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VOL. LXI

MILWAUKEE, WISCONSIN, SEPTEMBER 6, 1919

NO. 19

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and

# Petition

to the

# House of Bishops

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## September Twentieth.

Signatures of the Laity are most  
important.

WILLIAM H. A. HALL, Secy.  
552 West End Ave., New York

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MEEKNESS is the mark of a strong character. It is self-control, moral courage working, not without, but within the man; the power of saying "no", not to foes or temptations from outside, but to the man's own self. It is the temper, keen to feel, and quick to act, trained to endure and forgive. The wise man in his proverbs tells us what it is. "Greater is he that ruleth his spirit than he that taketh a city."—C. J. Ridgeway.





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VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 6, 1919

NO. 19



## To Be Constructive in the Mission Field



ANY more correspondents have written concerning the delicate issues connected with our Igorote mission than can possibly be admitted into our columns.

Of course the issue is not whether particular usages in that mission are, or are not, useful in themselves, but whether, if bad, they are so very bad as to counteract all the good that the mission has done. That is, if it is better to go on head hunting expeditions than to carry flowers into the church building and lay them before a statue of the Blessed Virgin, then by all means recall the missionaries who have been responsible for the transition from the one practice to the other.

There must be some sort of perspective in the view that one takes of what he considers objectionable. Happily, the letters of the Bishop of Marquette and of the Rev. Mercer G. Johnston, printed in this issue, will help to prevent the discussion of the subject on partisan lines even if those people are right who assume *THE LIVING CHURCH* to be only partisan in its defense of the Igorote mission. We have searched carefully through Father Staunton's Open Letter, however, and cannot find where Bishop Williams finds anything to indicate that the substitution of the chimere for cope and mitre by Bishop Graves was even a matter of comment by the missionary. In a wholly incidental way, narrating the customary practice in receiving the former bishop at the mission, it is stated in a letter to Bishop Graves that Bishop Brent, after kneeling before the altar and offering prayer, "put on his cope and mitre" prior to giving "his episcopal blessing". "I do not know whether you will wish to follow this course," adds Father Staunton in his explanatory letter, "but it will help us if you do." Certainly the purely incidental reference to cope and mitre cannot be construed even as a suggestion, much less a request, that Bishop Graves would be expected necessarily to conform in such details to Bishop Brent's customary practices.

Again, we may say frankly that, in his Open Letter, Father Staunton's discussion of principles and interpretation of canon law can, in some respects, very easily be demolished by any student of canon law. But here also some perspective is needed. Before Father Staunton accepted a missionary appointment among these people, he spent a year among them studying them and their habits at first hand. "I lived with the people day in, day out," he says. "At the end of the year I was sent into the mountains of Luzon to apply what I had learned and, if possible, to convert the Igorots to Christianity." It is easy to see that studying Igorots with a view toward turning head hunters into Christians does not necessarily involve a profound study of canon law, and Father Staunton is stronger in his role of missionary than in that of canonist. But we suspect that it is easier to find men to interpret canons than to convert head hunters, and we are

not willing to divert discussion from the work that he has done so well to subjects with which he cannot be expected to be as familiar as are some of those who stay at home. Bishop Williams is right in showing that the Board of Missions cannot possibly recall these missionaries from their work without stultifying themselves, for at all stages of the growth and development of this mission from its inception there has been the most thorough publicity in regard to the methods prevailing in it. If the Board of Missions has spent the Church's money to build up that which, after it is built, they proceed to tear down, they are such unfaithful stewards as the world has hardly known before. For why, then, did they ever permit such a mission to be established?

Of course the real fact is this. Only a man of the strongest kind of personality could possibly do what Father Staunton has done in the Philippines. Now there are defects to strong personalities. They are not easily manipulated by smaller men. If Colonel Roosevelt's dream of leading an American division to France had been realized, but he had been placed under the direction of—we will say—William Jennings Bryan as superior officer, it is easy to forecast that there would have been disaster. The Roosevelts and Stauntons, and men like them, must do their work in their own way or leave it undone. But—not many men would tackle the job of turning head hunters into civilized men and Christians, and still fewer would succeed if they did so. We suggest that Father Staunton's critics find some wholly savage island—there are still a few of them left—go and live among the island people, and make Christians of them within fifteen years. They will thus prove triumphantly—what we do not doubt in the least—that there is more than one way to turn savages into Christians. But if, having proved this, they shall then find themselves removed from office, discredited among their converts, their work disrupted, because, forsooth, some incoming superintendent thinks the mission bell should have been tuned to the key of E flat instead of C, they will then realize the enormity of what they are seeking to do, not to Father Staunton but to the cause of Jesus Christ among some of the simplest of His little ones, in the Philippine Islands to-day.

The Board of Missions has sometimes made mistakes, but we do not believe it to be within the realm of possibility that it will make the particular one that is now threatened.

BUT THOUGH we shall probably pass unscathed through this danger to our missionary work, it is a most serious thought that our system is such that no matter what we build up in the mission field by the hard work and the life blood of devoted men and women and the expenditure of large amounts of money, one unsympathetic man, no matter



who he may be, can step in and disrupt it all. It is no wonder that correspondents are asking us, Why build up anything in the mission field? Why spend any money at all? Why encourage anybody to devote his life to that which has no assurance of permanence? Certainly, if it can be conceived of that our Board of Missions would be so putty-like as to tear down that which they have helped throughout to build up, using our money in doing it, then nothing is safe in the mission field. If Father Staunton should be recalled, we should expect that every missionary in foreign lands would immediately resign his work and come home, for each would realize that a magnifying glass, applied to his work in later years, would show something that some critic would disapprove of; and the abler the worker, the more of himself he had put into his work, the greater certainty there would be of ground for such criticism. The day these missionaries are recalled, the Board of Missions will effectually have served notice as to their overseas policy: Only weak men need apply.

We ought to consider what steps can be taken to prevent, as far as we can, the possibility, in all our work, at home and abroad, of one man disrupting what others have built up. We think of two steps that should be taken; and in considering these steps we pass from consideration of the particular incident to thoughts of the whole field of Church activity, so that parts of what follows need not be thought of as bearing on the Igorote mission.

We need real Archbishops at the head of our Provinces. We say real ones because there is always a danger that we may sometime have the title without the thing, and that would be a calamity. We need an opportunity for appeal from one bishop to another bishop. We need it for the benefit of a priest whose bishop blunders, but we need it still more for the protection and upholding of the bishop who does not blunder and who is powerless to administer discipline because he is surrounded by the horrible examples of the blunders made by bishops from whose blunders there was no appeal. We never shall restore discipline in the Church until we strengthen the authority and increase the power of our bishops; and this we never can do, never ought to do, unless we protect both them and their clergy by making an appeal beyond the bishop both lawful and easy. It is the blundering bishop to-day, who rushes in where statesmen bishops fear to tread, who most commonly makes the attempt to repress what he believes to be improper on canonical or rubrical grounds; with the result that most of our ecclesiastical discipline is administered by those least competent to do so.

If Father Staunton could have replied to Bishop Graves, "I appeal from your decision to the Archbishop of the Province of the Pacific"; if there were canonical machinery whereby the Archbishop, in San Francisco or in Portland or in Honolulu, could call his brother bishops of the Province into consultation and hear a case that was not the trial of a clergyman but a difference between bishop and priest as to policies in a mission or a parish, all of this most unhappy dispute could easily have been adjusted and it would not have been necessary for THE LIVING CHURCH to make the appeal to publicity—the only available weapon that we have when such an incident transpires. Through fear of Archbishops we have placed Popes, responsible to nobody, at the head of each diocese; and through fear of Popes we have so tied up our bishops that they must generally choose between blundering and doing nothing. A system of Archbishops, with carefully regulated appellate jurisdiction, to be exercised only with the other bishops, in all the dioceses of a Province, would both free our bishops and protect our priests. If one thinks over the various cases of differences between a bishop and a priest that have come to his knowledge, he will see that what was needed in nearly every case, whether the one party or the other was in the wrong, was the lawful intervention of a third party. That would have been possible if there had been a proper system of Archbishops.

The second reform that we need is the acceptance of the principle of the recall as applied to missionary bishops. The same reason that justifies the principle in its application to a missionary priest justifies it as applied to missionary bishops. If it is right that the Board of Missions should have the power to recall Father Staunton, though no charges have been preferred against him (and it is right that this should be within

their discretion), it is right also that the House of Bishops should be able to recall Bishop A. or Bishop B., who, having been sent to Podunk or Patagonia as missionary bishop, has made a failure or a semi-failure of his work. The purpose of sending out a missionary bishop is to build up a missionary work. The bishop is maintained for the good of the mission and not the mission for the good of the bishop.

The missionary bishop and the missionary district are creations of the American Church. They are less than a century old. They have not acquired so absolute a vested right that their permanence may not be challenged. The system has, on the whole, been a success. It has kept before the Church the recognition of the fact that where the Church is weak or unknown the responsibility for strengthening or introducing it rests upon the whole Church and not upon part of it. As the House of Bishops is vested by the Constitution with the power "from time to time [to] change, increase, or diminish the territory included in such missionary districts", so also they ought to have the power to remove a missionary bishop, not because of a crime or misdeed, but because the best interests of the Church require it. The Utah case of two years ago would have been simpler if this power of recall were clearly recognized.

Both our Constitution and our canons are careful to prevent the idea that a missionary bishop receives a vested right to permanence in a single missionary district. "The House of Bishops may, from time to time, choose a suitable person or persons to be a Bishop or Bishops of this Church in Missionary Districts" (Canon 10); not in a particular district. The right of the House to alter the bounds of the district is reserved to it, as we have seen, by the Constitution. Inferentially, no permanent appointment of a missionary bishop to a particular see is made or can be made. But it has been commonly assumed that a bishop cannot be transferred from one see to another without his consent, and we have no precedent for recalling his appointment without giving him another, except in the one instance of two years ago when a resignation was suggested and was given. The result is that though our missionary bishops have, on the whole, been justly the pride of the Church, there have been some few exceptions, and the work of the Church in places has been gravely handicapped because of them. We believe the canons should explicitly recognize the right of the House of Bishops to terminate the relation of a missionary bishop to his district on the ground, simply, that it is for the good of the Church.

These two suggestions are made in the interest of promoting the growth and well-being of the Church in the mission field, at home and abroad. They are suggested now by the present difficulty in the Philippines, though we have long anticipated presenting both of them. They should be considered on their merits without regard to this particular and very deplorable incident that is now before the Church.



CORRESPONDENT in Australia sends us a clipping from a local paper which announces a service of consecration to the episcopate in that country of one Rev. Irving S. Cooper, "Bishop-elect of the United States of America." The service was to be held "at Liberal Catholic Church". It appears that the consecrator is Wedgewood, who, in turn,

"Liberal  
Catholic Church"

was consecrated by Arnold H. Mathew. The sect over which the newly made bishop is to preside seems to be that curious mixture of Theosophy with Christianity which centers in California.

All of which helps to show the fallacy of the idea that was once quite prevalent among Churchmen, that the extension of the historic episcopate is, in itself, a sufficient measure to establish reunion among Christians. We have now in this country a considerable number of men who have obtained a colorable title to the episcopate in one way or another—no one, probably, knows just how many or who they are. As these seem quite willing to convey to others such orders as they possess, it is easy to forecast a rather numerous wandering episcopate, having no connection with any accepted offshoot of Catholic Christendom. To what extent their orders may be held valid no one would like to say. Each traces directly to some bishop whose orders were of unquestioned standing, but with each new transmission of orders



there are such difficult questions to be unravelled that no one cares to make the attempt. The episcopate, when thus individualized, becomes the very opposite of a center of unity, and a bishop in communion with no one, except the few erratic priests or bishops whom he may ordain, is not a factor in the unifying of Christendom.

It will take more than bishops to make of Theosophy a section of the Catholic Church.

### ANSWERS TO CORRESPONDENTS

D. C.—(1) Your reference is probably to Bishop Fallows, of the Reformed Episcopal Church, who never was a Churchman.—(2) We feel it proper for the flag to be retained indefinitely in churches.

X. Y. Z.—(1) We cannot say how far back auricular confession has been required in the Greek communion.—(2) Mr. George Gordon King is treasurer of the Board of Missions though he has, to the regret of all Churchmen, asked to be relieved of that post.—(3) Cutts' *Turning Points in General Church History*, supplemented by Dearmer or Wakeman for the history of the English Church, may be recommended.

### DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

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

#### "THE PATTERN IN THE MOUNT"

*Mount Sinai*

Sunday: Exodus 25: 1-9 and verse 40



EE thou make them after the pattern which hath been shown thee in the mount," recalls the striking and suggestive sermon by Bishop Brooks on this text, the pattern of every life in the plan of God. The place of the mountain in the scenes of revealed religion has a manifold lesson for us.

To cite only a few instances, out of the many. On the Mount the Law, moral, ceremonial, civil, was given to Moses and transmitted to the children of Israel. It was on Mount Zion that the house of the Lord was established; on the Mount many outstanding events occurred in our Lord's life; while in the twelfth of Hebrews the writer draws the contrast between the mount that burned with fire, and Mount Zion, the city of the Living God. The tabernacle at which Moses was shown the pattern was temporary, earthly, and made with hands; it prefigured another eternal, heavenly, not made with hands, the tabernacle of the Holy Ghost, of which our dear Lord has shown us the Pattern, on the mounts spoken of in the Gospels. Our readings for the week are intended to group some of the lessons which have come to us in this manner.

#### *The Mount of Temptation*

Monday: St. Matthew 4: 1-11

"Tempted in all points like as we are, and yet without sin." We have a Saviour who has known the appeal of evil at every point where our nature can be assailed, not in the forms of our age, but at the temptable points of our nature. He has known the force and the persistence of the appeal. "The exceeding high mountain" stands out as one of the great promises of the ages that the day is surely coming when evil shall be definitely and permanently overcome. And so "every man having this hope purifies himself even as He is pure." The sorest temptation or trial that ever overtakes you should but drive you to His breast, ever confident of strength to support in all dangers, and to carry you through all temptations.

#### *The Mount of "Blesseds"*

Tuesday: St. Matthew 5: 1-12

It was on a mountain side overlooking the Galilean lake that this discourse was delivered. It is the longest of our Lord's single discourses of which we have record and deals with the King and His kingdom, its laws and its citizens. We have here a remarkable illustration of the methods, the material, and the effect produced by the Master Teacher, not only on this occasion, but on others where we have only a fragment of the teaching preserved. And like any other discourse its cumulative effect can be obtained only by reading it through at a single sitting. It is futile to attempt to maintain, as some writers do, that only the passive virtues are here taught. There is no more militant religion than Christianity, and no more virile type of religion can be imagined, no more

lasting, and no more beneficial to the world. There is only one way to put the Saviour's teaching into effect, and that is by beginning with the individual. Only as each exemplifies the divine principles can all be reached by them. That is the programme of Christianity. How far would it spread if you who read this were the type for us all?

#### *The Mount of Discipleship*

Wednesday: St. Luke 6: 12-19

It was on the mountain, canopied only by the Syrian sky, in secret converse with the Father, that the Saviour learned many of those lessons which are the priceless heritage of the ages. As His ministry broadened He began to lay the foundations for its permanence. He chose a small group of men and so filled them with His Spirit that when His earthly career was ended others might carry on. It was the approach of one of those crises in His life for which He sought preparation through a long vigil of prayer. On the mountain side "He continued all night in prayer to God", and with the dawn He chose from His disciples "twelve whom also He named Apostles". But it was not only a crisis in His life. It was also a turning point in the lives of the Twelve. Intimate companionship was now to be their special privilege. It is always so. If we study our deepest religious experiences we shall find they have resulted in taking us up into the rarer atmosphere of Christ's presence. His call to the human soul comes as an exaltation. A call to discipleship. He still calls. Be it ours to answer.

#### *The Mount of Transfiguration*

Thursday: St. Matthew 17: 1-8

Only recently we studied this subject from various angles. But no survey of the lessons of the mountains would be worthy which omitted this wonderful event. In this connection it bears a distinct relationship to "the Pattern shown us on the mount". The prevailing power of prayer, the fellowship of suffering, the glory that shall be revealed, the quieted fear of the disciples; all are here, and all are ours as part of that Pattern by which we are to build a tabernacle for God's Holy Spirit.

#### *The Mount of Suffering*

Friday: St. Luke 23: 26-38

Calvary, the "green hill far away", does not loom large as one thinks of mountains, but it does as one considers the results which flow from it for mankind. Here, too, is a part of the Pattern. There is no promise in the Saviour's teachings that any one of His disciples shall be free from suffering. It seems to me so wanting in understanding of the Christian life for any persons to imagine that their suffering is a badge of God's disapproval. Bishop Huntington speaks of suffering as "a mark of celestial favor". But what is promised in suffering is the Saviour's presence, strength to meet it, and a ripening of Christian character through it.

"Oh, dearly, dearly has He loved,  
And we must love Him, too."

#### *The Mount of the Ascension*

Saturday: Acts 1: 1-12

Enshrined in every Christian heart is a mount called Olivet. His work finished, the Master returns to the Father. The Pattern shown us on the mount is complete. The tabernacle that is builded like it, even though it be poor in likeness, has the divine assurance of acceptance on the great day.

MEEKNESS WORKS in a twofold direction. It has to do with God and with man. As it works Godward it is the intelligent submission to God's will, which follows His guiding, obeys His call, does His bidding. . . . It bends under the dispensation of God, it bows low before the waves of trial which the Father sends or allows. And this meekness is strength. It is a great rock that nothing can shake, for it comes of strong faith in a God who with fatherly love is ever working out His children's truest happiness, and it manifests itself in a strong patience. But it has a manward direction too. What is it then? It is the temper which is not easily provoked, but overcomes evil with good. It recognizes the rights of others, and realizes the important truth that we are sent into this world to be a discipline to each other. . . . This is the attitude of the spirit trusting in a living, personal God, raised above the angry and irritable and vindictive.—C. J. Ridgeway.



## Letters from a Militarized Civilian

### VI.



N old traveler is always interested in reviewing earlier impressions; a new traveler has fresher receptivity, if not so good a perspective. To compare notes is worth while; and perhaps the stay-at-homes may combine both and derive some profit by that process.

I have been thinking of many disconnected things about France: not the armed and cinctured heroine that headed civilization against Hunnishness, but the pleasant country of long, white, straight roads lined with poplars, of grainfields gemmed with bluets and poppies, of old grey towns clinging to hill-sides, and old grey churches where the lamp of faith has never gone out: France, eldest heiress of Latin order and fitness, touched and transformed by northern freedom. It hardly needs to say that I love France. Who that knows her can fail to love her? It is not with that warm, filial piety that I feel for England: England is mine by right of intellectual and political inheritance. I am at home there, while in France, however warmly welcomed, however much honored, I am at most a guest. But such hospitality is doubly blessed, and he would be blind as well as ungrateful who failed to appreciate it.

I fear some of our soldiers will take home unfortunate memories of little frictions, petty annoyances, unhappy failures in mutual sympathy and understanding. All such things are possible. But, first of all, I say quite without reserve that the French people as a whole, in Paris and the provinces, have been far more patient and considerate than Americans would have been had the conditions been reversed. Every case of petty overcharging can be triply matched from the regions round our own big camps at home. Contact with baser elements is always soiling, on either side the Atlantic; and in some of the cases of rough treatment it must fairly be acknowledged that our men "were asking for it". On the whole, the A. E. F. will look back with delight to new friendship with the French; and French gratitude for American comradeship and help, when help was most needed, will be undying.

I HAVE JUST COME from service in one of the smaller French cathedrals. It was all homelike enough; the Breaking of the Bread hallowed the Lord's Day with the Lord's own Service. And the devotion of the people was visible and gratifying. The heart of France is soundly Christian, without doubt. One could not but regret the malicious "anti-clericalism" that had named the square immediately adjacent to the venerable church, "Place Emile Zola". It was a distinctly vulgar thing to do, as if a foul-mouthed street urchin had put out his tongue at the successor of St. Gatien and St. Martin. I thought of the statue to Renan, erected by his admirers just outside the Cathedral of Tréguier, and of the Christians' response—a great Calvary, with the last words of another great apostate, Julian the Emperor, carved at the foot of the central cross, "*Vicisti, Galilae!*"—Galilean, Thou hast conquered."

Anti-clericalism in France is an unlovely thing at best: it is hatred, and hatred is destructive and blind if it is not that poet's dower of which the poet sings, "the hate of hate". Little as I love Vaticanism, it is vastly preferable to the poisonous and obscene spirit of Voltaire, renewed in men who are his spiritual descendants however much his intellectual inferiors.

One is struck by the predominantly amiable and gra-

cious faces of the French clergy. Many of them are notably venerable and spiritual; scarcely any of them have that autocratic and bloated expression one sees upon the clergy of certain other lands. I remember watching such a caricature of a shepherd, swollen with whisky and arrogance, to whom a worn and haggard beggar crept up, literally kissing the hem of his broadcloth frock-coat—to receive, in return, not so much as a glance or a word. But that was in a land where ultramontanism is dominant to-day, not in France, where the old gracious tradition of Gallicanism still survives. The French bishop who, two years ago, put an eight-century-old church, with altar, vestments, and vessels, at the disposal of one of our priests, clearly understanding who and what he was, was a worthy successor of the French clergy who thanked Bishop Bull for his immortal "Defense of the Nicene Creed". (I suppose the *Tablet*, the *Pilot*, and *America* will immediately deny this, with much vituperation: let them; *ça ne fait rien*, as we have all learned to say in the A. E. F.)

The music in the French churches is rather poor, though at Bourges I found it excellent. Many more of the congregation join audibly in the Latin responses than one ever finds in R. C. churches at home. But I see no real argument in favor of a dead-language liturgy: long live the *Vulgate*, the vulgar tongue, the living speech of to-day! Our Lord didn't speak the classic Hebrew of the Pentateuch; nor does His Church need to live in the past to praise Him worthily.

I like to see the wedding and funeral processions in the streets. Everybody smiles at the white-robed bride, who smiles back at everybody—whether from an open barouche, a *voiture de remis*, or from a humbler *cortège*, on foot, returning from the *mairie* and the secular service, or from the church, where the religious rite has been solemnized. A French workman, opening his heart to me the other day, deplored the fact that so many men delayed marriage here until they were forty or thereabouts. Others tell me that the marriage of arrangement is passing, and that dowries are no longer universally demanded. I noticed in Tours the other day a proclamation posted on the walls by order of the *maire*, informing the eligible girls of the parish of St. Pierre-des-Corps that he would award, on application, a dowry of 1,000 francs to the worthiest girl, in fulfillment of a bequest made for that purpose six years ago and providing such a sum annually. What a task,

to determine desert in such a field!

