

The State Historical Society

The Living Church

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MILWAUKEE, WISCONSIN, JUNE 4, 1921
NO. 5

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

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	135
Church Work in Central America—Annual Report of the S. P. G.—Acknowledgments	
MISSIONARY STATEMENT.	137
JOY AND PAIN. By the Rev. Winfred Douglas.	138
DAILY BIBLE STUDIES.	138
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	139
HELPING THE UNDERFED CHILDREN OF MUNICH. By the Rev. William E. Nies.	140
SUGGESTIONS AS TO RELIGIOUS EDUCATION IN THE HOME. By Mrs. W. P. Ladd.	140
THE CHURCH IN CENTRAL AMERICA. By the Bishop of British Honduras. (Illus.)	141
A SERBIAN'S VISION OF AMERICA. By the Bishop of Ochrida.	143
THE REQUIREMENT OF CHRISTIAN SOCIAL SERVICE. By the Rev. Charles N. Lathrop.	144
CORRESPONDENCE.	145
The Words of Consecration (The Rev. Irving Spencer, the Rev. Edward C. Trenholme, S.S.J.E.)—Reform of Court Procedure (Everett P. Wheeler)—The New "Calendar" and the Old (The Rev. John H. Yates)—"Story of an English Sister" (Mrs. E. Romanes)	
LITERARY.	147
PERSONAL MENTION, ETC.	148
ANNUAL CONVENTIONS.	151
EDUCATIONAL.	152
SEVERAL ENGLISH MOVEMENTS TOWARD CHRISTIAN REUNION. The London Letter. By George Parsons.	153
BISHOP MANNING ORDAINS IN THE NEW YORK CATHEDRAL. The New York Letter.	155
THE BOSTON NEWS LETTER. By the Rev. Ralph M. Harper.	155
THE BISHOP OF PENNSYLVANIA INSTITUTES THE NEW RECTOR. The Philadelphia Letter. By the Rev. Thomas S. Cline.	156
THE CHICAGO NEWS LETTER. By the Rev. H. B. Gwyn.	157

WHAT IS meant by our neighbor we cannot doubt; it is every one with whom we are brought in contact. It is every one who is thrown across our path by the changes and chances of life; he or she, whosoever it be, whom we have any means of helping—the unfortunate stranger whom we may meet in traveling, the deserted friend whom no one else cares to look after.—Arthur Penrhyn Stanley.

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EDITORIALS AND COMMENTS

Church Work in Central America

WE are printing in this issue a paper by the Rt. Rev. Dr. Dunn, Bishop of British Honduras, on the subject of The Church in Central America. The map which we have reproduced and printed in connection with that article is taken from *Crockford's Clerical Directory* and shows the various Anglican bishoprics between Florida and the Canal Zone. It is excellent for that purpose; but when we examine the portion showing the diocese of Honduras, which includes all of Central America between Mexico and the Canal Zone, we could wish that the several political divisions were shown. Bishop Dunn explains that his diocese extends over seven countries. The crown colony of British Honduras is a strip of the eastern part of that hump which is shown on the map at the northeastern part of the diocese, and the name Belize, designating the see city, should be at the extreme east of the hump, the city being on the coast. West and south is the republic of Guatemala, many times larger than British Honduras. Eastward is the republic of Honduras, often called Spanish Honduras, with the tiny republic of Salvador southwest of it on the Pacific ocean side. The lake shown on the map just under the title Honduras is in the republic of Nicaragua, while the San Juan river, also indicated on the map but not named, which connects the lake with the Caribbean sea, is the boundary line between Nicaragua (north) and Costa Rica (south). The isthmus itself is the republic of Panama, the southeastern extremity of the diocese of Honduras; for, though the American district of the Canal Zone follows further to the east, it does not include the principal part of the republic of Panama, though it does extend easterly to include the western part of the republic of Colombia to the Magdalena river, which, of course, is on the continent of South America; a jurisdiction on paper only, there being, so far as we know, no Anglican Church work in that republic. All of this explanation and amplification of the map is needed in order that the conditions may be understood.

British Honduras, in which Bishop Dunn's see city of Belize is located, is, we have said, a British crown colony. An interesting presentation of its political and economic condition and difficulties will be found in an article by Lieutenant Colonel Sir Samuel Hoare, Bart., entitled *The Problem of Crown Colony Government in the Caribbean*, in *The Nineteenth Century and After* for April. "The colony," he says, "is as neglected and undeveloped as the Canadian Northwest of a century ago. It is practically valueless to its neighbors. Instead of being an example to them of good government it lags behind them in the walks of civilized life. . . . British Honduras is a backwater. Whilst great towns and important industries have been developed around it, its population has diminished and its trade, even with Great Britain, fallen off. The republic of Salvador has a

million inhabitants; our colony, larger in size and as rich in natural wealth, has less than 40,000. The city of Guatemala has 100,000 inhabitants, the town of Belize 15,000. In the whole colony there are only twenty miles of public railway, and these derelict, and only a few hundred yards of metalled road, and these leading inauspiciously to the principal cemetery. Over the Guatemala border there are 500 miles of railway, most of it built through mountainous country, and even in Spanish Honduras a metalled road, much of it already finished, from Truxillo on the Atlantic to the Pacific coast." "Of the 30,000 to 40,000 inhabitants not a tenth are white." And the writer contrasts the policy of the American government in "turning Colon and Panama into health resorts" with the neglect of its crown colony by the British government. "In Belize there is neither water supply nor drainage system."

With the increasing sense of responsibility among Americans for the interests of the Latin-American republics in recent years has come a sense of shame that we have permitted the Church of England these many years to do work in Central America that would seem to devolve more naturally upon ourselves. As Bishop Dunn says, his diocese of Honduras was created in 1883. But the diocese of Jamaica, of which that was a part, goes back to the year 1824, so that the English Church in the regions of the Caribbean is nearly ready to celebrate its centennial, and has grown into an independent province, autonomous and self-governing, with an archbishopric and seven dioceses. The work is largely supported by the S. P. G., though, as Bishop Dunn indicates, the needs are not nearly met from the grants of that society.

Several years ago negotiations were opened looking toward the transfer of the work in the Central American republics to the American Church. A general form of agreement was negotiated with Archbishop Nuttall, when his death, in 1916, put an end to the matter. To some extent negotiations were resumed with his successors, but they have not been successful. The matter is a rather delicate one. Perhaps it is enough to say that the churches planted by the English Church in that land are strongly averse to coming under American rule. The situation tends to resemble that when Augustine and his procession of monks entered Britain and proceeded to take possession of a land that already had bishops of its own. Every historian is quick to point out Augustine's mistake. The American Church has almost made the same mistake in maintaining, with just a little over-enthusiasm, that "manifest destiny", or something else, demands that we take possession of fields that others have planted and watered. If our Presiding Bishop and Council march, Augustine-like, into Central America and demand the obedience of the bishop and the clergy who

are faithfully working therein, we shall be entirely to blame if histories for a thousand years to follow shall condemn our bad manners, or worse. There was a little friction when we took over the English diocese of Honolulu, a little more when we appropriated the Canal Zone section of the diocese of Honduras, and quite a little more when we assumed jurisdiction over the Virgin Islands, which were a part of the diocese of Antigua. These all had become American territory, and though we seem to have been a little tactless in each case, because we assumed that to be a matter of course which English Churchmen believed a matter for negotiation, it was inevitable that we should eventually take the missions under our ecclesiastical jurisdiction. Yankee-like we argued: If eventually, why not now? And so we assumed these several jurisdictions; just as Augustine assumed his. Augustine was satisfied, and so are we.

BUT THE PROBLEM of Central America is a little different from these previous problems. In spite of that American political suzerainty, which the Latin-American republics resent and this government benevolently reaffirms, the American flag does not float over their capitals. The American Church is a foreign Church to them.

From the British colonies of Jamaica first, and of Honduras second, Anglican Christianity was brought to those republics. Anglican churches have been built and Anglican congregations gathered. The Church population of the diocese of Honduras, which is Central America, is placed at 150,000 souls—more than in any of the great majority of our American dioceses. Very many of these are negroes; and to the negro a transfer from West Indian to American ecclesiastical jurisdiction would mean a complete change of social status. Probably no bishop in the United States has as many negro communicants under his jurisdiction as has the Bishop of Honduras. Yet the white Churchmen of the diocese seem as averse to the transfer as do the negroes. The real fact is that, incomprehensible as it may be to Americans, the Anglican Churchmen of Central America, clergy and laity, white and black, almost to a man and a woman, prefer the ecclesiastical affiliation that they now have to that which has been offered to them by the American Church. Perhaps they have bad taste in things international, but at any rate their taste is their own.

There would also be a practical difficulty if we should take over the work in these republics. That the English Church should have its own bishop in a British colony is as inevitable, and as proper, as that the American Church should have its own in the Canal Zone. But a bishop in British Honduras alone would have almost nothing to do. There are two churches in Belize, which, for a backward town of 15,000 inhabitants, seems quite enough; we doubt whether there are any in the interior, though an archdeacon exercises priestly supervision. It does not fall to the lot of the bishop to cure the administrative evils in the colony which have been pointed out by Sir Samuel Hoare. It is easy to see that a bishop resident in British Honduras must have more to do than can be found in that colony, and the results of the work of Bishop Dunn and his predecessors in the six republics seem quite all that could be expected, with annual appropriations from the S. P. G. of much less than we spend in our Latin-American work. Perhaps eventually a re-distribution of territory between the Bishops of Honduras and the Canal Zone may prove in the interest of efficiency; but, if so, we believe the initiative must come rather from the former than from us.

It would be easy for us to say, then, that the matter is concluded. "No rule, no money," is a principle that may have excellent precedent back of it, but it may not be the last word in Christian missions or in Christian ethics.

But our moral responsibility in Central America may not be so easily shaken off. If we had realized that responsibility a century ago and had won those lands for Anglican Christianity before English Churchmen had sent their missionaries, we should, of course, have jurisdiction there now. It does not follow that without jurisdiction we have no responsibility.

Central America begins with a British crown colony on the north and ends with an American "Zone" at the south.

It is obvious that the English Church might as well demand corporately that it absolutely control the Church in the former as the American Church in the latter. But it does not. The Church in Honduras is a part of the independent Province of the West Indies. Its bishop is not an Englishman but a Canadian, son of a distinguished Bishop of Quebec who was well known to Americans—and one of the sort who easily becomes *persona grata* to our people; a Canadian of the type of Anderson or Brent. He is the very sort to take the initiative in carrying out the suggestion that he makes in his present article: that of "merging all Anglican work, whether of British, American, or West Indian origin, in one self-governing regional Church of one or more provinces". "Such a Church," he explains, "would be autonomous and could arrange its diocesan boundaries on the most convenient lines. Financial help would be forthcoming for the various parts according as British or American interests were most concerned. This policy commends itself to my judgment, because our task in Central America is not to build a Church of England or Church of America but the Holy Catholic Church."

AFTER ALL, IF WE MUST HAVE PRECEDENTS, this plan is not greatly different from that which led the several English and the American Church missions in Japan to unite in the Nippon Sei Kokwai and those in China to adopt a similar course. The theoretically dual allegiance with which our missionaries in those lands are confronted has never proven a serious matter. Along with English, Canadian, and "native" clergy they are seeking—as they ought to seek—to raise up new, autonomous, national Churches in those lands, and the present transition system is a long step in that direction.

Precisely the same ultimate end should be sought in the Central American republics. We are quick to see that they, like other Churches, ought not to be governed permanently from Rome—which hath no greater jurisdiction in Honduras than it hath in England—but it is equally true that they ought not to be permanently governed from New York. The English Church has already given a much greater autonomy to its missionary dioceses than we give to ours, and it would seem to us entirely feasible for the American Church to cooperate with the West Indian Church in building up Anglican Churchmanship, neither predominantly English nor predominantly American, in Central America.

As steps toward that end we submit two suggestions:

First, that, if they be invited, our Bishops of Porto Rico, Cuba, and Canal Zone (and possibly Mexico) be encouraged to affiliate themselves with the West Indian province, in manner similar to that of our Japanese and Chinese bishops with the national synods of those countries. It would be necessary, of course, that it be made clear that their allegiance continued to be given to the American Church and not to the Archbishop of the West Indies. No legislation is needed to permit this affiliation, but it would give recognition to the fact, if that were done, to release Porto Rico from its membership in the Province of New York and New Jersey and permit its normal missionary offerings to go to the West Indian Province.

Second, to assume some responsibility for financial support in Central America, asking for no sort of jurisdiction in return. In this support the Canadian Church might well be invited to share. As a step to that end we would think a resolution of the Presiding Bishop and Council expressing interest in work in Central America would be useful, and inviting the Bishop of Honduras to submit any suggestions as to how, in his judgment, that interest could be so practically expressed as to assist him in his work. "It is not opportune to state here what plans might be followed to prepare for the working out of such a policy", writes Bishop Dunn in his article. He might find it opportune, however, if officially invited to do so. We should hope that a conference with the Canadian Church might be the next step in order that the same relationship to that work that might be assumed by the American Church might also be assumed by the Canadian Church. Thus, the interest of the S. P. G. being continued, the further development of Anglican work in Central America would be a pan-Anglican attempt at

unity in the establishment ultimately of new, autonomous national Churches.

And we are confident that American repute for good ecclesiastical manners and fraternal friendship will be greatly promoted by a policy of this nature.

A REMARKABLY interesting missionary volume is issued by the S. P. G. with the title *Churches in Making*, being the annual report of the society for 1920. In nearly two hundred pages of large print the stories of what the venerable society is doing in many lands are told in narrative style which is bound to interest the reader. The various tables of workers and the financial tables appear only as appendices in the back. Illustrations help to illuminate the material. A nominal charge of nine pence is made, evidently for the purpose of restricting the circulation to those who care enough to ask for the book and to pay the small fee, which cannot in itself be sufficient to cover the cost; but a considerable number of advertising pages show how the income from sales is supplemented, so that the publication cannot largely involve a charge upon the income of the society.

We believe that those responsible for publicity as to our own missionary work will be glad to consider a like form in which to tell the story of that work. No doubt also there are American Churchmen who would be pleased to obtain a copy of this work. Orders, with money order for one shilling (including postage), should be sent direct to the S. P. G. office, 15 Tufton St., Westminster, London S. W. 1.

We learn that the S. P. G. carried over from 1919 and earlier a deficit of about £35,000 out of expenditures aggregating £342,540, the latter being about the amount of the annual income of our own missionary society before the Nation-wide Campaign had begun. It is interesting, too, to observe that the expenditures under the heading of Collection and Administration of Funds aggregate about 24 per cent. of the total receipts. Salaries, printing, and office expenses account for the greater part of this expenditure. This is a very much larger ratio of administration expense than our own society ever had when missionary funds were raised separately from the present consolidated budget. Under our present system, where expenditures cover so many different kinds of activity, comparison is less easy, since the greater part of the expenditures for the newer activities of the Church, educational and otherwise, are necessarily administrative, and separation into such classifications becomes impossible. The missionary magazine, *The East and West*, appears to have broken almost exactly even—which few, if any, American magazines of any sort did last year—but its circulation, 21,600 copies (presumably an average for each issue), is considerably less than that of the *Spirit of Missions*. On the whole the comparison of activities between our own missionary department and this venerable society at least does not indicate extravagance on our side—which must not be taken as intimating that there is on the other, though the English administration account be relatively larger than our own.

We have been greatly interested in this well-constructed report.

ACKNOWLEDGMENTS

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MISSIONARY STATEMENT

THE Treasurer of the Presiding Bishop and Council has made the following report showing amounts received from the provinces, for the general work of the Church, up to May 1st:

	QUOTA	PAID TO MAY 1ST
First Province.....	\$1,302,846.00	\$100,179.18
Second Province.....	2,513,969.00	153,269.95
Third Province.....	1,688,548.00	154,824.67
Fourth Province.....	516,409.00	68,616.98
Fifth Province.....	1,103,651.00	82,334.28
Sixth Province.....	361,095.00	25,651.91
Seventh Province.....	337,824.00	34,189.40
Eighth Province.....	358,005.00	29,377.81
Total.....	\$8,182,347.00	\$648,444.18

The report for the corresponding period a year ago, published in THE LIVING CHURCH of June 5, 1920, showed a total of \$505,387.38 paid in.

PREPARE TO MEET THY GOD

"PREPARE, PREPARE for death!" Surely this is the voice of prudence. The one certain thing about life is that we must leave it. The one certain thing about death is that we must die. What will happen first we know not. How much time will pass before our hour comes we know not. What will be the manner of our death—violence or disease—an accident or what we call natural causes—we know not. Where we shall die—at home, or on a visit—in our beds, or in the street, or in a railway train, or in a sinking steamboat—this, too, we know not. Under what circumstances we shall die—in solitude or among friends—with the consolations of religion, or without them—in spasms of agony, or softly, just as if we were going to sleep—this we know not. The time, the place, the manner, the circumstances of death—these are hidden from every one of us. But that which stands out from among all these uncertainties, in absolute, unassailable, tragic certainty, is the fact itself that we must die—each and all of us. Scripture says—experience echoes—"It is appointed!" "Prepare, then, to meet thy God!": this is the second precept of prudence.—*H. P. Liddon.*

JOY AND PAIN

Joy, spirit of the springtide world of bloom,
 Came singing to my heart, of her so fain,
 Clasped hand in hand with her twin brother, Pain,
 Majestic in his rich purpleal gloom.
 "O hospitable heart, wilt thou find room
 And food and loving welcome for us twain?
 For we would serve thee, even as sun and rain
 Will sometime serve the grasses by thy tomb."

Then spake my heart this answer, still and clear:
 "Abide with me, O beautiful grave guests,
 Till those young grasses gleam above my head;
 And thou art mine forever, vision dear
 Of Joy outliving transient mortal breasts;
 But thorn-crowned Pain must die when Death is dead."
 WINFRED DOUGLAS.

DAILY BIBLE STUDIES

June 6—*Suffering and Progress*

READ Romans 8: 15-21. Text: "And if children, then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Facts to be noted:

1. Through Christ, God is revealed to us as "Father".
2. Christ suffered; those who are joint heirs with Him cannot expect to escape suffering.
3. It is through suffering that we really make progress.

It is very difficult to understand how any one can deny the existence of suffering. We know that our blessed Lord Himself endured the pangs of hunger, that He was weary and tired, that He sympathized and suffered with His friends in their sorrow, and that on the cross His sufferings were such that for a moment at least He felt as if His Father Himself had forsaken Him, and the epistle to the Hebrews goes so far as to say that He was made perfect through suffering. Our Lord suffered in body, mind, and spirit; and so do His followers. And our suffering should draw us nearer to God. It should make for progress in the spiritual life. The Rev. J. Wilbur Chapman writes: "Do you know the history of pearls? It is said that some foreign matter intrudes itself between the mantle of the mollusk and its shell. This is a source of irritation and suffering and a substance is thrown around that which has intruded itself and thus the pearl is formed. Don't rebel at suffering. Let it be the means of greater spiritual progress."

June 7—*Exhortation to Humility*

Read Romans 12: 1-8. Text: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think."

Facts to be noted:

1. God's mercies should inspire us to offer ourselves as a living sacrifice.
2. The will of God can be proved.
3. Do not be conceited.

Not many of us are afflicted with too much humility. There need be no fear of a widespread epidemic of humbleness of spirit. The thing we need most to guard against is a false humility, which is brought on by fear or a desire to escape a hard task. Moses did not want to go into Egypt, so he complained that he was a man of slow speech; he set forth his inability and unworthiness. Jeremiah heard the call of God but urged that he was but a little child. Saul said that he was a member of the smallest tribe of Israel, and sought to escape responsibility. Such an attitude is caused by false humility. In all times we must rely upon the sufficiency of God. When He calls you He will qualify you.

June 8—*Humility is Better than Riches*

Read Proverbs 16: 16-22. Text: "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." Or, "Pride goeth before destruction."

Facts to be noted:

1. There is both a way to evil and a way from evil.
2. False pride spells destruction.
3. Wealth is not to be compared to humility.

The doctrine of wisdom forms the basis of the whole book of Proverbs. The author has been watching the ways of life. Out of thousands of observations and experiences, he has found that humility of spirit leads to true moral prosperity, but that a spirit of self-conceit and pride makes a moral bankrupt. There

is nothing in pride that does not tend to pull down and narrow a man's manhood. There is nothing in humbleness of spirit that does not raise up and broaden a man's character. Pride gives forth a flower that gives pleasure to some eyes, but it bears a fruit that turns to dust when it is gathered. Humility often takes longer to come to fruition, but when the harvest comes we find that it has borne good fruit, some thirty, some sixty, and some an hundred fold.

June 9—*The Last Shall Be First and the First Last*

Read St. Matthew 19: 27-30. Text: "But many that are first shall be last and the last first."

Facts to be noted:

1. Peter seeks to know what his reward will be.
2. The chief reward is everlasting life.
3. The reversal of the usual order.

Many times we find Christ answering the questions of His enemies. Here He is answering the question of a friend. His answer is not given as if He were struggling with the problem presented, but as if He were giving a revelation. It is not to be wondered at that Peter asks such a question, or that human judgments should be made as to who is great. We form our opinions of men in accordance with such evidence as we have, and in such a way as we are capable of seeing. Nevertheless there is many times an idolatry of the human heart which lifts up its favorite and worships, having applied the measuring stick of material success. God has a different standard; and through His teaching and the incarnation of His Son He has shown us what things are of first importance and what of secondary. Apply His standard of values to your life, and you will find that there must be a reversal of what is purely human judgment, that some of your first things must be last, and some of your last things must be first.

June 10—*The Humble Are Directed by God*

Read Proverbs 11: 1-8. Text: "When pride cometh then cometh shame: but with the lowly is wisdom."

Facts to be noted:

1. God sees the false wherever it is.
2. The man who is not puffed up has a chance to obtain wisdom.
3. The righteous are in the care of the Lord.

"With the lowly is wisdom, with the modest, with the simple in heart, with the unselfish: they may not have the wisdom of letters, but they have that deeper wisdom which is before letters and will survive all literature—the wisdom of an open heart, an unprejudiced understanding, a loving and obedient will, a disposition whose mute prayer is continually, Lord, give me light and show me what is true. God Himself will dwell with the lowly man as in a chosen habitation; He will come to him by night and tarry with him until the break of day, and if He leave him it is but for a small moment, that His return may be marked by an intenser desire and adoration."—Parker.

June 11—*The Humble Shall Be Great in the Kingdom of Heaven*

Read St. Matthew 18: 1-5. Text: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Facts to be noted:

1. Discussion concerning who is greatest in the kingdom of heaven.
2. Jesus takes a little child to illustrate His point.
3. Humility a condition of entrance into the kingdom.

Here we have a beautiful illustration of the way our Lord reached down to the tap root of questions that came to Him. The disciples said, "Who is the greatest in the kingdom of heaven?" Then the Lord called a little child to Him, and began to discuss an earlier question, one that must needs come first, namely, how to get into the kingdom. Before we begin to discuss who is greatest in the kingdom we had better be sure that we are in the kingdom ourselves. The more we are in the kingdom the less we will be concerned about place in that kingdom. Christ holds in His arms a trustful, loving child who represents the kingdom of God. The trustful, loving, obedient Christ holding the child represents the Father. In the child we see the example of the way of entrance into the kingdom. In the Christ we find the means of entrance.

