

The State Historical Society

The Living Church

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NO. 9

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It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (here used) and that of the American Book.

The American edition has been out of print during the War, but is now again in stock. Published, in conjunction with the publishers of the English edition, by

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ALL THE difference there is between what looks like a worthless stone and a gem is in the cutting and grinding. All the difference between bullion and coin stamped with the king's face is in the smelting and the minting. All the difference between a wilderness and a garden is wrought by weeding and pruning. All the difference between a block of marble and a statue is produced by the mallet and the chisel. God has for us up yonder, by and by, I know not what noble ministries and what exalted places of beauty and power. Since He knows what niche we are to fill, trust Him to shape us to it.—*M. J. Savage.*

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EDITORIALS AND COMMENTS

The Social Service Conference

WHEN sixty-one dioceses sent representatives to such a conference as that held last week in Milwaukee on the call of the Department of Christian Social Service it cannot be said that the Church is apathetic on this subject. In many instances diocesan appropriations had been made to defray the expenses of these representatives, thus evincing in most practical manner the collective interest of those dioceses. All sections were represented; it seemed as though dioceses at the greatest distance had taken the greatest pains to show their desire to cooperate.

And it was a gathering of specialists and real thinkers. Ninety men and women do not fill a large hall, but the ninety-odd that were present were those whose minds were trained to the problems that awaited them. They had the desire to find the way in which the Church could best fulfil her duty in the realm of society. Many of them were able to make real contributions to the discussions. There was little sentimentalism, little academic theorizing, much very serious work.

It would be invidious for us to point to particular speakers or papers as having especially clarified their subjects, yet both because of their very real value and because they meet the particular questions that many had looked to this conference to answer, we are withholding from our present report of the deliberations two papers for fuller treatment in issues immediately to follow. These are the reports of committees formed in the Department well in advance of the conference to work out the two problems of diocesan and of parochial action in social service. The first was presented by the Rev. C. K. Gilbert of New York and the second by the Rev. Samuel Tyler, D.D., of Rochester. It is no reflection upon the thoughtful papers on other phases of the problem when we say that these two are of very special value and justify the fuller treatment which we propose to give them.

WE CAN QUITE UNDERSTAND that the professional socialist would view the conference with some measure of contempt. He would say that most of the discussions had to do with ameliorative rather than with corrective measures; that the Church was still pulling the ox out of the pit instead of filling up the pit and so preventing the falling in of more oxen; that the patching up of wounds received through social maladjustment was trivial as compared with the introduction of a better social order.

To some extent the criticism is justified. But it is true that the chief function of the Church in society is ameliorative. If there are victims of social defects, those victims are the special care of the Church. Bishop Webb pointed out at the very beginning that Christianity was the first force to introduce a hospital into the world. Pagan systems never were interested in the down-and-out, the afflicted, the

wounded, the sick, the insane. It does not exhaust the duty of the Church when particular emphasis is laid on these, but undoubtedly the care of these comes first to the Church, both in point of time and in priority of obligation. Statesmen and political economists deal especially with the social system itself; the Christian religion with those individuals who either are the victims of the system or are unable to cope with it.

Moreover, though the State has very largely taken over the function of caring physically for the derelicts of society, the Church is not thereby released from responsibility for the work. The State is able to do this only because the Church has convinced the world that it ought to be done. In order that it may be done by means of the common purse it is necessary that the State make the provision for doing it, and thus, by mutual consent, the State has assumed what was the primary obligation of the Church. Yet the State can assume only the physical side of the requirement, and this limitation has too often been forgotten. The spiritual element in all the ameliorative work can still be supplied only by the Church. Even in State-maintained institutions therefore the Church is not relieved from a considerable degree of responsibility. Our city missionaries and our institutional chaplains and workers must supplement what the State is able to do if the institutions are to accomplish their full purpose.

Yet we would frankly meet the issue raised by socialists. The Church must care for a perfected social order. It must work toward a condition in which the human losses that we now discover will be prevented. Is there a huge excess of infant mortality? Do we find childhood stunted in mills in which child labor is largely utilized? Do we find poverty, not only as the result of individual sin or incompetence but also because individuals seem to have been deprived of their rightful opportunity? These are, indeed, illustrations of actual flaws in our social system. We may not be able to duplicate the unction with which enthusiastic socialists denounce a vague "capitalism" as responsible for all these defects, and we may seem to see that the vaunted cure for capitalism may be worse than the disease for which it is prescribed, but yet the Christian who sees nothing wrong in our social order has a pretty limited vision or an exceptionally paralyzed social conscience.

It does not follow that the Church is better qualified to point out the remedy for these social defects than some other group may be. The Church should be alive to them, sympathetic with every effort to cure them, honestly anxious that the cure be found. But until we shall have developed a larger approach to unanimity as to the cure, the Church must probably specialize on studying the problem rather than on insisting on the manner in which defects should be cured. With

all the enthusiastic certainty of socialists, these have not been able to save their own party from several disruptions, and every socialist is as certain that every socialist of other brands than his own is wrong as he is that capitalism is only another name for the devil. We have no desire that a Protestant Episcopal social order be devised as the cure for the evils that exist. We could not tolerate that our Social Service department should commit the Church to any economic doctrine or policy. Even if it were academically desirable that the Church should formulate the platform of a perfect social order it would be impossible for her to do so unless she could convince the great bulk of her own people that such platform was right. And there is no such uniformity of social belief among them. Thus it is extremely difficult for the Church to proceed, in action, beyond those ameliorative works of mercy which she recognizes to be insufficient.

What we can do, beyond these, is to *study*. Therefore the plan of developing study classes, upon which Dean Lathrop laid great stress, is an especially wise one. By study our people will learn to recognize the complexity of the problems. Their text books may not be able to point out complete remedies for the wrongs that are discovered, but they can focus general attention upon the problems themselves. And this carries us a long way toward their solution.

In any event, the Church's first nation-wide social service conference was an unmistakable success. It did not degenerate into a political gathering. It did not assume that there were no problems except those of binding up wounds, but neither did it commit the Church to any position that will not be unanimously sustained.

And we believe a new and powerful force has been set in motion.

LAST week we printed two letters from Oklahoma, one from the Bishop and one from the rector at Tulsa, both denying that the race riots in the latter city had as a motive the stealing of oil lands that were owned by negroes. We were glad to have the opportunity of publishing the corrections. We did but give credence to a report that was widely published, and could only assume that it was based upon fact. The Bishop and the rector agree that it was not. Very likely they are right, being close at hand. Therefore some other motive, be it less or more worthy, was behind the deplorable affair.

We shall trust that the disgraced city and state will leave no stone unturned to unearth all the facts and to punish the guilty.

IN a recent issue of THE LIVING CHURCH a paper relating to the work of St. Faith's School was credited to William H. Church, who is well known to Churchmen as headmaster of St. Alban's School, Washington. Professor Church now advises us that this ascription of authorship was an error. The article was furnished for publication by one of the members of the Church's Commission on Church Schools, and Mr. Church sent it to THE LIVING CHURCH on behalf of the commission rather than as his own product.

The error was entirely our own and we very gladly make correction.

ACKNOWLEDGMENTS

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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

IN TIME OF NEED

Who, were I fainting and athirst,
Would pause and heed my moan?
One who the keenest pangs of want
In solitude had known.

Whom would I ask to be my guide,
Should I, bewildered, stray?
One who amid the shades of night
Had groped to find the way.

Who, were I scorned and desolate,
Would still abide with me?
One who in mockery was crowned
And led to Calvary.

HARRIET APPLETON SPRAGUE.

OUR COMMON PROBLEM

[FROM AN ADDRESS BY THE BISHOP OF UTAH]

ON MAY 1ST we always read of demonstrations against constituted law and the institutions of government. The waving of the red flag and excited and violent speeches come so regularly now that we are accustomed to them.

But I suppose that quite apart from demonstrations we are all agreed that things are not as they should be and we ought not to allow ourselves to go on living in a fool's paradise as if everything were all right. It is a great human problem: it concerns men and women. We are not hurling invectives against labor or capital, nor are the various panaceas which enthusiasts offer us panaceas at all. Socialism, sovietism, communism cannot cure. But I warn you that some of those isms are bound to be tried sooner or later, because society is rapidly getting into the mood of making any experiment if only it will bring relief: experiments such as these are bound to be tried unless we realize that we all stand on a common platform, the foundation of which is Christianity. Those of us who believe we are laboring men and those of us who line up with the capitalists know very well that it is not a one-sided problem. A one-sided problem would be settled in two minutes by the whole people. No, it is at least two-sided and it belongs to us all. It will never be settled until we see that at bottom it is religious—and that means Christianity. It will never be settled until we see that the economic unit is not the dollar, but the man. It will not see settlement the day after the flag waving and the demonstration, no matter how spectacular the demonstration be: it will only begin to get ready to approach the threshold of settlement when we see more clearly that we are the children of a common Father who is God.

Jesus' reply to Philip when the latter appealed to Him to show them the Father is significant. "Have I been so long time with you and yet hast thou not known Me, Philip?" That is what He would say to us—is saying, "Have I been so long time with you and yet hast thou not known or understood Me? Has My religion, My Church, been in the human world for two thousand years and yet have you not realized what I stand for? Have you been worshipping at My altars, kneeling at My shrines, these many centuries and yet have not caught a glimpse of the truth?" And I think the Master would add, "Children, you ought to be ashamed of yourselves."—*Utah Trust*.

DAILY BIBLE STUDIES

NOTE.—For the sake of completeness in the studies appearing here, we prefix readings and comment omitted for two days of last week.

July 1—Perfect Trust

READ Psalm 4. Text: "I will lay me down in peace, and sleep: For Thou, Lord, only makest me dwell in safety."

Facts to be noted.

1. David has been in trouble but is confident of the justice of his cause.
2. The utter folly of rebelling against God who is always on the side of right.
3. Perfect trust in God the only source of true prosperity, peace.

How the little child does fear the dark! He cannot tell you of what he is afraid, but he knows that he is afraid. Because he can't see what is ahead of him he conjures up all kinds of things and his fear, to him, is a very real fear although it is groundless. There is nothing of which he need be afraid.

How like little children we are! How many sleepless hours we have all spent conjuring up ogres and other awful creatures. How we long to rest and enjoy peaceful sleep, but insist on magnifying difficulties to the very point of desperation! It is a splendid plan to learn a verse for the day and just before retiring say it over several times with the knowledge that it is God that maketh us to dwell in safety.

"When in the night I sleepless lie
My soul with heavenly thoughts supply;
May no ill dreams disturb my rest,
No powers of darkness me molest."

July 2—Strength and Peace

Read Psalm 25. Text: "The Lord will give strength unto His people; the Lord will bless His people with peace."

Facts to be noted:

1. The angels are summoned to render their tribute of praise to Jehovah.
2. The thunder of His voice convulses all nature and proclaims Jehovah's majesty and power.
3. But, terrible as is this manifestation, His people need not fear. Towards them the might of the Eternal King displays itself in blessing. (Kirkpatrick.)

In his commentary on the Psalms Dr. A. F. Kirkpatrick says: "The devout Israelite's view of nature was profoundly religious. He did not contemplate its wonder and beauty and variety simply for its own sake. All spoke to him of God's power and glory and beneficence, or supplied him with emblems and figures for the delineation of God's attributes. Thus the thunder was to him the Voice of God, and all the terrible phenomena of the storm was an expression of the majesty of the Eternal Sovereign of the Universe. But for His own people He is not the God of terror. For them all ends in peace." "This closing word, 'with peace', is like a rainbow arch over the psalm. The beginning of the Psalm shows us heaven open, and the throne of God in the midst of the angelic songs of praise; while its close shows us His victorious people upon earth, blessed with peace in the midst of the terrible utterances of his wrath." (Delitzsch.)

July 4—Love to God

Read St. Mark 12: 28-34. Text: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

Facts to be noted:

1. The enemies of Christ were trying to get an advantage over Him.
2. The summary of the law is quoted by Jesus from Deut. 6: 4 and Lev. 19: 18.
3. The realization of these commandments brought the scribe near to the kingdom.

This first commandment is first in point of antiquity. It was given before the Ten Commandments. It is first in point of dignity. It deals with the relationship between man and his Creator. It is first in point of justice. If man finds it hard to love the neighbor who harms him, there can be no difficulty in loving God who has given only good and blessing to man. This is the first commandment because it expresses that which is of the very first importance. No man can keep any commandment of God, as God considers keeping, unless he love God. No man can overcome selfishness, which is the root of all sin, except by a deep and abiding love, for love is the one passion that can conquer selfishness.

July 5—The Promise to Those Who Love God

Read Deut. 11: 25. Text: "For if ye will diligently keep all these commandments which I command you, to do them, to love the Lord thy God, to walk in all His ways, and to cleave unto Him; then will the Lord drive out all these nations from before thee."

Facts to be noted:

1. Here is a promise with a condition attached.
2. There are enemies to be overcome, and land to be possessed.
3. These needs are supplied by God to those who obey His word.

God desires to give good things to those who are capable of receiving them, and He seeks to give us the knowledge whereby we may discern those things which are really good. Have you a capacity for receiving the good things of God? Do you overcome more enemies than the man who does not love God? Do you bring more of the territory of life under subjection than the man who disregards God? The love of God is not a shadowy, unreal, uncertain, vague thing, it is the very heart and mainspring of conduct. Is it so with you? Do you speak more truth because you love God? Are you more unselfish because you love God? Are you more sincere, kindly, helpful, because you love God? If we love God we live as sons of God, and the steady love of the son for the Father is the Father's reward for all His trials.

July 6—Love to God Results in Love to Humanity

Read I St. John 5: 1-5. Text: "By this we know that we love the children of God, when we love God, and keep His commandments."

Facts to be noted:

1. If you love the Father love His children also.
2. Love is expressed by affection and obedience.
3. God does not command what we cannot perform.

Love the brotherhood. It is not easy in days like the ones we have been going through in the last few years, when hell seemed to be let loose in the world and men were acting like devils. As we have seen the countless outrages against men, women, and property we have revolted at the thought of loving all the brotherhood, and have called some of them ugly demons. And yet these are the folk we are commanded to love. These are the folk for whom Christ died. He died that they might cease to be ugly. Such members of the brotherhood cried out "Crucify Him," but He said, "I am come that they might have life." Christ wept over them, He prayed for them. Do we love God? Then let us share the sympathy He holds for the brotherhood. He loves them, He trusts them, He died for them. Can't we therefore say, Though my brother betray me, yet will I love the brotherhood?

July 7—Those Who Love God Hate Evil and Are Preserved

Read Psalm 97. Text: "Ye that love the Lord, hate evil; He preserveth the souls of His saints; He delivereth them out of the hand of the wicked."

Facts to be noted:

1. A coming of God is described.
2. Nature testifies to His presence and glory.
3. Believers called to hate evil, and be upright in heart.

No half-hearted love will make men hate evil. Nothing but an all possessing, all absorbing love can do that. Most of us know what it is to look at a good thing and not want it, to look at an evil thing and decide that we want it. We know the inrush of that imperative which objects even to God if He runs contrary to our plans. We know the tendency towards inner anarchy and unreason which we possess. We know that in us there is too much self-will, evil desire, and too much rebellion against the complete mastery of our lives by God. Realize that every sin is a crime against the love of God; that there is one direction that sin always takes, that is, against God. "Against Thee, Thee only, have I sinned, And done this evil in Thy sight."

July 8—The Joy of Those Who Love God

Read Psalm 5. Text: "Let them also that love Thy name be joyful in Thee."

Facts to be noted:

1. David asks God to give heed to his morning prayer.
2. He asks for personal guidance.
3. He feels sure that God will bless and prosper the righteous.

A part of the joy that comes to those who love God comes through the realization that they are doing God's will, and fulfilling the purpose for which they were created. Do you actually long to love God? Are you saying, "How am I to learn to love God?" Charles Gore says, "Our Lord gives the answer, 'Where your treasure is, there will your heart be also.' Act for God, do and say the things that He wills; direct your thoughts and intentions Godward; and, depend upon it, in the slow process of nature, all that belongs to you—your instincts, your intelligence, your affections, your feelings—will gradually follow along the line of your action. Act for God; you are already showing love to Him and you will learn to feel it."

July 9—Those Who Love God Are the Objects of God's Mercy

Read Deut. 7: 6-11. Text: "Know therefore that the Lord He is God, the faithful God, which keepeth covenant and mercy

with them that love Him and keep His commandments to a thousand generations."

Facts to be noted:

1. We have been chosen of God.
2. God has set His love upon us.
3. God keeps covenant with those who love Him.

The love born of giving is more precious than the love born of receiving. It was such love that caused the Creator to prepare a world, then to place man in this wonderful environment, and finally it was such love that caused the Father to give His only begotten Son, that whosoever believeth on Him should not perish but have eternal life. Such love continues unaffected by the word or deed of the one loved. Such love will enable us to love our enemies, bless those who curse us, and do good to those

who despitely use us and persecute us. This is divine love. This is the love of God the Father. Try this divine love, and you will find through the mercies of God, and through your experience with men, that the love born of giving is more precious than the love born of receiving.

[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.]

LAUGHING cheerfulness throws sunlight on all the paths of life. Peevishness covers with its dark fog even the most distant horizon. Sorrow causes more absence of mind and confusion than so-called levity.—J. P. F. Richter.

Christianity

(Selected from Bishop Overs' Sermon at the Consecration of Bishop Gardiner)

CHRISTIANITY is more than a code of ethics, a body of teaching, or a philosophy; it is a life, a passion, a purpose.

It is life in its largest and most proper relationship. One bar of music by itself is a noise, but set in a symphony it becomes a harmony. To be in the right place and to be doing the right work is one of the important considerations for every person. We truly find ourselves only in our relationship to Jesus Christ. Confucius, Buddha, Socrates, and Mohammed all have a place, but it is not on the same level with Jesus. For of what other person in all history could it be said: "In Him was life and the life was the light of men"? Life's ministry then is one of expression. Christ is not to be hidden but to be revealed. Shall the beauty which the artist has fastened to the canvas be turned to the wall? Shall the music which has come from the glowing soul of genius remain cold marks on paper? The gospel which came out of the glowing personality of Jesus Christ, in work, sacrifice, and love, is for expression. To reveal that gospel so that all men may catch the glory of it is your charge and mine.

When I say that the gospel reflects a social power, I mean it contains that which places us in a right relationship with all other beings. If you were to ask me what I consider to be the most important truth the world should learn to-day, I should reply: A true conception of God. Because the life which a man lives depends upon the thought he has of God. I believe the Fatherhood of God to be the great concrete fact which binds humanity to His heart. There is little trace of this idea in the books of the Old Testament. God is power, wisdom, purity, and strength. His purity is the flame before which the angels shrink dismayed. His wisdom is manifested in the government of human destiny. His majesty is seen in the starry pavilion, and His strength in the mountains and the sea. A thousand images sublime and glorious set forth the majesty of the Creator. But the great all-embracing Teacher who came not to destroy but to fulfil gathered the older conceptions together and brought them to perfection and completion in His own final word, "Our Father". Many are willing to accept this as a beautiful theory but they balk at the great practical truth which it brings to us. "Our Father who art in Heaven" cannot be separated from "Our brothers who dwell on earth".

The world is a great family home for God's children. Why should the family be injured by wars, feuds, cruelties, directed one against another? I submit that the light which falls from the two words fatherhood and brotherhood is a tremendous contribution toward solution of the social problems of the world. It is positively refreshing, sometimes, to go back in mind and listen to the teaching of Jesus and look upon His actions and see how under His life and teaching barriers of sex and class and race melted away.

The gospel bubbles with compassion. It reminds one of the beautiful fountain. When our Lord saw the multitudes—the sorrow and the needs of the people—He was moved with compassion. How different from the Roman who said: "I hate the vulgar crowd and keep them at a distance."

There is a distinguishing feature about each great religion of the world. The genius of the Hindoo religion is mysticism, that of Buddha is asceticism, that of Mohammed is fanaticism, and that of Confucius is secularism, but the supreme characteristic of the religion of Jesus is Love. "God so loved the world that He gave His only begotten Son." The origin of the Gospel is the love of God. "Reason has been extolled, imagination has been praised, and physical beauty has been adored, but Love has been exalted over them all as the atmosphere of heaven blessing the earth. The treasures of the Church are great: History, wealth,

oratory, ritual, intellect, and benevolence. All these have a very important place, but without Love they are almost valueless. Love is their life and light even as the sun makes vital and glorious the landscape. Love never forgets that the poorest and humblest are human beings. The color of their skin matters not. That is merely an incident of birth too insignificant to be noted even by intelligence, not to speak of the Gospel's crowning glory. Love looks at individuals and men through the eyes of our Lord and sees men not as they are but as they may become. Matthew is looked upon not as the despised tax gatherer, but the great evangelist; Peter, not as the rough, unstable fisherman but the man of rock; Paul not as Saul the narrow, self-important Pharisee but the preacher of vision, the great apostle to the Gentiles. Love is not a maudlin, sentimental, unpractical thing which cannot make a protest against the evils of the time. Love is anger, indignation, protest, hot and tremendous against that which destroys the beauty of human existence and blights the hope of any part of the human race. Love does not sidestep sacrifice but inspires it. Love inspired the sacrifice of Jesus. Out of His sacrifice came the Gospel, which in turn inspired the sacrifices of the Apostles. The secret of the greatest Christian activity from the first century to the present is revealed in the words of St. Paul when he said, "The Love of Christ constraineth us."

Often the question is asked, "How can the Church gain its hold upon the world?" By giving to the world what it most needs, Love. The Church that loves most will be most powerful.

The gospel throbs with universality. There is a mandate from which the Church can never escape. It is not man-made or man-imposed. Back of every missionary in the field is the Church, back of the Church is the Apostolic company, back of the Apostles is Christ, and back of Him is the Eternal God. What a tremendous Charge comes to us in the words of our Lord: "All power is given unto Me in heaven and earth; GO YE therefore and teach all nations." That mandate breaks down all barriers. It writes universality upon our thoughts and purposes. What is to hinder the Church from carrying out the Lord's command?

