

# The Living Church

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IT IS THE indwelling Presence of God, believed in, trusted, revered, which ought to become the support to meet every case of trouble. The soul finds rest from its perplexities, as it turns from what perplexes and disturbs it, to fix its gaze and hope and purpose on Him. If there be a pressure of distress, or anxiety, or care, or perplexity of any kind, a heavy burden weighing down the spirits, then let the soul look off for a moment from itself, and from the trying object, to God. The recollection of His presence within, ever abiding, continually renewed by perpetual communion, would secure to the soul, if duly and constantly cherished, an habitual life of rest.—T. T. Carter.



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## EDITORIALS AND COMMENTS

### Prophecy and Priesthood

UNDER the above-mentioned title, the Bishop of Pennsylvania has contributed an illuminating article to his diocesan paper, *The Church News of the Diocese of Pennsylvania*. Its immediate purport is an explanation of the grounds upon which the Bishop has given to the Rev. Dr. Grammer, rector of St. Stephen's Church, Philadelphia, his canonical permission to invite a "well-known Presbyterian minister of New York" to make addresses at that church at the noonday Lenten services of next year. Bishop Rhinelander discriminates, quite properly, between the ministry of prophets and the ministry of priests. "Propheying," he says, "is a vocation, and a very sacred and vital one, but it does not necessarily require ordination. As a matter of fact the word 'prophet' rather suggests a man outside of the official ministry. Prophecy means, quite simply, speaking in public about religion and spiritual matters." Many of the Jewish prophets were outside the official priesthood. The same thing has been true in Christian history. Priesthood "has to do with the common life and worship of the Church, and especially with the celebration of the Holy Communion." The office of "preaching or teaching" is a part of a priest's "necessary work," but "it is not the central part or meaning of his work as it is the central part or meaning of the work of a prophet."

Thus far we find ourselves entirely in agreement with the Bishop of Pennsylvania. Indeed we are prepared to go further. The preaching office is not of the essence of the priesthood at all. It is a delegated right to the individual priest from the Bishop, given by a commission entirely distinct from the act of ordination, and following after the latter. It may similarly be delegated to deacons and to laymen, as the ordinal in the one case and the canons in the other, indicate. Nobody preaches as *of right* but a Bishop.

And this is in accordance with the whole theory of the Catholic Church. Is the Faith to be defined? Only the Bishops are competent to give the official definition. So they acted in the general councils. So they set forth the Creeds. So, to this day, our own American Bishops issue their pastoral letters. So the Bishop preaches officially in each of his parish churches on the occasion of his annual visitation. But even the Bishop lawfully exercises the preaching office only in so far as the doctrine which he preaches agrees with the doctrine taught by the collective episcopate throughout the Christian ages; the Bishop is not, by virtue of his office, empowered to preach an original gospel, any more than is a priest by virtue of his delegated authority.

WHERE, THEN, comes in the office of the prophet?

We find it mentioned in the New Testament next to the apostolate, and several prophets are called by name. We learn of prophets, so-called, later in Christian history. "The last prophets we read of," writes the Rev. H. M. Gwatkin in *Hastings' Dictionary of the Bible*, "are Quadratus and Ammia in Philadelphia, perhaps in Hadrian's time." From that period, the office, as distinct from the official ministry, seems to have become dormant in the Church. To what extent the title may

aptly be applied to the great preachers of reforms or of righteousness who, arising from time to time, have called nations to new ideals or to return from apostasy to righteousness, may not be easy to say. In this sense we may perhaps apply the term to particular characters in history, both in Church and in State. But as *prophets*, in the New Testament sense, we have no examples after the passing of the primitive Church. The title has dropped out of the Church's vocabulary, except as it is used as the equivalent of preacher.

When, therefore, it is proposed to recognize non-episcopal ministers as "prophets," in the New Testament sense, a considerable demand is made upon our credulity. What is the evidence that is to sustain such a position?

Bishop Rhinelander's answer is to quote the text: "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I St. John 4:1-3). "There is no *Christian* prophecy," says the Bishop, "except what conforms strictly to this rule." Quite true; but is it not considerable of a *non-sequitur* to cite this text as the test of the validity of a prophet's vocation? Does it not make the whole body of Christian people alike to be prophets? And though no doubt there may be an informal sense in which this is true, it is not the New Testament sense of the word nor the sense in which Bishop Rhinelander has used it in his thoughtful article.

Again, it may be true that a Presbyterian minister, for instance, is divinely called to be a prophet to *Presbyterians*. He is trained, he is solemnly set apart, for that work. Observation shows that his work, as a Presbyterian minister, is blessed of Almighty God. He leads his people nearer to God; he interprets God to them. This is quite in line with a prophet's work. Let us grant that a Presbyterian minister may in some special sense be recognized as a prophet to Presbyterians.

It does not at all follow that he is a prophet to any other people. When Bishop Rhinelander distinguishes between the priestly and the prophetic ministries, shows that the Presbyterian minister is not a priest (which he does not purport to be), and argues that he is a prophet, the *non sequitur* between his postulate and his conclusion is very glaring. The fact that the Reverend A. B., Presbyterian minister, is not a priest, does not insure that he is a prophet with a divinely given message to those who are under the historic ministry of Bishops and priests. Consequently, when Bishop Rhinelander licenses the said Reverend A. B. to deliver an address in a congregation of Churchmen on the express ground that he is a prophet, the Bishop seems to us to be making great demands upon his imagination. The only evidence that the Reverend A. B. is a prophet appears to be (a) that he is not a priest and (b) that Presbyterians have empowered him to preach to Presbyterians. Neither of these grounds, or both of them, seem to fulfil the New Testament conditions as to a prophet.

FOR IF WE ARE to get down to fundamental principles in this matter, it would seem that no one ought to be recognized



as a prophet to *Church people* unless he is loyal and obedient to the historic Church. He may be a prophet to others, intrusted with a divine message to them; there seems reason to believe that such may be the case.

But Almighty God is a God of order. To assume that He commissions men who repudiate His own "sacramental ministry"—to borrow Bishop Rhinelander's term—to act as prophets in the Church of which that ministry is a component part, seems to us to be an assumption for which there is no evidence. Certainly there is not the evidence of the New Testament and there is not the evidence of the primitive Church; these are the forms of evidence that would be most conclusive. But there is also no evidence from the later history of the Church. There is no evidence from analogy. There is no evidence from the standards of the American Church.

And there is, on the other hand, a strong presumption against it, in the probability that, if Almighty God determined to revive the informal office of prophets after a cessation of more than a thousand years, He would choose His prophets from men who recognized the authority of the Church within which they were to prophesy. At least we should be warranted in demanding very strong proofs that any man who could not lawfully be communicated at the Church's altars, was called of God to preach in the Church's pulpits. If the New Testament prophets had been authors of books denying the rightful authority of apostles in the Church of God, and if they conspicuously refused to call upon the apostles for administration of the laying on of hands, we strongly suspect that they would not long have been recognized as prophets; they might even have been called false prophets. With great deference to the Bishop of Pennsylvania we do not feel that his argument is strong enough to counteract this inherent improbability. He has not shown that the Reverend A. B. can rightly be recognized as a prophet entrusted with a message to the people who will be gathered in St. Stephen's Church. And if the Reverend A. B. is licensed on the express ground that he is such a prophet, when in fact it is a case of mistaken identity on the part of the Bishop who issues the license, it is inevitable that an unfortunate situation has been created.

We fear, too, that Presbyterian ministers will reject Bishop Rhinelander's classification of them; for in the *Public Ledger* of June 27th one of those ministers uses language as emphatic as it is discourteous in repudiation of his position. Perhaps, therefore, the interpretation falls down both from the Churchly and from the Presbyterian point of view.

Yet there is something of value in the Bishop's position. It is this.

When the time for unity comes, let the distinction between the priestly and the prophetic ministries be recognized. It may then be held that the non-priestly ministries, *having accepted the authority of the Church and come under that authority*, may then be recognized as a prophetic ministry. Such Presbyterian and other ministers as do not desire to become priests, may then well be permitted to continue, as prophets, to preach the gospel in the united Church as God may give them utterance.

But let them first render obedience to the Church. Let the validity of their baptism be scrutinized. Let them receive the gifts of the Holy Spirit in Confirmation. Let them kneel before the Church's altar and receive the Body and Blood of Christ. That is not too much to ask of men who are to prophesy in the Church of Jesus Christ. And then, after they have established their willingness to accept and abide by the authority of the Church, let our Bishops license them, as prophets, to speak in our churches.

Until that time, we shall hope that the precedent set by the Bishop of Pennsylvania will not be widely followed in other dioceses.

And after all, the whole Church, and not the Bishop of a single diocese, ought to rule upon so important a question as that of recognizing an alleged revival of the ancient order of prophet in the Church, before any single Bishop might deem it is proper for him to act.

**A** RATHER sad narration, yet one with a grateful side to it, is that concerning the parish at Middletown, Ohio, which is given on another page. Here is a case where the entire vestry—men who have honestly striven through many years to build up their parish—have resigned, withdrawn their subscriptions, and attempted to induce others to do the same, because they are not pleased with their rector's sermons;

#### Rights of a Rector

yet the Bishop Coadjutor, after investigation, finds that there is no sufficient ground for their criticism, and is able to back up the rector, while the Dayton convocation indorses his position and even offers financial support.

Two considerations seem germane.

The first is that the rector, who is a socialist, has no right to preach politics from the pulpit. He may not use the Church as a fulcrum from which to promote a political or economic policy, however enthusiastic in the support of that policy he may be. Of course the dividing line between economic policy and the Christian religion is very difficult to draw with exact accuracy. The clergy may well distinguish with the greatest care between fundamental principles of right dealing, which they are bound to preach, and their own individual deductions as to economic or political policies growing out of those principles, which they are bound not to preach.

The other is that when General Convention adopted its platform of Social Justice, in the resolutions on the subject, not only were the clergy empowered to expound those resolutions as stating the official position of the Church; but it also became the duty of the Church corporately to protect the clergy in doing so. If a priest is to be penalized by his vestry for proclaiming the Church's position on this subject, of what value are the resolutions? Where, then, is the corporate responsibility of the Church?

When the Bishop Coadjutor of Southern Ohio takes the ground that the rector of a parish is answerable to his Bishop and not to his vestry or his congregation for the matter of his sermons, he stands on absolutely impregnable ground. It would be a monstrous thing for a vestry to be able to silence a priest whose utterance is within the due liberty of the Church; much more, if his utterance were substantially required in expounding an official declaration of the Church.

On the one hand the clergy may well exercise caution in their manner of expounding the Church's declaration, carefully distinguishing between the Church's view and their own deductions from that view. On the other, the laity may well be indulgent with a sermon that may possibly err somewhere in its logic. Rare, indeed, is the preacher who can never be convicted of uttering some sentence that reflects rather his own personal opinion on some subject than the official teaching of the Church. It is to protect him in such inevitable and unintentional variation that the Church asks, at his ordination: "Are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as necessary to eternal salvation, but that which *you* shall be persuaded may be concluded and proved by the Scripture?" That lawful liberty on his part is limited and made effective by the condition that he will so "minister the Doctrine and Sacraments and the Discipline of Christ, as . . . *this Church hath received the same.*" Fulfilling the latter condition he is endowed with the liberty of the former. And in case of doubt his Bishop rightly examines the question of fact and is bound—as Bishop Reese has so nobly done—to uphold the rector in his liberty of utterance. The ultimate appeal is to the ecclesiastical courts. If the rector has violated his ordination vows, or if he has been guilty of "conduct unbecoming a clergyman"—which he would be if he used the pulpit for political purposes or for unjustifiable or incendiary utterances—his vestry is bound to present him for trial. Under no conditions whatever are they justified in applying the money-gag. There they convict themselves of wrong doing, whatever may be the facts in regard to the rector.

All honor to the authorities of the diocese of Southern Ohio for standing behind this priest in his own stand for social justice. And earnestly do we hope that he, on his part, will keep in mind how grave will be the disappointment of the Church, if in the discretion which he shall apply as to his preaching, he shall not prove worthy of the confidence that his Bishop bestows upon him.

**A** WRITER in the Roman Catholic paper, *Extension*, in an article on the situation of Church and State in Portugal, says this among many other interesting things:

"The priests of the country, thank God, have stood fast. Out of the 6,000 beneficed clergy in the days of Queen Elizabeth of England, only 200 were found steadfast [*i.e.*, to the Roman Catholic dominion in England.] Out of 3,000 priests in Portugal fewer than 200 have accepted the government bribe."

This is indeed encouraging. Here we find a Roman Catho-



lie author, in a responsible paper of that branch of the Church, willingly pointing out that of the thousands of clergy in England at Elizabeth's accession, many of them ordained during the reign of Queen Mary, and most of them ordained according to the Roman ordinal, only two hundred refused to conform to the rulings of the Church when the papal power had been finally abolished.

There are but two possible explanations of this fact. Either the priests at Elizabeth's accession were "bribed" and sold their convictions for the price of remaining in their cures, or else they were convinced that to remain in *Ecclesia Anglicana* under the circumstances involved no loss of Catholicity, no violation of their priestly vows. If the former is true, our friends on the Roman side must at length agree what a terrible condition existed in the Church eminently requiring reformation. If practically the entire body of those who had been ordained by the Roman ordinal were so near apostate that they could be bribed to pass from one Church to another (the present Roman hypothesis of what transpired), what a complete failure must Roman dominion of the English Church have been! On the other hand, if these men thus ordained, or any considerable part of them, were fit for the priesthood, they must be assumed to have exercised a reasonable judgment from pure motives, and have at least supposed, however incorrectly, that they were justified in changing from the Roman service books and jurisdiction under Queen Mary to those which were substituted for them under Queen Elizabeth. Consequently the current Roman view of what happened was not their view. As our friends show, three per cent. of the clergy were loyal to Rome and ninety-seven per cent. were loyal to the Church of England. Either the three per cent. or the ninety-seven per cent., as will be agreed, were wise and honorable in the course they pursued.

The writer and the editors of *Extension* should be a little careful about using that type of argument which assumes "Everyone on my side is a saint, and everyone opposed to my side is a villain." It is a pretty serious matter if "my side" turned out villains almost exclusively in the sixteenth century. It quite justifies the Church of England in the part she played.

**M**ONTANA has made a happy choice in electing the Rev. Dr. W. F. Faber to be its Bishop Coadjutor. Dr. Faber has been an exceptionally successful rector at a parish that has already given three Bishops to the Church—Armitage, Worthington, and Woodcock. Indeed, within the enormous limits of the state and diocese of Montana there are something less than three times the number of communicants that he has within his present parish of St. John's, Detroit.

There have been strong foundations laid in Montana under Bishop Brewer's vigorous episcopate, and if Dr. Faber shall decide to accept his election, he will be an active and efficient coadjutor to a noble chief.

THE MOUNT OF OLIVES

The silv'ry shadows of the olive trees  
Lengthened toward night;  
And o'er the place where once His feet had tread,  
There linger'd, soft and still, a shining thread  
Of sunset light.

The passing stranger felt the evening breeze  
Fan his dark brow.  
A tender presence seemed to hover near  
That calmed his tired soul with peace and cheer;  
He knew not how.

All silent, fragrant flowers and dancing leaves  
Their homage paid.  
While e'en the stranger breathed a wish in prayer,  
And dreamed that angel spirits linger'd there  
Where once Christ prayed.

IDA N. MUNSON.

DUTIES ARE ours, events are the Lord's; when our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's Providence, and beginneth to say, "How wilt Thou do this or that?" we lose ground; we have nothing to do there; it is our part to let the Almighty exercise His own office, and steer His own helm; there is nothing left us, but to see how we may be approved of Him, and how we may roll the weight of our weak souls, in well-doing, upon Him who is God omnipotent, and when what we thus essay miscarrieth, it shall neither be our sin nor cross.—*Samuel Rutherford*.

"WITHOUT WHOM NOTHING . . ."

FOR THE FOURTH SUNDAY AFTER TRINITY

**W**ITHOUT whom nothing is strong, nothing is holy," says the Collect; and in the Gospel Christ asks: Can the blind lead the blind? Shall they not both fall into the ditch?

Last week we considered the source of a right desire to pray, which is the acknowledgement of our own insufficiency. There is no strength or holiness apart from God. Even the full keeping of God's law, were that possible, is not enough. It was this upon which the Pharisees relied; and Jesus said that they could neither enter into the Kingdom of God themselves, nor allow others to enter.

It is in this that Socialism, as it is commonly held, must fail. It gives no place to God the Son. But not only must Socialism fail, every effort of man to bring justice to his fellow-man must fail if it does not rise to the protection and mercy that flow from God. Democracy was hailed as the New Dawn only a few generations ago; but democracy has not brought the millenium yet, nor will it. Tens of thousands of men are thrust into early incompetency, yearly, by the very conditions that prevail under so enlightened a government as ours; and the right to work is denied thousands who are willing to work, by—well, by conditions.

But Socialism will not remedy the conditions, nor even Sociology. The capital letter at the beginning of these words is purposed; and the words stand for a party or a plan. In both party and plan there is a truth and an honest desire; but the remedy lies in neither, because they are human. And even Christian Socialism and Christian Sociology are doomed to the same failure; for they likewise are party and plan of men, though they be Christian men.

The socialistic and sociological efforts among Churchmen have not brought the "laboring classes" into the Church with greater success than any other well-meaning plan. They open paths of communication and sympathy and assure men of some measure of brotherly love, but they do not convict men of sin, or bring them to their knees before God.

And yet, within the hearts of these very people we fail to reach there burns a fierce faith, a spiritual zeal, and a searching after God, if haply they may find Him! They are capable of extraordinary devotion and sacrifice. They endure hardship for the sake of the whole body, hoping against hope, yet enduring.