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

THE GREAT thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it, but we must sail, and not drift nor lie at anchor.—*Oliver Wendell Holmes.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus



THE ritualistic reporter had a great opportunity at Bishop Manning's consecration, and he did not miss it. From one of the best of our great dailies I cull this flower:

"Bishops in Black Cassocks

"Twenty-seven bishops of the American Church, marching in the procession, wore their black cassocks and white surplices bordered with the purple, blue, and red of their stations. Around their necks and streaming to the waist were red silken stoles, embroidered with gold. Also in line were six bishops of the Eastern Orthodox Church, wearing their bright hue of the Orient. Near them came a long line of Protestant clergy and two rabbis. Surpliced choir boys and two score laymen also were in line.

"At the last minute Bishop Nicholai was escorted by the church verger from the sanctuary down the choir steps. The Greek prelate was dressed in his full robes with black mitre and broad stole of cloth of gold. Over his vestments fell his long jet-black beard. He took his place just outside the circle of bishops, surrounding Dr. Manning."

It is a perpetual wonder that editors who would never think of asking someone ignorant of golf to report a tournament, or of sending "a mere man" to describe a fashion exhibit, are content to use for great ecclesiastical occasions the sort of ignoramus who can write what I have quoted above. Fortunately, Bishop Gailor's magnificent sermon fared better in the account.

MY INNOCENT QUESTION as to the rights of non-smokers has brought forth many replies, two of which I select for publication as fairly representative. The first is from a world-famous architect:

"In your last 'Blue Monday Musings' you say:

"Are there any public places where non-smokers may be allowed to breathe air unmingled with fumes of nicotine? . . . They have no wish to interfere with the smoker's liberty when he is with others like-minded; but they wonder by what canon of justice or courtesy they are to be deprived of their own liberty not to smoke by proxy. "Correspondence on this subject is solicited", from fair-minded votaries of the weed."

"You ask for information. I reply as follows: Amongst the 'public places where non-smokers may be allowed to breathe air unmingled with fumes of nicotine' are the following: Churches; theatres; concert halls; lecture halls; public libraries; art museums; parlor cars and day-coaches on trains, and closed cars on surface and subway trolleys; waiting rooms of railway stations; hotel parlors.

This is a partial list made up almost at random. At the moment I am unable to recall any 'public places' where we who smoke *may* smoke, except hotel dining rooms, smoking cars, and the open air.

"We are making no effort to obtain the privilege of smoking in any of the inhibited places named above. Why can we not be left alone to enjoy (?) our smoking cars and hotel dining rooms?"

That sounds fair enough, surely: but my observation shows me that smokers are utterly oblivious of the "no smoking" sign in most of the places mentioned. Did you ever call the attention of a smoker to such a sign, and note his surprised indignation?

The other letter is from a Pittsburgher:

"Though not a user of tobacco I am fair minded enough to grant that smoking, while a foolish and extravagant habit of burning money, can be tolerated—in moderation; and I can answer your question as to what rights the non-smoker has: The right to have blown in his face all sorts and conditions of smoke exhaled from all sorts and conditions of mouths of all sorts and conditions of smokers—the right to choke, suffocate, and be nauseated, in trains, restaurants, private homes, on the street, in fact everywhere but church—and even there, of a Sunday morning when part of the congregation deserts before the Communion service, cigarettes are lighted at the door and the odor wafted back to the worshippers within.

"This liberty—license—to smoke anywhere, everywhere, is another heritage of the war. Smoking and smokers were so encouraged, aided, and abetted, that while intended for the soldiers' benefit (?) advantage was taken of the privilege by men who did nothing else of a warlike nature.

"At a dinner given to launch the Nation-wide Campaign, for which non-smokers paid the same price as the smokers, before some had finished their dinner smoking was started, and soon the big dining room, where were assembled several hundred persons, reeked with tobacco smoke, which, added to the closeness of the atmosphere, the outside temperature too chilly to have windows open near which people were sitting, compelled some of us to leave before the speeches, the main object of our being there, began. If this dinner had been advertised as a 'smoker' we would have known not to attend. And this unfair and discourteous act was indulged in by clergy as well as laity.

"My prediction has been that the smoker, making of himself a general nuisance, sooner or later will be hoist with his own petard—blown up by his smoke, as it were. May it be sooner!"

THE *Detroit Free Press* used to have a reputation as a "funny paper". Trying to live up to that bygone glory, it succeeds now in being vulgar instead—at least in one department. (As that, apparently, is "syndicate stuff", the editors may disclaim responsibility.) "Snappy Gossip of New York Society" is furnished by "Suetonius": Apuleius might have had more appropriate associations as a *nom de guerre*. From the issue of April 17th, I learn that "St. James' Church is on the borderland of the ritualistic Episcopal churches in New York". Wherefore, the intelligent reporter's comment:

"The wedding which took place in that edifice, must necessarily have a few extra frills which took the form of a partly choral service—a sort of *quasi nuptial mass*. It is hardly likely that the example will be emulated to any great extent—at least, if it cannot be better done. On the whole, it was a rather lachrymose attempt, and caused many among the guests to wonder if the next selection to be sung by the tearful choir would not be obsequial 'The Day is Done'."

I omit the poisonous references to divorce as if it were a natural consequence of marriage; I content myself with indicating that cheapest of all journalistic tricks, the assumption of intimacy with the people about whom one makes scandalous comment. But I should think any decent American paper would exclude that vulgarest assumption which permeates this whole page: that, in America, wealth and "social position" are identical!

NOW AND THEN one comes upon a self-satisfied statement from some religious "liberal" that "the old faiths are dead, the Bible has lost its ancient authority, and the future is with the non-dogmatic sects which lay no stress on belief and are content with character." It would be interesting to hear such a writer parallel, among "liberals", the showing made by the First Baptist Church of Fort Worth, Texas:

"The only creed of our church is the whole Bible, nothing added to it and nothing taken from it. We have no other articles of faith. We go back to sixty-six articles written through 1,600 years of time, from Moses to John, inspired by the Holy Spirit.' So says the annual report issued by the seven deacons of the First Baptist Church, Fort Worth, Texas. The church has had a remarkable year, adding 1,117 persons to membership, making the present total 4,735. The money received for all purposes was \$141,665. In January, the average Sunday attendance of the Bible school was 2,903, compared with 1913 the year previous. This great school of twelve departments has to meet in five buildings, including the Chamber of Commerce, the Palace Theatre, and Labor Temple. A new auditorium, recently dedicated and seating 5,200, already is too small to accommodate the crowds wishing to worship in it Sunday nights. Often hundreds are turned away. This is a great grief to the pastor, Rev. J. Frank Norris, and plans are being perfected for further enlargement. 'Our outstanding need,' says the deacons' report, 'is a new, large, up-to-date building for our young people, a building that will care for the social life and the teaching of 3,000 young people.'"

HELPING THE UNDERFED CHILDREN OF MUNICH

BY THE REV. WILLIAM E. NIES

MUNICH, May 3, 1921.

THE American Church Relief Committee of Munich has begun its spring and summer work of sending Munich children, incipiently tubercular or otherwise weakened from hunger-produced diseases, into the country districts where they can get milk and plenty of fresh air. The committee has sent the first 300 children in April; and has appropriated for this 60,000 marks. It hopes to keep this rescue work up till about the end of September.

The children among whom we are working compose that all too numerous class who have become too sick to attend and benefit from the public meals furnished by the efficient Hoover Commission and too sick to be taken into the large "Vacation-Colonies". These colonies are available for those who need only the supervision of care takers and a few nurses. Our class have need of the oversight of a physician and nurses. The additional expense of this care shuts them out of the cheaper and rougher children's summer relief work, and constitutes them a class by themselves.

Tuberculosis among children in Germany is enormously on the increase, and this method of treatment with fresh air and abundant milk is in the highest degree efficient among the young.

We have the chief medical inspector of the public schools as a member of our committee, and with his aid are able to select only the cases whose need is genuine.

Of the children whom we sent into the country last season from April to September, practically all came back very much strengthened and improved in weight, and many of the incipiently tubercular were entirely cured of tubercular symptoms. We received for this work the official thanks of the city of Munich and many grateful letters from parents.

We need more funds for our present season's work. The number of children who can be saved from lingering disease and death is in the many thousands. We have been able to work only in the hundreds. The large funds raised in America do not benefit us, as they go to the large regular organizations that need far more than they can get for their special branches of work.

It is much better, however, to do the limited amount we can than to let the Church stand by and do nothing. "What would Jesus do?" is the question we cannot escape asking as we look into the face of a suffering child.

We were indebted to THE LIVING CHURCH's readers for a very considerable part of our last season's funds. With grateful appreciation of this help, we again commend our work to their kind consideration. Three dollars pays all the expenses of food and care of a sick child of our class for a little over a month.

SUGGESTIONS AS TO RELIGIOUS EDUCATION IN THE HOME

BY AILSIE TAYLOR LADD

PROF. SANTAYANA, in his stimulating study of American character and opinion, has remarked that American education ignores the family and proceeds as far as possible as if it did not exist. The truth of this accusation must be admitted: indeed it has sometimes seemed as if the Church has encouraged this tendency rather than attacked it. Parents have been urged to send their children to the Church school; a multiplicity of parish organizations for young people draws them out of their homes. And when, finally, the home is empty of children and the Church school and parish house are full, it is considered that the ideal has been attained. "We want every child in this Church enrolled in the Church school," is the clarion call of one of our dioceses.

Perhaps a better day is breaking. The extremely interesting Bulletin No. 3 recently put forth by the Department of Religious Education seems to indicate that the home is no longer to be ignored. In planning the activities of the

Church school a special programme is being prepared on Co-operation with the Home, and these suggestions are made in the hope that those in charge of this work may use to the utmost the hitherto almost untapped forces for religious instruction which are to be found in Church homes.

"Christian parents! watch over the instruction and education of your children. It is your right and your most sacred duty," is the cry of a French parish paper, quoted recently in *Exchange of Methods*. The normal place for every child to learn the deepest things of life is from his parents and in his home; it is only when, for some reason or other—lack of leisure or of education or of a religious conscience on the part of the parents—this is impossible, that resort should be had to the Church school.* When one thinks of the stupendous importance of the religious education of our children, it is almost unbelievable that so many devout parents should be content to commit it to outsiders (collected more or less at haphazard from among those who were willing to undertake the task) of whose religious life and opinions it is more than likely that they know nothing at all. All honor is due to those who have worked so laboriously to make the teaching of the Church school as good as it can possibly be. But it cannot in the nature of things possibly be so effective and fruitful as the intimate and spontaneous (which does not mean irregular and unsystematic) instruction given by those who have the closest understanding of and sympathy with each individual child. And it is a fact worth remembering that the trend of modern educational reform is away from class, and toward individual, instruction.

But there must, of course, be some provision that this teaching be competent. After Church mothers have been urged and have agreed to teach their children, they must be adequately trained. Here is an opportunity for the Department of Religious Education to do something for a most important section of the Church, and one which has hitherto been totally neglected—the mothers of the coming generation.

Training classes for these teaching mothers should be organized—not one class in each parish, composed of a heterogeneous audience of women of all ages, different ranks in life, and varying degrees of education and intelligence—such classes would accomplish little. What is needed is small groups of four or five women organized to meet regularly in each other's houses, to carry out a definite programme of study and discussion, with or without a permanent "leader", according to their choice. Various schemes of study could be prepared by the Department of Religious Education, suited to different types of students; some, quite simple and elementary, others, more advanced. Some of these classes, composed of women who have had exceptional educational advantages, could be encouraged to take up a real study of theology or of Church history, to note and discuss various phases of opinion in the Church to-day, the tendencies of modern unbelief, and so on. These advanced classes might well be under the direction of groups of seminary professors, such "extension work" among the laity being obviously one of the functions of the seminary of the future.

And it might be added that in all these classes—even the most elementary—there should be some study of the specific problems of motherhood, in its spiritual and moral aspects. Especially should there be a study of sex psychology, some knowledge of which is so necessary in order to guide the young safely through the rushing materialistic life of to-day.

If some such scheme as this were to be adopted, our children would be brought up to think of religion as a normal part of their home life, instead of as an "extra" to be found outside; something would be done to make Sunday a day of "home" for them instead of "out of home"; a large body of lay opinion would be trained to take a living and active interest in the Church and Church affairs—as distinct from the parish and parochial affairs; and, finally, family life would do something perhaps to restore respect for the home and for marriage. And, surely, among the children who have grown up in such an atmosphere many more than at present would hear and respond to the call to enter the sacred ministry.

* This reference applies to conditions existent in the average parish, which contains relatively few families where extreme poverty and its results make the home undesirable for children.

The Church in Central America

By the Rt. Rev. E. Arthur Dunn, D.D.

Bishop of British Honduras

THE marked interest of one's American friends in the work of the Church in Central America and in its relation to the Church in the United States is most gratifying, and has induced me to attempt to put before the readers of THE LIVING CHURCH some information concerning our constitution, our progress, our needs, and the conception which some of us have of the future Church of those regions.

The Province of the West Indies is a self-governing portion of the Anglican Communion, consisting of eight dioceses, the controlling body being the Provincial Synod, with the Archbishop of the West Indies as chairman. The West Indian Church therefore is a weak sister Church of the American Church—weak, that is, in material wealth, not in spiritual power. She is jealous of her independence, yet proud of her descent from the mother Church of the Anglican Communion.

The House of Bishops elects its own Archbishop, guides provincial policy, and makes enactments which are of force in the various dioceses so far as those dioceses accept them. This latter provision was made, on account of the Provincial Synod consisting for the present only of the House of Bishops, to ensure to the clergy and laity of the province a potential voice in all questions that are not by law and usage placed within the sole authority of the bishops.

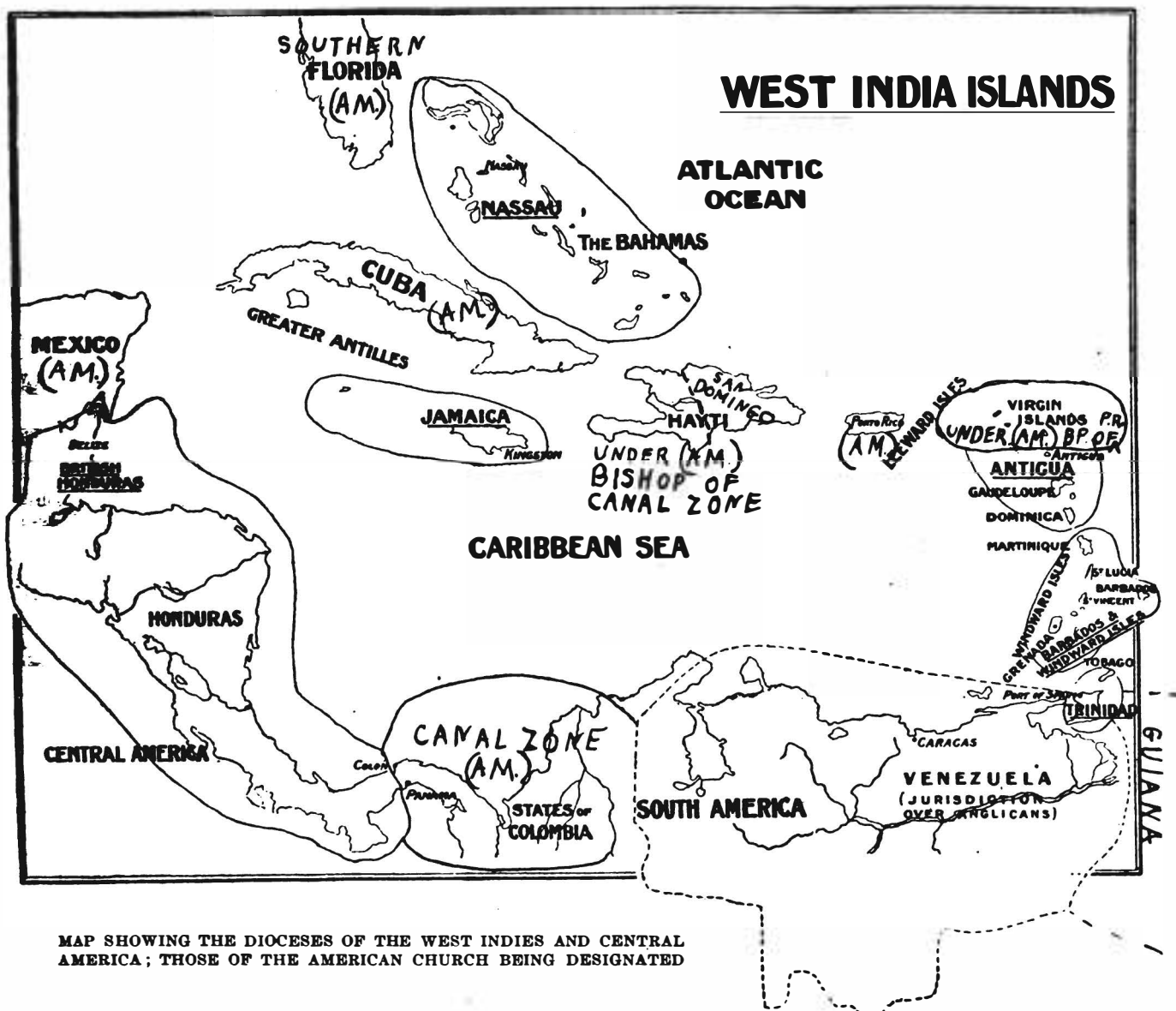
Dioceses are entitled under certain regulations to elect

their own bishops, subject to confirmation by the House of Bishops of the province.

The diocese of British Honduras was originally part of the jurisdiction of the diocese of Jamaica, being formally separated in 1883. During the period that has since elapsed, nearly forty years, it has had very intermittent episcopal administration. In 1894 the jurisdiction was extended to include the Central American republics as far as the south of Costa Rica; in 1895 it was again extended to take in Panama and Columbia; while in 1908 the Canal Zone and Columbia were ceded by agreement to the American Church, leaving the jurisdiction as it is to-day stretching from Mexico to the Canal Zone.

Nearly four years ago, on being called by the House of Bishops of the West Indian Church to whom the diocese of Honduras had deputed the election, I found myself in charge of a diocese consisting of seven countries with an estimated area of 225,000 square miles, with 150,000 Anglicans, chiefly colored people, amid a population of five million, of whom one million were probably still non-Christian Indian aborigines. There had been little episcopal supervision for the previous three years. There were only fourteen clergy and about \$8,000 of support per annum from outside the diocese.

It is obvious that any man who accepted such a proposition will be considered to have done so with blind faith; I



MAP SHOWING THE DIOCESES OF THE WEST INDIES AND CENTRAL AMERICA; THOSE OF THE AMERICAN CHURCH BEING DESIGNATED

hope it was a well founded trust in God's power to accomplish His work through weak vessels and with inadequate means, coupled with the hopeful optimism that the whole Anglican Communion would somehow or other rise to her responsibilities towards British Honduras and Central America. The force of workers to-day consists of two bishops, eighteen clergy, six of whom were trained in Canada, forty to fifty catechists, of whom about fifteen receive remuneration (eight giving their whole time), and four lady missionaries. My Assistant Bishop, the Rt. Rev. Vibert Jackson, who was consecrated on the Feast of St. Matthias this year, makes his headquarters at Port Limon, Costa Rica, and takes oversight of the work in Nicaragua, Costa Rica, and Northern Panama.

Of the clergy of the diocese, the outstanding figure is that of dear Father Murray, the patriarch rector of St. Mary's, Belize, and Archdeacon of the northern part of the diocese. To him, with his thirty-three years' faithful service and with his diligent administration whenever bishops have been absent or the see vacant, must be given the credit of any stability that the diocese possesses. The above mentioned force of workers, with an outside annual income to-day of about \$10,000, is all that we have to depend upon.

Those whom our ministrations in some measure reach in the Republics include English, Scotch, and American; planters, merchants, engineers, miners, and other employers of labor, and the large numbers of British West Indian laborers, and sometimes also Spanish when they are found destitute of spiritual care, while in the Colony of British Honduras, besides officials of the government, there is the professional and merchant class amongst whom are found a few Americans, and the general population, mostly colored people and Carib Indians, with a sprinkling of Mexicans. There are also in different parts of Central America the various tribes of Indian aborigines already referred to, of whom notably the Mosquito Indians in Nicaragua are welcoming our ministrations.

There is no doubt that the work of the Anglican Communion in Central America ought to be strengthened and expanded, which means that a larger measure of outside support must be extended to us. Where ought this support to come from? The Anglican Communion being constituted as a somewhat loosely federated group of self-governing Churches does not easily lend itself to the solution of such a question, where the interests of many different nations and races are involved, and the financial question and that of ecclesiastical jurisdiction become confused where they ought to be kept separate. In considering the problem, account naturally has to be taken of the fact that there are three adjacent missionary districts of the American branch of the Anglican Communion practically within the boundaries of the West Indian Church, namely Cuba, Porto Rico, and Canal Zone and Colombia, not to speak of Haiti and San Domingo (the former administered from the Canal Zone and the latter from Porto Rico); and it is asked why not transfer part of the Central American jurisdiction of the diocese of Honduras to the Canal Zone jurisdiction of the American Church?

This suggestion has been discussed from every viewpoint with those chiefly concerned, namely, clergy and active laity of the diocese, with many Americans within the diocese and with some without, as well as with the present authorities of the province. The conclusion has been come to that any such transfer from the West Indian Church to the American Church is not desirable, any more than we would wish to transfer to the English Church. The only kind of voice in favor of transferring to the American Church comes from those who believe that they would get efficiency without having to contribute anything to the support of the Church.

Is there any other policy worth considering apart from the present system? The answer (first suggested to my mind by an American bishop) is that true Church statesmanship lies in the direction of the merging of all Anglican work, whether of British, American, or West Indian origin, in one self-governing regional Church of one or more provinces—and what an inspiring example such a Church would be of British and American coöperation for the uplift, social, moral, and spiritual, of a part of the world with similar problems that is partly American, partly British, and partly under

foreign rule! Such a Church would be autonomous, and could arrange its diocesan boundaries on the most convenient lines. Financial help would be forthcoming for the various parts according as British or American interests were most concerned. This policy commends itself to my judgment, because our task in Central America is not to build a Church of England or Church of America but the Holy Catholic Church of Jesus Christ. No doubt this Church must be in conformity with the ideals of the Mother Church, but nevertheless she must be one which grows her own traditions of life and worship, adapted to the modes of thought of our varied population.

It is not opportune to state here what plans might be followed to prepare for the working out of such a policy, and it may be a long time before it can be consummated, if ever.

Meanwhile, what can be done to improve the condition of the Church in Central America?