This is an age of responsibility. Who dares to lower his shoulders and throw it off? By the very upward march of civilization we are forced to go forward. The world's open door demands it. The great need of the pagan world impels it. Our own spiritual prosperity is dependent upon it. We are all apt to forget our own safety lies in spiritual magnanimity. The truest guarantee of our own progress is our sacrifice. We keep our wealth only as we use it in noble causes. Not using is losing. The best way to protect and ennoble our civilization is to belt the world with mission stations. Let the Church go forth in this Gospel spirit of world-wide mission and her thoughts have imperial sweep. Only when we think of the world in terms of Christ's mastery do we think worthily. The world is explored. The people have been found. We know where they are, and we can get to them. "The nineteenth century made the world a neighborhood. Shall not the twentieth century make the world a brotherhood?"

This is no time for a coward. We cannot be misers in this great purpose of God. . . .

Can your life, or the life of any man, be complete without the Christian religion? Our Lord said, "I am come that ye might have Life." When the Apostles were leaving the prison where they had suffered persecution for the sake of the Gospel, they were bidden to go and stand in the temple and preach to the people all the words of this LIFE.

BLUE MONDAY MUSINGS

By *Presbyter Ignatius*



FROM a recent *Church Times* I cut this warning, which is as much needed here as overseas:

"I have myself been a patient of the psycho-analysts, and can testify that psycho-analysis is a dangerous thing to meddle with, unless you are very sure of your man. Among psycho-

analysts there are two schools, which may be called the Christian and the non-Christian schools. The Christian analyst heals the patient on Christian lines; the non-Christian analyst frankly abandons Christian morality, though he may at first hide the fact out of regard for the patient's susceptibilities. He teaches that Christian self-sacrifice is an unnatural repression of the personality, and that this repression often leads to nervous diseases. He therefore justifies, and even advises, any kind of self-indulgence, no matter how vile, no matter how harmful to others, on the ground that such indulgence gives largeness and freedom to ourselves. He does not scruple to take advantage of the neurotic condition of his patient in order to press this advice and stamp these ideas upon his mind. His philosophy is an extreme pragmatism. What is valid for one man is (he says) not valid for another; from which it follows that the patient may do what he will and disregard all moral ideas, on the ground that these ideas are no longer "valid" for him.

"Nor let it be supposed that the non-Christian analyst is only to be found among unqualified or quack doctors. Far from it. Men of this kind are even to be found in Harley-street. A medical degree in the analyst is no guarantee whatsoever that the patient will be treated on right lines. To anyone who is thinking of being analyzed for any disease I would say: Find out for certain about your man before you trust yourself to his hands. There are many Christian analysts, men of clean minds and noble lives. Under one of them you will be safe. They will teach you to get rid of your errors of thinking, they will encourage you to overcome what has been base in your life. Even if you are not cured, no harm can result.

"But under the non-Christian analyst irreparable harm may be done to you. He will not care whether he turns you into a devil."

FROM ST. ANDREW'S, Newark, N. J., come these suggestive parish advertisements:

"**INFORMATION** desired at once as to whereabouts of several adults formerly regular at divine service. Names will be supplied by Rector. Tel. Wav. 4192.

"**GOOD OPENING** to right party desiring Church sittings for regular use. Should be confirmed or ready and desirous to be confirmed. Apply Sunday, 7:30, 11 A. M., 7:45 P. M. Main entrance.

"**STRAYED**—A faithful soul, unusually gifted and capable of deep devotion to God. Confirmed and answers to Christian name. Not seen since armistice was signed. Any information leading to recovery of same will be greatly appreciated. X. Y. Z., Tidings Office.

"**WANTED**—Several energetic consecrated persons, either sex, to assist in nurture and instruction of young Christian children. Good returns assured. Apply in person Church School, Parish Hall entrance, Sunday A. M. 9:30.

"**STOLEN**—From the Church School, on or about September 10th last, one bright boy, universally liked, suspected of remaining at home with indifferent parents. Whoever finds and returns same will in no wise lose his reward.

"**WILL PERSONS** responsible for Weekly Offering Envelopes taken from rear left-hand pew in Church kindly see the same are returned Sunday next with contributions and arrears to date. No questions asked. Donors will be openly rewarded by their Heavenly Father."

A YOUNG AMERICAN SAILOR, returning from the war invalided, was on board a torpedoed transport, and lost all his souvenirs, though saving his life. Striving now to replace some of his pictures, he recently received this letter from the curator of the city museum in La Rochelle, which I translate as evidence of the real French feeling towards America:

"Dear Sir and Friend of France:

"You were among those jolly little American sailors, with their trim wide flat caps and their elephantine trousers, who

brightened an old city, with its gloomy porches, its picturesque monuments, its promenades and parks. We saw you often, and were charmed with you—specially our pretty girl-citizens, who could not be insensible to the compliments you turned. You, too, I hope, have kept a pleasant remembrance of them. But that time is long past now—some of your comrades are sunk beneath the waves—and we do not forget that it was for France!

"La Rochelle has resumed its ante-bellum calm; our streets and squares are quiet, without the sight of your fine fellows swinging along so proudly in their olive-drab. Many of them gave their lives in superb generosity to save France and the world; and our gratitude is immense. We shall never forget them. The common aspirations and common sacrifices have established between our countries a friendship which shall be undying. Hurrah for America!"

Not even His Excellency Col. Harvey can spoil that!

I REALLY THINK some of Don Marquis' new book, *The Old Soak*, may prove edifying here, since there are still a few readers of THE LIVING CHURCH who mourn the dear wet days beyond recall. These evil consequences of prohibition must move the hardest-hearted W. C. T. U. to tears:

"The Old Soak mourns the disappearance of the bar-room for reasons that should appeal to the sternest prohibitionist.

"In comes a girl and says to contribute to the cause. 'Well, what cause are you?' You ask her. Well, she says, Salvation Army or the Volunteers, or what not, and so forth, as the case may be, or maybe she was boosting for some of these new religions that gets out a paper and these girls go around and sell it for 10 cents, which they always set a date for the world coming to an end. Well, then you got a line on her religion, and you was ashamed not to give her a quarter, for you had spent a dollar for drinks already that morning. And then all through the day there was other religions, come in, one after another, or maybe the same religion over and over again. Well, then you kept in touch with religions and it made a better man out of you.

"One kept up with politics. My eyes ain't what they used to be and the newspapers are different from each other so who can tell what to believe, but in the old days you could keep in touch with politics in the bar-rooms. It made a better citizen out of you for every man ought to vote for what his consciousness tells him is right and to abide in politics by his consciousness. Well, closing the bar-room has shut off my chance to be imbued with political dope and who to bet on in the next election and I am not so good a citizen as before the saloons were closed.

"All chance of sociability is shut off by the government from the plain people. There were pictures on the walls. Since they have been taken away what chance has a busy man like me got to go to a museum and see all them works of art hand-painted by artists and looking as slick and shiny as one of these here circus lithographs? The government has also taken away singing from the plain people.

"Another kick I got on the abolition of the bar room is the fact that you got to stay around home so much and that naturally leads to having a row with your wife.

"No longer is there 'kind feeling about respect for the old,' especially to parents and them that has departed. Fellows 'get all tanked up' and sing songs about home and mother and to treat her right now that her hair was turned gray. Whether I helped sing them or not all them songs would make a better man of me. . . . Lots of times when I was a young feller after hearing them songs for awhile I would say to myself I will set right down and write a letter to my mother. I ain't wrote her for five or six months.

"Liquor kept your Home Life dunning along O. K. You would get mad with your wife and then you would get sorry for her and give her an excuse to make up with you again. But now, with no chance to get a drink when I am away from home if I treat the Old Woman mean in the morning I don't give her a chance to get on my good side again. And I can see sometimes that it is breaking her heart."

HERE IS a transcendental religion, surely. But, to be honest, I prefer our own simple ways.

"**CHURCH OF CHRIST IN THE CLOUD**, Easter Subject for class, correspondence course, and daily meditation: 'The Electrification of the Planet'. Teacher, Rev. Clara Wolverton Gates, Nyack-on-Hudson, N. Y."

The Church's Colleges

By Joseph Buffington

OF the one hundred and thirty-five bishops in the Episcopal Church now living, fifty of them were educated at the five Church colleges—Trinity, Sewanee, St. Stephen's, Hobart, and Kenyon. Making up these fifty administrative leaders of our Church, Trinity and Sewanee head the list with fifteen each, Kenyon follows with seven, Hobart with nine, and St. Stephen's with four.

These figures were to me, as they will be to thoughtful men and women of our Church, startling in their significance. When it is considered that these five, of the seven hundred small colleges of the United States, furnish fifty of the one hundred and thirty-five leaders of the Episcopal Church, and when one of the five furnishes one-twentieth of the living clergy of the Church, one cannot but realize what a rich supply of clergy the Episcopal Church could now have had it contributed to the educational assets of the country in the way of real support to these, its five colleges, in the way the seven hundred other smaller colleges of the country have been loyally maintained by other religious bodies.

Five Church Colleges out of seven hundred marks our Church as a laggard in national education. That is the first aspect. And the second is, when these five colleges, without the interest, without the support of the Episcopal Church, are now giving to that Church fifty of their one hundred and thirty-five leaders, what could they give and what would they give, if the Church at large would now come to their support and put them on an adequate working basis!

No one wants to make universities of them. Their field is the college field, which is the making and moulding of trained leaders. That is the sphere of the personal college and each of these five has the basic tradition of a personal college, which by the direct, personal relation of professor and student would make for leadership. Our Church needs to waken to the educational necessity of strengthening these five strategic bases of supply of men trained for its leadership. As the nation cannot afford to starve and cripple West Point and Annapolis, so the Church, now that it realizes the worth of these colleges as bases of leader creation, can see that not to support and strengthen these five, is wasteful, and unwise.

The Episcopal Church let Racine College starve to death. Racine College trained Bishop Gailor, the executive working head of the Church. If Racine College had only furnished this one man to the Church, it would have justified its life to-day at the hands of the Church.

I believe, however, that the Episcopal Church is waking up to the thoughtless course it has followed in its unwise neglect of its educational possibilities. The good work our Church has done in secondary education in boys' and girls' schools is recognized. When Dr. Drury, of St. Paul's School, declined the rectorship of Trinity Church the other day, men were surprised that a man should feel the call of religious education higher than that to a great rectorship. When the new President of Trinity College was inaugurated last fall, a thoughtful man said to him, "Ogilby, when they want to take you away from Trinity and make you a bishop, don't go. If you went, you would be but one bishop; if you stay here at Trinity you will make and mould twenty bishops."

This brings me to speak of what the Church should do to these five colleges—Sewanee, Trinity, Hobart, St. Stephen's, Kenyon. She should come to the financial aid of these five with the same generous support that others have shown to the six hundred and ninety-five smaller colleges. Where can money be more wisely stabilized than in their endowment, in increased pay for their faculties, in equipment of their libraries, in scholarship endowments? When the will of C. E. Converse of Greenwich was opened the other day, it was found he had given legacies to his parish church at Greenwich, to his city church, St. Thomas', and \$50,000 to Trinity College. He had no connection with Trinity College, was never known to take any interest in it in his life time. The only explanation of his legacy was that "Some one told

Mr. Converse about Trinity". Surely the time has come for "some one" to tell others about these five colleges. And there are those who can do it. If any wish to learn of the needs, the opportunities, and, I might say, the rich privileges of helping these five unselfish institutions, I will personally be glad, by letter or in person, to give them full information. Two of these, Hobart and Trinity, are at the present time completing their hundred years of service and are laying the foundations of a second century's work by raising centennial endowment funds, largely for adequate faculty salaries. Personally, as a trustee and a graduate, I am deeply interested and concerned in our Trinity centennial endowment. We need help, but in bespeaking consideration and help for my own college, I want, in a broad-minded, catholic-wide spirit, to bring the cause of all five to the judgment and conscience of the American Church.

After a thorough examination of the work, resources, and equipment of Trinity College, the General Education Board (Rockefeller Foundation) has endorsed the Centennial Endowment movement of Trinity by promising one dollar for every three contributed to the first half million. I do not doubt it will follow the same course on the second half million. That Board has given in the same proportion to Kenyon in an effort it is making to strengthen its endowment; I do not question it will do the same for Hobart. These endorsements from this great Board, showing their concern and appreciation of the work of these Church colleges, will evidence to thoughtful people in our Church that the work of these colleges is more worth while than they suspected and that their stability is so dependable that this great Board can give its funds in perpetuity to their endowments. When one realizes that from these five small personal colleges has come not only this aggregate of fifty to a hundred and thirty-five ratio of the higher living leadership of our Church; that of its entire clergy a twentieth of the men on its roster are sons of one of the five, that a President of the United States and the greatest Secretary of War the country has had, that Gorgas, who cleared the miasma of the tropics, and Stuck who went to Alaska; that a surprising aggregate of leaders in diplomacy, in law, in medicine, in literature, in the army have come from them, and that two of these five colleges have, in proportion to the number of their alumni, more men in *Who's Who in America* than any other institution of learning in the United States, have they not given proof of their value as creators of leadership, as worthy of stable standardizing at the hands of the Episcopal Church as the sister small college of West Point is at the hands of the nation?

I submit their case to the thoughtful consideration of men and women who are earnestly looking for places where money can be wisely perpetuated to do lasting good.

United States Court, Pittsburgh, Pa.

THOSE WHOM God is calling higher still must learn to bear. If they are to receive God's gifts—His best gifts. We are not naturally humble, loving, gentle, meek. Humility is not a natural virtue, meekness is not a natural virtue. God will send you some trial, some little one, or some great one, if He wishes to develop in you this saintliness. Can you bear it? "Woe unto you that have lost patience; and what will ye do when the Lord shall visit you?" Are you "the man of His right hand, the son of man whom He made so strong for His own self"? Or, like St. Christopher in the legend, do you sink beneath the exceeding weight of the Holy Child? It was noticed some time ago that a man had discovered an invention for making a form of crystallized carbon, which, to all intents and purposes, was a diamond; but his invention was useless, because of the difficulty and expense of getting any vessel strong enough to bear the intense heat to which it must be subjected during the process. And so with some of God's saints, they faint beneath the trial, and the saintly virtue is not formed within their characters, because they have lost the power of endurance.—W. C. E. Newbolt.

Consecration of Suffragan Bishop of Liberia

THE consecration of the Rev. Theophilus Momolu Gardiner, D.D., to be Suffragan Bishop of Liberia, West Africa, took place in the Church of the Incarnation, New York City, on Thursday, June 23rd. Six bishops, about fifty clergymen, and a large congregation were present. Charles Dunbar Burgess King, President of the Republic of Liberia, and his staff came from Washington expressly to attend this service.

The Presiding Bishop of the American Church officiated. The Bishop of Liberia preached the sermon. The attending presbyters were the Rev. Dr. Hutchins C. Bishop and the Rev. F. Wilcom Elligor. The Bishop of New York and the Bishop of New Jersey presented the Bishop-elect.

The reading of the testimonials was as follows:

Certificate of Election: The Rev. Dr. George Francis Nelson.

Canonical Testimonial: The Rev. Dr. Edward G. Clifton.

Certificate of Ordinations: The Rev. Nathan Matthews, formerly missionary in Cape Mount, Liberia.

Consents of the Standing Committees: Mr. Jonatas Williams, a theological student, native of Haiti.

The Bishop of Tennessee read the Litany, and sang the *Veni, Creator Spiritus*.

Besides the Presiding Bishop the following named Bishops laid their hands upon the head of the elected Bishop kneeling before them: Bishop Gailor, Bishop Lloyd, Bishop Matthews, Bishop Overs, and Bishop Manning.

The Bishop of Liberia in his sermon said among other things:

"The cause that brings us together to-day is not ordinary. The consecration to the bishopric of a man who is the first aboriginal fruit of the Liberian Vineyard is an event of more than ordinary importance. Such an event can no more be separated from the great missionary purpose of the Church than can the harvest be separated from the seed time.

"It is significant that in this centennial year of our missionary society we should meet to consecrate a man from this our oldest mission field, the field toward which the society turned its face in its first missionary endeavor nearly one hundred years ago. The first years of our work there were years of very small beginnings. The fruit however to which we can point to-day fills us with encouragement and is an occasion for inspiration."

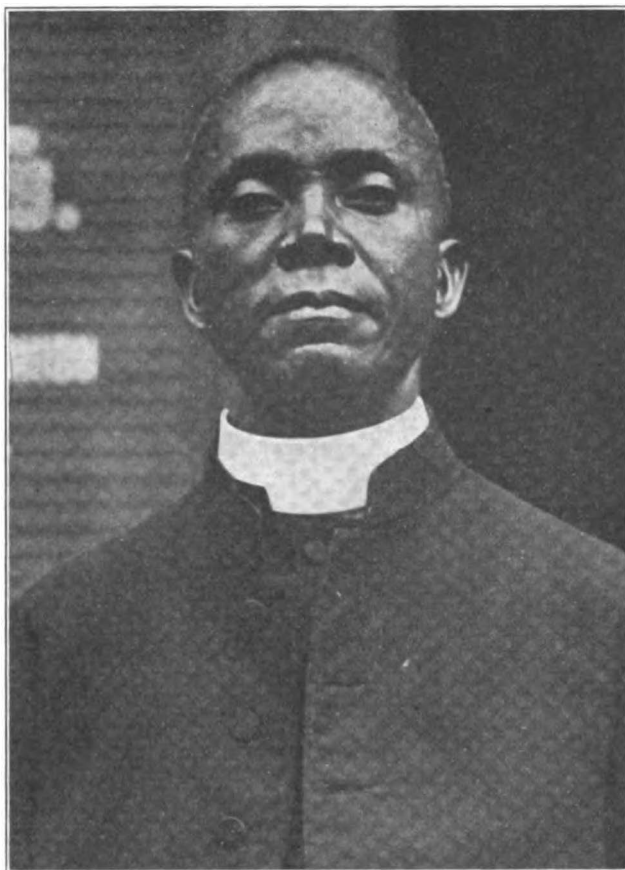
Finally, turning to Bishop Gardiner, whose particular work in Liberia will be among his own tribesmen, he said:

"And now, my brother and friend, before I close it is a pleasure for me to address a few words to you personally. I congratulate you on your high calling. I am sure you will not forget that the higher the office the greater the responsibility. He who does not fill the office to which he has been elected reflects discredit upon the Church which he represents. Five hundred years before Christ, a group of Grecian philosophers gathered together. No one can measure the influence of that group upon the world. One of them said, 'Know thyself.' Another said, 'Know thine opportunity.' You and I have travelled through much of Liberia together. You know the field and the work. You are a member of the Vai tribe, one of the most promising tribes of Liberia. But it is the only tribe in the republic that is influenced by Mohammedanism. Your name is Momolu, which means, in English, Mohammed. Your father, a Mohammedan priest, gave you that name, but he also sent you to a Christian school—St. John's, Cape Mount—to learn letters. You learned to be a Christian. Gradually you have come to the position you now hold. What a

responsibility is yours! You must claim your tribe for Christ. Just before I left Monrovia, last month, one of your chiefs—a Mohammedan—came to me and said: 'The mosque in my town is falling down. If you will send me a teacher, I will build a Christian church and school on the very place where the mosque has stood.' It is prophetic. It will come. Then there are twenty other tribes in our district for whom little has been done from the standpoint of religion, education, civilization, or development in any way. You particularly represent those people. Your work will not be easy. Nothing worth while is. The work is vast. The task is tremendous. But the opportunity is magnificent."

Through the good offices of the Rev. Franklin J. Clark, master of ceremonies, the service was marked by great dignity and smoothness.

Bishop Gardiner will make his headquarters in New York until September first. He will be glad to answer any calls for sermons and addresses on Church work in Liberia, or related subjects.



RT. REV. T. MOMOLU GARDINER, D.D.

WHEN FINANCIAL leaders in industrial sections of the United States declare that the Y. W. C. A. and the Federal Council of the Churches of Christ in America are stepping out of their proper sphere in avowing their hearty adherence to social principles and ideals clearly Christian and adopted and held by practically all the leading religious denominations; when they further attempt to cut off contributions from such organizations on the plea that they are dealing in unwarranted ways with matters outside their proper sphere; when they demand that proposed religious gatherings shall cut from their programme discussions of the Church and the Industrial Order, under penalty of financial embarrassment; when they insist that the Church shall confine itself to the statement of abstract principles, and take no note of their application; an issue is joined which the Church cannot ignore. The Church cannot afford to take orders from any outside group or class, or from any one except its Divine Head. To allow any set of men to mark off its field, or limit its scope, or

declare its functions, is intolerable. The Church must fully and with all cheerfulness grant the right of any man or men to object to its words and acts, to criticize them with utmost freedom, to give or withhold support, to join the Church or leave it, to attack or defend, as one may deem best. The Church must be prepared to take the consequences, financial or other, of maintaining its independence, and asserting its proper concern in the affairs of the world. But for the Church to alter by a hair's breath its policies, or to restrict in the least its sense of a vital function, is social treason.—*Rev. William Pierson Merrill* (Brick Presbyterian Church, New York).

THE TRINITY

THE CHRISTIAN teaching of the Trinity is not, as H. G. Wells calls it, "a stuffed scarecrow of divinity, a mystery protected by conciliar curses". It is not theological hairsplitting. It is the ancient Catholic charter of human freedom, the supreme witness to democracy, the image of the ideal commonwealth, the heavenly prototype of society as it should be, since it reveals the perfect social character of God. "In the Trinity none is afore or after other: none is greater or less than another: their glory equal, their majesty co-eternal." And this unity is an ethical unity so that, as someone has wisely said, the will of God is always one will twice reinforced.—*Rev. Geo. Craig Stewart, D.D.*

PEACE DOES not dwell in outward things, but within the soul. We may preserve it in the midst of bitterest pain.—*Fénelon*.

Church Conference of Social Service Workers—II

BY Tuesday morning the Conference was well down to business. Registration showed the remarkable number of sixty-one dioceses and the Church of England in Canada to be represented by something more than ninety delegates—a significant showing of the general realization of the importance of the conference and of the work it was to do.

