. Evensong was sung at 7 o'clock by Archdeacon Vroom, who also preached.

The special services have been continued throughout the month.

**MEMORIALS AND GIFTS**

THROUGH THE generosity of Mr. and Mrs. Peter A. Porter, Jr., the mortgage on St. Mark's Rectory, North Tonawanda, N. Y. (Rev. Benj. S. Sanderson, rector), has been paid and the interior of the house renovated and modernized to considerable extent. This work has been done as a memorial to Mrs. Porter's mother, the late Mrs. Thomp-

son, for many years a devoted friend and parishioner of St. Mark's.

AT A RECENT visitation to St. John's mission, Southwest Harbor, Maine (Rev. A. G. Freeze, minister in charge), Bishop Brewster blessed a bell given in memory of the late Rev. W. T. Forsythe, founder of the mission. The Bishop also delivered an address on the uses and lessons of a church bell. He was followed by the Rev. M. Lloyd Woolsey of the House of Prayer, Newark, N. J., an old and dear friend of the deceased priest.

**ALBANY**

RICHARD H. NELSON, D.D., Bishop

**An Active Brotherhood**

ST. JOHN'S SENIOR CHAPTER of the Brotherhood of St. Andrew was instituted by the rector of St. John's parish, Cohoes, the Rev. Ernest J. Hopper, on the third Sunday in July. When the rector asked the thirty-two probationaries to come to the altar rail for their institution an unusual thing happened. Four other men of the parish, obviously impressed by this body of some of the best men in the parish, followed and stood with them for the institution, not knowing that they are required first to serve six months as probationary members. In an instant, the rector realized what it would mean to send these men back to their seats. In an instant, also, four others realized the same thing and in a way that no one noticed slipped their Brotherhood buttons into the rector's hand to place over the heart of each of these four men who had come of their own will at the twofold call of Prayer and Service. Those four, now serving their probationary "after the fact", are proving to be four of the most faithful. The thirty-six men remained kneeling at the altar after the institution and all received their Holy Communion together. After breakfast served in the parish house by a committee of good cooks from the men's club, the rector presented the Nationwide Campaign and the men unanimously moved to offer themselves for service in an every-member canvass when needed. The senior chapter hopes to send a delegate to the national convention in Detroit. The junior chapter is not yet fully organized. The senior chapter by a parish canvass has increased church attendance on the part of the men 75 per cent. or more. The juniors have doubled the young men's Bible class. Two of the seniors have recently been given licenses as lay readers.

**CALIFORNIA**

WM. F. NICHOLS, D.D., Bishop

**The Asilomar Conference**

THE SUMMER VACATION CONFERENCE of the diocese held at Asilomar was a marked success in the way of closer fellowship and of serious consideration of tasks confronting the Church. Each day began with Holy Communion. Lectures were given from 9 to 11 A. M., the Conference being divided into two groups. During the first hour, courses were given by the Rev. F. A. Brown and the Rev. H. St. George Buttrum, D.D. The former course was in Bible Study, the latter in Church History. During the second hour, courses were given by Bishop Hunting and the Rev. Messrs. G. H. B. Wright and J. H. Oehlhoff. The former course was in Missions, while Mr. Oehlhoff's two lectures were an attempt to reveal the present point-of-view of the radical labor movement, its demands for industrial democracy, and its methods for securing those ends.

The period from 11 to 12 A. M. was devoted to general conference. On Thursday, Mr. Robert Robinson, of the Y. M. C. A.

service overseas, gave an account of the "Y" work at the very front—largely a narrative of his own experiences. Wednesday evening, before the fire in the social hall, Mr. Robertson gave the kind of programme he "put over" for the boys in the trenches, or just behind them. Full of pathos and wit, it won every heart to him. Then his serious presentation of the way the "Y" worked at its task of service, with all the faults and mistakes, carried conviction of the essential soundness of the "Y" policy and organization.