First the West Indian Church must realize its own obligation towards those who have left the stronger dioceses of the province to settle in these outer regions, and must bring into action the organization of the West Indian Church Mission Board, which already exists on paper. This alone will, however, not be sufficient, and since further assistance ought not to be asked from England it would appear that the moral obligation falls upon the Anglican communions of the North American continent. One hopes that, even though our diocese is not part of the official missionary work of either the American or the Canadian Church, yet its appeal for substantial support will meet with a sympathetic response from the authorities of both our great sister Churches of Canada and the United States of America.

Lastly, may I not bespeak for all my clergy and fellow-workers the practical sympathy and prayerful interest of Anglicans everywhere? Conditions of life in Central American countries are not always the most attractive; the stipends paid offer only a bare subsistence; we have no pension system and no proper furlough system; we cannot even guarantee expenses to and from the mission field. Yet good men and women have come, and there is no lack of applications for work or offers of service from capable and devoted servants of God. Surely we may claim that Christian heroism is not dead, and that the Holy Spirit's call to forsake all for the service of Jesus Christ is still an abiding Power in His Church.

THE CHURCH AND NATIONAL ILLS

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF NEWARK]

THERE IS nothing fine in the talk of "100 per cent. Americanism", "everything for America", which appeals to the crowd, nor in the note of arrogance because of our material wealth and the deference which the war-stricken nations pay to us. Our ills may not be as apparent as those of some other nations, but we have full enough to make us anxious, to keep us modest, and to demand all the resources of wisdom and self-sacrifice and of moral obligation that we can command.

We shall do well to make an end of the abominable political conditions and corruptions in the great cities, of lynching and mob violence, of selfish profiteering, the lost sense of sanctity of marriage and the family, of shameful luxury and extravagance on the part of the rich, of the miserable streets and houses into which we drive our poor, the way in which demagogues and corrupt politicians thrive, before we invite comparisons with other nations.

The Church is called down to the battle against national evils, to stand for the weak as against the strong, to denounce corruption and evil doings in high places as well as low places, and the messages of the old prophets and the words of our blessed Lord are our warrant. Let churches be made beautiful and services attractive, but let the house of God be made the place where God's poor can be comfortable, where the denunciation of wickedness and oppression and forgetfulness and regard for those in hard places in life and the championship of the weak never cease. A good deal passes for Christianity among us which for its selfishness or hardness will not stand the test of the Gospel, and it is time that judgment begin at the house of God.

TO MAKE some nook of God's creation a little fruitfuller, better, more worthy of God, to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed—it is a work for a god.—*Thomas Carlyle.*

A Serbian's Vision of America

By Bishop Nicholai

Bishop of Ochrida, Serbia

THE world has become small, but it waits to be proclaimed a united being. Europe has discovered the world. Can America organize it?

Organization! Organization is the watchword of our time, but few guess that organization of anything must begin at the beginning—with the organization of my own soul and yours. The great religious teachers are foolishly called idealists and dreamers. In reality they are the only practical men in history. They did not care for any social organization while they still saw the human soul disorganized. It is the patent of the modern statesman to try and build a house upon sand—to try and organize the twigs and leaves while at the root the tree stands disorganized and unbalanced.

Nowhere is there a full and harmonious manhood. On the continent of Europe the Slavs are in the main dominated by the power of emotionalism, the Latino-Germans by the power of intellectualism, and the Anglo-Saxons by the power of will. We may go further and say that Africa is dominated by emotion, Asia by intuitive intellect, and Europe by will. Nowhere is there a harmony of the three in one. Can America be this harmony, this *pleroma* of manhood?

America is more than a nation. Technically speaking, it is pan-humanity, for all races and nations have a larger or smaller representation of their own blood and soul in this new organism. The Anglo-Saxon powerful will and stern morality are directing it. Yet America is not Anglo-Saxon. It is pan-human. After battling with each other at home, nations, embittered and exhausted, come to America, there to become friends and take up constructive work.

The constructive and charitable tendency is the chief tendency in the American character, its chief charm too. This is just the need of the old Continent, ruined with warlike and revolutionary tendencies. Wars there have always led to revolutions, revolutions to war. The experiment the revolutionaries to-day are making in Europe in order to cure humanity from war sickness is as ridiculous and ignorant as would be the experiment of trying to cure a man intoxicated with wine by giving him whiskey. Peace must be born in human hearts first. What is peace if not all the three principal powers in us—emotion, intellect, will—highly developed and balanced in unity?

"America—a money-making country." This was the European definition of America before the war. Yes, indeed, a money-making country, but is not this better than a money-saving country? An American makes money enthusiastically, but does he not just as enthusiastically give money away? In some other part of this world one saves rather than makes money, which positively is a greater curse. The war has discovered America. America helped finish a prolonged slaughter (how many millions of human lives she saved by throwing away her fifty thousand!) and got no war booty. That is one thing. America prohibited drinking. That is another thing. America extended unprecedented charity indiscriminately to allies and enemies in order to help crippled Europe. Three feats, three honors, three new revealed qualifications! Thereby she has deserved new attention from the five continents and a new definition—and, I may add, a new blessing from Heaven.

What is the new definition of America? It ought to be: A pan-human society of men intoxicated with the constructive and charitable spirit. Those who say "we are tired of giving" do not speak as real Americans. On the old Continent charity has had about the same meaning as tipping, but in America charity has become for the first time in history a seriously organized official affair. Are you really tired? Your charity to all suffering nations has surpassed the charity of many other countries, but it has not surpassed your war budget. But if the expenses for killing human beings are greater than the gifts for saving them, where, then, is charity? What is a penny given to Christ as to a

dollar given to Mars? The poor widow in the Temple is still punishing empires with shame.

From what causes have races and civilizations gone down except from extreme impoverishment or extreme prosperity? If Europe is in danger of perishing from the first cause, America is in no less danger of perishing from the second.

America is to-day at a crossways. Is she going to care for herself only, to attend to her own interests only, to enrich and strengthen herself still more, and in all these matters to imitate Europe? If so, then the end of the world is not before us, but behind us, and humanity is not existing only in a Paradise-lost but in a Life lost too.

Well, my vision of the future of America is different. America is not going merely to repeat Europe. The main tendency of America throughout her history has been to exceed Europe in every constructive work. In less than the span of a human life America has in this matter become a super-Europe. She is going to become a super-Asia also. The light of the East and the light of the West will rest at their noon on the continent which lies between East and West. The spirit of the West is of an analytic and external tendency; the spirit of the East is of a synthetic and inner tendency. America will be neither West nor East, but both in unity, a glorious harmony of elevated, emotional, intellectual, and will power.

How is America to achieve this? Chiefly through a pan-human education, of which there are already marvellous beginnings, and through a new foreign policy, which ought to be charity toward all nations. The American schools of the near future will make great efforts to develop in their pupils not intellect alone, not emotions alone, and not will alone, but all three in the same measure. One-sidedness in education has had only disastrous results all over the world, has compromised very much the educated class, and has made individuals and nations disbalanced, ugly, and unhappy.

To spy upon and to cheat other countries has been the essence of the old diplomacy. The new America will put charity and constructiveness at the very foundation of her foreign relations, and for this reason she will employ charitable and constructive men to represent her everywhere on the globe. Her sincere and open-minded diplomats will be helpers, instructors, and friends of the nations, who are yearning for real friends to understand and support them. Every nation has scoundrels in it, but no nation is a scoundrel; every nation has a divine ray of light hidden to a greater or less degree in darkness. To criticise nations means to see their darkness alone; to help them means to discover light in them. The danger for world peace lies in the great nations, not in the small. Reconcile the great and the small will follow the example.

I strongly feel that America will not disappoint the instinctive expectations of nations and frustrate the divine plans. The last-born child of history, like Joseph, is going to save all its brethren from every kind of starvation and despair. Therein lie America's own salvation and glory.—*New York Evening Post*.

THE METHOD OF CONFERENCE

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF WESTERN NEW YORK]

THE WATCHWORD of the day is conference, whether in diplomacy, industry, Church affairs, or what not. The method is sound and effective and irenic. It brings out the best in the conferees. It requires every Christian virtue for its practice. If it does not achieve quick success, it does that which is infinitely greater—it builds from the ground up and what it gains it gains for good. It is the handmaid of mutual understanding and friendliness without which there can be no advance toward that peace and unity which are as agreeable to man as to God. It has disciplines as well as freedom—the disciplines of freedom. More and more must we resort to this simple method of meeting problems, settling differences, and creating fellowship.

The Requirement of Christian Social Service

A Sermon Preached in Trinity Church, New York, Sunday, April 24th

By the Rev. Charles N. Lathrop

Executive Secretary of the Department of Christian Social Service

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"—St. Luke 15: 4.

AS representing Christian Social Service in the Church I am charged with the responsibility (to quote the report of the Lambeth Conference) of asserting the claim that "His sovereign sway shall govern every part of life", and to present "the witness of the Church concerning social and industrial righteousness". In these times of restless and disturbed conditions the task is by no means an easy one, for, as representing the Church, one in my position has no right to present personal views as though they were the Church's views, or in controversial questions to present from the pulpit one aspect of a question where there is no opportunity for a reply. From the pulpit I have the right only to present the spirit and principles that we find clearly expressed in the teaching of Jesus Christ and their application as worked out in the formal statements that the Church presents.

Jesus Christ presented principles of application in every part of life. In those verses that I have read, in the parable of the lost sheep, the principle on which democracy is based is suggested—the unique and supreme value of the individual human being. We find this truth stated in the Declaration of Independence; "they are endowed by their Creator with certain inalienable rights". Such a statement could never have been made excepting from a background of Christianity. Democracy is a blossom from the roots of Christianity.

The supreme value of the individual is presented by our Lord as one of the great principles of His Kingdom. We see it over and over again—in the Parable of the Lost Sheep, in the Parable of the Lost Piece of Money. Our Lord showed it in His own life. He found in the commonest of human beings something worth His own time and attention. There is a picture presented of Him as He stands in the open field near Capernaum with the sun setting behind Him, with a congregation of His own choosing about Him—the sick, the deformed, the crippled, the blind, the leper, the lunatic, the possessed of devils. No wonder, as St. Mark says, "the common people heard Him gladly". In Mary Magdalene He found something worth His attention and He lifts her to sanctity. The criminal on the cross is the first to whom He promises paradise.

All is summed up in that great sentence of St. Paul, "He gave Himself for me." If that is true of St. Paul it is true of you and me. It is true, too, of every individual. Think of it with your little boy or little girl. Think of it with your employees in your office, with the persons you meet on the street, for each one of them can say, "He gave Himself for me." If only that one should accept the truth of His sacrifice on the cross, that was enough to justify it. We see how our Lord emphasizes the principle of the supreme value of the individual.

What is the result? Humanity is above things. Human needs are above property. No human being is just a hand, just a thing, just a piece of mechanism, just a part of machinery. And as a result there come certain rights based on this Christian principle. Every individual has a right to his own fulness of life, to his own self-realization and self-expression. That is the conclusion that follows from this principle, and every Christian must demand that a society that can be called Christian must so arrange its conditions that every member of it has this opportunity.

Now we consider for a moment the application of this principle of the supreme value of the individual. I turn to the report of the Lambeth Conference. Here is what it says:

"(a) Security against Unemployment.

"It is beyond our compass to discuss methods of solving this troublesome problem. It cannot be right that a workman should be regarded as a mere tool to be scrapped when not required for another's use, and it is an offence to the conscience of a Christian community that men who are able and willing to work should be forced into idleness.

"(b) Reasonable Leisure.

"The idea of the leisured classes and the toiling masses

is monstrous: it is just the toiling drudge who needs leisure most—leisure for recreation and refreshment, leisure for education—above all, leisure for education.

"(c) A Living Wage.

"The Christian Church, which holds that the individual life is sacred, must teach that it is intolerable to it that any part of our industry should be organized upon the foundation of the misery and want of the laborer. The fundamental Christian principle of the remuneration of labor is—that the first charge upon any industry must be the proper maintenance of the laborer—an idea which it has been sought to express in popular language by the phrase *the living wage*. This must not be interpreted as a bare subsistence wage. There must be sufficient to live a decent and complete, a cleanly and noble life."

Let us apply these principles to our own conditions in this country.

"Security against Unemployment." To-day there are from three to five million people out of employment. This means that there are from ten to twenty-five million who are feeling the difficulties that come from the inability of the head of the household to earn anything. We need make no pathetic picture. The condition itself denies one of the principles of obligation in a Christian society.

"Adequate Leisure." One statement we can certainly make. It is not according to Christian principles as our Lord states them and the Lambeth Conference interprets them to permit a twelve-hour day, and when to a twelve-hour day is added a seven-day week such a condition must call for vehement expression. It is a monstrous condition.

"A Living Wage." Wages should be "sufficient to live a decent and complete, a cleanly and noble life". Figures about wages to-day are difficult to get and their interpretation is too complicated for the few minutes that a sermon gives. In 1915 the Industrial Commission of our Federal Government made the statement that "not one-half of the wage earners get an adequate income for a family with three minor children". Whether conditions have improved or no, at least we can be sincerely anxious as to whether our social conditions in this respect live up to the demands of Christian principles.

I have taken these three important conditions of our country and I think we are obliged to admit that in these demands our society fails of being Christian.

The question comes immediately for each one of us: "What can I do?"

Let us remember, first of all, that we did not make the conditions under which we live. They began several centuries ago and we were born into them. Nor can they be changed suddenly or in a day. We have, however, one great responsibility. Our Lord says: "Blessed are they who hunger and thirst after righteousness". That is what we must do. It is our duty to bend every power we have, to use every influence, to make any necessary sacrifice, to compel, as far as we are able, conditions to conform to the Christian demands. It is our duty to bother over these things, to give our thought to them, to study them, to sacrifice income, to do everything that is necessary, everything in our power. We have a great example in the Great Christian of our modern times, a youth of fifteen who floated logs down to New Orleans in 1832, and saw there a slave girl sold in a slave market. He never forgot it. He pondered on the problem, he troubled over it. As a farm hand it came again and again to him; as a country store keeper, as a local lawyer. The very "hunger and thirst after righteousness" made his character, developed him. And finally, as President of the United States, he wrote the Emancipation Proclamation. Christianity demands of us the same "hunger and thirst after righteousness".

If only all Christians could have this hunger and thirst, then we would waken some morning and find the Kingdom come, the Kingdom of love and joy and peace, of gentleness and goodness and faith.



CORRESPONDENCE

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

THE WORDS OF CONSECRATION

[ABBRIEVED]

To the Editor of *The Living Church*:

IF Dr. Hibbard's contention is correct—that the consecration is effected not by the words of Institution but by the calling down of the Holy Spirit—then our Mother Church of England has never had a valid Eucharist, for her liturgy lacks the Epiklesis. Surely this would serve to destroy her historic and Catholic standing. The situation would have been made clearer had this insuperable difficulty been alluded to. The Roman liturgy is in a better position, the epiklesis being anticipated in the secreta of the offertory: "Come, O Thou Sanctifier . . . and bless this sacrifice".

This brings forward a fact often overlooked: Though through human limitations we are forced into a sequence of words and actions, yet the whole canon, perhaps the entire Eucharistic service, must be looked upon as one divine instant, one single sacrificial act of our Blessed Lord. In every part of it is involved the action of the Holy Ghost. Even if the epiklesis is omitted from the liturgy, or occurs in a distant section, it is anticipated or presupposed in the words of Institution: "This is My Body . . . My Blood," by the effective power of the Holy Spirit, the vitalizing energy in every Sacrament. It would be rash indeed to deny this when three quarters of the Catholic Christians of the whole Church have no epiklesis in their canons and depend upon the words of Institution for a valid and sufficient consecration.

Again we stand on the highest ground, for we follow our Lord's words and actions, and He omitted the epiklesis: at least it is omitted from Holy Scripture, which is unthinkable had the words been of paramount necessity. We have not even included in our liturgy our Lord's words "He blessed", from the first two gospels (which might be construed to imply an epiklesis), in order to limit our liturgy to the words common to all the gospels and to St. Paul, and perhaps also in order to concentrate our attention upon our Lord's own words of Institution. It is incredible that the words of a number of early Easter liturgies should be advanced to a position of inerrancy beyond those explicitly authorized by Christ.

Our Anglican liturgies direct the priest to lay his hand upon the bread and "upon every vessel in which there is wine to be consecrated", at the moment when "this Church" deems the consecration to be effected, and we are therefore consistent and loyal to the Prayer Book if we reverence the Divine Presence at that time. It is well that we should include, with most ancient liturgies, the Epiklesis, and much to be hoped that this will be inserted in the English canon, but this must be done with the fact in clear view that there is but one divine instant of consecration (including the words of Institution and the epiklesis) of which, according to the thought and custom of the Western Church, our Lord's words are the heart and core.

Much more might be said. It is not to the point that in two or three inconsequential and heretical Nestorian liturgies the words of Institution are altogether omitted. There is no question but that they were supplied *memoriter* by the celebrant: for they are found in the other East Syrian liturgies, and one of the great Nestorian writers, Ebedjesus, declares them to be essential to the Consecration.

The Eastern Church acknowledges the necessity of the words of Institution and generally admits their sufficiency in the service of the Church of England.

Los Angeles, May 10th.

IRVING SPENCER.

To the Editor of *The Living Church*:

HERE in England what appears to be really a new ray of light on the Invocation question, and on liturgical origins, is beginning to attract attention. In view of the correspondence arising from Dr. Hibbard's contribution to your Easter number, may I make an amateur attempt to outline the new *data* and name a few writers, specifying their bibliography at the end of this communication? When I was working in the American Church it was with Father Benson, to whom Dr. Hibbard refers.

The ancient *Egyptian Church Order* contains amongst other contents a Eucharistic Anaphora recognized by Maclean, Srawley,

and others as of a very primitive character, in virtue of which the French Benedictine scholar, Dom Cagin, attributes it to the apostolic age, though in this he does not carry others with him. It has "The Lord be with you", *Sursum corda*, and a Preface but no *Sanctus*. The Narrative of the Institution is followed by very simple forms of Anamnesis and Oblation which seem to underlie the corresponding parts of both Western and Eastern Liturgies. "Remembering therefore His death and resurrection, we offer unto Thee the bread and cup." The historic Liturgies amplify this, add a mention usually of the Ascension and in the East of other mysteries such as the Second Advent, and vary the "bread and cup" phrase. For instance, in the Roman mass it becomes "the holy bread of eternal life and the cup of everlasting salvation", while the East prefers some such expression as "this reasonable and unbloody sacrifice". The oblation in the *Church Order* has a thanksgiving attached to it, "giving thanks to Thee that Thou has held us worthy to stand before Thee and minister to Thee"; and an Invocation with a prayer for the communicants, "And we pray Thee to send Thy Holy Spirit upon the oblation of Holy Church, and, gathering them into one, grant to all the saints who partake that they may be filled with the Holy Ghost unto the strengthening of faith in love". Then the Anaphora closes with a Doxology.

Dom Connolly proves to the satisfaction of scholars that the *Church Order* containing this Liturgy is substantially a version of the last Greek work on *Apostolic Tradition* written by the famous Hippolytus of Rome about 225 A. D. This had been suggested before, but now the full proof is given. It gives us a date for this Liturgy more than a century earlier than the oldest Liturgy previously known, that of the Egyptian bishop Sarapion. And, being on the traditional lines which underlie all other Liturgies, its outline and chief formulae may be considered to be those common to all early Christendom, though the filling in of the prayers shows the hand of Hippolytus. In that age only the outline was fixed by tradition, and each celebrant prayed "according as he is able", as Justin Martyr put it: or as Hippolytus himself says of the celebrant in this book, "If there were one who could pray with devotion and make a grand and lofty prayer, it is well".

On the salient points where other Liturgies differ from this one, it means that they differ from the primitive tradition. There is nothing in this Anaphora to fix the moment or words of consecration of the sacrament, nor any reason to think that those who used it had any such moment in their minds in doing so. They said the prayer of the Church, adored, and made their communion. Subsequent ages were not satisfied with this. The East in the fourth century fixed the consecration at the prayer for the Holy Spirit, and added words to it expressing that doctrine. The West fixed it at our Lord's Words, as is done in the fifth-century Latin treatise *De Sacramentis*, and let the prayer for the Spirit drop out, though still expressing the gist of it in the *Quam oblationem* and *Supplices* prayers for the communicants before and after the Institution recital. If we try to think how the apostles are likely to have carried out our Lord's command, it is most natural to suppose that they were accustomed to rehearse what He had done at the Institution, as part of their perpetuation of His action. But that is quite different from the precision of Rome's doctrine as to the consecration words. Whether they also prayed for the sending of the Holy Spirit upon the sacrament and worshippers we know not. But it looks more like a devotional development consequent on the mention of the Resurrection leading the mind onward to the gift of the Spirit; and all this is likely to have been an addition, however early, to what the apostles did.

Dr. Srawley, discussing this Invocation before its early date was known, describes it as "primarily a request for the divine intervention that the blessings of the Sacrament may be secured to the worshippers", thus distinguishing it from the more developed kinds which "emphasize more clearly the idea of the moment of consecration". Cagin takes the same line, and Dean Robinson supports him. "The Invocation here is simply a prayer for communicants that the virtue of the offering may be theirs for unity and holiness. Dom Cagin points out the sharp contrast between this prayer for communicants and the later Invocation into which it was transformed, when the doctrine of the Holy Spirit was in continual discussion in the fourth century and the Holy Spirit's

action was invoked to effect a change in the Bread and Wine, as in the various forms of the Consecratory Epiklesis of the Eastern Church. Dom Cagin does good service by insisting that such a Consecratory Epiklesis has no place in the primitive Anaphora, whereas the prayer for communicants is a vital element which continues to find expression, though in different language, in the later forms of the Anaphora. This portion of his book deserves to be considered when we are again being threatened with an attempt to insert an Eastern patch into our own sufficient form of Western Liturgy."

I submit therefore that too great a weight may easily be claimed for the tradition which the American Church has adopted (with some verbal modification) from the Scottish, and the Scottish from the Eastern Church. It no longer holds the field as the most primitive tradition ascertainable. Of course that is not to say that the structure of the American or Scottish Consecration Prayer should be disregarded by those who use it. As for the Roman Consecration Prayer and its English counterpart, their petitions accompanying the Institution Narrative correspond in purport to the primitive Invocation. It is but a secondary matter that they do not name the Holy Spirit, whose mention has been given fictitious importance by the Eastern development of doctrine and language. The broader view of the Catholic Church as a whole is well epitomized in the ancient Gallican masses of the Gothic and Mozarabic Missals and Reichenaw Fragments. In their numerous variations for different days sometimes there is no Invocation, while at other times there is every kind of form and degree, from primitive simplicity to Eastern explicitness.

There does not seem to me anything amiss with making our Lord's Words the climax of devotion in the Roman service or in the English, as distinguished from the Scottish and American. To do so in the two former rites does not necessarily carry with it the narrow Roman doctrine of the consecration. A prayer equivalent to the primitive Invocation and expressive of the purpose of the consecration has been said just before the Words, and the latter are the conclusion of the combination and therefore the reasonable point at which to recognize the Presence. What we do want in England, but have no present hope of, is the reuniting of the Prayer of Oblation and Lord's Prayer to the Canon, with the insertion of the short Anamnesis, "having in remembrance His blessed passion, mighty resurrection, and glorious ascension."