Then why do we not reach them, or receive them into the Fold?

Well, some parishes, at least, do. St. Alban's, in London (to go as far afield as we may), has administered the Sacrament of His Body and Blood to the "working classes"—and less than these—for a generation or more. But St. Alban's has never had "plans." She blesses with the Father, the Son, and the Holy Ghost; and she finds that blessing all-sufficient to bless! There has been and is the ideal of the Kingdom of God upon earth through the Father's means, and while passing through things temporal she does not lose sight of things eternal.

When shall we learn that the answer to our need and that of our neighbor is God, our Help in ages past, our Hope for years to come?

"O God of Bethel, by whose hand  
Thy people still are fed;  
Who through this weary pilgrimage  
Hast all our fathers led:

"Our vows, our prayers we now present  
Before Thy throne of grace:  
God of our fathers, be the God  
Of their succeeding race.

"Through each perplexing path of life  
Our wandering footsteps guide;  
Give us each day our daily bread,  
And raiment fit provide.

"Oh, spread Thy sheltering wings around,  
Till all our wandering cease,  
And at our Father's loved abode  
Our souls arrive in peace."

R. DE O.

FORGIVE us if this day we have done or said anything to increase the pain of the world. Pardon the unkind word, the impatient gesture, the hard and selfish deed, the failure to show sympathy and kindly help where we had the opportunity, but missed it; and enable us so to live that we may daily do something to lessen the tide of human sorrow, and add to the sum of human happiness.—*F. B. Meyer*.



# BLUE MONDAY MUSINGS

✠ By Presbyterian Ignotus ✠

**S**OMEONE writes indignantly: "You hear voices calling you overseas, from well-remembered beauty-spots in foreign lands; and in the mere rehearsal of their names you infect us too with the *Wanderlust*. But are there no such voices sounding from regions as lovely in our own country, that you must always be numbering yourself among those æstive peripatetics *qui trans mare currunt*—modern circumcellions who take 'the world for their parish' in a very un-Wesleyan sense, worthy successors of Onesimus the runaway?"

I know not whether to admire more the patriotism or the diction of this correspondent; but I answer frankly. The air is full of echoes from a thousand haunts of happy memories close at home; and one of my favorite lamentations is that I am not saint enough to be endowed with bi-locality, after certain well-known mediæval patterns!

Yes, I can hear the transparent icy lake wash up against the base of the Painted Rocks, overlooking Superior; I remember the wind in the pines of Mackinac, set like a mighty cabochon emerald in that silver strait; the vision of "Little Venice" by moonlight comes to me appealingly. Who that has known the garnet-strewn summit of Raven Mountain, above Elizabethtown, or the balsamic valleys round Beede's, or the splash of the fish in Schroon, could forget? From old Fort Frederic, where French thorn-apples still grow, one looks across to Bulwaga sweeping down to Champlain's burnished mirror, and proves how "the thoughts of youth are long, long thoughts."

Further north, between the Raquette and the Grasse, are myosotis-covered banks worthy revisiting, though the roses of by-gone years have been transplanted; and it is only an hour's walk to the plash and whirl of the Long Sault. In the land where once the Confederacy of the Long House was supreme (now remembered only by the melodious place-names that survive the classic madness of Simeon De Witt), the very waters of refreshment reflect hills greener and richer and skies at least as blue as ever Italy knows; Cayuga, Seneca, Otsego, Onondaga, Owasco, Otisco, Cayuta, Oneida, Keuka, Conesus—each dreamlike in its peaceful beauty, and (for me as for myriads), adorned with happy boyhood recollections of "the old familiar faces."

Breadloaf Inn invites me hospitably, as of yore, where the Green Mountains mark the backbone of Vermont; the Old Man of the Mountain looks down (rather scornfully) on the horde of "fashionables" at his feet; adorable children from Montreal and Boston and Philadelphia romp along the beach at Kennebunkport and York Harbor; Mattapoisett echoes to melodious Virginian voices; Nantucket is almost Phæacian; the softly rolling hills round Pomfret charm nearly as much as their more rugged brethren of the Berkshires, or the buckwheat-fragrant ramparts that mark the course of the Chemung. Nay, even closer, no man who has ever sat a welcome guest above the Forty Steps at Nahant, or traversed the lilac-fringed winding roads round Southboro, or reclined where Myles Standish's statue casts a shadow on Captain's Hill, over Duxbury, can ever dismiss their summons to return without a pang.

My conscience pricks me: for I have said nothing of Long Island, the Jersey coast, the hill-country of Maryland and Pennsylvania, the long alleys of shade at Saratoga, the half-forgotten, old-time spas whose names would be unfamiliar to almost all of you, the vineyards of Lake Erie, and all the quiet haunts that Canada still affords. But this is not an exhaustive catalogue of a tourist's agency: it is only to roll away the reproach of not knowing and loving my own country's places of summer refuge.

Yet, after all, in holiday time:

"for me,  
England, and yesterday."

The spell of historic associations; the complete change of climate; the wider variety of language, of costume and custom; the slower pace of life; the different point of view: all those things count enormously. "See America first" is very good advice; but one can see America by sample, without traversing all its area. Who was that Harvard professor who once travelled from Boston to Chicago, and, being asked what he saw

*en route*, said "Oh, very pretty; Newton Centre all the way."

No, I am a star-spangled American; the professional genealogist of the family tells me I am eleventh in descent from my first colonizing ancestor, which surely goes back fairly well towards the beginnings, if we leave out Leif and his cloudy Norsemen. America is God's own country, and I had rather live here than anywhere else on this terrestrial ball; but when I want to take a holiday journey, I interview the Cunard Steamship Company, and begin to orient myself.

IT IS A VERY REAL pleasure to learn now and then, of someone who has found pleasure, or help, or comfort, from something here printed. A lady told me the other day of her aged mother, who was wont to collect all the poems I have republished and learn them by heart, and who, on the very day of her falling asleep, repeated, smiling happily, Miss Kimball's "All's Well," which she first saw on this page. Another friend who has passed three score and ten writes approving by her own experience what I said recently about diary-keeping—a practice she first undertook at seventy, and means to continue. And a paragraph last month on gabbling in the chancel has brought out a myriad sympathetic responses from those who suffer, but daren't make their voices heard in righteous protest.

SOMEONE sends me a copy of a serio-comic parish paper edited by a "Litt.D.," who is greatly disturbed by the multiplying of honorary degrees and fears that no Bishops are learned,—the inference being that at least one militant P. E. presbyter is! Oddly enough, on that very page, the Doctor of Letters himself, making faces at the Commission on Faith and Order for sending the Bishops of Chicago and Pennsylvania and the rector of Trinity, New York, to represent the Commission abroad, refers to "the Patriarch of the Western Church (the *ci-devant* Pope) at Rome." I wonder whether *soi-disant* was what he meant; but honestly, I have no idea. One's French does get a bit rusty when one has all Protestantism to defend, and most of Christendom to mock at!

FROM THE strictly literary point of view, this jingle leaves much to be desired; but I like it, notwithstanding, and am sure you will too.

## "THE PIG-TAILED GIRL"

"With greetings to J. G. Whittier's 'Barefoot Boy'"

"By WILLIAM G. STIEGLER"

"Blessings on thee, little maid,  
With thy hair in glossy braid,  
And the warmth of summer's wiles  
Coyly caught in dimpled smiles.  
June's own sweetness round you lies—  
Skies of June peep from your eyes;  
While your fragrant rosebud lips  
Lure the breezes' honeyed sips,  
Sunshine glories manifold  
Haunt your shimm'ring strands of gold.  
Oh, that girlhood's time of June  
Might not pass away so soon!

"Heads of boys are set awhirl  
By your glances, pig-tailed girl.  
In the schoolroom tender looks  
Steal to you from over books;  
Apples, candy, chewing-gum  
Strangely to your desk do come.  
And the days of early spring  
Gifts of fragrant blossoms bring.  
All for you the boys 'show off'—  
How they wither if you scoff!  
Boyhood pranks are all essayed  
But to please some pig-tailed maid.

"Like the wind that trails the night,  
Time sweeps childhood in its flight.  
Braids that hung with jaunty grace,  
Strands that kissed a girlish face—  
All must go to make a pile  
High on head because 'tis 'style.'  
Oh, for charms not hid by hats!  
Oh, for hair not marred by 'rats'!  
Why bind up the silken tresses  
Far from love-pulls and caresses?  
Count me for the old-time braid—  
I once loved a pig-tailed maid!"



**PRINCE OF WALES LAYS FOUNDATION STONE FOR A CHURCH**

**Commemorates the Black Prince, Who Died Near the Spot**

**SUDDEN DEATH OF BISHOP TUCKER**

**Trinity Church, New York, Contributes to St. Paul's Cathedral Preservation Fund**

**OTHER LATE NEWS OF THE CHURCH OF ENGLAND**

The Living Church News Bureau }  
London, June 16, 1914 }

**L**AST Saturday afternoon the Prince of Wales performed what he himself described as his first public duty by laying the foundation stone of St. Anselm's Church, Kennington Cross. It stands contiguous to the Duchy of Cornwall estate in South London, belonging to the Prince of Wales as Duke of Cornwall. The Prince has given £1,000 to the fund for the new church, a rude sketch of which is here reproduced from the *Times*. At the close of the ceremony the Bishop of Southwark presented an address to the Prince on behalf of the diocese. The Oxford undergraduate Prince made an admirable reply, and I cannot forbear giving the following extract:

"It has long been my wish to visit South London, and it is a real pleasure to me that my first public duty should be on behalf of the Church. It was here that the first Duke of Cornwall, Edward the Black Prince, had his Palace, and according to one of the old writers, it was almost on this very spot that he died. This site, therefore, is of no ordinary interest, and it is of happy significance that a great church should rise where five centuries and a half ago there dwelt a Prince who was noted for his piety. It was to God that he first gave the praise for his victories, and even his coins were inscribed with the words taken from his favorite psalm, *Auxilium Meum a Domino—My help cometh even from the Lord.*"

The vicar of St. Anselm's (Rev. R. H. Hutchinson), on behalf of the parishioners, most of whom live on the Duchy of Cornwall estate, handed the Prince a Prayer Book. God grant that we may have in Prince Edward a religiously devout and Catholic-minded sovereign, such as the Black Prince would have been had he survived his father, Edward III.

The Rt. Rev. Dr. Tucker, formerly, for twenty-one years, Bishop of Uganda, and since his return to England, Canon of Durham, passed away from this world suddenly last evening at the deanery, Westminster. He had gone there to attend a meeting, and was taken with a seizure before the meeting began, and soon expired. It is greatly to be deplored that the Kikuyu Conference was the logical outcome of the policy he deliberately pursued as Bishop of Uganda. May his soul rest in peace!

The *Times* prints the following in its "Ecclesiastical Intelligence":

"The vestry of Trinity Church, New York, have voted a contribution of \$1,000 towards the St. Paul's Cathedral Preservation Fund. The rector, the Rev. Dr. Manning, in writing to Canon Alexander, says that it is "a small token of our feeling for the Mother Church of England, and of our appreciation of all that St. Paul's Cathedral and its great witness for the Faith means to us and to all Churchmen, and, indeed, one may truly say, to Christians of every name the world over."

The two leading theological colleges of Cuddesdon and

Ely held their annual festivals, as usual, on the Tuesday after Trinity Sunday. It was Cuddesdon's sixtieth anniversary, and quite a number of Bishops were present, including the newly consecrated Bishop of North Rhodesia. The late principal of the college, Canon Johnston, and now chancellor of Lincoln Cathedral, was presented with a cope for use at Lincoln. The special preacher at the festival was the Bishop of Truro. A luncheon was given in the grounds of the college, at which the Bishop of Oxford presided. The Bishop, in replying to the toast of his Lordship's health, which was proposed by the Bishop of Kensington, referred to the present anxious times in the Church, and declared that the deepest conviction in his mind was that God "could not have led the Church of England through the revival of the past six years for nothing." It was imperative for them all to join in thinking out what they meant by "Comprehensiveness"; and now, more than ever, it was necessary that men should not enter the ministry of the Church untrained.

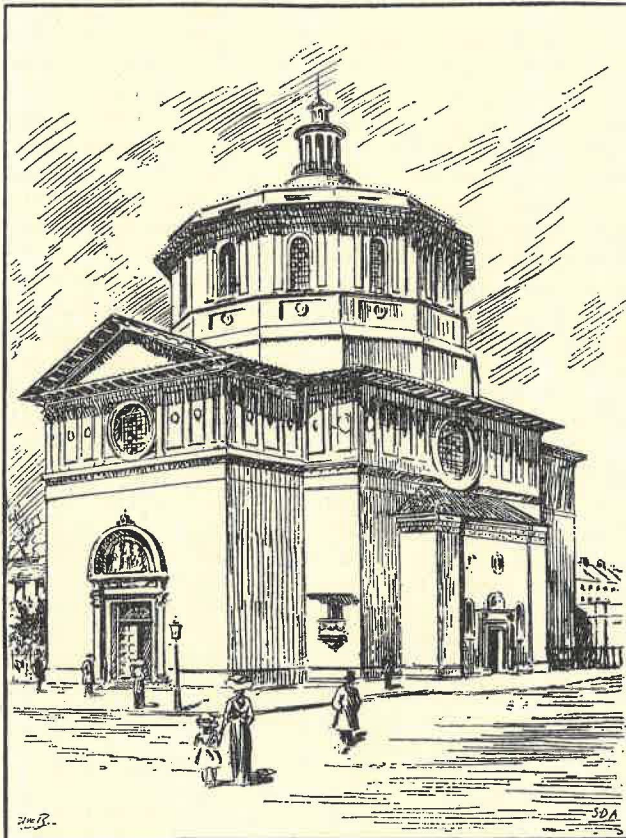
The Ely festival had its usual deeply impressive features in the singing of Compline in the choir of the Cathedral on the preceding night, and in the sung Eucharist on the festival day at the canonical hour of Terce, with Psalm 68 chanted in procession. The sermon was preached by the Bishop of Stepney. After luncheon the principal (the Rev. Dr. Goudge), in the course of his speech, pressed the importance of systematic study of theology, and pointed out the inadequacy of mere criticism. No one could grasp the truth of the Godhead of our Lord Jesus Christ "but by the Holy Ghost"; and it was the treatment of the Resurrection of our Lord as an isolated fact which led the critic astray. Speeches followed by Canon Newbolt, Canon Randolph (both former principals of the college), Canon Stanton, and the Bishop of Ely.

**Proposed Division of Diocese**

The special committee of the Winchester Diocesan Conference, appointed to consider the advisability of the division of the diocese of Winchester, has issued its report, which will be laid before the next diocesan conference in October. Among the recommendations are these: That the principle should be accepted that the diocese of Winchester be reduced in size; that the diocese of Winchester should express its willingness to cooperate with the dioceses of Southwark and Canterbury in the formation of a new diocese as soon as Church opinion in those dioceses shall have expressed a desire for it. Appended to the report is the report of a sub-committee presided over by Lord Selborne. The sub-committee recommends the formation of a diocese for the county of Surrey. The effect of the proposed Surrey diocese would be to cut off from the Winchester diocese the archdeaconry of Surrey, to cut off from the diocese of Southwark all that part of it which is not within the administrative county of London, and from the diocese of Canterbury the archdeaconry of Croydon. Such a diocese of Surrey would contain 242 parishes and approximately a population of 870,000. Accompanying the report is a memorandum from the Archbishop of Canterbury criticising the proposed changes. Personally his Grace is not convinced that such division is essential, or even that it is obviously desirable. But granting that the division is necessary, the scheme of a diocese for Surrey seems to him to be a right one. And the Archbishop believes that in the proposed diocese the see city should be Croydon.

Members of the Somerset Chapter of the Guild of the Love of God, to the number of about thirty-four, made a "pilgrim-

(Continued on page 337)



ST. ANSELM'S CHURCH, KENNINGTON CROSS, LONDON  
[For which the Prince of Wales laid the foundation stone]



## ENGLISH CHURCH UNION ANNIVERSARY

## Great Increase in Its Membership During Past Year

## SUBJECTS TREATED IN THE ANNUAL REPORT

The Living Church News Bureau }  
London, June 16, 1914 }

THE President and Council of the English Church Union, the fifty-fifth anniversary of which is being kept to-day, have issued their annual report. It appears that there have been enrolled during the last twelve months 3,146 new members and associates, of whom 190 are in holy orders, and 2,956 are lay communicants. The number of persons who have joined the Union as Enrolled Associates during the year is 1,597, of whom 67 were gained by the affiliation of three guilds. The changes in the Council have involved the addition of the Bishop of New Guinea and of the Bishop in Corea as Episcopal vice-presidents of the Union. Twenty local branches have been formed. The total amount received from all sources for the General Fund the last fiscal year was £6,703 18s. 10d., as against £6,645 14s. in 1912; and the total expenditure was somewhat less than in the preceding year.

The President and Council refer, as usual, in their report to Church matters in Parliament, and comment in particular and notably on the Blasphemy Bill and the Church Patronage Bill. The Blasphemy Bill must, they say, be carefully watched. It proposes to repeal all the statute law relating to prosecutions for Blasphemy, and to prohibit any criminal prosecution under the common law. This is rightly described as a drastic and revolutionary measure: "By the common law of England blasphemy is punishable, as being a sin against God and the Christian religion. If this bill becomes law it would cease to be so. The only ground for prosecution would be that of nuisance. It would be treated as an offence against an individual who complained, not as an offence against God. And even so, it would seem that the remedy would be by civil action for damages, or by injunction, not by a criminal prosecution. The serious objection against the proposed change lies in the fact that the appeal to God as the guarantee for the truth of evidence made in our courts of law, and the appeal for His guidance and protection made daily during the session in both Houses of Parliament, together with the solemn commendation by the Sovereign at the opening of Parliament of its deliberations to the blessing of Almighty God, as well as the solemn religious ceremony of the Coronation, demands that the public authority of the state should restrain and punish blasphemy of the Name thus solemnly appealed to."