What the various Social Service Commissions are Doing came first on the programme. Perhaps the most illuminating presentation came from Canon C. W. Vernon who told of the activities of the Church in Canada—a remarkable record of what is being accomplished on a national scale north of the imaginary line, far beyond what we have attempted on our side. But there were creditable reports from some of our dioceses, notably that presented from Newark by Archdeacon Elmendorf. Five dioceses—Newark, Connecticut, Kentucky, Chicago, and California—had been asked especially to lead in this discussion, and these, with the real work that each is doing, gave the keynote to the subject. But it was impossible also not to gather from the discussion that most of the diocesan commissions are doing nothing at all.

Following these reports, the Rev. C. K. Gilbert, of the New York commission, dealt suggestively with the question, What Should they Do? Mr. Gilbert has given much study to the problem, and is in large part responsible for the admirable work being done in the metropolis. He is therefore in no sense a theorist, and his paper aroused careful attention. It is reserved in order to be printed in large part in the issue for next week.

On Tuesday afternoon it seemed best to reverse the programme, putting the Rev. Mr. Elmendorf's paper at the close and presenting first the three dealing with specific problems. Miss Katharine P. Hewins, general secretary of the Church Home Society of Boston, read the first paper, on What the Church is Doing for the Dependent, Defective, and Delinquent Child.

The Church's obligation toward the child has been recognized since the early days. Orphanages and other institutions under Church auspices have existed in a few states for more than half a century, and in others for several years. After the civil war great impetus was given to development of asylums for soldiers' orphans. People thought concretely of certain needs, but without special reference to general child welfare; and the institutions worked independently of each other and of other agencies. Only of recent years have we begun to think and act together. The trend to-day is to emphasize all the needs of all children.

The Church, through a special department, supplies religious education to the vast majority of children—those brought up in a normal way in the homes of parents and relatives—but only here and there, and more particularly with Roman Catholics, do we find similar provision made for dependent, neglected, and delinquent little ones. Our own Church has about a dozen homes in as many dioceses, but has taken no definite stand with regard to the vast majority of these children who find their way to the care of the public authorities. Where the law calls for bringing the children up in the faith of their parents no closer classification seems to be made than that of Roman Catholic, Protestant, and Jewish.

Christian social service is neither social nor Christian unless Christ's spirit dominates. That spirit of unselfish devotion to the needs of humanity is fundamental; and any tendency to separate secular and religious effort is deplorable. Is it well, then, for the Church to set up its own machinery, or shall it simply direct the activities of its people to established social agencies in the community? While different conditions require different applications, as a general thing the latter method should be encouraged when feasible. For the Church to establish its own social work, unless in fullest coöperation with other agencies, tends to self-righteousness, even where the intention is only to do the finest kind of work in the very best spirit. Where the Church deliberately allies itself with existing agencies, it can usually leaven the whole lump.

Coöperation with secular agencies, however, ought not in any case to prevent special religious instruction for every child in the faith of its parents. A child's right to continuous and uninterrupted religious education is fundamental.

Where the Church has already established itself in this work, the problem is different. Shall it continue to develop its special work, shall it turn the work over to a general agency, or shall it dovetail its work in coöperation with such an agency?

The experience of Massachusetts is of value here. The Church Home work was founded in 1855, caring then for less than a dozen children. Endowment early secured made possible a home that housed one hundred boys and girls. The problem for caring

for both sexes alike led to a policy of placing out the older boys, and some of the girls, through an arrangement with the Boston Children's Aid Society in 1897. This proved so successful that in 1903 the property of the Boys' Home was dispensed with; and a year later the Church Home engaged its own worker to visit the placed-out boys. In 1905 a complete record system was installed in connection with each child. In 1907 the report contains the first emphatic note of coöperation with other agencies; and also the first reference to making the family, not the child, the unit of consideration. Ten years later a committee of the board was established to visit children returned to their homes, preventing recurrence of a family breakdown. Since 1912 admissions have been confined to children of Church families.

In 1912 also the board decided to give the placing-out system a two-years' trial, during which the institution should be closed. The trial was successful, and the institution was disposed of. The trustees and managers were also combined, and men and women in a single organization give the management strong and simple balance.

An early development was the getting together with other child-placing agencies in a coöperative plan for caring for all the children in the state. The society undertakes to see that every Church child is provided for, either by placing out or by a public agency. It works through three departments, Advice and Assistance, Home Finding, and Placing-out, the latter being an organization for visiting the children who have come under the society's jurisdiction. Every child, it is the desire of the society, receives education to the extent of its receptivity.

It is the Church's responsibility to care for her children, and to discover and remove the causes of misery. She should do this through existing agencies preferably, developing independent work only where other means are not available. Theological schools might well provide opportunity for students to study sociological problems at first hand.

The second paper of the afternoon was by Mrs. John M. Glenn, president of the National Council of the Church Mission of Help, and it dealt with what the Church is doing for the wayward girl.

Mrs. John
M. Glenn

The Church can learn youth's requirements only as it faces what youth has to face; can become sanely optimistic only as it goes "all the way with pessimism" and arrives at the place beyond.

The girl who comes to the Church Mission of Help is not a type; but must be recognized as an individual. The worker must learn her social background. Conduct is seldom casual; and a series of circumstances must precede that which attracts attention. The feeble-minded, God's fools, are in themselves no menace, save as society makes them so. A knowledge of environment and character makes possible for the worker a diagnosis and a prescription. But even then the girl must solve her own problem; must adjust herself to the society she fears. Many of the society's girls first face life when they leave the hospital world with child in arms. Then life defines itself as having value because it is shared.

The Church worker should approach the girl with confidence in the teaching that what counts for membership in the Kingdom of God is power to subordinate things so that they become instruments of service, not tyrants. And as the value of the group is realized evidence accumulates of the gain from working out plans with the girl and some other member of her circle. Group contacts may lead not only to quicker grasp of the problem, but to mutual agreement to take together the steps of a fresh start.

The Church Service League has urged its member societies to learn to supplement each other. The Girls' Friendly Society, the Guild of St. Barnabas for Nurses, and the Church Mission of Help are already trying, and the Brotherhood in two dioceses has made a similar start.

The girl involved is also the contributor of valuable elements to the society. She has often proved her courage in caring for her child; in guarding a younger sister; and she is a demonstration of the consequence of wrong acts and the pain of recovery. Moreover, though her immorality follow upon the disintegration of her home, she is a proof that nothing can take home's place; nothing can make up for its deficiencies. Whatever replaces it is a makeshift, falling far short of its essentials.

Girls and society together can do many things for the community. Convictions as to the value of the home, the sacredness of marriage, the wealth of worth in the relationships of brothers and sisters, the beauty of purity in thought and deed, are being slowly acquired by both girl and worker, who can by passing on these better ideals leaven the community to a higher moral stand.

The girl must make her own choice; but she must not have to stand alone.

The Rev. L. E. Sunderland, superintendent of the New York

City Mission Society, announced that the executives of the city missions will meet as a sub-conference when the Church Conference of Social Service Workers assembles next year.

Rev. L. E. Sunderland

In the Church, he said, there is a rapidly growing movement to preempt this field. The New York City Mission was organized ninety years ago, and last year reached 350,000 people in two settlements. It ministers to seventeen hospitals and homes and ten correctional institutions, and controls three chapels and parish houses. The distinctive work is that of the chaplaincy, wherein religious and social endeavor meet.

For thirty years New York state has recognized three religions, Roman, Protestant, and Jewish. We are the Protestants, and the state turns over to our ministrations, as Protestants, all people of the Eastern communions, all Hindus, and many other odds and ends who are also classified by the state as Protestant! This official relationship opens the door to conscience and to the

chaplains, who thus have an unusual opportunity. Last year they administered the Holy Communion to 15,000 people, and prepared a very large number for the baptism they received. The chaplain is a force to change conditions—a point of contact between the ends of the line.

There are city mission organizations in Rochester, N. Y., Buffalo, St. Louis, Newark, Washington, Boston, Cleveland, Dayton, Baltimore, Philadelphia, Detroit, Richmond, Cincinnati, Los Angeles, Toledo, Chicago, Trenton, Pittsburgh, New Orleans, St. Paul, and New York.

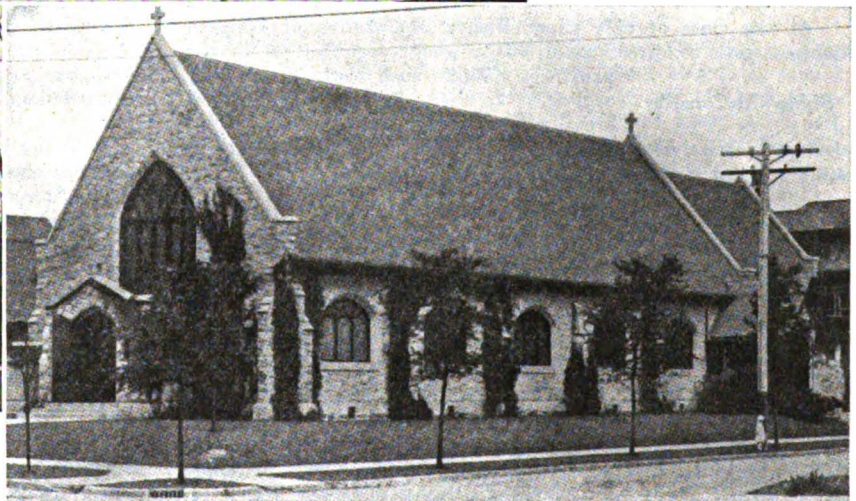
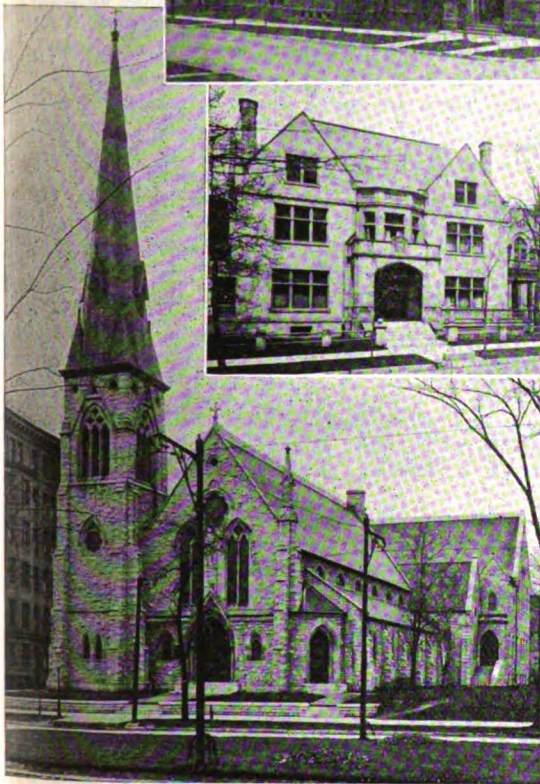
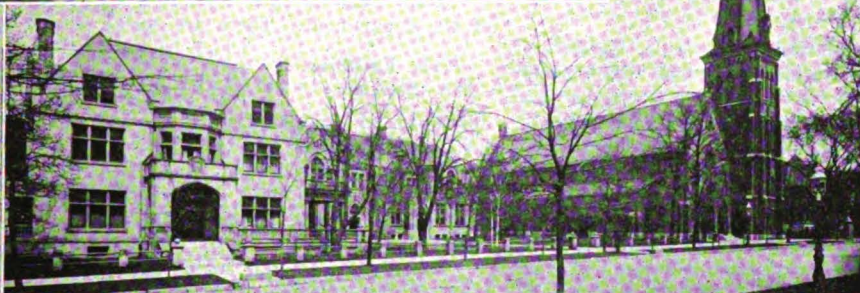
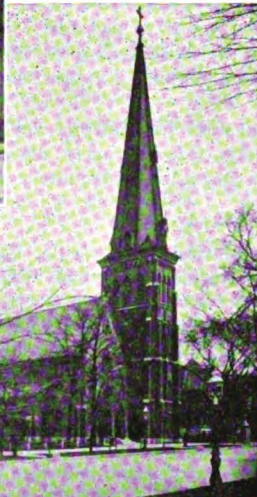
In 1919 the city mission executives drew up the following preamble and definition:

"It is understood that by the City Mission idea is meant that type of work in the Protestant Episcopal Church whose function it is to express Christ's love and remembrance of His neglected, forgotten, and straying sheep, by bringing the services, sacraments, and pastoral ministrations, and, where necessary, social welfare aid to people of our cities and ports of entry, particularly to those who are isolated in public and private hospitals, reformatories, and other institutions; to conduct agencies of social helpfulness, to promote social justice, to aid in establishing better conditions of living; and also, where the organization of the city or diocese indicates its advisability, to institute missionary work, and to carry on the work of parochial Church extension.

The final paper of the afternoon was that presented by the Rev. Augustine Elmendorf on The Church's Relation to the Dependent, Defective, and Delinquent.

Rev. Augustine Elmendorf Christian people, he said, have always felt the force of Christ's statement that what was done to the unfortunate was done to Him, and have recognized that the love of Christ must find expression in what we have come to call Christian social service—the effort to fulfill the second command of the Law. The new element in Christian perception is the realization that this expression of love is so important that it must be carefully organized and must represent the corporate life of the Church. Just as in the field of missions we found that social societies were unequal to the work we come to find that social service work likewise is of too vast implications for any less an organization than the Church itself.

Any feeling of responsibility other than punitive, toward the dependent, defective, and delinquent classes on the part of the community, is apparently due to Christian teaching



Top: St. Paul's Church.
Center: All Saints' Cathedral with Bishop's House at left and Bosworth Guild Hall in center.
Lower: Left, St. James' Church. Right, St. Mark's Church.

A GROUP OF MILWAUKEE CHURCHES

That collaborated in entertaining the Church Conference of Social Service Workers

and inspiration. Monasteries and convents were pioneers in this work, and were for centuries the centers of a large ministry to the sick, the aged poor, and the orphans. By a great triumph of the Christian Church governmental agencies now carry on the major part of this work. But with this change has come a peculiar situation in which the Church forgets the whole matter or is confused in the nature of its present duties. Examination of diocesan equipment will show one diocese well equipped to care for the aged and another not at all; some caring for children, and some not; some making fair provision for incurables, but none for the aged or for children. Our institutions are the result of individual or group effort quite apart from the official organization of the Church. This vague and unsatisfactory method should not continue. The judgment passed upon our Christian fellowship will be concerned with what we call social service. Whether we tended the unfortunate or not will justify our own rights in the kingdom.

What are the institutions needed, under conditions as they exist to-day? Prisons, jails, schools for the delinquent; hospitals and sanatoria for the defective; homes for the aged, the orphan, and the incurable.

Except in the case of young children, the nature of the care may indicate that obviously it belongs to the state; as it is plainly beyond the capacity of the Church organization. It is better that the responsibility be assumed by the whole community rather than by a part.

What we propose to accomplish by custodial care is physical cure, or spiritual aid, or possibly punishment. The writer was inclined to believe that in the case of children the Church ought to have sole charge, as character-building is the function of the Church. The "placing-out" system depends for its success upon adequate supervision, impossible for the Church; but there are children who cannot be placed out, and institutions must be provided for these. If there is anything that wayward children need, it is the thing that the Church has to give. Why not develop institutions to meet this need, with the Church empowered to minister and teach?

Three methods are involved:

1st—That which turns over to the government all it will take, the Church caring for the balance.

2nd—That which claims the entire task as belonging to the Church, but alleges that expense is prohibitive, and that the Church will do only what is in her power to pay for.

3rd—That which divides the work according to its nature. A strong plea might be made that the Church retain the care of its own old people.

Our first duty is to retain in state institutions some sort of spiritual ministry. Unfortunately, this is rarely done. Only quite recently have dioceses been organized adequately for such tasks, obviously beyond the power of the parish, which we now classify as city mission work.

Our second duty is with legislation. As a rule, legislators are willing to pass any laws for social betterment which come backed by any considerable number of people. A social service function, then, might be to keep the people informed as to needs of dependent classes, and the nature of proposed legislation.

Yet a third problem points to a practical duty—the provision of attendants. The state without the Church cannot expect to provide Christian love, without which its best plans will fail. It is impossible to buy the kind of care that unfortunates should have. Those who volunteer as missionaries are listed and prayed for. Institution attendants should receive a similar recognition.

At the close of this paper Bishop McCormick of Western Michigan rose to direct attention to social organization in the provinces. While such work is not fully

Bishop McCormick

outlined, the Fifth Province, at least, is organized on social service lines. The provincial commission has issued a pamphlet of great value to social workers, containing a fund of information.

Tuesday Evening

At All Saints' Cathedral on Tuesday evening, Bishop Brent led in a devotional service preparatory to corporate Communion Wednesday morning. He reminded the delegates that in all their meetings the chief conferee must be known to be Jesus

Bishop Brent

Christ.

Everywhere to-day Christian opportunity outruns capacity. The great need is inspiration for the normal, but we tend to emphasize the abnormal. The opportunity and duty of the normal being is to love his neighbor as himself—which most Christians are not doing. We need regeneration into constructive life.

Men who are abnormal become so largely because they are treated abnormally. Love and neighborliness will restore them to a proper state. Jesus used His own need to the advantage of His fellows. When He asked the Samaritan woman for drink, He did not receive it. He gave, and all His own was forgotten in her need. "I have meat that ye know not of." In His supreme

hour He took bread and gave; turning His supreme need into a supreme opportunity to serve. He still does so; but in a way He has no body save as the Church supplies it.

"I would not venture to teach you about the Holy Communion; but I shall remind you of some things you know perfectly well."

First, its simplicity. Have you thought of the inexhaustible wealth of the least thing—a flower, a grain of sand? And the greatest is the simplest. The Holy Communion is the one thing where the symbol is nearest the thing symbolized: it is itself the Living Christ.

Next, it is a mutual thing, neither divine magic nor human subjectivity; God come to man in Man, to reestablish the twofold fellowship of man with man and man with God. The normal man has an inexhaustible capacity for friendship—our numbers do not in anywise complicate the nature of our problems. Our community needs boldness to create or to join in a right minority. "They will go from strength to strength."

Wednesday Morning

When the conference met after corporate Communion, the Rev. Samuel Tyler, D.D., read a paper on How Best to Get Social Service into the Parishes. The first requisite, he said, was to get the social point of view into the rector—not always an easy task. His interesting paper is reserved for presentation in large part in a later issue. It was interesting to note at the close that he and his collaborators felt that the underlying principles of social service were the same in both city and rural communities, the difference being merely in methods of adaptation.

In the discussion which followed, the Rev. Holmes Whitmore said that few parishes seemed awake to the social service need. The secular workers were desirous of sympathy from the Church, and deeply respect the Church's potential power. The Rev. Raimundo de Ovies told of how he tied up social service workers already active to recognize their relation to the Church as inspiration. The Rev. Robert Renison told of how the convocation of San Joaquin had by resolution recognized social service work as a necessary part of the Church's work everywhere, thereby challenging the tendency to rely upon the clergy alone. The Rev. R. D. S. Putney advocated the Sunday night social forum, and said that a novice could secure speakers through his relations with the high schools or the libraries. He had himself presented more for confirmation than any other rector in the diocese, and the social forum had been the chief source from which they came. The Rev. D. R. Covell insisted that the clergy were ready to take up social work if they knew what it was; and that they would know if the social worker were introduced to them as the "city missionary".

Dean Lathrop then took time to present some of the plans of the department. There are social service principles, he said, which belong to the individual conscience.

The Executive Secretary

In fact, a very large territory in the Christian conscience has remained totally undeveloped, unstimulated until the industrial development of the last few years has uncovered problems of whose very existence the Church has not known. How can these suggestions be brought home to the individual? One rector interested his congregation through the vestry, whom he introduced to missionaries at his home.

Social service is but beginning; behind it there is nothing but criticism, fault-finding, and failure. In front of it is the future. The department hopes to develop individual interest by means of discussion groups, and short study courses, perhaps in Lent. Topics are available which must stimulate because they touch every community—e. g., housing, or the moral problems of proprietors.

Replying to a question, the Executive Secretary said it was sometimes dangerous to develop and enunciate principles, and that a better way was perhaps to take steps to educate the whole Christian community to develop its own. But conferences on industry, on dependents, and on housing should appeal at once to discussion groups in every parish.

Wednesday Afternoon

The conference met after luncheon half an hour early, devoting the time partly to presentation of business matters.

Mr. F. Ernest Johnson

Mr. F. Ernest Johnson, secretary of the Federal Council of Churches, was introduced, and expressed his pleasure at the good omen involved in the fact that in Milwaukee the meeting of the great National Conference of Social Work should be preceded by the meeting of a Church group. We have laid the foundation, he said, for coöperation in social work by the different Churches, and look to the Episcopal Church for leadership. "I am interested not in controversy, but in coöperative effort to bring in the kingdom of God on this earth."

At three o'clock Bishop Johnson of Colorado discussed the



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question, *Is It a Responsibility for the Social Service Commissions to Express the Conscience of the Church in Important Public Questions?* He had asked that the second half of the question, *When and How Should This Be Done?* be made a separate topic.

The Bishop of Colorado

Most of the kingdoms of this world, he said, have not improved much since the days of Genghis Khan. "I believe in the two-worldliness of life", and the two parts should be kept separate.

The conscience of the Church is the voice of God speaking through agencies. In all questions there is a moral issue, presentation of which is limited by the desires of the men who hold office. Church and state have their own issues, separate bodies, separate spheres of action. Each will accomplish the greatest good if not interfered with by the other. It is the business of the Church to make righteous citizens—of the citizens to make righteous laws. In the social problems of to-day both trusts and unions present a defective plea.

The Bishop believed that many errors would have been avoided if the Church had left public questions alone as such, where instruction in the truth was the element lacking. And social service commissions are most valuable if they will confine their efforts to instructing the people on the pros and cons of causes.

The second half of the topic was taken by Miss Mary Van Kleec of the Russell Sage Foundation. She did not altogether agree with the Bishop, and wished to discuss the matter in its most controversial aspects.

Miss Mary Van Kleec

Has the Church any conscience to express, for instance, in interpreting the mind of Christ as to the labor problem? Is the Church in position to speak because it has walked with Labor and therefore can know whereof it wills to speak? Or have we perchance so overburdened ourselves with problems of parish and diocesan finance that we dare not touch these problems?

We have to-day a social and industrial order which we never have had before. "Are we trying to put new wine into old bottles?" The Church should take part in discussions in any community whenever there is a crying need.