The primitive Anaphora encourages the removal of the Prayer of Humble Access from where it breaks the rightful flow of praise and thanks between the Preface and *Sanctus* on the one hand and on the other the Consecration Prayer. The first words of the American Consecration Prayer show that they ought to follow the *Sanctus*, as in the Scottish rite. In the Roman canon the same defect is caused by the intervention of intercessions believed by Cagin and other critics to have stood originally at the Offertory. Hence also the position of the Prayer for the Church in the First English Prayer Book.

Authorities: A. J. Maclean (Bishop of Moray and Ross), *The Ancient Church Orders*, 1910; J. R. Srawley, *The Early History of the Liturgy*, 1913; Paul Cagin (O. S. B.), *L'Eucharistia*, 1912, *L'Anaphore apostolique*, 1919; R. H. Connolly (O. S. B.), *The So-called Egyptian Church Order*, 1916; J. Armitage Robinson (Dean of Wells) in the *Journal of Theological Studies*, January 1920; Gallican Masses in Migne, *Patrologia Latina*, 72, 85, and 138.

EDWARD C. TRENHOLME, S.S.J.E.

22, Great College street, S. W., London, May 3rd.

REFORM OF COURT PROCEDURE

To the Editor of *The Living Church*:

IN a recent number you quote from Lord Bryce: "The delays and uncertainties of criminal justice are due partly to the weakness of the judges and partly to an inadequate and cumbrous procedure which provides endless opportunities for delay and technical quibblings. Why is not the procedure amended?"

This is a good illustration of the difficulty a critic finds in keeping his statement in reference to a foreign country up to date. The procedure which Lord Bryce criticises we took from the English courts. In England it was amended many years ago. We have been amending it in the United States more gradually, but the amendment has been made.

The American Bar Association has a Committee on Jurisprudence and Law Reform, of which I have the honor to be chairman. For ten years this committee has been engaged in promoting the reform of procedure in the United States. A bill passed Congress and was approved by President Wilson, requiring the courts of the United States in all cases, civil and criminal, to give judgment upon the merits without regard to technical errors or exceptions which do not affect the merits. A similar reform has been adopted by the legislatures, or in some instances by rule of court, in twenty-nine states of the Union. These are not a

majority in number but they are the principal states and are a majority in population and business. The courts, on the whole, have enforced these laws in a liberal spirit.

Undoubtedly there have been some judges who were brought up in a technical school and have found it difficult at once to disregard the old rules which they were taught to consider important, but these are exceptions.

One notable reform deserves special attention. In the State of New York an appeal in capital cases is taken directly to the court of appeals. That court hears the appeal upon the merits without regard to technical errors or exceptions on either side. The decisions of this court in capital cases for twenty years deserve the careful study of all students of jurisprudence. They show a spirit of justice and a breadth of vision honorable to the court and to the State.

New Hamburg, N. Y., May 25th. EVERETT P. WHEELER.

THE NEW "CALENDAR" AND THE OLD

To the Editor of *The Living Church*:

PROTESTANTISM began with a great flourish of trumpets to the tune that all days are alike in God's eyes: all days are holy days, etc. Under the sway of this idea the denominations, many of them at least, proceeded to discard the Christian Year and to give up the keeping of such days as Easter, Christmas Day, Good Friday, to say nothing of the lesser days of the calendar.

But of recent years Protestants of nearly every name have begun to feel the need of some sort of a Christian Year. The major feast days have been in part restored. Easter Day, Christmas Day, and a few other great days have returned among them. Good Friday is more and more kept. But this is not sufficient. Having once begun to make distinctions between "sabbaths" why hesitate to go the whole way? So we see, especially of late years, new days being added to the Protestant calendar: Red Cross Sunday, Anti-Tuberculosis Sunday, Children's Day, and a host of other days. To-day, which according to the ancient calendar is the Sunday after the Ascension, is, according to the new, Mother's Day.

Undoubtedly it is a good thing to think from time to time about our mothers, and to honor motherhood is, beyond question, right. The Church has always honored motherhood. "Honor thy father and thy mother" is heard Sunday after Sunday in the church; but more than this, the Catholic Church has honored motherhood to such a degree that one branch of it, the Roman, is, by Protestants, sharply criticized for this very thing. Rome, we are told, carries her honor too far. This may be so, but whether it be so or not it is true that Rome honors motherhood supremely. Nothing that we can do in a merely human way, like wearing flowers for example, can begin to honor motherhood so nobly and so effectively as giving due honor, not worship of course, to the mother of our Lord. The Feast of the Annunciation is a mother's day indeed!

The fundamental difference between the old Christian Year and the new is a difference which it is very easy to point out. The new "calendar" places the emphasis upon honor paid to humanity, the needs of humanity, respect for human motherhood, etc. The old places the emphasis upon honoring God. And the old is better.

JOHN H. YATES.

"STORY OF AN ENGLISH SISTER"

To the Editor of *The Living Church*:

ATENTION has been directed to your review of the "Story of an English Sister". Your reviewer complains that I have done my beloved daughter injustice. I could not publish letters which did not exist. If she wrote any letters on spiritual subjects they did not fall into my hands. Your reviewer forgets how early she was taken away. I am,

Faithfully yours,
162 Ashley Gardens, Westminster. E. ROMANES.

THE CHURCH AS MORAL CRITIC

(FROM THE ANNUAL ADDRESS OF THE BISHOP OF NEWARK)

WHEN MEN say that they are willing to take their religion from the Church, but no directions concerning the ordering of their business and social life, it may be said in reply that if they will take and apply good religion in all the concerns of life we ask no more. But until business and social and political life are ordered by the principles of the Gospel, in the spirit of justice and mercy, those who were set to preach in Christ's name must not keep silent. The reactionary, unmindful of what is going on in the world, the privileged people who are selfish and looking out only for themselves, are a greater menace to the country than the socialist.



Socialism: Its Promise and Failure. By W. G. Towler and W. Ray, with a preface by Col. Sir Herbert Jessel, Bart., C.B., C.M.G. (Department of Social Economics of the London Municipal Society, 1 Sanctuary Buildings, Gt. Smith street, Westminster, S. W. 1.)

A Primer of Socialism. By Thomas Kirkup, revised and partly re written by Edward R. Pease. (A. & C. Black, Ltd., London.)

These two most interesting books on socialism have come to us from England, in revised editions. The first appeared originally thirteen years ago under the title of *The Case against Socialism*. It is now revised and strengthened in the light of the extensive development in socialist thought and practice since 1907. In its earlier chapters it traces the origin and growth of the socialist movement, differentiating between the various schools of socialist thought, but showing the basis common to them all. The theories of socialism and their weakness when put into practice are treated at length and the relation of such theories to the social side of life is carefully examined. The latter half of the book is devoted to a critical examination of the Russian experiment in communism and the proposal for the nationalization of industry, the function and reward of capital and labor, and the fallacies underlying the solutions advanced by socialist leaders. In their "Foreword" the authors point out that "For thirty years the Marxian picture of the proletariat sinking 'deeper and deeper below the conditions of existence of his own class' was an accepted fact, and a favorite ground of appeal by socialists. Yet, as Jaures points out, 'Marx was mistaken,' and 'the Communist Manifesto obviously superannuated by the course of events.' Nevertheless, can it be said that the error of Marxian teaching in this point has been brought home even to socialists themselves? The practical man or woman may well stand aghast at the task of educating a nation as to the fallacies of Karl Marx, of the latter-day socialists who preach trade socialism instead of national socialism, and of those socialists who, admitting the fallacious reasoning of Marxian theories, yet continue to use them in a general form as arguments for the crowd. Still, the work must be done or the people perish in a misery and poverty of their own creation."

In the Primer there is a careful attempt to give in brief space the main points of the history and developments of the movements. It discusses the subject in the following spirit: To some of the earliest inquirers the modern social problem was simply a question how machinery could be made serviceable to man. The question remains substantially the same: How can the vast industrial mechanism, which has been brought to such perfection by generations of inventors and workers, be best used for the promotion of human well-being, in its deepest and widest sense? It is this question, which is essentially industrial or economic, that socialism has undertaken to solve. The chief aim of socialism is to produce a great economic change. C. R. W.

A History of Penance. By Oscar D. Watkins, M.A. Two volumes. Longmans. 1920. Price \$16 net.

This important work gives in the first volume a study of the subject in the whole Church to 450 A. D., the second volume treats of it, in the Western Church only, to 1215 A. D. In all cases the original texts are given. The author has done for Penance a work analogous to that done by Dr. Darwell Stone for the Eucharist. As an accumulation of texts bearing upon the subject the value of the work is great, but opinions will differ as to the reliability of the interpretations. The author seems to err in insisting upon a too great rigidity. He holds that the three capital sins—idolatry, impurity, and bloodshed—"were all at one time placed outside the scope of reconciliation by the Church in this life, and left to the justice and mercy of God" (p. 15). This is repeated frequently; and later on, after St. Caesarius of Arles has spoken of a second penance after baptism, the author, with excessive literality, makes others express the same thought, whereas they seem to refer merely to the possibility of reiterating Penance until seventy times seven if need be, though it is hoped that no such need may arise. As a matter of fact the question was not so definitely determined in the early Church; it was a debatable subject concerning which there was a variety of opinions. A lack of study of recent Patrology appears; e. g., there is only one reference to the Vienna Corpus or to other editions more critical than the Migne; also of recent writings on the special subject of the book. All this has led the author into certain

errors of statement; the dates assigned to Tertullian (150-240) are surely unwarranted, his treatise *de Poenitentia* is dated c. 198 A. D. instead of the generally accepted 203-204; he did not become a Montanist "a few years after his conversion" (p. 113), but almost twenty; more serious than these statements are the quotations from *de Pudicitia* as though Tertullian then represented the mind of the Church. Yet the author has done a most commendable work in bringing together the texts bearing upon this subject, especially those in the second volume, as they are less well-known and less accessible. From the review of all the evidence to 1215 A.D., two conclusions stand out conspicuously: (1) The early Church knew no habitual use of the sacrament of Penance; (2) Such use was first established in the English Church, spread slowly on the Continent, and reached Rome last. In the *Dialogue of Egbert* (A. D. 732-766, p. 636) it is first urged that the laity generally should come to their confessions.

F. H. H.

Moses and the Monuments. By Melvin Grove Kyle, D.D., LL.D. Oberlin, Ohio. 1920. Pp. xii+278.

The book is an attempt to revive the discredited theory of M. Edouard Naville, which sought to prove the Mosaic authorship of the Pentateuch by showing likeness of language, idiom, custom, etc., to that of Egypt. Wherever such likeness is found possibility is at once regarded as certainty. Egyptian influence is found everywhere, but the theory reaches its zenith when it is said (p. 42) that Job has Egyptian associations! Yahweh is equivalent to the Egyptian Khephuru, i. e., scarabaeus; the scarabaeus was regarded as self-reproductive and, therefore, self-existent; so the name becomes a fitting one for God to use in revealing Himself and His nature. The generally accepted results of documentary analysis cannot be shaken by arguments based upon these narrow premises. The book must be read to be appreciated, but it is doubtful if the reader would feel repaid for his effort. The book, were it not for its one-sidedness, might serve two valuable purposes: (1) to counteract the extreme pan-Babylonianism that has fascinated Old Testament scholars for so long; (2) to show the retention of traditional elements in narratives published long after the events occurred. To notice minor imperfections, the text is marred by the incorporation of references which should have been placed in foot-notes; the character of these references is illustrated by the fact that the works chiefly referred to are the International Standard Bible Encyclopedia and the *Sunday School Times*. There are also numerous misprints.

The Wanderings and Homes of Manuscripts. By M. R. James, Litt.D., F.B.A. London: S. P. C. K. New York: The Macmillan Co. 1919. 80 cents. 96 pp.

The author has given us a very readable little book on the subject of manuscripts, containing something about their composition, something of their wanderings—often curious—and something about where they are now to be found. His work is mainly concerned with Greek and Latin MSS., especially the former. His treatment is rather over-popularized for its place in a series to which only the reader who seeks technical information, however elementary, is apt to turn; but he tells us that his intention is to awaken interest in a subject wherein much remains yet to be done, and for any success attained in this direction the scholar will owe the author a debt of gratitude. To the brief bibliography the work of Langlois and Seignobos should be added, for it contains matter of great value on the general subject, though it is mainly concerned with those of historical interest. F. H. H.

THE DEPARTMENT of Missions and Church Extension has but lately published two leaflets of unusual value to those interested in Church unity. The leaflets are (No. 1523) *The Church of Denmark and the Anglican Communion*, by the Rev. Rasmus Andersen, and (No. 1524) *Norwegian and English Churches, Past and Present Relations*, by the Rev. Albert Nicolay Gilbertson. Both were printed by request after having been read before the Scandinavian Episcopal Church Association. They give interesting facts concerning the historic episcopate in its relation to Christianity in the Scandinavian countries, and an insight into the possibilities for reunion with countries naturally prejudiced in our favor. They may be ordered by number (1523 or 1524) from the Secretary for Foreign-born Americans, Church Missions House, 281 Fourth avenue, New York. (10 cents each.)

Church Kalendar



- June 1—Wednesday.
 " 5—Second Sunday after Trinity.
 " 11—Saturday. S. Barnabas.
 " 12—Third Sunday after Trinity.
 " 19—Fourth Sunday after Trinity.
 " 24—Friday. Nativity of S. John Baptist.
 " 26—Fifth Sunday after Trinity.
 " 29—Wednesday. S. Peter.
 " 30—Thursday.

KALENDAR OF COMING EVENTS

- June 20—National Conference of Churchmen in Social Work, Milwaukee, Wis.
- Diocesan and District Conventions*
- June 7—Duluth; Trinity Cathedral, Duluth, Minn.
 " 7—Western Michigan; St. Thomas' Church, Battle Creek.
- Summer Schools and Conferences*
- June 20—Ocean City, Md.; Peninsula Summer School.
 " 20—Albany, N. Y.; Albany Cathedral Summer School.
 " 20—Lake Wawasee, Ind.; Diocesan School of Religious Education.
 " 27—Conneaut Lake, Pa.; Conneaut Christian Nurture School.
 " 27—Gambler, Ohio; Gambler Summer School.
 " 27—Wellesley, Mass.; Conference for Church Work; Summer School for Church Music.
 " 27—Princeton, N. J.; Summer School for Church Workers.
 " 30—Sylvan Beach, Texas; Religious Education Conference.
- July 11—Geneva, N. Y.; Summer School for Church Workers.
 " 12—Racine, Wis.; Racine Conference.
 " 21—Sioux Falls, S. D.; Summer Conference for Church Workers.
 " 20—Asilomar, Cal.; Summer Conference.
 " 30—Oxford, England; Vacation Term Bible School.
- Aug. 9—Sewanee, Tenn.; Summer Training School for Workers.

Summer Addresses

THE REV. DR. ALFRED W. ARNDEL, after four months' service in South Carolina, has returned to New York City. During July and August he is to visit his son in Cleveland and to have charge of services in one of the city churches. In early winter he will return to South Carolina. Meanwhile, his P. O. address is 145 West Twelfth street, New York City.

THE REV. PERCY DIX till further notice may be addressed at Seguin, Guadalupe county, Texas.

THE address of the Rt. Rev. GRANVILLE H. SHERWOOD, D.D., Bishop of Springfield, during the summer months is General Delivery, Ripon, Wis.

Personal Mention

THE REV. JOHN PHILIP ANSHUTZ, formerly lieutenant (chaplain) in the Forty-seventh Infantry, has been cited for coolness under intense artillery fire while attending the wounded and burying the dead near Sergy, France, from July 28th to August 1, 1918.

THE REV. PAUL S. ATKINS, rector of St. John's Church, York, Pa., delivers the commencement address before the graduating nurses at the York Hospital on June 3rd—for the second time in three years. He also delivers the memorial address before the Grand Army and World War Veterans.

THE REV. ADDISON T. DOUGHTY, rector of Grace Church, Waverly, N. Y., has resigned, and accepted charge of St. Alban's Mission, Newark, N. J. Address after June 15th, 352 Thirteenth avenue.

THE REV. PAUL ROGERS FISH has changed his house address to 637 Pearl street, Elizabeth, N. J.

AFTER June 7th the Rev. ROBERT P. FRAZIER will be addressed at Trinity Rectory, Winner, S. D.

THE REV. SANDERS R. GUIGNARD, rector of St. Luke's Church and associate missions, will be permanently located at Lincolnton, N. C., after June 1st.

THE REV. PERCY F. HALL, assistant at the Church of the Epiphany, Washington, has accepted a call to the rectorship of St. Paul's Church, Alexandria, Va.

THE REV. HARRY M. HYATT has been placed in charge of St. James' mission, N. Broadway, Columbus, Ohio.

THE REV. EDWIN G. HUNTER, who spent the past winter at Citronelle, Ala., has returned to his home at Wilmette, Ill.

THE REV. GUY E. KAGEY has accepted a call to St. John's Church, Olney, Md. On leaving St. Paul's, Evanston, Wyo., he was presented with a substantial purse, and Mrs. Kagey received a wrist watch.

THE REV. ALVIN P. KNELL may be addressed at St. John's Church rectory, Hasbrouck Heights, New Jersey.

THE REV. GEORGE LOCKE, rector of the Church of the Epiphany, Detroit, Mich., has left for the Pacific coast to recuperate from a severe attack of grippe. During his three months' leave the Rev. John H. Lever will be in charge.

THE REV. J. A. McDONALD has resigned his curacy at St. John's Church, Sharon, Pa., to assume work at the City Mission, Washington, D. C.

THE REV. EDMUND S. MIDDLETON, D.D., has removed from Dallas, Texas, and may be addressed at 605 Irving avenue, Syracuse, N. Y.

THE REV. JAMES ALBERT MIDGLEY was instituted as rector of St. Mark's Church, South Side, Pittsburgh, Pa., on May 26th, by Bishop Whitehead.

THE REV. HERBERT M. PECK, missionary at Armour, S. D., has become rector of Trinity Church, Norfolk, Neb.

THE REV. A. R. PRICE is at work in Powhatan county, in the diocese of Southern Virginia.

ON May 25th the Rev. LOUIS NORMAN TUCKER was instituted as rector of St. James' Memorial Church, Pittsburgh, Pa., Bishop Whitehead officiating.

THE REV. W. E. ROACH has resigned charge of Piedmont parish, Fauquier county, and accepted a call to Christ Church, Martinsville, Va.

THE REV. LEE L. ROSE, now at Tarboro, N. C., will take charge of Elmira Heights and Horseheads, N. Y., on September 1st.

THE REV. H. S. SIZER takes charge for the second time as rector of the Church of the Evangelists, Oswego, N. Y., on July 1st. He served this same parish from 1899 to 1907.

THE REV. W. CLAYTON TORRENCE has resigned charge of Upper Truro parish, Herndon, and accepted a call to Newton parish, Warren county, Va., with residence at Front Royal.

MR. THOMAS E. WINECOFF, appointed lay missionary for Wyoming, is now working in Park county parish.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY.—The degree of doctor in divinity upon the Rev. H. PERCY SILVER, conferred at commencement exercises in the Chapel of the Good Shepherd on Wednesday, May 25th.

PHILADELPHIA DIVINITY SCHOOL.—The degree of doctor in divinity upon the Rev. FRED INGLEY, Bishop Coadjutor-elect of the diocese of Colorado, at commencement exercises on May 26th.

ORDINATIONS

DEACONS

IDAHO.—On Trinity Sunday in St. Michael's Cathedral, Boise, Mr. BASIL C. D'EASUM was ordained to the diaconate by Bishop Touret. He was presented by the Rev. Thomas Ashworth, who also preached. In the chancel were also the Rev. Charles MacLean and the Rev. W. R. R. Simmons. Mr. d'Easum will have charge of two missions, one at Rupert and the other at Burley.

SPRINGFIELD.—In Trinity Church, Lincoln, Ill., on Trinity Sunday, May 22nd, Bishop Sherwood ordained to the diaconate Mr. LEO GAY MCAFEE. The sermon was preached by the Rev. John Mitchel Page. The candidate was presented by Archdeacon John Chanler White. Mr. McAfee was graduated from the Western Theo-

logical Seminary, Chicago, on Thursday the 19th and took two of the prizes of the graduating class. He expects to leave in September for the Philippines.

DEACONS AND PRIESTS

NEW YORK.—On Trinity Sunday, 1921, at the Cathedral of St. John the Divine, the Bishop of New York celebrated the Holy Communion and ordained to the diaconate Mr. GUSTAVE ADOLPH ZELTNER, presented by the Rev. Homer F. Taylor; Mr. WILBUR FISKE BROWN, Jr., presented by Canon Nelson; and Mr. ANDREW VAN DE BEEK VOS, presented by Dean Robbins. He also advanced to the priesthood the Rev. CHARLES WEST MANZER, presented by the Rev. P. C. Manzer; the Rev. FRANCIS ABIJAH SANBORN, presented by Dean Robbins; and the Rev. JOHN MYERS FURMAN, presented by the Rev. Charles A. Ashmead. The Rev. John P. Peters, D.D., preached the sermon and united with the other presenters in the laying on of hands.

PENNSYLVANIA.—Bishop Rhinelander officiated and the Rev. Llewellyn N. Caley, D.D., preached at the ordination service at the Pro-Cathedral in Philadelphia on Trinity Sunday. Three men were ordained to the priesthood, the Rev. JOSEPH MCCLUNG BROWNLEE, the Rev. STANLEY VICTOR WILCOX, and the Rev. EDWARD ELLIOTT DURANT. The following were ordained to the diaconate; Mr. ARCHIE WILLOUGHBY, Mr. HENSEL JOHN KUHNS, and Mr. JOHN REARDON MCGROBY.

PRIEST

SOUTHERN OHIO.—On May 3rd the Rev. JAMES P. ATTRIDGE was advanced to the priesthood by Bishop Reese in Trinity Church, Columbus. The rector, the Rev. E. F. Chauncey, preached the sermon and was master of ceremonies, and the candidate was presented by his brother, the Rev. Thomas W. Attridge. Archdeacon Dodshon read the Litany.

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 production, 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, Milwaukee, Wis.*

CHAPEL CONSECRATED AND BUILDINGS BLESSED

ON THE Feast of the Ascension Bishop Cook consecrated the Chapel of St. Mary and blessed the new buildings of St. John's parish, Wilmington, Delaware (Rev. Alban Richey, D.D.), which are said to constitute the best equipped plant in the diocese.

These improvements, executed at a cost of \$265,000, include an extension of the chancel, a new altar, reredos, and rood screen, a chapel of exquisite design and equipment, a clergy house, guild house, a reconstructed Church school building with many individual class rooms, and a rectory.

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Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Memorial matter, 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

DIED

HOPPIN.—At his residence in Providence, R. I., on May 17th, CHARLES ALSOP HOPPIN, in the 80th year of his age.