During this period on Friday, the Rev. E. F. Gee, chairman of the diocesan Nationwide Campaign committee, led a conference on this subject. On Saturday, the Inter-church World Movement was presented by the Rev. J. C. Reid. Visitors from Pacific Grove were present to swell the numbers when on Wednesday night the Rev. A. W. Noel Porter, Ph.D., made the address. Bishop Hunting gave an address on The Church in Nevada, illustrated by stereopticon views, on Thursday evening. Friday evening the Rev. Charles P. Deems gave an address on The Church and the Workingman.

A two-hour service of meditation for women was conducted by the Rev. Leslie E. Learned, D.D., on Thursday afternoon. A similar two-hour service for men was conducted by Mr. Bradshaw, of Redwood City, on Saturday afternoon.

Impromptu conferences in the interest of the Girls' Friendly Society were conducted by Miss Mary E. Viney and Miss Kate Radford, and in the interest of the Daughters of the King by Mrs. Clara Rennell, of Alameda, and the Rev. A. B. Chinn.

The arrival of the Pacific Fleet on Monday, August 25th, threatened to disrupt the morning programme. But classes were held, not quite as usual, for two of them, led by Mr. Oehlhoff and then by Bishop Hunting, were held out in the open, on a sand dune facing the ocean, where the fleet was known to be, but where it was obscured by a low fog. But the classes were sitting in the sun—a happy omen for the future and a pleasant termination of the sessions.

The final meeting was held Monday evening, when the Rev. E. L. Parsons, D.D., Bishop-Coadjutor-elect, gave an account of the European trip of the Committee of the Commission on Faith and Order.

It was not forgotten, in carrying out this programme, that this was a vacation conference. The afternoons were kept free, when the members engaged in recreation as suited their fancy. There was always the attraction of the beach, and other walks. Some drives were arranged, and the tennis court was occupied most afternoons. Friday afternoon, the men of the Conference were beaten at a hard-played baseball game by the girls employed on the grounds. Monday afternoon, practically everyone made the trip to Monterey, to see the Fleet. Every evening there was a social hour. Sunday afternoon there was an hour of music.

In the closing hour of Monday, motion was made and passed unanimously to the effect that when the conference is planned for next summer the other dioceses of California, and the district of San Joaquin, be invited to cooperate.

#### CENTRAL NEW YORK

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

#### Parish Anniversary

A CELEBRATION of the semi-centennial of the laying of the cornerstone of Christ Church, Clayton (Rev. Arthur Q. Davis, rector), is planned for October 4th and 5th,

with social gatherings on Saturday, and public worship on Sunday. The parish is important from its location at the gateway to the Thousand Islands.

BISHOP FISKE has returned from a vacation in Maine, where he conducted services during August at York Harbor, and attended the conference of Bishops at Portland.

#### CONNECTICUT

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

#### Growth in Church Population—Normal School of Christian Nurture

IT IS interesting to note in these days when so much is said about the decrease in Church membership that Connecticut, the primal see of the American Church, has another story to tell. Recent statistics show, that with the exception of the District of Columbia, where the population has increased with wonderful rapidity and has been of a character less varied than in other localities, Connecticut has now more communicants in proportion to population than can be found in any other state in the union.

THE INITIAL step was taken in establishing a normal school of Christian Nurture, at a meeting held in St. Paul's parish house, New Haven, on September 15th. Dr. Bradner presided. A committee of three clergy and four laymen was given full power to establish the faculty and prepare the courses of instruction. The object is to assist teachers who are already teaching or preparing to teach the *Christian Nurture Series*. Following the lines of a similar school established in New York City last winter by the General Board, the New Haven school will offer a course of eight monthly instructions in the several courses. The aim is to provide a grade leader of practical experience as instructor for those teaching courses in the several branches of our usual Church School curriculum, and to unify Church teaching of children through centralized instruction of teachers rather than through uniform books or leaflets. It is hoped later to extend this work to other parts of the diocese.