The object of the Church Patronage Bill is said to be twofold. First, to abolish private patronage; and, secondly, to establish in every diocese a board, consisting chiefly of laymen, whose work would be to institute an inquiry as to the fitness of presentees to benefices, and to report their opinion to the Bishop, who is to be empowered to act upon it. The proposals have met with very stormy and adverse criticisms. It is observed, for instance, that if the sale of advowsons is wrong in principle, it must be equally wrong for the board to buy as for a private individual to do so. The proposal to enable the board to decide that the presentee shall hold the benefice for a limited period only is one of a revolutionary character: "It introduces an entirely new principle never recognized by the Church. Permanence of tenure has always been one of the titles to ordinary spiritual jurisdiction enjoyed by the incumbent of a benefice. It is perfectly possible to provide means by which an incumbent who fails in his duty can be deprived; or if failure in his work is due to his not being the man suited to the particular benefice, that he should be compelled to exchange. Such provision has recently been made as regard benefices in continental dioceses by the Papal decree *maxima cura* of 1910. But a temporary tenure is calculated to weaken an incumbent's energies, to lessen his interests, and so to impair his efficiency; while at the same time it would tend to decrease his influence with the parishioners. The proposal is an imitation of the Wesleyan system, and made by theorists and not by men of experience and knowledge. It should be very strongly opposed."

The system of private patronage, continue the President and Council, is one that it is most important to maintain. It is of great antiquity, traceable back at least in germ to the fifth and sixth centuries, and it became ultimately universal in the Western Church. Patronage, as is well pointed out, includes duties as well as rights, and this principle can be better acted upon by an individual with his individual rights than by an official or a board. The other provision for which it is proposed to create these patronage boards is described as an attempt to "laicize" the Church.

The President and Council then refer to the new scheme of Church finance, under which the method of assessment in some dioceses is said to be the cause of serious trouble. They are persuaded that better than all assessments would be the direct personal inculcation on the faithful of the necessity of comparing from time to time the amounts spent on religious and charitable objects with the

amount of income, so that it may be certain that a proper proportion is maintained between them. With regard to the proposed revision of the Prayer Book, the conclusion seems certain, they say, that the only possible answer to the Royal Letters of Business is that the convocations, having well weighed the matter, are of opinion that the good and peace of the Church will be best served by making no change either in text or rubric, but by adding an appendix containing additional and alternative services to be used at the discretion of the incumbent. After referring to the recent Latitudinarian attacks on the Athanasian Creed and on the Ordinal and belief in Holy Scripture, the President and Council express some particularly weighty remarks on matters arising out of the Kikuyu controversy. It is a Christian duty, they say, to oppose and protest against heresy or schism in whatever quarter they may arise; "but to imagine that the existence of error or the countenance, however formal, of such error, on the part of our ecclesiastical superiors can 'compromise our position,' or, as some people put it, can compromise the Church of England, is a fundamental mistake." It is quite inconceivable, they add, that any report of the Lambeth Consultative Committee could do so. The lessons of the Arian troubles of the fifth and sixth centuries in Gaul and Spain seem to them to apply very strongly to the position of the present day. Then Catholics submitted themselves to and worshipped in communion with those in authority who denied our Lord's Divinity, so long as authority did not require the renunciation of the Faith the Church had taught at Nicea. With reference to the more domestic controversy over the Doctrinal Obligations of the clergy, the President and Council are of the opinion that "positive teaching of the great dogmas of the Faith rather than controversial or apologetic writing or speaking is the best and only lasting antidote to the spiritual poison of Latitudinarianism which is being so widely disseminated."

The wise and weighty observations contained in this report of the E. C. U. authorities are surely worthy of perusal by all who are specially interested in the highest interests of the Church of God in this land.

## FATHER FRERE DESCRIBES HIS TRIP TO RUSSIA

The Living Church News Bureau }  
London, June 16, 1914 }

THE Rev. Father Frere, of the Community of the Resurrection, has described informally to an interested audience at Sion College, Thames Embankment, some impressions of the Russian Church obtained during his visit last Lent to Russia on the invitation of eminent Russian Churchmen. The gathering on Tuesday evening last week was under the auspices of the Anglican and Eastern Orthodox Churches Union, and Canon Masterman, rector of St. Mary's le Bow, Cheapside, presided.

In the course of his opening remarks Father Frere expressed the wish that the Union could disseminate information about the Russian Church among English Protestant Dissenters, who were "extraordinarily ignorant" as to its history, customs, and beliefs. As regards English Churchmen, a knowledge of the Churches of the East would be a valuable corrective to loose ideas about home reunion; "for no reunion could be according to the mind of Christ which left out of account the Orthodox Eastern Church."

At the same time he deprecated the kind of talk about reunion with the Eastern Church which conveyed an impression of wishing "to play off that Church against the Church of Rome."

Father Frere first gave his impressions of domestic life amongst Russian parochial clergy. It was simple, wholesome, and pious. The simplicity in Russian clerical families was quite suitable as the meeting point of people much more wealthy, and formed a link with those much poorer. There was not that "chasm" between the vicarage and the village often to be found in England. The people among whom he stayed were able to give him much information about the complicated services of the Church; "they had it at their fingers' ends, and explained with real enthusiasm and spiritual joy." As to the services themselves, one could never see or learn enough. He could think of nothing better to express his own feelings about them than that passage in the Confessions of St. Augustine "in which the Saint breaks out into exclamations of the joy and delight of hearing the services, in the days of his early conversion, in St. Ambrose's Church in Milan." The feeling of the tremendous delight and uplift of the services increased as one got accustomed to them. "The whole spirit and essence of the worship had, it seemed, permeated the Russian mind, and produced that extraordinarily high temper of piety which characterized the people." His experience in Russia went to show that the externals of religious worship saved one from being "sentimental and emotional."

Another feature of the Russian services was their dramatic character. This was not only to be observed in regard to the Eucharist. Properly presented, our English Eucharist had that characteristic, but no one would say that our Matins and Evensong were especially dramatic. In the Russian Church all the services had this dramatic element. He could not help feeling that if in the Eng-



lish Church the services had more of that element there would be not only an increased amount of church going, but a really enhanced worship.

He was also struck with the number of supplementary services and devotions of a secondary character. In a Russian church there was always something going on—"a priest had prayers to say, or a gospel to read, or incense to offer, and the people who happened to be there gathered round and shared in the devotions as a little family party."

With regard to Monasticism in Russia, it existed still in its early form. The forms of Monastic life had not been codified beyond the point to which St. Basil brought them. In some ways one was surprised at the freedom which existed, and yet there was evidently a great deal of strictness.

Speaking then of his lectures, Father Frere said that before he went on to St. Petersburg he gave, on the invitation of the Archbishop of Riga, a lantern lecture of a popular kind to a group of clergy and laity at the Archbishop's monastery. It raised a good deal of discussion, both at the time and subsequently, about the English Church, and he was happy to know that there were clergy in Riga quite competent to answer questions. The lectures he gave in St. Petersburg followed the lines of those given by Father Puller, S.S.J.E., last year, and they would shortly be published in English. M. Sabler (Procurator of the Holy Synod) had been most friendly and done everything possible to make the lectures successful. A course of lectures, observed Father Frere, seemed a small piece of work, but he believed that the cumulative force would have a considerable effect in the long run. He announced that the Rev. Dr. Darwell Stone (Principal of Pusey House, Oxford) would go to Russia in the autumn to give a course. He also delivered a lecture in Moscow, although things there were not quite so ripe for that kind of effort as at St. Petersburg. However, there was a crowded and most interested audience. He had not been prepared for the amount of enthusiasm shown, nor for the amount of "heckling" he got. That meeting led to the formation of a branch of the Russian Society (similar in aims to the Anglican and Eastern-Orthodox Churches Union).

Father Frere had also an opportunity of seeing something of the life of the students in training for the ministry of the Church. At the Academy of Troitsa he heard a most brilliant lecture delivered which gave him a high view of the value of the teaching there. There, as at Rija, he was asked to give an address, and was severely "heckled" afterwards; the students, he added, being especially anxious to elicit his opinion on matters in regard to which they were obviously at variance with the authorities.

**PRINCE OF WALES LAYS FOUNDATION STONE FOR A CHURCH**

(Continued from page 335)

age" to Tintern Abbey, in the valley of the Wye, Monmouthshire, on Whit-Monday, and were able to have a service in the ruins of the abbey church similar to that the chapter has held in the ruined abbey church at Glastonbury. There was Solemn Evensong and a procession. It is quite remarkable that practically the whole of the other visitors to Tintern Abbey—an ordinary Whit-Monday crowd of trippers—joined in the procession and readily and reverently in the service. It is believed to have been the first time since the destruction of the abbey by King Henry VIII. that a service with Catholic adjunct had been held there.

J. G. HALL.

It would seem as if very few of us give this power of kind words the consideration which is due to it. So great a power, such a facility in the exercise of it, such a frequency of opportunities for the application of it, and yet the world still what it is, and we still what we are! It seems incredible. Take life all through, its adversity as well as its prosperity, its sickness as well as its health, its loss of its rights as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed, and when once formed, it is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dearest Lord is already a well-spring of sweetness within us, flowing with an easy grace over all who come within our reach.—Frederick Wm. Faber.

A GREAT NECESSITY is a great opportunity. Nothing is really lost by a life of sacrifice; everything is lost by failure to obey God's call. The opportunities of generously serving Jesus Christ are few; perhaps not more than one in a lifetime. They come, they do not return. What we do upon a great occasion will probably depend upon what we already are; what we are will be the result of previous years of self-discipline under the grace of Christ, or of the absence of it.—Henry Parry Liddon.

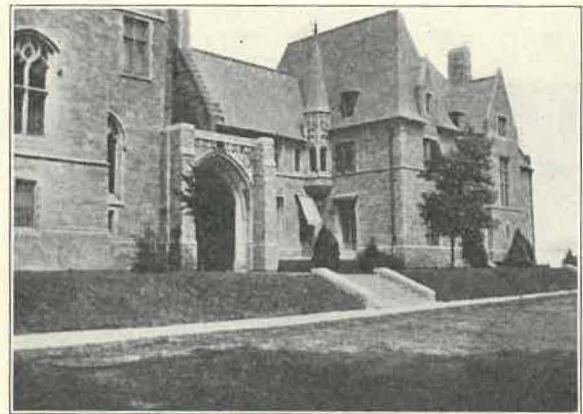
**EXTENSIVE WORK OF NEW YORK CITY MISSION**

**Assistance Needed for Increased Expenditures During the Summer**

**OTHER NEWS OF THE METROPOLIS**

New York Office of The Living Church }  
37 East 28th St. }  
New York, June 29, 1914 }

THE City Mission Society has recently received several large contributions. St. Bartholomew's Church gave \$1,945; Corporation of Trinity Church \$1,041.60; Estate of Mrs. Mary Llewellyn Parsons \$12,945.88. This society conducts religious services, provides private ministrations, and supports social workers in four settlement houses, five chapels, seventeen city hospitals, eight city prisons, and seven miscellaneous homes, reformatories, immigration station, etc. During the past month the missionaries held 395 services, with aggregate attendance of 24,294 persons. The work increases as the summer goes on and contributions of money and material are correspondingly



THE DEANERY  
Cathedral of St. John the Divine, New York

needed. The Rev. Charles P. Tinker is Superintendent of the society; Mr. Lincoln Cromwell is the treasurer, and donations should be sent to either of these officers at the City Mission House, 38 Bleecker street, New York City.

Another site identified with the military progress of "the Father of his Country" has been marked for posterity by the erection and unveiling of a tablet of record in this city. History tells of the meeting of Washington and Leonard Lispenard in the old family mansion of the latter in 1775, although the structure itself has long vanished in the strenuous demand of commerce for business buildings of new construction.

Immediately opposite the location of the former Lispenard Home is 198 Hudson street, and upon the wall of this building facing that thoroughfare has been erected a tablet in antique metal, designed by the artist-architect Charles R. Lamb and executed in the Lamb studios here. It is the gift of the Empire State Society, Sons of the American Revolution, and is a parallelogram in form with projections at the four corners and bears an inscription in high relief running thus:

OPPOSITE THIS TABLET  
IN HUDSON STREET STOOD THE  
HOUSE OF LEONARD LISPENARD  
IN WHICH  
GEN. GEORGE WASHINGTON  
WAS ENTERTAINED JUNE 25, 1775  
WHILE EN ROUTE FROM  
PHILADELPHIA TO CAMBRIDGE  
TO ASSUME COMMAND OF  
THE CONTINENTAL ARMY.

THIS TABLET WAS ERECTED  
BY THE EMPIRE STATE SOCIETY  
SONS OF THE AMERICAN REVOLUTION  
JUNE 25, 1914.

A handsome Oxford Bible bound in red morocco has been presented for the Lectern in Trinity Church by Sir Percy Sanderson, who was for many years British Consul General in this city, and a most faithful member of Trinity parish. The gift is made as "A slight token of gratitude for all the pleasure and profit derived from association with Trinity Church" and is especially in memory of the late rector.

It will be a great pleasure to the many friends of Sir Percy Sanderson in America to know of this gift. The Bible will not be installed in the Church for use until the autumn.

The rector and vestry of Trinity Church, have recently received

**Gift From  
Consul General**



a letter from the treasurer of the "St. Paul's Preservation Fund," the Rev. Canon Alexander, asking if it would be possible for Trinity parish, New York, to make a contribution. For the first time since the erection of the historic Cathedral of London, a general appeal has been made. Engineers have reported the foundations to be so insecure that the building is in actual danger, and estimate that an expenditure of not less than seven thousand pounds will be required. Trinity's vestry has voted a contribution of \$1,000 toward the Preservation Fund, as a small token of friendly feeling for the Mother Church of England, and of appreciation of all that St. Paul's Cathedral, and its great witness for the Faith, means to all Churchmen, and indeed to Christians of every name, the world over. The article in *Trinity Parish Record* concludes: "The services at St. Paul's are constantly attended and enjoyed by Americans. If there are any who would like to contribute to the fund their gifts would be warmly welcomed."

Two new branches of the Girls' Friendly Society have recently been formed in Trinity parish. At the chapel of the Intercession, twenty-six out of fifty-six Probationers, and four associates, have been admitted by the vicar, the Rev. Dr. Milo H. Gates. Miss Bunker, the diocesan president, attended this service. Active preparations are making for the bringing together of the members of this society on the different Saturdays of the summer. At St.

#### Two New G. F. S. Branches

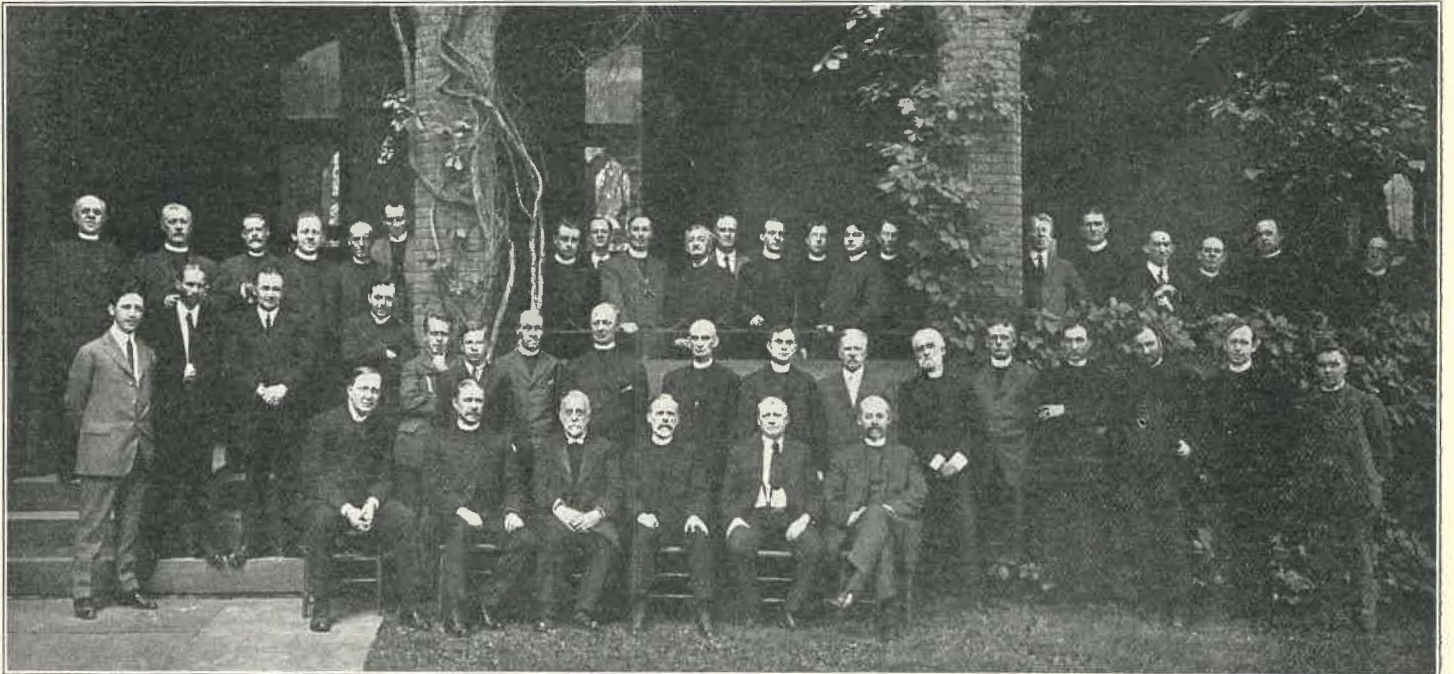
#### ALBANY CATHEDRAL SUMMER SCHOOL

THE Albany Cathedral Summer School closed its session for the year 1914 at noon on Friday, June 26th. To give the worst news first, there was a falling off in the attendance from a year ago. Sixty-three clergymen were present for the lectures of 1913, and fifty-one this year.