TOWNSEND.—Entered into life eternal on May 24th, in New York City, KATE SHAW, beloved wife of Charles TOWNSEND.

May she rest in peace!

PEMBER.—On May 14th, ELIZA GEORGINA, widow of the late Rev. Frederick PEMBER. Funeral services from St. Stephen's Church, Lynn, Mass., with interment in Brookdale cemetery, Dedham.

"Eternal rest grant unto her, O Lord,
And light perpetual shine upon her!"

WILSON.—At her home in Syracuse, N. Y., on May 11th, HENRIETTA GEORGIA, daughter of the late Rev. W. D. Harlow and wife of the Rev. Dr. W. deLancey WILSON. Mrs. Wilson is survived by her husband, one daughter, Mary H., and one son, William Dexter.

"They do rest in peace where their works follow them."

WOLFENDEN.—At her home in Roxborough, Philadelphia, on May 21st, MARY WOLFENDEN, widow of Daniel Wolfenden, in the 83rd year of her age.

"Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her."

POSITIONS OFFERED

CLERICAL

YOUNG, SINGLE MAN IN PRIEST'S orders, as curate for Catholic parish located eighty miles from New York City. Salary twelve hundred a year. Address CURATE-337, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DURING JULY AND AUGUST FOR a Catholic parish in greater New York, daily celebrations, no evening services. Address VINCENT-327, care LIVING CHURCH, Milwaukee, Wis.

A YOUNG, UNMARRIED PRIEST WITH special aptitude for work among boys and young men. Salary \$1,800. CHRIST CHURCH, Norfolk, Va.

MISCELLANEOUS

PARISH BUSINESS ASSISTANT WANTED. A large California parish wants a young unmarried man or woman, preferably a man, to act as secretary and business assistant to the Rector. Must be a Churchman, energetic and resourceful. The parish is in a flourishing condition but is capable of much further development and there is a real opportunity for the right person to make good in a business way. Applicants, when answering, must give full particulars regarding qualifications. Address B-394, care LIVING CHURCH, Milwaukee, Wis.

WANTED: SEPT. 1ST, SINGLE MAN FOR office responsibility, age 35 to 45, assistant to Dean in internal management, assistant librarian, some typewriting. Excellent opportunity for study or writing. Small salary, rooms and board. References required. WESTERN THEOLOGICAL SEMINARY, 2720 Washington Boul., Chicago.

WANTED, YOUNG, ENERGETIC organist-choirmaster able to train boy choir. Good Church, good organ. Growing city of 30,000 near Washington, D. C. State salary required, experience, and references. S. A. C-325, care LIVING CHURCH, Milwaukee, Wis.

A CHURCH ORGANIST, IN A CITY OF 100,000, large musical center; none need apply except those having high credentials. Write ST. PAUL'S CATHEDRAL, Oklahoma City, Okla.

WANTED AT DE VEAUX SCHOOL, Niagara Falls, N. Y., a resident master who is capable of taking charge of the choir. Address the HEADMASTER.

POSITIONS WANTED

CLERICAL

CLERGYMAN, SINGLE, WISHES TO return to the West. Good reader, experienced in both platform and pulpit speaking, accustomed to both rural and city work. Will consider any good offer. Apply to BOX-338, care LIVING CHURCH, Milwaukee, Wis.

MARRIED RECTOR, TEN YEARS' WIDE experience, good preacher, excellent testimonials, desires immediately sole charge, or senior curacy, with house. Address ECCLESIA-332, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, HIGHLY recommended as preacher and organizer, desires parish. Address E-335, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, AVAILABLE FOR locum tenency July 1st. Address R-336, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SMALL PARISH. IN North preferred. Apply PRESBYTER, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST DESIRES LOCUM tenency. Correspondence solicited. D. A. S., Amarillo, Texas.

MISCELLANEOUS

AN ENGLISHWOMAN WHO HAS traveled extensively throughout the world, but is in reduced circumstances because of the war, would like to chaperon two or three young ladies or act as companion to a woman traveling alone. Best of references furnished. Address ST. JAMES, RECTORY, Piqua, Ohio.

A GENTLE WOMAN, NOT OVER 40, TO BE secretary and companion to invalid lady. Living in small house, where a nurse and cook are kept. Must have some knowledge of house-keeping. Answer P. O. Box 6, West Chester, New York City.

ENGLISH CHURCHWOMAN, experienced teacher, Piano, and Voice, desires summer position. Accustomed to play cabinet organ, train choir, and lead singing. Address A. L., Ralston, N. J.

SISTER (UNATTACHED) DESIRES mission or parish work under Catholic priest. Address H. N.-331, care LIVING CHURCH, Milwaukee, Wisconsin.

ENGLISH LADY (CERTIFICATED AND experienced) desires post as governess. Address M. B.-330, care LIVING CHURCH, Milwaukee, Wisconsin.

POSITION AS COMPANION OR NURSE wanted by a young woman. Willing to travel. References. P. O. Box 1375, Pittsfield, Mass.

PARISH AND CHURCH

AUSTIN ORGANS.—Contract for the enormous Eastman organ at Rochester, 178 stops, goes to Austin along with several smaller contracts just closed. The smaller will have the same proportionate care in tonals and solid workmanship as the larger. Dominating influence of Austin organs universally acknowledged. AUSTIN ORGAN Co., 180 Woodland street, Hartford, Conn.

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.

CHURCH EMBROIDERIES, ALTAR Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major street, Toronto, Canada.

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

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

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

PEWS WANTED. TEN OR A DOZEN PEWS about nine feet long for a Mission Chapel. Address Box 47, Utica, N. Y.

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

OXFORD" extra light weight Cassock and Surplice for travelling; one quarter usual weight. Set of Vestments from five Guineas. Suits, Hoods, Gowns, etc. Write for full particulars and self-measurement forms. MOWBRAY'S, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England and at Oxford.

BOARDING—ATLANTIC CITY

SOUTHLAND.—PRIVATE COTTAGE delightfully located within two minutes' walk of the Beach and Hotel Traymore. Bright rooms. Table unique. Managed by Southern Churchwoman. 133 South Illinois avenue, Atlantic City.

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, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—VERMONT

THE HEIGHTS HOUSE, LUNENBERG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. New man, Proprietor.

HOSPITAL—NEW JERSEY

ST. ANDREW'S REST, WORDCLIFF LAKE, Bergen Co., New Jersey; under the care of Sisters of St. John Baptist. Open from May 15th to Oct. 1st. For women under 60 recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

HOME FOR CHILDREN—NEW YORK

THE HOUSE OF THE ANNUNCIATION, 3740 Broadway, corner of 155th street, New York, receives crippled, incurable, and unfortunate children, between the ages of 4 and 16 years, and is under the care of the Sisters of the Annunciation, who have a regular school for them, and they are also taught needlework, painting, drawing, caning chairs, and light housework. They are taken to the Summer Branch House, at Wilton, Conn., for several months each year. The corporate title is "SISTERS OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY."

SCHOOL FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration is \$148 per year. Application blanks sent on request.

MERCHANDISE WANTED

MISSION IN SLUMS. UNSUPPORTED, needs non-inflammable movie projector (Pathoscope or Victor Animatograph, \$275) to hold the children. Who will help? Address G-321, care LIVING CHURCH, Milwaukee, Wis.

S. T. MATTHEW'S PARISH CHOIR, Hyattsville, Md., would appreciate 15 or 20 Hutchins' hymnals which have been discarded by a church now using the new hymnal. Reasonable price paid. Address P. G. MELBOURNE, Hyattsville, Md.

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The sixteenth annual session will be held in St. Agnes' School, Albany, N. Y., June 20th to 24th both inclusive. Unusually strong faculty and most interesting session. For full information apply to Rev. G. W. PURDY, Warrensburgh, N. Y.

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Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral.)

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Rev. WILLIAM T. WALSH, rector
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Rev. THOMAS CASADY, rector.
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NOTICES

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A YOUNG PRIEST WHO IS educationally qualified to attend the final year at the university for his B.A. degree is financially unable to do so. Will any person assist? Particulars and references given. Address H-337, care LIVING CHURCH, Milwaukee, Wis.

RETREATS

HOLY CROSS, WEST PARK, N. Y.—An annual retreat for clergy and candidates will be held D. V. beginning Monday evening, September 19th, and ending Friday morning, September 23rd. Conductor, Rev. Fr. Whittemore, O.H.C. Address GUESTMASTER.

HOLY CROSS, WEST PARK, N. Y.—The annual retreat for laymen will be held Sunday and Monday, July 3rd and 4th. Address GUESTMASTER.

BOOKS RECEIVED

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

Fleming H. Revell Company. New York City.

The Shepherd of the Sea and other Sermons. By W. L. Watkinson, D.D. With Introduction by S. Parks Cadman, D.D.

The Macmillan Company. New York City.

The Message of Sadhu Sundar Singh. A Study in Mysticism on Practical Religion. By B. H. Streeter, M.A. (Oxon), Hon. D.D. (Edin.) and A. J. Appasamy, B.A. (Madras), M.A. (Harvard) B.D. (Hartford). Price \$1.75 net.

Religion. First Manual. By Roderick MacEachen, D.D. With a preface by Right Reverend Thomas J. Shahan, D.D., Rector of the Catholic University of America.

In His Own Image. By Mary Briarly. Price \$2.25 net.

George H. Doran Company. New York City.

I Believe. Sermon on the Apostles' Creed. By the Rev. G. A. Studdert Kennedy. Author of *Lies, Rough Rhymes of a Padre*, etc. etc.

Charles Scribner's Sons. New York City.

The Shorter Bible. The Old Testament Translated and Arranged by Charles Foster Kent. With the Collaboration of Charles Cutler Torrey, Henry A. Sherman, Frederick Harris, Ethel Cutler. Price \$2.00 net.

Federal Council of the Churches. New York City.

The Churches Allied for Common Tasks. Edited by S. M. Cavert.

Hodder and Stoughton. London, England.

George H. Doran Company, New York, American Agents.

Anthony Mitchell, Bishop of Aberdeen and Orkney. By William Perry, D.D., Principal and Pantonian Professor of the Theological College of the Scottish Episcopal Church. With a short chapter by J. M. Bulloch, M.A., Editor of *The Graphic*. 10/6 net price.

George H. Doran Company. New York City.

The Week-Day Church-School. By Henry Frederick Cope, M.A., D.D. Price \$2.00 net.

D. C. Heath & Co. Boston, Mass.

Community Civics and Rural Life. By Arthur W. Dunn.

BULLETINS

The Church Pension Fund. 14 Wall St. New York City.

Third Annual Report. 1920.

Home for Old Men and Aged Couples. 1060 Amsterdam Ave., New York City.

Forty-eighth Annual Report. 1921.

Seamen's Church Institute of New York.

Seventy-sixth Annual Report. 1920.

The Susan Fenimore Cooper Foundation. Cooperstown, N. Y.

A Church Vocational School for Boys and Girls.

PAMPHLETS

Altar Guild. Trinity Church, Niles, Michigan.

A Practical Guide for the Altar Guild. By the Rev. Harold Holt, M.A., S.T.B. Price 10 cts. per copy.

Hamilton Fish Armstrong. 128 East 36th St., New York City.

A Serbian's Vision of America. By Bishop Nicholai, Bishop of Ochrida, Serbia.

The Arthur H. Crist Co. Cooperstown, N. Y.

Marriage and Divorce. Bulletin of the Association for the Sanctity of Marriage. April 1921. No. 2.

Kenyon College. Gambier, Ohio.

Kenyon College Bulletin No. 70. A pamphlet of information about student work and life, with views of the principal buildings.

PAPER COVERED BOOKS

The Macmillan Company. New York City.

Religion. First Course. By Roderick MacEachen, D.D., Catholic University of America. Illustrated by Maud and Miska Petersham.

S. P. C. England.

Churches in Making. Being the Report for the Year 1920 of The Society for the Propagation of the Gospel in Foreign Parts. Price Ninепence net.

ANNUAL CONVENTIONS

SUMMARY

MINNESOTA'S "Bishop and Directorate" had greatly facilitated business, which was completed in an afternoon. The time of meeting was changed to the last Wednesday in January, and the possible number of parish vestrymen was increased to twelve. A resolution urged upon President and Congress a policy of reduction of armaments; and another urged upon people and officials greater respect for law and more conscientious law enforcement.—NEWARK passed resolutions urging reduction of armament, deploring and protesting against an approaching prize fight in the state; and, subject to final action in 1922, made women eligible for election on vestries and as delegates to the convention. Resolutions also, appealed to the National Association of Motion Picture Industries so to regulate its films as to remove patent evils.—WESTERN MASSACHUSETTS appointed a publicity agent, memorialized the President urging disarmament; but referred to committees for report next year the adjustment of relations between the convention and the Diocesan Council, and settlement of the status of women in relation to vestries and the convention.—WESTERN NEW YORK will hereafter have a "convention" rather than a "council". It passed resolutions condemning the liquor traffic and urging universal disarmament. The new Diocesan House was opened.

BETHLEHEM

THE CONTINUATION of the convention's report will appear next week, its arrival being tardy.

The Woman's Auxiliary of the diocese held its annual convention on May 18th and 19th, in the Pro-Cathedral.

Miss Ruddle, the president, called the business session to order Thursday morning, when 205 women represented 46 parishes. In her address, Miss Ruddle reviewed the splendid work of the past year.

Responding to a message that the diocesan convention had authorized election of women to vestries, the following resolution was sent: "The communication from the House in session, concerning the action on the election of women to vestries, has been received by the Woman's Auxiliary. Accept our appreciation of the privilege and honor."

Mrs. J. T. Parsons of St. Stephen's, Wilkes Barre, was elected recording and corresponding secretary. Change of date for the annual meeting was left open.

MINNESOTA

THE COUNCIL met at St. Clement's Church, St. Paul, on May 25th. Bishop McElwain celebrated Holy Communion at 10 o'clock with the Rev. A. G. Pinkham as epistoler and the Rev. F. F. Kramer, D.D., as gospeller. In his address the Bishop recommended organization of parish councils analogous to the new administrative organization of the general Church and the diocese and specially urged increased support for diocesan in-

stitutions. The number of confirmations during 1920 was 1,078, a number exceeded but once before during any twelve-month period in the history of the diocese.

Mr. Walter B. Keiter, executive secretary of the diocese, presented an admirably formulated report of the activities of the Bishop and Directorate. The report greatly facilitated business, which was completed during the afternoon. The new administrative body had not only taken much routine work off the hands of the council, but had amply fulfilled expectations.

The Rev. B. T. Kemerer, field secretary of the Presiding Bishop and Council, addressed the council at the afternoon session, urged adoption of the group system and parish programmes in parishes, and called attention to the one-hundredth anniversary of the Domestic and Foreign Missionary Society.

Mrs. G. H. Prince presented the work of the diocesan branch of the Woman's Auxiliary, and the Rev. F. D. Tyner made a report on the work of the department of religious education, outlining especially the programme of the school of religious education to be conducted at Seabury Hall, Faribault, from June 2nd to 5th.

Mr. J. C. Wade was reelected diocesan treasurer, and the members of the Standing Committee were reelected. The Rev. W. E. Harmann and Mr. R. B. Ballard were elected to the Bishop and Directorate *vice* the Rev. Dr. Freeman and Mr. V. H. Van Slyke. Others whose terms had expired were reelected. The Rev. G. C. Menefee was elected registrar to succeed the Rev. G. C. Tanner, D.D., who had resigned after more than twenty years' faithful service in this capacity. A resolution of appreciation of Dr. Tanner's long service was unanimously passed.

The two most important matters of legislation passed by the council were (1) the change of the time of meeting to the last Wednesday in January, and (2) an amendment making it possible for parishes to have as many as twelve vestrymen, instead of only nine as heretofore.

An invitation to meet in Christ Church, Red Wing, in 1922 was unanimously accepted. The council before adjourning passed a resolution urging upon the President and Congress the adoption of a policy favorable to the prevention of war and the reduction of armaments. A second resolution was passed urging upon the people a greater respect for law and upon the authorities a more conscientious law-enforcement.

The Rev. H. H. Lumpkin, formerly of Alaska, was the chief speaker at the semi-annual meeting of the Woman's Auxiliary, which was held in the First Methodist Church simultaneously with the meeting of the council.

The Standing Committee of the diocese gave a reception to Bishop and Mrs. McElwain in St. Clement's parish house in the evening.

NEWARK

THE CONVENTION met in Trinity Cathedral, Newark, on Tuesday morning, May

17th. After two services and five business sessions, it adjourned late on Wednesday afternoon. There was a very large attendance and much business was accomplished. Resolutions on respect for the law of the land, concerning a reduction of armament in due time, and deploring and protesting against a forth-coming prize fight within the boundaries of the state were unanimously adopted, and ordered sent to the proper authorities.

The Rev. John Keller and Mr. Albert H. Baldwin were respectively elected secretary and treasurer. The Rev. James T. Lodge was appointed assistant secretary.

Other elections:

The Standing Committee (Class of 1923): The Rev. Messrs Frederick B. Carter, and Charles T. Walkley; Messrs. William Read Howe and G. Wisner Thorne.

Registrar: Mr. John G. Crawford.

On Tuesday evening the convention considered (1) The Status of Women in the Church; (2) The Nation-wide Campaign; (3) The State of the Church in the diocese.

The Rev. Dr. William H. Milton and Mr. James R. Strong made addresses on the second subject.

For consideration of the first subject the convention went into committee of the whole, with Bishop Stearly in the chair. The committee voted to rise and report on Wednesday morning, when the elimination of the word "male" from the canonical law was approved by a majority. The question will come up for consideration in 1922. The purpose is to provide for the eligibility of women for election as vestrymen and deputies to the diocesan convention.

The convention heard an interesting report of the committee on the state of the Church, largely statistical and prophetic, presented by the Rev. David S. Hamilton. Several suggestions were made and referred to the committee on rules of order.

The Rev. Edwin S. Carson introduced a resolution on the forthcoming prize fight. The resolution was subsequently unanimously adopted in the following form:

"Resolved, That this convention of the diocese of Newark approves the stand taken by the Bishop in his address in regard to the proposed prize fight which is scheduled to take place in Hudson county; and that the convention hereby records its protest against this outrage on the decency and good morals of the citizens of the state of New Jersey through the encouragement of gambling and the exploitation of commercialized sport."

Copies were ordered sent to the Governor, the Commissioners, and the chamber of commerce of Jersey City.

The following resolutions were adopted: "Resolved, That the diocese of Newark in convention assembled, conscious of the service which the motion picture industry may properly render, and yet ever solicitous of the moral and spiritual well-being of society, respectfully and earnestly appeals to the National Association of Motion Picture Industries so to regulate the films under its control as to remove the evils now complained of; and be it further

"Resolved, That a copy of this resolution be sent to the chairman of the board of

censors of the National Association of Motion Picture Industries."

Bishop Lines gave notice of the erection of a new archdeaconry, and announced appointment of the Rev. Augustine Elmendorf as Archdeacon of Hackensack. The Archdeacons of last year were reappointed.

Trinity Church, Grantwood (Rev. Marshall F. Montgomery, rector), was admitted into union with the convention.

It was reported that \$30,000 was yet to be provided of the expenses in providing residences for the two bishops and re-fitting the new Diocesan House. During the convention \$20,000 was raised in subscriptions from parishes and missions. The balance, it is predicted, will shortly be liquidated.

The Bishop reappointed William Read Howe as chancellor.

The Rev. Dr. G. L. Pennock offered a resolution on reduction of armament, which was finally adopted.

WESTERN MASSACHUSETTS

THE CONVENTION was held at Trinity Church, Lenox, on May 18th and 19th. The convention opened with roll call immediately followed by Holy Communion at which the Bishop was celebrant.

Sessions were held in Sedgwick Hall. The Bishop's address was read at noon the first day.

The Standing Committee: The Rev. Messrs. J. Franklin Carter, John McGann, Marshall E. Mott, John B. Whitman; Messrs. George B. Adams, Bartow Crocker, Zelotes B. Coombs, and Henry A. Field.

Every parish and mission has paid its diocesan assessment.

The matter of the Diocesan Council and its relation to this convention was referred to a committee with instructions to make careful investigations and report to the next convention.

Two missions having become self-supporting were admitted into full union with the convention as parishes: St. Mark's, Leominster, and St. Luke's, Worcester.

The matter of the status of women in regard to membership on vestries and in convention was referred to a committee with instructions to report at next convention. Before women may be seated as delegates in this convention the phraseology of the diocesan canons must be defined and constitutions of some parishes adjusted.

The convention voting that a publicity agent be appointed for the diocese, the Bishop appointed the Rev. John H. Rosebaugh.

The president was memorialized urging disarmament.

Committees were appointed to further recruiting for the ministry and to revive and enlarge the Churchmen's Club of the diocese.

On the evening of the first day a reception was held at the Bishop's attractive summer home in Lenox.

On the second day the convention was addressed by the heads of the women's organizations in the diocese, with reports of their work. The convention was also addressed by the Rev. Malcolm Taylor, executive secretary of the synod of the First Province, and by the Rev. Louis G. Wood on the Nation-wide Campaign. The committee on the Nation-wide Campaign in the diocese was continued with Archdeacon Mott as chairman.

WESTERN NEW YORK

ABOUT TWO HUNDRED clerical and lay delegates attended the council held in the Church of the Ascension, Buffalo, on May 17th and

18th, which was preceded by a service of compline Monday evening. Bishop Brent presided and the Suffragan Bishop was also present. Resolutions condemning the liquor traffic and urging the United States government to bring about universal disarmament were adopted. A motion presented last year was carried, providing that the name "council" be changed to "convention".

In connection with the election of the Rev. John C. Ward, Bishop-elect of Erie, the council passed a resolution of "assur-

ance of their pride in him as a life-long son of the diocese at this time when his election to become Bishop of Erie has conferred upon him a well deserved honor."

The new Diocesan House was formally opened on Tuesday evening with a reception at which Bishop and Miss Brent and Bishop and Mrs. Ferris received, assisted by the heads of the executive departments.

On the Standing Committee the place of the Rev. Mr. Ward was filled by election of the Rev. C. H. Smith, D.D.

EDUCATIONAL

WELLESLEY CONFERENCE

FIVE HUNDRED delegates from fifty dioceses are expected at the Conference for Church Work and the Summer School for Church Music at Wellesley College, Wellesley, Mass., June 27th to July 7th.

The chaplain for 1921 is the Rev. James O. S. Huntington, O.H.C. The most prominent speaker this summer will be the Bishop of Colorado, who will give a series of evening lectures on the Development of the Church and Its Relation to All Religious Aspirations. The Rev. William H. Milton, D.D., will give five conferences on Parish Administration and Organization Along the Lines of the New Order Recommended by the Presiding Bishop and Council. Dean Ladd, of the Berkeley Divinity School, will lecture on Church History. This summer marks the opening of a department for serious study of the Bible, and Bible courses will be offered as follows: The Old Testament, the Rev. Howard C. Ackerman, Nashotah; The New Testament, the Rev. Burton Scott Eastman, D.D., General Theological Seminary; Applied Bible Study with emphasis on the Psalms, the Rev. Fleming James, Ph.D.