At funerals, all the family and friends follow the hearse on foot to the church and to the grave; and everyone meeting the procession salutes the majesty of death. There is more display of black than with us; even the church doors are hung with black, and a monstrous catafalque is often erected. But, at any rate, the crucifix and lights are not forgotten. French cemeteries are very ugly; only Italian ones are in worse taste. The "green pastures" of our New England resting-places, the verdurous parks outside our great cities, the unadorned God's Acres of England, round the village churches, seem vastly more appropriate than the crowded display of gilt *couronnes* and tinsel garlands. But tastes differ.

IS THERE ANY LAND where the high cost of living is not a real problem? It takes 3 francs here now to buy what 1 franc would have bought in 1913. A workman's family could live then on 5 francs a day; now 15 are necessary.



"A MILITARIZED CIVILIAN"



Wages have not advanced proportionally; hence the strikes. Many of our soldiers, of all ranks, insist on going to the costliest restaurants and paying 20 or 30 francs for a meal. They have no right to complain, any more than at similar charges in the St. Regis or the Copley-Plaza. I glance at my note-book and find that my *petit déjeuner* costs me usually 3 francs, my lunch about 6, and my dinner perhaps 8 or 9. With exchange at 6.30 to the dollar, this isn't very bad; and the food is always excellent and cooked to a marvel. Are there any bad cooks in France? I have yet to find one—outside American officers' messes! Rooms cost vastly more than before the war. At a good provincial hotel they charged me 30 francs a day for room and private bath. In Paris 10 francs is counted cheap; 15 is the common price, outside the group of really costly places. The blessed Y. M. C. A. has taken over French hotels for officers' use; the one where I am staying at the moment gives a good room for 8 francs, breakfast for 1.50 (with eggs, 3 francs), lunch 4 francs, and dinner 5, all extremely good. It is crowded all the time; and very possibly some of the officers who profit by it are among those that haven't a good word to say for the organization which is benefiting them so practically.

Incidentally, sanitation is improving in French hotels; but there is room for more. And the streets are too often vile-smelling, when a little chloride of lime, rightly used, would save the situation.

I HAVE WRITTEN MUCH already, in earlier letters, about French children, always in their praise. If I could take you with me to see 7-year-old Simonne, over on the Left Bank, blossoming like a little flower near the Garden of Luxembourg, you would understand. "Hast thou a little kiss for me, Monne?" "Innumerable, *M. l'Américain*." Soft-voiced, smiling, bare-armed, bare-legged, respectful, eagerly friendly, responsive, I love them all, from the mischievous *gamins* and *gamine*s of Montmartre to the dainty young persons of the Parc Monceau. Françoise is the dearest of all: so clever, so animated, so intelligent at 11, that one foresees in her a true successor of her brilliant father, now with God. Her letters follow me when I go to the camps, refreshing as a fresh bunch of flowers, full of sparkle and affection. I am rushing back to Paris Tuesday expressly to lunch with her, and the other members of her household. "Little angel, quotha!" the old Bretonne nurse said, twin-

king at me. "Little imp, rather!" But, being human, she is much jollier than any little angel could be, if they are as represented. Somehow, I can't imagine an angel riding across my shoulders with gusts of silvery laughter that make the old Louis Quatorze salon ring. Most French homes of the better sort seem rather too formal, to one accustomed to American and British coziness; but Françoise reduces conventional arrangements of furniture to a most admired disorder in a jiffy. Also, she produces unexpected English phrases with great effect, but is polite enough to tell me my French is admirable. Ah, well, it is easy to say, "Françoise, you are a perfect dear!"

The French railway service is still exasperating; but the trams and subways are better than ours. In Paris the metro fare, second class, is still only 20 centimes; first class 30, with free transfers all over the city; think of that, Bostonians groaning under altogether inadequate service at a fare which, translated into French exchange, is 50 centimes. The little boats on the Seine are not yet running again, because of coal shortage, and one misses them much. But doubtless they will return, as so many other good things are returning.

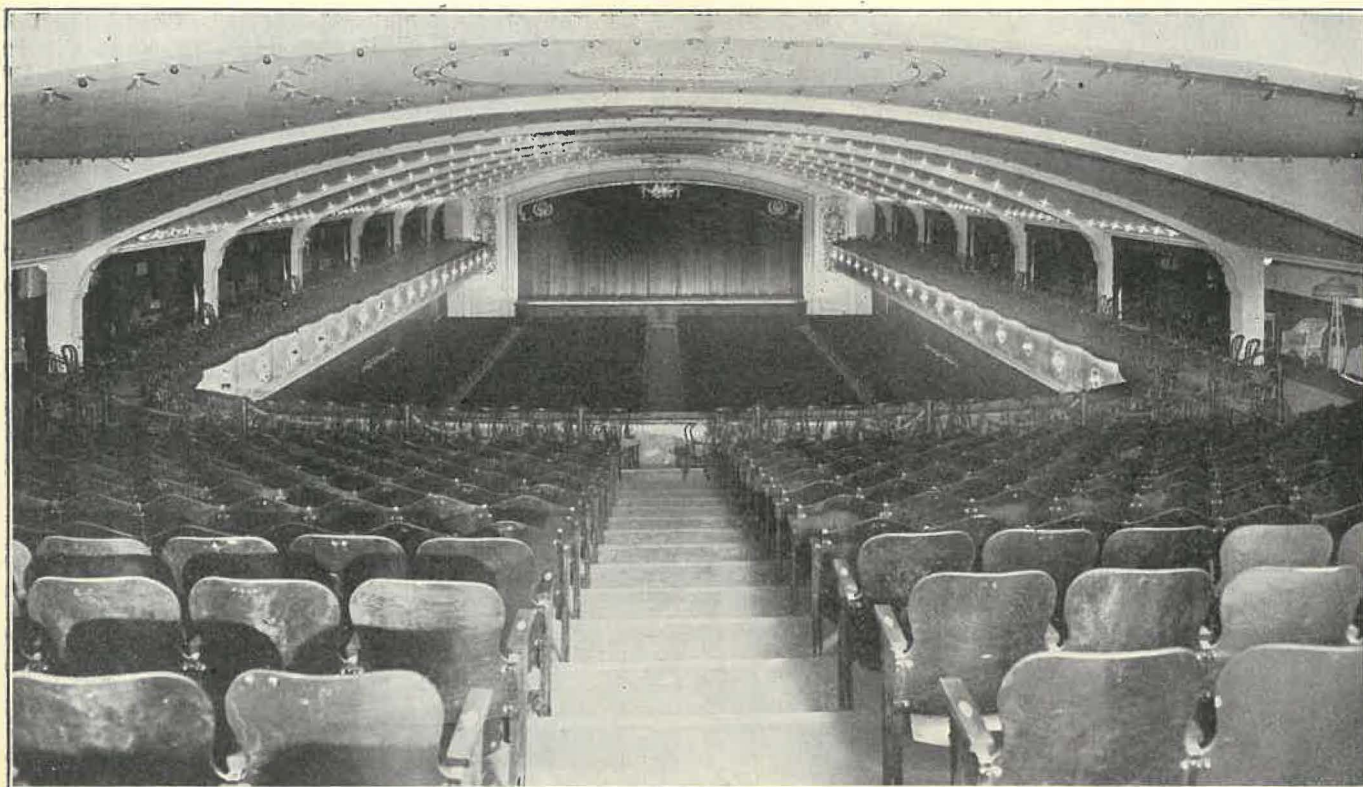
The opera is disappointing: a wooden conductor, a clumsy ballet, a commonplace chorus, a few good soloists. The theaters are much as usual: for the people who like that sort of thing, just the sort of thing they like. By the way, there isn't a single war play or war spectacle in Paris; they have had too much of the reality.

American soldier-students still appear in many quarters. I saw two South Carolina darkies, with the Medical Corps insignia, sitting in the Luxembourg the other day. "What are you doing, boys?" I asked. "We're attached to the Sawbones detachment," said one of them—a happy variant of Sorbonne, surely! At a little tea-party in the sweetest of schools at Auteuil, two young officers sang, introduced by their singing-teacher, who is connected with the school; and I was proud of them. I sat next two privates at the play, one from North Dakota, one from Saco; both studying agronomy in the University of Paris. The hospitality of French schools and French homes has been altogether admirable; and our boys have appreciated it and shown themselves worthy of it.

Now, for the hut at the German prisoners' camp, and a sunset sermon to the guards.

Sunday, July 6th.

PRESBYTER IGNOTUS.



VIEW FROM THE BALCONY OF ARCADIA HALL, DETROIT, WHERE THE HOUSE OF DEPUTIES WILL MEET



## The Revision of the Prayer Book

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

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

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### IV

#### THE COLLECTS, EPISTLES, AND GOSPELS



HERE are some changes proposed in connection with the Collects, Epistles, and Gospels as they now appear, in the Prayer Book. These will be taken *seriatim*. The transfer of the propers for the three feasts immediately following Christmas Day to a place following the Feast of St. Thomas the Apostle has been commented on in the first paper.

A. 1. The Innocents' Day; a new Collect is proposed. 2. The Circumcision of Christ; Phil. 2:9-13 is substituted as the Epistle. 3. The Gospels for the Second and following Sundays after Epiphany are arranged as follows: Second Sunday, St. Mark 1:1-11 (the baptism of our Lord); Third Sunday, St. John 2:1-11 (the marriage at Cana); Fourth Sunday, St. Matt. 8:1-13 (cleansing the Leper; healing the Centurion's daughter); Fifth Sunday, St. Matt. 24:23 (the Second Coming); Sixth Sunday, as at present. 4. The Fourth Sunday in Lent, St. Luke 15:11-32 (Parable of the Prodigal Son) substituted for the present Gospel (the Feeding of the Five Thousand), since it is also the Gospel on the Sunday next before Advent. 5. The Collects for Palm Sunday and Good Friday have verbal amendments. 6. The Thursday before Easter. It is proposed to commence the Epistle at the words, "I have received", and close with "till he come". The following paragraph, however, down to "not discerning the Lord's body", ought not to be omitted. On this day of all the days in the year the Church must not withhold the truth. If "damnation" conveys to ears to-day a meaning that was not in the mind of St. Paul let another word be substituted as in the Epistle for the Fourth Sunday after Epiphany. 7. The Ascension Day; St. Luke 24:50-53 is substituted as the Gospel. 8. St. Thomas' Day; Heb. 10:35-11:3 is substituted for the Epistle. 9. St. James' Day: a new Collect is proposed. 10. St. Luke's Day; the Collect is verbally amended. 11. St. Simon and St. Jude's Day; Eph. 2:19-22 is substituted for the Epistle, transferred to the Circumcision.

B. *Collects, Epistles, and Gospels in addition to those which now appear in the Prayer Book.* 1. Second Sunday after Christmas; Epistle, Isaiah 61:1-3. Gospel, St. Matt. 2:19-23. 2. Collects for the Monday, Tuesday, Wednesday, and Thursday in Holy Week. 3. A Saint's Day; Epistle, Heb. 12:1-2. Gospel, St. Matt. 25:31-40. 4. Feast of the Dedication of a Church; Epistle, 1 Pet. 2:1-5. Gospel, St. Matt. 21:12-16. 5. The Ember Days; Epistle, Acts 13:44-49. Gospel, St. Luke 4:16-21. 6. The Rogation Days; Epistle, Ezek. 34:25-31. Gospel, St. Luke 11:5-13. 7. Independence Day (July 4th); Epistle, Deut. 10:17-21. Gospel, St. Matt. 5:43-48. 8. Thanksgiving Day; as in the Prayer Book, p. 321. 9. Solemnization of Matrimony; Epistle, Eph. 5:20-33. Gospel, St. Matt. 19:4-6. 10. Burial of the Dead; Epistle, II Esdras 2:34-47a (ought to end with verse 41). Gospel, St. John 6:37-40.

An addition to the first rubric of this section provides that on week-days, not being a Holy Day or within the octave of the principal Feasts, "the priest may use for the Epistle and Gospel readings selected from the Epistle and Gospel lessons for any day in the same week." This is intended to meet the need for variation in the liturgical lessons in the increasing number of churches where there is a daily celebration of the Holy Communion, and so far it is admirable. The reading of the same Epistle and Gospel day by day is not always for edification. The proper for "a Saint's Day" will relieve the situation on an average of about once a week. But the permission here proposed is not altogether satisfactory. It gives too wide a range of possible variation between

churches, it produces too large an element of uncertainty for the congregation, and precludes the possibility of following such lessons with the freedom which devout meditation requires. But the recommendation is a welcomed starting point from which to arrive at a better way.

It would not be difficult to prepare selections of Epistles and Gospels for week-days for the principal seasons of the Church Year. Five such would be required. (a) For Advent to Christmas Day. (b) For Epiphany-tide to Lent. (c) For Lent to Palm Sunday. (d) For Easter-tide to Ascension Day. (e) For Trinity Season. Six in each table, to be printed after the First Sunday in Advent, after Epiphany, in Lent, after Easter, after Trinity.

Such selections should be very short, not more than three or four verses. These Epistles and Gospels would be printed in full in the service books used at the altar, under the headings, "Mondays in Advent", "Tuesdays in Advent", and so forth, thus obviating the necessity of the priest having to take a Bible with him and look up the passages. When a greater or lesser saint's day falls on a week-day such takes precedence. The advantage of this plan is that while it relieves the monotony of the repetition of the same Scriptures every day in the week, which is much to be wished, it makes for orderliness and a general appropriateness in the selected readings and furnishes the devout with a topic for meditation.

It is proposed that the popular designation of certain days shall be added to the Prayer Book title, viz.: Fifth Sunday in Lent, commonly called Passion Sunday; Sixth Sunday in Lent, commonly called Palm Sunday; Fifth Sunday after Easter, commonly called Rogation Sunday; the Feast of Pentecost, commonly called Whitsunday; First Sunday after Pentecost, commonly called Trinity Sunday. All the Sundays thereafter to be named from Pentecost. This last is a point in which the writer is not interested one way or the other. The advocates of the change desire to deepen the devotion to God the Holy Ghost and to emphasize the need of coöperation with His work in the Church, which is too largely lost sight of. Others maintain that "after Trinity" is distinctly the use of the Churches of the Anglican Communion, and for that reason it ought to be maintained. Much can be said for both positions, but the matter does not seem to be of sufficient importance to take up time in its discussion.

#### THE MINISTRATION OF BAPTISM

It is recommended that one office for the Ministration of Baptism be substituted for the three now standing in the Prayer Book. An outline of the Office follows:

1. The opening exhortation is replaced by a short Bidding to prayer as given in the former report.
2. The prayer, "Almighty and Immortal God, the aid".
3. "Then the minister shall say as follows: or else shall immediately pass to the questions: or to the prayer following." (a) The Gospel in the office of Infant Baptism. (b) The Gospel in that of Adult Baptism. (c) An alternate Gospel, St. Matt. 28:18 to end.
4. The exhortation is replaced by a short Bidding to Prayer.
5. The prayer, "Almighty and everlasting God, Heavenly Father".
6. Then shall the minister addressing the parents and God-parents say: "Dearly beloved, ye have brought this child here to be baptized and have signified thereby your desire that he should become a Christian and should be brought up in the fellowship of Christ's Holy Church.  
"Will you then faithfully and earnestly teach this child to obey and follow our Lord Jesus Christ, resisting the temptations of the world, the flesh, and the devil, and renouncing all that is evil?"  
"Answer. I will."



"Will you diligently instruct him in all the articles of the Christian faith as contained in the Apostles' Creed?"

"Answer. I will.

"Will you teach him both by precept and example to keep God's holy will and commandments and walk in the same all the days of his life?"

"Answer. I will."

7. The font is here filled with pure water and the Invocations and the Prayer for the sanctification of the water follow as in the present office.

8. Rubrics as to the baptizing, one in the case of infants, one in the case of adults, precede the form of Baptizing.

9. The reception and Thanksgiving as in the present Office.

10. The final exhortation amended to conform to the language of the questions: "Ye shall call upon him to worship God in his Church on the Lord's Day" is substituted for "to hear sermons".

11. Provision is made by rubric for the rehearsal of the Apostles' Creed before the second question; that adults answer the questions for themselves which are made personal in the singular number, "Dost thou"; for sponsors and witnesses as heretofore; for private baptism when extreme sickness or other great necessity requires; for conditional baptism in case of reasonable doubt.

Two points demand attention: 1. The elimination of the hortatory matter except the final admonition to the Godparents. These exhortations were introduced into the Office in the sixteenth century revisions and were in keeping with the liturgical fashion of the time, and no doubt served a useful purpose in accustoming the people to the changed aspect and emphasis of the service. They were composed to meet conditions existing in England at that time and inculcated certain theological views then current. Their language is archaic, and they cumber the office without adding to its value. The rite is now left to speak for itself, both as to the nature of the baptismal covenant and the effectual grace of the sacrament.

2. The form in which the questions to the sponsors are put is recast. The sponsorial system admittedly is unsatisfactory to-day because a misleading conception has become attached to the obligations assumed by the sponsors, namely that they "take the vow" until the child is old enough (or willing) "to take it upon himself". This implication does not appear in the older rites, east or west. When the baptism of infants became the general practice of the Church, rather than the exception, the formularies had already developed and crystallized in connection with the baptism of adults. The infant was treated as an adult with only this difference: The sponsors, who were usually his parents, answered for him, the Church accepting their desire and faith as the guarantee that he would be brought up as a Christian. He then and there entered into the baptismal covenant, the privileges of the Church, and the obligations of a Christian life. Confirmation and Communion were part of the initiation ceremonies. Later, for various reasons, in the west the practice of postponing Confirmation and Communion became established. Confirmation still remained only the bestowal of the gifts of the Spirit. The theory of the baptized child formally taking his vows upon himself can be traced to Lutheran sources and influenced the view of the baptismal covenant and the position of sponsors as presented in the Prayer Book to-day. Hence the nature and duties of sponsors have become unreal and perfunctory, and need restatement and reform. The proposal as to the form of the questions is an attempt to emphasize the fact that it is the duty of parents and sponsors to guarantee the Christian upbringing of the child and to teach him what he is bound to believe and do because he has entered into covenant with God by baptism and been admitted to the fellowship of Christ's holy Church and made a living member of the same.

The permission given in the rubric before the Gospel to omit the questions is clearly a mistake and ought not to be allowed to pass. It would make it possible to gloss over the necessary duties of sponsors in the case of the baptism of infants, and the necessary promises to renounce, believe, and do in the case of adults.

The rubric as to the procedure in baptizing an adult is not sufficiently explicit. All it says is: "the Minister shall take the person to be baptized by the right hand." Apparently the remainder of the rubric as in the present office has

through inadvertence been omitted from the text of the report.

#### THE ORDER OF CONFIRMATION

1. The preface, with the word "confess" substituted for "confirm", is printed in rubrical form as the Church's ideal rule and discipline for such as shall be presented for confirmation. The opening rubric provides for the attendance of the sponsors and for beginning the office with the lesson. 2. Instead of the present question and answer the questions for adults from the baptismal office are substituted; but the second question reads: "Rehearse the articles of thy belief," and the Apostles' Creed is to be recited by the persons or person to be confirmed.

3. The confirmation form is recommended as in the report of 1916. "N. I confirm thee in the Name," etc. The Bishop may also after pronouncing the candidate's name sign him, saying: "I sign thee with the sign of the Cross and confirm thee." The prayer, "Defend, O Lord," follows, to be said for all. The form recommended is not new, but the restoration of that given in the first book of Edward VI. Its propriety is obvious. It is simple, definite, and brief. To put it in the indicative mode is to follow the analogy of the development of the baptismal formulary in the West. It has this advantage over the beautiful prayer to which we are accustomed, and which we are not going to lose, that it states plainly and concretely what the office means, and what is being done, which is the case in every other rite and formulary in the Prayer Book except that of Confirmation. Then the very indefiniteness of the prayer, "Defend, O Lord," which without any connotation might just as adequately be used for the admission of a deaconess, disappears, and in view of the expression of the intention of the rite is lighted up with spiritual significance.

4. The bishop adds a short address, impressing upon the newly confirmed the duty and blessing of the worthy receiving of Holy Communion, and the service closes as in the present Office.

#### A LITANY OF THE SOUL

Father, from Thy Throne on High,  
Listen to Thy children's cry,  
Look on us with pitying eye,  
Hear us, we beseech Thee!

Father, with Thy Love Divine,  
Fill our souls with thoughts sublime;  
Make and keep us truly Thine;  
Hear us, we beseech Thee!

Father, grant to us Thy Peace,  
When our earthly life shall cease,  
That we find that sweet release,  
Hear us, we beseech Thee!

Father, grant to us the Grace,  
Standing in Thy Holy Place,  
That we see Thee, Face to Face,  
Hear us, we beseech Thee!

Father, hear Thy children's prayer  
Brought to Thee in deep despair;  
Guard us with Thy Loving Care,  
Hear us, we beseech Thee!

PHILIP WHARTON DICKINSON.

BEHIND THE veil God is working out something greater and grander than the establishment of boundary lines between the nations of Europe, and every Christian is helping to do it.—*Rev. G. M. Cutting.*

NO MAN or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*




# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## SOCIAL LEGISLATION IN PENNSYLVANIA

 HERE was an abundance of excellent social legislation enacted by the recent session of the Pennsylvania legislature. One measure authorized the borough council or the council of any city of the second or third class to designate and set apart for use as playgrounds, playfields, gymnasiums, public baths, swimming pools, or indoor recreation centers, any lands or buildings owned by such city, borough, or county and not dedicated or devoted to other public uses. Such communities may acquire lands or buildings therein for use as playgrounds, playfields, gymnasiums, public baths, swimming pools, or indoor recreation centers, or, if there be no law authorizing such acquisition, the city council or the borough council or the county commissioners, as the case may be, may acquire lands or buildings for such purposes by gift, or purchase, or may lease lands or buildings for temporary use for such purposes.