There is one thing, Miss Van Kleec declared, which the Church must do now—*resolve to preserve the freedom of the truth*. There is an attempt to use the power of the dollar to throttle the truth. If we permit any sort of restriction we take a tremendous risk of blocking interpretation of the mind of Christ.

Resolutions

The Rev. Mr. Kreitler presented a resolution requesting the Executive Secretary to appoint a council of advice to help him, with one or more members from every province; the function of this council being to suggest provincial and diocesan problems in which the Church must be interested. Carried.

Another resolution provided that if possible the meeting next year shall be convened just before the National Conference of Social Work.

It was also voted that the secretary of this conference hold office until election of a successor.

Diocesan commissions will be asked to send delegates next year, and pay their expenses.

It was resolved that the conference request the Executive Secretary to suggest to the Department of Social Service that as soon as possible a statement of principles be presented to the Church.

Thursday Afternoon

The conference met in the Gothic Hall of St. James' Church on Thursday afternoon, choosing this place as nearer the Auditorium where the National Conference had begun its sessions.

Mr. G. Frank Shelby, General Secretary of the Brotherhood of St. Andrew, explained the relationship of the Brotherhood to social service. It was one of the first societies to organize for social service in the earlier years, although the topics were presented under another name. A fundamental duty assumed by the Brotherhood is that of visiting men, which is a social service duty; and the strong intention is to fulfill this obligation yet more faithfully.

Mr. G. Frank Shelby

During and after the war the Brotherhood did much with its 86 camp secretaries and its Church welcome committees, and in its present day programmes it plans more. In every issue of *St. Andrew's Cross* there is a specific suggestion as to the season's opportunities. Assembly programmes suggest one or two meetings annually for social service discussions. Study classes increase in number. The annual convention stresses a social service topic. Week-end conferences are being developed as means of instruction.

The Brotherhood coöperates with the Church Mission of Help to care for "the man in the case", and it wants to coöperate in every way.

Mrs. Hermon P. Butler and Miss Rosalie Phillips presented the last two papers, relating the Woman's Auxiliary and the Girls' Friendly Society to social service. These papers, not now at hand, will receive attention in a later issue.

DISARMAMENT

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF MAINE]

THE FINAL topic I would present to you has a world-wide practical bearing. I can find no more fitting words to introduce it than three sentences from the report of the Lambeth Committee on Christianity and International Relations:

"At the present moment there are two alternatives before the world. On the one hand we may relapse into the old conditions, with an attempted balance of power, and the piling up of armaments with their attendant expenditure, until the world is ready for another and even more hideous war. On the other hand, we may work for the ideal for mankind which shines before us in the pages of the New Testament, guided by the principles which we have learnt from the Lord Jesus Christ."

It would seem to be unthinkable that any Christian nation, with the plain lesson of the last seven years before it, should deliberately adopt a course tending to the former of these alternatives. As Christian men, whose loyalty has been tested and not found wanting, let us record our conviction that the time has come to reduce, as speedily as may practicably be done, the rival armaments which threaten a return to the inferno. Our country, mighty in its resources, free from the menace of foreign foes, has it in its power to promote international agreements looking to this end. And in this matter, at least, the separated Christian Churches can speak with undivided moral witness. Surely we cannot be silent, when our brethren elsewhere are speaking; but we will add our voice to the solemn appeal. Let us be brave to work with God for the "healing of the nations".

MEN SEEK retreats, houses in the country, seashore, and mountains, and thou too art wont to desire such things very much. But this is altogether a mark of the most common sort of men, for it is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquility.—*Marcus Aurelius*.



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 CONSECRATION OF THE EUCHARIST

To the Editor of *The Living Church*:

I AM reluctant to ask further use of your valuable space in discussing the subject of the Consecration of the Eucharist, but, in view of the possibility that your patience is not altogether exhausted, I venture to address you once more. I shall restrict myself to a few of the many interesting points made by the recent contributors to your columns.

Some write as though "epiklesis" always signified an "Invocation of the Holy Spirit". It may be that through prevalent usage it has become a habit of speech, but of course it only signifies a prayer for the divine intervention in the mystery. I have never heard that any defender of the epiklesis theory questioned the validity of either the Roman or the English canon. The latter has a distinct epiklesis, or, as the late John Henry Blunt puts it, "an oblique invocation", in the words "Hear us, O merciful Father," etc. This is always used at the first consecration. It is not used when a second is needed, and this disuse has been a source of no little uneasiness among English liturgiologists. Allowing this sufficiency, Dr. Sweet is entirely right when he says that the English rite has been "stripped to the bone". That the English clergy, especially in the mission field, feel its baldness is shown in *The Eucharist in India* with its proposed liturgy, and by the action of the South African Church authorizing an alternative rite containing an oblation and invocation.

The differing views of the two parties regarding this question find their roots in the different inferences drawn from the history of the institution of the Eucharist. The one sees the enactment of a precise form of words for the consecration and from this deduces quite logically the view that the so-called Words of Institution are the "heart and core of the mystery". The other sees not even a hint of such a rigid formula. To say there is such a form appears tantamount to charging St. Mark with great carelessness in his account of the administration of the cup. He feels that the whole idea of consecration is summed up in the Blessing and Thanksgiving, which in the usage of times were equivalent terms. These might take varied forms, as they have, but ever with the same intention. This we hold to be the teaching of the Catholic liturgies for the first six hundred years and that lingers in the *Supplices* of the Roman canon unto this day.

Father Trenholme has made an interesting, stimulating contribution to this discussion. I accept unreservedly his view as to the probable date of the epiklesis in the Anaphora of the Ethiopic Church Ordinances. Dr. Hauler in his edition of the Verona Fragments makes it at least as early as the first part of the fourth century, but Edmund Bishop puts it later. This anaphora bears a close resemblance to that of the liturgy found in Book viii, Apostolical Constitutions. Some eminent Roman scholars say their own early rite was closely related to this latter liturgy.

Accepting then the early date of the epiklesis in question, I find it quite another matter to agree with the conclusion drawn by Dean Robinson, and to which Father Trenholme seems to give a tacit assent. The Dean's assumption reminds me of a Scotchman, whom I knew in my boyhood's days. Telling me how to pronounce his name, Strachan, he said, "We jump over the 'c' and give the 'h' a kick." So the Dean ignores the prayer for the illapse of the Spirit upon the oblation of the Church and passes it at once to its secondary purpose, the sanctification of the communicants. For what purpose did the Church invoke the descent of the Holy Spirit upon the oblation unless for that of blessing and sanctification? The invocations of the great liturgies of the fourth and fifth centuries are the logical, natural development from that primitive form.

Now a few words concerning Dr. Sweet's letter. There are a few, over here, who have studied the history of this subject for many years, and I am sure that none of them suspects him of being a Romanizer. I am quite at one with him in his claim that the consecration must be effected by prayer. That is the very essence of the epiklesis theory. The consecration is the response of the Father to the solemn supplication of the Church, and what more fitting culmination to this prayer could there be than the descent of God the Holy Spirit upon the oblations! His point regarding the wording of the oblation in our canon sounds quite like McGarvey. It might be urged, in reply, that our liturgy is not the only one in which the unconsecrated ele-

ments are alluded to in terms anticipating the change about to take place. If the consecration has taken place, it might be asked why the elements should be termed in the Invocation "Thy gifts and creatures of bread and wine".

In regard to Dr. Sweet's contention that our invocation is not sufficient in form for the purpose of consecration, I venture to differ with him entirely. If not for the purpose of consecration, why should we pray at this point for the descent of the Word and Holy Spirit to *bless and sanctify (make holy)* these "gifts and creatures of bread and wine"? The omission of a more explicit form is easily explained. The theological atmosphere of our Church in 1789 would not have endured for a moment so direct an assertion of the Real Presence in the Sacrament of the Altar. It would find hard sledding in the General Convention at this time.

Los Angeles, June 14th.

W. F. HUBBARD.

To the Editor of *The Living Church*:

DR. HIBBARD'S article in your issue of March 26th needs no word of praise for its accuracy, clearness, cogency, and impregnability. Nor have its theses been impugned with even an appearance of probability by any of those who have criticised it in your columns.

My purpose in writing is merely to call attention to some words of the Rev. Father Herbert Thurston, S.J., which may be of interest. In the *Tablet* for October 19th and 26th, and November 2, 1907, he wrote an article, in three parts, on the Elevation, showing its origin and development. The opening paragraph of the first part read as follows:

"It has been said by a modern liturgist that the introduction of the Elevation has altered the balance of the old eucharistic service and has given to the mass a new ceremonial centre of gravity. The phrase may sound bold, but it probably represents with substantial accuracy a fact of great liturgical importance. What we now know as the Elevation is, of course, a comparatively modern feature. Down to the time of Berengarius there was no lifting of the host at this point. Apparently the Church's representatives did not much concern themselves with the question of the precise words by which transubstantiation was effected. They were content, following the tradition of the early centuries, to recognize one long consecratory prayer which began with the preface and ended with the solemn amen before the Pater Noster. Until this prayer was concluded there was no definite recognition of the Eucharistic presence. During the whole of the canon down to the Pater, the celebrant and his numerous attendant deacons and subdeacons at a pontifical mass remained standing, respectfully bowed indeed in reverence for the holy mystery which was being enacted, but still *standing*, and without showing any further sign of adoration. Crosses were made over the Host after the '*Hoc est corpus meum*' as before it—a practice which we still retain and which often causes surprise to modern inquirers. Again, when on Good Friday a service is held which involves no consecration of the elements, it is not merely our Saviour's words of institution which are omitted, but the Preface and the Canon, although the parts following the Pater Noster are retained. Further in the early mediaeval ritual this long consecratory prayer terminated after the words *per ipsum et cum ipso et in ipso*, etc., with a raising of the Host and a touching or lifting of the chalice which seem clearly to mark a climax. Our forefathers did not venture to affirm that transubstantiation was delayed until that moment—indeed, some few of them said quite plainly that the words '*Hoc est corpus meum*' were alone operative—but they were all agreed, at any rate, that at some point just before the Pater Noster the consecration had been completed, and the Body and Blood of Christ were now truly present upon the altar.

"And here, *en passant*, I may perhaps be permitted to point out that the recognition of this earlier point of view has not been adopted as a concession to any recent Anglican objections or criticisms. In a little pamphlet on Good Friday by the present writer, which was first printed as far back as March 1897, and the substance of which had been written and read to an audience of fellow-students eight or nine years earlier, the following passage occurs:

"Everything points to the conclusion that from the beginning

of the Preface to just before the Pater Noster . . . the words of the liturgy were regarded as forming one sacred sacrificial prayer corresponding to the anaphora of the oriental liturgies. When we are told of St. Gregory the Great, that he introduced the Pater Noster into the liturgy *statim post preces* (immediately after the prayer), this is undoubtedly the 'prayer' which is meant. It is also very probable that in the earliest times Christians did not trouble to ask themselves very definitely what was the exact point at which the change took place. They were satisfied that it took place somewhere during the prayer. We are accustomed in our missals nowadays to print all the 'words of consecration' in large type. If our forefathers in the faith had been familiar with printing, I think that they would have used larger type for the whole from the beginning of the Preface down to the Pater Noster. I venture to insist a little upon this point, because it seems to me important as a solution of what is sometimes known as the Epiclesis difficulty.'

"This view, which I still think sound and sufficiently important, met at the time with some criticism. Hence it has been a very great satisfaction to me to find that so high and so cautious an authority as Abbot Cabrol of Farnborough has arrived quite independently at the same conclusion. It is foreshadowed in his *Livre de la Prière Antique* (p. 110) and is more explicitly stated in the article 'Amen' contributed to that most valuable *Dictionnaire d'Archéologie et de Liturgie* of which he is editor. Therein he says: "The formula of consecration was not originally looked at from the same point of view that it is to-day. The *action* is one, the different moments of it are not divisible, it is only regarded as complete at the end of the Epiclesis. Preface, recital of the institution, and of the last supper, Anamnesis [i. e., the *Unde et memores*] and Epiclesis are so many convenient terms invented by liturgists for clearness' sake, but they do not indicate different *actions*. In our view it would be much more logical, more in accord with tradition and the reality of things, to apply the general term of consecration to that one and only *action*, in itself really indivisible, which takes the elements of bread and wine, offers them to the Heavenly Father by prayer, transforms them into the Body and Blood of Christ, and calls down upon them the Holy Ghost. The whole prayer ends with a doxology to the glory of the Father through the Son and in the unity of the Holy Ghost, as in the Roman canon: *Per ipsum, etc., est tibi Deo Patri in unitate Spiritus sancti omnis honor et gloria per omnia saecula saeculorum*. And to this doxology the people answer, as they still do to-day, by the word 'Amen', thus uniting themselves to the whole sacrifice and to the prayer of the canon."

These words of the learned Jesuit should be carefully pondered. The unity of Eucharistic worship has been broken by the Roman obedience since the later middle ages. The cause of the reunion of Christendom would be advanced if she should decide to return to the original understanding of her own *Canon Missae*. At least, in the American Church, there should be no copying of Roman ceremonial acts during the Narrative of Institution, which were first stereotyped for the Roman obedience in the Pian Missal of 1570.

HENRY RILEY GUMMEY, JR.

[ABRIDGED]

To the Editor of *The Living Church*:

IT does not appear to me that there is anything in Dr. Hibbard's letter in your issue of April 30th that at all supports his as yet unsubstantiated suggestion of disloyalty brought against those whose acts of veneration in the Eucharist indicate either an adherence to the Western theory of consecration, or a desire to follow, without definitely excluding either theory, the practices with which our Anglican liturgies are traditionally associated. Dr. Hibbard's brushing aside a defense based upon the position of our own rubrics on the ground that these rubrics are, in his (well informed) opinion, misplaced and innovating, greatly weakens his case.

Since Dr. Hibbard has raised the issue, may I crave a small share in the hospitality which you have so generously extended him for the purpose of showing that the case for the loyalty of those with whom he disagrees is, to put it mildly, *a fortiori*? It is not necessary, for this purpose, to refer to the religious practices of Copts, Syrians, and other Levantine Christians.

The defense against those who object to the use of any ceremonial acts not definitely ordered by the Prayer Book rubrics, or of physical necessity, rests largely upon such statements as that the Prayer Book provides not a maximum but a minimum of such directions; that omission is not prohibition; and that, following out the logic of the last proceeding, the first vernacular liturgy of the Anglican Communion, though in the hurry of its preparation omitting much in the way of rubrical direction, assumed that, except as definite changes were ordered, officiants and celebrants would continue to do as they had done before.

It seems to me that, without these assumptions (which, I think, correspond to the facts, and are as consistent with the teaching of the unbroken continuity of the English Church as the contrary assumptions tend to weaken or to controvert that teaching), there is no worth-while case for the additional ceremonies (additional, that is, to the five manual acts), whatever theory they may reflect. There can be no little room for doubt that the practices in question conform to the continuing tradition which, on the assumptions above cited, informs the Anglican liturgies.

Wakamatsu, Japan, May 27th. JOHN COLE MCKIM.

To the Editor of *The Living Church*:

IN connection with this periodical discussion in our Church papers about the Holy Eucharist I am always reminded of the following incident, in the class of '96 at the G. T. S. during a recitation in Church history, the late Dr. Richey being in the chair.

Dr. R.: "The apostles undoubtedly celebrated the Eucharist at first by reciting the words of institution, the Lord's Prayer, possibly singing a hymn, followed by a distribution of the sacred elements".

A Student (aghast): "Why, doctor, do you mean to say they took the Zwinglian view of the Holy Eucharist?"

Dr. R. (throwing up his hands in that gesture of despair those of us who knew him remember so well): "Happy men, they had no views; they just believed the dear Lord's word. Gentlemen, we will go on with the recitation, please."

Christ Church, Willard N. Y. A. L. BYRON-CURTISS.

IN ARMENIA'S CAUSE

To the Editor of *The Living Church*:

ALLOW me to thank you for your editorials in regard to Armenia. The facts about that unfortunate country, which are often overlooked, should be recalled at every opportunity.

Under the protection of treaties with Turkey, and with the full consent of the Turkish government and the acquiescence of all foreign nations, large numbers of American citizens have settled in Armenia, have invested over nine million dollars in buildings there, have conducted schools, hospitals, and colleges, and have in this way become a centre of enlightenment to large districts and a great population of native Christians.

As long ago as 1894, the Turkish government, in violation of these treaties, entered residences, schools, and colleges of our citizens, destroyed property, arrested the citizens themselves, killed thousands of the pupils and beneficiaries, and carried others away into captivity. For these wrongs, after long remonstrance by this government, some reparation was made by the Turks. During the present war these outrages have been renewed on a much larger scale than was the case in 1894. This government has remonstrated, but the remonstrance has been without effect. The fanatical brutality of lawless men, whose conduct the Turkish government has never attempted to justify, has not only infringed on the rights of our citizens, but has aimed at the extermination of the Armenian people whom our citizens were educating, and whom they tried in vain to protect. By common consent of all nations the right and duty of teaching and assisting native Christians in Armenia has been given to the United States, through its citizens, and they have discharged this duty with skill and heroic fortitude.

The suffering and destitution which have been caused by the lawless acts of Turkish bandits have aroused indignation in this country; large sums of money have been raised for relief of the victims; but so long as our citizens and their associates and pupils remain unprotected these outrages will continue and the friendly acts of Americans will be rendered futile.

In 1887 Secretary Bayard took the ground that our citizens in Asia Minor, and in all persons connected with their establishments in Turkey, were entitled to protection. He pointed out that for more than half a century American citizens had rendered services in Turkey

"as physicians, teachers, and social reformers. . . . For more than half a century Turkey has seen these funds flow in, these schools built, these hospitals in beneficent operation, these children in process of instruction."

In 1892 Secretary Blaine approved Secretary Bayard's instruction, vindicated the rights of American citizens in Turkey under treaty and usage, and added:

"It will now, as always, be your duty and your care to protect American citizens in the full and free enjoyment of their domiciliary rights and to protect them therein from any illegal, arbitrary, unreasonable, and vexatious interference on the part of the Ottoman authorities."

Following this action of the executive, a concurrent resolution was adopted by Congress (Jan. 27, 1896), declaring that Congress

"will support the President in the most vigorous action he may take for the protection and security of American citizens in Turkey, to obtain redress for injuries committed upon the persons or property of such citizens."

Why should not the President now send a fleet to the Mediterranean, with a sufficient land force to protect the Republic of Armenia, whose independence we have recognized, and our citizens and their settlements there from the lawless Turkish bandits? In 1841, Daniel Webster, then Secretary of State, declared plainly our right and our duty in such cases:

"If, in case of war between two neighboring states, the killing, enslaving, or cruel treating of prisoners should be indulged in, the United States would feel it to be their duty, as well as their right, to remonstrate and to interfere against such a departure from the principles of humanity and civilization. These principles are common principles, essential alike to the welfare of all nations, in the preservation of which all nations have, therefore, rights and interests. But their duty to interfere becomes imperative in cases affecting their own citizens."

The United States is now in a position of power and influence far superior to that which we occupied in 1841. What restrains our government from maintaining vigorously the principles which our great statesmen then asserted?

New Hamburg, N. Y., June 17th. EVERETT P. WHEELER.

"AN APPEAL TO ANGLO-CATHOLICS"

To the Editor of *The Living Church*:

IT is ominous that leaders of the Catholic party have twice failed to reply to your earnest query as to the reason for their apparent unwillingness to deal constructively with faith and morals in terms of modern thought. Last January, in the course of your own passionate editorial, you asked the searching question, "Why is it that Catholic Churchmen are so prone to condemn, and so slow to construct?" Echo has reverberated, "Why?" for from the interrogated we here had only "a sound of gentle stillness". On May 7th, you laid the axe nearer the root of the tree. You printed as your first editorial that fine leader from the *Challenge*, entitled "An Appeal to the Anglo-Catholics", where it was made manifest from the Catholic point of view, that members of that party had done little or nothing to meet the imperative demand of the present generation for a sympathetic correlation of the ancient Faith with modern knowledge and thought. One would have supposed that the stinging question involved in their present attitude, which "can only create the impression that Anglo-Catholics either have not got a theology for the twentieth century, or are afraid to produce it", would have lashed some into a reply. Six weeks have passed by, and still there is silence. Will some Catholic explain this phenomenon; and, in explaining it, manifest an appreciation, not of mid-Victorian, but of present-day religious knowledge and thought? And will he avoid as far as possible, for the sake of his weaker brethren, such terms or phrases as, *e. g.*, "the deposit", "the faith once delivered to the saints", "the one fold", "the mother of God", "the pagan Renaissance", "*Ecclesia locuta est*", "invincible ignorance", etc.? Will he endeavor to show, on the positive and constructive side, his realization that during the past hundred years some *new* truths have come to us from the Divine Treasury, and that eager young hearts to-day are insistently demanding from Christian teachers a correlation of these new truths with those which are old? Will he show us, in a word, whether the Catholic conceives the Christian Revelation to be static or dynamic?

Princeton, N. J.

STUART L. TYSON.

THE SECOND SUFFRAGAN-ELECT OF NEW YORK

To the Editor of *The Living Church*:

WITHOUT having any particular "irons in the fire" I have nevertheless been impressed by the discussion in your periodical in regard to Dr. Shipman, Bishop-elect, and by the letter of the Rev. E. F. Ferris, Jr., in the issue of June 18th.

It strikes me on the face of it that Mr. Ferris' letter is totally without importance in settling the problem. To be sure, one of the important qualifications of a bishop is that he be a good man; but apparently it was unnecessary to say much about that. I confess to being glad that Dr. Shipman led the preparedness parade; it shows that he is interested in important problems and that he is active. He may prove to be an excellent bishop, but it will not be because of such qualities alone. That a man be good, that he be active, that he be appealing to men, these are not the only requirements for a bishop. The discussion in THE LIVING CHURCH has concerned itself with an exceedingly vital, if not the most vital, aspect of the problem, and on this Mr. Ferris has not touched at all. THE LIVING CHURCH has raised a question that bears on the unity or the disintegration of the Church, and it is naturally one that deserves most careful investigation.

If there is any particularly rotten piece of sentimentalism doing harm in the Church to-day it is the romantic idea that doctrine is of secondary importance. I, for one, wish you God speed in your work, however necessarily disagreeable it is, and hope that you will look into the matter further. Probably Dr. Shipman himself will welcome the opportunity to have it cleared up.