The conference is this year securing three nation-wide leaders in religious education. Some courses offered are: How to Teach Children, the Rev. Charles H. Boynton, Ph.D., General Theological Seminary; How to Teach Children, with the emphasis on the pupil instead of the teacher, will be given by Miss Florence L. Cobb, principal of the Shady Hill School; Methods in Teaching Adults, and How to Lead a Discussion Group, by Ernest E. Piper, assistant education secretary, Department of Missions and Church Extension. Miss Frances H. Withers, assistant secretary in the Department of Religious Education, will give a series of lectures on the Church School Service League.

The Department of Religious Education has created a commission of Church Pageantry and Drama, which has selected Wellesley as a strategic center for normal courses. These courses, designed to equip parish workers to present rightly standardized religious drama, will cover the general historical background and traditions and technical training in production, and finally the production of a typical pageant.

The technique of dramatic production will be taught by Miss Elizabeth B. Grimbald, director of plays and pageants, New York City. The pageant is written by a former Massachusetts man, the Rev. Phillips E. Osgood, now in Philadelphia.

Miss Emily C. Tillotson will give a course of lectures on Missions and Church

Extension. The Very Rev. Elliott White will give a lecture course on Christian Americanization. The Rev. Charles N. Lathrop, executive secretary of the Department of Christian Social Service, will give a normal course for leaders on Parish Social Service. Mr. Ormond E. Loomis, formerly a leader in the New England Boy Scouts and now editor of the *Open Door*, will offer a course for leaders of boys, on The Boy in the Church.

The Summer School for Church Music, under direction of Mr. Richard G. Appel, will offer attractive courses and conferences. Prof. Peter C. Lutkin, Mus. Doc., Dean of the School of Music, Northwestern University, will give several courses on Church Music and congregational singing.

RACINE CONFERENCE

LAST YEAR the enrolment at the Conference for Church Workers of the Mid-West was over three hundred, and it promises to be even larger for the fourth session, which opens at Racine College, Racine, Wis., on July 12th and remains in session until the 22nd. "Every parish send a delegate" is the slogan the publicity committee is using.

The Racine Conference seeks to meet four needs of the Church: the need for leadership, for knowledge, for inspiration, and for vocation. The faculty and special speakers are chosen accordingly. Application for enrolment should be made as early as possible, through Miss Rosalie Winkler at 131 Eleventh street, Milwaukee, Wis. A registration fee of \$5 should accompany the application.

HOBART AND THE CHURCH

THE TITLE ABOVE is that of an attractive little booklet of which the sub-title is "The Record of a Hundred Years 1822-1922". It is published by the Hobart Centennial Fund Committee and describes the services rendered to the Church by Hobart College during the century of its existence. The college is needing a million dollars to mark its centennial and presents in this booklet its claims upon the attention of Church people in connection with that fund. Among the claims of Hobart upon the Church here related are the facts that the President of the College has at all times been a clergyman of the Church; the Bishop of Western New York is *ex officio* a chairman; the chaplain has been a clergyman of the Church since 1862; Church services have always been held in the chapel; a substantial majority of the trustees have always been Churchmen; the college offers a number of

scholarships to candidates for the ministry; there are more students from Hobart at the General Theological Seminary than from any other Church college; the college annually entertains the summer school for Church workers of the Province of New York and New Jersey; and the college has educated 356 clergy of the Church during the century of its existence, of whom 15 have become bishops. Biographical sketches of the 15 bishops, together with the names of the other clergy who have been graduated from Hobart, are printed in the booklet.

**CATHEDRAL SCHOOL FOR GIRLS
OPENS IN WYOMING**

THE HON. EDWARD IVINSON of Laramie has given to the Chapter of St. Matthew's Cathedral, Laramie, Wyo., his residence property, consisting of one block beautifully parked with lawn, trees, and shrubbery, a three-story stone mansion, and an enormous stone barn, for use in launching what will be known as the Cathedral School for Girls.

The gift, valued at \$100,000, consists of the most handsome block in Laramie, but two squares removed from the Cathedral property.

In September, in Ivinson Hall, the school will be opened, affording opportunity for the girls of Wyoming to obtain an education of the highest order, surrounded by a home atmosphere of culture and refinement. This will be made possible by utilizing the University State Training Preparatory School and the Laramie High School. The Cathedral School itself plans to teach "religion, manners, and morals" and to provide a home, in every sense of the word, for the girls. Miss Laura Jay Wurts of New York has been secured as principal.

Mr. Ivinson, donor of this property, went to Laramie before the railroad, and has remained until now, when he is in his 91st year. This is but the latest chapter in the record of his gifts. He gave the Cathedral towers and spire in memory of his wife, Jane Ivinson. He gave the Cathedral Home for Children, a forty-acre tract lying just beyond the property recently purchased from the county commissioners; and also gave his half interest in another tract which sold for \$10,000. And he gave the city the beautiful Ivinson Memorial Hospital.

EVERYLAYMAN'S STUDY LEAGUE

LESS THAN six months ago in Trinity Church, Santa Barbara, in the California diocese of Los Angeles, an "Everylayman's Study League" was established in the conscientious effort to solve the problem of ignorance as to the fundamental doctrines of Christianity and the history and worship of the Church; "to increase in the knowledge of God, through conscientious study, so that we shall be prepared to open the door of His Church to those who might otherwise pass by." Monthly membership, without dues, was open to all who would agree to do some careful reading on religious lines. And the "Trinity Church Book Shelf" was immediately established to make such reading possible through the free loan of selected and appropriate books.

The novelty involved lies in the combination of study league and complementary loan library. It has received the hearty approval of Bishop Coadjutor Stevens, who appointed a committee to establish it in as many parishes as possible, and the more active parishes are rapidly taking up with the system. Persons outside the diocese may if they desire secure details of the plan by addressing the Church Bookshelf Extension Fund at the diocesan office, 321 West Third street, Los Angeles, Cal.

**DIOCESAN EDUCATIONAL LEADERS
CONFER**

A CONFERENCE of diocesan educational leaders was held in Pittsburgh, May 17th, 18th, and 19th, with St. Peter's Church and parish house as the headquarters, the object being to secure suggestions for the Department of Religious Education concerning the needs in the various dioceses; methods and material to meet these needs; such uniformity in educational methods and material as will help the whole Church to advance.

After a word of welcome from Bishop Whitehead, Dr. Gardner opened the conference with a statement of its purpose and led a short devotional service, preparatory to the corporate Communion next morning. At the opening session on Wednesday, fourteen committees were appointed, of which the principal ones were as follows: Religious Education for Adults; Teacher Training;

Coöperation with the Public School; the Home Department; Young People's Societies; Church School Service League; Diocesan Councils on Pageantry; Offerings of Church Schools; and Statistics.

Representatives of some fifty dioceses were present. The most interesting discussions concerned the recommendations on coöperation with public schools, on young people's societies, and on the Church School Service League. It is understood that these recommendations and others of special importance will be communicated to the diocesan boards by the Department of Religious Education. The feeling was general that the conference would greatly assist the department and the diocesan boards.

Dr. Bradner, Mr. Sargent, and Miss Withers, of the Department, were present and most helpful. Dr. Gardner presided with his usual courtesy and tact.

**SEVERAL ENGLISH MOVEMENTS
TOWARD CHRISTIAN REUNION**

*World's Evangelical Alliance Calls
to Prayer—Congregationalists
Leave Open Door—Conferences
—Sulgrave Institution Presents
Gifts—Death of Bishop of Salis-
bury*

The Living Church News Bureau |
London, May 13, 1921 |

WHAT is designated a "Call to United Prayer for Christian Unity and for the Reunion of the Separated Members of the Body of Christ", which clergymen and ministers are requested to read from their pulpits on Sunday next (Whit-sunday), and to make the subject of special prayer, has been issued by the World's Evangelical Alliance. The "Call" has been prepared by the Archbishop of York, and is signed by the official representatives of the Churches, including the Primate of All Ireland, the Archbishop of Dublin, the Primus of the Episcopal Church of Scotland, the Bishop of London, the Moderators of the General Assemblies of the Church of Scotland, the United Free Church of Scotland, and the Presbyterian Church of England, and the President of the Wesleyan Methodist Conference, the Chairman of the Congregational Union, the Presidents of the Baptist Union and the United Methodist Church, and the Hon. Secretary of the National Council of Evangelical Free Churches.

CONGREGATIONALISTS DISCUSS REUNION

Members of the Congregational Union of England and Wales gathered in London on Tuesday last to discuss the Lambeth Conference proposals. Dr. J. D. Jones, in opening the discussion, said that the unity must be plain, unmistakable, and obvious, if the world was to believe. Unity was a mockery if a Baptist could not worship in a Presbyterian church, or a Methodist in a Baptist church. "The bishops tell us that re-ordination does not mean that we must reject the validity of our past service," he said, "but what else can it mean? We hold that a man can only be ordained once." The speaker went on to suggest that the bishops were approaching the question from the wrong end, and that they ought to start with interchange of pulpits and inter-communion, letting organization develop itself later. The bishops wanted to rush on marriage without

waiting for a courtship. What was missing was the "walking-out" process. Unity must be considered before union.

Dr. W. B. Selbie, who followed, said that the result of reunion would be to change the face of England—it would make an unimaginable difference to British Christianity in the future.

After further discussion, the following resolution was carried by acclamation:

"That we, the members of the Congregational Union of England and Wales, share with the bishops the desire for closer fellowship, and we will labor together with them to bring about the happy consummation. Several reasons, however, prevent us from accepting the definite proposals made in the Lambeth Appeal. We believe that union is only possible on the basis of a frank acknowledgment of the full validity of one another's ministries, and we agree that the approach to union must be along the line of inter-communion and interchange of pulpits." (I may here remark that the majority of English Churchmen have not much faith in that method of approach which appears to savor of "giving-away" the situation.)

The resolution added that Congregationalists found peculiar difficulty in the insistence upon a formulated Creed as a condition of union. They could not assent to any form of Church establishment that interfered with the Church's full spiritual liberty. At the same time they desired to keep open the door of conference and negotiation, in the hope that misunderstandings might be removed and prejudices dissolved.

LIFE AND LIBERTY MOVEMENT

The Life and Liberty Movement has arranged for a gathering of Parochial Church Councillors at Swanwick, in Derbyshire, from May 30th to June 4th, to hear lectures, and to confer on matters which affect the new councils of the Church. Courses of lectures will be delivered on What the National Assembly is Working At, and What the Parochial Church Councils are Working At. Lectures will also be given on Christian Reunion, the Church and Industry, and the Church and International Affairs.

CONFERENCE ON CHRISTIAN WORLD ORDER

A conference of business men, in association with representatives of the Churches, is to be held at the Central Hall, Westmin-

ster, next Wednesday, to be opened by Lord Robert Cecil, M.P. The movement is the outcome of several informal conferences of business and professional men connected with the various Christian organizations, who have drawn up for discussion at this conference a statement of principles the adoption of which would, it is hoped and believed, lead to establishment of a Christian order of industry and commerce. The conference, which will be open for the freest possible discussion, has the support of the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, Dr. Garvie, Dr. G. E. Carille, Dr. F. B. Meyer, and the Rev. H. R. L. Sheppard, as representing the Churches; while some of the most prominent men in commerce and industry, such as Sir Peter Rylands, Sir R. W. Pearkes, and Mr. S. B. Rowntree, are also taking part.

GENEVA CONFERENCE ON INTERNATIONAL FRIENDSHIP

The *Guardian* reports that the Committee of Management of the World Alliance for Promoting International Friendship through the Churches, of which the Archbishop of Canterbury is president, has just met at Geneva. The principal questions discussed were how far the Church could solve the problem of religious minorities in Europe; what the Church could do to further better relationship between the nations that have been at war; had not the time come for Christians in all countries to cooperate in building a new civilization on the basis of brotherhood, justice, and good-will. Another question discussed was that of the Churches and the League of Nations. It was admitted by some of the European Councils that the failure of the United States to come into the League greatly hampered their efforts. Several of the delegates suggested that the American delegates should represent to their government the necessity of America entering the League if it were to operate successfully or even to continue in existence. The American delegates were unanimous in their expression of conviction that America would soon be participating in world affairs, either in the present League or some modified form. The committee of management will meet again in Geneva in September, immediately preceding the meeting of the General Assembly of the League of Nations.

MEMORIALS FROM SULGRAVE INSTITUTION

A number of interesting ceremonies in connection with the presentation to the British people of memorials of Washington and Lincoln have been arranged by the British branch of the Sulgrave Institution of America, to take place in England during the next few weeks. These will include the placing of a bust of Washington in St. Paul's Cathedral; the dedication of Sulgrave Manor, the home of Washington's ancestors; the unveiling of a statue of Washington in Trafalgar Square; and several other functions.

The Washington bust, which is cast from a life-mask taken from him by Houdon during his Presidency, when about 61 years of age, will be placed in the crypt of St. Paul's, near those of Nelson and Wellington. The ceremony on May 30th will be preceded by a short service in the crypt chapel. At the unveiling ceremony, in which the new American Ambassador, Mr. Harvey, is expected to take part, a letter from President Harding will be read. It is understood (says *The Morning Post*) that the letter will be a remarkably full and frank declaration of friendship on the part of America towards Great Britain.

The completion of the restoration of Sulgrave Manor will be made the occasion, on June 21st, of a ceremony, at which it will

be dedicated as the headquarters in England of the Anglo-American Friendship movement, which has the support of a large number of American patriotic societies, numbering several millions of members. The Manor will be also the headquarters of the British branch of the Sulgrave Institution of America.

DEATH OF BISHOP OF SALISBURY

On May 4th the death occurred in London (following upon a surgical operation) of the Rt. Rev. Frederic Edward Ridgeway, Bishop of Salisbury. The Bishop was in his seventy-third year, and was translated to the see of Salisbury in 1911, after serving, also for ten years, in the diocese of London, as Suffragan Bishop of Kensington, and rector of St. Botolph's, Bishopsgate. Dr. Ridgeway was a Cambridge man, and took his M.A. degree there in 1879, and his D.D. at Glasgow in 1890. Ordained in 1871, he assisted his father at Tonbridge, in Kent, for a short time, before going to Holy Trinity, Malvern. In 1878, he was appointed incumbent of St. Mary the Virgin, Glasgow, and in 1888 became Dean of Glasgow and Galloway. In 1890 he came to London as vicar of St. Peter's, South Kensington, and remained there until his appointment as Suffragan Bishop in 1901.

By sheer goodness and force of character, Dr. Ridgeway won the affection of Churchmen in the huge agricultural diocese of Salisbury, to whom the news of his death will bring a real sense of loss. He has ever shown himself a true Father in God, possessed of gifts of sympathy and understanding; he devoted himself almost exclusively to the affairs of his diocese. An exception was made last June, when, as will be remembered, he preached the opening sermon of the Anglo-Catholic Congress to a congregation of priests at St. Alban's, Holborn. The Bishop of Salisbury alone, among the bishops of the English Provinces, identified himself with this wonderful demonstration of faith. It will also be recalled with what enthusiasm his name was greeted at the Albert Hall during the Congress, when he was referred to as "the bravest bishop in the Church of England".

The late Bishop was a devoted temperance worker, and was for some years chairman of the London Diocesan Temperance Society. Although a man of decided opinions, he was able to work harmoniously and with sympathy with all parties in the Church. When any controversy as to ceremonial arose, he did not argue with his clergy, or engage in newspaper correspondence, nor would he recognize the intervention of party societies or prejudiced partisans. He simply gave clear and impartial directions, and trusted to the loyalty of his clergy, and their recollection of their declaration of assent, to acquiesce, even if they disagreed with him.

With great solemnity, and amid universal tokens of respect and affection, the funeral took place at Salisbury Cathedral on Monday last. At 8 o'clock the Holy Communion was celebrated by the Dean, and at 10 there was a solemn requiem. The interment service was conducted by the Bishop of London (vested in cope and mitre), assisted by the Dean of Salisbury and the Archdeacon of Dorset.

The Living Church News Bureau }
London, May 6, 1921 }

PLANS FOR THE MINISTRY

THE criticism so freely bestowed on the Central Board of Finance of the Church of England has tended to obscure the issues at stake with regard to the welfare of the Church's ministry. The board, in its early appeals, did not advertise the fact that the training of ex-service candidates must have prior claim, nor invite

subscribers who might wish so to do to earmark their contributions accordingly; because of this omission it laid itself open to the charge that it had used money intended for the maintenance of the clergy for the purpose of training. But that has passed, and the premier claim of ex-service candidates is now freely admitted—thus opening the way for facing fully the urgency of the present need and the greatness of the opportunity.

It is calculated that the war reduced the numbers of the ministry by one-ninth, that is, by more than two thousand. The service candidates in training are about fifteen hundred. Even if, therefore, the normal pre-war number of ordinands had been at once forthcoming, the service candidates now in training would not make up the deficit. The pre-war supply is not likely to be forthcoming, unless definite action is taken by the Church in the way of recruiting. Clergy and other professional men are increasingly unable to stand the expense of their sons being educated for the ministry.

The point of view adopted by the National Assembly last November was that a comprehensive scheme for the present and future was necessary, by means of which steps could be taken to reduce the poverty of many of the clergy, and to secure them a living stipend and a retiring pension. They made their own the budget presented by the Central Board of Finance, and approved the appeal for this year for £338,000, to be allotted as follows: £115,000 for the training of the ministry; £120,000 for maintenance of clergy; £58,000 for pensions; £25,000 for religious education; and £20,000 for administrative expenses.

Last Sunday (Rogation Sunday) was, with the approval of the Archbishops, set apart for collections in churches throughout the land in support of this appeal, and it will not be the fault of the many earnest preachers (some of them laymen) who so ably "stated the case" for the Central Board if the response is not up to expectations. From reports to hand up to the time of writing, results are likely to prove encouraging.

WORLD CONFERENCE WILL FORMULATE WORLD MESSAGE

At a private conference held at Peterborough last week, attended by the Archbishop of Upsala, the Deans of Copenhagen and Christiania, religious leaders of the United States of America, the president and secretary of the Free Church Council, and several representatives of the Anglican Church, Dr. Woods, Bishop of Peterborough, announced that preliminary foundations had been laid for a great world conference of Church leaders, to discuss how the message of Christianity, as it bears on international relations and industrial life, can be interpreted to the world.

GEORGE PARSONS.

BISHOP AND GOVERNOR SERVE TABLES

AT THE opening dinner of the recent Delaware diocesan convention, there was delay in serving the food, owing to a colored convention which had drawn the waiters away from their employment.

As the delay became serious, the Bishop and the Governor of Delaware went to the kitchen and returned bearing dishes, whose contents they began to distribute among the guests. The Rev. F. M. Kirkus next volunteered, and was followed by others of clergy and laity until an efficient service was organized and a formal dinner became one which will long be remembered for its humor and social spirit.

BISHOP MANNING ORDAINS IN THE NEW YORK CATHEDRAL

Six Men Receiving the Laying on of His Hands - Takes Them to Blackwell's Island - Commencement at the General Theological Seminary

New York Office of The Living Church }
11 West 45th Street
New York, May 30, 1921

THREE priests and three deacons were ordained on Trinity Sunday by Bishop Manning in the Cathedral of St. John the Divine.

The Rev. John Myers Furman, presented by the Rev. Charles A. Ashmead; the Rev. Charles West Manzer, presented by his father, the Rev. Parker C. Manzer; and the Rev. Francis Abijah Sanborn, presented by Dean Robbins, were ordained to the priesthood.

The candidates ordered deacons were: Wilbur Fiske Brown, Jr., presented by Canon Nelson; Andrew Van de Beek Vos, presented by Dean Robbins; and Gustav Adolph Zeltner, presented by the Rev. Homer Francis Taylor.

The sermon was preached by the Rev. John P. Peters, D.D., rector emeritus of St. Michael's Church and professor of Biblical exegesis at the University of the South.

Dr. Peters traced the development of the Church and expressed envy of the young men being ordained, whose opportunities for services were unparalleled.

"We cannot and must not restore the old conditions which existed before the late war," he said. "Was there any Christianity in the struggle of Christian nations against Christian nations? We of this country went into the world war to make the world safe for democracy. Have we done it? What is the condition of the world to-day? Are we at peace with the world ourselves?"

"We must stand for a society in which man shall not see his own selfish interests first. This means in business, society, and in public life. It is for this purpose that these young men are going forth into the world as clergymen of the Church. I envy them their youth, for they are entering upon a life which should prove of inestimable good to mankind."

Mr. Manzer will continue as curate at the Church of Zion at St. Timothy, Manhattan. Mr. Sanborn continues in charge of the Chapel of the Good Shepherd, Wakefield, the Bronx. Mr. Furman, headmaster of a boys' school, will also continue to assist at St. Mark's Church, Tarrytown.

Mr. Zeltner is an instructor in Trinity School, Mr. Brown will serve as a missionary in the diocese, and Mr. Vos for some time at Emmanuel mission in the Bronx, will continue to minister there.

Following luncheon at the Bishop's residence, the newly ordained clergymen made the customary trip with the Bishop to Blackwell's Island. About thirty-five crippled and infirm inmates of the City Home on the island were confirmed by Bishop Manning, who afterwards went among the 2,700 inmates to offer words of cheer.

The commencement exercises of the General Theological Seminary were held in the Chapel of the Good Shepherd on Wednesday morning, Bishop Lines presiding.

Twelve students received diplomas of graduation and the Rev. H. Percy Silver was granted the doctor's degree in divinity.

Dean Nichols of the Theological School at St. John's University, Shanghai, China, made the commencement address. He asked the graduates to strive for unity and harmony in the churches to which they soon would be assigned. Four prizes were then awarded.

The week began with delivery of the baccalaureate sermon on Monday night by Bishop Cook.

He said men entering the ministry now were doing so at a most auspicious time, the field for service being broad because the world was tired of turmoil, hatred, and suffering. The service of strong and sincere men was needed everywhere. "A minister who teaches God's truth from his pulpit does a Christian service, but he who teaches the truth in a classroom, or the judge who renders an honest decision, or, in fact, any man who does even the most menial tasks honestly, does a consecrated service. A minister who baptizes a child does a Christian service, but so does the doctor or nurse who ministers to its physical needs."

ALUMNI OF G. T. S.

The annual meeting of the associate alumni of the General Theological Seminary was held in Sherred Hall on May 24th.

After the Rev. Dr. John R. Harding had read a brief devotional office, the president, the Rev. Dr. Milo H. Gates, took the chair.

After several reports, including that from the executive committee, had been made, the Rev. Dr. Harding made a report of his work as corresponding secretary, and read letters from absent members.

The following elections were declared:

President: The Rev. Milo H. Gates, D.D. Vice-presidents: The Rev. Walker Gwynne, D.D., the Rev. James D. Stanley, the Rev. Alexander Mann, D.D., the Rev. Charles A. Jessup, D.D., the Very Rev. Oscar F. R.

Treder, D.D., the Rev. Harold St. G. Burrill. Recording Secretary: The Rev. John Keller.