On the other hand, the absentees are the faithful, appreciative members of the school, who were hindered this year by illness, accident, and foreign travel. On the credit side also, the school confirmed the opinion given by THE LIVING CHURCH a year ago, that it had developed a character and given evidence of a lasting quality.

A nucleus of earnest students has been gathered who prize the privileges of the school and the association it brings them.

The Rev. O. S. Newell has so far recovered from his long illness that he was able to be present, and as chairman of the executive committee, extended a cordial welcome to his old friends, and made new-comers readily at home. The secretary, Archdeacon Purdy, was charged with the detail of the management and did the work in his accustomed thorough and efficient way. St. Agnes' School buildings were again put at



GROUP AT ALBANY CATHEDRAL SUMMER SCHOOL

Augustine's chapel, a branch of the Girls' Friendly has been organized by the admission of twenty members and five associates. The candidates were presented by the President, Miss Bunker, and as each was received, the G. F. S. pin was given as a token of their pledge. Representatives from G. F. S. branches were present from many New York parishes.

The Prize Day exercises of the Choir School of the Cathedral of St. John the Divine, were held in the Common Room of the school on Saturday the 20th of June, at four o'clock. After a musical programme by the boys of the choir, the Dean introduced the Rev. H. P. Nichols, D.D., who made a short address. After Dr. Nichols' address the head master, Mr. I. M. Beard, awarded the prizes won during the year, presenting a considerable number of medals and awarding two graduation diplomas. During the summer the services will be sung by the regular choir, part of the boys and men singing in July, and part in August.

#### Prize Day at Choir School

Williams College desired this year especially to honor the three sister arts of painting, literature, and music, and the three representatives selected for this distinction were Mr. S. Seymour Thomas, the artist, Mr. Augustus Thomas, the playwright, and Mr. Miles Farrow, the organist and master of the choristers at the Cathedral of St. John the Divine. Mr. Farrow, together with the other two gentlemen named, received the degree of Master of Arts at commencement on Wednesday, June 24th.

WE too, in our own way, have often a quiet impression that we are keeping all the commandments sufficiently, and inheriting the eternal life. One day a tremendous duty opens before us, and we are aghast at its hardness. What shall we do? What shall we answer? Is Christ deserving of everything from us, or only of part? It is a tremendous test which all cannot stand.—*Anthony W. Thorold.*

the disposal of the school. Dean Brookman, Miss Gray, the principal of St. Agnes', and Mr. Koch, the organist of the Cathedral, all were helpful to the school. After Evensong each afternoon, Mr. Koch gave brief organ recitals to the great pleasure of the visitors.

Dean Brookman drafted Dr. Bradner, after his regular lecture, for an afternoon and evening of conferences on Sunday school work. Teachers and officers of the Sunday schools of Albany, Troy, and the neighboring district were the guests of the Cathedral at supper, and reassembled for a night session. Dr. Bradner had the assistance of the Dean and the Rev. George Lynde Richardson of St. Mary's, Philadelphia, who has not missed a session of the school in the eight years of its existence. The members of the school represented the five dioceses in New York, three of the First Province, and the dioceses of New Jersey and Pennsylvania.

A distinct growth in "School spirit" was shown, and high as was the standard of the lectures set a year ago, a broader and deeper scheme was developed this year, and one that showed its appeal in the increase of application of the members.

Dr. Bradner's work has been mentioned. As the General Secretary of the Board of Religious Education for Sunday school work, the importance of his field needs no emphasis.

The Rev. Philo W. Sprague as a Christian Socialist and advocate of "feminism" brought his ripe experience to deal with his subject in a youthful spirit of enthusiasm that proved contagious. The lecture hours on the final day were set earlier and the intermissions closed up at the special request of the members who had to leave early, in order that they might not miss Mr. Sprague's final lecture.

Dr. Peters, after his unique method, made the burden of following the complicated process of the composition of the Book of

(Continued on page 342)



## GREAT INTERNATIONAL SUNDAY SCHOOL CONVENTION OPENS IN CHICAGO

Bishop Anderson's Opening Address "Overshadows" all the Proceedings

### OTHER NEWS OF LAST WEEK IN CHICAGO

The Living Church News Bureau }  
Chicago, June 29, 1914 }

**B**ISHOP ANDERSON was the principal speaker on Tuesday evening, June 23rd, at Medinah Temple at the opening session of the Fourteenth Triennial Convention of the International Sunday School Convention, which represents nearly 200,000 Sunday schools, with about 2,000,000 teachers and some 15,000,000 Sunday school scholars, in all parts of the United States alone. Some 20,000 delegates and visitors have come to Chicago for this mammoth convention, and from forty to fifty meetings and conferences have been scheduled daily for the entire week from June 23rd to 30th, besides a great parade on Saturday afternoon, which was one of the most remarkable demonstrations in the religious history of Chicago. It was a procession two miles long, consisting of forty thousand men waving banners, carrying Bibles, and singing hymns. It made a tremendous impression marching through the downtown streets, and advertised the splendid fact that three million men are enrolled in the Bible classes thus represented. On Sunday very many sermons on Sunday school work were preached throughout the city.

Bishop Anderson's sermon at the opening session was one of his most masterly charges on Church Unity and kindred themes. "It was a united Church that converted a continent," said the Bishop. "It is a divided Church that finds missions difficult. Democracy is coming. That seems inevitable. It is just as inevitable that sectarianism is going. And this means the glorious opportunity of larger scope for us all, but it also means the solemn burden of heavier responsibilities." Speaking of Sunday schools, the Bishop said: "In the public school the boy is constantly in a scientific atmosphere, and he has a wholesome consciousness of that fact. But when he goes into the Sunday school he too often senses amateurishness." Defining the primary work of Church activity, he said: "The primary purpose for which the Church exists in the world is to go into all the world and to make Christians, and Christians are made by the imparting of the Gospel. It will not do to try to make the world righteous first and Christian afterwards. We are going to make the world righteous by making it Christian. 'Liberty, Equality, Brotherhood'—they sprang of the Christian Religion; the French Revolution did not invent them. Suppose St. Paul, instead of preaching the Fatherhood of God and the Brotherhood of Man, had started some sort of social organization, say an anti-slavery society. The world to-day would know nothing of him. In the last analysis a man's idea of what man ought to be depends on his idea of what God is. If we think of God as a Warrior, we are Mohammedans, whether we know it or not. If we think of Him as a contemplative Dreamer, we are Buddhists, whether we know it or not. And if we believe God is an absentee landlord, who made the world and then retired from it, then we are a kind of a sociologist, and nothing more. The universal prayer of the human heart is to know what God is like, and what we ought to be like.

"What is God like? Why, He is like that Boy who worked in a carpenter shop nineteen hundred years ago; like that Man who walked up and down the lanes of Galilee, blessing and healing; like that outraged Being who overturned the tables of the money-changers in the Temple. We know what God is like. We know whom we have to teach. We know His Son Jesus Christ, who is God Incarnate. He lives, and He is at the head of His Church, and that Church is not a Freemasons' society nor a social centre. It is the Body of Christ; in Him it lives and He in it. Get a fresh grip on this fact, you fathers and mothers and teachers. The commission to go into all the world and to preach and to teach Christ was not placed exclusively upon the ministry. I want emphatically to dispute that. The whole work of the Church cannot be done by the ministry alone. I think the crying need of the Church to-day is a fuller sense on the part of the laity of their evangelical mission, a fuller realization of what it means to be a disciple of Christ in the twentieth century, and a fresh spirit of consecration. We have too much preaching and too little teaching; too much exhortation and too little specific instruction; too much ethiculture and too little of the Story of the Cross. Now ethiculture is a good thing. So is horticulture. But I should as soon expect to be saved by the one as by the other. I hate dogmatism, but dogma is something else. I am not thinking about teaching either children or adults theology, but I am thinking a good deal about teaching them Jesus Christ. To teach doctrine practically is to practise doctrine. Learn then the body of truth you have to impart, learn how to impart it, and finally bring a winsome personality to bear on the imparting."

Mr. James O'Donnell Bennett, the well-known dramatic critic of the Chicago *Herald*, who wrote up the daily doings of this great

convention, said that Bishop Anderson's address, of which the above lines are a few excerpts, "overshadowed all the other proceedings of the opening evening, even the greetings from the White House." Mr. Bennett described Bishop Anderson as "the prelate who has given his clergy authority for the reservation of the Sacrament upon the altars of the churches of this diocese," and spoke of his enthusiastic reception by the International Sunday School Convention as ample evidence "that the sects are growing kinder." Among the meeting places on the North Side where the daily sub-conferences were held throughout the convention week, was St. Peter's parish house in Lake View. Prayers were offered in many of our parishes asking for God's blessing upon the convention. It is rare that the Chicago papers have given "first page space" in such degree to any religious gathering, as has been done by the best papers for this remarkable convention, day after day.

The Diocesan Board of Religious Education, as we stated last week, have formulated a comprehensive plan, patterned after the

#### Plan of D. B. R. E.

successful Teachers' Training School in St. Louis, for ten weeks in the coming winter. The plan is to have a regular school, with text-books and courses, the courses of the first year to cover the following topics: Religious Pedagogy, the Life of our Lord, the History of the Apostolic Church, Missions, Social Service, the Prayer Book, and the Old Testament. The school will not be opened until January 1915, and the meetings will probably be held in the Church Club rooms. The D. B. R. E. are now arranging with the local clergy who will take charge of these various courses.

The last Sunday in June is being observed more and more each year by our Sunday schools with some kind of a commencement.

#### Sunday School Commencements

At St. Simon's, Sheridan Park, each child was invited by card to make this Sunday a "Round Up Sunday" this year, by a perfect attendance. At other schools there were commencement exercises in the afternoon, with papers by one member from each class or grade, describing the outlines of the work learned since last September. Some of the more advanced schools also had exhibits of methods and of work accomplished. Many of the schools maintain some kind of a summer schedule, either with a Children's Sunday service (sometimes the Children's Eucharist), at which an instruction is given each Sunday, or with a stereopticon lecture on missions. A course of missionary instruction with nine illustrated lectures, one for each Sunday in July and August, has thus been arranged for St. Simon's Sunday school.

The Junior Brotherhood meeting at St. Paul's, Kenwood, on Saturday, June 20th, of which a brief notice was made in our last

#### Junior Brotherhood Meeting

letter, was well attended, delegates from nearly all of the eighteen chapters of the diocese being present. In addition, there were representatives from St. Bartholomew's, St. George's, St. Luke's, Holy Cross, and the Church of the Advent. Before the conference opened, all the boys went for a "hike" in Jackson Park, and through the Field Columbian Museum, returning to the parish house about 5 P. M. The Rev. F. E. Wilson, chaplain of the Juniors, opened the conference with devotions, and the following eight original papers were then read: "Why should a Brotherhood Boy know the Catechism?" was the topic of Maxwell Joyce's paper, from St. Simon's chapter. Edwin Clarke of St. Philip's, and William Decker of St. Barnabas' chapter, told "Why should a Brotherhood Boy desire to bring other boys nearer to Christ through His Church?" George Stone of Holy Trinity chapter, George Laing of the Atonement chapter, and Lewis D. Hagland of St. James' chapter took as their theme, "Why should a Brotherhood Boy be regular in his Church attendance?" "Why should a Brotherhood Boy know and believe the Creed?" was discussed by Herman Klahre of St. James'. Horace Sedy of the Redeemer told "Why a Brotherhood Boy should develop the Habit of Prayer." Mr. Franklin H. Spencer, district secretary, then addressed the boys on "Gideon's Army," and the final address of the meeting was by the Rev. F. E. Wilson, on "The Call to the Ministry." Several boys of the local assembly have already told their rectors that they are looking forward to the ministry as a life-work. Supper was served by the ladies of St. Paul's parish, and the Rev. Dr. Herman Page was thanked by the boys on their behalf.

The Brotherhood is steadily growing in Chicago. A charter has just been issued to the new senior chapter at St. Ambrose, Chicago Heights, and another, as we stated in our last letter, to the new chapter at St. Thomas'. St. Philip's Juniors have now their charter, having served their full time as probationers. The pre-convention meeting of the local assembly is to be held at Grace Church, Hinsdale, on Saturday, September 26th, and arrangements have been made to hold the post-convention meeting at Epiphany on Tuesday, October 27th. The other principal meetings, after January 1915, have also been arranged, even at this early date. It is confidently expected that a number of new chapters will be formed in the coming fall. Mr. Franklin H. Spencer is to spend July at Alton and Waverly, Ill.

A new chapter of the Daughters of the King has just been formed at St. Ambrose, Chicago Heights. Miss Constance Prescott, the diocesan president, lately visited the chapter.

Deep sympathy is extended by a large circle of friends, both



within and beyond the diocese, to the Rev. Robert H. Fortesque Gairdner, rector of St. Martin's Church, Austin, whose wife died recently after a lingering illness. The burial took place from St. Martin's Church on Monday, June 22nd, Dean Sumner, the Rev. E. J. Randall, the Rev. Dr. J. H. Hopkins, and the Rev. George Craig Stewart taking part in the service. The remains were taken to Lansing, Mich., for interment. Mrs. Gairdner had greatly endeared herself to all the Church people in Austin, and the church was crowded to the doors by a sorrowing congregation at the service of burial.

Among the many June weddings in Chicago this year there was one in which a priest was the bridegroom. The Rev. John James Bott, formerly a choir-member of the Church of the Epiphany, Chicago, who was advanced to the priesthood on the recent Trinity Sunday in New York, having been graduated from the General Theological Seminary a year ago, and having spent his diaconate as curate of Grace Church, Jamaica, L. I., married Miss Myra Gregory on St. John Baptist's Day at the Church of the Redeemer, Chicago, the Rev. Dr. John Henry Hopkins officiating. The marriage service was followed immediately by a Nuptial Eucharist, the St. Cecilia choir of the parish singing Merbeck's Mass, the celebration being choral. The Rev. and Mrs. J. J. Bott will reside in New York City, the Bishop of New York having assigned a mission in the Bronx to the care of this young priest.

### INSTALLATION OF BISHOP KNIGHT AT SEWANEE

VISITORS from all parts of the country participated in and witnessed the function of the installation of the Rt. Rev. Albion Williamson Knight, D.D., as Vice-Chancellor of the University of the South, Sewanee, Tenn., on Monday, June 15th. Among these were the Presiding Bishop, the Bishop of Atlanta, acting as chancellor in the absence of the Bishop of Tennessee, the Bishops of Georgia, Kentucky, North Carolina, Florida, Mississippi, Southern Florida, South Carolina, and a considerable number of clergy, educators, alumni, and other interested persons. There were also official representatives from a considerable number of other American colleges, and letters of regret at absence were received from a number of others.

Forming on the college campus in front of Breslin Tower, the long and dignified procession moved toward and into All Saints' Chapel where the service was held. The retiring Vice-Chancellor, Dr. William B. Hall, formally greeted his successor, and Bishop Knight then made the following inaugural declaration:

"I, Albion Williamson Knight, chosen to be Vice-Chancellor of the University of the South, do hereby covenant to maintain and set forward, so far as in me lieth, the ideals and traditions of this institution; I will observe its customs and obey its laws, to the end that throughout all generations it may remain faithful to Church and State, devoted to the cause of sound learning, to the development of Christian manhood, and to the promotion of loyal and patriotic citizenship."

A brief address was given by the Presiding Bishop. Addressing the newly installed Vice-Chancellor, he said in part:

"You are an alumnus of the university. It is your mother that you are promising to serve, honor, and help, and the love and devotion that you give to her will be returned tenfold

in the affection and the regard and the respect that she will return to you.

"You are a native of the soil of the Southland. If you keep your feet of love and loyalty upon that blessed soil, no Hercules shall come along to lift you up, to break your hold, to fling you in the conflict that ensues.

"You have been tried and tested in the position of administrative leadership and you have done your modest little in helping Goethals and Gorgas in the work that they have done on the Isthmus of Panama, the work which has not the touch or taint of thievery or graft associated with it from the beginning to the end.