But I may add that I hardly think it can be done in the spirit shown by Mr. Ferris in his letter.

Northampton, Mass., June 21st. HOWARD R. PATCH.

To the Editor of *The Living Church*:

YOU have assumed a great responsibility. The Convention of New York before casting its vote solemnly called upon Almighty God to show which of the candidates He had chosen. All alike joined publicly in prayer to this end. Every Christian delegate, clerical and lay, as he wrote the name of the one he thought best fitted to serve the diocese, lifted his head to God and said in effect what he had uttered prior to Dr. Manning's election: "Not my will but Thine be done". It is incredible that any could have reversed the pronouns. To endeavor afterward to bring pressure from outside upon those who, with free, unbiased minds, are appointed to pass upon the matter, to inject what in the last analysis is a direct appeal to a hideous party spirit, to attempt thus to nullify the Convention's decision which every Christian present, in exact proportion as he is a Christian, must believe to have been a direct answer to prayer, is in reality to reverse the pronouns, to make a farce of united prayer, and to cause every follower of Christ to bow his head in bitter shame.

Princeton, N. J., June 28th.

STUART L. TYSON.

FLORIDA CHURCH HISTORY

To the Editor of *The Living Church*:

UPON examining the article written by Rev. E. Clowes Chorley, D.D., upon *How Our Church Came to Florida*, which is published by Morehouse Publishing Company, I find at page 133 the following statement:

"In 1889 the southern part of the state was set off as a Missionary District of Southern Florida, with the Right Reverend William Crane Gray, D.D., as its Bishop."

This is an error; and, as it is supposed to be a historical paper, I feel impelled to suggest this correction.

The southern jurisdiction of Florida was not set off in 1889, but in 1892, as will be seen from an examination of the *Journal of the General Convention of 1892*, pages 69, 70, 71, 75, and 264; and Bishop Gray was elected the first Bishop of the missionary jurisdiction of Southern Florida by the General Convention of 1892, which convened at Baltimore, Maryland.

Gainesville, Fla., June 11th.

W. W. HAMPTON,

Chancellor of the Diocese of Florida.

THE NEXT FORWARD STEP

THEOLOGICALS have warred for centuries over the question of what Jesus meant when He said to Peter: "On this rock I will build My Church." But one thing is indisputable in those words, and it is something to which the strife of the theologians has blinded them. It is this, that Jesus meant a great and worldwide, world conquering structure to arise in His name and doing His work among men, and that that edifice should be built on mankind's devotion to His teachings.

This must be the next great forward step in modern Christianity. We have been accustomed to think and speak and teach as if a man's declaration of his faith in Christ and his adoption of His teachings was the last step, the goal, of the message of the gospel to the soul. It is not; it is but the threshold of a new career for the soul. We speak of "rebirth", but we act toward that event in human life and character in ways that show all too plainly that most of us and our Churches have forgotten that birth involves and implies a whole life to follow, a life to which that birth is but the introduction.

This must be the next great forward step in the Christianity of the world. We of this generation of many denominational divisions will not live to see any union among Christians for purposes of great practical usefulness and service, but our children will begin it, and their children will see it far on toward the conquest of the world for the world's betterment to a degree undreamed of.—*Rev. Charles H. Beale* (Congregational).

WHY SHOULD we give ourselves grudgingly, or of necessity, to the love of God? Why hesitate and tremble, and think we are not good enough to love Him, or to be loved by Him? Love does not hesitate. Love leaves all and follows.—*James Freeman Clarke*.

Church Kalendar



- June 1—Wednesday.
 " 4—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.
 " 28—Fifth Sunday after Trinity.
 " 29—Wednesday. S. Peter.
 " 30—Thursday.

CALENDAR OF COMING EVENTS

- June 24-July 6—Gambler (Ohio) Summer Conference for Church Workers. Exec. Sec., Rev. B. H. Reinheimer, 206 First Nat'l Bank Bldg., Columbus.
 " 27-July 8—Princeton (N. J.) Summer School. Mrs. G. H. Lewis, Sec., Beacon, N. Y.
 July 11-22—Geneva (N. Y.) Summer School. Mrs. G. H. Lewis, Sec., Beacon, N. Y.
 " 11-16—Montrose, Pa. Diocese of Bethlehem Summer School. Rev. H. W. Diller, Sec., 901 Mahontonas St., Pottsville, Pa.
 " 12-23—Racine (Wis.) Conference for Church Workers. Miss Rosalie Winkler, Sec., 131 11th St., Milwaukee, Wis.
 " 21—Stoux Falls, S. D.; Summer Conference for Church Workers.
 " 29-Aug. 5—Ailomar, Cal. Summer Vacation Conference. Rev. Lloyd B. Thomas, 523 29th St., Oakland, Cal.
 " 30—Oxford, England. Vacation Term Bible School.
 Aug. 1-12—Charlottesville (Va.) Summer School. Rev. J. F. Ribble, D.D., Sec., Richmond, Va.
 " 9-24—Sewanee, Tenn. Summer Training School for Workers. Rev. Mercer P. Logan, D.D., Sec., Sewanee, Tenn.

Summer Addresses

THE Rev. J. E. H. GALBRAITH may be addressed during the summer at Waverly Mills, S. C.

THE Rev. HARRY B. HEALD, rector of St. Peter's Church, Port Chester, N. Y., will be at the rectory, Jefferson, N. H., after July first, as priest in charge of the Church of the Holy Trinity, for the summer season.

THE Rev. EDMUND S. MIDDLETON, D.D., will be in charge of Grace Church, Syracuse, N. Y., during July. Address, 501 Irving avenue, Syracuse, N. Y.

THE Rev. WILLIAM PORKESS, rector of St. Stephen's Church, Wilkingsburg, Pa., will be the Sunday morning preacher during August at All Saints' Church, Great Neck, L. I.

THE Rev. C. C. ROLLIT may be addressed until September 15th at 105 Milton street, St. Paul, Minn.

THE summer address of the Rt. Rev. Beverley D. Tucker, D.D., of Southern Virginia, is Virginia Beach, Va.

THE Rev. A. J. WILDER's address will be Mackinac Island for July and August.

THE Rev. E. REGINALD WILLIAMS of St. Mark's Church, Milwaukee, Wis., will spend the next few weeks at Bar Harbor, Maine.

THE Rev. and Mrs. ALVIN E. WORMAN of All Saints' Church, Attleboro, Mass., sailed for Europe on June 28th and will spend the summer in study and travel. The Rev. Mr. Worman has been asked to assist at the Church of the Holy Trinity, Paris, on July 24th.

Personal Mention

THE Rev. H. P. ALMON ABBOTT, D.D., preached the baccalaureate sermon before Johns Hopkins University on Sunday, June 19th.

ON June 5th the Rev. ROBERT HALL ATCHISON was officially installed as rector of St. George's Church, St. Louis, Mo.

THE Rev. WALTER C. BHLER becomes assistant at Trinity Church, Highland Park, Ill., on July 1st.

THE Rev. J. W. CREIGHTON preached the baccalaureate sermon at the commencement exercises of the Clarkson College of Technology, Potsdam, N. Y.

ON July 1st the address of Chaplain SYDNEY K. EVANS, U. S. N., will be changed from U. S. S. *Pennsylvania* to U. S. Naval Academy, Annapolis, Md.

THE Rev. C. H. FENTON has charge of St. Paul's, Waddington, and St. Philip's, Madrid, N. Y., from June to mid-September. His address remains, Morley, N. Y.

THE Rev. MERRILL O. GRUBER becomes deacon in charge of Trinity Church, Belvidere, Ill., on July 3rd.

THE Rev. E. W. HALLECK, formerly rector of St. Stephen's Church, Louisville, Ky., has become rector of Grace Church, Waycross, Ga.

THE Rev. DOUGLAS I. HOBBS of St. Luke's parish, Church Hill, Md., has become rector of St. Luke's Church, Live Oak, Florida, and is at work in his new field.

MR. ALFRED D. KOLKEBECK is in charge of St. Paul's Church, LaSalle, Ill.

THE Very Rev. MARMADUKE HARB, Dean of Trinity Cathedral, Davenport, Iowa, on Sunday, June 12th, preached the Davenport high school baccalaureate sermon in the Cathedral for the fifth time in succession.

THE Rev. JOHN A. MAYNARD, D.D., has accepted a position with the Semitic Department of the University of Chicago.

THE Rev. H. W. PRINCE, rector of the Church of the Epiphany, Chicago, has accepted a call to St. Mark's Church, Denver, succeeding Bishop Ingle there. Mr. Prince has been rector of the Epiphany for eight years.

THE Rev. HENRY G. RAPPS has earned and on June 15th received from Brown University the master's degree for work done in the graduate school of education.

THE Rev. E. P. SABIN begins work on August 1st as priest in charge of Holy-Cross-Immanuel, Chicago.

THE Rev. W. B. THORN, formerly missionary at Oneda, now a resident of Green Bay, and since May 1st confined to a hospital there, requests that all contributions be forwarded to Bishop Weller, and inquiries be addressed to the present missionary.

THE address of the Rev. E. J. WALENTA, Jr., secretary to Bishop Nelson, is, Cathedral of All Saints, Swan and Elk streets, Albany, N. Y.

THE Ven. D. C. WHITE preached the baccalaureate at the commencement exercises of the Crane School of Music and the State Normal School at Potsdam, N. Y.

DEGREES CONFERRED

DICKINSON COLLEGE, Carlisle, Pa.—D.D. upon the Rev. CHARLES NOYES TYNDALL, rector of Christ Church, Williamsport, Pa.

EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.—The degree of doctor of divinity upon the Rev. WILLIAM AUSTIN SMITH, editor of the *Churchman*; and upon the Rev. EDWARD TAYLOR SULLIVAN, rector of Trinity Church, Newton Center, Mass.; at commencement on June 16th.

HOBART COLLEGE.—At commencement exercises, June 11th to 13th, the honorary degree of doctor of sacred theology upon the Rt. Rev. GEORGE WILLIAM DAVENPORT, the Rt. Rev. HERBERT HENRY HEYWOOD FOX, the Rev. PIERRE CUSHING; the degree of doctor of laws upon Dr. BRANDRETH SYMONDS, and Prof. J. NELSON FRIERSON; the honorary degree of doctor of laws upon Major General CHARLES P. SUMMERALL.

ST. STEPHEN'S COLLEGE.—At commencement on June 14th: The degree of doctor of divinity upon the Rt. Rev. ROBERT H. MUZE, Bishop of Sallina ('94); and upon the Rev. DAVID STEUART HAMILTON, rector of St. Paul's Church, Paterson, N. J. ('86); the degree of doctor of humane letters upon the Rt. Rev. DAVID L. FERRIS, D.D., Suffragan Bishop of Western New York.

SYRACUSE UNIVERSITY, Syracuse, N. Y.—The degree of doctor of divinity upon the Rev. DAVID B. MATTHEWS, Brockton, Mass.

UNIVERSITY OF THE SOUTH.—The honorary degree of doctor of divinity upon the Rt. Rev. TROY BEATTY, D.D., the Rev. N. COLLINS HUGHES, the Rev. JAMES M. MAXON, the Rev. GARDINER L. TUCKER. The honorary degree of doctor of civil law upon the Hon. NORMAN H. DAVIS of New York, ex-Under Secretary of State; upon WILLIAM E. MIKELL, Dean of the law department of the University of Pennsyl-

vania; upon JAMES T. WILLIAMS, Jr., editor of the Boston *Transcript*. The degree in divinity was also awarded to the Rt. Rev. KIRKMAN G. FINLAY, who was unable to be present to receive it.

UNION COLLEGE (Schenectady, N. Y.)—The degree of doctor of humane letters (*causa honoris*) upon the Rev. JOHN MYERS FURMAN, headmaster of the Irving School, at Tarrytown; at the 125th commencement exercises, on June 13th.

WESLEYAN UNIVERSITY, Middletown, Conn.—At the annual commencement, the honorary degree of doctor of laws was conferred on the Rev. REMSEN B. OGILBY, President of Trinity College, Hartford.

ORDINATIONS

DEACONS

ALBANY.—On June 19th in the Church of the Messiah, Glens Falls, Mr. HAROLD P. KAULFUSS was ordained deacon by Bishop Nelson. He was presented by the Rev. Oliver S. Newell and the Rev. Francis B. Blodgett. The Litany was read by the Rev. R. S. Nichols, who also acted as master of ceremonies. The congregation presented Mr. Kaulfuss with an individual communion set, the altar gild a leather case, the Woman's Auxiliary two stoles, another stole came from Miss E. Gilchrist as a memorial, and the choir circle gave a framed picture of the interior of the church. Mr. Kaulfuss will take charge of the parish in Granville.

CENTRAL NEW YORK.—On St. Barnabas' Day, in St. George's Church, Chadwicks, Bishop Fiske admitted to the order of deacons Mr. WILLIAM HENRY VANDEUSEN VOORHEES, who as a candidate for orders has been in charge of missions at Chadwicks, Clayville, Paris Hill, and Cassville. Mr. Voorhees was presented by the Rev. Eugene S. Pearce. The sermon was preached by the Rev. Dr. E. H. Coley, and the Rev. Messrs. E. S. Gates and S. F. Burhans assisted in the service. The Rev. Mr. Voorhees will continue in the same field.

KANSAS.—On June 11th in the Chapel of the Incarnation, New York City, the Rev. WALTER J. MARSHFIELD, formerly a Methodist, was ordered deacon by Bishop Stearly, acting for the Bishop of Kansas. He was presented by the Rev. E. Reginald Williams. The Rev. Mr. Marshfield has gone to England to bring back his wife and three children, and on his return will be assigned to missionary work in Kansas.

MISSOURI.—On the Fourth Sunday after Trinity, in the Church of the Holy Communion, St. Louis, Mo., Bishop Wise ordained to the diaconate ROY SPENCER RAWSON, of St. Louis. The Bishop was celebrant; the Rev. E. S. White presented the candidate and preached the sermon; the Rev. J. Boyd Coxie read the Litany.

OHIO.—In the Church of the Holy Spirit, Gambler, being the chapel of Kenyon College, on June 19th, two graduates of Bexley Hall, Messrs. RAYMOND J. HARKIN and GUONG HEICK DIONG (Chinese), were ordered deacons by the Bishop of Ohio. They were presented by the Rev. Canon Louis E. Daniels, and the Very Rev. Francis S. White preached. Mr. Diong was ordained for the diocese of Fuhkien, at the request of Bishop Hind.

DEACON AND PRIEST

CHICAGO.—The Rev. W. C. BHLER, ordained priest at Christ Church, Chicago, on Sunday, June 19th, by Bishop Anderson, was presented by the Rev. Dr. Wolcott of Trinity Church, Highland Park, where he will serve as curate. MR. MERRILL O. GRUBER, made deacon at the same time, was presented by the Rev. F. H. Merriman. The preacher was the Rev. F. R. Godolphin, and Mr. Merriman was bishop's chaplain. The Bishop read the epistle and the Rev. Mr. Gruber read the gospel. The Litany was said by the Rev. H. J. Buckingham.

CHAPLAIN EVANS RETURNS TO ANNAPOLIS

ON JUNE 30th, Admiral Henry B. Wilson, commander-in-chief of the Atlantic fleet, completed his sea duties and next day entered upon his responsibilities as new head of the Naval Academy at Annapolis. At his special request, the Navy Department has ordered his fleet chaplain, Captain Sydney K. Evans, to duty at the Naval Academy, where he reports July 1st.

Chaplain Evans was on duty at the Academy for four years and a half before he went to sea a year and a half ago, and for his services there during the world war received a special letter of commendation.

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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.

MARRIED

TORRENCE-WILSON.—In Christ Church chapel, Cincinnati, Ohio, on June 11th, Dr. JOHN F. TORRENCE, son of the late Rev. Geo. Paul and Mary Ferguson Torrence, to MARY LUCY WILSON. At home in Germantown, Ohio, after July 1st.

DIED

DANIEL.—Entered into life eternal, June 9th, at the home of her son-in-law, Edward G. Rawlings, Wilson, N. C., HELEN BLAIR TREDWELL, widow of John Blount DANIEL, in the 84th year of her age. Funeral in St. Timothy's Church, Wilson, of which she had been for sixty years a faithful and devoted communicant.

"Oh, use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

HAYNES.—JOHN HAYNES, for fifty-eight years sexton of St. James' Church, Roxbury, Mass. Funeral from the church with which his life had been so long identified; the Rev. Kenneth R. Forbes, rector, officiating, assisted by the Rev. Charles H. Brown. Burial in Forest Hills cemetery.

KERNER.—In Chester, N. Y., on June 21st, CHARLES W. KERNER, vestryman of St. Paul's Church, Chester, N. Y., in his 63rd year.

LIVINGSTON.—At St. Thomas' Rectory, Garrison Forest, Maryland, on June 21st, ESTHER HARVEY DIBBLEE, widow of Monierleffe LIVINGSTON of Clermont, N. Y. Funeral June 23rd, the Rev. Charles Mercer Hall officiating.

PHILLIPS.—At 5 A. M., Sunday, June 12th, after a short illness at Christ's Church Hospital, Cincinnati, Ohio, ANNA, daughter of Dr. George W. and Susan Lynes PHILLIPS; a faithful and devout member for many years of the Church of the Advent, Walnut Hills, Ohio.

"Thou wast their Rock, their Fortress, and their might—
Thou, Lord, their Captain in the well fought fight—
Thou in the darkness drear, the one true Light."

MEMORIAL

ALBERT LESTER HAZLETT

In loving memory of the Rev. ALBERT LESTER HAZLETT, Ph.D., who passed to his reward July 12, 1920.

A friend of man—and watch-worn priest of God whose life was closed—with armor fully on.

Rest eternal grant him, O Lord;
And may light perpetual shine upon him.

ANNA PHILLIPS

In the death of ANNA PHILLIPS of Cincinnati, Ohio, the Church has lost one of her most devoted, untiring, efficient "soldiers and servants". Miss Phillips was small in stature, not very strong physically, but her will power caused her never to stop until she had gained what she had set herself to gain, and her faith so strong that she knew God would allow her to accomplish what she believed to be His will.

In the early days of Cincinnati Dr. Phillips was counted a rich man, and he gave to his daughter every advantage of education in his

power. When the wheel of fortune turned, Miss Phillips was able to take the advantages given her, and impart them to others, and many boys and girls of the last generation look back with love to their school days under her wise tuition. The home on Moorman avenue, E. Walnut Hills, was built through her work, where, after the death of her parents, she and her sister resided.

The Church—the Lord's work—what they could do in it, and for it—was the beginning and ending of the day's thought of both sisters, and persistently they worked, allowing nothing to come before it.

Although Mrs. Siddall has been dead for many years, her beautiful church embroidery and wonderful scrap books (which one of our Bishops declared were "works of art") went from Alaska to Porto Rico, to amuse, entertain, and instruct little children, teaching them of their loving Saviour and mother Church.

For at least forty years Miss Phillips and her sister were in every good work done in "Advent". In the early days of the Church Periodical Society, Miss Phillips was president of the branch in the diocese of Southern Ohio. She and Mrs. Siddall literally gave not only themselves, their energy and time, but their home. The work grew so rapidly that they finally moved out of their dining room and made a work room of it, and out of it went boxes and barrels of books in every direction. Freight was no item as God raised up a friend who was nameless, but whose money stood behind Miss Phillips, making it possible for her to accomplish a great work. For some years she has been absent from Cincinnati, but the last year of her life was spent there, among her friends and in the church she loved so well, and worked in and for so increasingly—and not for the parish alone but for the Church at large.

May our dear Lord give her rest and peace and may light perpetual shine upon her!

JANE F. TORRENCE SARGENT.

RESOLUTION

PEMBERTON HOLLINGSWORTH

The Church of the Messiah, Gwynedd, Pa. At a meeting of the Vestry of the Church of the Messiah, held June 12, 1921, the following minute was adopted:

It is with profound sorrow and regret that we record the death on May 27, 1921, of PEMBERTON HOLLINGSWORTH, for twelve years a member of the parish, and since 1912 a member of the vestry. He took an active interest in the affairs of the Church and of the community in which he lived, and by his religious influence, high character, business integrity, liberality, and uniform courtesy, endeared himself to all who knew him, retaining their lasting regard and affection.

It is resolved that we, the rector and vestry, hereby express our sincere appreciation of his services to the parish and our sorrow at the great loss which we have sustained, and we extend to Mrs. Hollingsworth our heartfelt sympathy.

BENJAMIN N. BIRD,

Rector.

C. F. GUMMEY,

Secretary.

POSITIONS OFFERED

CLERICAL

ASSISTANT PRIEST IN A LARGE NEW England parish in University city; moderate high Churchman; aptitude for work for and with young people; unmarried. Stipend \$1,400. Address NEW ENGLAND RECTOR-359, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DEACONESS WANTED—PITTSBURGH Parish, for intensive Church School work for parish and general neighborhood. One conversant with social service work, forming of organizations, etc., preferred. Please reply promptly stating experience and remuneration desired. Box-362, care LIVING CHURCH, Milwaukee, Wis.

SECRETARY AND PARISH ASSISTANT wanted. A large California parish wants a young woman to act as secretary and to assist in parish work. Should have some ability as an organizer and be interested in Sunday school and young people's work. Address B-3945, care LIVING CHURCH, Milwaukee, Wis.

MOTHER AND DAUGHTER OR TWO SISTERS (white) to do cooking and laundry work in small family in the south. State salary expected in first letter. Reply C-350, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, FOR ST. John's Church, Keokuk, Iowa. Boy and mixed choir. Young man preferred. Address JOSEPH J. AYRES, Keokuk, Iowa.

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST, THOROUGH Churchman, having several years of experience in the rectorship, capable and reliable, and can furnish good recommendations, desires a small parish, paying living stipend, with an opportunity. Address FRIEND-351, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, 40, FULL OF PEP, RECTOR in large Mid-West city, wishing change invites correspondence. Nothing under \$2000 and house considered. Address W-349, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, DESIRES PARISH September 1st. Highly recommended. Address G-360, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER, CHURCHMAN, wide experience, single, desires change. Prosperous congregation, large organ, boy choir, teaching, excellent endorsements, hustler, successful. RECITALIST-355, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED BY EXPERIENCED teacher, Churchwoman, college graduate, exceptional qualifications in French, also history, English, other high school subjects. Miss MARIE WAGNER, Box 357, care LIVING CHURCH, Milwaukee, Wisconsin.