AN IMPORTANT EVENT in diocesan Religious Education was the gathering in St. Paul's parish house, New Haven, on September 15th under the direction of Dr. Bradner, parochial secretary of the General Board of Religious Education. The purpose was the establishment of a faculty of Christian Nurture to aid the ever increasing number of diocesan schools using this series of lessons. Dr. Bradner was present also as the principal exponent of Christian Nurture at an afternoon and evening gathering of rectors and teachers of the Bridgeport Church schools on September 19th. The chairman of the diocesan board has been instrumental in having a number of Church schools in Bridgeport and vicinity adopt the Christian Nurture courses.

#### DALLAS

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

#### Endowment—Need of Missionaries

MORE THAN \$70,000 is already in hand of the \$100,000 fund for diocesan endowment launched by the Bishop Coadjutor at the last diocesan council. Of this projected fund, at least half is intended for diocesan mission work.

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of West Texas are in this diocese. Towns are springing up over night and then becoming cities. In many of these places there are no church buildings—and, of course, no men for the buildings. But the Church must recognize and provide for this unprecedented rush into new communities.

**DULUTH**

J. D. MORRISON, D.D., LL.D., Bishop  
Regional Conference

THE FIRST of the regional conferences held at Trinity Cathedral on September 5th. was such as to augur well for the Nationwide Campaign. It had not been expected that large numbers would attend. Announcement of the conference had been sent to all of the clergy and certain clergy and laymen who are to be used as speakers had been asked to come for preparation. The local papers had given generous space, so that it was well known in the city. The day dawned cold and rainy and it was admittedly a surprise to the conference leaders as well as to the diocesan committee when several of the clergy showed their interest by coming in for the day. The attendance from the city was also very good so that it was necessary to hold the sessions in the Cathedral instead of in the chapel as planned. At the opening service the Bishop celebrated the Holy Communion and preached, tracing the influence of the Church at important stages of the world's history and characterizing the present campaign as a call upon Churchmen to bring that same influence to bear upon conditions now confronting us. The conference was presided over by Mr. W. E. Magnier, chairman of the diocesan committee. Dr. Rollit gave a brief history of the campaign and introduced the Rev. E. N. Owen as leader of the Conference. Mr. Owen held his listeners from the first as he explained the organization and methods to be employed in making more effective the business of the Church. Mr. Hiram M. Rogers brought information from headquarters regarding the work already accomplished, and materials to be provided for workers. Mrs. Arthur Goldsmith of St. Paul was an inspiration to the women's meeting in the afternoon. The inspirational service of the evening, with addresses by Dr. Rollit, Mr. Rogers, and Mr. Owen. made a fitting close to a helpful day.

**FOND DU LAC**

REGINALD HEBER WELLS, D.D., Bishop

Woman's Auxiliary—Helping to Reforest France

THE ANNUAL MEETING of the Woman's Auxiliary of the diocese was held at Sheboygan on September 8th and 9th.

On the evening of the 8th there was a missionary meeting at which the Bishop and the Rev. George C. Story were the speakers. The Bishop's subject was his recent trip overseas in behalf of the World Conference on Faith and Order. "Such a conference," he said, "may not be held in a year or two—it is a great matter to prepare for—but I believe it will come without loss of principle and without controversy. I believe that there will be some healing of the wounds in the body of Christ, some reunion that all may be one. We will all be reunited when a united Christendom undertakes the task."

Continuing Bishop Wells said: "There was only one place where we failed—I dislike to speak of it, but there will be a conference—and that was with the Pope." It was the Bishop's opinion that this great undertaking would have failed ignominiously if there had been no great war in Europe. Before leaving for Europe on March 6th, this committee had received the support of

practically 50 religious denominations in the United States, including the Methodist, Presbyterian, and Baptist. Two or three conservative branches of the Lutheran Church and the Roman Catholic were the only serious objectors.

In commenting upon the political side of Europe, Bishop Wells said, "It is almost pitiful what Europe and all the East expects of America, because we are not equal to it."