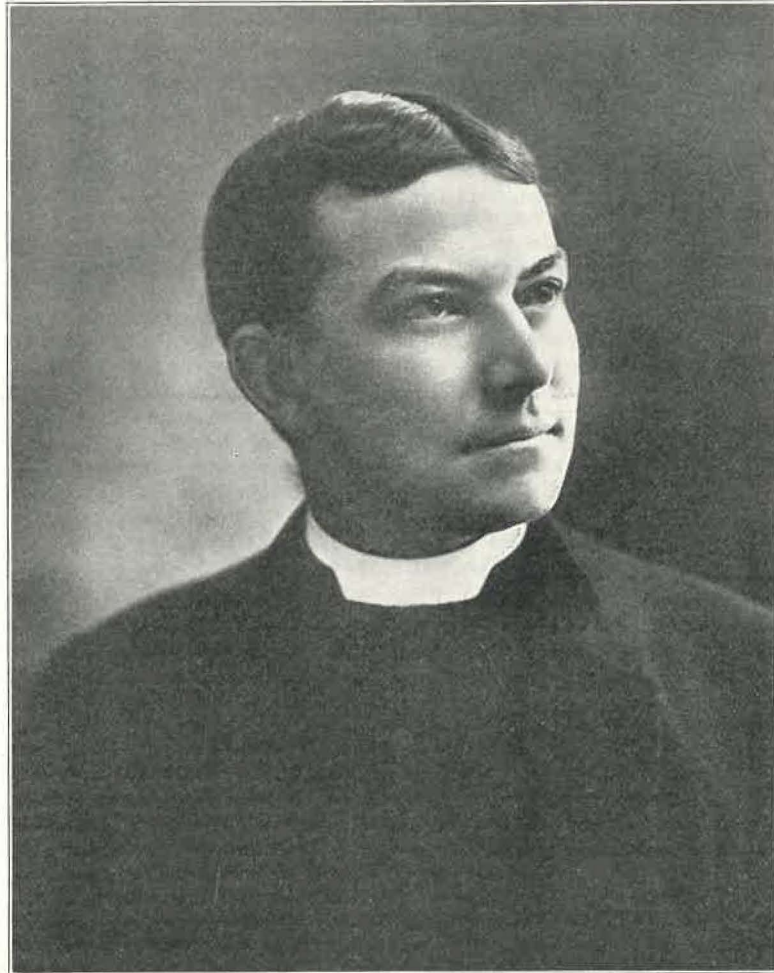
"In the neighboring sister nation of the Island of Cuba, for ten years you have done well your administrative work. Then the very customs and traditions here of Sewanee which we try with God's help to subserve and strengthen, these emphasize to you their charge. Here we strive to make good American citizens as well as earnest disciples of the Lord, and to fit them for their work wherever the flag flies; the flag that never lowers itself except to the cross."

Bishop Knight then gave his inaugural address.

It would be presumptuous, he said, for him to assume that he was called to this position by any particular scholastic attainments that he possessed. "I assume," he said, "that you have chosen me to this position that as an old Sewanee man I may bring into the institution something from the outside; and I assume, also, that my choosing has come because of the desire of the authorities to revive and preserve some of the methods, ideals, and traditions which have given to this common country of ours men who are becoming known as the Sewanee type. I believe that only a Sewanee man can grasp what these ideals mean; and I might limit this further to only that class of Sewanee men who have known her for three decades; for these three decades in her history have found her passing through several stages of development."

He desired to go back to some of the old customs of the university. "The influence of a university is found in the type of men whom she has sent out into the world. In studying these men we must study only those who have been away from her long enough to have become fixed in the position that they occupy in life, and if we find that the position they occupy is a marked one then we must examine into what kind of education they had in order to have been able to obtain this position. I believe that what is known as the real Sewanee type, is a man whose individuality has been developed under an influence which inculcates a certain considerateness for others, and in whom has been produced those indefinable and intangible characteristics which mark the person as a Christian gentleman. Given a developed individuality which finds itself in a considerateness for others, and we have the man who is sure to take an enviable place among his fellow-men.

"What were the peculiar conditions at Sewanee that tended to the production of men of this type? In a brief address we cannot go into all of these; but one in particular I wish to stress, and that is, the men of the earlier day came here when the university was 'in the making.' Things were in their formative state. These men saw visions of a great institution of learning being built up on the records they left behind, and the positions that they would take in after life. They felt themselves to be part and parcel, not only of the college life, but of the community which was growing up and would grow up around the university. There was thus developed within the student a certain sense of responsibility for the university and also for the community. He became in the truest sense of the word a citizen of the community. Those of the older days can remember the amazement of the visiting stranger, whether man or woman, when in passing a student the hat or cap was always raised. Ladies experiencing this custom for



RT. REV. A. W. KNIGHT, D.D.  
Vice-Chancellor of the University of the South



the first time did not know how to take it; but soon learned that it was the deference paid by the host to a guest. It was in no spirit of subservience that this custom arose; but it came as the proud act of welcome and recognition to a stranger within the gates. I cite only this one feature of those days as an index of the feeling of possession and loyalty that prevailed. Such a condition breeds men and breeds an individuality which can yet sink itself in the common weal."

He felt that the earlier days were those in which the "atmosphere" of Sewanee had been created. "The student realized that the university and the community were being built up on him. The longer he remained the more absorbed he became with the spirit and idea; and this absorption was something that he carried with him into his life's work. I do not think the standard for graduation at Sewanee is any higher now than it was under the old system. The university realized in those days that it had education to impart aside from the training of the intellect, and men were allowed to remain as members of the student body after constant failures to reach the minimum requirement for entrance into higher classes, the conduct and moral influence of the student of course being taken into consideration."

To revive all this would be his desire. Loyalty would come through the personal element. "The scenery of a country may be beautiful, and the climate perfect, and yet we form our impressions more from the human element populating such a country than we do from its physical characteristics. If we are out of harmony with the population of a country, we are unwilling to make our abode among them. Sewanee ideals, therefore, and Sewanee scenery and Sewanee climate, can count as but little as against a lack of harmony and sympathy between the authorities and the student body. Given this personal touch, individual loyalty springs into being. I should say, then, that the first and most necessary element in educating men is the personal or individual touch between the instructor and the student. The point of contact must be found, and then the message from the one thrills its way into the brain and life of the other.

"Has not the time come," he asked, "when the student should realize his place in the university and community life? Is not the day here when we come to the fruition of the seed which was germinating in those far off days when the university was in the making? Student participation in the affairs of the university and community are conditions towards which the hand of destiny seemed to point in those days when a generous legislature gave to us a liberal charter. I am of opinion that there is not an institution of higher learning in America so well situated, or so beautifully armed by its charter for an experiment of this kind. Such an experiment might be tried as giving to the student an opportunity to try out his wings in the affairs of life before entering upon his eventual career. This participation would have its profound educational value in the development of the individual."

Sewanee believes in the three-fold development of a man; in the physical, intellectual, and the spiritual. "We believe, therefore," he continued, "that the Church has its place in encouraging and carrying on education just as really as it ever had. We do not believe or think that these two are to be divorced, nor placed in antagonism the one to the other.

"I pray," he concluded, "that we may be entering a period of Sewanee's history in which we may not only give to the nation a body of Christian leaders, but may also furnish to the American Church a demonstration of what may be done by it for true, well-balanced training in the highest ideals of citizenship."

Following the inaugural address, Dr. George F. H. Denny, President of the University of Alabama, extended greetings from the universities and colleges of the country. The greetings of the alumni came next, presented by Ben F. Finney, followed by greetings from the faculty delivered by the Rev. William Porcher Du Bose, D.D., *Dean emeritus* of the theological department, and the oldest living member of the faculty.

"I offer myself to this occasion," said Dr. Du Bose, "not as the survivor of a dead past, rather as a live chord uniting and binding it indissolubly with an imperishable past—and with all the past of our actual existence as a university. I feel that I bear a silent, unspoken message brought down personally from all the Vice-Chancellors and faculties of the past to the faculty and its Vice-Chancellor of to-day."

He then narrated the steps by which the first university faculty was created in 1871, when he was himself made a member of it, and its chaplain. He told of the first Vice-Chancellor, General Josiah Gorgas, and of his work. "General Gorgas accepted the title with great reluctance; he could not see the practicability of creating a university by mere *fiat*, by simply calling it so, out of the wreck of vanished endowments and with the materials of a crude three-year-old post-bellum grammar-school. Nevertheless, it was laid upon him to make the *fiat* good. The task was not easier than he had apprehended. The Board had been fired by ideas too great to be easy and inspired with a faith and a hope which time, as in all holy causes, has been very slow in justifying."

He then told of the other Vice-Chancellors, Dr. Hodgson, Bishop

(Continued on page 349)

## UNIQUE DIFFICULTY AT MIDDLETOWN, OHIO

SOME discussion has appeared in secular papers of difficulties that have arisen in the parish work at Middletown, Ohio, in the diocese of Southern Ohio, concerning which a statement of facts may be interesting.

Middletown is a small manufacturing city in which an old time parish was founded years ago. Many of the rectorships have been of brief duration. Last fall a new rector took the work, being the Rev. John H. Yates, a man under thirty years of age, who came from the diocese of Albany, where he was doing excellent parish work. The Bishop of Albany spoke very highly of him in transferring him to his new cure in Southern Ohio. It is to be said that Mr. Yates is a Socialist, economically and politically.

Taking charge of the parish last December, the Church immediately began to revive, the congregations to grow, and much enthusiasm was expressed. The Bishop Coadjutor visited



REV. J. H. YATES

the parish on March 1st and confirmed a class of nine—which in a parish of only fifty communicants is a remarkably large class. Shortly afterward, on Sunday, March 15th, Mr. Yates preached a sermon, taking the resolutions of General Convention on Social Justice as his theme. Those resolutions have several times been printed in *THE LIVING CHURCH*, and it may be assumed that our readers are fairly conversant with them. They were new however to the congregation at Middletown, and Mr. Yates' sermon gave offense. So serious did the members of the vestry deem

the matter, that they telegraphed the Bishop Coadjutor (who, by delegation of the Bishop, is in charge of that portion of the diocese) asking him to come down and settle a serious difficulty in the parish.

When Bishop Reese arrived he was handed the resignation of the entire body of vestrymen, who declared their grievance to be the sermon referred to. Asking for a copy of that sermon, Bishop Reese found it a vigorous application of the teaching of Jesus Christ toward moral and industrial conditions; but, according to the Bishop, political Socialism was nowhere advocated as a panacea for the present unrest; neither could it be said that the sermon introduced political partisanship into the pulpit. Bishop Reese thereupon reminded the vestry that the rector was not there to preach what they liked, nor had he taken his ordination vows to them, and declared frankly that so long as the rector was true to the faith of the Church, moral in his character, and did not use the pulpit for the purpose of preaching political or economic opinions, he could not, and would not, be removed. The rector has a right to stay, continued the Bishop, and the Church would guarantee his right under those conditions to preach the truth as he saw it.

Attempts were made then and afterward to obtain the consent of the vestrymen to recall their resignation, but without avail. At the parish meeting early in May they refused to allow themselves to be reelected. They were succeeded by five new men, three of whom are workers in the rolling mill. The former vestrymen then left the church, withdrew their subscriptions, and urged all others like-minded to do the same. This action reduced the subscription list about two-thirds; took away about thirty-nine communicants, and practically wiped out the Sunday school. A few days later the Dayton convocation, within whose limits the parish of Middletown is situated, and through which an appropriation of \$300 from diocesan funds for the Middletown parish is voted, passed a resolution sustaining the position of the Bishop Coadjutor and the rector, upon the showing that was laid before them. The convocation voted "sympathy and financial support in the situation that has arisen there." The action was unanimous.

The Bishop Coadjutor made another visit to the parish early in June, and found that even with the withdrawal of nearly half of the former congregation, the present congregation was better than usual, though composed of poor people. The Bishop again urged the return of the disaffected ex-vestry-



men and people, but to no avail. He explained to them the difference between the Church as a voluntary organization hiring a man to preach, and the Church as a divine institution, a spiritual birthright, and an inheritance to which they were organically related. To leave it as they did, he said, was to put themselves outside of those spiritual and sacramental influences which were theirs irrespective of the preaching of the minister. If Mr. Yates was to be removed, it must be by legal and canonical means, and not merely at the request of discontented people who had voluntarily left the Church. So far as we know, his plea has been without effect.

Apparently, however, the deadlock is complete, and the offended parishioners refuse to return.

### REV. DR. FABER ELECTED BISHOP COADJUTOR OF MONTANA

THE result of the election of a Bishop Coadjutor at the convention of the diocese of Montana last week was the unanimous choice of the Rev. W. F. Faber, D.D., rector of St. John's Church, Detroit.

The convention was held at Butte, beginning on Sunday, June 21st. The Bishop gave his address in the evening with his usual earnestness and vigor, dealing with subjects of interest to the general Church as well as to the local work of the diocese. Always uppermost in the Bishop's mind is the subject of Missions and this had the first place in his address. He touched upon the interest which the late General Convention manifested in missions, and spoke of the rising tide of interest in that body from year to year. And then of the present crisis which faces the Board. He spoke of Church unity and of the consideration given to it by the convention, and in this connection spoke of the Church federation movement, and hoped that the convention would send delegates to the meeting to be held in Helena next November. He also touched upon the subject of religious education, and upon the social service movement in the Church. The reports showed that the sum of \$5,065 was raised in the diocese for diocesan missions, and about \$11,000 was subscribed during the year towards the Episcopate Endowment Fund, which now amounts to about \$90,000.

After the report of the treasurer of the Episcopate Fund had been read, the convention voted to elect a Coadjutor, as requested by the Bishop, and to fix his salary at \$3,000, and not to exceed \$1,000 for house rent and travelling expenses, and the election was made the order of the day for two o'clock Monday afternoon.

Three men were nominated for Coadjutor: the Rev. W. F. Faber, D.D., of St. John's Church, Detroit; the Rev. Gaylord G. Bennett, of St. James' Church, Bozeman, Mont., and the Rev. Geo. A. Oldham, of St. Luke's Church, New York. On the first ballot of the clergy Dr. Faber received fifteen votes, Mr. Bennett ten, and Mr. Oldham one. The laity failed to concur by a vote of twenty-one to sixteen. On the second clerical ballot Dr. Faber received fourteen votes, Mr. Bennett eleven, and Mr. Oldham one. And the laity again failed to concur by a vote of nineteen to eighteen. At a third meeting of the clergy after the missionary meeting in the evening, the Rev. Mr. Bennett withdrew his name and on his motion a unanimous vote was cast for Dr. Faber. Shortly afterwards the laity voted unanimously for him, and he was declared to be the unanimous choice of the convention.

The following were elected as the Standing Committee of the diocese: the Rev. F. R. Bateman of Helena; the Rev. J. L. Craig of Anaconda; the Rev. F. J. Mynard of Great Falls, and Mr. W. C. Messias and Mr. Allen P. Bowie of Butte, and Mr. Fidel Huber of Dillon.

The delegates elected to the Provincial Synod were: the Rev. George Hirst of Lewistown; Rev. C. W. MacWilliams of Glendive; Rev. F. R. Bateman of Helena, and Rev. S. D. Hooker of Helena. The lay delegates were: Mr. E. C. Day of Helena; Mr. W. C. Chamberlain of Great Falls; Mr. C. W. Butler of Miles City, and Mr. J.

Hoffman of Hamilton. It was resolved to send a committee to the preliminary meeting of Federated Churches which meets in Helena in November. The Rev. Chas. F. Chapman, the Rev. F. R. Bateman, the Rev. J. W. Heywood, and the Rev. S. D. Hooker, were appointed as such committee.

There was a missionary meeting on Monday evening when addresses were made by the Rev. Frank Durant of Miles City; the Rev. W. J. Attwood of Deer Lodge, and the Rev. C. P. Burnett of Livingston.

Tuesday afternoon was devoted to S. S. work. The report of the S. S. Commission was presented by the Rev. G. G. Bennett of Bozeman. A paper on Kindergarten Work was read by Mrs. Bennett of Bozeman; a paper on the Intermediate Department by Mrs. F. J. Mynard of Great Falls; a paper on Bible Classes by the Rev. W. S. Watson of Dillon; and a paper on Teacher Training Classes by Prof. J. H. Holst of Bozeman Agricultural College. The papers were all prepared by practical workers and they brought out a good deal of interesting discussion on the S. S. work of the diocese.

An important feature of the S. S. afternoon was the exhibit of S. S. material and equipment. The S. S. Commission was merged into a Board of Religious Education, and the following were elected members of the board: the Rev. G. G. Bennett of Bozeman; the Rev. C. P. Burnett of Livingston; the Rev. J. L. Craig of Anaconda; the Rev. S. D. Hooker of Helena; Mr. W. C. Messias of Butte; Mr. N. J. Verge of Great Falls, and Prof. J. H. Holst of Bozeman.

On Wednesday there was a meeting of the Woman's Parochial and Missionary Society, which includes all branches of Woman's work in the diocese. The president is Mrs. F. J. Mynard of Great Falls; the secretary, Mrs. H. S. Gately of Missoula; and the treasurer, Mrs. C. H. Moore of Butte.

Seven new clergymen were introduced as members of the convention; and five new missions were added to the list. One of the new clergymen is the Rev. Paul J. Tajima, a Japanese who was recently ordained deacon and is going to work among the two thousand Japanese who are scattered over Montana.

#### The Bishop-elect

The Rev. William Frederic Faber, D.D., Bishop Coadjutor-elect, was born in Buffalo, N. Y., February 27, 1860. He began life as a Presbyterian, taking his degree of A.B. at the University of Rochester, and afterward graduating at Auburn Theological Seminary. He was ordained in the Presbyterian ministry in 1883, and served as pastor at Westfield, N. Y., until 1892, when he resigned his work among Presbyterians and applied for orders in the Church. Ordained deacon in 1893 and priest in 1894 by the late Bishop Coxe, his work was in the diocese of Western New York, as assistant at Geneva and then as rector at Lockport, until he accepted

his present position, the rectorship of St. John's Church, Detroit, in 1905. Dr. Faber is a member of Delta Upsilon and also of Phi Beta Kappa. He has been a deputy to General Convention since 1904.