POSITION WANTED BY CHURCHWOMAN with experience as secretary, parish assistant and institution worker; good work with young people. Highest references. Address W-358, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN EXPERIENCED in institutional work desires position in a Church institution by September 1st. Address M. G. F-353, care LIVING CHURCH, Milwaukee, Wis.

PLACE AS TUTOR OR COMPANION wanted. Address T-381, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Prospective buyers can be recommended to write to any owners of Austin organs and the approval will be found hearty and unanimous as to their excellence. The great family of four manuals includes many of the most famous organs in the world. AUSTIN ORGAN Co., Hartford, Conn.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burses and veils \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cle. 52.

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; Aims 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.

UNLEAVENED BREAD—INCENSE

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

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, HOONS, 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.

THE AIMAN, 109 S. CALIFORNIA AVENUE, Chelsea, Atlantic City. Attractive beach—front cottage. Ideal location, large ocean view rooms, excellent accommodations, select guests.

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.**

HOSPITAL—NEW JERSEY

ST. ANDREW'S REST, WOODCLIFF 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."

MISCELLANEOUS

MADONNAS OF THE GREAT MASTERS in color. Also other religious subjects. Post card size. C. ZARA, Box 4243, Germantown, Pa.

MERCHANDISE WANTED

MISSION IN SLUMS, UNSUPPORTED, needs non-inflammable movie projector and booth (Pathoscope or Victor Animatograph, \$300) to hold the children. Who will help? Address G-321, care **LIVING CHURCH,** Milwaukee, Wis.

APPEALS.

MEMORIAL TO ARCHDEACON STUCK

The late **Hudson Stuck**, Archdeacon of the Yukon, was a devoted alumnus of the University of the South at Sewanee. A movement has been started to provide an appropriate memorial to him, in the form of a scholarship at Sewanee, for the education of men for the mission field of the Church, preferably Alaska.

This plan was initiated by the Rev. Robert G. Tatum, a devoted personal friend of Archdeacon Stuck's, and his companion in the memorable ascent of Mount Denali. Mr. Tatum was sent by Archdeacon Stuck to prepare for the work of the Church's ministry in Alaska, where he had hoped to be the Archdeacon's companion and helper. He has completed his University studies and returns immediately to Alaska. The plan proposed by Mr. Tatum has met the hearty approval on the part of many, and it is endorsed by the Rt. Rev. Thomas F. Gailor, D.D., president of the Presiding Bishop and Council.

The sum required for this scholarship is estimated at \$10,000. Contributions of any amount are asked from persons interested in securing men for the Church's missionary work, who are willing to perpetuate in this way a part of the influence and service of one of the Church's missionary heroes.

Contributions may be sent to the treasurer of the Presiding Bishop and Council, at the Church Missions House, 281 Fourth avenue, New York City, marked "For the Archdeacon Hudson Stuck Memorial at Sewanee".

I heartily endorse this appeal by Mr. Tatum and beg that **THE LIVING CHURCH** will make favorable editorial mention of it.

THOMAS F. GAILOR.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

Amsterdam avenue and 111th street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral.)

ST. LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
Rev. WILLIAM T. WALSH, rector
HEALING SERVICES, Thursdays 10:30 A. M.

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., rector.
Sunday Services: 8, 11 A. M.

CHRIST CHURCH

Clayton, Thousand Islands, N. Y.
Services every Sunday at 8, 10:30 and 7:30.
Holy Communion Thursday and Saturday at 7.
Evening Prayer Friday at 7:30.

CATHEDRAL SS. PETER AND PAUL, CHICAGO

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Sunday, Holy Communion 7:30, and 11:00.

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1424 North Dearborn street
Rev. NORMAN HUTTON, S.T.D., rector
Rev. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. LUKE'S CHURCH, EVANSTON, ILL.

Dr. GEORGE CRAIG STEWART, rector
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Open all day and every day.
N. W. R'y or "L" to Main street, Evanston.

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Saint Charles avenue and Sixth street
Rt. Rev. DAVIS SESSUMS, D.D., Bishop,
Rev. J. DIRICKSON CUMMINS, Rector
Sundays: 7:30, 11:00, and 5:00.

CHRIST CHURCH, PORTSMOUTH, N. H.

The Peace Church
Rev. CHARLES LEV. BRINE, rector
Sunday Services: 7:30 and 10:30 A. M., 7:30 P. M.
All Church Privileges.

ST. URIEL'S, SEA GIRT

Jersey Coast
Dally Mass.
Sundays: 7:30; Solemn Sung Mass, 10:30.

NOTICES

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PURPOSE: To produce leaders of boys among boys.

PERIOD: 12 days.

EXPENSE: Registration fee \$2.00. Board and lodging \$15.00 for the whole period.

There is a camp near you.

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to aid in building churches, rectories, and parish houses may be obtained of the **AMERICAN CHURCH BUILDING FUND COMMISSION.** Address its **CORRESPONDING SECRETARY,** 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

CONNECTICUT.—A retreat for priests of the diocese of Connecticut and all others who wish to attend will be held at Kent School, Kent, Conn., under the auspices of the Priests' Fellowship of the diocese. The retreat will begin on the evening of Monday, September 5th, and will close with a corporate communion on Friday morning, September 9th. Freewill offering, no charge. Notify **FATHER SILL,** Kent, Connecticut.

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.**

TENNESSEE.—A retreat for clergy, St. Andrew's, Tennessee, conducted by the Rev. F. L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, begins on the evening of Tuesday, September 20th, closing on the Friday morning following. Notify **GUEST MASTER, O.H.C.,** St. Michael's Monastery, St. Andrew's, Tennessee.

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.

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BUFFALO:

Otto Ulbrich, 386 Main St.
St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

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BOSTON:

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

PROVIDENCE:

T. F. & T. J. Hayden, 92 Weybossett St.

PHILADELPHIA:

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

CHICAGO:

The Cathedral, 117 Peoria St.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

LOUISVILLE:
Grace Church.

MILWAUKEE:
Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
G. J. Palmer & Sons, 7 Portugal St., Kingsway, W. C.

BOOKS RECEIVED

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

The Macmillan Company. New York.
What Shall I Think of Japan? By George Gleason, Nineteen Years Y. M. C. A. Secretary in Japan. (\$2.25 net.)

Andrew B. Graham. Washington, D. C.
Creation vs. Evolution. By Philo L. Mills.

Oxford University Press. New York City.

The New Testament of Our Lord and Saviour Jesus Christ. Translated out of the Original Greek; and with the former Translations diligently compared and revised by His Majesty's special command, together with *The Book of Psalms*, appointed to be read in Churches. (\$3.65 net.)

The Holy Bible. Containing the Old and New Testaments. Translated out of the original Tongues and with the former Translations diligently compared and revised, by His Majesty's special command. Appointed to be read in Churches. (Miniature Edition, \$5.35. Thumb Edition, \$2.00.)

Genesis. (The New Century Bible Series, General Editor: Principal Walter F. Adeney, M.A., D.D.) Introduction; Revised Version with Notes, giving an Analysis showing from which of the original Documents each Portion of the Text is taken; Index and Map. Edited by W. H. Bennett, D.D. (Aber.), M.A. (Lond.), Litt.-D. (Camb.), Professor, New College and Hackney College, London. Sometime Fellow of St. John's College, Cambridge. \$1.25 net.)

Moffat, Yard & Co. New York City.

The Economic Causes of Modern Wars, by John Backless, M.A.

McGraw-Hill Book Company, Inc. New York City.

Personnel Administration, its Principles and Practice, by Ordway Tead and Henry C Metcalf, Ph.D.

BULLETINS

Berkeley Divinity School. Middletown, Conn.
Alumni List. May, 1921.

Peking Union Medical College. Peking, China.
Annual Announcement, 1921-1922.

Christ Church Cathedral. Hamilton, Ontario, Canada.

Year Book, 1921.

PAMPHLETS

George H. Doran Co. New York City.

Industrial Facts. Concrete Data concerning Industrial Problems and Proposed Solutions by Kirby Page. (Ten cents net.)

EDUCATIONAL

A CAMPFIRE SYMPOSIUM

AT CAMP WASHINGTON, Lakeside, Conn., from July 6th to 8th, a gathering of men will enjoy each others' companionship and be helped by lectures, in the quiet of nature and the simplicity of camp life, under the chairmanship of the Bishop. The gathering will be called a Campfire Symposium, but notwithstanding the elegance of the title will be a man's meeting for recreation and uplift, with three lectures by the Rev. Stewart Means; four by the Very Rev. Henry B. Washburn, D.D., two by the Rev. George A. Barrow. Dr. John W. Wood will conduct one of several conferences.

EPISCOPAL THEOLOGICAL SCHOOL

MANY OF the 450 graduates of the Episcopal Theological School were in Cambridge to participate in the alumni day exercises arranged in connection with the fifty-fourth annual commencement, June 15th and 16th.

The Rev. Murray Wilder Dewart, '01, rector of the Church of the Epiphany, Winchester, Mass., presided at the annual meeting of the alumni association held at 3 P. M. under the walnut butternut tree on the school grounds. Following election of officers, the graduates assembled in the chapel to listen to the annual sermon delivered by the Rt. Rev. Paul Jones, '06, secretary of the Fellowship of Reconciliation in New York City.

The speakers at the alumni dinner included the Rev. Murray W. Dewart as toastmaster; Richard H. Dana, LL.B., treasurer of the board of trustees; the Rev. Henry Bradford Washburn, D.D., '94, Dean of the school; the Rev. James Thayer Addison, '13, and the Rev. Angus Dun, '17, representing the faculty; the Rev. Roland Cotton Smith, D.D., '85, the Rev. John A. Gardner, '11, and the Rev. Raymond Fuller, representing the graduating class of 1921.

The following officers of the alumni association were elected for the coming year: President, the Rev. Samuel M. Dorrance, '08; vice-president, the Rev. Philemon F. Sturges, '00; executive committee for three

years, the Rev. J. Howard Melish, '98; and the Rev. Malcolm E. Peabody, '16; secretary for three years, the Rev. Alan McL. Taylor, '05; preacher, the Rev. Samuel S. Marquis, D.D., '93; substitute preacher, the Rev. Henry H. Hadley, D.D., '01.

The honorary degree of doctor of divinity was conferred Thursday on the Rev. William Austin Smith of New York City, editor of the *Churchman*, and the Rev. Edward Taylor Sullivan, rector of Trinity Church, Newton Centre.

The candidates were presented to William Henry Lincoln, president of the board of trustees, by the Rev. Henry Bradford Washburn, D.D., Dean of the School, with the following words:

William Austin Smith: Preacher, week by week, to a congregation of many thousands; the vehicle of expression being the printed word; widely, deeply, sensitively sympathetic; occasionally using the weapon of sarcasm, frequently using that of the naked truth, but always with unselfish purpose; ardently reminding us that the kingdom of God is an ideal to be realized in this present world."

Edward Taylor Sullivan: For twenty-nine years the minister of one people, his only parish: daily going from strength to strength with buoyant spirit, with indefatigable industry, with boundless confidence in the possibilities of his profession; faithful servant of diocese and Church; public-spirited citizen."

Seven graduates in the class of 1921 were presented for the degree of bachelor of divinity, and the commencement sermon was preached by the Rt. Rev. Wilson Reiff Stearly, D.D.

TO SUCCEED DEAN LARRABEE AT NASHOTAH

AT AN adjourned meeting of the board of trustees of Nashotah House, held at the Bishop's House in Milwaukee on June 24th, the Rev. Benjamin Franklin Price Ivins, M.A., rector of St. Luke's parish, Kalamazoo, Mich., was elected Dean of the House in succession to the Rev. Edward A. Larra-

bee, D.D. The degree of doctor of divinity, *honoris causa*, was granted to him to be conferred formally at opening of the Seminary in September. Dr. Ivins has accepted his election and will enter upon his new duties on September 1st. The Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, was elected as a member of the Board of Trustees. It was resolved that the chair of Dogmatic Theology be hereafter known under the title of the "William Adams Professorship".

GRAFTON HALL

BISHOP WELLER preached the commencement sermon for Grafton Hall in St. Paul's Cathedral on June 12th. That evening a piano and violin recital occurred in Study Hall, and on Monday evening the annual recital of the department of music. On Tuesday afternoon Class Day exercises took place on the campus, when the Bishop awarded the letters and cups for athletic records. On commencement day the students assembled in chapel for the last service, when the Bishop celebrated, assisted by the Rev. N. D. Stanley. Commencement exercises were held in Study Hall on June 15th, when Dean Hutchinson of All Saints' Cathedral, Milwaukee, addressed the audience with words they will never forget. On the evening of commencement day the Bishop and faculty gave the annual dance.

HOBART COLLEGE

IN SUCCESSFUL commencement exercises from June 11th to 13th Hobart College alumni pledged nearly \$100,000 to the million-dollar centennial fund, which now amounts to about \$400,000 although general solicitation has not begun. Four Bishops attended the exercises, and degrees were conferred upon six Churchmen. Major General Charles P. Summerall, just assigned to command in Hawaii, delivered the commencement address, on Legacies of the War. At commencement dinner the Rev. Dr. Alexander Mann was toastmaster, and the two most

striking speeches were perhaps those by Bishop Brent and General Summerall, who spoke of the idealism of the A. E. F.

ALBANY SUMMER SCHOOL

THE ALBANY summer school for clergy opened on June 20th (with a registration of 63 clergy from eight dioceses), the lecturers being Bishop Bliss, Dean Fosbroke, Dean Washburn, Dr. Brown, Dr. Barry, Dr. Lunn, and the Rev. Thomas Burgess.

SILVER BAY

ONE HUNDRED AND FIFTEEN Church girls attended the annual ten days' conference for college women at Silver Bay, Lake George, New York, June 14th to 24th, and the total enrolment from all communions was over



CHURCH GIRLS AT SILVER BAY (N. Y.) CONFERENCE FOR COLLEGE WOMEN

800. The group in the picture formed a procession on one of the evenings to march into the chapel, as part of the larger processional of all communions. Following the service in the chapel, each group went to some prearranged place for its own separate meeting. This meeting was in charge of the two assistant secretaries of Religious Education, the Rev. Paul Micou and Miss Agnes M. Hall. Two other clergy of the Church were with Mr. Micou as leaders of the conference, the Rev. J. Howard Melish and the Rev. Ralph M. Harper. Dr. Melish gave a course of lectures and conferences on The New Spirit in Industry, and Mr. Harper on The College Woman and the Bible.

KENYON COLLEGE

AT THE ninety-third commencement of Kenyon College on June 18th to 21st over two hundred alumni subscribed \$33,000 to complete \$450,000 toward meeting the offers of the General Education Board for \$150,000. More than the amount asked was subscribed and including all gifts Kenyon will receive a total new endowment of about \$700,000, of which \$300,000 is for increasing professors' salaries.

In anticipation of the one hundredth anniversary of the college in 1924 the board of trustees appointed the Rev. Dr. George F. Smythe, D.D., to write the history of the centennial.

At the ordination service on Sunday morning the Very Rev. Francis S. White, D.D., Dean of Trinity Cathedral, Cleveland, preached and three candidates were ordained deacons.

At the baccalaureate service Sunday evening a memorial tablet already placed on the walls of the Church of the Holy Spirit, carrying the names of eight Kenyon men who lost their lives in the world war, was unveiled and presented by the alumni, the address being made by Clan Crawford, '13, captain of the 409th Pioneer Infantry, A. E. F., and accepted for the board of trustees

by the president of the college, after which it was solemnly blessed by the Bishop of Ohio. President Peirce preached the sermon and addressed the class of 1921. At commencement exercises on Monday morning the alumni orator was Bishop Shayler of Nebraska.

UNIVERSITY OF THE SOUTH

AT THE fifty-third commencement of the University of the South, Bishop Knight's report showed a most encouraging outlook; financially the best in years. He announced that the General Education Board had given \$300,000 to the endowment fund and a number of smaller gifts had been made for endowment and other purposes.

Bishop Knight reported practical completion of a new three-story fire-proof dor-

mitory to be known as Hoffman Hall; construction of barracks for the Military Academy, and completion within a few weeks of a part of Quintard Hall which was burned in October 1919; erection of a 100,000 gallon water tank, extension of the water system of Sewanee; installation of a sprinkler system in the main University buildings; enlargement and extension of the sewerage system. Plans were under way for a new dormitory to be known as John B. Cannon Hall, a memorial to the late chaplain.

The Rev. Dr. W. H. Milton preached the baccalaureate sermon, and the Hon. Christie Benet, of Columbia, S. C., delivered the commencement address. Moultrie Guerry, son of the Bishop of South Carolina, was valedictorian of his class.

HOLDERNESS SCHOOL

AT COMMENCEMENT exercises at Holderness School, Plymouth, N. H., the Rev. Godfrey M. Brinkley, one of the masters, preached the baccalaureate sermon. The Rev. John T. Dallas gave an address in the chapel, medals and prizes were awarded, and the year ended with compline in the chapel.

CONVOCATION OF NORTH DAKOTA

THE ANNUAL CONVOCATION of the Church in North Dakota convened in Gethsemane Cathedral, Fargo, on Sunday morning, May 22nd. At Holy Communion the Bishop was assisted by the Rev. Messrs. Alexander Coffin, N. E. Elsworth, W. M. Walton, and H. H. Welsh. The Bishop read his annual address at this service.

In the afternoon a largely attended conference of the delegates to convocation and the Woman's Auxiliary and guilds was led by the Rev. B. T. Kemerer, who showed in a clear and convincing manner that the fore-runners in the Nation-wide Campaign had seen a vision absolutely necessary if the Church was to maintain her position and

do her redeeming work. The great war had proven that if the Church was to go forward in her work she must realize as never before her world-wide task, she must mend, inspire, and vitalize her agencies. Although the campaign has been in operation little over a year, unmistakable evidences are manifest of new life stirring the Church. Parochialism and diocesanism are being broken up into a great national and world-wide consciousness. The latent power of the laity has been aroused as never before, and a high hope is filling the breast of the Church.

At 8 o'clock, after evening prayer, Mr. Kemerer made a stirring address on the Church at work.

Miss Alice Wright, one of our missionaries from Alaska, gave an interesting account of her work.

Next the Archdeacon told of his "Travels as an Ecclesiastical Hobo", which had carried him over 15,000 miles by railway, auto, horse, and afoot.

The Bishop, speaking of a number of improvements throughout the district, said that the outstanding accomplishments in 1920 had been the building of All Saints' Church, Minot, at a cost of almost \$50,000; the enlargement and reconstruction of the parish house in Grand Forks; the rebuilding of the rectory at Cannon Ball; and erection of St. Paul's Chapel for the Indians at Fort Berthold Reservation.

During the year, the salaries of all the clergy but two were increased.

Last, and greatest of all, is the increasing realization of duty in the extension of the Kingdom.

"It is a matter of very deep regret that we did not succeed in paying at least 50 per cent. of our Nation-wide quota. There is no doubt in my mind that at least 75 per cent. (in all probability more) of this quota would have been paid had it not been for the very serious and extraordinary financial conditions that prevailed in the state during the year 1920, and which have not as yet passed away."

The outstanding features of this convocation were first the admirable arrangements and the abounding hospitality; second, the splendid combined attendance; third, the legislation enacting the canon for guidance of the Bishop and Council; the canon for the board of examining chaplains; and the resolution unanimously passed looking toward enlargement of convocation and inauguration of work among young people, with an annual camp of instruction and pleasure for them; the unanimous agreement to use the Easter offerings for this purpose. The laymen's dinner was the largest and most successful yet held. Delegations were present from a number of Church clubs established during the year, and the men's club of the district was more thoroughly organized.

THE SHITAYA MISSION IN TOKYO

DR. JOHN W. WOOD, executive secretary of the Department of Missions, announces the recent offer of \$5,000 for land and buildings at the Shitaya mission in Tokyo, under care of the Rev. P. K. Goto, provided the balance of approximately \$5,000 needed to make up the total fund of \$20,000 is given by October 31st.

The Rev. Mr. Goto has just returned to Japan after several months in this country in post-graduate study, during which he spoke widely on behalf of his important work among Tokyo's poorer citizens. The Department of Missions has already received nearly \$8,000 on this account. The Church Building Fund Commission has promised the last \$1,000. Mr. Goto has in Japan about \$1,000.

APPROACHING CONVENTION OF CATHOLIC PRIESTS AT OXFORD

Promises Success and Large Attendance — New Bishop of St. Edmundsbury and Ipswich — Meeting of S. P. G. — Central Board of Missions

The Living Church News Bureau
London, June 10, 1921

THE secretary of the E. C. U., the Rev. Arnold Pinchard, commending to members of the Union the forthcoming Convention of Catholic Priests, to be held at Oxford on July 19th to 21st, makes allusion to the Fellowship of Servants of Christ, which was formed some months ago. Not much has been heard of the Fellowship lately, and Mr. Pinchard's references thereto in the *Church Union Gazette* will be read with interest. This is what he says:

"The Anglo-Catholic Congress sounded a definite note of missionary and evangelistic enterprise both at home and abroad. In order to give effect to that aspiration the Congress nominated a continuation committee. This continuation committee drew up a somewhat ambitious programme—not too ambitious as compared with the greatness of the enterprise but too ambitious to be capable of realization all at once. It seemed good to some members of the committee to form something in the nature of a special society through and by which to carry out this programme. Some others felt that this was an impolitic and unwise course to adopt. The majority, however, were in favor of it, and a Fellowship of Servants of Christ was formed. It was agreed that through this Fellowship, as an instrument, it would be possible to provide the means and machinery necessary to the enterprise. The continuation committee became the executive committee of the Fellowship, and added a considerable number of persons to its membership.