The corporate Communion occurred on the morning of the 9th. Bishop McKim of Tokyo was the preacher at the 9:30 Choral Eucharist. The business sessions were held in Grace Church parish house, when Mrs. George L. Field of Ripon was elected president and Mrs. B. F. Taite of Manitowoc corresponding secretary.

PREVIOUS to the rector's vacation an every-member canvass for the parish budget was made at St. Paul's Church, Marinette. Pledges were more than doubled, practically every member promising regular support for the first time in the history of the parish.

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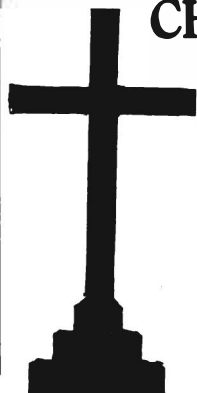
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ST. ALBAN'S CHURCH, Marshfield (Rev. Henry A. Link, vicar), maintained a summer camp at Waupaca this year.

### IOWA

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

### Regional Conferences of the Nation-wide Campaign

REGIONAL CONFERENCES were held at Davenport and Des Moines on September 8th and 9th in connection with the Nation-wide Campaign. On Monday in Davenport Bishop Morrison presided and on the following day in Des Moines Bishop Longley was in the chair. The speakers were Bishop Hulse, the Rev. C. C. Rollit, D.D., the Rev. A. H. Lord, Mr. Phillip J. Knapp, and Mrs. Goldsmith. The conferences began with Holy Communion, after which addresses were made explaining the purpose and methods of the campaign. The sessions continued until noon recess, were resumed at 2:00 P. M., and continued until 4:30. In the evening mass meetings were held with addresses by Bishop Hulse and the Rev. A. H. Lord.

The attendance was not as large as could have been wished, due to the great distances. It is hoped that arrangements can be made for four of these regional conferences in Iowa, at Davenport, Des Moines, Cedar Rapids, and Sioux City. Resolutions to that end were passed at Des Moines.

In his opening address, Bishop Longley said that if the Nation-wide Campaign did no other thing it would be worth while to the Church if the survey already made awakened the whole Church to the state of the Church in the Middle West, which must have the whole Church behind it with men and money if it is to minister to a constantly enlarging field.

### KANSAS

JAMES WISE, D.D., Bishop

### The Episcopal Church: Its Message

DR. GEORGE P. ATWATER'S book, *The Episcopal Church: Its Message for Men of Today*, is being published in weekly installments in the *Arkansas City Traveler*. At the bottom of each installment is an invitation to the reader to attend the services at Trinity Church (Rev. Frederick F. Busch, rector) on the following Sunday.

### LEXINGTON

LEWIS W. BURTON, D.D., Bishop

### Fall Convocation

THE FALL CONVOCATION of the diocese met recently for two days at the Cathedral parish house in Lexington, practically every parish and mission being represented by both clergy and laity. The Nation-wide Campaign and the Sewanee endowment campaign were the "order of the day". At Holy Communion on the first day Bishop Burton was the celebrant, assisted by the Rev. Alex. Patterson. The afternoon was given entirely to the Sewanee campaign, Mr. S. L. Postlewaite of Washington, D. C., one of the campaign directors, and Mr. W. R. Ulrich, who will have charge in this diocese, giving direction to our organization. Major McKellar came directly from Sewanee to address the convocation, "as a Churchman speaking to Churchmen in the interest of their University". The evening session, devoted exclusively to the Nation-wide Campaign, was addressed by the Rev. I. H. Noe of Atlanta. The second day opened with corporate celebration,

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This not only fills the need for a book of home teaching by the mother to her little child, but in an original way it enlists the help of the child in the making of the book. Each chapter is followed by a blank page to which a picture is to be attached by pasting. Attached to the inside of the front cover is a stout envelope, inside of which will be found the pictures, printed uniformly for the purpose and each identified by page number, which are to be pasted by the child on the appropriate pages. Thus the child illustrates his own book and so the lesson enters into his own experience. Finally, the book will be a Child's Picture Book of religious lessons, including pages for the Christian Year. "Its originality is striking," say the two members of the committee, "its simplicity is wonderful, and its appeal to the heart is both telling and beautiful. Not only is the spiritual thought of each lesson clearly presented, but it is presented with a thorough knowledge of child nature. The Committee is proud to have the pleasure of being in any way connected with presenting to Christian mothers a book which is bound to be so helpful to them."