Another act provided that each county, city, and borough may, upon application therefor, furnish organizations composed of veterans of the Civil War, veterans of the Spanish-American War, veterans of the War with Germany and Austria, veterans of any foreign war, and sons of veterans, a room or rooms in any public building sufficient for the meeting of each of such organizations at least once each month.

Still another gave cities the power to acquire, through condemnation proceedings, property for the purpose of erecting thereon public auditoriums, public libraries, public memorial buildings, and monuments.

The "moving picture menace", as some like to call it, received the attention of the legislators who passed an act making it unlawful for moving picture proprietors to admit children during school hours without a written permit from the teacher.

## EDUCATION IN DEMOCRACY

Any effective system of education must take hold on the life of the people for whom it is designed, and must be such as to make them intelligent about the life they live, the work they do, the social and political units of which they are a part, and the forces and laws of the universe with which they constantly deal, on an understanding of which their welfare and life may depend. The educational system of a democracy, in the judgment of the Alabama Educational Survey, must insure to all full, free, and equal opportunity for that kind and degree of education that will develop most completely the native ability of each and the highest degree of manhood of all, with the fullest possible measure of the sweetness and light which we call culture. It must prepare for life, for making a living by some form of useful, intelligent, and skilful work, and for the duties and responsibilities of citizenship. It should include body, mind, and soul. Its aim should be individual happiness and social welfare. Its justification is the service of intelligence and good will which results in material wealth, social purity, civic righteousness, and political stability and power. For its support, therefore, it has first an indisputable claim on all the resources of the State and all the wealth of the people. The principles involved in such education are universal, but their application is dependent on local environment and historical conditions.

## PUBLIC OWNERSHIP OF ENGLISH MINES

Four reports of the Coal Commission in England have now been published. Only one of them (from the owners) argues against nationalization. According to the *New Republic*, the report signed by Justice Sir John Sankey

recommends immediate legislation for acquisition of the mines, with owners to receive just compensation. The report of the miners' representatives agrees generally with that of Justice Sankey, but objects to compensation being given, apart from allowances where small royalty owners are deprived of their livelihood. It also objects to provisions that would require the miners not to combine to cease work until a question in dispute has been put before appropriate councils. The fourth report, from Sir Arthur Drickham, recommends state acquisition of the entire mineral rights of the country, and the establishment of a Ministry of Mines with Labor on its directorate. Early nationalization of the mines is coming; the debatable issues are the methods of acquiring and operating them. A supplement to a recent issue of the *Nation* contained the text of the reports.

## AIMS OF A PROGRAMME IN EDUCATION

A programme of education in America should aim to bring about the following results:

1. A general high level of patriotic, intelligent, and competent citizenship through the specific training of all the children of the democracy for citizenship to an age approximating maturity.
2. The Americanization of the un-Americanized elements in the United States, both native and foreign born.
3. The complete abolition of illiteracy.
4. The use of English as the universal language of instruction in public education and as a means of making general and common our American ideals.
5. A high degree of physical and moral fitness for both the responsibilities of peace and the duties of war on the part of all our people.
6. An adequate and effective system of public education, both state and national, as the chief agency for the accomplishment of the above ends.

This suggestion was adopted by the National Education Association on July 4th.

## THE AMERICAN LEGION

The spirit of the American Legion, of the soldiers who served in the great war, is expressed in the preamble to its Constitution:

"For God and Country we associate ourselves together for the following purposes:

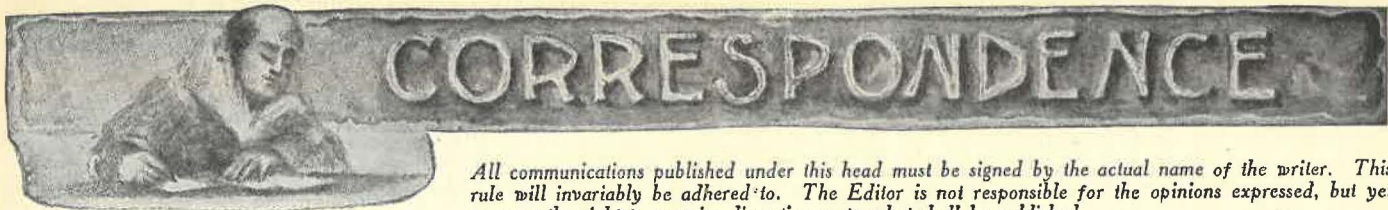
"To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a hundred per cent. Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and masses; to make right the master of might; to promote peace and good will on earth; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness, and to safeguard and transmit to posterity the principles of justice, freedom, and democracy."

The italics are ours and put in to show the strong undercurrent of social service which led our country into the war and which continues to dominate the minds and purpose of those who helped make its successful termination possible.

THE GENERAL WAR-TIME COMMISSION, at its closing meeting, voted to turn over its responsibility for social hygiene and the relations of the Protestant Churches to the campaign of the Public Health Service to the Commission on the Church and Social Service of the Federated Churches, and made an initial appropriation of \$5,000 toward the work.

AN INTERESTING EXPERIMENT in coöperation has been launched in Chicago, where a negro coöperative store has been established—patterned after the highly successful Roachdale experiment in England.





### SYMPATHETIC APPEAL TO THE BISHOP OF DELAWARE

To the Editor of *The Living Church*:

**O**UR hearts go out in sympathy to our beloved Bishop of Delaware, and our prayer is that the mental difficulties he has faced in so fine and conscientious spirit may be completely cleared away.

He is troubled because he finds individuals in the Church uttering opinions from time to time which are at variance with the Church's teachings. But ought we not to expect this if God is our Father, if the Church is indeed the Family of Christ, if all the baptized are in fact children? Has God anywhere revealed the need of military discipline and precise regulation in the development of faith?

Nothing can be clearer or more explicit than the Book of Common Prayer in setting forth the authoritative teaching of the Church. The child from the instant of baptism is ushered into a supernatural realm wherein Christ reigns, central in its mysteries. Every rite and sacrament is radiant with Christ. The entire service of divine worship is interpenetrated with golden beams which emanate from a Risen and Ascended Lord. The Creeds, *Te Deum*, Litany, Prayers, Ordinal, occasional offices, utter one voice, the complete revelation of Incarnate God drawing mankind into union with the Father.

Surely the value of this never changing standard is not affected because erratic opinions are permitted to be expressed in the Church without rebuke. Is not the Church's attitude that of a wise parent, dealing tenderly with her children of every type and at all stages of their spiritual growth? She requires only the simple truths of the Apostles' Creed for the beginnings of the Christian life. But through her Prayer Book she says to the vast numbers she bears in her bosom, "Do not think that these elementary things are all that God has revealed or which I am commissioned to teach. The whole Gospel is set forth here in our formularies. If I bear patiently with your mistakes and ignorances, do not imagine that I set small store by these precious truths or speak with uncertain voice in proclaiming them. I look to see you grow into richer, fuller apprehension of sacred mysteries, therefore I pass over much that is inconsistent with my teachings."

A parent may say to a wayward son, "Be honest, upright, clean, a child worthy of me—that is the chief thing; and I will bear with your deficiencies, such as lack of filial affection, self-importance, unkindness, praying that as you grow older these, too, will be set right."

Our brother of Delaware himself has high appreciation of Catholic truth and order. Is not his anxiety due to failure to measure up to the large charity and tender comprehensiveness of our Mother, the Church? The child must first accept the multiplication table before it can take hold of the differential calculus. Perhaps the child's mind will never develop an apprehension of the higher mathematics. That is its misfortune. Let the science itself sweep on to grander heights which compass the secrets of the universe.

So the great Church of God, living by Christ's spirit, bears with the inconsistent, the unfilial, the contradictory, but herself is ever calmly consistent, ever presents revealed truth in fulness and splendor, correcting and supplementing the errors of individuals she bears along with her; and to her faithful children unfolds in ever widening vista the revelation of God in Jesus Christ.

WM. HALL MORELAND.

### SAGADA AND SOME OTHER THINGS

To the Editor of *The Living Church*:

**H**ERE are several angles of approach to the Sagada controversy, and I wish to take them all in turn, in the same order, as nearly as may be, as they have presented themselves to me.

I get the first angle as a former member of the Board of Missions, and I have been searching my mind as to how I would regard a request to vote for the removal of the Sagada missionaries if I now had a vote on the Board. I think I should hold that we ought not to be asked to remove the Rev. Mr. Staunton

and his assistant unless some reasons could be alleged that were entirely new and previously unknown to the Board. The Board ought to hold itself estopped from acting in a summary manner for reasons which describe a state of affairs and set of practices which it has known about for a good many years.

I think I may say that since the new era in the Board's policy, which I may date back roughly over twenty-five years, the Board has deliberately refrained from going into questions of Churchmanship. If we had thought the situation at Sagada was anything very dreadful (and I am sure the majority of the Board, judging from my own experience with it, are not likely to approve each and every practice of the missionaries there), we ought to have acted many years ago, for none of these details now objected to and offered as the grounds for the removal represents a change in policy. If I had deliberately overlooked for fifteen years a certain list of things with which I may not have been in complete accord, and then suddenly, after deep foundations and many expenditures had been made, voted to remove the active workers, I should think I ought to be deeply ashamed of myself.

Next, there is the angle of episcopal rights and the proprieties as between bishops. I have not had a great deal of experience, yet what I have had is worth something. During my twenty-three years as a Bishop I have visited officially the dioceses of Alabama, Minnesota (twice), Nebraska, Colorado, Michigan (several times), Fond du Lac, and Washington. In some cases the Bishop asked me, in some the standing committee on account of the death or disability of the Bishop. In every case I thought I was there to carry on an unfinished work, and to make my work help instead of hinder the work that had been done before. I was not there to raise questions and suggest comparisons, but purely as a friendly helper. At the same time I did not ask many questions, and my work may have struck people as being a little different, but it was not intentionally so. It particularly did not occur to me that it would be proper to entertain a disciplinary question. True, I was not in charge, except in two cases; but, even if I had been, my conception of discipline in our Church is that it cannot be administered successfully apart from established influence; and hence it does not come first in our scheme of things. Our discipline is chiefly fatherly discipline, and fatherly relations are gradually acquired. It is not the number of cases of discipline which shows that we have effective discipline, but the absence of them. And I always assumed that customs which struck me as perhaps a little foreign to us had probably already been adjudicated.

Now it is impossible that I should have invented this line of action. I must have learned it somehow, and probably from many people and by degrees. I think it would be usually recognized as proper by Church people generally.

But I also derived the impression somehow that a visiting bishop ought not to be teased into a position which would be difficult for him to take naturally, especially if he were one of the seniors of the House, and had established customs of his own. The argument from custom works both ways. "This is the way we always do it", is completely and successfully countered by "I have never done it that way", if each way is lawful in itself. So I do not specially sympathize with Mr. Staunton's grievance because the new Bishop-in-charge would not wear a cope and mitre. He had never worn them in his whole episcopate. I have worn them all through my episcopate. If I had refused to wear them for Mr. Staunton's flock it would have been a discourtesy, but it was not a discourtesy for Bishop Graves to refuse.

Then there is the angle of the four practices themselves. And here I think Mr. Staunton in saying that any of them has been "permitted" in this Church uses rather too strong a word.

I could say myself that they had sometimes and in a few places been allowed to pass without objection. They are certainly unusual among us, and in many dioceses entirely unknown. And if I, who have always licensed Reservation for the sick, and who constantly, in my private devotions, recite the Angelus, without the *Ora pro nobis*, were asked to give my definite permission as Bishop for the fully developed practices which Bishop Graves objects to, I should have to say that I do not know where I would get the authority to do it. This is quite different from thinking that I ought to prosecute the person who did these acts. For here would come in the difficulty. I say I have always authorized Reservation for the sick. But I mean that I have



done so where circumstances seemed to indicate it as necessary. The fact that we have an office for the Communion of the Sick indicates that we think Reservation would not ordinarily be necessary. But at Sagada I should think it would always be necessary, because the field is very large, the actual number of communicants great, especially in proportion to the number of clergy, and diseases tropical and quickly fatal being common among a people so lately savage and uninstructed in sanitation; all these contribute to make Reservation, I should say, not only permissible but perhaps imperative. I know that primitive Reservation was probably for only so long as the elements could be carried from the altar directly to the sick. But the earliest Christian communities did not resemble Sagada. I should think there that there must always be Reservation. Then, if you reserve at all, you must reserve somewhere, and under conditions which do not admit of irreverence, and there is no better place than the church. And while no ancient altars that I know of show tabernacles, there were soon other safe places provided, I suppose, in the church or sacristy, for reverent deposit of the Blessed Sacrament; and so the thing worked itself out without necessarily involving any extremity of doctrine. And why we should make so much more fuss about extremes of reverence than we do about irreverence I do not quite understand.

I think it rather a pity that the *Ora pro nobis* should be introduced into public worship. It seems to me to be as impossible to ground it upon certainty as it is to condemn it with certainty. And "extras", if I may use the word here, seem to me to be dangerous. In my experience with Roman Catholicism, gained when I was a young man in close touch with Roman Catholic relatives, those who endeavored to win my consent to varieties of Roman doctrine always began with the little things of which no one could be sure. When I smiled incredulously they would say, "Oh, you needn't believe that. That is not an article of the faith." But I could see that the more of these things I could be induced to accept the better they would like it. As most of us understand the doctrine of the Communion of Saints, we approach our dead through Christ who is their Head as well as ours. We do not know that they have other than a derived knowledge of us. The *Ora pro nobis* as much as says that they do have such knowledge, and that we can approach them directly. A prayer to Christ that the intercessions of the saints may avail for us, I think, not open to this objection.

In conclusion, I feel that while I could not agree to any proposition looking to the recall of the brave and industrious clergy at Sagada, yet I doubt whether their great success there has been due in any very large measure to the precise practices against which Bishop Graves protests. They may seem to them to have won the day for them. To me it seems that such men would have won the day by almost any means, because they were manifesting the love of God; yet I could not withdraw my support from them for anything I have seen in their record, even where I am not precisely in accord with it.

Faithfully yours,

Annapolis, Md., August 23rd.

G. MOTT WILLIAMS.

#### OUR MISSION AMONG THE IGOROTS

To the Editor of The Living Church:

**L**VERY just-hearted member of our Church is indebted to the Rev. John A. Staunton, Jr., for publishing his admirable Open Letter to Bishop Graves, and to you for the four-page editorial in THE LIVING CHURCH of August 16th inspired by that letter.

Not every unhappy thing "heard in the ear" in the relations between presbyters and bishops, or presbyters and vestries, in the running of this Church of ours, should be "preached upon the housetops". That would not do at all. That would be placing upon the housetops a burden they are unable to bear. That would be too hard upon the listening and reading public—not to mention the bishops and vestries. But, if our Church is to attract and hold in its ministry strong, self-respecting men, certainly some things so heard should be so preached. It is mistaken loyalty to think otherwise. No Church can afford to save its face at the expense of its heart. And injustice is a malignant cancer in the ecclesiastical as well as the human heart.

Mr. Staunton's Open Letter deals with a matter that the whole body of our Church has a right to know about. It would not only have been unfair to himself, it would have been unfair to every lover of fairness, had Mr. Staunton allowed himself to be ousted from his life-work, and that splendid work threatened with destruction, without lifting up his voice in protest loud enough to reach the ears and warm enough to reach the hearts of those brethren of his who must share some measure of responsibility for any wrong done to him or his work. There is nothing especially Christlike in dumbness. The Master was the most outspoken of men while words availed. Publicity was an essential part of the policy of His public ministry. He never suffered

Himself or His work to be struck down in the dark. It would have been unfair to us had He done so. And His servant John Staunton is only discharging his simple duty when at this tragically critical juncture of his life and his life's work he stands up to his full height on yonder far-off forbidding mountain-top, and turning his face towards the East, towards America, towards the Church that bade him go up that mountain, and which for full fifteen years has watched him dig and build and plant and water on it in the only way he knew how, cries aloud for Justice!

Surely no Church can speak effectively either to its children within its doors or to its enemies in the gates in these democratic days, that countenances a sort of Bluebeard's Chamber for presbyters who find their voices and take issue with bishops or vestries as to what is good ethics—as to what is the highest loyalty to the Truth as it is in Jesus Christ the Head of the Holy Church Universal! It ought to be entirely unnecessary to say this, and would be but for certain curious unhappy survivals into the twentieth century.

Now that Mr. Staunton has appealed against the judgment of Bishop Graves, and laid his case before the rank and file of our Church, I cannot doubt for a moment that his appeal will be sustained, and that he will not only be allowed, but encouraged, to carry on his unique and extraordinarily successful religious and civic work among the Igorots. Mr. Staunton—Father Staunton as his people delight to call him—possesses in a rare degree "the goodwill of him that dwells in the bush". I will not let myself doubt that he also possesses the goodwill of the Church that, with full knowledge of the kind of workman he was and the kind of tools with which he worked, sent him forth to this work.

To doubt this would drive me towards the conclusion that those who speak and act for our Church to-day are so far bereft of that "right judgment" for which we pray on Whitsunday (and ought perhaps to pray every day) as to be unfit to speak and act for that Just One whose lengthened shadow the Christian Church aims to be.

Lest it be thought by some of those who do not know me that I share Mr. Staunton's ritualistic views, let me say that the very idea would bring a smile of amusement to the faces of those who do know me. Mr. Dooley said he had "fought, bled, and died in every spot of Cuba" during the Spanish-American War. I might with little exaggeration say I had fought, bled, and died in every spot of the Philippine Islands, from 1903 to 1908, for views, ritualistic and other, with which Mr. Staunton had little or no sympathy. First, the evangelical breath of my father, Bishop Johnston, of West Texas, and then, during the first two years of my ministry, the breath of Grace Church, New York, was breathed into me. The atmosphere of St. Mary the Virgin, which was so delightful to Mr. Staunton, affected me most unhappily in those days, only less so than that of St. Ignatius'; and so much so that had there been nowhere else to worship indoors I would probably have taken to the streets or the parks for my devotions.

To me the very weakest part of the Open Letter is the plea Mr. Staunton makes at the end for "old Catholicism" in general and the *Ave Maria* in particular, and in which he says, among other things: "Many of us believe that the only Christian Faith which can grip the multitude to-day is the old Catholicism, whether Roman or non-Roman." I am bound to say this part of his appeal, so far as it affects me, offends my sense of intellectual honesty, and tends to increase my sympathy with Thomas Huxley and Matthew Arnold in their feeling that Organized Religion was too often just as well pleased with a half-truth or even an untruth as with the Truth itself, if the half-truth or untruth seemed to serve its immediate purposes as well: that the attitude of Religion towards the Truth was less chivalrous than the attitude of Science.

It ought to be perfectly clear that I am not trying to use Mr. Staunton as a stalking-horse in defense of ritualistic or Catholic views I share with him. We know each other very well, have spent some time together under the same roofs in Manila, Baguio, and Sagada, and on mountain trails, have crossed swords on various matters (neither of us being pacifists); then, despite his invincible Catholicism and my unconquerable Protestantism, have shaken hands and established pleasant live-and-let-live relations with each other; but probably nobody will be more surprised at this letter than Mr. Staunton.

There are just two grounds on which I base my agreement with him in this present controversy and my disagreement with Bishop Graves.

First: The gross, brutal, inhuman injustice of attempting to oust him at this time from the marvellous work which he has built up with the sweat of his body and the blood of his brain and his heart out of absolutely nothing—the work into which he has so built himself for upwards of fifteen years, with the full approval of the authorized representatives of our Church with complete knowledge of his method of working ("the whole of it and the worst of it") before them, that he would be justified in



saying of the Sagada Mission: "This is my body." How natural upon Mr. Staunton's lips would St. Paul's words sound: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand"! What a spectacle for the heathen it would be for some priest of our Church who for the past fifteen years has led a comparatively sheltered life to march into Sagada, and enter into the houses that John built, to the tune of the drum ecclesiastical that drummed John Staunton out! Who could blame the Igorots if they reverted to head-hunting then and there?

Second: The criminal folly of destroying a notable agency for good—human and civic good if not religious good in the Protestant sense. Like his methods or not as we may, Mr. Staunton has been and is a power of great human and civic good in one of the darkest corners of the earth. There can be no possible question about this. Apart from all religion, he is, as he is justly regarded by the Igorots to be, a saviour of society. He has made Sagada and the adjoining territory a veritable place of refuge from the destroyer. I speak whereof I know. Now you cannot strike Mr. Staunton down, or skid him down, without striking the notable agency for good he has built up a fatal blow. Let no one try to camouflage the ugliness of that naked fact with colorful language.

The injustice and the folly of ousting Mr. Staunton from the Sagada Mission is so plain to me as I sit here in my log cabin in the deep Sewanee woods, remote from the "disquietude of this world", that I wonder a man like Bishop Graves, whose judgment (so Bishop Brent used to tell me in Philippine days) is usually unusually "right", cannot see it. Can it be that in these days when men ought to look at every question with "larger other eyes" than yesterday, the Bishop was caught nodding, and instead of rising up to his full height, suffered himself to peep at this vital matter through the ordinary bishop's squint? I have faith to believe that he will take a larger-hearted view of the case before October finds the General Convention in session.

In conclusion let me say that, born and bred Protestant though I am, the end of the great war finds me much more patient with what Mr. Staunton calls "old Catholicism, whether Roman or non-Roman". Not that it suits me any better, personally or as a tool to work with. It does not. It is not for me. It does not find me. It does not clarify, it clutters up, my soul. But when the truth is brought home to me that this "old Catholicism" was the stay throughout the mighty storm of such men as Cardinal Mercier and Marshal Foch and of unnumbered *poilus* whose muddy, lousy, bloody uniforms I could have kissed with grateful lips, I find my Protestant soul possessed by a kind of fraternal, courteous patience that is somewhat akin to sympathy. Sewanee, Tenn., August 25th. MERCER GREEN JOHNSTON.

### THE RITUAL OF THE ALTAR DESK

To the Editor of *The Living Church*:



HALL I be charged with the rushing in where angels fear to tread if I send a brief letter on this subject, which traverses to some extent the letter of the Rev. Charles H. Hibbard in a recent issue?

Lest anyone say "What concern is it of yours?" I would premise that here in China the three American-founded dioceses and the English-founded dioceses form one Church, the *Chung Hua Sheng Kung Hui*; we use various Prayer Books, translated with more or less accuracy from the American and English books. Some day we hope to have one book, common to all our dioceses; that is why I am interested in Mr. Hibbard's letter.