"The position to-day is this: That to all intents and purposes the project of the Fellowship is side-tracked, and the committee, which after all is still the continuation committee of the Anglo-Catholic Congress and still holds the mandate of the Congress, is working to promote the Convention of Priests at Oxford with a resolute determination to carry out the duty which has been entrusted to it. If there is to be a great missionary movement for the conversion of souls to a real allegiance to our Lord in and through the Catholic religion in this country, then everyone will recognize that this is the proper way to set about it. We must begin with the clergy. If anything may lawfully be done to deepen their sense of personal responsibility, to move them to penitence and humility, and to rouse them to a fresh access of enthusiasm, then it seems that it may well be done by means of the convention. Therefore, one must hope that the project will receive the serious support of all Catholic clergy and laity alike."

After suggesting means of coöperation by which the convention may be made a success, Mr. Pinchard concludes as follows: "It has been said that there is an intention to make use of the priests' convention in order to 'bolster up' the project of the Fellowship. Nothing could be more entirely false than this statement. The Fellowship was intended to be the instrument which should minister to the success both of the convention and of the next Anglo-Catholic Congress. From that point of view it has

failed, and no one would care to revive or to sustain it for its own sake. The things that matter are (a) The Convention; (b) The Mission; and (c) The next Anglo-Catholic Congress."

Let it not be imagined, however, from the foregoing, that the E. C. U. is inclined to withhold its support from the F. S. C. On the contrary, its president, Sir Robert Newman, at a recent meeting of the Brighton branch of the Union, appealed for financial aid on behalf of the Fellowship, which, he remarked, was capable of doing an untold amount of good in this country. Sir Robert went on to say that, in great religious uprisings, there was always the danger that when the spirit of enthusiasm died down all the good evaporated, and he was sure his hearers would all very much regret if that should happen in the case of the Anglo-Catholic Congress.

The secretary of the priest's convention, the Rev. H. A. Wilson, says that it seems probable that this will be as remarkable as the Anglo-Catholic Congress of last summer. The number of bishops, priests, and deacons who have already applied for membership tickets is already close on eight hundred; the Town Hall, Oxford, in which the sessions will take place, cannot accommodate more than 1,200. Overflow meetings are therefore likely, as at the Albert Hall last year.

The Sunday preceding the convention (July 17th) will be observed as a day of prayer for a blessing on the convention; in particular that its members may be guided as to fulfilment of the evangelical purpose for which it is held. Holy Communion will be given in Keble College Chapel on July 19th, in New College Chapel on July 20th, in Magdalen College Chapel on July 21st, and in the Cathedral on July 22nd. The celebrant on the first morning will be the Warden of Keble College; and on the other occasions Bishop Shaw, as representing the Bishop of Oxford, President of the convention.

ANOTHER SCHOOLMASTER BISHOP

To the long list of "schoolmaster bishops" has been added the name of Dr. A. A. David, headmaster of Rugby, who has just been appointed Bishop of St. Edmundsbury and Ipswich. Dr. David was a scholar and taberdar of Queen's College, Oxford, and was ordained in 1895, while assistant master at Rugby (1892-99). He returned to his old college in 1899 as a fellow and assistant tutor, and later became Dean. After a period of four years as headmaster of Clifton College he became headmaster of Rugby in 1909, and received the degree of D.D. in 1910.

Dr. David, in addition to being a man of great intellectual attainments, is also possessed of wide sympathies. He has been closely identified with the Life and Liberty Movement since its foundation by Dr. William Temple (another "schoolmaster-bishop", by the way). In succeeding Dr. Hodgson, the new Bishop is confronted by a somewhat difficult task in a diocese lacking a real centre of gravity, but he will carry with him the earnest good wishes of those who know his true worth.

ANNUAL MEETING S. P. C. K.

The annual meeting of the Society for Promoting Christian Knowledge was held on Tuesday last, at the Church House, Westminster, the Archbishop of Canterbury presiding. The Primate said that we in this country had looked forward to the post-war

years as years of recuperation for the Church. To some extent we have been disillusioned, but he believed that, through all the difficulties, we were fighting our way into a position with a wider outlook, a firmer foothold, and a definite promise of great work for God and good in the years that lie ahead. To-day there was an absolute necessity for a literature that was Christian as well as evangelical, and that was where the society was rendering such valuable service.

The Archbishop, in the course of his speech, quoted a particularly welcome testimonial from an eminent Roman Catholic scholar, who had said that he looked to the S. P. C. K. for material that he could work up for himself, but which he could not obtain so satisfactorily from any other quarter.

The society's premises in Northumberland avenue, commandeered by the government during the war, have at length been vacated. The inevitable negotiations regarding dilapidations and other matters are now proceeding, and it is hoped that re-occupation may be possible before the end of the year.

PREFERMENT OF THE REV. H. J. FYNES-CLINTON

The Rev. H. J. Fynes-Clinton, just appointed to the city rectory of St. Magnus-the-Martyr, London Bridge, is well-known for his labors in connection with reunion with the Eastern Orthodox Church, and has been for many years the secretary of the Anglican and Eastern Churches Association. Mr. Fynes-Clinton has signaled the commencement of his career as a city rector by arranging a series of musical services in a number of London churches, when a Russian choir of twenty-one voices will render portions of the liturgy and offices of the Eastern Orthodox Church as used by the Russian Church. The first of these services will be given at St. Magnus' next Wednesday, and it is hoped that a large number of Church-people will take advantage of the opportunity of becoming acquainted with the really beautiful music of the Eastern Churches.

CENTRAL BOARD OF MISSIONS

The Archbishop of Canterbury, presiding at the summer meeting of the Central Board of Missions of the Church of England, said that their whole position as regarded policy and finance was uncertain, pending the meeting of the National Assembly of the Church of England in July, when the question of their amalgamation with the National Assembly would come up for decision.

Referring to the connection of the Church in Wales with the Church of England, his Grace said that all branches of our Church's life were endeavoring to work in closest harmony with the Church in Wales. There were, however, practical difficulties. If Wales desired to be identified with ourselves as part of the Central Board of Missions, he believed that there would be no reluctance to accept the liabilities of such connection as well as the privileges attaching to it.

In a paper on The Colonial Churches in 1921 the Rev. E. Courtenay West, of South Africa, said that the Colonial Clergy Act, under which no clergyman ordained in the Dominions or colonies could minister in England without direct sanction of the Archbishop of Canterbury, was an anachronism, and required amendment. Commenting upon a paper by the Rev. C. C. Bardsley, general secretary of the Church Missionary Society, dealing with the missionary situation to-day, the Archbishop said he was becoming more and more convinced that the states and governments of the different countries we were connected with were beginning to find missionary problems to be world problems which they could not ignore.

The mandates under the League of Nations showed that states, as such, for the first time, were accepting responsibility for the education and uplift of the native races.

BISHOP OF RIPON PLEADS FOR CHURCHMEN'S SUPPORT OF LEAGUE

The Bishop of Ripon, writing in the current number of his *Diocesan Gazette*, urges on Churchmen the duty of supporting the League of Nations. "It is true," he says, "that opinions are divided upon the question of the League, and there can be no doubt that it does not, in itself, contain the final solution of all that is difficult in social

and international life. But its existence is a recognition outside as well as inside the Church of the truth or necessity of the message of peace which the Gospel brings. No doubt the final disappearance of war and intestine strife in nations will not come without conversion of the heart. There is nothing we need more at this moment than the spirit of peace, national and international; and it will surely add to the many misunderstandings abroad in the world if the Church withholds its support from an organization which seems to have so close a connection with its most characteristic message."

GEORGE PARSONS.

be healed there are bound to be recessions and submissions. It is far better to admit straight out and out that an irregularity from the past position of the Church is now permitted that a great union of true hearted men may be accomplished. It is either that or stand resolutely by the principle of reabsorption."

Volunteers for Work in the Northern Oil Fields

An encouraging sign is the way men volunteer for the home mission fields. A priest was needed to go to Fort Norman in the far North to minister to the needs of the ingoing white population now assembling in connection with the oil discoveries. A call was sent out by the M. S. C. C. and a few days ago the Rev. C. Franklin Clarke, a clergyman in the diocese of Ottawa, volunteered with his wife for service. They have sold their effects and will start immediately to enter upon their new sphere of work. Mr. Clarke was organizing secretary for the Forward Movement for his diocese. This shows that he interpreted it in terms more of men than of money.

Miscellaneous Items of Church News

Canon Cody of St. Paul's, Toronto, has been appointed commissary in Eastern Canada of Bishop White of Honan, China.

The laying of the cornerstone of the enlarged St. Leonard's Anglican Church on Wanless avenue, Bedford Park, Toronto, took place last Saturday. The stone was laid by Mrs. H. D. Warren and the service conducted by Bishop Sweeney.

Two beautiful windows were dedicated last Sunday at the Church of the Epiphany, the Bishop of Toronto officiating. One window depicts the aged Simeon holding the infant Christ. This has been placed by Col. Claud Bryan in appreciation of the thirty-two years of service his father Canon Bryan devoted to the Church. "The Boy Jesus in the Temple" is the subject of the other window, placed by Col. Grant Morden, in memory of his father the late Captain Morden, and Mrs. Morden, who were among the first members of the Church.

The various Church schools for girls, Bishop Strachan and Havergal, Toronto, the Bishop Bethune School at Oshawa, Edgehill, Windsor, and others have all closed excellent years with interesting proceedings.

In view of the printer's strike in Toronto, the *Canadian Churchman* has been able to send out a six page mimeographed sheet to its clerical subscribers only.

On the Sunday closest to the date of the battle of Ypres, the Great War Veterans Association of Stratford, in command of Lt. Col. J. L. Youngs, M.C., attended divine service in St. Paul's for the fourth consecutive year on this occasion. On the afternoon of the same day the Oddfellows of the city filled the church for their annual service. On another Sunday the various lodges of the Orange Order accompanied the Scarlet Chapter to Church in the morning, and in the evening the Sons of England attended in a body.

A remarkable and worthy tribute was paid recently in Trinity Church, Quebec, to the members of the Church who had lost their lives in the great war and also to the services rendered by other members of the parish in the same conflict, when a beautiful tablet was unveiled amidst all the honors religious and military that could be extended. The congregation taxed the utmost capacity of the sacred edifice, and those composing it have seldom if ever taken part in a more imposing or inspiring service.

The church was tastefully decorated with maple leaves and the flags of the entente allies. The service was conducted by Rev.

TRINITY COLLEGE, TORONTO, CHOOSES A VICE CHANCELLOR

Being the Rev. Dr. Seagar of Toronto—"Canadian Churchman" Discusses Proposed Reunion with Presbyterians—Mission Volunteers

The Living Church News Bureau }
June 24, 1921 }

A SPECIAL meeting of the Corporation of Trinity College, Toronto, was held in the college library with a very large attendance both from Toronto and other parts of the province. The meeting was called to receive a report from the committee appointed some months ago to make nominations for election of a successor to Dr. Macklem, whose resignation as provost and vice chancellor takes effect on September 30th.

After a thorough review and discussion, the Rev. Dr. Seagar was elected to this important position. It is not yet known whether he will accept.

Dr. Seagar is a Canadian and a graduate of Trinity College in both arts and divinity. He was ordained in Toronto in 1896 and a year or two later was appointed rector of St. Cyprian's Church, Toronto, where he remained for some fourteen years. Then he went to the west, and after a year in Vernon, B. C., became principal of St. Mark's Hall, Vancouver, in the Anglican Theological College of British Columbia, where he quickly won enthusiastic support.

In 1917, he was appointed rector of St. Matthew's Church, Toronto, a position he still holds.

As a member of the Missionary Board of the Canadian Church, the Board of Religious Education, and other important organizations, as well as of the provincial synod and the General Synod, Dr. Seagar takes a leading part in the activities of the Canadian Church. He was organizer of the Anglican Forward Movement for the diocese of Toronto.

The "Canadian Churchman" on the Montreal Reunion Proposals

The *Canadian Churchman* says editorially, commenting on the movement reported fully in the Canadian Letter in the June 18th issue of THE LIVING CHURCH:

"The progress that has been made towards a working basis of reunion between Anglicans and Presbyterians in Montreal and British Columbia, on the basis of the Lambeth Conference, is quite remarkable. Negotiations have gone forward much more rapidly and satisfactorily than anyone could have hoped a year or two ago. Wisdom has been shown on both sides by beginning this great movement in the two communions re-

ferred to. The great hope of unity lies in a mutual correspondence of inner spirit and ideal. This is far more influential than agreement in the expression of doctrine and polity, although one may very largely depend on the other. If there be a fundamental agreement as to what the Church really means, what is its basic purpose and function in the lives of men, what are the things that really matter, then, whatever external divergence there may be, such partners can work together for the salvation of man and the glory of God. It is not easy to define nor to express in words wherein such correspondence lies, but Anglicans at all events instinctively feel that in giving their full confidence to Presbyterians they are not departing from that spirit of Churchmanship, that ideal of life, that appreciation of sound teaching, that moves the hearts of men Godward, which might be felt in some other quarters.

"As the outcome of manifold influences, the Church of God has been sorely tried in recent years. Public opinion of the less profound type has been pressing her to follow all kinds of paths with the alluring promise of 'success'. What constitutes success is the vital thing. Some have assumed that the Church is a social and political society with prayers and hymns thrown in. That may win a following but the real work of the Church is still undone.

"The tentative agreement between Presbyterians and Anglicans in Montreal so far as it affects the question of ordination seems to assume that the commissioning of clergy for ministering in the united body is not ordination to the ministry itself but commissioning of men already called and ordained into the larger fellowship. The distinction between a commission on the one hand and ordination on the other as suggested by the Lambeth Conference seems to have been set aside. If the writer understands the situation aright the Anglicans say to the Presbyterians: You are not to be ordained anew but in order to qualify you to meet the requirements of the more complete body you must be clothed with more complete authority so that everywhere and in all congregations your ministry will be recognized as valid. The completion of your authority for such wider ministry is found in the commission which we impart through the episcopate. On the other hand Anglicans submit to a commission at the hands of the presbytery for similar qualifications. Each is not preparing or fitting the ministers of the other communion to officiate in its own, but both are fitting themselves for service in the greater whole.

"Probably this arrangement will not stand submission to a logical test, but life is not all logic. If a great historical wound is to

J. H. Barnes, rector, assisted by the Lord Bishop of Quebec, Lt. Col. the Rev. Canon Allan Shatford, O.B.E., who preached the sermon, and Lt. Col. the Rev. Canon S. G. Scott, D.S.O. The musical portion of the service was rendered by the choir, with the R. C. G. A. band assisting.

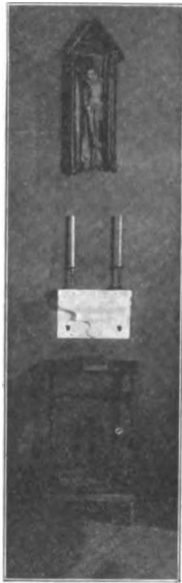
Two members of the congregation, in full uniform, stood on guard before the tablet which was solemnly dedicated by the Bishop of Quebec, following which it was unveiled by Lieut-General Sir Richard Turner, V.C., who addressed the rector and the members of the parish.

UNVEILING OF HISTORIC STONE AT GOVERNORS ISLAND CHAPEL

*Of St. Cornelius the Centurion—A
Ninetieth Birthday—Open Air
Services at St. Paul's Chapel—
A Priestly Anniversary*

New York Office of The Living Church }
11 West 45th Street }
New York, June 27, 1921 }

DURING the annual garden party on June 2nd, a stone brought from the dungeon of Joan of Arc in Rouen was unveiled at the Chapel of St. Cornelius the Centurion on Governors Island. This stone, carved into a beautiful credence, was



CREDENCE TABLE IN CHAPEL OF ST. CORNELIUS THE CENTURION GOVERNORS ISLAND, N. Y.

presented by the Joan of Arc statue committee through its president, Dr. George Frederick Kunz, who offered it after his visit to the garden party of last year.

The history of this stone is very interesting. When Joan of Arc was taken to Rouen in 1430 she was imprisoned in the Chateau de Rouen, which was built as a fortress under Philippe Auguste in 1205. It had six towers, with moat and curtain. Jacques Lelievre's plan of 1525 designates a certain part of the castle as "Tour Jeanne D'Arc" and the plan of 1635 as the "Donjon." This tower was restored in the latter part of the nineteenth century, the walls being found to be more than fifteen feet in thickness.

In 1914 the Joan of Arc statue committee desired to obtain a stone for the pedestal of the statue being erected in New York and Dr. Kunz, after correspondence with Monsieur de Beaurepaire in Rouen, secured 229 blocks weighing eighteen tons, which were

Clergy Retreat
The historic Church of St. Clement's, Mapleton, near Winnipeg, was chosen for a clergy retreat during the week following the diocesan synod of Rupert's Land. The Rev. E. A. McIntyre of Wycliffe College was the conductor, and every man able to remain for the whole period—June 21st to 24th—caught the vision of the "Fellowship of the Church" centering in the Incarnation and resolved as "shepherd of His flock" to strive diligently to tend and feed those in their care. The Primate was present for a part of the time.

sent to New York in June 1914, and of these the pedestal of the beautiful statue on Riverside drive was made, the stones all coming from the dungeon staircases of the ancient chateau in which Joan was confined in 1430-31. The gift to the chapel was possible by the courtesy of the committee from a very few stones remaining after the statue was completed.

The stone itself is a cretaceous limestone with flint nodules. It has been set into the wall at the head of the nave and supports two tapers under the crucifix which was rescued in Liège in the second year of the war and presented to the chapel by Mrs. A. W. Maish, wife of Colonel Maish, of the Ordnance Corps, Governors Island. This is believed to be of the sixteenth century.

The ceremony of blessing the credence was attended by 300 people. The vested chapel choir and crucifer stood by the credence and the banner of Joan and the French and American flags which veiled it were drawn by the principal of the New York Joan of Arc School. The entire congregation sang "La Marseillaise," and the chaplain said the prayers in English and French. The stone is valuable not only for its historic interest, but because there are no more relics of the dungeon in France or America, the one presented by the statue committee being the last of these discovered in Rouen.

MASSACHUSETTS YOUNG PEOPLE CONFER ON RELIGIOUS WORK

*At Meeting in Auburndale—On the
Church's Call—Chapel Dedicated at Neponset—Parish
House Opened at Dedham*

The Living Church News Bureau }
Boston, June 27, 1921 }

ONE hundred and fifty representatives accepted the invitation of the Church of the Messiah, Auburndale, for a conference on young people's work Sunday afternoon and evening, June 19th. Twenty-two parishes were represented. The rector, the Rev. P. M. Wood, presided at the opening conference. Many of the young people took a real part in the programme. In the afternoon there was an open conference on the growing movement of young people's organizations which is becoming nationwide within the Church, for self-expression of their devotional life.

In opening the conference, the Rev. P. M.

A NINETIETH BIRTHDAY
The Laymen's Club of the Cathedral of St. John the Divine held a special meeting recently to do honor to one of their most active and honored members—Colonel James R. Silliman, celebrating his ninetieth birthday. Addresses congratulatory were made by Bishop Manning, Dean Robbins, and Dr. Edward H. Hall, the head usher. Dr. George F. Kunz presided, and the junior choristers of the Cathedral sang appropriate musical selections.

Colonel Silliman serves regularly every Sunday as usher in the middle aisle.

A large framed picture of the Cathedral was presented to him.

OPEN AIR SERVICE AT ST. PAUL'S CHAPEL

A service held on the Broadway portico of St. Paul's Chapel, on Sunday evening, June 19th, attracted much attention, and will probably be followed by similar services throughout the summer.

A large gilded cross was placed against the East window, and a platform beneath the window had a lectern on it with an American flag. From this the service was conducted, Trumpeters led the singing. The Vicar, other clergy, and members of the congregation sang familiar hymns in which a great concourse of people assembled from Broadway and Park place joined. The lesson was the Gospel for the day; the address was but for a few minutes an exposition of the Gospel: proper prayers were said, and six hymns were sung.

ANNIVERSARY OBSERVANCE

The twenty-fifth anniversary of the rectorship of the Rev. Dr. William M. Gilbert has been enthusiastically celebrated by the people of St. Paul's Church, Yonkers. They gave their rector a substantial testimonial.

During his rectorate the parish has grown from a small group of people to be one of the strongest Church organizations in Yonkers.

DEATH OF R. W. CROTHERS

Many Churchmen will learn with sadness of the death of Mr. Renwick W. Crothers, well known as a Church bookseller in New York, which occurred at his home on June 17th. Mr. Crothers had been ill for a long time, and will be greatly missed by many of the clergy.

Wood made a stirring address on A Rector's Hope for the Future. He was followed by the Rev. J. W. Suter, Jr., diocesan secretary for Religious Education, on Religious Education through Self-Expression. Then came papers and informal addresses by young people on the need, and the answer parishes are giving to this need, of young people taking some real part in the religious as well as the social life of the Church.

After supper in the parish house, a typical young people's conference was held in charge of two parishes which for over a year have had gratifyingly successful weekly religious conferences of young people, the Church of the Messiah, Auburndale, and St. John's Church, Winthrop. Another such diocesan conference is planned by the young people in the fall.

NEW COMMITTEE ON THE CHURCH'S CALL

The Bishop and Council have appointed a new committee on the Church's Call to conduct a campaign, acting for the balance of the fiscal year, until December 31st, with

Mr. Philip S. Parker as chairman. Plans are being made for spreading information regarding the Church's work in parishes in the fall by means of conferences, instruction, and other ways.

CHAPEL DEDICATED AT NEPONSET

St. Cuthbert Chapel, Neponset, connected with All Saints' Church of Ashmont, was formally dedicated last week. The Rev. C. A. Grayhurst, curate, was master of ceremonies, and other clergy who participated were the Rev. Dr. S. B. Blunt, the Rev. Alfred W. Treem, the vicar in charge of the chapel, and the Rev. Everitt B. Ellis.

OPENING OF NEW PARISH HOUSE AT DEDHAM

St. Paul's Church, Dedham, yesterday

formally opened its new parish house. The house is the gift of Mr. George C. Lee and his sons in memory of Mrs. George C. Lee. The building is of the Westwood pink granite, like the church, to the architecture of which it conforms. Turning to the left from the entrance cloister, one passes into the chief room, a hall which suggests the chapel or refectory of some ancient abbey. This room is 52 by 25 feet, with a pointed roof 28 feet high. A tablet to Mrs. Lee's memory is on the east wall. On this same floor is a kitchen and a choir-room. Over the choir-room and kitchen is a handsome room planned especially for the societies which do sewing and make surgical dressings. The basement contains a gymnasium, shower-bath, etc. **RALPH M. HARPER.**

There are eleven million Americans of the negro race, who need the sympathy and help and leadership of Christian men and women. There are a hundred and fifty thousand of our chosen young men and women in colleges and universities for whose Christian training and loyalty the Churches must hold themselves responsible.