Corresponding Secretary: The Rev. John R. Harding, D.D.

Treasurer: The Rev. George Herbert Denison, 1922.

Neurologist: The Rev. Ralph B. Pomeroy. Essayist for 1922: The Rev. Herbert Parrish.

Substitute: The Ven. Augustine Elmen-dorf.

The meeting ordered a change of programme on Alumni Day, providing hereafter for a celebration of the Holy Communion in *memoriam* of departed alumni and former students at 10:30; a business session before the luncheon; reading of the essay in the afternoon.

The Rev. Dr. Gwynne was congratulated on the fiftieth anniversary of his ordination to the diaconate.

Messages of fraternal greetings were ordered sent to the Rev. Dr. Arthur Ritchie and the Rev. Dr. Eugene L. Toy of the Class of 1871; to the Rev. Dr. George Clarke Houghton celebrating the fiftieth anniversary of his ordination to the priesthood; and to the alumni assembled in the convention of Central New York.

The alumni went to the chapel at noon to hear the neurologist's report presented by the Rev. Professor Pomeroy. The Rev. Dr. Gates read prayers in *memoriam*.

An essay was read by the Rev. Robert P. Kreidler, '99, entitled *The Stabilizing of National Character*.

The alumni were entertained at luncheon in the gymnasium. Class and group reunions and the faculty reception to trustees, alumni, and friends were held in the afternoon.

The trustees of the seminary met in Sherred Hall on Tuesday afternoon, Bishop Lines presiding.

Reports of the Dean and members of the faculty were received; degrees in theology were awarded; and other routine business was transacted.

THE BOSTON NEWS LETTER

The Living Church News Bureau }
Boston, May 30, 1921

THE BISHOP WILL CONSERVE HIS STRENGTH

BISHOP Lawrence has been unable to meet several of his confirmation visitations lately on account of illness. Many prayers were offered yesterday in the parishes of the diocese that the real vacation which he has planned will strengthen and refresh him for the increasing calls for service which the Church is giving him.

His letter to the clergy of the diocese last week was as follows:

"Since my operations of over two years ago I have not regained full strength. Hence by the advice of my physician I am drawing out of all official duties, except signing official papers, until the last of October. Up to the 20th of June, Bishop Babcock, with his usual kindness, will be responsible for the visitations, correspondence, and other work. After that he will take his well earned vacation, and the Rev. John McGaw Foster, chairman of the Standing Committee, will represent us in all correspondence and conferences. My mail, which will be handled by others, may be addressed to me as usual, but I shall cut myself off from it for the first considerable time in my ministry of forty-six years. After June 20th, Mr. Foster, whose address will be 1 Joy St., Boston, will gladly arrange for confer-

ences with clergy or laity who may wish his counsel.

"It is a source of regret to me to withdraw in this way and lose the close and happy touch with the diocese, but at this season of the year such a break is less felt. I am sure that the diocese will in its worship and work move on happily, and with its usual united spirit."

SUMMER WORK OF CITY MISSION

Mothers' Rest is one of Massachusetts' most serviceable Church institutions. In their appeal for at least \$7,000 to meet the expenses this summer, the Rev. Frederick B. Allen and the Rev. Ernest J. Dennen give a concise statement of the work which the Episcopal City Mission is doing. It would be of interest to know what some of the other American cities are doing in such summer service. These clergymen write in part:

"The police of several of our largest cities have expressed their deep obligation to the recreation centres for their moral influence upon boys. They agree that the wrong use of leisure has much to do with the increase of crime.

"We have always held that play was an important element in city missionary work for neglected children.

"The summer work of the Episcopal City

Mission has for a quarter of a century made an important contribution to the civic welfare of Boston.

"The Mothers' Rest of Revere Beach, with its twenty-six bedrooms, broad piazzas, and ample dining room, has welcomed between four and five hundred poor mothers for a week's annual vacation. They have usually brought enough children with them to reach a total of a thousand guests. Fancy what it means to have this escape to the sea breezes from their wash tubs and hot kitchens.

"The two boys' and two girls' camps on either side of the Mothers' Rest gave a fortnight's fun to the young people of our mission churches. They look forward during the whole year to the games on the sands, the bathing in the surf, and country hikes.

"Our summer playrooms in the city have often provided delightful recreation and personal influence to a thousand children a day. This involves many useful occupations, as cane-seating chairs and dressmaking."

APPROACHING COMMENCEMENT AT CAMBRIDGE

The fifty-fourth commencement of the Episcopal Theological School, Cambridge, will be held on June 16th at 11 A. M. The sermon will be preached by Bishop Stearly. On June 15th, alumni day, the associate alumni meet at 3 P. M. Preceding the alumni supper the annual alumni sermon will be preached by the Rt. Rev. Paul Jones. Bishop Jones' appearance as the alumni preacher is not without significance. Three years ago, after he had accepted the invitation to preach the alumni sermon, and had actually written and submitted the manuscript to some of the committee members, a great howl, in the name of patriotism, was raised against him on account of his pacifist views, so that he was advised to absent himself from the city and school of freedom! Three years ago as I reported in THE LIVING CHURCH what had actually happened, some of the patriotic alumni telephoned and wrote me as if the bottom had dropped out of the school. I wonder if their hysteria has subsided.

SUMMER SUNDAYS

Thus far, the experiment of parishes in changing the hour of the regular morning service has not proven profitable. And yet there are some encouraging exceptions, that is, in the summer. I shall look with interest on this new experiment at Wollaston.

"Beginning June 3rd the morning services at St. Chrysostom's Church, Wollaston, will be held at 9:30 A. M. instead of 11. The rector, the Rev. Frederick E. Buck, feels that more people will attend at the earlier hour, especially those who plan to take recreation on Sundays during the summer."

Summer recreation may properly follow summer worship, is the substance of an announcement made yesterday by Dr. van Allen at the Church of the Advent. He wrote:

"A word about religion in the summer. For three or four months our climate is tropical; and we are gradually learning to adjust ourselves to that fact in dress, diet, and general habits of life; but certain fundamentals in all fields are unaffected by the heat. A good Christian is bound to be in God's House at the Lord's own Service, every Lord's Day, summer as well as winter. He should be unfailing in his private devotions; he must keep up his offerings to God's cause; he must not lower his standards of conduct. But he is free to take innocent recreation; there is nothing obligatory about 10:30 A. M. Sunday morning, so that, if he chooses to go to an early service, he may, with a good conscience, enjoy the rest of Sunday out-of-doors. Provided he is bound by his business the other six days, I find no

prohibition against his use of innocent sport after he has hallowed the Feast in the divinely appointed way."

A CHILDISH ANACHRONISM

In his "Notes and Comments" for Trinity Church worshippers last Sunday, Dr. Mann spoke highly of the exhibition of the Church school. He said that the work of the chil-

dren in the kindergarten was naively interesting. For example, one little child had drawn, with colored crayons, a picture of Noah's Ark. Overhead was a gorgeous rainbow and beneath it the little ark rode proudly over the waters, with smoke pouring from the smokestack and the American flag flying at the bow.

RALPH M. HARPER.

THE BISHOP OF PENNSYLVANIA INSTITUTES THE NEW RECTOR

*Of Calvary Church, Germantown—
A Tribute to Dr. Perry—Com-
mencement at Philadelphia Di-
vinity School—The Church Mis-
sion of Help*

The Living Church News Bureau
Philadelphia, May 30, 1921

THE Bishop of Pennsylvania officiated and preached at the institution of the Rev. A. R. Van Meter as rector of Calvary Church, Germantown, on Trinity Sunday. Many of the neighboring clergy were present. In a very telling sermon the Bishop made a strong plea for comprehensive Churchmanship. He pointed out that the historical and sacramental factors for which the "High Churchman" stands, the spiritual and evangelical factors for which the "Low Churchman" stands are all equally necessary to well rounded Churchmanship. Not only must the Church include all these elements, but every individual Churchman should combine them in due proportion and balance.

An impressive feature of the service was a tribute to the rector emeritus, the Rev. J. DeWolf Perry, D.D., who has been officiating since the resignation of the former rector. Mr. Reynolds Brown, on behalf of the wardens and vestry, read the letter.

"We of the vestry feel that we ought not to allow the happy occasion of the institution of our new rector to-day to pass without taking this opportunity of expressing to you publicly our very sincere thanks for the services you have recently rendered to Calvary Church. We recall how, when we received the news of our late rector's resignation last summer, our perplexities were entirely solved by your prompt offer to take charge of the services pending the election of a new rector. We believe it is not necessary to tell you how satisfactory your administration has been. It is not given to many men of your age not only to fill a gap at an important juncture, but so fill it that all our people have felt that nothing could have been more perfectly suitable."

COMMENCEMENT AT PHILADELPHIA DIVINITY SCHOOL

The commencement of the Divinity School of the Protestant Episcopal Church in Philadelphia was held at St. Philip's Church on May 26th. The preacher was the Rev. Fred Ingley, Bishop Coadjutor-elect of Colorado. The service was conducted by the Rev. George G. Bartlett, D.D., Dean of the school. The choir of St. Peter's Church led the music.

The occasion was rendered historic by certain important announcements made by the Dean, as follows: (1) Plans are ready for the first unit of the new buildings and, what is more important, funds are in hand for its erection. Bids will be asked promptly. ground will be broken during the summer, and it is confidently hoped that the new

building will be occupied early in 1922. This first unit will be the library, adapted, though without structural modification, for temporary use not only as library and chapel but also as class rooms, offices, and even as refectory and kitchen. (2) The achievements in a financial way since the launching of the present programme of development show that over and above the proceeds of the sale of the old property the school has won support totalling just scant of \$500,000. Part of this has been for the new site, part is for the first unit, part is applicable upon stages of the whole scheme that will be reached in their due term. (3) Two elections to the faculty were announced; the Rev. George Aaron Barton, Ph.D., LL.D., to the chair of New Testament Literature and Language and the Rev. Royden Keith Yerkes, Ph.D., D.D., to the chair of History of Religions. Coincidentally Dr. Yerkes has been appointed by the University of Pennsylvania as first incumbent of a newly created instructorship in the History of Religions.

Five men received diplomas, and the degree of doctor of divinity was conferred upon the Rev. Fred Ingley, Bishop Coadjutor-elect of Colorado.

REPORT OF CHURCH MISSION OF HELP

The annual report of the Church Mission of Help has just come to my hands. In the foreword the Rev. Gilbert E. Pember, president of the Philadelphia branch, says: "The Church Mission of Help is purely a venture of faith in man and God. We believe that in every child of man there is the capacity for good, and we believe that Christ, and Christ only, can touch and develop that good. And so we go about our work of trying to throw around the lonely, tired, and broken young womanhood of a great community, as we are able to reach it, the influence of Christ and His Church."

During the year the Mission has cared for eighteen unmarried mothers and babes. Girls dismissed from Sleighton Farm at the age of 21 are followed up by friendly care. Constant visits are made to the Gynecean Hospital, where services are held Sunday evenings, and much is done for the cheer and moral stimulus of the inmates. Speaking of the preventive side of the work, the report says:

"We are constantly stressing the preventive side of our work. . . . Frequently the young girl wants but a firm hand to direct her energies into the right channels. Sometimes she and her family do not understand each other, and a third person may be able to smooth out problems of that type. Very often she needs recreation—a chance to make some nice friends and have a bit of fun in the right way—and then we endeavor to seek a nearby club, where she can be admitted to membership. . . ."

"Often perhaps employment is all that is necessary. In that event we cooperate closely with the various employment agen-

cies and try to place the girl in a congenial position. The unemployment situation facing us at present is of course difficult to meet, and is a particularly serious one in connection with our agency. Frequently when a girl is out of work the constant nagging of her family, and the fact that she has not a penny to call her own, reduces her to the stage of willingness to take the easiest way out, and tiding her over the trying period may mean the making or marring of her future life."

CLERGY READING CIRCLE

The reading circle in the convocation of Chester, the sole survivor of several similar circles organized a few years ago, met in the home of Dean Taitt, Chester, on Tuesday, May 10th. The topic was Practical Methods of Mission Work. The leader was Dean Taitt, who was also host. His address was followed by general discussion. Three meetings are held every year, and discussions are invariably interesting.

PROCESSIONAL TORCHES

A pair of processional torches presented by a member of the parish of St. Timothy's, Roxborough, in memory of Dr. Fred Gowling, the late accounting warden, were blessed at the early celebration on Trinity

Sunday and carried in procession at the mid-day Eucharist.

MISCELLANEOUS NOTES

The spring local assembly of the Daughters of the King was held at Christ Church, Germantown (Rev. C. H. Arndt, rector), on May 25th, afternoon and evening. Addresses were made by Miss Jane M. Welte, the Rev. Sidney W. Creasey of the Pro-Cathedral, and by Bishop Rhinelander.

Open air services on the Parkway were begun on May 29th, with Bishop Rhinelander as the preacher, and exercises appropriate to Memorial Day. The open air preaching on Broad street was begun on the evening of Trinity Sunday, the Rev. George L. Richardson, D.D., making the address.

Among the announced speakers at the Parkway are Bishop Garland, the Rev. Dr. Richardson, the Rev. Dr. Caley, the Rev. Harrison B. Wright, and the Rev. Charles Townsend.

The Cathedral League is growing rapidly under the lead of Mrs. Henry Grove. It holds a sale on June 4th in the Pro-Cathedral guild hall for the benefit of the summer work to be carried on there.

THOMAS S. CLINE.

THE CHICAGO NEWS LETTER

The Living Church News Bureau | Chicago, May 30, 1921 |

DIOCESAN U. T. O. MEETING IN EVANSTON

S EVEN hundred delegates of parochial branches of the Women's Auxiliary in the diocese met at St. Luke's, Evanston, on May 26th, for the annual United Thank-Offering meeting. The Bishop as celebrant was assisted by the Suffragan and the rector Dr. George Craig Stewart. In place of a sermon a great pageant of the "Church's Thank Offering" was presented by eighty women of the Evanston Branches, including representatives from St. Matthew's, St. Mark's, and St. Luke's parishes, and from St. Andrew's mission (colored), all under direction of the Rev. Morton C. Stone. The various episodes were presented in the spacious choir of the church, and the solemn procession included crucifers, acolytes, clergy, and many groups in costumes who vividly portrayed the missionary enterprises of the Church. The offering amounting to \$4,507, was presented at the close of the procession. More than eight hundred persons were afterwards entertained at luncheon.

ART CLASSES VISIT ST. LUKE'S CHURCH, EVANSTON

Two hundred women from art classes in the Art Institute, Chicago, made a pilgrimage to St. Luke's, Evanston, on May 20th to study the architecture of the buildings. They were met by the rector, Dr. Stewart, who addressed them in the parish house on the genius of Gothic church building and then conducted the party through cloister, lady chapel, and church, explaining the ecclesiastical symbolism in the carvings and in the treatment of windows and furniture.

"Babism, Bahaim, and the new Bahaist Temple in Evanston" will be the subject of Dr. Stewart's sermon at evensong (4:30) on Sunday, June 5th. A second confirmation class was presented at St. Luke's on Trinity Sunday, when twenty men and women were confirmed by Bishop Griswold. As seventy-three were confirmed on Palm Sunday, this makes a total of ninety-three since January

1st, the largest number ever presented in a previous year being eighty-seven.

SOUTH SIDE INSTITUTE

The May Meeting of the South Side Sunday School Institute was held at Trinity Church (Rev. F. C. Grant, rector), on the 24th, beginning with evensong and a spiritual address to teachers by the Rev. Arnold Lutton. Mr. Lutton emphasized the importance of an intelligent and devotional study of the Scriptures and a personal experience of the love of God through the sacraments as necessary qualifications of the successful Church school teacher. "How can one who has never had this personal experience", he said, "lead others to the altar of His Love?"

At the evening session two helpful, practical, and inspiring examples of teaching the Bible were given, the first on Dramatization in the Primary Department, by Miss Reta Benton, of St. Paul's Church, Kenwood, and the second, Adult Bible Class Work, by Mrs. Charles W. Scott, of St. Mark's Church, Evanston.

COMMENCEMENT AT ST. LUKE'S HOSPITAL

The commencement exercises of St. Luke's Hospital School of Nursing were held in St. James' Church on Monday evening, May 14th, under direction of the chaplain.

A congregation quite taxing the capacity of the edifice had assembled when the nurses, about 140 in number, led by the choir of St. James', filed into the nave, down the south aisle and up the center, the crucifer reaching the chancel before the last in the line of nurses entered the church, making a very imposing procession.

The devotional exercises consisted of a shortened form of evensong sung by the chaplain and the choir and an anthem, "The Lord is My Shepherd", sung by the graduating class.

Dr. Joseph A. Capps, a member of the hospital staff, delivered the address, an able presentation of the ethics of nursing. The Class Hymn, "O Jesus, I have promised", was then sung after which the sixty-five members of the graduating class advanced to the choir pace where diplomas were con-

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CONTENTS

EDITORIAL COMMENT

Do Protestants want Unity?—Church Life in a Western City—A High Church Movement in Germany—Reforming the Church Kalender—Mr. H. G. Wells and the Bible—The Blessed Virgin and Church Unity

THE LIFE OF THE PRIEST

The Editor

LETTERS OF A MODERN MYSTIC—I

COME NOW LET US REASON TOGETHER

Robert Leonard Tucker

THE GIFT OF HOLY FEAR

Frank H. Hallock

THE PRACTICE OF FASTING COMMUNION

A Parish Priest

The UNSPOKEN REVELATION

Caroline Frances Little

LETTERS FROM A LAYMAN—II

BOOK REVIEWS

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ferred upon them by Mr. William J. Bryson, president of the board of trustees. They then knelt at the chancel rail in three groups and were invested with the badges of the training school by the chaplain. After another anthem sung by the choir the Rev. Dr. James S. Stone, rector of St. James' Church, delivered the benedictory address, emphasizing the spiritual element in the nurses' vocation with clear and forceful eloquence.

The closing prayers were intoned by the chaplain and the choir and the nurses took up the recessional, "Onward, Christian Soldiers".

On Tuesday evening in Stickney House, the alumnae association of St. Luke's Hospital Training School gave a reception to the graduating class. In the same place on Wednesday evening the reception was held.

CHURCH SCHOOL SERVICE LEAGUE

On May 21st the Church School Service League of the diocese met, the speaker being the Rev. Cyrus M. Andrews, director of the diocesan normal training school, department of religious education, his subject being Parish Organization of the Church School Service League. Sectional supervisors for the work of the League in the diocese of Chicago have been appointed. Miss Dorothy I. Smith of St. Paul's Church has been appointed box chairman, and Mrs. H. S. Ogden is treasurer and chairman of the Birthday Thank Offering.

CAMP HOUGHTELING

The local assembly of the Brotherhood, through a committee, is working hard to promote Camp Houghteling, which was such a boon last year, and is to be held this year from July 5th to 18th, at Lake Amy Belle, near Richfield, Wis. The Bishop has commended the camp in a letter to the president of the assembly. H. B. GWYN.

CHURCHMEN'S ALLIANCE

IN THE recent election in the Churchmen's Alliance, Mr. Chauncey Brewster Tinker was elected president by a large majority. Mr. Tinker is professor of English Literature in Yale University and a communicant of Christ Church, New Haven.

COMMITTEE SEEKS HYMN FOR MISSIONARY ANNIVERSARIES

PLANS FOR celebration of the centennial of the Domestic and Foreign Missionary Society and the semi-centennial of the Woman's Auxiliary now include production of a new hymn with music which may be a permanent addition to the Hymnal. The committee in charge of arrangements asks that competent persons submit hymns whose content shall be expressive of both past accomplishment and aspiration for world extension of the faith; and it reserves the right to consider only such hymns as meet the requirement of these anniversaries and are worthy of being perpetuated among the great hymns of the Church. This is in no sense a competition, but the committee will endeavor to give a wide publicity to the hymn or hymns which may be chosen. If a new setting in music could sing itself into the Church's life, our missionary services would receive a new uplift.

The compositions submitted will be referred to the Church's best hymnologists. The committee calls attention to the fact that the words are but half of a hymn, and it suggests that writers themselves secure the cooperation of composers, that they may submit complete hymns. The committee is willing, however, to try to secure

musical composition, if specially desired, although without assuming responsibility.

All suggestions should be sent to the Centennial Sunday Committee, 281 Fourth Avenue, New York.

DEATH OF DULUTH CHURCHMAN

THE DEATH of Mr. Thomas S. Wood occurred suddenly on May 18th at his home in Duluth, Minn., where he had lived and worked for twenty-eight years.

Born in Steubenville, Ohio, in 1858, he received his education in the Ohio schools, including Kenyon College, and while studying law in Cincinnati he was a reporter and later city editor on the Cincinnati *Enquirer*. Going to Duluth in 1893, he became prominent in law, and was long associated with the city street railway company as counsellor.

Though active in many business lines, Mr. Wood seemed always to find his chief interest in the Church, and was for years a vestryman of St. Paul's parish. He always took prominent part in diocesan conventions, and was repeatedly elected to the Standing Committee. He was vice-chancellor of the diocese, which he also represented in the General Convention.

Burial services were held in St. Paul's Church on May 20th, and interment was made in the family plot at Steubenville, Ohio.

THE CHINESE FAMINE SITUATION

OUR MINISTER to China has sent a cable to the State Department expressing in the strongest terms the need for continued famine relief. Prolonged droughts threaten complete destruction of the spring crops, especially in the Province of Chihli, and two million people must be carried over until the August harvests. The relief fund has now reached \$6,250,000, and if several more millions can be added to this before August 1st the American people will have accomplished a great feat of international relief. But the Chinese themselves also have contributed wonderfully, according to their ability.

It should be added that even when the famine has passed there will be the accompanying danger from pestilence; and the famine has left many orphaned children.

COMMISSIONER APPRECIATES MISSION WORK IN WYOMING

IN AUGUST 1920, General Hugh L. Scott, a member of the Board of Indian Commissioners, made a visit of inspection to the Shoshone Indian Reservation, Wind River, Wyoming. His official comment upon St. Michael's Mission will be gratifying to those who are helping this unique work, and are following its progress with interest. General Scott writes:

"There is another Episcopal Mission recently established about six miles down the river, which maintains about seventy-five Arapaho children (day and boarding). The plant is growing rapidly on the right lines, and the management by the Rev. R. H. Balcom seems to be in a high degree efficient and progressive. As outlined to me his treatment of children and parents seems to be dictated by a deep sympathy with their needs and aspirations designed to increase their pride in themselves, without which no advance can be made. A broad tolerance was noted with their customs and beliefs which is calculated to lead them eventually away from these by degrees instead of an effort being made to change all their customs and make over a people in a night, a

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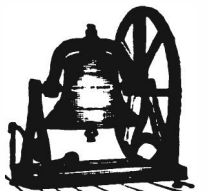
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METHODIST SURVEY OF DETROIT

DR. JOHN E. MARTIN, superintendent of the Detroit Methodist Union, spoke at the dinner of the diocesan Church Club held on May 17th at St. Joseph's Church, Detroit, and revealed interesting statistics of a survey recently made of the city's nationalities. Detroit has slightly over a million people, only half of whom attend church; and only half of these attendants are members. About 750,000 are either negro, foreign-born, or of foreign parentage, and over half of the public school pupils are foreign or of foreign parentage, with fifty-five nationalities represented.