"I am sure," adds Dr. Bradner. "that many families will welcome this present compilation. The care which has been exercised in the selection of the stories, and more especially the pictures which accompany them, should commend the book to those who need a manual of Bible instruction for very little people."

### The Church's Work for Men at War

By the Rev. BERNARD IDDIGS BELL  
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This, the Hale Sermon for 1919, is a memento of the work of the Church during the War and in appendices contains lists of all those clergy who were engaged in war work away from their homes, and of laymen who acted as war workers for the Brotherhood of St. Andrew.

### Reunion

By S. L. OLLARD, Hon. Canon of Worcester, Author of *A Short History of the Oxford Movement*. In the series of Handbooks of Catholic Faith and Practice. Price \$1.15.

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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in which the Woman's Auxiliary joined, the Rev. J. C. Stephenson assisting the Bishop. Work was completed during the morning session. After much deliberation, it was decided that in this diocese it was best to hold the Nation-wide Campaign and the Sewanee campaign simultaneously. The diocesan committees for the two campaigns will deal with one parochial committee, upon which members will represent each movement. Joint diocesan headquarters for both campaigns have been opened in the Cathedral parish house. The office stenographer is Miss Push.

Bishop Burton presided throughout, at the urgent request of the Very Rev. R. K. Massie, its elected president, busily engaged otherwise; the Rev. Ira D. Lang serving as secretary. The minutes of this convocation will be recorded in an early minute-book of the convocation of the diocese of Kentucky before its division. The Very Rev. R. K. Massie was elected president of the next fall convocation.

THE WOMAN'S AUXILIARY of the diocese held its annual meeting in the Cathedral parish house on the second day of the convocation. Thirteen parishes and missions were represented by forty-eight persons. Mrs. Preston Johnston presiding. A constitution was adopted providing for elective officers subject to the Bishop's approval. Instead of one vice-president there are to be three, corresponding to the three regions of the diocese. Elections are for a period of three years, so arranged that all expirations will not take place at the same time. Miss Kate Scudder was re-elected president; Mrs. J. R. Cowan, secretary. Due consideration was given the Nation-wide Campaign and that of Sewanee. Mrs. F. B. Wentworth of Winchester was elected diocesan chairman of the woman's division of the campaign; and a resolution was passed to petition the board of trustees of Sewanee to admit women. The Rev. I. H. Noe of Atlanta addressed the Auxiliary on the Nation-wide Campaign.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

Diocesan Commissions—Plans for Church Building

THE WAR COMMISSION of the diocese has terminated its work, most of which was done in and around the city of San Diego. The Rev. Charles T. Murphy, Jr., who served as civilian chaplain at Camp Balboa, San Diego, completed his duties September 1st. The president of the diocesan War Commission was the Rev. Charles L. Barnes.

THE SOCIAL SERVICE COMMISSION has appointed a special committee of laymen to aid in the effort toward a new and adequate jail for the city of Los Angeles. Pending a final solution of the problem the Commission is urging temporary quarters which shall allow the segregation of hardened juvenile offenders. At its meeting of September 11th the Commission authorized a memorial to General Convention asking for a forward-looking social service canon, which should imply that every Churchman, by virtue of his baptism, is expected to use his own personal efforts and influence to aid in the achievement of social justice and human brotherhood.

The enthusiastic plans of St. John's parish, Los Angeles, for a new church building are progressing rapidly. These call for \$200,000 for a complete new church and parish house on the site of the present buildings at West Adams and Figueroa streets. An intensive canvass of the parish in the early summer practically insured success of the project. At present \$125,000 has

been pledged. The plan as a whole is the biggest ever undertaken by Churchmen in Southern California. One unique feature is a special fund of \$10,000 in Liberty bonds for a Victory chapel within the new church as a permanent memorial to 118 parishioners who saw active service in the war. The Rev. George Davidson, D.D., to whose energy the progress of the campaign is largely due, left for the East on September 15th to confer with leading Church architects.