The translation of the English book in use in North China has a rubric: "At the time of administration of Holy Communion, the table already covered with a fair linen cloth, placed either in the middle of the church or in the church where Morning and Evening Prayer are said, the Priest standing at the right of the table," etc.

The translation of the American book in use in the American dioceses has a rubric: "At the time of the administration of Holy Communion, the Holy Table shall stand either in the middle of the Church or within the chancel (or Sanctuary): it shall be already covered with a fair linen cloth: the Minister shall stand at the right of the Holy Table or in the place where he is accustomed to read Morning and Evening Prayer," etc.

I have no copy of the English or the American Prayer Book, so I cannot explain what seems the curious suggestion that the minister may begin the liturgy from the reading-desk. But my point is that for some reason or other both books have "At the right of the Table". I believe the explanation to be that when the Prayer Book was first translated in Peking between 1860 and 1870, Mr. (afterwards Bishop) Schereschewsky and Mr. (after-

wards Bishop) Burdon worked at it together, the former an American, the latter an English, Churchman.

What is noticeable is that in both versions the crucial word *side* is omitted in the Chinese. I have no doubt that this was done because neither translator felt *side* to be a clear description of the place they understood to be meant by the rubric, or at least of the place they occupied and meant others to occupy in obedience to the rubric. They took the "north" (or right hand) *end*; *right* as looking not at but from the table.

There is, I believe, no doubt that the original English rubric meant nothing of the kind. The holy table had been moved away from the east wall and placed lengthwise in the nave or chancel. Obviously the priest must now be told whether to stand on the north or south side of it. He was told to stand on the *north side*. He took up the same position there as he had done before, in respect to the table; *i. e.*, he began the service in *dextro cornu*, at what we should call the epistle side; the Latin *dextro* being in those days interpreted as the right looking at and not from the table.

When the table was restored to its ancient position, the rubric was by an oversight left unaltered. Hence the origin of a wholly new practice, viz.: the adoption of the north *end* by way of obedience to the rubric, which *had* meant what it said, north *side*, but which under the new circumstances had no meaning at all.

Bishop White clearly understood *side* to mean *end*; and, I suppose (I have no information on the point), the adoption of the "north"-end position was general in his day.

But it is quite a mistake to suppose that the rubric—whether English or American—means the *end*; and it is (as I have shown) quite a mistake to suppose it tells the celebrant nowadays—if he adopts the "eastward position" and not the "north" end—where he is to stand to begin the service. The direction of the old rubric, in *dextro cornu*, has never been intentionally abrogated, though the rubric itself was omitted.

Into the question of the taste of Dean De Witt's description of ritual in practice I will need not enter. I only say that if a desk is awkward, a decent velvet cushion is easily and silently moved.

Peking, July 18th.

FRANK L. NORRIS,  
Bishop in North China.

### DISCRIMINATE AMONG DEPOSITIONS

To the Editor of *The Living Church*:



HAVE just seen the letter of Bishop Kinsman announcing his resignation; and I am stirred to ask through your columns whether something cannot be done towards effecting a reform which, I can but think, has long been needed in our Church. I mean the establishment of a way of exit from the ministry, which shall carry with it no stigma—as I think, in the popular mind, deposition does.

I have no sympathy with the grounds Bishop Kinsman assigns for his resignation. The creation of a central authority to define what beliefs are and what are not permissible and to enforce uniformity of belief and practice; the establishment of any one view of the sacraments as the only legitimate one; the confusing of the validity of orders with their regularity and the denial of validity to all orders which are not according to our use regular—these positions seem to me utterly pernicious, steps which, if taken by our Church, must inevitably limit her influence; more than that, must result in signing her death-warrant as a power in the world. For precision in such matters is temporal, while the faith behind them is eternal.

But because I so profoundly dissent from the opinions Bishop Kinsman holds, I may perhaps with even greater appropriateness protest against his being obliged to leave the ministry through the same door through which passes the clergyman who has been guilty of grave moral offence. Bishop Kinsman's step is the result of loyalty to conscientious conviction. It has been forced upon him by what he believes to be his duty in devotion to truth. Such loyalty ought to be protected and honored by the Church, even when she considers the intellectual grounds on which it is based to be mistaken. It is an attitude as far from that of the immoral clergyman as the East is from the West, and those who hold it, on whatever grounds, are among the Church's most valuable members. Not that conscientiousness, regardless of opinion, entitles one to membership in a Church; but it should, I must think, entitle him to an honorable discharge.

It may be maintained that this is secured in the sentence of deposition by those little words, "for causes not affecting moral character". But how many persons who hear that so and so is deposed know of this saving clause? or, if knowing, know whether in the particular case it is added or not? The companionship of the unworthy stains the worthy. If the Church means to make a distinction, as of course she does, why should not this distinction be clearly evident? It would be thus evident if in cases not affecting moral character, instead of the word "deposed", it were



officially stated that so and so had "resigned", or if some verb of similar meaning were used.

I am confident that there would be a feeling of profound regret in every quarter of the Church if one so high in office as Bishop Kinsman, with so honorable a record, so lofty an aim, so upright a character, should be deposed. It is an occasion which calls for a readjustment of our judicial machinery. Would it not be possible at the coming Convention, when the House of Bishops must pass upon Bishop Kinsman's case, to enact legislation which shall prevent what must be, to some extent, an undeserved stain upon a good man's name, and to ensure that hereafter a like stain shall fall upon no good man?

Yours truly, FREDERIC PALMER,  
Editor of the *Harvard Theological Review*.

Colorado Springs, Colo., August 16th.

#### "THE DEMOCRATIC EPISCOPAL CHURCH IN THE UNITED STATES"

To the Editor of *The Living Church*:



HERE is one more Name for the Protestant Episcopal Church in the United States of America that is worth trying, and this consists in changing the word *Protestant* to *Democratic* in the official title.

The Reformation word "Protestant" is bound to disappear because it has finished its work, and by the strange alchemy of language no longer represents to modern ears its intrinsic meaning. The "protest" of the days of reaction against the non-Christian element in the Roman Papacy was in reality in favor of a Church of the People, as against the Church of the Clergy. It was essentially a democratic movement, and its success consisted in gaining the loyal sympathy of the peoples of Northern Europe. The "protest" was, therefore, the method of proclaiming that the Church of Christ was for the common people, and it meant then the establishment of what we all now readily understand by democracy.

The Church had been for centuries, during the days of the Early Councils, essentially a people's Church, but the fall of the Roman Empire compelled it to assume the political mantle of sovereign authority. The Papacy saved civilization in Europe from extinction at the hands of the ignorant barbarian invaders, and no student withholds his tribute of praise for this valiant work of the Roman Church. The democratic element was never lost in Europe, but survived in the democratic monastic institutions, where common rights and privileges by elections were persistently practised, sometimes to the extent of antagonizing Rome herself.

In the Reformation this democratic spirit burst forth, in response to the cultural development of these people's clergy, and it has gone on with an increasing momentum from conquest to conquest, until in the great war the remnants of Autocracy and Class Privilege lie in the ruins at our feet.

During three centuries we have seen these two principles struggling together, Protestantism against Episcopacy, as if the supremacy of one over the other was the only solution of the conflict. This is the European Drama, but it is not so in America. The Constitution of the Protestant Episcopal Church introduced the new fundamental idea of the coördinate legislative powers of the bishops, the clergy, and the laity, and without the concurrence in law of the laity no canon is binding. This is, therefore, the new great experiment in Church government, the founding of an Episcopal Church of the people, a *Democratic Episcopate*, which differentiates it from every other Church in the world. Its purpose is to conserve all that is divine and essential in the Church of Christ in the episcopate, and at the same time coördinate it with all that is virile and progressive in human nature. The experience of more than a century proves that the *Democratic Episcopate* is a success, and, furthermore, it contains the promise of the future, just as democracy is spreading over the entire world with its rapid steps.

We may readily place this Church in the front rank of modern sympathy by simply using the great word of our day, *Democratic*, instead of *Protestant*, in our Legal Name.

Cordoba-Pilar, Argentina. FRANK H. BIGELOW,  
July 10th.

#### "THE CONCORDAT WITH CONGREGATIONALISTS"

To the Editor of *The Living Church*:



HERE is no doubt that many persons are seriously disturbed by the proposed "Concordat with the Congregationalists". It is fortunately not a party question, and consequently the condemnation of the plan has been most comprehensive, for most of those who have written, notwithstanding their differences on other points, seem to see the

disruption and danger, the overthrow of discipline, and the practical impossibility which lie hidden in the scheme.

Your recent admirable article published as an editorial in *THE LIVING CHURCH* seems to be the best solution of the whole matter: to drop the whole plan and never let it be presented at the coming Convention. Able writers have shown the impossibility of the proposed "Concordat", in its practical application. The further the plan is studied, the more obvious is it, that it could not work.

Apart from this, however, it is *radically wrong*. It would make both Churchmen and Congregationalists accept an arrangement which would make each party violate its moral standards and convictions and stultify its conscience! I cannot imagine either the bishops passing any enabling legislation that would open ordination to the priesthood to those who did not fully accept the doctrine, discipline, and worship of the Church, or Congregational ministers seeking such ordination without abandoning their present connection.

The duty of the bishops consists as much in safeguarding and defending the faith and order of the Church as in ministering ordination and confirmation and consecrating churches and the like. Surely we cannot believe that our right reverend fathers in God, who have solemnly promised "to banish and drive away from the Church all erroneous and strange doctrine" and to be "faithful in ordaining, sending, or laying hands on others", are going to break these vows! We priests are expected to keep our vows and all persons are looked upon to keep their promises. Consequently, if this ill-considered and immature "Concordat" is ever presented at Convention, we confidently expect to see it "simply swamped" in the House of Bishops, and to have all clerical and lay delegates say of all such schemes words memorable on another occasion: "They shall not pass! They shall not pass."

The present day plans and proposals for "unity" do not make for the *real thing*! They show neither clarity of mind nor charity of heart. They evidence religious decadence, not religious revival; for, in the last analysis, each proposal if realized would undermine or do away with some part of "the faith once for all delivered to the saints", some part of the faith or order of the Church. And if any legislation ever takes place by which these things begin to go, it is not hard to prophesy that among them almost first of all will go that of the office of bishop. For, if ordination gives the "historic ministry" to those who do not believe in that which it conveys, how long will it be before it is "thrown over"?

I have never yet met any practical sectarians who really *wanted* anything that the Church has! I have met many however who would *like to do away* with much that the Church has! Yet I fancy that there are few if any self-respecting Congregational ministers who will be willing to receive ordination at the hands of the bishop while not believing what the Church believes and so incurring the danger of committing the gravest sacrilege.

Neither Churchmen nor Congregationalists as a body want anything to do with this "Concordat", I am sure. Man-made schemes for unity are not according to the Mind of God. When God wishes *visible unity*, or when the time arrives, we may be sure the way will be shown in God's own good time.

Is it not, then, the part of wisdom to discard for good a plan that bids fair to disrupt the Church and follow out the suggestion of the editor of *THE LIVING CHURCH* and do not allow the proposal to come before the Convention?

ARCHIBALD CAMPBELL KNOWLES,  
Olney, Philadelphia. Rector of St. Alban's.

#### THE NEW HYMNAL

To the Editor of *The Living Church*:



AT a time when interest in—and, perhaps, criticism of—the New Hymnal is beginning to ripen, may I have a little space in your paper to voice the opinion I have formed of the Hymnal? It is not an opinion formed from what another has said or thought, rather it is the result of three months' intimate association with the Hymnal itself; for since Easter the New Hymnal has been used at all the morning and afternoon services in Holy Trinity.

To be sure criticism has come, first, from the choir members who bemoaned the fact that some of their favorite tunes had been omitted. But frequent association with many of the new tunes has convinced them that these tunes possess all the merits of the old ones and in many instances surpass them from the standpoint of both the musician and the worshipper. On a recent Monday morning at a clerical brotherhood meeting held in Philadelphia, members of my choir by invitation sang twenty or more of the less familiar tunes from the new book and the impression made on the clergy was apparently very marked.

Another criticism came from some members of our congregation because of the size of the Hymnal, which contains both music and words. Since the introduction of the Hymnal in our services



it has been most interesting to me to observe the growing interest throughout the congregation in following the music in their singing of the hymns. And I would venture to assert my conviction that, after once realizing the added interest and helpfulness of a Hymnal with music, none of the congregation would choose to return to the former type of book containing words only.

From an organist's standpoint I wish to voice my full approval of the new notation. The half-note has superseded the quarter note, the value of the half-note, like that of the quarter note, being one beat. The change cannot confuse singer or player, but on the contrary is most restful to the eye and a delight to play from.

My thirty years' experience as a Church organist has taught me that worshippers like to sing and sing heartily the hymns. The New Hymnal will do its part, I am sure, in encouraging this essential feature of Church service. Now, if the organists will do their part by developing the art of proper hymn accompanying—and by proper hymn accompanying I mean making the tempo marked with precision and the rhythm marked with accent—the advent of the New Hymnal should mark a new era in congregational singing.

Sincerely yours,


RALPH KINDER,

August 19th.

Organist and Choirmaster, Church of the Holy Trinity, Philadelphia.

#### AN INVITATION TO THE CLERGY

To the Editor of *The Living Church*:

 IN an article on the Lay Readers' League, which the Church press very generally published last winter, there was embodied a request to the clergy regarding suitable sermons, which has met an encouraging response; but as it was the concluding portion of a rather long statement on a different topic it could not be expected to attract the attention of the majority of the clergy. I beg therefore to ask that the suggestion then made be repeated under the above heading, in order that the best results may be secured at the time of the General Convention. It was substantially as follows:

"A constant difficulty with lay readers is the finding of suitable sermons, at once edifying and interesting. The older sermons are apt to be too heavy and lengthy, and many of those advertised for lay reading are too much like essays and school books. In seeking to be simple, the authors underestimate the intelligence of the congregation. One of the first duties of the League will naturally be the publication of selected sermons adapted to the age and the people.

"To avoid delay, and prepare for this, the suggestion has come from various quarters that clergymen having discourses which they think adapted to the purpose should furnish the League with copies, with leave to use. Almost every clergyman has certain sermons of which he is justly proud and the extended influence of which he may be willing to promote. All are cordially invited to send such sermons to the League, from which a selection may be made for publication. For this purpose sermons on practical subjects are preferable, not exceeding fifteen minutes in length. They can be sent to Eugene M. Camp, 52 East Twenty-fifth street, New York City, or to L. B. Prince, Flushing, N. Y."


August 21st.

L. BRADFORD PRINCE,

President, etc.

#### "USURY AS ANTI-CHRIST"

To the Editor of *The Living Church*:

 ILLIONS would be overjoyed to hear authoritatively an absolute remedy for the present chaotic state of civilization. Has the Church the remedy? Yes, if she would only dare to use it. In one phrase, it is the statesmanship of Jesus Christ. This was impressively revealed to St. John when the Lion-Lamb was shown to be the only Person in the universe who could open the book of human destiny (Revelation-V).

And how does His statesmanship apply to earthly society? In the Sermon on the Mount He not only lays down principles repugnant to Mars, but also declares that not one jot or tittle of the Old Testament's vital laws shall be repudiated. One such law was that forbidding usury (interest on money at any percentage). This was a fundamental principle for the coöperative commonwealth of Israel, promulgated by Moses and reiterated by the prophets. The detestation of usury finds its climax in Jesus' definition of it as "the unjust gain of one who reaps where he has not sown".

In defiance of this Christian principle, the Church has, ever since the dark ages, permitted usury and actually built up her enterprises upon it. The consequence is the dominion of the twin monsters—Mammon and Mars. It is the plainest truth to all but wilfully blind persons, that our high cost of living and

wars and multiplying rumors of wars are all traceable to the profit system, whose tap-root is usury.

Neither the Church nor the State will prosper until we fearlessly repudiate usury as anti-Christ, and establish a civilization founded upon absolute coöperation among men and nations. Then only will satanic war give place to heroic love.


Very respectfully,

Annapolis, Md., August 18th.

JAMES L. SMILEY.

#### THE EVIL OF A PARTISAN EPISCOPATE

To the Editor of *The Living Church*:


 OME time since you granted me space to bring to the notice of the Church the need that the episcopate should represent the mind of the whole Church and not that of an hodge-podge of local and party exponents and that to accomplish the purpose it would be necessary that the whole Church should have a voice before, not after, a selection is made of any priest to be advanced to the order of bishops. Your last issue gives so marked an instance of the ills arising from a party episcopate that I am induced again to ask consideration whether in the opportunities Providence is making for the P. E. Church, throughout the world, we should not in every way strive to make the voice of Church a power as being homologous. To fritter away the work of love and zeal for party ends dampens and kills. The Victorian period was the time when all questions involved were thrashed out. The Church stuck by Catholic tradition and we want not to revert to the Victorian period but to seize in a spirit of unity all that the upheaval of the world brings to our door.

W. C. HALL.

Philadelphia, August 19th.

#### THE REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

 ROFESSOR ST. GEORGE in his able summary of the Prayer Book Revision, on August 23rd, concludes by saying: "The General Thanksgiving (now added to the end of the Litany) 'is entirely out of place'."

This, in common with many of my brethren, I have felt for years and years. "Our solemn Litany" has been deservedly pronounced one of the most perfect and beautiful acts of supplication which the wit of man hath ever composed; but the General Thanksgiving (omitted in the English Book) breaks its unity, and mars its supplicatory character. So much is this the case, that many of the clergy, even now, omit the General Thanksgiving when they say the Litany.


One other emendation of my own: The Prayer of St. Chrysostom already occurs in both matins and evensong. Why not substitute one of the five beautiful collects at the end of the Holy Communion, especially as some of them are very little used at present?

Ardmore, Pa.

J. J. ROWAN SPONG.

#### THE CLERGY OF MAINE

To the Editor of *The Living Church*:

 HE diocese of Maine is arranging to celebrate, May 31 to June 3, 1920, its hundredth anniversary. On Sunday, May 30th, the parish of Christ Church, Gardiner, will observe the hundredth year of its present (the third) church building. The committee on arrangements will be greatly obliged if there can be sent to me, at 174 Water street, Gardiner, Maine, the names of all the bishops and clergy who were born, or who served the Church, in Maine; and we would be glad to hear also of descendants of the early clergy and laity of Maine. The information is not desired for any purpose of asking for money.


Very sincerely yours,

Gardiner, Maine, August 6th.

ROBERT H. GARDINER.

#### EARLY CHURCH PUBLICATIONS IN ILLINOIS

To the Editor of *The Living Church*:

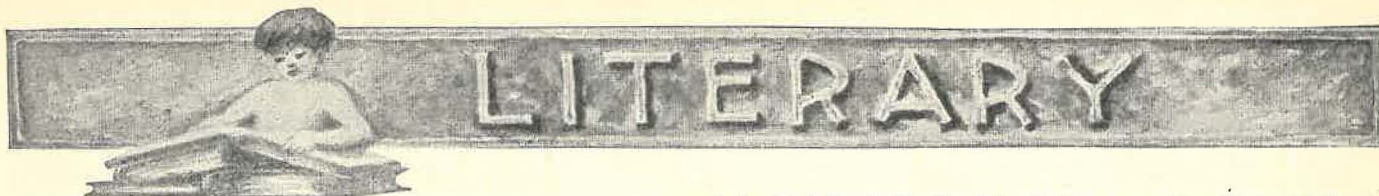
 ILL anyone having copies of *The Motto*, the official publication of Jubilee College, dating from '39 to '52, also copies of Church papers between those two dates containing accounts of the various ceremonials and events connected with the same institution, please communicate with (Mrs.) ANNA CHASE CHAMBERLAIN.

402 Fisher street, Peoria, Ill.

August 26th.

THE FUTURE is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge.—*John Fiske*.





*British Labor and the War.* By Paul M. Kellogg and Arthur Gleason. New York: Boni & Liveright. \$2.00 net.

"Reconstruction for a New World" is the very appropriate title for this comprehensive volume, which gives a clear and concise account of the truly wonderful movement generated and developed during the stress of war time. Most appropriately described as a "folk movement", a fact overlooked by many, it may not be possible, as the joint authors (one the editor, and the other a contributor to the *Survey*) point out, to compress it into any one channel, because it affects the whole community. It is not like the single tax movement, or the prohibition movement, or the municipal ownership movement, as we have known them in America, because these were propaganda given over to a single issue. The English labor movement is the expression at a hundred points of great tidal impulses at work in the common life. Moreover, it is regarded by Messrs. Kellogg and Gleason and by other observers as a forecast of tremendous changes that are coming on this continent. The English reformation preceded the continental reformation; the English swing to parliamentary government and democracy preceded the political revolutions on the continent. For the most part Englishmen did not go through anything like the travail and bitterness which the continental peoples traversed in running the same course. They did not come out at the same point; but they showed the trend, and they showed it in advance. Even so, what has been going forward among the wage-earning population of the island commonwealth has foreshadowed changes which will affect and condition the whole fabric of western civilization, although the influence is likely to be more slowly manifested on this side than in Europe, for, notwithstanding its reputation for progress, America has really become a conservative country and its physical separation from the battlefield has served to ameliorate the influences of the war. As a speaker at the Reconstruction Conference of the National Municipal League said, Europe was at white heat while America only reached the red.

Not the least important part of this volume is the admirable appendix of 154 pages containing the text of many of the notable documents of the movement, including the resolutions on reconstruction, the Whitley reports (three in number), the constitution and platform of the British Labor party, all of which make the book one of reference as well as of interpretation.

Our authors are frankly in sympathy with the movements and tendencies which they describe, and at times critical of the American Federation of Labor. They point out how British labor is developing something different from the old-time trade unionism (with its concentration on wages and hours) and the old time class-conscious socialism—broader than the one, freer than the other, typically British in its inconsistencies and in its downright competence, but they do not sympathetically show the difference between the American and British bodies and their variant attitudes and environments. This phase yet remains to be treated by those who have a closer and more appreciative attitude toward organized labor in America.

It is important to bear in mind, and this Kellogg and Gleason bring out fully and clearly, that the British labor movement went through in four years of war what would ordinarily have required twenty years, and that the spokesmen and programmes of British labor do not voice class hatred. It shares with the government and with enlightened employers in creating constitutionalism in industry: a new spirit and a new machinery. It is an experimental attitude toward life. Its spirit is that of youth, buoyant and impudent. From the ranks of the returned soldiers and the mobilized shops, new leaders will spring up and they will be young.