"And when we look beyond our own borders—and let me say that it is a paltry and hunger-bitten love of the brethren that begins and stays at home—our hearts and minds are stirred and thrilled with the knowledge of the heaving, throbbing, seething changes, mental, moral, and spiritual, that are making this century of ours the birth-time of a new world.

"Therefore must the Church, as an army, organize and gird herself for unprecedented efficiency of service, to be able to call upon and to use every ounce—every atom—of power which the Holy Spirit may grant to her—that every individual man and woman who acknowledges the name of Christian may justify the life that God has given by rendering service to His Name and Cause.

"We speak sometimes of the second and third centuries, when men and women and children died for the Cross of Christ, as the age of persecution; but we know now that

BISHOP GAILOR'S ADDRESS AT D. & F. M. S. CELEBRATION

Deals With Past and Future — Municipality Provides Religious Celebration of July 4th — In Memory of George C. Thomas

The Living Church News Bureau }
Philadelphia, June 27, 1921 }

THE Rt. Rev. Thomas F. Gailor, D.D., delivered an address Thursday evening, at the opening of the centennial celebration of the Domestic and Foreign Missionary Society of the Church in old St. Peter's Church. The service was conducted by the rectors of St. Peter's and Christ Churches.

Bishop Garland made an address in which he paid tribute to two "grand old men" of the Church; Bishop White, who consecrated the first twenty-six bishops of the American succession and who figured so prominently in the historic events of a century ago; and Bishop Tuttle, who is to be the honorary chairman of the centennial committee. The Bishop cited a series of significant facts in the history of the diocese which led up to organization of the Domestic and Foreign Missionary Society. Finally he pledged to Bishop Gailor on behalf of the diocese the same loyal support Pennsylvania has always given to the missionary work of the Church.

Bishop Gailor reviewed the history of the local churches and glanced hastily at the development of missionary enterprise. Reaching his climax he said:

"To-day the American Episcopal Church finds herself facing a tremendous but wonderful and glorious opportunity of service. In a peculiar sense and degree she is an American Church: not only because her constitution reflects the democracy of the founders of the Republic in its lay representation and its bicameral legislature, but because it is one Church from one end of the republic to the other, and there is no land, where the flag floats, that is not ministered to by one of her bishops.

"Vast, indeed, my brethren, is the responsibility which in God's Providence has devolved upon us, and I am happy in the faith that our people are slowly but surely responding to the call. Only last Sunday I presided at a meeting in Milwaukee where the representatives of sixty-one dioceses of the Episcopal Church, some of them coming nearly two thousand miles, had assembled for a national Church conference on social service: and all over the country, as never before, our people are showing glad appreciation of the forward movement. And doubtless the need is great. The standards of our civilization, the moral ideals of our society, the very safety of the republic, are

at stake, and only the Christian forces can prevent disaster. There are millions of our brother Americans—foreign-born but loyal to the flag—who want the encouragement and inspiration of Christian fellowship.

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If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

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<i>Black tea</i> —1 cupful.....	1.54 gr.
(hot) (5 fl. oz.)	
<i>Green tea</i> —1 glassful.....	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
<i>Coca-Cola</i> —1 drink, 8 fl. oz.....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

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The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

it was the age of advance and progress, of victory through sacrifice. And only so can our victory come—through sacrifice, for sacrifice alone is fruitful, love alone shall last."

The Rev. Franklin J. Clark, secretary of the committee on arrangements, announced the committee of one hundred that will have charge of the celebration. Bishop Tuttle is chairman, Bishop Gailor vice-chairman. There are 25 bishops, 25 presbyters, 25 laymen, and 25 women.

COUNCIL PROVIDES RELIGIOUS CELEBRATION OF INDEPENDENCE DAY

Philadelphia is unique among American cities in that its city council provides a religious service as part of the official celebration of the Fourth of July, the object being to call the attention of the citizens to the strong religious factor manifest in 1776, and also to emphasize to the people the supreme importance of Christianity in national life.

The details of this service are arranged by a committee of clergymen representing the churches which had congregations in Philadelphia at the time of the Revolution and gave inspiration to the men of that day. Usually this service has been held in Old Christ Church, but this year it will be in Old Pine Street Presbyterian Church.

The speakers will be Bishop Garland and the Rev. Rufus W. Miller, D.D., of the Reformed Church in America. A hymn written by Bishop Garland for this service will be sung.

The mayor and the city council will be present. Clerical representatives from many denominations will attend. The British and the French consuls have been invited, with the members of the British and French patriotic societies. Representatives are appointed by each of the twenty or more local historical and patriotic societies. The American Legion Posts will send delegates.

DR. TOOP EULOGIZES GREAT CHURCHMAN

In the *Public Ledger* Religious Forum for this week the Rev. George H. Toop, D.D., has an article on Mr. George C. Thomas which is worthy of mention. He says: "No other layman of the Episcopal Church ever exercised a larger power, ever did more good works, ever knew so deep a love in the hearts of so many kinds of people as George C. Thomas. Every worthy cause everywhere found in him a ready helper, every good man a gracious and generous friend. At his death Bishop Tuttle wrote: 'Could he speak to us he would say: "Go on, do not stop. Work, hope, love, give, pray. Live and work for God, while the day is yours!"'

Dr. Toop says in part:

"George C. Thomas in his day was one of Philadelphia's outstanding figures in finance. As one of the heads of Drexel & Co. and member of the Morgan firm, he was in the forefront of the big business of America. He was a member of scores of boards and was constantly consulted about affairs of magnitude, both in and outside of Philadelphia. In the year 1878 he heard of a little Sunday school in Cynwyd which, under the leadership of his friend, John Marston, had given in the past Lent \$200 for missions.

"Now here is where difference between George C. Thomas and many other laymen is evidenced: Mr. Thomas might easily have said with real warmth and interest, 'Fine work; keep it up,' and dismissed the matter from his mind. How could a little thing like \$200, given to missions by a Sunday school in the suburbs, interest one of the heads of Drexel & Co.? It was such a trivial matter.

"But, you see, this man had vision. Put that idea of an annual Lenten offering into

operation in every Sunday school in the Episcopal Church throughout the land, and then what? The next Lent he put the plan into operation in the Sunday school of which he was superintendent, at the Church of the Holy Apostles.

"The first offering in that Sunday school amounted to \$250.05. Last Lent the offer-

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Edited, with a Sketch of his life, by FRANCIS LESEURE PALMER. 240 pages, 3 illustrations. Price, \$2.00. Postage about 20 cts.

Dr. Skeele was rector of the Church of the Epiphany, Rochester, from 1881 until his death in 1914, and became one of the most prominent of the clergy of Western New York. His biography is an interesting bit of the history of the Church in that diocese and his sermons such as will be read with interest. In addition to seventeen sermons printed in full there are extended extracts from six others and from three essays.

Dr. Skeele was recognized by the discerning as a preacher of unusual character, original, illuminating, inspiring. Dr. Converse described his literary style as "clear-cut as a cameo". This volume is edited by the author of *The Life of Bishop Gilbert* and will be of interest to all who seek for Christ's teaching in modern, thoughtful expression. The essay on Psychical Research is of special interest at this present time.

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ing was for nearly \$10,000 through all the Sunday schools of the parish. In the diocese of Pennsylvania the offering of all the Sunday schools amounted to more than \$50,000. In the whole Episcopal Church it probably will exceed \$300,000.

MR. HATHAWAY TELLS OF HEALING WORK

The Rev. H. St. Clair Hathaway, rector of St. John's Church, Norristown, preached at an open-air service on the Parkway, Sunday afternoon, June 19th. He said our Lord's ministry might be summed up as a "healing clinic". In the Gospel according to St. Luke are recorded seventy-six occasions when Jesus healed the sick, and eleven distinct times where He healed the multitude.

Mr. Hathaway said he could tell "of many wonderful things" in connection with his own healing mission in Germantown. He could tell, he said, of the recovery of persons who had been left to die, of hopeless cases in which doctors said there were no chances of recovery.

"It was the exceptional case, where these people came to my services, that they did not get well. God came to save us, not only in soul, but in body. How it came about that the Church has been divorced from healing I cannot understand."

CHURCH FARM SCHOOL

Bishop Rhinelander dedicated three buildings and broke ground for a fourth on Sunday, June 19th, for the Church Farm School

near Glen Loch, which was started less than three years ago.

In introducing Edward W. Mumford, secretary of the University of Pennsylvania, Bishop Rhinelander said he hoped the school eventually might claim relationship with the University of Pennsylvania.

Mr. Mumford spoke on what education meant for boys.

"It is only in education along lines that will create knowledge, judgment, character, and purpose in the minds of the youth of our country, that we can look for solution of the problems facing us."

Addresses were made by Clarence Sears Kates, secretary of the Rural Progress Association, and by Mr. Shreiner.

SERVICE IN THE ORCHARD

The Rev. David M. Steele, D.D., rector of the Church of St. Luke and the Epiphany, conducted the first of a series of Sunday afternoon orchard services at the "Church Farm" at Broomall, on June 19th. A harpist and cellist assisted musically, and Dr. Steele himself made the address.

These unique services are held especially for the young people and children of the parish, and will continue on the Sundays of July and August. Many parishioners go to Broomall for the week-end. Dr. Steele has offered use of the farm to other parishes for Sunday school picnics, etc., and there were a thousand visitors during June.

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CHICAGO'S SOUTHERN DEANERY RESUMES NORMAL ACTIVITIES

After Long Recess—Recent Deaths—A Pageant—Solicitors, Good and Bad, Ply Their Trade

The Living Church News Bureau Chicago, June 27, 1921

THE Rev. Norman B. Quigg, secretary of the southern deanery, writes of its reorganization: "The unexpected has really happened, and the southern deanery has had a meeting after years of dormant existence. The tail of the diocese is beginning to wag".

Recently the Bishop appointed the Rev. T. DeWitt Tanner, rector of Christ Church, Joliet, dean of this district. An all day meeting was held in Joliet on Monday, June 20th, at Christ Church, beginning with a celebration of the Holy Eucharist, with an able address by Mr. Kemerer on the ways and means of successfully operating the Nation-wide Campaign. An afternoon session was also held after dinner at the Country Club. Officers were elected and plans were for a fall meeting. The parishes and missions included in the deanery are Momenca, Ottawa, Joliet, Kankakee, La Salle, and Streator. The next meeting is to be held at St. Andrew's, Farm Ridge, a beautiful country town, the site of Bishop Chase's Jubilee College, at the time of the harvest festival. The first winter meeting will be at Kankakee.

RECENT DEATHS

Recently the Church has lost by death some of her loyal and devoted members, whose passing away is felt far outside their homes and their parishes. Mr. William Paul, warden of St. Paul's, Manhattan, died on June 5th. On June 11th, Mr. T. A. Kearns, a well known contractor, and vestryman of St. Edmund's, Chicago, for many

years, died. Mr. Daniel Flahiff, vestryman of Calvary Church, Batavia, died on June 12th. Mr. Flahiff left a considerable fortune, much of which was given to several of our diocesan institutions. Mrs. Frank Smith, beloved wife of the organist at the Church of the Atonement, died on June 16th

ANOTHER PAGEANT

Another successful and impressive pageant of several that have been given under Church auspices and direction, took place at the home of Senator and Mrs. Austin, Oak Park, recently, and was sponsored by the people

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of Grace Church. The title of the pageant was *The Striking of America's Hour*.

The east was a very large one, the pageant picturing the development of civilization from before Christ to the present, and illustrating, too, present day conditions the world over. The great lesson taught was that this is the day of America's splendid opportunity to preach and teach Christian liberty to the world east and west, by use of the mighty means to hand, her institutions, her wealth, and, above all, by Church extension. The color effects were most striking. Nearly 700 people witnessed the imposing spectacle.

CHARITY AND SOLICITORS

These are days, in city and in suburbs, when the worthy and the unworthy, the straight and the crooked, come to our homes and offices asking aid for all kinds of schemes, seeking sales for all kinds of wares from a spool of thread to shares of blue sky stock. What is to be our attitude to these visitors? We would help the genuine, and we would tell the false to go about their business. It is hard, because the demands are so many, always to do the one, and we often risk our reputation for Christian charity in doing the other. Many priests and people now have hard work to make distinctions. Here is the experience of one of our clergy in a suburban parish:

"We would caution our people about solicitors who call from house to house, for charitable objects in Chicago. They are strangers, and their claims and stories should be investigated before money is given to them. Recently a solicitor at our door asked help for an institution in Chicago. On looking up the Chicago directory the rector found that there was no such institution."

Such a tale could be told by many others. Everywhere, out doors and in, men and women are trying to sell their wares, soliciting subscriptions, or frankly asking help. The most pathetic victims of the prevalent unemployment conditions are old service men. These men who helped to keep the world safe in war should not be left by their government and by their brethren to suffer the humiliations of peace that we see to-day. The Church should lead in saying so, and in insisting that justice be done.

NOTES

Over two hundred clergy and acolytes representing thirty parishes and missions attended the annual service of the acolytes of the diocese held at the Church of the Ascension on June 2nd. The rector (Rev. W. B. Stoskopf) and members of his congregation were hosts at a buffet supper preceding the service. The service itself was one of the most impressive and beautiful ever held for the acolytes. The long procession to the street and into the church was witnessed by a large and reverent crowd. The rector sang the service. The Rev. Dr. Hopkins was deacon, and the Rev. F. S. Fleming sub-deacon. The Rev. E. L. Roland preached on the peculiar privileges of the acolyte. A large delegation of clergy and acolytes from Milwaukee was present.

The Rev. Dr. Wolcott of Highland Park, is to leave with Mrs. Wolcott for six months in China and Japan. Thirty years ago Dr. Wolcott visited these countries and he expects to be much interested in the changes he will see.

Dr. and Mrs. Wolcott leave for California early in July and sail late in the month on the China Mail *SS. Nanking*. After a few weeks in Japan they go to Peking, probably via Korea and South Manchuria. They will travel extensively in China and will visit their son Roger, an official in the China government salt revenue service, recently trans-

ferred to the Yangtse district. Dr. and Mrs. Wolcott expect to return by Christmas.

H. B. GWYN.

The American Church Monthly

Rev. SELDEN PEABODY DELANTY, D. D., Editor
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JULY, 1921

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BISHOP TUTTLE AND HIS YEARS

EIGHTY-FOUR years old, and the eighty-fourth Bishop in the American succession, Bishop Tuttle in Denver on June 11th consecrated in Bishop Coadjutor Ingley of Colorado the eighty-fourth Bishop in whose consecration he has participated.

Truly a wonderful record for this modern Patriarch, which it is believed stands apart in all Church annals.

The Father of the Church in America was Bishop William White, chaplain of the Continental Congress, rector of Old Christ Church, Philadelphia, of which George Washington was a communicant, and one of the founders of the Missionary Society whose anniversary we are this year celebrating. Bishop White in 1832 consecrated Bishop Hopkins, who in 1867 consecrated Bishop Tuttle; whereby we have in the living presence of Bishop Tuttle a man but one step removed from those venerated and inspired fathers who side by side builded State and Church upon like plans.

ONEIDA INDIAN MISSION

THE INDIAN MISSION SCHOOL at Oneida, Wis., re-opened in January with two secular teachers and one religious, closed a successful term on May 27th. A musical performance, *Robin Hood and His Merry Men*; the crowning of the May Queen, and dancing around the May pole were features of this unique Indian entertainment.

Sister Letitia, S.H.N., arrived from Fond du Lac with dispensary requirements, is fitting up the mission house for the medical mission, which is needed. To replace the old bell, melted in the fire nearly a year ago, another of 2,000 lbs. weight has been ordered, the cost to be paid by the sale of forty acres of mission land.

The Bishop of Fond du Lac called at the mission on Thursday in last week regarding restoration of the church. Building material is being hauled to the site.

The first delegation of Oneida Indians came on August 5, 1821, and the Oneidas are planning to celebrate the event on August 5th, 6th, and 7th. Several thousand Indians are expected to take part.

CONFERENCE OF FOREIGN-BORN AMERICANS DIVISION

IMMEDIATELY after the Milwaukee Conference of Social Service Workers the Foreign-born Americans Division of the Department of Missions was organized to discuss phases of work among immigrants. The sessions were held in Milwaukee-Downer College from June 23rd to 27th, and supplemented the programme of the National Conference of Social Work being held at the same time in the Auditorium.

The effort was successfully made to make the conference more than a series of reports and addresses, and a very general discussion led to a passage of definite resolutions. A full report of the sessions will appear in THE LIVING CHURCH of next week.

MEMORIALS AND GIFTS

ON JUNE 12th, three lanterns for lighting the outer door of Christ Church, Williamsport, Pa., were dedicated by the rector, the Rev. Charles Noyes Tyndell, D.D. The lanterns are hexagonal, with sides of solid copper plate, canopies of Gothic panels of solid copper surmounting the whole, and cathedral glass inserted in sides and bottom. The lantern over the center door of the nave, and that over the south entrance to the parish house were presented by Mrs. James Hall Reed and her daughters, the

Misses Elizabeth and Matylda, in memory of husband and father, the late James Hall Reed. The one over the main tower door was given by Miss Mary Houseknecht in memory of her sister, Mrs. Florence Houseknecht Fritz. On June 19th, a notice board was dedicated to stand in front of the church. Of hard wood in form of a shield, covered with galvanized iron, every joint and seam securely soldered, the board is the gift of Mr. Oscar Harer and his wife, members of the congregation. Mr. Harer made it.

NEWS IN BRIEF

COLORADO: On June 14th the annual meeting of the local assembly of the Daughters of the King occurred in St. John's Cathedral, Denver. Mrs. Lamb now field secretary, said that by their dues the Daughters supported a missionary in China, and paid two Bible women with the surplus. The national convention in Detroit had decided to adopt the Bible lessons as used by the Brotherhood of St. Andrew. The Council members of the Daughters of the King have been invited to meet with the Brotherhood of St. Andrew in Portland, Ore., in 1922, and have accepted provisionally. Affiliation with the synod in the province was advised. Mrs. W. W. Wirts was elected corresponding secretary. Canon Beckerman made an address.

CONNECTICUT: The contract for the new parish house for St. James' Church, Danbury (Rev. Aaron C. Coburn), has been awarded and removal of the old house is under way. The cornerstone may be laid during the present month. The total cost, including the gymnasium, will be about \$85,000, the home to be completed by December 15th.

MILWAUKEE:—Two of the diocesan clergy were married last week: the Rev. Harwood Sturtevant, rector of St. Luke's, Racine, at Christ Church, Delavan, on Tuesday, to Miss Mary McKnight Williams; and the Rev. Dr. Frank Gavin, temporarily assisting at the Cathedral and entering in the fall upon a professorship at Nashotah, at St. Luke's Church, Evanston, Ill., on Wednesday, to Miss Eula Christian Groenier, of Greensburg, Ind., Bishop Griswold performing the ceremony and the Rev. Dr. Stewart celebrating the nuptial Eucharist.

NEBRASKA: Surrounded by a few close friends, the Rev. John Williams, D.D., of Omaha quietly passed his 86th birthday on June 21st. For forty-four years a resident of Omaha, Dr. Williams served St. Barnabas' Church as rector for thirty-seven years, and retired seven years ago when the church moved into its new edifice. Age has not dimmed his powerful intellect, and the tall

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figure of the priest who quelled the strike riot at the smelters more than a quarter of a century ago is now but slightly bent.

SOUTH CAROLINA: On June 8th, the house occupied by the Rev. J. E. H. Galbraith, rector of Prince Frederic's parish, Pee Dee, was burned to the ground. Two valuable watches, old papers, and furniture were destroyed to the extent of \$500 damage.

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CENTENNIAL OBJECTIVES



A Century of Missionary Work

The main object of the celebration of the 100th Anniversary of the Founding of the Domestic and Foreign Missionary Society is to call to mind with thankfulness the day when this Church, itself not much more than an aggregation of missions, recognized and assumed its corporate missionary responsibility, and to draw from the story of the growth of the work, now world-wide and vast in extent, inspiration for greater achievements in the years to come.

It was felt that the people of the Church would be glad to express their gratitude and renewed devotion in some concrete way and so there have been named certain specific objectives in connection with the Centennial, and opportunity will be given for a thanksgiving offering.

SPECIFIC OBJECTIVES

1. To secure by Easter, 1922, at least 100 qualified missionaries, both men and women, to meet some of the calls for reinforcements at home and abroad.

This refers to both the domestic and foreign field and includes doctors, nurses, teachers and other workers as well as clergymen.

2. To complete the enrollment of the first 100,000 proportionate givers by Easter, 1922.

This Centennial year is a most appropriate time to re-emphasize the subject of stewardship. Not only the support of the 100 new missionaries but all the pressing needs of the field could be taken care of adequately if all the members of the Church would adopt the system of proportionate giving. A proportionate giver is one who at the beginning of a year determines that he will give to Church and benevolence at least a certain percentage of his income during the year. Literature on this subject and enrollment cards will be issued later.

3. To complete the enrollment of the first 100,000 intercessors by Easter, 1922.

A missionary intercessor is one who regularly and definitely remembers the Church's Mission in his prayers and who prays for particular missionaries and for particular missionary efforts. While there are doubtless hundreds of thousands who have been praying for the Church's Mission, it is desired to make an enrollment for those who will engage to pray regularly and definitely. Objects for prayer will be suggested. Literature on this subject and enrollment cards will be issued later.

CENTENNIAL OFFERING

It is asked that a thanksgiving offering be taken at the main service on Sunday, November 6th, the culmination of the Centennial Observance.

It is proposed to use this offering to complete a number of large and important building projects, now under way or planned for, both at home and abroad, but delayed for lack of funds. Full particulars will be announced later as to those projects. Each building erected with the aid of this Centennial offering will bear a tablet citing the fact that it was so built.

*Presiding Bishop and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Avenue, New York City*