#### ALBANY CATHEDRAL SUMMER SCHOOL

(Continued from page 338)

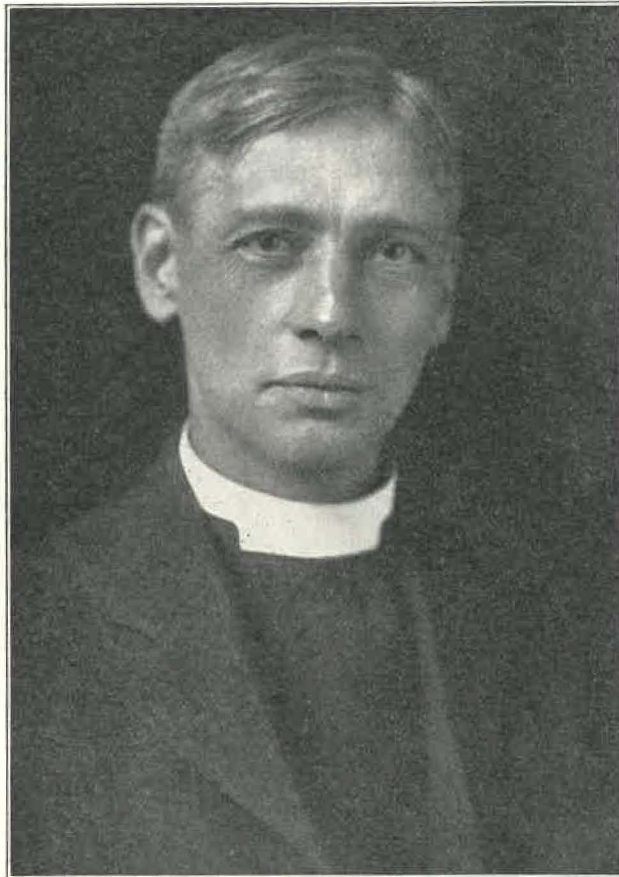
Psalms, a genuine pleasure by the life and color he drew from his deep study as an Orientalist and his experience as an archaeologist and explorer in Palestine and Babylonia.

Dr. F. J. Hall's lectures on Christology commanded the full attention from the first of those who felt the importance of the subject treated by a scholar of such eminence. They heard four lectures that have no superior in the history of the school, for power, penetration, insight, and splendor of expression and illustration.

Dr. Ira S. Wile of New York City dealt with his difficult subject in an address that cannot be forgotten for its convincing quality and its moral beauty.

Mr. Cram made new friends and cemented old friendships as he gave useful council and witty precepts with the authority of achievement.

Mr. Monell Sayre, John W. Wood, and others were also effective speakers.



REV. W. F. FABER, D.D.



# The Religious Character of George Washington

A Sermon Delivered Before the Sons of the American Revolution

By the Rt. Rev. C. S. BURCH, D.D., Suffragan Bishop of New York

"Beloved, Now are we the sons of God and it doth not yet appear what we shall be" (I. John 3:2).

GATHERED up in these few words of one of the world's truly great philosophers and seers and teachers, lies one of the deepest lessons of human experience. First, we have here a positive statement as to our sonship with God, implying present glory and honor, and then there is a halting, hesitating expression, apparently indicating St. John's doubt or unwillingness for the moment, to prophesy what our future shall be. That, by implication, depends upon ourselves, upon our rating of the privileges and opportunities and responsibilities of sonship, and further, upon our manfully and persistently living up to those responsibilities and privileges and opportunities. Then, the lesson having been taught by implication, the cloud of doubt seems to roll away and the apostle concludes definitely and triumphantly: "But we know that when He (Christ) shall appear, we shall be like Him, for we shall see Him as He is." Between the lines of the psychological triangle formed by St. John's definiteness and doubtfulness and triumphant prophecy there lies the lesson I would draw for you Sons of the American Revolution to-day. That lesson, in a word, is this: There are reasonable and wholesome joys in sonship, but always are there high and impelling duties attaching to that sonship. Pride of ancestry is a natural trait of humanity, in many men as strong as the hope of greater glory, greater power and success than the present offers or the past has foreshadowed. Indeed, in some men we find this perfectly natural pride of ancestry occupying the whole horizon of hope and effort, "the larger hope that mounts to nobler place," and the doubly consecrated effort to build upon what our forebears have left by way of worthy legacy. Lord Macauley wisely and wittily said: "A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants"; and Sir Thomas Overbury, no mean philosopher of his day, said, in striking, homely antithesis, "The man who has not anything to boast of but his illustrious ancestors is like a potato; the only good belonging to him is underground." Between these two crisp and telling opposites of opinion lies that just joy of lineage which has, through all the ages, proven the spur to the building up of the truest manhood, leading on to the worthiest achievements, the noblest and most enduring deeds of men. It was a true philosophy which long ago said that neither the point of time nor the spot of earth in which we physically live bounds our rational and intellectual enjoyments, our highest or spiritual existence. We live in the past by becoming permeated with its history, we live in the future through a hope, a reasonable expectation, of what it has in store for us, that hope and expectation based upon what we know of the past. By ascending to an association with our ancestors; by contemplating their example and studying their character; by partaking their sentiments and imbibing their spirit; by accompanying them in their toils; by sympathizing in their suffering and rejoicing in their successes and their triumphs—we mingle our own existence with theirs and seem to belong to their age. We live the lives they lived, endure what they endured, and share in the rewards which they enjoyed.

A not altogether trite and surely a strong *ad hominem* argument pointing the complemental truths I have been phrasing is to be found in the fact that two hundred descendants of the famous and infamous Jukes family became criminals, while as many descendants of Jonathan Edwards were men and women of signal ability and character, many of them highly distinguished.

From every viewpoint and for all reasons it is well that we sons of God (and we are all sons of God) and those of us who are Sons of the American Revolution should gather here in this holy place on the anniversary of the birth of George Washington, the foremost son of the Revolution, and, contemplating his life and deeds, as well as the life and deeds of those other forbears who participated in that momentous struggle for liberty, endeavor meanwhile to find bigger, fuller answers to the big questions constantly rising from the hearts of men as to how we live and why we live and whither our lives carry us.

If each of God's sons realized his sonship as did Washington, accepting God's plan for himself as Washington accepted it, seeing God's purpose for himself, as revealed through natural capacity, through environment, through that subtle and almost unfailing interpretation of providential calling, through prayerfulness and an ever-watchful attitude towards the incitements and ideals of Holy Scripture, through a genuine humility that brought all his thoughts and deeds up to the presence of the Eternal, there would not be so many ineffective, purposeless, fruitless lives. With the perspective of one hundred and thirty and more years, we of to-day can estimate at something like their just values, the difficulties, the dangers, the intricacies of the work to which he was called; the tremendous prob-

lems of pioneering in unknown precincts, of soldiering with an uncertain and untried soldiery, of guiding with a new and unproven statesmanship a newly-formed, extemporized government, with headquarters now in Philadelphia, now in Baltimore, now in Lancaster or York, or wherever a dozen or two of a diminishing and changing Congress could be drawn into juxtaposition with the little wagon carrying the tangible evidence of authority—a seal, government papers, and a printing press.

When we contemplate the seemingly impossible tasks of harmonizing the many diverse and often conflicting elements with which he had to deal; the mighty undertaking of building and preserving a new nation under the stress and strain of beginnings that too frequently promised only disaster and downfall; his army dwindling between an August and a December from 20,000 to 3,300 men; the Congress too often in the grip of intriguing sectional politicians who allowed that body to vacillate between a helpless inefficiency and a pernicious activity, the states refusing meanwhile to honor its requisitions; with hostile and defamatory criticism always at hand, and yet he, the leader, wisely and bravely and patiently laying deep the foundations of an enduring nation—when we consider all these things, how can we believe other than that God was with Washington in the victorious working out of so complex a task, yes, and that Washington was with God, co-workers in the mightiest task of nation-building and nation-saving ever undertaken?

To-day it were well that our regard should fasten not so much upon the Washington with a positive genius for details, not so much upon the man of wise, undaunted military leadership, who lost heart, no, not under the most trying and disheartening conditions, not upon the man of peerless statesmanship, whose mastery and decision in great crises seemed almost to overleap human ken and the judgments of those about him, not upon the practical idealist or George Washington the foremost gentleman of the land, not even upon the man of exalted patriotism, who both as soldier and statesman gave himself unstintingly, without pecuniary reward, to the people for whose lasting weal he wrought so unselfishly. And so we turn for the moment from the many-sided, masterful man whom the world has loved and revered for four generations, to the one-sided man whom we love and revere increasingly as we more and more come to know that one side which dominated all other sides; and we look upon the man of deep religious faith, upon Washington proud and yet humble in his lineage as a Son of God, upon George Washington, the Christian.

If Washington's military genius and character were built up out of qualities that came by inheritance from both sides of his family, so too did his religious character, his love for the Church, and his devotion to the cause of true religion, form a distinguishing mark of his ancestors through many generations.

Two incidents of his earlier military career are deeply significant of Washington's dominating religious spirit. In the war against the French, General Dinwiddie failed to respond to Washington's application for a chaplain to the troops, and Washington straightway wrote to the President of the Council this terse word: "Common decency, Sir, in a camp calls for religious services." And Washington persisted in reading the service himself. Four days after General Braddock's defeat, and after Washington had covered the defeat gallantly and brought the fallen leader to a place of safety, Braddock died of his wounds, and the man, Washington, who had striven to save him both from defeat and death, read the burial office over his body.

A few days ago your preacher of to-day visited Valley Forge and saw there all that the state is doing to preserve and grace that historic spot—the exquisitely beautiful park, with its towering heights and peaceful, wide-spreading lowlands, its charming drives, its well-preserved inner and outer entrenchments, its befitting monuments and memorials, the majestic arch, the unique memorial chapel and museum—but nothing in all that well-nigh perfect plan of memorialization was quite so impressive as the unmarked but imperishable memorial pictured vividly in the mind as one stood with uncovered head in the little wood near the old headquarters and reverently recalled that prayer of the great man, kneeling, as he supposed, in solitude, and pleading with his God for a struggling, distressed country.

President Woodrow Wilson writes: "A little child remembered afterward how Washington had prayed at her father's house upon the eve of battle; how he had taken Scripture out of Joshua and had cried: 'The Lord God of Gods, the Lord God of Gods, He knoweth, and Israel He shall know: if it be in rebellion, or if in transgression against the Lord, save us not this day.'"

And then we recall how, when he was but six weeks in office as first President, he was smitten with severe illness. Public fear and anxiety were intense, for the fate of the new-born nation seemed to hang upon Washington's life. Chains were stretched across the street fronting the house in which he lay, that no noises should disturb him.



Looking calmly into the troubled face of the physician, Washington said: "I am not afraid to die—whether to-night or twenty years hence matters not, for I know I am in the hands of a good Providence."

The more we retrace history in order to authenticate the religious side of the man's character, the greater grows our surprise that so little emphasis has been placed upon that side which so largely made the man what he was, and is to us to-day. Wherever his duty called him, under whatever conditions he found himself, if possible he unflinchingly availed himself of the Church's services. On one occasion, in war-time, he gave orders that if certain important expected dispatches were received during his attendance at church they should be brought to him there: and such dispatches were delivered into his hands. He opened them immediately, and deliberately and attentively read them through. Then laying them upon the seat at his side he resumed his Prayer Book and apparently gave himself to the solemnities of the place and hour. It is quite easy to believe the story that a visitor to Congress once, desiring to identify Washington, was told, to "look out for the gentleman who always kneels during prayer."

In the General Orders for May 2, 1778, Washington wrote these imperishable words: "While we are zealously performing the duties of citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of patriot, it should be our highest glory to add the more distinguished character of Christian!" In a letter to the Governors of the States in 1783 he writes: "I make it my earnest prayer that God would have you, and the state over which you preside, in His holy protection; that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have sowed in the field; and finally that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, without an humble imitation of whose example in these things we can never hope to be a happy nation."

Miss Hill tells us that Washington left in the library of Mt. Vernon a manuscript book of private prayers for daily use, which he entitled "The Daily Sacrifice." "It is entirely in his own handwriting, and the occasional interlineations and emendations indicate that it was his own composition and was prepared for his own use. The prayers are characterized by a deep consciousness of sin and by a need of forgiveness, and by a recognition of dependence upon the merits and mercies of our Lord. They contain fervent supplications for family, friends, and rulers in Church and State. Intended, as they doubtless were, for his own eyes only, these pages reveal a deep and fervent spirit of genuine piety."

How full of faith in an all-just, all-merciful, and ever-presiding God is the memorable Farewell Address: "Let us with caution," he said, "indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

If somewhere in the great unseen there rings a gloria bell once in every man's life, and then when he performs his noblest deed, may we not wonder when it rang in Washington's career? And may we not, wondering, believe that the bell of glory more likely rang out when the great man was on his knees offering his availing prayer for a distressed people, or when he was giving utterance to an eternal principle of God's administration rather than at the moment of some great victory in battle or some triumph in the eyes of his countrymen?

Greater and different needs face us as a people to-day than those which met this giant of an earlier time. In many ways the world has grown, and in many spheres we are committed to higher things, to deeper needs. Leaders and statesmen of to-day are called upon to use different methods to meet these higher measures, these latter-day needs, perhaps in some respects to exercise a broader and finer wisdom. This is only in accordance with the history of all human progress. A greater nation, richer opportunities, and larger visions of a larger destiny, perhaps, belong to our age. A new patriotism, a new idealism, are demanded to rear our social fabric on a broader basis with a wider outlook; a patriotism more and more definitely concerned for equal justice and opportunity for men of all classes, and, what is of greater significance, more intensely concerned to find in what this justice and this opportunity really consist; an idealism which demands the truest kind of stewardship from the man of wealth, or power, or learning, and the fullest measure of honest effort from those who are expected to cooperate with these leaders of wealth and power; a patriotism which withholds its approval of the worker who is wrathful against all who have acquired wealth through thrift and skill; an idealism which accepts and meets the higher standards of our age and finds expression in fullest service to humanity and humanity's God; a patriotism and idealism which more and more recognize the sacredness of human life and more and more see a nation's highest and only honor in settling its differences with sister nations through arbitral courts of justice rather than through the

arbitrament of the sword. But whatever our day demands or offers, it must, if it reaches self-realization, be at one in spirit and principle with such prophets and leaders as Washington, and realize its destiny through men like him, who, in love of simple righteousness more than love of life, thereby prove themselves true sons of God.

## WYOMING CONVOCATION

**D**URING the session of the annual convocation, which met at Rawlins, beginning June 19th, the Provincial System was approved, and the Rev. Messrs. Thornberry, Huston, and Dr. Schepp and Archdeacon Dray elected delegates to the Synod to assemble in Minneapolis in October; the parish of Rock Springs was admitted into union with the convocation on its becoming self-supporting; it was resolved that the expenses of a lay delegate from each of eight parishes and missions most accessible to the place of meeting should be paid by the convocation in future; and the invitation to meet at St. Mark's Church, Cheyenne, next year was accepted.

In his address Bishop Thomas narrated various instances of material gain. A particularly remarkable fact was that "at Meeteetse sixty-eight baptisms have been recorded. This was due to the united work of Miss Lisa Converse of Lakewood, N. J., and the Rev. Philip J. Anshutz of Billings, who spent his holiday last summer in Meeteetse. So remarkable was this result that it seemed to me wise during my recent trip in the East to make an appeal for women workers for evangelical work," with the result that several had promised to take duty within the district during the coming summer. Confirmations had fallen off from last year's figure. He criticised seriously the short term which many of the clergy gave to their work, stating that nine clergymen have removed from the district and one been deposed during the past year. "No man," he said, "can hope to be effective until he is beloved by his people. This cannot be done within a year."

## MISSIONARY BULLETIN FOR JUNE

NEW YORK, June 24, 1914

<b>C</b> O	June 1st the detail of contributions is as follows:	
	From Parishes.....	\$501,308.80
	From Individuals.....	44,633.52
	From the Sunday Schools.....	157,699.12
	From the Woman's Auxiliary.....	77,035.75
	From the Junior Auxiliary.....	10,087.36
	Total .....	\$790,764.64
	To June 1st, 1913, they were.....	782,652.26
	Increase .....	\$ 8,112.38
	Contributing Parishes 1914.....	5,345
	Contributing Parishes 1913.....	5,277
	Increase .....	68
	Parishes completing Apportionment 1914.....	1,594
	Parishes completing Apportionment 1913.....	1,603
	Decrease .....	9
	Dioceses and Missionary Districts completing Apportionment 1914.....	12
	Dioceses and Missionary Districts completing Apportionment 1913.....	8
	Increase .....	4

We know that all hearts will rejoice at this news. Comparing this increase of \$8,000 with the situation of two short months ago, when there was a decrease of over \$73,000, we hardly know how adequately to express our feelings, except to say that love for the Lord Jesus is so engrafted in the hearts of His children, that they gladly and eagerly say, "Lord, I believe." Faith of this kind removes mountains; fills the world with His love; and shames the devil.

We know full well that the so-called "times" are very difficult. There is an expectancy of we know not what. There is a restlessness afield that is difficult to pacify. There are many unsolved problems. And our brothers and sisters in the world are very, very troubled. There is much work for the Church to do, yet we know that Jesus is waiting to be called to direct that work. Shall we deny Him His privilege? God forbid. Let us not think of the magnitude of the work, but rather, with prayer and supplication, let us set our hearts to do that particular thing at hand, and lo! the Saviour of the world will come into His own.

GEORGE GORDON KING, *Treasurer.*



# SOCIAL SERVICE

✠ Clinton Rogers Woodruff, Editor ✠

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

## WORK IN EVANSTON, ILL.

HERE lies before me one of the most suggestive leaflets that has come to my desk for a long while. It is entitled "Annual Report of the Social Service Committee of Saint Luke's Parish in the City of Evanston, Illinois"; and in 22 pages gives a clear and comprehensive summary of the various social activities carried on in that parish. The Rev. George Craig Stewart, in his foreword, says:

"With all my heart I commend to every parishioner of Saint Luke's and to the general public, the First Annual Report of the Social Service Committee of our parish, organized under the Social Service Commission of the diocese of Chicago.