British labor, we are told, cannot be charted off into tidy little thought forms. "It is a living, growing, and moving thing. Its vitality spills over into many activities. To the observer it seems as unwieldy and topheavy and split up as the British Commonwealth of which it is an ever-growing part. But under crisis it reveals the same inner cohesion as the British Commonwealth has revealed under the strain of war."

Altogether we have a book well worth while which can be recommended to all who would know and understand what has come to be one of the biggest products of the great war, one of the real, big, constructive products. How far it will influence America with its peculiar problems, cannot be forecast, but that it will be influential in stimulating thought and generating fresh interest and new creative movements cannot be gainsaid.

CLINTON ROGERS WOODRUFF.

*Industrial Goodwill.* By John R. Commons. New York: McGraw-Hill Book Co., Inc.

Professor Commons has a wide and justly deserved reputation for clear thinking, plain speaking, and careful preparation. He is easily one of the leading students of industrial and economic problems. Perhaps the best insight into this present suggestive volume can be had by quoting his concluding paragraphs: "And now we in this country, as in all other countries, are in a position to learn the lesson of history of the past seventy years. We can free ourselves entirely from the idea that economic forces, that supply and demand alone, are to determine the destiny of this nation or any other nation. That destiny will be determined by the spiritual forces, the forces of solidarity, the forces of coöperation, the forces of partnership on the one hand and struggle on the other. It is that nation which can look forward and adjust itself to these spiritual forces, which can properly place before its workmen the inducements of a united nation, a prosperous country, and fair treatment of its own people and of foreign peoples; it is the nation which can appeal to goodwill instead of the coercive power of the army at home and abroad; it is the nation which realizes the great spiritual forces and rids itself of purely economic and material ideals that will in the long run win.

"No nation hereafter, not even America, can live to itself alone. America has come out of the war the one great industrial power of the world. Other nations are bankrupt, America is the creditor. America has the capital, the resources, the shipping, the man-power. America may use its power as Germany tried to do. It may subsidize its capitalists and trusts and make a science of dumping. It may make other nations eventually its enemies. Or it may submit its excessive power to be regulated in partnership and equality with other free nations. The struggles of the future are industrial. The world may be governed by supply and demand, and America will win by superior control over supply. Or the world may be governed in partnership and America will take an equal chance in winning in the race of international goodwill."

It is in this spirit that he discusses labor problems of unrest, adjustment, and management, in the light of his life-long study of these questions and of the development of the war. The book abounds in apt turns and suggestive sentences; its keynote is adjustment and accommodation; its purpose is to bring employers of labor to a full appreciation of their duties and responsibilities in this critical period.

"I HAVE ATTEMPTED to render apparent the inseparability of peace, wealth, and health in all that pertains to industry. In the same connection I have also sought to disclose the ever present bearing of discovery and invention, government, education, and opinions." In these words W. L. MacKenzie King, one time Canadian Minister of Labor and later special investigator of Industrial Conditions for the Rockefeller Foundation, embodies his views on the principles underlying industrial reconstruction in a striking volume of 552 pages which he calls *Industry and Humanity*. Originally retained to study industry the world over, Mr. King decided, after the war had not only interfered with his plans but completely changed the industrial situation in the countries he had intended to study, to make a personal investigation into what he calls "the root causes" of some of the industrial controversies in America, and to contribute to the working out of improvements in the relations between labor and capital. This has been done in his characteristically interesting way in this volume, discussing among other questions the basis of reconstruction and the principles underlying peace, work, and health as well as government in industry. Thus it will be seen that he has approached his general subject from the point of view of the war and its results. The book abounds in personal references to the practical experiences of the author as a labor minister, and gains value therefrom.

THE COMMITTEE appointed by Bishop Lawrence to prepare a series of daily Bible readings from September 15th to the First Sunday in Advent announce that the readings will be ready on August 25th. They will be on sale at the Old Corner Bookstore, 27 Bromfield Street, Boston, at two cents each (postage extra); in quantities of one hundred or more, by the Secretary, St. Paul's Cathedral, Boston, at \$1.50 per hundred.



# WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

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

**R**IGHT sweet and unspeakably peaceful was it, to see the big moon rise over the Tippecanoe river again. Up she came, a little one-sided, for she was past the full, magnified yet softened by the valley mists, until she triumphantly surmounted them all and shone down on this lovely, placid scene of winding river, farm, and forest land blended, the white boulders shining in the river, the dodder island just at our feet, and, last and least of all, on ourselves pleasantly disposed in hammock or canoe. How pretty the group of young poplar trees looked in the moonlight, their slim white trunks even whiter, their little green leaves a-shimmer even when there is no breeze! Just then, perhaps, they were shivering with sheer delight because of a crested cardinal who, violating all the conventionalities of bird-law in this section, gave out to the listening night the song that only a cardinal can sing.

At night I think there is something about great natural beauty that absolutely pains. When we are at the hilarious age we can find vent in laughter and song; but later we can only try in some dumb way to appreciate it all, finding at the "last analysis", as everybody says nowadays, only the thought of the Almighty, or, higher still, the feeling of the immanence of the Almighty.

There is less seclusion in the country now that every farmer owns a "tin Lizzie", and city people, too, are finding all these haunts. Fishermen from a hundred miles away come walking down our lane before we are up in the morning. They seek the famous spring at the foot of the steps, wade out into our sacred ripples, and cast their lines all unknowing, seemingly, that they are invading our "riparian rights". Early Monday morning I heard one of them at the kitchen door saying, "Could you get me a cup of hot coffee quick?" The coffee was not yet made, but later the shivering fisherman who had driven eighty miles that morning and was just getting over the "flu" was supplied with coffee. They had brought plenty of food but had not thought of coffee in thermos bottles.

While he stood gratefully drinking it I entertained him—I hope—by telling him how my parents had come into this Wabash valley in the early part of the last century when the deadly fever and ague carried off the inhabitants much as the influenza did last year. My mother was a Cincinnati woman and knew the value of good coffee and how to make it. She often said that she knew lives were saved by her ministrations to her neighbors in the way of hot coffee and certain herb decoctions. This fisherman, as he swallowed the bracing, warming fluid, agreed that coffee was "pretty near the best thing in the world." Then he gave me a friendly wink, "since prohibition!"

I myself am nursing an awful fear that some woman reformer will rise up and start a slogan of "Down with Coffee". In that case I am going to become a moonshiner!

WELL, TO RESUME. My neighbors Grace and Flavia are still near, each contentedly going on with her hard, hard work of getting a living out of the soil and raising a family. Grace came over the other day with a long strand of yellow dodder in her black hair. She greeted me so cordially but I glanced her over rather reprovably:

"Grace, you promised me two years ago you would get some front teeth." Grace has one front tooth.

"Yes," she said guiltily, "you said my health was suffering and it was. But times were so hard and my health got better and so—I just let the teeth go. Besides, did you know we adopted another little girl?"

So here is Grace, sacrificing her own good looks to an imagined sense of duty. Many women there are who would probably be puzzled by a choice between teeth and children

but would end by choosing teeth. Grace evidently finds a combination of these two great luxuries an impossibility.

My first glimpse of Flavia was as she stood erect—a heroic figure—on a big hay wagon driving a team around a field. She has several broods of children now, but, simply conscious that she is fulfilling the fundamental function of woman, she goes on contentedly from day to day, her great strength and placid disposition smoothing a life-path which to some would be intolerable.

One has much to learn from these women. Our esteemed friend the "Country Churchwoman" wrote me once a gently reproving letter saying that I found these country people too much a source of amusement and might well attempt to influence them more in a religious way. In the way of button-holes and tooth-brushes the influence can be seen; but what a delicate and difficult assumption!—touching the spiritual nerves of women who are perhaps better than yourself! No! I will take it out in singing. I am invited to play the organ and sing in Grace's clean parlor next Sunday afternoon when all the kin shall have gathered. I shall sing them some of our sweetest hymns, and after each one I shall say, "That is one of our hymns"; and if they ask any questions, that will give me an opening.

But were my permanent residence in this place I would do exactly as our Isolated Churchwoman did: I would have a little service for them and thus have a quiet part in the Nation-wide Campaign.

THIS GREEN ISLAND, which just at our place divides the river into two channels, is a long oval with ripples on either side. When we first came here there was one large spot of dodder on it. The contrast in the vivid green and yellow was beautiful.

Dodder is a parasitic plant. It bears the classic name of *Gronovius*, but in common parlance is Strangle Weed, Love Vine, and Angel's Hair. My authority on this wild growth is Neltje Blanchan, whose book, *Nature's Garden*, is always with us. Of dodder she writes:

"Like a tangled yellow yarn wound spirally about the herbs and shrubbery, the dodder grows, its beautiful bright strands plentifully studded with small flowers. Try to loosen its hold on its support and the secret of its guilt is out; for no honest vine is this but a parasite, a degenerate of the lowest type is this with numerous sharp suckers (*haustoria*) penterating the bark of its victim and spreading in their softer tissues to steal all their nourishment."

This immoral weed, however, like others of its class, is most attractive, and its insidious processes have resulted in great increase, and now seven brilliant polka-dots of dodder ornament and distinguish the island. It is so unusually beautiful that I am pleased that at the present moment there is an artist painting it.

A morning or two ago a young man in uniform came up to the porch and asked if he might study our view. He at once sighted the island, and, after studying it from several points, has set up his easel at a point a little below the ripples; and his painting, which is well under way, includes a part of the island and a stretch of corn land across the river. The study bears the touch of good work. This young man, Sergeant Robert Konersman, has been telling us an interesting story of his experience in France as a student at the Art Training Centre of the A. E. F. at Bellevue Seine-et-Oise.

This was one of the inspirations of some American officers who, finding a number of art students with plenty of leisure after the armistice, arranged with great carefulness this school, offering advantages of wonderful and lasting value. Barns, hospital-buildings, and barracks were fitted up



as class-rooms and *ateliers* and 350 students of various military rank were the pupils. Sergeant Konersman said that after all the arrangements had been completed, instructors (noted artists, principally among the officers) and lecturers (noted Frenchmen) engaged; the management waited impatiently for the soldier-students to come. The first one was a Lieutenant Eager, the second Captain Sincere! With two such auspicious names the school felt assured of success.

Sergeant Konersman had been a student at Greenwich Village for several years; and this course in France, with the privilege of visiting noted studios, has supplemented most successfully his American studies. He brought over to us a hand-bound official record of this work which included painting, sculpture, interior decoration, and architecture. The best work of the various classes was reproduced and the name of "Sgt. Cl. I. Konersman" appears below a little French landscape with a big oak tree strongly American in outline.

When he selected the island we volunteered the suggestion that he omit a few of the dodder spots. "Nobody will believe it is real," we said.

Whereupon the artist said he didn't care whether they did or not—"that was not the way to paint."

And so he is painting all the dodder and of course he is right.

NOT ONLY HAVE WE fishermen and artists feeling the lure of the river, but with the utilization of seemingly everything there are the mussel-shell hunters who are virtually scraping the river bottom in their search for mussels. The mussel has been one of the works of creation which heretofore has escaped attention. Generation after generation of this bivalve has lain on river beds, and nobody gave them a thought. Children wading sometimes saw their white glitter and picked them up, only to throw them back when they could not open them. But now all these mid-west streams—and, for aught I know, streams in other latitudes—are being systematically searched for mussels. They command \$30 a ton now. Occasionally the man who is opening them—for they must be prepared for commerce by removing the fleshy interior—will find a very respectable pearl. Two women here have shown me beautiful pearls found by themselves in this river. One of them sold a pearl at Tiffany's for \$75. The shells are used to make buttons, and so scarce are the suitable kinds of shell becoming, that a statement was lately made that "in fifteen years the person who can afford to wear pearl buttons will be looked upon as a plutocrat."

The hunters use a flat scow which they pull along by hand while they wade. Diligently they turn over every stone, bending over waist deep in the swift stream and throwing the shells into the scow. It is no easy work. There is a cache excavated in the river-bank farther down the river, and it is filled with bags of these shells. Hither once a week comes a most business-like Hebrew gentleman from Chicago to investigate the week's work, pay off the hands, and arrange for transportation.

THE MEN invaded our ripples one evening and ruthlessly displaced the big stones over which the river flows. We feared we should have no ripples when they finished, but at a slight protest they carefully put the stones back, and the romantic Tippecanoe is roaring over them now. When we asked them what they would do with the "innerds" of the mussels they said, "We give 'em to Preacher Day for his trout-line—he's a-campin' down here."

This, of course, reconciled us to the loss of the mussels.

REFLECTING ON the rather complex thought of the Book of Job, clothed in the mystery of the English tongue, one might be surprised to know that it appeals strongly to the religion of the colored race. However in that delightful book, frequently quoted on this page (written by a Churchwoman), *A Woman Rice Planter*, an afflicted old negro man finds constant comfort in the stirring strophes of Job.

The woman rice-planter is "Miss Patience", and she has recommended him to read this book, he being in dire distress. He speaks thus to her:

"Miss Pashuns—I owe you great t'anks. You know dat time I bin in sich big distress? I los' me wife, I los' me ox, I los' me

cow, and I come to you for help, and you mek answer an' say, 'Ransom' says you, 'I ain't got no money to help you but I kin p'int you 'to help. Wot's happen to you is happen before to anuder pusson. Now you go home and tek yo' Bible down and look fo' de book ob Job; an' you mek a prayer to de Almighty to open yo' mind fo' understandin', en you read de book of Job and study ober him'.

"Dat was yo' discose to me, an I go right home and tek down me Bible, and I fine de book o' Job; en, Miss Pashuns, I was dat 'stonish—dere was all me feelin's and all me sufferin's an even all me w'uds rite dere; an I read and I read till de comfort come to me. En, Miss Pashuns, Ma'am, my min' bekam quiet an happy an I neber is fret sence."

THE GREAT DAY—October 9, 1919.

The Great City—Detroit, Michigan.

The Great Temple—St. Paul's Cathedral.

The Great United Offering —————?

Great Hopes—\$500,000.

Greater Hopes—The above sum plus much more.

The 11th United Offering, made at a time of great world-stress, calls for indefatigable work, constant prayer, and generous gifts from this time until October 9th.

#### SOLILOQUY OF ANOTHER BLUE MITE BOX

There's a plain little room  
In a big city square,  
And at night a tired girl  
Finds her modest home there.  
The only gay thing  
That the tired girl can see  
Is a little Blue Box,  
And that Blue Box is Me.  
And she makes me a gift  
And a moment she prays  
As she gives silent thanks  
For the little she has.  
If, each day, every Box  
Were but treated like me,  
With a gift and a prayer,  
What a world it might be!

#### THE FLIGHT INTO EGYPT

##### (AN OLD LEGEND)

The Holy Family, proceeding on their way,  
Through portals of the wood at close of day  
Had passed, and as they journeyed in the forest shade,  
On every side the trees obeisance made,  
Bending before the Virgin Mother meek and mild  
Who bore upon her breast the Holy Child:  
But, lo, the aspen tree, o'erweening in her pride,  
Our Lady and the Infant Christ defied;  
With gleaming leaves erect, she arrogantly stood  
A barrier in their pathway through the wood.  
The Christ Child, turning to her, spake rebukingly,  
And thus condemned by Him, the aspen tree  
Abased and penitent before His feet did sway:  
Behold her leaves still tremulous to-day!

HARRIET APPLETON SPRAGUE.

#### FREQUENT COMMUNION

IF WORLDLY PEOPLE ask you why you communicate so often, tell them that it is to learn to love God; to be purified from your imperfections; to be delivered from your miseries; to be consoled in your afflictions; to be supported in your weakness. Tell them that two classes of persons ought to communicate often: the perfect, because, being well disposed, they would do very wrong not to approach the source and fountain of perfection; and the imperfect, in order to be able to aspire justly to perfection; the strong, in order that they may not become weak; and the weak, that they may become strong; the sick, to be cured; and the healthy, not to fall into sickness; and that you, being imperfect, weak, and ill, have need to communicate often with your perfection, your strength, and your doctor. Tell them that those who have not many worldly affairs, ought to communicate often, because they have the opportunity; and those who have many worldly affairs ought to communicate often, because they stand in need of it; and that he who labors much ought also to partake of food that is solid, and frequently.—*Selected.*



# Church Kalendar



Sept. 1—Monday.

- " 7—Twelfth Sunday after Trinity.
- " 14—Thirteenth Sunday after Trinity.
- " 17, 19, 20. Ember Days.
- " 21—St. Matthew. Fourteenth Sunday after Trinity.
- " 28—Fifteenth Sunday after Trinity.
- " 29—St. Michael and All Angels. Monday.
- " 30—Tuesday.

## KALENDAR OF COMING EVENTS

- Sept. 7—Idaho Dist. Conv., Boise.
- " 11—Consecration Bishop of Nebraska, St. Mark's Church, Seattle, Wash.
- " 17—New York Spec. Conv., Synod Hall.
- " 18—Consecration Bishop Coadjutor of Tennessee, Grace Church, Memphis.
- Oct. 1—National Convention Brotherhood of St. Andrew, Detroit, Mich.
- " 8—The General Convention, Detroit, Mich.

# Personal Mention

THE REV. FREDERICK D. BUTLER, rector of St. Paul's Church, Alton, Ill., disabled by a serious accident last May, and in Waukesha, Wis., for the past month, has recovered sufficiently to take up part of his duties and will return to his parish for Sunday, September 7th.

THE REV. WM. M. CHAPIN, warden of St. Andrew's Industrial School and rector of St. John's Church, Barrington, R. I., has been away all summer on account of his health. His latest letters show a decided improvement in his condition.

THE REV. CHARLES CLINGMAN is summering in Fort Thomas, Ky.

SERVICES at St. John's Church, Barrington, R. I., have been taken by the Rev. JAMES P. CONOVER, lately returned from service abroad, who has a summer residence near Newport.

THE REV. J. H. S. DIXON has accepted work at All Saints', Cameron, and St. Thomas', Rockdale, Texas.

THE REV. HENRY LOWNDES DREW, rector of the Church of the Good Shepherd, Pittsburgh, Pa., returns to his parish early in September.

THE REV. JOHN CRIPPEN EVANS, a short while ago received from the Methodist connection as a candidate for holy orders in the diocese of Montana, is now taking additional seminary and university postgraduate work in the east.

THE REV. H. S. GATLEY, rector of the Church of the Holy Spirit, Missoula, Mont., has recently returned from service overseas with the Y. M. C. A.

AFTER six years in the Teton County mission field of Montana, the Rev. L. F. HALEY has resigned and is planning to return to the East, where he may be near his aged mother in her declining years.

THE REV. THEODORE HAYDN enters upon the rectorship of Calvary Church, Syracuse, N. Y., on September 1st, and after that date should be addressed at 331 Dewitt street. In addition to his parochial duties he will act as secretary to Bishop Fiske, whose residence is near Calvary Church.

THE REV. CLARENCE HORNOR has become chaplain of the West Texas Military Academy, San Antonio, where he received his own secondary education.

THE REV. JAMES M. JOHNSON, rector at Elgin, Ill., one-time vicar of Rhinelander and Eagle River, Wis., was a welcome visitor and preacher at Eagle River while spending his vacation near Rhinelander.

THE REV. T. RAYMOND JONES has moved into a new rectory and should now be addressed at Johnson City, instead of Endicott, N. Y. He is the secretary and treasurer of the third district of the diocese of Central New York.

THE REV. DR. GEORGE W. LAY goes to St. Paul's Church, Beaufort, N. C., the middle of September and will also have charge of a mission at Morehead in the same diocese of East Carolina.

THE REV. L. VALENTINE LEE assumes charge of Holy Cross Church, Harrisburg, and oversight of the new parish at Eastwood, Houston, Texas.

THE REV. A. E. MACNAMARA, priest in charge of St. Luke's Church, Eddystone, Pa., is enjoying a vacation on Chincoteague Island, Va.

THE REV. R. D. MALANY has resigned the rectorship of Grace Church, Galveston, Texas.

THE REV. HARRIS MASTERSON, JR., appointed diocesan educational secretary, with headquarters at Houston, will give his full time to student work in the diocese of Texas. Mr. Mastersson has just returned from Y. M. C. A. work in France.

THE REV. A. A. MCCALLUM has resigned the parish of St. Elizabeth's, Glenco, Ill.

THE REV. E. A. MCINTOSH of St. Timothy's Mission, Tanana Crossing, Alaska, is in Chicago, where he will make his headquarters until the time of the General Convention. He is anxious to make appointments to speak on his missions in Alaska, and may be addressed at St. James' Church Parish House, Cass and Huron streets, Chicago.

THE Board of Missions has assigned the Rev. D. R. OTTMANN to the missionary district of Honolulu. Mr. Ottmann is to be principal of Iolani School for Boys at Honolulu, training for citizenship both in Church and state some 200 Portuguese, Chinese, Japanese, and Hawaiian boys. The Rev. Mr. Ottmann, his wife, and his little son expect to sail from Vancouver on September 16th.

THE REV. THOMAS LEROY PARKER, who came recently into the Church, has been appointed to charge of St. Mark's, Medicine Lodge, Kans.

THE REV. J. M. PETTIT is spending a month in Camden, N. J.

MAJOR A. A. PRUDEN, chaplain U. S. Army, who has been ill from rheumatism since March, has left the Army and Navy General Hospital at Hot Springs, Ark., and with Mrs. Pruden is on sick leave in Durham, N. C.

THE REV. NICHOLAS RIGHTOR on August 31st became the rector of Christ Church parish, Bradentown, diocese of Southern Florida.

THE REV. C. A. ROSS, only recently ordained to the priesthood and in charge of missions in the vicinity of Great Falls, Mont., has suffered a breakdown and been ordered to the South by his physician.

THE REV. RICHARD ROWLEY has accepted unanimous call to the rectorship of All Saints' Church, Chicago, Ill., and after the first of September may be addressed at the rectory, 4550 North Hermitage avenue.

THE REV. PETER GRAY SEARS, rector of Christ Church, Houston, Texas, has left for a vacation in Colorado.

THE REV. T. L. SETTLE spent two weeks as scoutmaster with the Boy Scouts at Dismal Springs in the Cumberland Mountains.

THE REV. WINFIELD SHIRES has accepted charge at Marlin, Texas.