Dr. Martin said that a large proportion of the second generation have lost their religion and are not in touch with any religious organization whatsoever. He laid upon the Churches the responsibility of completing the Americanization process, through establishment of practical social service centers.

DEDICATION OF CLUBHOUSE FOR KANSAS BOY SCOUTS

ON WHITSUNDAY the Rev. Carl W. Nau, rector of St. Paul's Church, Kansas City, Kansas, dedicated a new club house for the boy scouts of the city. In the preliminary service the rector was assisted by the executive scout committee of Kansas City, and the scoutmaster of Troop 7 and five boys of high school age read the prayers, psalter, and lessons. This service in turn was preceded by a ceremonial raising of the flag on the steel pole newly erected on the church grounds—a function in charge of the boy scout troop of the parish.

The new club house is devoted entirely to work among boys in the parish and community, and cost \$2,500, which has been nearly all subscribed. It is 30 by 26 feet, with a screened porch, a kitchenette, and a dressing room leading to a shower bath. The main room has a large open fireplace, and is otherwise cosily furnished. The exterior is of brown shingles, with white trimmings and green shingled roof. Twenty-seven boys of the parish attended the camp convention at Topeka.

GEORGIA ORGANIZES BISHOP AND COUNCIL

THE INITIAL meeting of the Bishop and Council of the diocese of Georgia was held on May 3rd in Christ Church, Savannah, and resulted in the election of secretary and treasurer and organization of the departments. At an evening session, constitution and by-laws were adopted. Each department has power to increase its membership from outside the council, these having a vote in the department but not in the council. Mr. John D. Twiggs is recording secretary.

Under the canon passed, the Bishop and Council begin functioning the first of June. Matters of organization being thus completed a month ahead of time, the executive body is now ready for action.

ANNIVERSARY OF COLONIAL CHURCH

Large congregations attended the special services marking the 175th anniversary of the organization of Trinity Church, Newark, N. J.

At the mid-day service, Dean Dumper officiated and the curate, the Rev. Donald Wonders, assisted. An historical address was made by the Hon. Charles W. Parker, Justice of the Supreme Court of New Jersey. The Dean also made an address.

In the evening a festival service was held, the Rev. Charles L. Gomph and the Rev. Robert D. Brown assisting the parish clergy.

Addresses of greeting and congratulation were made by three rectors of parishes planted and fostered, in years gone by, by old Trinity: the Rev. Charles W. Popham, rector of Christ Church, Belleville; the Rev. Dr. Frank B. Reazor, rector of St. Mark's Church, Orange; and the Rev. Roy J. Riblet, rector of Christ Church, Harrison.

Other speakers were: the Rev. Dr. Jesse L. Hurlbut of the Newark district of the Methodist Episcopal Church, and the Rev. Dr. William J. Dawson, pastor of the First Presbyterian Church.

"You of the Episcopal Church are a daughter of the Church of England; we of the Methodist Episcopal Church are another daughter," said Dr. Hurlbut. "You were sent out; we were driven out. If the Church then had had the wisdom and the Godliness and the warmness and the Catholicity of spirit of the Church of the twentieth century, I doubt if there would have been a Methodist Episcopal Church. I hope, yes, I hope, the time may come when we shall again be one."

The present need of a militant Church, to fight against injustice and infringement of personal liberty, was emphasized by Dr. Dawson.

"We need a soldier serving the invisible Caesar of the soul who is Jesus Christ, serving an empire, which is the Kingdom of God. That is something the old town Church stood for and it is something the Church of to-day must stand for. In no Church is the passion for social justice more developed than in the Episcopal Church."

KENTUCKY CHURCHES

THE REV. JOHN B. ROBINSON, Archdeacon of the diocese, held a preaching mission in St. Thomas' Chapel, Louisville, from May 8th to 18th. On Whitsunday morning Bishop Woodcock consecrated the chapel and in the afternoon held a confirmation service there. St. Thomas' was built, equipped, and entirely supported for some years by the Church of the Advent until it was turned over to the Bishop about two years ago as a free gift, with the proviso that it should never be supported otherwise than by free will offerings. The Rev. Charles Ewell Craik, Jr., is the priest in charge.

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cese. This Church van will be used by the Archdeacon to visit isolated Church families where railroads do not run and roads are bad. The truck will accommodate about twenty persons, and will be equipped with an organ and other chapel furnishings. It will also contain, in another part, beds, cooking utensils, and other necessities so that the missionary may live in it. The Cathedral Chapter of Church extension has appropriated \$1,000 towards this work and Archdeacon Robinson is visiting the larger diocesan churches to ask their assistance. The estimated cost is about \$5,000 and it will probably be finished next month.

DEATH OF REV. H. B. LEE, D.D.

THE REV. HARRY B. LEE, D.D., a retired clergyman of the diocese of Virginia, died suddenly at his home in Culpeper on May 21st. Dr. Lee had been for more than twenty-five years rector of Christ Church, Charlottesville, and was at the time of his death the grand chaplain of the Grand Lodge A. F. & A. M. of Virginia. He leaves two sons in the ministry of the Church, the Rev. Harry B. Lee, rector of Trinity Church, Towson, Md., and the Rev. J. Keith M. Lee, rector of Nottoway parish, Blackstone, diocese of Southern Virginia. Another son, Dr. Claude M. Lee, is a medical missionary in charge of St. Andrew's Hospital, Wushih, China.

VIRGINIA CHURCH DESTROYED BY FIRE

ST. LUKE'S CHURCH, Norfolk, Va. (Rev. D. W. Howard, D.D.) was practically destroyed by fire on May 23rd, when lightning struck the cupola just over the chancel. The fire department did fine work but were much hampered by the violent storm. The damage is estimated at \$100,000, mostly covered by insurance. The chancel and organ were entirely destroyed.

St. Luke's is the largest Church in the diocese. Plans for rebuilding have not yet been made. For the present services will be held in the parish house, which was not injured.

CONSECRATION OF CALVARY CHURCH, BAYONNE, N. J.

ON TRINITY SUNDAY Bishop Lines consecrated Calvary Church, Bayonne, N. J. (Rev. Claude Soares). This significant event in the history of the parish was made possible through the generosity of Mrs. John Menzis Smith, widow of one who was for many years warden of the parish. Mrs. Smith on Ascension Day satisfied a mortgage which had rested upon the property for more than half a century, thus freeing it for consecration, doing this in memory of her husband.

A window recently dedicated in Calvary Church by the rector is also a gift from Mrs. Smith in memory of her husband.

BEQUESTS

THE WILL of Mrs. Elizabeth Keith leaves \$200 to Zion Church, Rome, N. Y., to equip the sacristy with heat, running water, cupboard, and fresh paint, a brass plate on the door indicating the donor.

ST. PAUL'S CATHEDRAL, Cincinnati, will receive \$150 a year during the lifetime of Mr. Richard Mooney, under the will of his sister, Miss Mary E. Mooney of Hyde Park, Cincinnati. At his death the Cathedral will receive \$3,000 and the remainder of the estate, valued at \$35,000, will be divided evenly between the Old Men's Home, Widows'

Home, Children's Home, and the Episcopal Hospital for children.

THE WILL of Miss E. Virginia Scripps, recently deceased, leaves a residence property worth \$12,000 and an annuity of \$100 to Christ Church, Rushville, Ill. The church, of mission design, was given in 1909 by Miss Scripps in memory of her father, James Moggs Scripps, an early member of the congregation. The parish, founded in 1834, was one of the first three in Illinois. Miss Scripps and her sister Miss Ellen founded and endowed the Bishop's School and Collegiate Church at La Jolla, Calif. Miss Virginia also left property worth \$25,000 to the city of Rushville for educational and recreational purposes.

MEMORIALS AND GIFTS

MRS. OTIS BUSSEY of Rensselaer, N. Y., has presented a silver chalice and ciborium to the Church of the Messiah, Rensselaer, N. Y., in memory of her husband Otis Bussey, recently deceased.

AN OAK ceredos has been placed in St. Mark's Church, Orchard Park, N. Y. (Rev. F. M. Marchant), by the Church School Service League in memory of Mary Murphy, a life-long communicant.

ON WHITSUNDAY the Rev. Karl Schwartz, rector of the Church of the Saviour, Syracuse, N. Y., blessed and used a gold and silver chalice and paten made by the Gorham Company from metal presented by parishioners during a term of years.

A FRONTAL and superfrontal of Arapaho beadwork, appliqued on red brocade satin, are in use at St. Michael's Mission, Wind River, Wyoming. Mrs. B. S. Cooper furnished the materials and designed the pattern, which was executed by an Arapaho woman.

ON THE Feast of Corpus Christi in St. Mark's Chapel, Sheboygan Falls, Wis., a sanctuary lamp of Gothic design was dedicated by the vicar, the Rev. Martin B. Kilpack in memory of Frederick Hesse, a faithful communicant. The lamp is a gift of his sister, Elizabeth Hesse.

ON WHITSUNDAY the Rev. Dr. Fenn, rector of St. Mark's Church, Syracuse, N. Y., dedicated a superfrontal, antependium, and book mark given by Mrs. Guy Calliss in memory of her husband, by Mrs. John Ferguson in memory of her father, and by Mrs. L. J. Bergman in memory of her mother.

CHRIST CHURCH, New Haven, Conn., has received from the Misses Veader, faithful communicants, a new festival chasuble. The red orphreys and the chasuble as a whole are edged with black and white braid, after the fashion of some mediaeval vestments. The designs on the medallions, all symbols of our Lord, and chiefly compositions of Miss Veader, are remarkable in their freshness and originality.

FOUR ELECTRIC lighting fixtures recently suspended in the sanctuary and choir of Christ Church Cathedral, Hartford, Conn., were specially designed by Cram & Ferguson and made in semi-polished wrought iron at a cost, including erection, of between \$400 and \$500 each. Those in the choir are in memory of the Pagram family, life-long members of the parish. Those in the sanctuary will commemorate two of the earlier diocesan.

ON TRINITY SUNDAY in St. Mark's Church, New Milford, Pa., the Rev. E. W. Foulkes, rector, blessed two Eucharistic candlesticks presented to the parish by friends. Grace Church, Great Bend, under the same rector,

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ON THE Sunday after the Ascension in the Church of the Epiphany, Trumansburg, N. Y., the rector, the Rev. Edward S. Tabor, blessed two Eucharistic candlesticks given by Mrs. R. L. Smith in memory of Dr. Reuben L. Smith, using a special prayer composed by Bishop Fiske.

A MEMBER of the Congregation of Christ Church, East Haven, Conn. (Rev. Herbert A. Grantham, rector), has presented a handsome processional cross of gothic design, with the figures of the four Evangelists at the extremities, and at the centre the *Agnus Dei*. At the base the figure of an angel bears a scroll with the word *Resurgam*. The cross is inscribed:

"To the Glory of God
and in Memory of my Son,
HARRY RICHARD BARTLETT,
who fell at Apremont,
April 27, 1919."

ON WHITSUNDAY people from southern Delaware and from Maryland met in old Christ Church, Broad Creek, near Laurel, for the unveiling of a tablet commemorating the founding of the church. The tablet, painted on wood by Mr. Lausat Richter Rogers, contains the names of all rectors of this old colonial parish, and was given by the Bishop, who unveiled it. The historical data were compiled by Mr. Henry Hanby Hay, registrar of the diocese who delivered the address. The church, built of "heart of pine", has stood for all its hundred and fifty years without paint either inside or out, and is in excellent condition. The service on Whitsunday is an annual affair, under care of the Rev. F. Alan Parsons, rector of Laurel and in charge of several missions, whose success has made it necessary for the Bishop to take measures to divide the cure and establish a new parish.

NEWS IN BRIEF

ALBANY: A new chapter of the Girls' Friendly Society was admitted in the Church of the Messiah, Rensselaer (Rev. E. J. Walenta, Jr.), on Whitsunday, with sixteen members and eight associates. The recent diocesan assembly of the Junior Brotherhood in this church has resulted in the admission of several young men on probationary membership in the local chapter.

CENTRAL NEW YORK: Miss Ruth Parsons, a communicant of Grace Church, Waverly, was set apart as a deaconess in the Chapel of St. Ansgarius of the Cathedral of St. John the Divine, New York City, on May 10th, by Bishop Reese of Ohio. She will be assistant at St. Faith's School next year. Two hundred persons, confirmed between 1864 and 1920 attended the first annual banquet of the Trinity Church Confirmation Association of Utica. The diocesan Church School Service League held its first annual convention in Trinity Church, Syracuse, on May 19th, when addresses were made by Mmes. Carpenter and Goodale of Watertown, the Rev. Carroll L. Bates, and Miss Florence Hart of Rochester. The diocesan Auxiliary met at St. Paul's Church, Syracuse, on May 18th, when Mrs. Goodale retired after many years as president, and was succeeded by Mrs. Thayer of Elmira.

CONNECTICUT: St. James' parish, New London (Rev. Philip Kerridge), has purchased a commodious house near the church for use as a rectory. In Fairfield archdeaconry a plan inaugurated nearly a year ago to place a priest as traveling missionary has resulted in many coming in from the countryside to attend church.

DELAWARE: Dr. C. L. Reese was elected president of the diocesan Church Club at its annual dinner on May 19th, when the speakers included the retiring president—the Hon. Victor B. Woolley—Bishop Cook, the Rev. Dr. Wyatt Brown, and the Hon. Joseph Buffington, the last named describing the contributions made to the ranks of our religious leaders by our Church colleges.

DULUTH: The Woman's Auxiliary meets in St. Paul's Church, Duluth, on the 8th. On the next day at the same place a Church Workers' Conference will be addressed by the Rev. E. M. Cross, and Mrs. George

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Billar, representing the Presiding Bishop and Council, will address both meetings.

ERIE: On Monday and Tuesday, May 23rd and 24th, the Archdeaconry of Meadville met in Trinity Memorial Church, Erie (Rev. C. C. Thomson, rector).

LOS ANGELES: Meetings of the convocation of Los Angeles assume the proportions of a diocesan convention, over two hundred delegates, clerical and lay, attending the May 12th session at St. Matthias' Church, Whittier (Rev. Edwin T. Lewis). After the Bishop Coadjutor celebrated Holy Communion, Rural Dean Evans presided over a business session in the Friends' Church, when three addresses were made. In the afternoon Bishop Stevens, the Rev. Leslie E. Learned, D.D., and Mrs. J. H. Warner spoke on the Church Service League, and the Rev. A. G. H. Bode and Captain the Rev. Frank Thompson on work among sailors. Capt. Thompson is now retired from the chaplains' service, but as a volunteer has taken charge of work among the blue jackets of San Diego, where the building used for the Church's club for seamen has been finally purchased. St. James' Church, South Pasadena, celebrated its dedication festival on Whitsunday, using the motto, "A Book for Boone", to secure gifts of over 150 volumes for Boone University.

MICHIGAN: The Rev. Sisto J. Noce has begun a survey of Italian communities in the diocese, for the Department of Foreign-born Americans. Grace parish, Detroit, has already outgrown its parish building erected a year ago, and in a recent week secured pledges of \$18,000 for an addition, to provide more auditorium space, janitor's quarters, and rector's study. Construction to begin immediately.

MILWAUKEE: St. Mark's Church, Beaver Dam, closed during the war period, has been thoroughly repaired, renovated, and redecorated, inside and out, since the Rev. William E. Berger took charge last October. This town was settled in 1841, and the church was consecrated by Bishop Kemper in 1860. Subscriptions and attendance are growing steadily since the church was reopened.

OLYMPIA: In less than eight months eighty-seven persons have been confirmed at Trinity Church, Hoquiam (Rev. George C. Ware, rector). A year ago there were less actual communicants in the parish than have since been confirmed.

PITTSBURGH: The diocesan branch of the Woman's Auxiliary met at St. Stephen's Church, Sewickley, on May 20th for the third ingathering of the United Thank Offering. The Bishop made an address and was celebrant at Holy Communion. The offering of more than \$1,400 brought the total to almost \$4,000 for the first half of the triennium. The Rev. B. W. Bonell made an appeal for St. John's Missionary College at Greeley, Colo. Thirty-three churches were represented by 212 delegates.

SOUTHERN OHIO: Convocation meetings have been held recently in Cincinnati, Marietta, and Dayton, and plans are being made for continuation of the Nation-wide Campaign.

WASHINGTON: A Sunday school institute under the auspices of the diocesan board of religious education met at Christ Church, Rockville, on May 16th, and was addressed by the Rev. Dr. Freeman on The Sunday School in a Crisis. That same evening the Rev. C. R. Stetson and Mr. R. H. Causey spoke on Publicity before the clericus in Epiphany parish hall. The owner of a local chain of seven moving picture theatres has

offered to present every Saturday morning in each of them a programme of entertaining and beneficial pictures for the children, with a fifteen-cent charge, the entire proceeds to be given for the equipment of playgrounds.

WESTERN MASSACHUSETTS: The Laymen's Club of Berkshire county held its annual dinner at the Curtis Hotel, Lenox, on May 24th, with one hundred guests, the speakers being Bishop Davies, and the Rev. Bernard I. Bell, president of St. Stephen's College.

WESTERN NEW YORK: The national congress of the Sons of the American Revolution was opened in St. Paul's Church, Buffalo (Rev. Charles A. Jessup, D.D.), on the evening of May 18th. The rector was assisted by his two curates, and the sermon, by ecclesiastical authority, was delivered by the Rev. Lee S. McCollester, D.D., dean of Tufts College and chaplain general of the "Sons". His topic was Americanism, which, he said, cannot be legislated by statute book, the best way being to educate the children. "Immigrants should come here, not to be parasites fattening off the work of other men; not to be a canker imparting poison to healthy American ideals; not to be disturbers of peace or seekers of self; but to learn good Americanism and then apply it." Bishop Brent gave a brief address of welcome and pronounced the benediction.

WYOMING: The American Legion has assisted in installing shower baths at St. John's Hostel, Jackson, the community center of the valley, every night in the week save one, which is "movie night". The remains of Thomas J. Whalen, private, killed in the capture of Cantigny, on May 29, 1918, were laid to rest with military honors at a service in the Church of the Holy Communion, Rock Springs, conducted by the rector, the Rev. Morten Joslin. Citations of bravery were read from General Pershing and the division commander. The Executive Council met in Laramie on May 3rd and 4th, considered the details of its work, and adjourned after elections, the Rev. Charles A. Bennett being chosen secretary. Tiling has been laid in

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The Magazines

THE two most attractive-appearing articles in the *Nineteenth Century* for March are those on The Church and Science by Sir Frank Beaman, and on Psycho-Analysis by Dr. H. Laing Gordon. The former proves a disappointment. Sir Frank Beaman, writing "from the detached standpoint of one who is neither a Churchman nor a scientist", betrays a certain misapprehension of the attitude of both. Indeed his article, far from containing any constructive thought, resolves itself more or less into an attack on the Dean of St. Paul's. To Sir Frank it seems that "there is a real gulf, if not an antagonism, between science and religion". "The Church, the true Catholic Church, discarding all sectarian labels, rests upon the spirituality in man, upon what, therefore is permanent and must endure. Science is immediately concerned with the infinite variety of fluctuating appearances, shimmering on the surface of the great deep of reality. The primary concern of the Church is the soul; the primary concern of science is the soul's environment." To this analysis of the distinction between religion and science we Churchmen can heartily agree; but the conclusion we draw from it is that, far from being antagonistic to each other, they are each other's fulfillment and complement. So it is impossible for us to join in Sir Frank Beaman's denunciation of all divines who, like the unhappy Dean Inge, are "dabblers in science". Dr. Laing Gordon's clear exposition of Psycho-Analysis and its position to-day is extremely fruitful and helpful. Abnormal psychologists can now, he says, be divided into three classes: (1) the old "medical school", which still pins its faith to "rest and quiet" and will have nothing to say to the new theories; (2) the "out-and-out" Freudian school, which, in Dr. Gordon's opinion, has sacrificed its right to be considered scientific by using psycho-analysis to the exclusion of other methods and by its exclusive worship of the sex-instinct, and (3) the "new medical school", which, while using all the methods known to science, bases its use of psycho-analysis on the new psychology, and applies it only in certain cases. For an understanding of what the "new psychology" really is, Dr. Gordon refers his readers to Mr. A. G. Tansley's book; it is a subject to which contributions have been made by physiology and biology, as well as psychology: it believes (as the "old" psychology did not) that the processes of the unconscious mind may be known by the conscious. It owes much to Freud but much of what he offers it rejects. "The attitude of the new school of practitioners towards Freud is one of gratitude—for the fact that we know that dreams reveal what the waking consciousness cannot reveal, and put us in touch with the mischievously repressed complex; for his whole concept of mental conflict . . . the school parts from Freud when he magnifies the 'sex instinct' and minifies the other 'instincts.'" It differs from him also in that it "recognizes the ability of the mind to endure conflict successfully, unaided by psycho-analysis; and it attributes to the ego-complex an element named the ethical self, constituted largely by ideals and endowed with the power to regulate the instinctive process of the mind in accordance with those ideals—the seat, in fact of "self-reverence, self-knowledge, self-control." Between such a school of psy-

chologists and the Church there can exist an understanding and coöperation which are impossible where the extreme Freudian is concerned. Other articles discuss, with more or less triteness, such subjects as the nature of Liberalism, and Conservatism, the working of the Referendum, Australia for the White Man, The Greatest Navy in the World, and so on.

KNIGHTS OF KING ARTHUR

NEARLY FIFTY THOUSAND boys have been added to the Church through one boys' organization, the Knights of King Arthur, which celebrated its twenty-eighth anniversary this spring. The two foundations of the society are play in religion and religion in play. The society has 3,500 chartered castles, 130,000 having taken the vows. There is no preaching in the Knights of King Arthur; but religion, though unobtrusive, is integral. The members think of themselves as Christian knights, living a chivalrous life of fellowship and service. In their meetings the boys gather about a round table, at the head of which is the "siege perilous", a vacant chair reserved for the lad whose achievements win the uni-

versal approbation of his fellows. The meetings involve handicraft in making swords, shields, spears, and other knightly equipment, all sorts of games and athletics, and the use of many noble words and ideals, which the boys carry home into their daily life. The third degree of knighthood is conferred according to the ancient custom but only upon boys who have become Church members.

It is not uninteresting to know that the Knights of King Arthur have never paid a salary and do not ask the public for funds. The Rev. Francis L. Beal of St. Paul's Church, Peabody, Mass., is one of the provincial officers, and has in his parish a castle (boys), a court (girls), and a commandery (young men).

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BISHOP MORRIS of the Canal Zone has found pledge cards, instead of envelopes, in use among the English-trained natives of the West Indies who make up so large a part of his constituency. The cards are duly punched when they make their offerings. "These cards are as precious to them as anything they possess, and often they are buried with the owners".

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