"I hope you will read it carefully. It is not 'dry statistics.' Every word is vascular; every item bleeds; for this is the record of the sore needs of living men and women, of neglected infants, of homeless boys and girls, of aged homeless men and women, of the sick and destitute. It is also the record of an effort 'In His Name' to meet these needs. You will note that many of the institutions assisted are under the auspices of our Church. It is clear that we are under a special obligation to help those who are of 'the household of the faith.' 'If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.'

"But beyond the brotherhood of creed, we recognize the brotherhood of need. We have constantly before us the vision of our Lord and take as our motto His words, 'I am among you as one who serveth.' Where there is hunger, or thirst, or poverty, or sickness, or loneliness, or need for a helping hand, there is a call to the disciples of Christ to do what He would do, and we therefore recognize no boundaries to our helpfulness save those of our financial resources."

The report contains information about various Church institutions, their resources, the relation of the parish thereto. Moreover it also contains an account of the parochial work carried on. The Social Service Committee of the parish is divided into four sub-committees, one on ways and means, another on diocesan institutions, a third on Evanston institutions, and a fourth on friendly aid. To quote Father Stewart again:

"That these resources will be greatly increased I am confident, for Christian people are glad to respond to calls for help if these claims are clearly and forcibly presented. Heretofore there has been much social service carried on in our parish, but it has been more or less desultory and intermittent. Above all it has lacked coördination and the strength that comes from unified, organized effort.

"The present Social Service Commission consists of thirty men and women—one for each thirty communicants in the parish—and most of them directors in guilds or clubs of the parish. I cannot thank God too heartily for the earnest efficient work of these fellow-laborers, nor for that of all our parishioners, who by their gifts of money and time and service have made this report possible."

## MEN AND JOBS

Concerning Secretary Wilson's recent statement that "the Western wheat belt flowering into jobs for the Eastern unemployed is the hopeful vision now before us, and within a month it will not be a question of jobless men but of menless jobs," Miss Frances A. Kellor, author of *Out of Work*, testified before the Congressional committee having under consideration the bill providing for the establishment of a federal employment bureau, that "it takes a crisis like this, the prospect of a huge over-ripe harvest, to get this country to coöperate with itself in the matter of employment. It may seem like borrowing trouble to speculate on what is to be the next move of these Eastern farmers *pro tem* when the bumper crops are safely in and the factory of the Western soil flatly suspends operations until next summer. Until there is some clearing-house for information about jobs all over the country, some means of dovetailing the various forms of casual labor and also some coöperation between employment agencies, whether state or private, in the various sections of the country, unemployment will be the most significant feature of American industrial life."

## A PRAYER FOR GOD'S FAMILY

O God, the Father of the Spirits of All Flesh, Give unto us the vision which Thine ancient prophets had, that our children perish not, straying from the path of Thy Righteousness, that we fail not to understand Thy purposes of love for all mankind. Give unto us keen insight, high purpose, just judgment, a steadfast will. Raise up for us true leaders and give us the grace of co-operation. Help us to bring in Thy Kingdom in very deed upon the earth, that in the Catholic commonwealth of souls and by the Brotherhood of all men Thy Name may be glorified and joyously hallowed by each, and Thy Holy will be done by all. Grant us so to believe and to act that we may help set forward the Glory of Thy Great Name, the Saving of All Men, the Good of All Souls, the Health of All Bodies, the Love of All Hearts. May Thy Kingdom indeed come on Earth as it is in Heaven, in might, in joy, in victory.

All this, O Supreme God and Father, we ask in the Name of the Conquering Christ, Thine Eternal Son, Our Lord. Amen.—From *The Social Preparation*.

"WE PLANT all over Britain, cities of refuge to which we can flee from this avenger of life," declares the English Chancellor of the Exchequer in an address advocating a national insurance bill. "We are setting a million and a half aside for the purpose of building sanatoria throughout the country. There will be a million for maintaining them. The worker now will be able to command medical attendance. We will discover the disease in time. He will be taken to these institutions in a few months. The bulk of the cases that are taken in time are cured. He will be restored to his health, restored to his workshop, a fit, capable citizen, instead of being a wreck."

THE PROVINCIAL BOARD of Social Service of the Southwest (the Seventh Province) is composed of the following members: The Rt. Rev. Theodore P. Thurston, Muskogee, Okla.; the Very Rev. George B. Myers, The Deanery, Little Rock, Ark.; the Rev. Otis E. Gray, Atchison, Kan.; the Rev. George E. Norton, 6016 Waterman avenue, St. Louis, Mo.; the Rev. Carl R. Taylor, 525 Kensington avenue, Kansas City, Mo.; Dr. James C. Johnson, All Saints' Hospital, McAlester, Okla.; George Robinson, Esq., care Bishop Tuttle, Vandeventer Place, St. Louis, Mo.

A BILL providing for a new bureau of employment in the Department of Labor with headquarters at the Capitol and a system of free labor exchanges or agencies in important industrial and commercial centers throughout the United States, has been introduced by Congressman Murdock. The agencies for which he provides are to act as free employment agencies coöperating with local public and private ones, and to gather all available information about the local labor market.

A DIRECTORY of state and local Church federations of various kinds has been compiled under the direction of the Commission on State and Local Federations of the Federal Council of the Churches of Christ in America. It can be had for ten cents at the office of the Council, 105 East Twenty-second street, New York.

A SUGGESTED CANON of Provincial Board of Social Service is the title of a leaflet just issued by the Joint Commission on Social Service. It can be had by writing to the Commission at its office, 281 Fourth avenue, New York.

THE NATIONAL VOTERS' LEAGUE (headquarters in the Woodward Building, Washington, D. C.) is issuing a bulletin which has been aptly called "The Searchlight on Congress."



# 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 letters shall be published

## CONDITIONS AND WORK AMONG HUNGARIANS

To the Editor of *The Living Church*:

**I** WOULD consider it a privilege if you would be kind enough to print this letter.

Ever since I was received into the Church by Bishop White last December, letters of inquiry are pouring in daily by the score, so that I would have to hire a stenographer in order to answer those letters intelligently. Hundreds of people, inside and outside of the Church, want to know something about the work I am engaged in and its prospects and possibilities. I shall not refer to the latter, as I am not given to indulge in things problematical. But I think I can give those interested a pretty good, concise view of the situation.

Every one will admit that I have to contend with an unusual volume of antagonism; many might wonder as to the attitude of my people; but none, I imagine, have an idea of a rather interesting feature I have to contend with.

My Hungarians attending services at present are Episcopalians and I think I am safe in saying they know it. They are, however, waiting for something to happen.

Some members of the Hungarian Parliament, whose leader is Count Michael von Karolyi, are trying to interest their fellow-countrymen living in this country in a movement to which I could never assent. Count Karolyi and his associates, men of integrity and well known and respected everywhere, are due one of these days in this country, and they intend visiting all the Hungarian colonies with the purpose of making them finance a movement which is meant to overthrow the present Hungarian government. Their slogan is "votes for everybody" (*suffrage universelle*). This, in itself, is a most wonderful idea, but it will, finally, if carried out, result in overthrowing the monarchy. Hungary would be running into the abyss of her ruin if turned into a republic right now. I have been identified with Hungarian politics and was running for Parliament ten years ago and know my fellow-countrymen. And much as I admire the republican form of government, as the most idealistic one, I would never identify myself in any way, shape, or manner with a movement which I consider ruinous to my native country and my fellow-countrymen as well.

Now then, to-day, I stand single with this view, which I naturally cannot hide in my vestpocket. I have all prospects of being brandished a "traitor" by the numerous Hungarian papers as published in this country. Still, even though I know I cannot stop this movement, I also know that I could not identify myself with it and, therefore, the only way to save the situation would be, as far as I can see, to give our South Bend Hungarians a Church home proper.

Within the last five years they have built two churches, and paid for them. At present they are faithfully attending services in the armory; and if we do not nail down the situation, this movement might get a hold of them and then would come the beginning of the end.

I could not induce my people successfully to go to work and put up a church of their own by themselves; but I know they would redeem a church if they could get one. If I could secure a piece of land to be owned by those who would advance the money until redeemed, I have no doubt but that I could easily have my Hungarians redeem the land and raise funds for the church edifice, as they are waiting for something to happen.

I am sending this message in the hope that it might be read by someone interested in this work, which I dare call wonderful.

That is all I can say. Very respectfully,  
VICTOR VON KUBINYI, Rector.

Trinity First Hungarian Episcopal Church.  
South Bend, Ind., June 22, 1914.

## WOMEN IN THE CHURCH

To the Editor of *The Living Church*:

**E**VERY few weeks we have communications advocating more extensive recognition of the "rights" of women in the Church.

The arguments are lucid and so logical that it seems impossible that any fair-minded person would disagree with them. There is, however, a phase of this question I have never seen in print, which to my mind far overshadows anyone's "rights." It is the question of expediency. I would be willing to let the ladies themselves answer this question: If the women should be admitted to the vestries, and, as would logically follow, to the conventions, how long would it be until the men would disappear almost entirely from these bodies? It seems to me the answer is so nearly axiomatic as to require no demonstration. One of the greatest weaknesses of the Church in the present generation, at any rate, is the

lack of interest amongst the men in Church affairs. There is too much of a proneness already to delegate Church business to the women, for there is no question as to their capability; but if they are placed in a position where the entire responsibility may gravitate to them, as it undoubtedly would in a large number of the smaller parishes, can anyone really believe that such a condition of affairs would be any improvement over what we now have?

Yours truly,  
E. L. KNISKEEN.  
Centralia, Wash., June 25th.

## RESTATEMENT OF THE FAITH

To the Editor of *The Living Church*:

**W**HILE one should indeed be glad to endorse heartily the position of your paper in this week's editorial upon the subject of Restatement, as far as loyalty to Catholic tradition demands, in the expression of the creeds and the defense and maintenance of the historical facts there stated, still many, I think, cannot fail to miss the presence of a sympathetic understanding for such minds as seek what is called restatement.

The prevalent method of restatement probably does mean largely what THE LIVING CHURCH would contend it does, and as such it cannot be too seriously deplored; but, on the other hand, there are surely certain things that may be said in favor of a kind of restatement that does not incur the dangers dreaded by a loyal Catholic mind, and which are also apparently essential not simply to mental peace but to a healthy interest in Christian truth as well.

1. Restatement is not a substitution of a modern phraseology for the ancient; it is additional. Certainly the Nicene Creed was not a substitution for other earlier forms of Catholic tradition, as witnessed by the prevalence of the Apostles' Creed. No more can the Athanasian Creed be considered as displacing the Apostles'.

2. Restatement is not additional in the sense of altering already existing facts, only further information about them. The science of modern psychology certainly adds to the general understanding of the common sense ideas of mind, without subtracting any facts observed.

3. Certain parts of our creeds themselves are restatements of this kind, e.g., the *ἁποστόλιον* phrase is a translation of the facts of the Gospel and tradition: (a) in terms not found in Holy Scripture; (b) in terms of the dominant philosophy of the age; (c) in terms to satisfy thinking minds.

4. Certain conclusions must follow from this. May not these same facts be stated again in terms not found in Holy Scripture; may not the same be interpreted in terms of modern philosophy; and may they not also be made subject to the active interest of the profounder thinker of the day? Would not this be helpful to the progress of the Kingdom rather than dangerous, so long as the contemporary thought does not end in discrediting or superseding the ancient historic expression of Catholic truth?

5. Can one argue rightly that an educated person should be content with common sense ideas of existence and profess no interest in science or philosophy? Can one conclude rightly that the growing increase of scientific knowledge has no contribution to make for Christianity? Or, may anyone maintain that the Holy Spirit who inspired our Scripture has Himself no part to play in the current schools of scriptural study?

Surely, the living Church of God cannot exclude the peculiar modern mind from a saving interest in the knowledge about Jesus Christ because the intellectual training and point of view are almost totally different from the habits of mind of another age.

6. If Christian truth and popular fact could be, and was, expressed in terms of a Greek philosophy, why may not certain parts to-day be translated into terms of the current systems of Idealism, Pragmatism, Realism, or even Naturalism, so far as these modes of thought and positions contribute toward what philosophy intends to do, viz., express meaning? Likewise, why may not Christianity be put also in terms of non-European thought, such as Indian, Persian, Japanese, etc., always and so far as, and no farther than, each would contribute toward the fulness of meaning of the Gospel of Christ our Lord?

Having said this, the writer certainly does not intend to ally himself with any particular school of neo-speculation; only to join himself in sympathy with all those who earnestly seek to enlighten the glorious gospel of Jesus Christ with further meaning for the human race; not because the Catholic faith is unfulfilled in the Church on earth, but because the truth of God may not become exhausted by any one particular age or specific intellectual approach.

Sincerely yours,  
Nashotah, June 28th. H. C. ACKERMAN.



# LITERARY

## THEOLOGICAL

*Can We Still Be Christians?* By Rudolf Eucken. Translated by Lucy Judge Gibson. New York: The Macmillan Company. 1914. Price \$1.25.

This little book, the German original of which was issued some three years ago, aimed at giving a summary of the position finally reached in the author's religious experience, so that it contains, virtually, an epitome of his entire philosophy. Dr. Eucken's attitude is too well known to make an extended description needful. He takes as the central doctrine of Christianity, man's need of redemption in his moral struggles with the world, so that from an "individual" he may become a "personality." This redemption is to a fuller life (in contrast to Buddhistic Nirvana doctrines), and man is powerless to effect it for himself, it must come from the outside, from God. All else in Christianity is secondary and represents the attempts of past ages to express the fundamentals in concrete forms that are now outgrown. So, for instance, the redemption doctrine found a crass expression in the "blood" theology of certain scholastics and Calvinists, but the underlying idea is correct, despite the crudity of the formulation. Yet the distinction between the "kernel" and the "husk" must be drawn remorselessly, and the kernel is very small indeed, for from it must be omitted all that is simply "intellectualistic" and that does not bear immediately on the central moral problem. Hence even the doctrine of the Incarnation must be dropped and the very figure of Our Lord Himself is in great measure dispensable. In modern Christianity both Catholicism and Protestantism have fallen short of their duty and a new and thoroughgoing reformation is called for. Yet the central doctrines of Christianity are unshakable: "Our question was whether to-day we can still be Christians. Our answer is that we not only can but must be Christians" (p. 218).

In part Dr. Eucken suffers from a failure to distinguish between the true meaning of the "secondary elements" and some transitory expression of them, not noting sufficiently that they, too, may have their kernel as well as their husk. A not too important instance of this is the point-blank identification of Protestantism with the Prussian State Church and of Catholicism with curialistic Ultramontaniam. In general, he is so concentrated on his "central" elements that he overlooks the fact that moral value is to be found in what is "secondary," and moral value often intimately bound up with what he terms central. So his dismissal of the Incarnation (p. 30), results from a discussion in which the Christological controversies are treated as so many metaphysical logomachies. Much further on in the book, however, we read (pp. 178-9): "The personality of Jesus, the man Jesus, is in no way robbed of its preëminent significance, nor His status lowered to that of a mere teacher of wisdom. All spiritual creation . . . was possible only because the personality was seeking in it its own primal nature. The whole of the world's history revolves round some few of these [creative personalities]. Why Jesus occupies among them a unique position and a particularly high place we do not here need to discuss." The writer of these words is not nearly so far from the doctrine of the Incarnation as he thinks.

But in part the difficulty lies deeper. For *religious*, as contrasted with *moral*, experience, Dr. Eucken's appreciation is of the slightest. Communion with God, in his philosophy, is a matter of moral will and activity only; for mystic experience and even for prayer there is no room. Corporate activity he understands thoroughly, and such activity forms the basis for an inclusion of a doctrine of the Church in his system, but corporate devotion is meaningless to him. So of the lordship of Christ nothing can be said. Dr. Eucken's Christianity is not quite a Christianity without Christ (as in Dr. Royce's) but it certainly is a Christianity without worship. The defect here is very grave.

Despite these defects, however, and they must not be minimized—the importance of the book is of the highest. Dr. Eucken's apologetic is unquestionably one-sided, but the one-sidedness is of a kind that will permit of enlargement by the addition of the missing elements, which it in no way logically excludes. And as far as it goes, it may be used almost without alteration. And, in the easy-going moral temper of the present age that has transferred the attack from Christian dogma to Christian ethics, Dr. Eucken stands like the figure of one of the great prophets. To the modern man he has but one message and that unequivocal: "Morally ye must be redeemed and born again!"

BURTON SCOTT EASTON.

*Our Modern Debt to Israel.* By Edward C. Baldwin, Ph.D. Boston: Sherman, French & Co. Price \$1.25 net.

The volume before us is a treatment of the Old Testament as the national and energizing literature of the chosen people, whom God endowed with a religious and national genius and a mission for

the benefit and instruction of mankind. The author's main endeavor is to show how Israel, acting through her prophets, priests, and sages, fulfilled this high mission and destiny and so laid moderns under obligations to these ancient masters in Israel. Prof. Baldwin claims that with the advent of the modern historical method the study of the Old Testament has been practically revived and restored. In a certain sense, he thinks, the Old Testament has been almost rediscovered in our day and given back to the people.

The origin and true function of the Prophets as teachers are well elucidated, and their lofty, spiritual, and ever expansive teaching concerning truth, justice, mercy, and goodness. In the several prophetic writings are traced some elements of that hope which expects and anticipates the establishment of God's Kingdom of righteousness in the earth and into which all nations will be drawn. In truth the prophetic ideal is a social one and is still a mighty influence in the lives of almost all who are working for the amelioration and uplift of modern society. The priestly element is next considered and the import of the sacrificial system and priestly institution and codes are admirably interpreted.