THE REV. N. D. VAN SYCKEL has resigned the rectorship of St. Thomas' Church, Hamilton, N. Y., and will leave for a winter in the South about October 1st.

CHAPLAIN WALLACE H. WATTS, U. S. A., with Mrs. Watts, has returned from Tientsin, China, where he has been stationed for the past four years. Their present address is Madison Barracks, Sackets Harbor, N. Y.

THE REV. RICHARD WHITEHOUSE is now general missionary of the Bitter Root Valley, with headquarters at Hamilton, Mont.

## ORDINATIONS

### DEACON

NEW JERSEY.—Bishop Matthews on St. Barnabas' Day, June 11th, ordained to the diaconate Mr. EDWIN RINGWAY SMYTHE in St. Andrew's Church, Mount Holly. The candidate was presented by the Rev. B. D. Dagwell. The sermon was preached by the Rev. Elliott D. White. The Rev. Messrs. Henry T. Cocke and Cornelius W. Twing assisted in the service.

## CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each.

Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. No advertisement inserted for less than 25 cents.

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

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

## DIED

BINGHAM.—At Wequetonsing, Mich., SOPHIA B., widow of Joseph J. BINGHAM, and daughter of the late Rt. Rev. George Upfold, first Bishop of Indiana, and his wife, Sarah Sophia Graves. Buried in Indianapolis, Ind., August 25th.

BROWN.—CHARLES A. BROWN, until April of this year rector's warden of Old St. John's Church, Northern Liberties, Philadelphia, Pa., when he resigned owing to ill health, died at his home at Glenside on August 18th. Funeral services were held at his late residence on August 21st by the rector of Old St. John's, and interment was in Hillside Cemetery. Mr. Brown's father, Mr. John Brown, is also a vestryman of St. John's.

GLASS.—Entered into rest from Sewanee, Tenn., on the Festival of the Transfiguration, August 6th, in the eighty-fourth year of her age, ELLA REBECCA GLASS, mother of the Very Rev. James G. Glass, Dean of St. Luke's Cathedral, Orlando, Fla., and of John Glass, of Chicago. The funeral services were held at Sewanee by the Bishop of Tennessee and the chaplain of the University of the South. The burial was in Columbia, S. C., her old home, the committal service being said by the Ven. Archdeacon Alex. R. Mitchell and the rector of the Church of the Good Shepherd, Columbia. "The Lord make his face to shine upon you and be gracious unto you."

HARGREAVES.—THOMAS A. HARGREAVES, late organist and choirmaster of Grace Church, Freeport, Ill., died on August 21st, after brief illness. Mr. Hargreaves was a graduate in music from the Universities of Oxford, Edinburgh, and London, and had also studied at the University of Berlin. In England he was associated with Dr. Gaul, whose *Holy City* he was first to play. Interment from St. Peter's Church, Freehold, N. J., on August 24th.

LARDNER.—At Upper Montclair, N. J., on Thursday, August 21st, CATHERINE BRECK, wife of the late Richard LARDNER, in her seventy-fifth year. Funeral services were held at her late home, 63 Oakwood avenue, on August 23rd.

McMURRAY.—Mrs. M. McMURRAY, wife of the Rev. Robert S. M. F. McMurray, rector of Christ Church, Green Bay, Wis., on August 24th, from scarlet fever. Mrs. McMurray came to this country after being seriously wounded at Rheims, where she was an interpreter for the French and English. Funeral at Fort Howard cemetery, August 25th, the Rev. J. B. Gauthier officiating. Mrs. McMurray is survived by her husband and little daughter.

NORDMEYER.—Entered into Paradise on August 6th at Lake Benton, Minn., LUDWIG W. NORDMEYER, age 56.

SIBBALD.—At Boulder, Colo., August 23rd, the Rev. ELEAZAR WILLIAMS SIBBALD. Funeral services held at St. John's Church, Boulder. He is survived by his wife, daughter, and three sons.

## WANTED

### POSITIONS OFFERED—CLERICAL

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

CURATE WANTED IN AN EASTERN SUB-urban parish; conservative Churchman; single man preferred. Address LERVILLE, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST, INTERESTED IN young people and Sunday school, wanted as assistant in city parish in East. Address N. Y., care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—CLERICAL

CLERGYMAN, RECENTLY RELEASED from chaplain's duty in France, invites correspondence with vestry of a live congregation located east of Mississippi river. Resigned an important parish to enter the service. Not extreme in Churchmanship; 39 years; married. Address PASTOR, care LIVING CHURCH, Milwaukee, Wis.



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

**PRIEST, 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.

**PARISH WANTED BY CAPABLE PRIEST**; highly educated; energetic, hard worker; enthusiastic; successful; strong, clear voice; exceptionally good reader and preacher. Address Box 1426, Washington, D. C.

**PRIEST, ACTIVE, WITHOUT IMPEDIMENTS**, efficient, loyal, tip-top references, available October 1st. Address **PRACTICAL**, care **LIVING CHURCH**, Milwaukee, Wis.

**CATHEDRAL CANON, EXPERIENCED**, best recommendations, desires parish, with chance for initiative and progressive work. Address **CANON**, care **LIVING CHURCH**, Milwaukee, Wis.

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

**WILL BE AT LIBERTY TO SUPPLY** parish or mission after September 1st. Address **H. E. R.**, care **LIVING CHURCH**, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

**MISSIONARY WANTED TO TEACH AND** do general mission work among the mountain people of Virginia. Previous experience unnecessary; but must be energetic and self-sacrificing. Address **F. T. W.**, care **LIVING CHURCH**, Milwaukee, Wis.

#### POSITIONS WANTED—MISCELLANEOUS

**YOUNG AMERICAN ORGANIST AND** choirmaster recently returned from A. E. F., wishes to locate. Churchman, best recommendations from former parishes; available after September 7, 1919. Also have excellent business experience, would consider church in smaller town if location would include good business position. Address **CHORALE**, care **LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER JUST** returned from war; at present engaged; large experience; specialist at 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.

**PERMANENT POSITION WANTED** where a dependable, educated, elderly person is needed as housemother or matron in a school, institution, or private family. Is now located in Illinois. Address **GLENCOE**, care **LIVING CHURCH**, Milwaukee, Wis.

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

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

**HOUSE MOTHER OR MANAGING HOUSE-**keeper; highest references; disengaged September 10th. Address 155 East 54th street, New York.

#### 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 Louisburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD**.

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

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

#### CLERICAL OUTFITS

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

#### BOARDING—ATLANTIC CITY

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

#### BOARDING—NEW YORK

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

#### BOARDING—PENNSYLVANIA

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

#### MISCELLANEOUS

**LADIES, SEND IN YOUR ORDER NOW FOR** Mrs. Upson's Christmas Card Book. Beautiful cards neatly arranged in attractive sample book. Easy way to raise money. No investment and splendid profits. No reference required from church societies. Individuals may work the book—reference exchanged. For further information write Mrs. C. W. Upson, 234 West Park avenue, Mansfield, Ohio.

**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.

#### SCHOOLS FOR NURSES

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

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

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

#### NOTICES

##### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

**BROTHERHOOD OF ST. ANDREW**, Church House, 12th and Walnut streets, Philadelphia, Pa.

#### LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its **CORRESPONDING SECRETARY**, 281 Fourth avenue, New York.

#### THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the **Right Rev. A. S. LLOYD, D.D.**, President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

*The Spirit of Missions*, \$1.00 a year. 281 Fourth avenue, New York.

#### SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

#### CHURCH SERVICES

##### CATHEDRAL OF ALL SAINTS

Swan and Elk streets, Albany, N. Y.

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

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

#### RETREAT

**ST. ANDREW'S, TENN.**—At St. Michael's Monastery, Father **WILLIAM C. ROBERTSON**, rector of Christ Church, Chattanooga, will conduct a retreat for priests and seminarists. The retreat begins on Tuesday evening, September 23rd, and closes on Friday morning, September 26th. Those who wish to attend will kindly notify the **FATHER GUESTMASTER, O.H.C.**, at the above address.

#### APPEAL

##### VESTMENTS

Anyone having an old cassock and stole can put them to good use by sending them to the **Rev. THURLOW WASHBURN NULL**, Lake Linden, Mich., for use of the priest at that mission.

#### 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.

**CEDAR RAPIDS, IOWA :**

Grace Church.

**MILWAUKEE :**

Morehouse Publishing Co., 1801 Fond du Lac  
Ave.

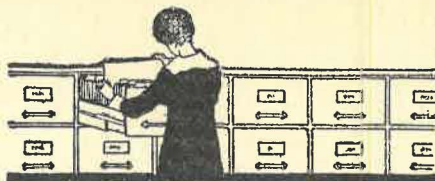
**PORTLAND, OREGON :**

St. David's Church.

**LONDON, ENGLAND :**

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

**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.*

will be provided by the meeting of the Pan-Anglican episcopate at the Lambeth Conference for considering the issues raised by the Bishop of Delaware's secession. This case, which has occurred since the Lambeth programme was drawn up, surely warrants its admission among those other subjects for discussion which have not yet been adopted for inclusion.

Commenting on Dr. Kinsman's resignation, the *Church Times* says:

"It is truly deplorable that the Bishop has felt himself compelled to take this extreme course, but we are not in a position to challenge the strength of his reasons for resigning his place in the Church. In one way, however, good may result. When a bishop finds himself unable not only to continue holding office but to remain in a communion of which he has been a chief pastor, attention must be drawn to the state of things which has resulted in this distressing act. Clearly the time is at hand when the question whether it makes no difference if the articles of the Creed are believed or denied must be faced; . . . The easy tolerance of denial of the statements which have to be made in open worship will not, in the long run, hold any communion together. There may come a time when the secession either of the loyal or the disloyal may be inevitable. A Church is not merely abnormal in which one bishop or priest unfeignedly believes, as he openly professes, that Christ is God of God, while another, giving his verbal assent to that statement when he recites the Creed, teaches that our Lord was a mere man."

**MEMORANDUM TO THE ARCHBISHOPS**

The memorandum to the Archbishops, signed for the most part by Liberal Churchmen, is a document which it is extremely difficult for clear-headed people to understand. "We recognize," says the memorandum, "that those organized Christian communions which accept the first three articles of the Lambeth Statement, but which are in our view deficient in order through not having retained the historic episcopate, are nevertheless true parts of the one Church of Jesus Christ. We recognize that their ministry, *in and for their own communion*, is a true ministry of the Word and Sacraments; and we acknowledge with reverence and gratitude the operation of the Holy Spirit among them and in their ministry. We believe, therefore, that the issues which divide us are questions rather of order than of grace; in other words, that the ministry and sacraments of non-episcopal Churches are *not inoperative as means of grace*, but irregular from the point of view of historic Catholic order."

It is the old question, whether episcopacy is of the *esse* or the *bene esse* of the Church. One would gather from the foregoing memorandum that episcopacy is a barrier to the kind of reunion which the signatories long for, and that, notwithstanding their declaration that it is "demanded both by history and by the needs of ultimate unity," they are, as a matter of fact, willing to abandon it in order to obtain the unity which nowadays is written and spoken about so much. At all events, that is how the memorandum strikes the plain-thinking "man-in-the-street".

**THE CHURCH IN WALES**

The Welsh Church (Temporalities) Bill passed its third reading in the House of Commons on Tuesday. A strong endeavor was made by Mr. Bonar Law and the Prime Minister to bring about an agreement with regard to the churchyards, but without success. An amendment had been proposed for the consideration of the Church authorities,

# ARCHBISHOP OF CANTERBURY ISSUES LAMBETH PROGRAMME

*For Next Summer's Conference —  
Discussion of Bishop Kinsman's  
Resignation — Memorandum to  
the Archbishops — Altering the  
Communion Office*

The Living Church News Bureau }  
London, August 15, 1919 }



THE Archbishop of Canterbury has this week issued what may be described as a "preliminary programme" of next summer's Lambeth Conference, in the form of a letter to the Anglican bishops throughout the world, through the metropolitans of the different provinces. The Conference will begin on Saturday, July 3, 1920, with a reception at Canterbury Cathedral, and meetings will be held at Lambeth Palace during the whole of the following week, Monday, July 5th, to Saturday, July 10th. For the ensuing fortnight the Conference, in accordance with precedent, will adjourn, while the different committees which will be set up will deliberate on the various matters referred to them. The Conference will reassemble on Monday, July 26th, and meet daily until the termination of the session on Saturday August 7th. From two hundred and fifty to 300 bishops, including those of the Episcopal Church of America, are expected to attend.

The subjects for discussion have been definitely selected by the Archbishop and the bishops coöperating with him, after careful consideration of suggestions from bishops all over the world. The following list may be therefore taken as an indication of the questions which stand out most urgently in the corporate life and thought of the Church:

1. Relation to and Reunion with other

Churches—(a) Episcopal Churches; (b) Non-Episcopal Churches, with questions as to—(1) Recognition of Ministers; (2) "Validity" of Sacraments; (3) Suggested Transitional Steps. 2. Missionary Problems—(a) Relation between Missions and Growing Churches; (b) Missions and Governments; (c) Liturgical Variations Permissible to a Province or Diocese; (d) Marriage questions and other practical problems. 3. The Christian Faith in Relation to—(a) Spiritualism; (b) Christian Science; (c) Theosophy. 4. Problems of Marriage and Sexual Morality. 5. The Position of Women in the Councils and Ministries of the Church. 6. Christianity and International Relations, especially the League of Nations. 7. The Opportunity and Duty of the Church in Regard to Industrial and Social Problems. 8. The Development of Provinces in the Anglican Communion.

It will be observed that first place has been given to Reunion with other Churches, episcopal and non-episcopal; and another subject which figures prominently is The Position of Women in the Councils and Ministries of the Church.

The last Lambeth Conference was held in 1908, and was preceded by a very successful Pan-Anglican Congress. There is not time to organize anything of this nature for next year, even if it were deemed advisable to do so, but doubtless missionary societies and others will take advantage of the presence of the bishops from overseas to discuss with them many problems which await solution.

**BISHOP KINSMAN'S RESIGNATION**

The resignation of Dr. Kinsman (as reported in the issue of THE LIVING CHURCH to hand this week) has given rise to much comment in Church circles here, and the hope has been expressed that an opportunity



who, however, came to the conclusion that they would rather let things remain as they were. The debate does not seem to have resulted, therefore, in any material improvement of the terms imposed on the Church. The churchyards ought, in the opinion of all lovers of justice, to have been restored to their natural custodians, and it would have been a graceful concession to exempt the glebe from confiscation.

Mr. Bonar Law's hope, that the future of the Church and its relation to the people of Wales would be strengthened by the arrangements made, is one that all will share. At the same time, it is permissible to add that, in the minds of many, this will be despite, rather than in consequence of the disendowment clauses of the bill.

#### CENTRAL CHURCH FUND

The total of the Central Church Fund is now £276,000, of which about £110,000 was received from 9,000 remittances resulting from the appeal on Rogation Sunday (May 25th). Fifty students left the Test School, at Knutsford (which is being financed by the Fund), at the end of the summer term, and provision is being made for them at Manchester University, where the Central Board will be responsible for a Church Hostel, at which accommodation will be provided for most of the students. It is hoped to utilize the college known as St. Anselm's, founded and hitherto directed by the Manchester diocesan authorities, for the purposes of the service ordination candidates, it having been found impossible to secure any places in the colleges of the universities of Oxford and Cambridge. There should be an even more marked improvement in the next ordination lists than was noticeable at Trinity, when the number of deacons ordained in the home dioceses rose from 34 last year to 69 this—or just over 100 per cent.

#### ALTERATIONS IN THE COMMUNION OFFICE

The conference of clergy appointed, as the result of discussions in Convocation, to consider the question of permissive alterations in the structure of the Communion Service has, apparently, not yet concluded its deliberations. In this connection it may be interesting to state that in the revised Book of Common Prayer for use in the diocese of Zanzibar, the Communion Service, in all essential details, is the office of our first Reformed Prayer Book. The opinion has been expressed that it would be a great gain to unity if some such Communion office as the first of Edward VI could be agreed upon by the Anglican Communion throughout the world. It is a "ticklish" subject for more reasons than one; but in view of a tendency on all hands to revert back to the earlier and more primitive it is worth careful consideration. English Churchmen recognize that in many respects the American form is an improvement on the office used in this country, but most of those interested are agreed that in this matter great improvements could be made in almost all parts of the Anglican Communion. Which part of the Church is going to be the first to give a lead in the matter?

#### BUILDING OF LIVERPOOL CATHEDRAL

The war has caused a prolonged suspension of building operations in connection with the new Liverpool Cathedral, but, happily, it has now been found possible to proceed. The conditions differ greatly from those existing in 1914, which is not to be wondered at. The cost of labor and materials has advanced so greatly, that the contractors found themselves unable to proceed with the work except under revised terms of contract. An equitable arrangement has

been arrived at, but the cost of completing the part of the building now in progress will greatly exceed the original estimate. The executive committee report that, if the funds now in hand are supplemented by the sustained generosity of the public, and labor conditions permit, it will be possible to complete the first part of the main building and offer it for consecration, by the end of 1921. A suggestion has been made by a committee of the leading citizens of Liverpool that the northern arm of the first transept shall be set aside as a memorial chapel to the soldiers and sailors of the neighborhood and diocese who gave their lives in the war, and this committee proposes to defray the cost out of funds to be raised by them. Their suggestion has been accepted by the executive committee.

Meanwhile, the beauty of the Lady-chapel, and the services held therein, have proved the value of the work already accomplished, which is much appreciated by the people of Liverpool and many of the transatlantic travellers who use this port. It is to be hoped that no further delay will impede

the progress of what will, on completion, undoubtedly be one of the finest of our cathedrals.

#### ELEVATION TO THE EPISCOPATE

Another Keble (Oxford) man has been elevated to the episcopate, the King having approved of the appointment of the Rev. Henry Mosley, rector of St. John's, Hackney, to be Bishop Suffragan of Stepney, in succession to Dr. Paget, the Bishop-designate of Chester. The whole of Mr. Mosley's ministerial life, extending over twenty-six years, has been spent in the thickly-populated districts of East and North London, and this experience especially fits him for the work to which he is now called. The new bishop, like Canon Garbett, who, as announced before, has just been appointed to Southwark, has been closely associated with the Life and Liberty movement. Both these appointments tend to show that the Prime Minister is beginning to take a wider view of the needs of the Church, and is exercising more care in his nominations to the episcopate.

GEORGE PARSONS.

## BOSTON CATHEDRAL OBSERVES CORNERSTONE CENTENNIAL

### *With Services and Address — A Poem for the Anniversary—The Cathedral Influence*

The Living Church News Bureau }  
Boston, September 1, 1919 }



Y philosophy professor used to say that there are three tests of a great man: Great intellectual power, the creation of a Christian home, and the ability of making Peters and James and Johns of men.

An institution as well as an individual covets earnestly these three great gifts. If a Church were to choose between these three, I wonder which would be selected? One of the refreshing characteristics of the Cathedral Church of St. Paul, Boston, is the emphasis on the latter gift. There is a growing power which the Cathedral is having on the life of a large community of interests, and at the same time this influence is most personal. In this time of profound industrial unrest, almost revolution, in greater Boston, the Cathedral stands out most prominently as the people's house of prayer. Perhaps I am all wrong but I do not think that any church in Boston reaches and appeals so profoundly to every class of people as the Cathedral. And the strange thing about it all—and yet why should it be strange—there is nothing sensational about the preaching or the service. The messages of the preachers are manly and real and the services are intensely reverent.

Next Thursday the centennial of the laying of the cornerstone of St. Paul's will be observed by two services of the Holy Communion and by a brief address of Dean Rousmaniere.

The following Anniversary Prayer, written for the centennial of the laying of the corner-stone of St. Paul's Church, September 4th, appeared in last Saturday's *Transcript* under the name of Estelle M. Hurll.

"Spirit of Wisdom, guided by Thy light,  
Our fathers laid this ancient corner-stone,  
With consecrated zeal to build aright  
A House of Prayer to honor Christ alone.

A hundred years these noble walls have stood,  
A witness to the world that God is good.  
God of our fathers, bless us still,  
Quicken our hearts to seek Thy will.

"Spirit of Love, Thy influence divine  
Is shed abroad on all who worship here:  
The prayerful hearts are closely knit to Thine,  
And erring ones are ever drawn more near.  
The passer-by who enters here to rest  
Goes forth with soul and body richly blessed.  
God of our fathers, bless us still,  
Stir us anew to love Thy will.

"Spirit Divine of Wisdom, Love, and Power,  
With Thee a hundred years are but as one,  
Deepen our purpose in this solemn hour  
To carry on the labors here begun.  
Enlarge our vision, make the fruitful past  
An impetus to service far more vast.  
God of our fathers, bless us still,  
Strengthen our souls to do Thy will."

The following clipping appeared in last week's Cathedral Calendar from the Rochester *Courier* of New Hampshire, showing the silent influence of the Cathedral upon the casual visitor in Boston. The clipping shows too the value of the only omitted hymn in the New Hymnal that I profoundly regret to lose.

"As Roundabout was hurrying along Tremont street, in Boston, last Friday noon, he came to a large crowd gathered in front of the famous Old St. Paul's Church. Pausing for a moment, he discovered that the vested choir of the church was gathered on the steps and the choirmaster was just announcing a hymn. Led by a splendid chorus, the audience joined in the old melody, so well known and fraught with so many youthful recollections to many of us: "I Need Thee Every Hour." Roundabout sang with the rest until the hymn was finished, and then he had to hurry on. He never found out just what was the occasion of the gathering, but as he hastened on his way, through the hot and humid atmosphere, obliged to walk because of the street car strike, he certainly felt refreshed and much more cheerful. Somehow, the little worries of life sank into insignificance because of this pause in the busy day to think for a moment of some of the eternal realities. What a vast amount of good our churches could do, if they might



but mingle in some such way with the activities of life, exert their influence each day in the year as well as Sunday, become places of rest and refreshment to the body and the spirit. Some day, perhaps, this will be realized and acted upon to a much greater extent than at present.

"The day referred to was July 18th, the anniversary of the battle of Château

Thierry, when a noonday service was held in the Cathedral at the request of officers and men of the Twenty-sixth Division in memory of the men of that division who lost their lives in that battle and in other battles of the war. The service was preceded by the singing of hymns on the porch, led by a vested choir of men and four trumpeters."