A NUMBER OF California clergy and their families spent their summer holidays at Newport Beach. Church services were held in a local hall, the clergy taking turns in celebrating an early Eucharist and preaching at a later service. Among those officiating was the Bishop of San Joaquin. The offerings at these beach services were sent to the General Board of Missions as a contribution from the "Church of the Transfiguration".

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Interest at Rangeley

THE REV. FRANKLIN JOINER, in charge of St. Barnabas' Church, Rumford, this summer, has several times visited Rangeley, in the famous forest and Lake region of that name, and so much interest in the Church has been aroused that, largely through the efforts of summer visitors, \$400 has been put in the bank for future missionary operations in the village. There have been several baptisms, and the use of the union church at Rangeley has been kindly allowed. It is hoped that a permanent mission may be the outcome of Mr. Joiner's ministrations.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Brotherhood Local Assembly

THE DIOCESAN ASSEMBLY of the Brotherhood were guests of the new chapter at St. Paul's Cathedral on Friday, September 19th. One hundred men were present. Mr. Gordon M. Reese made an impressive talk on the value of the unique boys' Junior Convention, which is to be in session on the same dates as the regular Brotherhood Convention. This is the only national convention of boys held by any organization and great things are expected from it. Mr. Warren Wood, leader of the Brotherhood Men's Bible Class at the Cathedral, impressed everyone with his remarks on Bible study. Archdeacon Jermin and Mr. Frank J. Weber, chairman of the convention committee, also spoke.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Campaign Conferences

TWO CONFERENCES in connection with the Nation-wide Campaign have been held in the Twin Cities. The first, at Christ Church, St. Paul, several weeks ago, was conducted by the Bishop of Kansas, Mr. H.

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Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

M. Rogers of Rochester, N. Y., and Mrs. Couper of Duluth, concluding with a mass meeting in the evening. The second conference, held in Minneapolis on September 18th, was led by Judge Henry of Des Moines, Ia., Dean Cloman of Fargo, S. D., and Mrs. Burdoyne of Minneapolis. At the evening mass meeting in St. Mark's parish house questions and suggestions aided the furtherance of the campaign. Dr. Rollit said that a great deal had been accomplished in the Minneapolis and St. Paul conferences. A very interesting factor in the campaign in the Twin Cities will be the dinner given by the rector and people of St. Paul's Church Minneapolis, on September 30th to the clergy and two lay delegates from every parish and mission in the cities. The laity will be instructed in all details of the campaign so that they will be competent to go to the parishes as well-equipped four-minute men.

ANOTHER CONFERENCE in which a number of clergymen and laity of the diocese were instructed was held at Red Wing on September 17th under direction of the Rev. E. N. Schmuck and the Rev. C. C. Rollit, D.D., secretary of the province.

#### MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

Nation-wide Campaign—Church Insurance

REGIONAL CONFERENCES of the Nation-wide Campaign in three largest cities of the state—Butte, Great Falls, and Billings—were well attended by lay people neighboring on these points, and practically every clergyman of the diocese attended one of the conferences. The various phases of the campaign were presented by the Bishop of Kansas, H. M. Rogers of Rochester, N. Y., and Mrs. E. W. Cowper of Duluth, Minn. For the diocese three things were incorporated in the programme, namely, the tithing system, a diocesan educational secretary, and a pledged class for training. From these regional conferences teams have been organized to go out into subregional centers.