RALPH M. HARPER.

## PROSPERING WORK FOR DEAF MUTES OF PENNSYLVANIA

*Reaches into Adjoining Dioceses—Would Restrain State Appropriations for Religious Institutions — Dr. Tomkins on "Socialism"*

The Living Church News Bureau }  
Philadelphia, September 1, 1919 }



ARRYING the Gospel of Christ to deaf mutes is one of the most promising evangelistic activities carried on in the diocese of Pennsylvania, and, strangely enough, it is one of the least known. Fostered by the diocesan convention, directed by a committee on work among the deaf, and in charge of the Rev. C. O. Dantzer, a flourishing congregation of 375 communicants has been built up, worshipping in a beautiful church of their own with a well-equipped parish house attached, and forming a center second to none for Church and social activity among the "silent people" of God. A rectory is still needed to complete the plant, but until the present high price of property declines the diocese continues the rental of a house for the rector. Besides his parish in Philadelphia, the Rev. Mr. Dantzer finds time to minister to deaf people in Delaware and New Jersey.

Not long ago the writer had the opportunity of "hearing" the parish choir of this Church, composed entirely of deaf mutes, "sing" with uplifted hand, "Nearer, My God, to Thee," and other hymns. The silence, as the fingers moved in unison, was most impressive, and the reverent faces made one realize that this song was indeed praise rendered to God, and that thoughts of man's approbation had no place. Sometimes we who hear perhaps are guilty of considering the beauty of music from our own point of view and forget that it has its place in the service as praise to God.

Besides his communicant list of 345, the Rev. Mr. Dantzer reports for last year 222 services; 46 services of Holy Communion; 11 baptisms; 9 confirmations; 7 marriages; 9 burials.

The influence of the parish among the deaf people in the city is far beyond the proportion shown by the statistics. The work is also coördinated with others of similar nature in the Province of Washington. In the report of the provincial commission to the last synod it is said:

"A short time ago one of our deaf mute clergy received a letter from a certain rector, who stated that he had, in his parish, a devout deaf mute who was very regular in his attendance upon the services of the Church, but who, the rector said, derived little benefit from either his priestly ministrations or his pastoral calls. He asked the missionary what could be done to relieve the situation. The missionary, to whom the letter was addressed, was not in charge of that portion of the province in which this

rector lived, so he referred this letter to his brother missionary, who at once took the deaf parishioner under his own spiritual care, thus relieving the rector of a grave responsibility he felt he could not fulfill."

### APPROPRIATIONS FOR RELIGIOUS INSTITUTIONS

Sixty-six hospitals and homes, among them our own St. Timothy's Hospital, Roxborough, are involved in an action in equity to restrain payment to them of state appropriations on the ground that they are sectarian institutions. A resident of Delaware county, a member of the Anti-Sectarian Appropriations Association, brings the action, and the state treasurer and the auditor general are made defendants. This is not a new issue; someone raises it from time to time, and it has been discussed in the legislature itself. The ground taken is that such aid is against the section of the state constitution which reads:

"No appropriations, except for pensions or gratuities for military service, shall be made for charitable, educational, or benevolent purposes, to any person or community nor

to any denomination or sectarian institution, corporation, or association."

The attorney general's department will defend the officials.

Of the sixty-six institutions which have been receiving state aid, sixteen are Protestant, six Jewish, and forty-four are Roman Catholic. The officials of the association assert that appropriations for 1919 for hospitals and benevolent institutions of a sectarian nature total \$2,006,000.

### DR. TOMKINS ON SOCIALISM

The writer came across the following in the Philadelphia *Public Ledger* by the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church. Dr. Tomkins is so well known that I thought his friends throughout the country would be interested in what he has to say about this live topic of the day.

"True socialism is pure Christianity. The term has been sadly misused, and has come to mean all sorts of wild and foolish theories. Indeed, there are hardly any two socialists who think alike. So it is well not to use the word, even though it simply means brotherly service, lest we be misunderstood. Social responsibility or social service best describes that which Christ asks of us. And this teaches all kinds of effort. It calls for loving care for all who are sick and poor; it demands care for little children and old people; it calls for a conflict against all that is harmful and an interest in all that is for the common good. It has to do with reforms in morals, with clean streets, with prisons and other public institutions; for all these touch human life and make it better or worse, according to the way these things are managed. Social service has a wide and an important field, and every Christian is called to take part in the effort to help men everywhere and in everything."

EDWIN S. LANE.

## SUMMER WORK OF CHICAGO CHURCHMEN AND SOCIETIES

*Offering Vacation Relaxation and Play to Those in Need of It—Death of Wallace Herbert Blake*

The Living Church News Bureau }  
Chicago, September 1, 1919 }



HE Rev. H. W. Prince, rector of the Church of the Epiphany, has been in charge of Trinity Church, Geneva, N. Y., during July and August and the Rev. A. E. Selcer has been supplying his place. Deaconess Wilson says of the summer work at the Epiphany:

"Starting on the 7th of July we held a summer school for children in the parish house each day for five weeks. We had an enrollment of 87 children with an average attendance of 40. We employed a kindergarten teacher from the Chicago Kindergarten College and very good work was done with the children of that department. The other helpers or teachers volunteered their services and the whole school was under the direction of the deaconess.

"The Epiphany and Y. M. C. A. Community Playground, located one block from the church, is finally in condition to be used by the children and young people of the neighborhood. Owing to strikes and the difficulty this spring and summer in obtaining workmen, it has taken some months to get the ground in good shape and the fence erected, but the first of August activities began and at the present time the days are well filled up with organized games for children under the direction of the Y. M. C. A.

Working boys and men use the grounds in the evening and the tennis courts are in use the greater part of each day and every evening.

"A Boy Scout troop has been started this summer at the Epiphany, and a large number of boys of the parish and neighborhood have joined."

### B. S. A. AND D. O. K.

The work of the Brotherhood of St. Andrew and of the Daughters of the King, as Church organizations with a distinct religious motive, is naturally put together. Neither have been idle here during the summer. The local council of the Brotherhood met at the Church Club Rooms on August 25th, the Rev. H. W. Raymond, vice-president of the assembly, presiding. The main business was the organization of a men's Bible Class. These council meetings are held regularly at 7:30 P. M. on the last Sunday of each month, and have been most helpful to the many clergy and laymen who attend. The local assembly is planning for the pre-convention meeting to be held at St. Elizabeth's Church, Glencoe (Rev. A. A. MacCallum, rector), on Saturday afternoon, September 13th. Several well-known clergy and laymen will speak, and it is expected that much enthusiasm will result, and a large delegation be enrolled for the Detroit Convention. The Rev. Edwin Clark is kept busy as director here of chapter extension work.

Mrs. Laura O'Sullivan, vice-president of



the Daughters of the King, announces that it is expected that more delegates will attend the convention at Detroit than attended at St. Louis. Distance, we all find, is a great factor in determining attendance even at such important assemblies as General Conventions. The next local assembly of the D. O. K. will be at St. John's Church, Irving Park (Rev. G. H. Somerville, rector), on the last Thursday in October.

Mrs. William White Wilson of St. Mark's chapter, Chicago, for so many years actively identified with the D. O. K., has been appointed the national representative for Chicago in the Nation-wide Campaign.

#### SUMMER OUTINGS OF THE UNITED CHARITIES

The Rev. T. M. Baxter, priest in charge of St. Ann's Church, has during the summer months acted as supervisor of outings for the United Charities of Chicago. He says:

"It has been a great experience and I hope that I have been able to accomplish some good.

"The Summer Outings Department is only one branch of the work of the United Charities, which is a great city-wide organization for the relief of poverty and distress. This branch of the work is under the general direction of the General Superintendent of the United Charities, Mr. Joel D. Hunter, and under the more special direction of Mr. Edwin C. Jones, financial secretary and director of summer outings. The supervisor, however, has the most of the responsibility and practically all of the detail work left in his hands.

"There are three branches of summer outings work, all of which are regarded as important and filling some special need.

"First, there are the camp outings. The United Charities operates Camp Algonquin and Tribune Hospital at Algonquin, with a capacity of two hundred and fifty, and a camp for children with a tendency to tuberculosis—Camp Harlowarden near Joliet. Through their stock yards district, they have the privilege of sending boys to a co-operative camp at New Lenox with a capacity of one hundred. They also have the privilege of sending one hundred and sixty-five persons every two weeks to Holiday Home at Lake Geneva; and two every two weeks to Kings' Daughters' Home in Evanston. All of these camps provide two-week outings, with the following exceptions: one week outing at New Lenox, and all summer at Harlowarden; and the United Charities also sends ten persons to the all summer convalescent section at Arden Shore.

"Second, there are day outings. Through the kindness of the Goodrich Transit Company, the United Charities has had the privilege of sending two hundred persons every day except Sunday on the day steamship trips, one hundred to Milwaukee and one hundred to Michigan City. The United Charities and other agencies have also had the use of ten thousand free street car tickets and a reduced charity rate on chartered cars, through the courtesy of the Chicago Surface Lines.

"Third, there are the country outings. The people on the farms or in the small towns are asked to take care of one or more children for two weeks. For this they receive no payment, and the transportation is provided by the United Charities, which, in the majority of instances, it is able to obtain free from the railroads. It is felt that this last form of outing is the most beneficial, as it not only gets the children into the country and out in the open air, but also places them in a good and healthy family environment which most of them do not have at home.

"All of these outings are absolutely free. Not one cent is charged to the poor. They receive their board and transportation, excepting in the case of the Kings' Daughters' Home, where there is a purely nominal charge of \$1.00 a week.

"It may be well to speak more especially of this work as it affects the Church. There is no question about our Christian duty of helping the poor. A number of our parishes and missions of the diocese have given according to their means to help along this work. It costs money, and of course someone has to pay the bill. When one realizes that the average cost of an outing given by the Summer Outings Department of the United Charities is \$1.25 per person, it can easily be seen with what efficiency and economy this work has to be administered. It is exceedingly doubtful whether any similar work on such a large scale can be done at so little cost. The number of outings given by the United Charities this year will probably be not far from eighteen thousand.

"One cannot help but be impressed by the contrast between the support which this work has received this summer at the hands of our Church, and that which it has received from other religious bodies. Comparisons, of course, are odious, but somehow we cannot help making them. No doubt many of our people contributed most generously to the financial appeal which was sent out by the director of summer outings, but the response to the appeal which was made to our Church people in the country and in the small towns to take children for a two-weeks' outing was not what I had hoped it would be. We were able, I am glad to say, to place two parties for which we have our congregations to thank, namely, at Belvidere and at Batavia. It seems a pity that more of our people did not see their way to respond to this appeal. Surely, if we have become too good and too respectable to take these little ones into our homes and give them the benefits which they do not get in their own homes, our religion is in a very bad way. Of course, this year it was a novelty to our congregations; but it is earnestly to be hoped that next year, when this same appeal will be made, more of our country and small town congregations will be willing to take it up."

#### DEATH OF WALLACE HERBERT BLAKE

On Friday, August 1st, Wallace Herbert Blake died of tuberculosis at the Oak-Forest Sanatorium. He was buried at Rosehill cemetery on the following Sunday, the Rev. G. C. Stewart, D.D., officiating at the services in the chapel, assisted by the Rev.

Gerald G. Moore, the Rev. Potter Sabin, and the Rev. Gardner A. MacWhorter. All of these Chicago clergy were intimate friends of Mr. Blake, all but Dr. Stewart, being classmates of his at the Western Theological Seminary, graduating in 1914.

Mr. Blake was born in Evanston, and attended the Northwestern University, being the editor of the college paper for two years. Later he was a reporter on the Chicago Tribune, and also on the Chicago American. He left journalism for advertising, and having a call to the ministry, entered the Western Theological Seminary in 1911. After his graduation there, Mr. Blake was ordained by Bishop Brewster, and began his work at Ouray, Colorado. Later he was in charge of the church at Benton Harbor, Michigan, going from there to the diocese of Springfield. Only recently Mr. Blake resigned the ministry, and the news of this, and his sickness, and lamented death, was a great surprise to many who knew him in his days of vigor and promise. May he rest in peace!

#### MISCELLANEOUS

St. Ignatius', Antioch, is to be beautified by eight stained glass windows, and also by a circular window in the tower depicting Hoffman's "Man Christ". All the windows, already ordered and paid for, will be put in at an early date. The Ladies' Guild who subscribed the money for the windows recently cleared over \$900 at their annual bazaar. The money was voted for the improvement of the exterior of the church building. Large congregations are reported at all the summer services.

Captain Richmond Clinton Gresham, who was a member of St. Chrysostom's parish, while serving in Gen. Leonard Wood's staff last winter and spring, resigned his commission to complete his theological studies, and has been ordained deacon by Bishop Woodcock, at Louisville, Kentucky, where he will begin his ministry on October 1st. In a letter to the Rev. G. A. MacWhorter, assistant at St. Chrysostom's parish, Captain Gresham says:

"You will be surprised to know how free we all were from party factions at the school (Berkeley Summer School of Theology for men returned from War), which I think augurs well for the future. Oh! I think these five weeks showed to all of us who thought even a little, what a wonderful chance the old Church with her history and her sane view of life has in these days of change and unrest. May we each and every one be loyal and faithful and eager to serve."

H. B. GWYN.

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

### Diocesan Leaders Confer at Church Missions House—Literature— Regional Conferences—Action in the Carolinas



WANTED: One hundred thousand Nation-wide Campaign workers."

This call sounded to nearly one hundred Campaign leaders of twenty-two dioceses who met on August 26th, in the Church Missions House, New York City, to hear of the progress of the Campaign to date.

The call for one worker to every ten communicants was sounded by Lewis B. Franklin, director of the War Loan Organization

of the five Liberty Loan Campaigns, who will be in charge of the canvass of the entire Nation-wide Campaign. A communicant of St. George's Church at Flushing, L. I., he is among a number of prominent laymen enlisted in the Nation-wide Campaign.

"The Nation-wide Campaign is like the Liberty Loans in that the same principles govern both," declared Mr. Franklin. "I hope that the Campaign budget will be far larger than anyone expects. It has been the great fault of the Church that it has dreamed in cents when it should have been planning its expenditures on a million dollar basis."

Mr. Franklin urged that the responsibility



for raising funds in the Campaign should not be placed exclusively on the parochial clergy.

"Aren't we laymen tired of having our rectors always coming to us for money when their business is something else entirely?" he asked. "Don't rely on church attendance, a Campaign sermon, or merely passing the collection plate, to get the Campaign budget. You will miss the very people who need this Campaign the most, for after all this is not a Campaign so much for money as it is a revival of the Church. Do not wait, either, until December to make your canvass. Much of the success of the Liberty Loan Campaign was due to careful preliminary canvasses."

Dr. Robert W. Patton, national director, who opened the conference, outlined the programme from now until the General Convention. September 10th is the final date for the few tardy surveys to be returned, he said. "Immediately the National Campaign Committee will meet to discuss them. To secure relatively equitable budgets the Provincial Campaign Committees will be asked to pass on the surveys of their dioceses. The budget which will be compiled from the surveys will go to the Board of Missions meeting in Detroit early in October. As finally approved it will go to the General Convention for the official approval of the Church at large."

"The ultimate success of the Campaign is how well the 87 dioceses and districts carry out their part of it," concluded Dr. Patton. "The National Campaign organization can take the Campaign to the diocesan borders but can go no further."

"Startling facts about the conditions in the Church are revealed in the first twenty-four diocesan surveys tabulated," the Rev. R. Bland Mitchell, manager of the Central Office at 124 East 28th Street, New York City, told the conference. These twenty-four dioceses plan to spend \$7,000,000 during the next three years, Mr. Mitchell said. "Of this amount they can raise only \$2,000,000 themselves. The same twenty-four dioceses are asking for two hundred more clergy, thirty-seven lay workers (men), fifteen Sunday school teachers, eleven deaconesses, forty-four teachers, and thirty-four women workers. The call for more clergy is especially significant, for it reveals a serious maladjustment some place, as daily we receive calls from clergy who say they can find no parishes. Yet here are only twenty-four dioceses calling for two hundred more priests."

The Rev. Robert F. Gibson described the Campaign publications and urged distribution, by a personal call, of the five bulletins, the first of which has been published already. "It is a scandal that half of our people are uninformed and out of touch with the Church," he said. "They don't come to services and they don't take Church papers."

To offset these things he urged coöperation by diocesan and parochial Campaign organizations in obtaining short-time subscribers to the four Church national weeklies, *THE LIVING CHURCH*, the *Churchman*, the *Southern Churchman*, and the *Witness*. All of these publications have made special rates for the Campaign, he said.

#### BULLETINS

*The Nation Militant and the Church Militant* is the title of Bulletin No. 1 of the Campaign, 400,000 copies of which are being distributed by diocesan and parochial committees. It is believed that communicants will receive copies of the bulletin who have never before seen a Church publication.

Five bulletins in all are planned, two more before the General Convention and

the last two following it. With the next bulletin will be distributed a booklet of questions and answers about the Campaign, explaining its conception, purpose, necessity, plan, and conduct.

"We grow discouraged sometimes about the Church," one striking paragraph of the first bulletin reads. "The hour is ripe for all the keen acumen, all the straight, true penetration into facts which marks the man of affairs, to play their appointed part in the Church's counsels. For every true suggestion, disturb what old precedent that it may; for every honest criticism that is directed to constructive ends; for every forward-looking valiant enterprise, this is the opportunity. All true recognition of the Church's imperfections, if it be born of loyalty, can lead on to finer service."

In closing the bulletin declares "No stereotyped plan is being framed to which you are to be tamely yoked. But you, with your thought, your intelligence, your living ideas as to the Church's opportunity, are bidden to help shape now in your parish and your diocese the answer to the question:

"What is the strategic thing, what is the victorious thing, which the Church can dare attempt to-day through the power of aroused and obedient lives?"

#### REGIONAL CONFERENCES IN THE NORTHWEST

The Rt. Rev. James Wise, D.D., Bishop of Kansas, and Mr. B. F. Finney, an overseas secretary of the Brotherhood of St. Andrew, will speak at six regional Nation-wide Conferences in Minnesota, North Dakota, and Montana, from September 5th to 15th. Their itinerary is as follows:

Sept. 5th—Trinity Cathedral, Duluth, Minn.

Sept. 8th—Christ Church, St. Paul, Minn.

Sept. 9th—Gethsemane Cathedral, Fargo, N. D.

Sept. 11th—St. Luke's Church, Billings, Mont.

Sept. 12th—St. John's Church, Butte, Mont.

Sept. 15th—Church of the Incarnation, Great Falls, Mont.

Not only will every member of the diocesan campaign committees participate in these conferences but also the chairman and others in the local parish organizations.

Throughout the nation in September regional conferences in the interests of the Campaign are planned, October will be devoted by clergy and laity alike to the General Convention. Following the expected endorsement by that body, November will be spent in perfecting the organization for the climax early in December.

#### SOUTH CAROLINA'S EXAMPLE

"The example which is being set by Mrs. William P. Cornell, executive secretary of the Nation-wide Campaign committee in the diocese of South Carolina, is one that I enthusiastically recommend to Churchwomen everywhere."

So declares the Rev. Dr. Robert W. Patton, national director, after close observation of the machinery Mrs. Cornell is operating. He also gives high praise to Mrs. F. N. Challen, coöperating with Mrs. Cornell and the diocesan campaign committee as that body's publicity representative. The former spends most of her time at headquarters in Trinity parish house, Columbia, while Mrs. Challen operates from her home in Greenville, sending campaign stories to all newspapers in the state.

#### NORTH CAROLINA

The Campaign in the diocese of North Carolina is now well under way. The Rev. John L. Jackson of St. Martin's, Charlotte, appointed executive secretary, with an office

in Christ Church parish house, Raleigh, is giving all his time to this work, and already results are manifest. The Bishop has appointed active committees on diocesan survey, publicity and publication, maps and charts, meetings and speakers, and finance.

#### "RAMADAN" AMONG THE MOROS

FROM SATURDAY, May 31 (Sabtu', Lamlan, 1) to Monday, June 30, 1919 (Isnin, Sawal, 1) the Moros fasted all day, only eating at night. They did not smoke, nor even swallow the saliva that formed in their mouths.

Even the irreligious observe this fast. On the first day of their month Sawal they hold services in their mosques, or churches, and then break the fast. This feast lasts for three consecutive days. It corresponds to the Christian Easter and is called "Hari raiya Puasa".

The following invitation received by the Rev. Robert T. McCutchen, priest in charge of the Moro mission at Zamboanga, P. I., shows the friendly attitude that exists to-day between the Mohammedan Moros and the Christian priest of Zamboanga:

"Zamboanga, June 29, 1919.

"Sir:

"The Committee for the 'Hariraya Ramadan' requests your presence at the Services to be held in the Moro Church of Cawa-Cawa on June 30, 1919, at eight o'clock ante meridian, and also to Datto Gogo's house immediately after the services.

Sgd. DALU GOGO,  
Chairman."

"Rev. R. T. McCutchen,  
Zamboanga, P. I."

#### BURIAL OF REV. C. F. BEATTIE

ON THE morning of August 26th, the Church of St. John the Evangelist, Newport, R. I., a beautiful edifice, was filled with a devout congregation for the funeral of the Rev. Charles Frederic Beattie, rector for over twenty-one years, who had been seriously ill for some months past. Bishop Perry said the opening sentences and prayers and the Rev. E. H. Porter, D.D., rector emeritus of Emmanuel Church, read the lesson. In the requiem Eucharist that followed with full ritual the Rev. Spence Burton, S.S.J.E., was the celebrant, the Rev. F. S. Penfold, D.D., of St. Stephen's, Providence, was the deacon, and the Rev. C. S. Turquand, curate of the parish, sub-deacon. Father Burton did the asperging and censing at the close of the Church service, and the long procession of vested clergy and choir left the church singing to a beautiful tune "Our day of praise is done". It was a most impressive service, the well-trained choir rendering the solemn music effectively.

The vestry of the church were the pallbearers, the following clergy of the diocese acting as honorary pallbearers: The Rev. Messrs. Stanley C. Hughes, Chas. W. Forster, N. M. Feringa, G. S. Pine, F. T. Hallett, and Carlos O. Jones. The Rev. C. W. Robinson was in charge of the service. Other clergy vested were the Rev. James A. Clark, the Rev. S. B. Blunt, D.D., the Rev. A. A. Wylie, the Rev. I. H. Hughes, and the Rev. W. A. Nichols, chaplain U. S. N. Still others were in the vast congregation. There had been three early celebrations, largely attended, for Communion of the people.