THE RECENT disastrous fire in East Helena, when half a million dollars worth of property was destroyed and two hundred families rendered homeless, has brought the attention of diocesan authorities to the repeated violation of the Church's orders in the matter of insuring Church property, in which a very few clergy and vestry committees are remiss. The Bishop has taken occasion to speak very plainly about this neglect of the Church's property, for which clergy and vestries are only trustees for the congregation. Neglect of this trusteeship imperils the rights and privileges of the congregation, and those blamable seldom have financial responsibility to make good the losses their neglect often occasions.

THE BISHOP has issued his calendar of appointments covering the months until next July. It covers every parish and mission in the diocese, and several places will be gladdened by a double visitation.

To PROMOTE the Nation-wide Campaign to the fullest extent, the *Montana Churchman* will be mailed for the next three months to every Church family in the diocese, whose rector thinks they will read it.

#### NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Nation-wide Campaign Conferences

TWO CONFERENCES of great interest were held last week in the interest of the Nation-wide campaign, one at Raleigh and one at Salisbury. The speakers were the Bishop of Kyoto, the Rev. Frank A. Juhan, the

Rev. William E. Cox, and the Rev. John L. Jackson, executive secretary of the campaign in the diocese. All the clergy, and delegates from nearly every parish and mission, were present. As a result, the diocese is now well informed as to the campaign, and parochial organization is going on everywhere.

#### OHIO

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

Conference of Church Workers Among Colored People—Anniversary Reception

THE CONFERENCE OF CHURCH WORKERS among Colored People meets in St. Andrew's Church, Cleveland (Rev. William B. Suthern, Jr., rector), from September 30th to October 3rd. The church will be consecrated during the sessions and memorials will be unveiled in honor of the late rector, the Rev. B. Wellington Paxton. A large attendance is expected from both clergy and laity.

ON SEPTEMBER 1ST, the people of St. Paul's Church, Steubenville, gathered at a reception in commemoration of ten years' service by the rector, the Rev. Wm. M. Sidener. After a social hour and refreshments, the senior warden presented the rector with a well-filled purse in token of the esteem and appreciation of his friends, and the rector responded suitably.

#### PITTSBURGH

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

Clerical Union—Ingathering Service

THE FIRST meeting of the Pittsburgh Clerical Union for the year took place on Monday, September 15th, at St. Stephen's Church and parish house, McKeesport (Rev. L. N. Tucker, rector). There was a celebration of the Holy Communion, followed by a business meeting and luncheon, after which there was a general discussion of the Nation-wide Campaign, led by the Rev. Dr. Wyatt Brown. The campaign is being conducted under the presidency of Mr. George H. Danner, with the Rev. Milton S. Kanaga as field secretary. The headquarters are at the Church Rooms, 317 Jenkins Building.

AT ST. PETER'S CHURCH, Pittsburgh, October 2nd, a service will be held under the auspices of the Pittsburgh branch of the Woman's Auxiliary for the last ingathering of the United Offering.

#### SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Cornerstone Laid—Death of Prominent Churchwomen

THE BISHOP laid the cornerstone of the new Trinity Church in Jacksonville (Rev. J. F. Langton, rector), on Monday, September 8th, in the presence of a large congregation. The church will be completed as soon as possible.

THE DIOCESE has suffered in the loss by death of three prominent women during the past summer, Mrs. Henry Stryker of Jacksonville, for many years an active worker in Trinity Church; Mrs. Stork, wife of Prof. H. H. Stork of the University of Illinois, a vice-president of the diocesan Auxiliary and an active worker in the congregation of the Chapel of St. John the Divine at the University; and Mrs. Virginia Delashmutt of Martinsville, who almost single handed built and furnished Grace Church there. Mrs. Delashmutt came as a bride to Martinsville from Fredericksburg, Md. Finding herself the only communicant of the Church and not willing to cast her lot with any of the religious bodies in the

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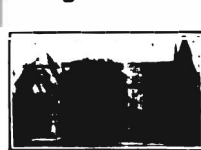
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town, she began to work for the establishment of a church. By prayer and labor she succeeded in raising money from the sale of plants, flowers, and other articles, and by gifts to purchase a lot, and to build and furnish one of the prettiest little churches in the diocese. When that was done a lot was purchased and a rectory build as partial endowment of the church.

**TENNESSEE**

THOS. F. GAILOR, D.D., Bishop  
TROY BEATTY, D.D., Bp. Coadj.

**Nation-wide Campaign**

A GREAT inspirational meeting in behalf of the Nation-wide Campaign, held at Calvary parish house, Memphis, on September 18th, was preceded by a dinner. Bishop Gailor presiding. Those who spoke were Bishops Tuttle, Winchester, Bratton, Mikell, and Green, Dr. Loaring Clark, chairman of the diocesan committee, and the Rev. Prentice A. Pugh, state director. The addresses of the bishops were stimulating and helpful while those of the chairman and state director were along practical lines. About one hundred clergy and laymen were present, and earnest efforts are being made to make this campaign the biggest thing that ever happened in the diocese.

**VIRGINIA**

WILLIAM CABELL BROWN, D.D., Bishop

**Removal of Down-Town Parish**

ST. MARK'S CHURCH, Richmond, which is at present one of the "down-town" churches of Richmond, in a section recently filled with permanent colored residents, has perfected plans to move to the West End, where there is pressing need for a new Epis-

copal church. Immediately upon Dr. William D. Smith's taking charge in November, the services will be removed to a temporary location in the auditorium of the Robert E. Lee Public School building, corner of Kensington and Belmont avenues. The congregation will proceed at once to secure a permanent location, and to erect the first of a group of buildings as soon as possible.

**WASHINGTON**

ALFRED HARDING, D.D., LL.D., Bishop

**New Brotherhood Assembly**

A MASS MEETING for men and boys on a recent Sunday afternoon at Leonardtown, Md., under the auspices of the Brotherhood was the first gathering of this character ever known in Southern Maryland. There were present one hundred men and boys, as well as many women. The growth of the Brotherhood among these colonial parishes should not be unnoticed. The first chapter organized, that of Christ Church, Chaptico (Rev. W. E. Grimshaw, rector), had its beginning one cold and stormy night when eleven young men with their rector appeared at the meeting of the local assembly of Washington, after a trip of 53 miles by automobile. There are at present three active chapters at Chaptico—senior, junior, and a senior colored chapter. Not many months later a senior chapter was formed at Mechanicville, in All Faith parish. The Rev. W. B. Dent, the rector, while a layman was president of the Washington local assembly for many years, and for ten years a member of the National Council. Through these two ardent Brotherhood rectors the Brotherhood spirit was implanted in the hearts of the men of the parishes; and the

meeting at Leonardtown was the result of their prayers and personal service. There are now new chapters at St. Mary's City and Leonardtown. The principal speaker at Leonardtown was Mr. F. H. Spencer, whose inspiring address deeply impressed the men. Addresses were made also by the Rev. W. B. Dent, the Rev. Dr. Schofield, of Berwyn, Pa.; and the Rev. W. E. Grimshaw. On this occasion there came into existence the Southern Maryland local assembly of the Brotherhood, with the Rev. Weston E. Grimshaw as president and Mr. R. H. Sotueron as secretary.

**WESTERN NEW YORK**

CHARLES HENRY BRENT, D.D., Bishop

**A See House—Girls' Friendly Society—United Offering Services**

A THREE-STORY BRICK RESIDENCE at 242 Summer street, Buffalo, has been purchased by the diocese for a see house. It is expected that Bishop Brent will move there this fall.

A BRANCH of the G. F. S. has recently been formed at St. Mark's, North Tonawanda, when two associates and twelve members were admitted at a special service.

BISHOP BRENT occupied a seat on the reviewing stand at the recent welcome home parade for General Pershing held in New York.

A SPECIAL SERVICE was held in St. Paul's Church, Rochester, and St. John's, Buffalo, on the morning and evening of St. Matthew's Day when the United Offerings of the respective districts were presented. The Rev. Irvine H. Correll, D.D., of Kyoto, preached at both services.

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## The Nation-Wide Campaign for the Church's Mission