The interment was in St. Mary's Churchyard, South Portsmouth, one of the most beautiful cemeteries in the diocese. The service there was conducted by Bishop Perry, assisted by the Rev. E. P. Smith, rector of St. Mary's, in the presence of the



clergy, Sisters of the Holy Nativity, and other sorrowing friends. There in peaceful surroundings was laid to rest the body of a faithful priest of the Church, who had done much for Catholic truth and Catholic practice and much, too, for the general good of Newport and was much beloved by all who knew him, among whom were many connected with the U. S. Navy, both seamen and officers now scattered widely over the world.

#### METROPOLITAN PLATON ON THE PROSPECT OF REUNION

THE REV. W. C. EMHARDT, rector of St. Luke's Church, Newtown, Pa., and secretary of the Anglican and Eastern Association, has just received the following letter from Metropolitan Platon, now in America on behalf of his people in Russia:

"New York, N. Y., Aug. 25, 1919.

"W. C. Emhardt,

Secretary, Anglican and Eastern Association, Newtown, Bucks Co., Pa.

"Reverend Sir:

"In these disconsolate, burdensome, and gloomy days for every Russian Orthodox believer, filled with fear and desperation; in these days when it seems that my native land is perishing, I find one bright ray expressed in that thought that at the present time in the face of present conditions and circumstances of life, Christians of various creeds stand closer together than ever heretofore in the solution of the question of Union of Churches. From all churches our Orthodox and your Episcopalian churches have already closely approached each other in the solution of this aged problem. Standing upon the grounds of the Nicene Creed, these holy sisters, united in the pure and sincere love of each other, can now say to each other: 'Christ is among us' and the other may answer: 'He is and shall be.' We shall not now raise the question whom of us believes better in Christ. We are now prepared to actively show each other as to who more strongly believes in Christ. Together we are now prepared to vitally discuss only this as to whom of us is better in Christian life from the active side of it, in its essence, and not in form, be it essential.

"Be yourselves and we ourselves, but we shall live in the faith of Christ in such a manner that we may glorify God with one mouth and one heart to whom is due all glory and honor unto ages, amen.

"(Signed) METROPOLITAN PLATON."

#### DEATH OF REV. E. W. SIBBALD

THE REV. ELEAZAR WILLIAMS SIBBALD died at Boulder, Colo., on August 23rd. Funeral services were held at St. John's Church, Boulder. Mr. Sibbald had spent almost if not quite all of his ministry in Colorado since coming from the Church in Canada in the early '90s. He is survived by widow, daughter, and three sons.

#### DETROIT MEETING OF SYNOD OF SEWANEE

IN ACCORDANCE with Ordinance No. 1, section No. 5, of the ordinances of the synod of Sewanee, the Rt. Rev. W. A. Guerry, D.D., president, has called a meeting of the synod for October 7th at 8:30 P. M. in Detroit, Mich. It will be held in the Y. M. C. A. building, across the park from the Statler Hotel.

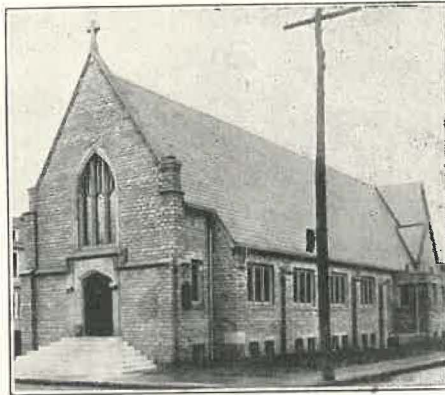
The secretaries of conventions of dioceses and convocations of missionary districts within the province are requested to notify the secretary as to the action taken by their respective conventions and convocations in

reference to the election or appointment of delegates to this meeting, and are also requested to send the names of the persons elected or appointed to the Rev. Mercer P. Logan, D.D., secretary of the synod, at Charleston, S. C. A majority of the bishops and a deputation from a majority of the dioceses and districts constitute a quorum.

#### STONES THAT THE CITY REJECTED

ECONOMY is being widely preached nowadays. But perhaps there are few instances of economy wisely used with better results than appear in the construction of St. John's Church, Columbus, Ohio.

Six years ago the congregation was impoverished by the great flood which reached



ST. JOHN'S CHURCH, COLUMBUS, OHIO

to the second story of nearly every house on the west side of the city. Almost every member was affected directly. The spiritual life of the community, however, was not hindered, but rather aroused. The rector, the Rev. Harry C. Robinson, now of Detroit, stuck to his post and the parish in the same year raised enough money to become independent, after forty years as a mission.

Then it needed a new church building, and a parish house. A thoughtful member noted a pile of granite paving blocks not far away, rejected by the city because of irregular size. These were made available in sufficient quantity to build the new church and reface the old chapel which became a parish house, while the remainder will furnish outer material for the rectory now planned. The entire cost for material was the freight charges on the blocks, which had been brought from Georgia. The men hauled the stone in wheelbarrows, children's carts, wagons, and automobiles; and they helped in the excavation, putting in the inside woodwork, painting, varnishing, and decoration.

The parish is now under the care of the Rev. Eugene C. Prosser, and is entering upon a needed community institutional work.

#### WILL DIRECT IN THE NATION-WIDE CAMPAIGN

LEWIS B. FRANKLIN, who, as director of war loan organization of the Treasury Department, had charge of the great organization which managed the five Liberty Loan campaigns, has assumed charge, in a volunteer capacity, of the Every-Member Canvass of the Nation-wide Campaign.

Mr. Franklin's enlistment in the movement to muster the full resources of the Church for national service in reconstruction adds one more notable recruit from the ranks of leading men of affairs in New York and elsewhere who have joined hands with the clergy in the promotion of a practical, efficient religion to meet the demands of the new era. It is a movement,

says Mr. Franklin, which, while not sacrificing any of the spiritual aims of the Church, seeks, by a coördination of effort, an economic business administration, and a recognition of the real fellowship of man emphasized by the war, to bring religion and the Church into the closest touch with the spirit of the times.

Mr. Franklin will direct the canvass of eighty-seven dioceses and districts for the unique and unprecedented attempt on a given date—November 16th in the diocese of New York, where a special Every-Name Campaign is being waged, and December 7th throughout the rest of the country—to have every person enrolled on the membership list of the Church personally visited and urged to a reawakened interest in Church work and the responsibilities of Christian citizenship.

To the discharge of this important self-assumed task, Mr. Franklin brings a long experience. A native of Flushing, he was educated in New York and in 1895 entered the service of the banking firm of Spencer Trask & Co. There he remained until in 1897 he accepted the position of manager of the bond department of the Guaranty Trust Co. of New York, and two years later was made vice-president in charge of its investment department, which was largely developed under his management. When the Investment Bankers' Association was organized in 1912, Mr. Franklin was made a member of its first board of governors, and successively served as vice-president and president, being actively connected with the management of a number of large corporate enterprises.

With the entrance of the United States into the world war Mr. Franklin was called to Washington by Secretary McAdoo to assist in distributing the First Liberty Loan, and ultimately became director of war loan organization in charge of the Liberty Loan and War Savings Committee throughout the country. He served until the Victory Liberty Loan Campaign was brought to a successful conclusion, resigning June 15, 1919.

The special feature of his work in organizing the Liberty Loan drives, which will make his services of the utmost value to the Nation-wide and Every-Name Campaigns of the Church, is that it brought him into intimate touch with loan committees in all parts of the country. He has probably as wide a circle of acquaintances as any man in America among the earnest men and women whose patriotic energy and zeal made the national loans so successful. At the height of these campaigns, Mr. Franklin had an organization of over two million men and women enlisted in the work, while more than twenty million people became purchasers of the liberty bonds.

Discussing his plan of campaign, Mr. Franklin said:

"It seems to me that the work here is similar to what was done in Washington in organizing for the Loan Campaigns. In those campaigns we made the Federal Reserve District the unit of organization; but in this campaign it is plain that the diocese will have to be the unit. I believe in the utmost measure of home rule in connection with such work. The plan of the central office is to help out in organizing the diocesan committees, advising and supplying speakers and information, but in each diocese the chosen leader ought to do the active directing in accordance with local conditions. I see no reason why enthusiasm cannot be created for this splendid movement precisely as it was for the loans. The people will always respond where the cause is good, and I can see nothing that is not only good but necessary



to the welfare of the whole people in a Church movement which seeks to 'inform the mind and awaken the conscience' of the people for national betterment.

"I think," he added, "one of the greatest mistakes made in the administration of the churches is in leaving their financial affairs in the hands of the clergy. They are called to higher duties than that of raising money, and money is the last thing they ought to be compelled to think about. It is a shame to have clergymen going about constantly with hat in hand, begging for funds. The business of the Church ought to be run by business men, and I believe if it can be arranged that in every diocese and parish of the Episcopal Church throughout the land there shall be a layman, a successful business man, entrusted with the task of managing the business and finances of the Church, the Church will prosper to a degree not hitherto attained, the needed funds will be raised in a dignified way, and the odium of constant begging will be lifted from it."

#### HOSPITALITY FOR GENERAL CONVENTION

THE DETROIT HOSPITALITY COMMITTEE for the General Convention is somewhat hampered in its efforts by the fact that about 450 delegates and deputies to the Woman's Auxiliary have not replied to the letters of the committee with regard to hotel reservations. As but four weeks remain before the vanguard of Churchmen and women reach Detroit and but five weeks remain before the Convention opens on October 8th, the committee is particularly anxious to hear at once from all who desire help in making hotel reservations. The committee has ample reservations in hotels and in some private houses, for all of the bishops, delegates, and visitors, but the high cost of living has affected hotel rates, so that it is now impossible to secure a double room under \$5 per day, that is \$2.50 per person. The committee has no single rooms left in any of the large hotels. It has, however, a large number of double rooms and a number of large rooms with bath attached in which are from four to six single beds. These can be had at from \$1.50 to \$2.50 per person per night.

#### BEQUESTS

MISS EMILY PLATT of Philadelphia, who died on August 8th, made several bequests to diocesan institutions. The Church Home for Children receives \$5,000; the Episcopal Hospital \$2,000; old St. Andrew's Church, 8th & Spruce streets, for its endowment fund \$2,000; the board of trustees of the American Church Building Fund \$5,000. Some of the hospitals of the city were also remembered.

#### FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

#### A Campaign for Men

MAJOR R. SANBORN and Mr. Heyes, Brotherhood men returned from combatant service overseas, recently held a successful meeting at St. Augustine's Church, Rhine-lander. They are trying to pledge men to active service in the Church. Major Sanborn said that much had been said about the soldier returning with deeper grasp on spiritual things and a demand for a new religion. This, however, he did not believe to be true. The men who fought overseas know that they fought to preserve Christian civilization. What they expect of the men back home is that they teach them what the Christian religion is. They don't know just what it is. They want and need the

old, old religion of our Lord and Master Jesus Christ with its definite creed and its time honored institutions. After the Major's address pledge cards were signed and officers of a follow-up committee appointed. Contemplated services at Marinette and Oconto were postponed until after the Brotherhood Convention, owing to the absence of the rector of Marinette on vacation and the vacancy at Oconto.

#### LEXINGTON

LEWIS W. BURTON, D.D., Bishop

#### Developing Mission Fields—Union Services

ON AUGUST 17th the General Missionary held two services at Diamond Block Mines, baptizing three children and celebrating the Holy Communion. The General Manager and his chief assistant, with their families, earnestly desire construction work through a Sunday School and monthly service. On August 24th the General Mission was at Lynch, two hundred miles from Lexington, the seat of the U. S. Coal & Coke Co. mines—a town two years old with 6,500 people. These two services were the first Church services ever held in these towns.

ALL THE churches of Middlesboro are participating in union services during August and part of September, with large congregations. The Rev. T. L. Settle, rector of St. Mary's, will conduct services on September 7th in the Presbyterian church. The Rev. Mr. Settle has been elected director of the newly organized chamber of commerce in Middlesboro.

#### MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

#### Forest Fires—Growth at Neihart—Home Missions Council

TO ONE long absent from the diocese, as well as to the casual reader, a part of the Bishop's recent record seems amusing in view of the intensely hot and dry weather now being experienced. At a recent visit to Choteau he writes of greeting people with smiles at the mission, because the night before several inches of snow fell, bringing assurance of crops.

FOREST FIRES in the western part of the state continue to burn and sweep desolation and heavy timber loss in their wake. Fires have been raging for upwards of two months, and discharged soldiers are being gathered from all parts of the state and sent to check its progress, but with little success. Millions of feet of valuable timber has been burned, many mountain villages have been utterly destroyed, and this week East Helena, neighboring the see city, has suffered very great fire loss. This circumstance, combined with three successive crop failures generally throughout the state, results in serious losses to the Church through heavy exodus of our people.

GRACE MISSION, Neihart, has of late been undergoing healthy change. This is an old silver mining town and has passed through all the vicissitudes of a mining camp. It was the favorite fishing rendezvous of Bishop Brewer. Eight years ago there were less than a score of people living here, but

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now there are hundreds, and every mine in the camp is running three shifts.

THE HOME MISSIONS COUNCIL, representative of twenty-three denominations and looking to more thorough establishment of churches in every community in the various states, recently came to Montana to make an assay. Three groups made tours of the state, to obtain first hand knowledge of territory, religious equipment, missionary zeal, and ministerial personnel. Following these surveys all assembled in Helena and conferred to avoid needless duplication and waste in some places and extension of effort in other less favored communities. Denominational amalgamation is not sought, nor relinquishment of fields occupied, but unoccupied fields are indicated and urged upon certain Christian bodies according to varying circumstances.

BISHOP FABER is ever travelling about the diocese on one mission or another. This year he spent but one day for his vacation; in fact, since coming to the diocese he has taken no rest-from-duty vacation. The Society for the Prevention of Incessant Labor should be informed.

A NEW GUILD HALL is in immediate prospect at Glendive under the moving influence of the Rev. Frank Durant.

#### RHODE ISLAND

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

Summer Chapels—Church Tower Struck by Lightning During Sermon

EXCEPTING St. Mary's, Warwick, which has been closed for a season or two, the summer chapels of the diocese have been well supplied with services. The Rev. Theodore R. Ludlow, well known for work in China and soon to engage in the Nationwide Campaign has been in charge of St. Andrew's-by-the-Sea, Sakonnet. The Rev. F. E. Seymour, formerly connected with the diocese, has had the services at the Chapel of St. John the Divine, at Saundertown. The Chapel of the Holy Ghost, Prudence Island, has had the care of the Rev. Frank Damrosch. The Rev. C. A. Meader, general missionary, has conducted service at Matunuck. Bishop Perry and others have preached at Watch Hill. and Dean Colladay of Hartford has officiated at Weekapaug, near Watch Hill.

DURING the sermon at evensong at St. Philip's Church, Crompton, in the severe storm on St. Bartholomew's Day, the tower of the church was struck by lightning. Though the people were considerably frightened, the Rev. C. E. Tobin, of Campobello, N. B., who was officiating, dismissed the congregation quietly and no one was seriously hurt. The cross and belfry were pretty well split up, but the heavy down-pour of rain, with the aid of a hose, soon put out the fire, and the rest of the church was saved.

#### TEXAS

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

New Colored Mission—Plans for Diocesan Council—New Assessment System

ARCHDEACON WALKER has established St. Michael's Church, a colored mission at Beaumont. The new congregation is the culmination of several visits, followed by a week's teaching mission. The people are enthusiastic and are working hard. The Rev. A. D. Ellis and his people of St. Mark's are giving their support.

ALREADY FOUR prominent speakers have accepted invitation to address the council to meet in Galveston in January. We ex-

pect one thousand members of "the diocesan family" to attend. Those who have accepted invitations are: Dr. John W. Wood, of the Board of Missions; the Bishop of Colorado; the Rev. Charles H. Young, and the Rev. Bernard Iddings Bell.

AT THE last diocesan council a new financial system was arranged. Parishes having an annual income of less than \$1,000 are assessed 20 per cent. of it to meet all diocesan and extra-diocesan assessments. Parishes having an income between \$1,000 and \$2,000 are assessed 25 per cent.; between \$2,000 and \$3,000 27½ per cent.; between \$3,000 and \$4,000, 30 per cent.; between \$4,000 and \$5,000, 32½ per cent.; between \$5,000 and \$7,500, 35 per cent.; between \$7,500 and \$10,000, 37½ per cent.; \$10,000 and over, 40 per cent. This income to the diocese is divided as follows: Diocesan assessment, 37 per cent.; General Missions, 36 per cent.; Diocesan Missions, 27 per cent. Accounts of parishes are payable monthly. In looking over a November, 1915, issue of the *Texas Churchman*, we find that for the six months from May to November \$740 had been paid in on the diocesan assessment, some \$560 on diocesan missions, and nothing at all is recorded for general missions. In looking over the current issue, one will find that in seven months of the fiscal year \$4,487 has been paid on

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

## The Church Temperance Society

is in a nation-wide campaign to educate the uninformed into harmony with the national law.

Rev. James Empringham, D.D., S.T.D., Gen'l Supt.

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BISHOP KINSOLVING's present address is Falmouth, Mass.

#### VERMONT

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

#### A Summer Chapel

ON THE Ninth Sunday after Trinity the Bishop Coadjutor and his family were welcomed at the Lady-Chapel at Westerly, Grand Isle. The congregation taxed the capacity of the chapel and overflowed into the little walled garden which, like a Cathedral close in miniature, lies adjacent to the chapel, and is the scene of daily prayers throughout the summer months. Three children were presented for baptism by parents who had brought them some eight miles to avail themselves of this opportunity. The Bishop preached earnestly and helpfully and an offering of over twenty dollars was made for the diocesan missions directly under his charge. The Chapel was built some eight years ago by Dr. and Mrs. John Henry Hopkins of Chicago, and their kinsfolk, at their summer home in Vermont, in memory of Mrs. Hopkins' mother, Mrs. Gensut Graves. The building was designed by the late Mr. John Sutcliffe, the architect of St. Luke's Church, Evanston, Illinois. Sunday services are conducted throughout the summer by Dr. Hopkins, and the chapel is enjoyed by worshippers from far and near, including many who live on Grand Isle as well as others who pass their vacation days at this delightful spot on the shores of Lake Champlain.

### Educational

THE PROSPECTUS of the fifteenth annual session of the Cathedral Schools in Havana, Cuba, announces some very radical changes. The Rev. Howard B. Gibbons, D.D., for a number of years rector of these schools, and canon of Holy Trinity Cathedral, has severed his connection, and about September 15th will leave Cuba on furlough for three months or possibly a longer period. His work as rector has been exceptionally successful. The Rev. H. L. Morrell becomes the new director of both schools. The Cathedral School for Girls will continue in the building rented for this purpose during the last fourteen years, and will have a faculty of six ladies. The Boys' School has been transferred to Mariano, about six miles from Havana, and becomes a day and boarding school with a faculty of two clergymen and two ladies, a private house having been rented for the school, which will provide adequate means for educating the sons of our Cuban clergy, and may also serve to lay in the lives of some of them and of other boarding pupils the foundations of a future training for the ministry. The teaching in both schools will be, as formerly, in English, although Spanish is regularly taught in the course.

ST. JOHN'S SCHOOL, Corbin, Ky., opens September 8th, with almost a new faculty. A new gymnasium has been installed in Hancock Hall. New industrial features will be forging as applied to farming; weaving; and regular compulsory classes in agriculture, including corn testing. The summer playground under Miss Lucile Harbold has been very successful. Miss Harbold's work and influence has greatly helped the Sunday school. Bouton Memorial Hall, given by Mrs. Annie E. Wilkins, of Connecticut, as a memorial to her daughter, and used as a girls' dormitory, will greatly help the work.

### With God in the Silence

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#### THE LEX TALIONIS

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ture, but we have the vendettas of southern Italy and the feuds of mountaineers as illustrations of the retardation of whole communities by this evil. Each of these conditions, now passing away, was possible under a form of Christianity imperfectly understood! Yet we still have to contend with the widespread tendency of judges and juries, and even legislatures, to think of our system of justice as essentially penal, "an eye for an eye and a tooth for a tooth", under modern restrictions. But happily the atmosphere of the teachings of Christ has secured a hearing for a larger view, and everywhere the necessary punishments that are to deter the evil and safeguard society are modified by measures looking toward the redemption of the offender and his possible rehabilitation as a useful member of the human family. It is still the duty of the Church of Christ to protest against cruel punitive measures, unwholesome and demoralizing jails and courts, and the exploitation of the prisoner by the hirelings of political rings.—*Exchange*.

ONE BENFIT OF ARMY SERVICE

THERE IS very likely a good deal of truth, although the situation is one that invites exaggeration as it gets into print, in the complaint of farmers in the United States that men coming home from the war and engaging for work on farms are demanding shower baths and well-aired sleeping quarters. In many cases these are said to be young men who worked on farms before they went to the war and never thought of such a thing as a shower bath; but the life in the camps has established new ideas of living, and the bath is essential. Report comes from the farms in the Delaware Valley that fully 80 per cent. of the men who return to farm work are more insistent on baths and fresh air in their rooms than on higher wages. Even if a much smaller percentage of the new farm workers stood for this programme, it would show that military training has inculcated some very good habits, and it will probably well repay the farmers to install the shower bath and consider it a useful farm implement.—*Christian Science Monitor*.

HATING AMERICA

IN A POLISH village where many of the men had been in America, this dialogue took place a few years ago between a fellow-student of the Home Board and one of the native men:  
"How do you like America?"  
"I hate your country."  
"Hate it? And why?"  
"All they want of us in America is our muscle. I hate it."  
"Ours is a great country. We have the finest school system in the world."  
"That may be. I was never in one of your schools."  
"My country, too, is a land of religion, of churches."  
"I was never in a church in America."  
"Why not?"  
"No one asked me to go. I was there six years."  
"Well, what do you think of American homes?"  
"I was never in an American home. I slept in a bunk house, ate at an eating house, and worked all the time—seven days a week, twelve hours a day. I went to America a strong man. I came back broken down in health. All your country wants of us is our muscle. I hate it!"—*Expositor*.

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