What modern thought and life owes to the three classes—prophets, priests, and sages, who molded and guided the life of Israel, is clearly set forth in these pages. Dr. Baldwin's conclusions as to our obligations will surprise those of his readers who have not hitherto thought on these lines. The book is interesting, well informed, and well written, and we commend it in particular to the notice of lay students of the Bible.

JOHN CARR.

## MISSIONARY

*Essential Missionary Principles.* By the Rev. Roland Allen, M.A., formerly Missionary in North China, Author of *Missionary Methods; St. Paul's or Ours?* New York: Fleming H. Revell Company. 1913.

Mr. Allen's earlier book, mentioned above, has been pronounced epoch-making and we are led to expect something valuable in the present work. The table of contents is given in the form of an analytical outline of the four chapters. An examination of the analysis of the first chapter presents arresting thoughts. Under the heading *The Impulse*, the author explains the failure of the command to preach the Gospel to all nations. This failure is due, he says, first to the fact that "a spiritual command is treated as a legal command," whereas the obligation rests not upon letter, but upon spirit; obedience is a spiritual act, and is therefore an obligation which no textual criticism can remove, which no change of circumstance can annul. Another reason for the failure is that the "Spirit of Christ is not realized," for "the Spirit given to Christians is necessarily missionary."

The three succeeding chapters are entitled, *The Hope, The Means, and The Reaction*. *The Hope* is the revelation of a Person—Christ who is unfolded to us in His working in the world, in the conversion of individuals, in the growth of the Church, in the leavening of society. *The Means* is found in missionary work as the expression of the Spirit in activity, this Spirit saving us from materialistic appeals which cannot be justified and which destroy the moral force of the appeal. *The Reaction* is shown in a summary of the three preceding chapters. Belief in the Holy Spirit as the Spirit of Missions affects our life in all relations. It builds up hope of unity, delivers from vagueness, weakness and indecision; it saves us from confusing means with ends, from materialistic views; it shows the importance of motive, the meaning of sacrifice and disposes of unimportant objects. "The reaction of the Missionary Spirit is of uncalculable value to us at home."

F. O. GRANNISS.

## BIOGRAPHY

*Women of the Cell and Cloister.* By Ethel Rolt-Wheeler. The Young Churchman Co. 1914. Pp. 331. Price \$1.50; by mail \$1.60.

In these days of feminism, with all that word connotes of varied and even hostile activities among thoughtful women, a sympathetic study of great Churchwomen, such as Miss Rolt-Wheeler has given us here, is sure to be interesting and suggestive. St. Mary of Egypt, St. Brigid, Heloise, St. Clare, Dame Juliana of Norwich, St. Catherine of Siena, St. Teresa, and Mother Angelique of Port Royal, these are the eight heroines of whom Miss Rolt-Wheeler writes. And if sometimes she shows an inadequate equipment for dealing with high things (as when, on p. 10, she alleges that "the Nestorians claimed Mary as the mother of God," or, on p. 110, declares that St. Francis was "uninfluenced by the mystical conceptions of Christ elaborated by John and Paul") her intention is always good, and her story reads well. The study of Dame Juliana of Norwich, the gentle fourteenth-century anchoress, is perhaps the most valuable chapter in the book.

W. H. VAN ALLEN.



# Woman's Work in the Church

✠ Sarah S. Pratt, Editor ✠

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

READING an old letter lately, this passage moved me to laughter: "Your father simply will not put down the New York *Tribune* and the *Scientific American* to go to a vestry meeting. Mr. Burr and Mr. Higginbotham both complain that they cannot get him to come, and they haven't a quorum. Oh, if I were on that vestry, how I would make things go. There would be no smoking stoves and the fence would be kept in order, and those ill-smelling trees of Heaven would be cut down."

One could write a volume, and a most interesting one, on the subject of vestries. Whether the New York *Tribune* and the *Scientific American* have such hold on the male heart as they did in the year of grace 1878, is not known; but men as a rule do not go as alertly to a vestry meeting as they do to a board meeting. This Church bears the marks of this half-hearted business of vestries, supplemented by the changefulness of the clergy. A business-like clergyman gets a good vestry and all goes well; his successor, perhaps, has not business ability and has not so good a vestry, so things run down, the public criticizes, the Church loses influence; and thus, waxing and waning, the business of our great American Church struggles against heavy odds. Like the new dances, in many places its record has been "one step forward, two steps back."

Not long since, a vestryman in an old parish was highly extolled by a brother vestryman: "His ideas are fine, ringing the chimes during Lent, placing that standing 'ad' in the city papers, and having the alley closed during Sunday service have been fine ideas; he is a vestryman worth having." The listener agreed that this was a model vestryman, as indeed he is; but she happened to know that each of these suggestions came from his wife. In another parish the sewing guild had worked for years, nearly fifty, in inconvenient, ill-lighted rooms. Eagerly they looked forward to the new parish house which their earnings had helped to build, and carefully they planned each window, closet, and wall-space; the place where the sewing-machine should stand, the space for the quilt, and many little other things which would have added to their comfort and to their pleasure too. The parish house was built—and botched; the women's money spent, and nothing they had hoped for was given them. The vestry pacified them, or attempted to, by giving them a set of dishes. "You can't expect business men to stand around and give their time to looking after windows and closets, can you?" they retorted.

Any of us can look about and recall mismanaged church organizations with vestries which have been elected because the time had come to elect a vestry, made up of perfunctory members; unconfirmed men, sometimes unbaptized; boys in their teens, men who have "married into the Church," unbusiness-like men who have never been able to manage their own affairs—all of these instances are easily found. A vestry meets for an hour or two, twelve times in the year, and, granting that there are many fine vestries, they rush through a routine of business, do the apparently necessary things, and adjourn. The real thought, the "lying awake of nights," and tentative, experimental planning which they give to their own business, as a rule they do not give to promoting the business of the Church.

ON THE OTHER HAND, the thrift and excellent management of woman's work in Church matters, is proverbial. From the very beginning of the Church in this land, the busy, shining needle of woman has been its greatest asset. The needle and the chicken pie, combined with the love and loyalty of Churchwomen, the determination that the Church *should* live and thrive, have kept alive many a struggling parish. Because woman has belief in the greatness of small things; because she is patient, undiscouraged, and satisfied with small results, and is absolutely untiring when there is a chance ahead, she has been and is a wonderful asset of the business of the Church.

But vestries, by reason of canon law or established usage, have ignored their natural co-workers. So long has this been so that with hundreds of women the possibility of a woman serving on a vestry has never presented itself. Women have patiently gone on doing their best in the avenues open to them, and never questioning whether things might be done better. That is, the great body of Churchwomen have done this, but all have not been so conservative. Some women have now discovered the flaw—for that is what it must be called—in Church management, and now this question is bound to be carefully and wisely discussed by the very best class of Churchwomen. Women who are not identified with the current "woman" question, who perhaps would not vote had they the chance, who are not self-seeking nor obtrusive, would be found willing and glad to serve on vestries, because they love the business of the Church and see in what way they might serve her. They have the capacity and they would always take the time. In fact with many of them, that is what time is for, to give to the Church. Especially is this need felt in smaller parishes where a vestry of Churchly, consistent men is not always attainable. Man and woman, planning together, bring about the best managed business, the best managed household, and the best managed children; so will they together evolve a better and wider policy of Church economics. Perhaps "wider" is not the word, although that is what it will mean eventually, for it will be a policy which sees that the small things are not left undone. Looking into several diocesan canons, the vestry is found to be made of "men," but all things point—and common sense most plainly of any—to the fact that the diocese which removes this disability from its canon law, will gain tremendously in having vestrywomen.

THE G. F. S. of the diocese of Western New York has reached the advanced age of twenty-two years. At its late annual meeting in St. Paul's parish, Rochester, forty members of the council and many associates were present. This council has instituted a Branch Secretaries' Conference, which is held on the day preceding the council; this year eighteen secretaries and four deputies were in this conference, and its growing importance was shown by the remark made by one of them that "Not just one hour, but two, should be allotted to this meeting." The Holiday House at Oak Cliff, Canandaigua, N. Y., is now entertaining to its capacity. Applications may be made to Mrs. W. C. Daly, 395 University avenue, Rochester, N. Y.

WHEN, a few years since, the editor of THE LIVING CHURCH decided to add some new features to his paper, it was a great coincidence that the elected editor of Sunday School Work and the chosen editor of Woman's Work should live not only in the same diocese, the same city, but exactly across the street from each other. Each has acknowledged that he never reads what the other writes; but it has been a pleasant bond anyhow. Dean Lewis has complained at times, when news in his department was a little low, that the editor of Woman's Work had the easier job. "Everything is grist that comes to *your* mill," he has intimated, "while I must be confined strictly to things pertaining to Sunday schools." To this we have made reply that his remark but emphasizes the ubiquitous usefulness of woman—that nothing can happen but that in some way is related to woman's work.

Dean Lewis and his family have become very dear to their parish of All Saints' Cathedral, in Indianapolis, and there is grief there now because by the time this article is printed, they will have flitted away to Burlington, N. J., their new home. We are going to miss Dean Lewis from our landscape greatly because of his assiduous parish work. He has kept constantly in the closest touch with his parishioners, working, conferring, and visiting with them, and has grown to them a dear personal friend. Besides all of his duties as Dean, he has done much



diocesan work in serving on important committees and in editing the diocesan paper. Added to this, his work on THE LIVING CHURCH has filled his life to the brim with loving and cheerful labor. We congratulate heartily this parish which shall have his ministrations and the valuable benefit of his pleasant family.

THE MODEL Junior meeting bids fair to become a favorite feature of Auxiliary functions. Lately we heard of it in North Carolina and it is noted that in St. Michael's parish, Geneseo, N. Y., on the occasion of the Auxiliary box-packing, fifteen Juniors transacted a business meeting in which reports were made and accepted, letters from missionaries were presented, and a committee appointed to make purchases for the box. Were such an exposition possible in every annual Auxiliary meeting, and could sufficient time be allowed to present the matter properly, it would obviate the necessity for a special day for a Junior meeting and bring their work before a much larger number of Auxiliary women.

KNICKERBACKER HOME, formerly Knickerbacker Hall, a school for girls, located in Indianapolis, Ind., has had nearly two years of existence as a boarding home for girls who are working on small salaries. Two large buildings are in use, and the home, with sixty inmates, is about filled. Its record already is quite wonderful with its instances of homeless and friendless girls provided with a pleasant abiding place. While it is really a diocesan project and houses almost entirely girls from all over the state, it has not been easy to place this idea before people in general, and funds for its maintenance have not been forthcoming in the degree that was hoped. Such homes, from their very nature, must exist in constant danger of deficits, and at present a lack of funds threatens the usefulness of Knickerbacker Home. Steps are being taken toward a solution of this ever-vexing adjustment of small means to the cost of living.

#### INSTALLATION OF BISHOP KNIGHT AT SEWANEE

(Continued from page 341)

Gailor, Dr. Benjamin L. Wiggins, of whom he said "he had no life but at and in and for Sewanee; and for what he had lived he died"; and his own immediate predecessor, Dr. W. B. Hall.

Randolph Leigh, B.A., extended the greetings of the student body. The congregation then stood and sang the University hymn, written by the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and Chancellor of the University.

##### "UNIVERSITY HYMN

"God of Light, Whose face beholding  
Israel's Leader learned Thy Will,  
Fire and storm the Rock unfolding,  
Where the Voice was calm and still:  
Give Thy children on this Mountain  
Grace and power Thy Truth to know,  
Open here a living fountain,  
Whence Thy praise shall ever flow.

"On the world now grows the Vision,  
Love of Country, Freedom's call;  
Gage of Battle, Life's decision,  
Faith will see the Christ thro' all.  
Clearer, surer, rings the story,  
'Christ our Brother—God Most High!'  
Through earth's vapors sweeps the glory,  
Wrong, injustice, sin must die.

"For the warfare train us, Father,  
God of battles, God of might;  
That no mists of Hell may gather,  
Darken, nor obscure, the Right.  
Gird our souls with Thy compassion,  
Purge our minds with fire divine;  
Light of Light and Truth Incarnate,  
Make our Lives and thoughts like  
Thine."

After the singing of this hymn the Acting Chancellor read the closing prayers, the Presiding Bishop pronounced the benediction, and the procession marched from the chapel singing the historic hymn:

"O God, our help in ages past,  
Our hope for years to come."

NEVER SUFFER yourself to be subdued by melancholy; it is amongst the things that will most injure you. It is impossible to persevere in the path of holiness, if we give not ourselves to it with joy. The love of God should impart peace to the soul.—*Madame de Guyon.*

#### PRAYERS FOR THE SICK

IT is gratifying to note that within the limits of the Church a real effort is being made to revive the Apostolic gift of healing and also the use of anointing the sick, for the purpose of restoring the health of the patient according to the primitive custom of the Church as set forth in the familiar passage in St. James 5:14. A great deal of prejudice against anointing exists, even among otherwise devout Christians, by reason of the action of the Roman Church in deferring the use of the sacrament of Unction to a time immediately before death, retaining it only as a preparation of the soul for the passage from this life. For many centuries prior to this action however, anointing for the purpose of recovery for sickness was practised by all branches of the Catholic Church. In the English Church the Office for Anointing was not dropped from the Prayer Book until 1552 (second book). Since that time, although unauthorized by any public declaration, certain devout priests and Bishops, both in England and America, have continued to use the office with ancient prayers for recovery or with petitions of their own composition. There never has been a period when anointing has not been practised, if only by a few faithful ones. Nor has there been a time when certain Bishops could not be found who would not only consecrate the oil, but use it themselves, if so desired. Only two years ago, the startling recovery of a young girl, whom the Bishop of London anointed with oil, was cabled all over the world.

Because the Church has no authorized form for anointing in the Prayer Book, many priests and Bishops, too, have neglected this side of their ministry and have fallen completely under the influence of the hopeless and inappropriate prayers now in the Office for the Visitation of the Sick.

The movement within the Church has taken the form of an organization known as the Society of the Nazarene. According to its announcement it is "founded on the belief in Our Lord's continued interest in the health of the body as well as the salvation of the soul, and for the purpose of bringing about a restoration of the gift of healing, universally practised in the early Church. It aims to deepen the spiritual life and impart strength to body and soul by prayer and intercession."

The loss of communicants to Christian Science and New Thought bodies has compelled every Churchman to consider the question of prayer for the sick somewhat more seriously. The result is an awakening which is leading to the revival of more earnest prayers for the sick and will probably bring about radical changes in our present prayers and offices.

On this point, the Director of the Society, Rev. H. B. Wilson, says in one of his papers:

"So many people pray (1) without faith, and (2) without guidance, and subsequent use of common sense, and (3) without real conscious effort to discipline the will. Thus they fail to receive benefit in sickness or to overcome an evil habit. Then they attribute it to God's failure to answer prayer. Such persons find relief and help from Science healers, simply through methods enumerated above. However vague the Christian Science theology may be, the treatment affecting body and mind and general character is refreshingly sensible and does produce excellent material results. By neglect of these elementary principles of psychology and common sense, the Church is losing opportunities and souls. By their use "Christian Science" is obtaining increasing numbers of satisfied adherents. Nor does the Church offer, to counteract this attraction, any exercise of the apostolic gift of healing, or anointing. Only from certain priests, who believe in it and are interested, may this be obtained."

The subject is one which promises to become one of the most important of the present day. The movement is by no means local for it is growing in strength in England much more rapidly than with us. The extent of interest over there is shown in the report entitled "Spiritual Healing" just issued by a committee, comprising English Bishops, clergy and noted physicians. This inquiry extended over three years during which nineteen sittings were held. At all of these meetings this subject was considered exclusively. This report has just been issued by the Macmillan Company.

UNHAPPY SPIRIT, cast down under thy sins, multitudes of sins, years of sins!—heavily burdened as thou art, and pierced through with sorrows, *thou mayest look to God, and hope, for "He delighteth in mercy."* His mercy can make thee a clean and beautiful, a happy and rejoicing spirit. God will be "delighted" to make thee "equal to the angels." So humble, so loving is thy God, and so earnestly does He long to bless thee, that behold, *He stands at thy door and knocks.—John Pulsford.*



## Church Calendar



- July 1—Wednesday.  
 " 4—Saturday.  
 " 5—Fourth Sunday after Trinity.  
 " 12—Fifth Sunday after Trinity.  
 " 19—Sixth Sunday after Trinity.  
 " 25—Saturday. St. James.  
 " 26—Seventh Sunday after Trinity.  
 " 31—Friday.

## Personal Mention

THE Rev. CHARLES WARREN BALDWIN has accepted the rectorship of St. Mary's Church, Scarborough-on-Hudson, N. Y., beginning his duties on July 1st.

THE Rev. CLYDE B. BLAKESLEE, rector of St. Mark's Church, Coldwater, Mich., diocese of Western Michigan, has resigned, to take effect September 1st.

THE Rev. HENRY J. CAMP should be addressed at 508 East Broadway, Anaheim, Cal., instead of 1111 East Twenty-eighth street, Los Angeles, Cal.

THE Rev. ALLAN W. COOKE has been appointed a Fellow in the department of systematic theology of the University of Chicago, for the year 1914-15. His address is 1220 East Fifty-sixth street, Chicago, Ill.

THE Rev. T. J. OLIVER CURRAN, rector of St. Luke's Church, Denison, Texas, has accepted the rectorship of Trinity Church, Orange, Cal., diocese of Los Angeles.

THE Rev. JOHN E. CURZON has resigned the secretaryship of the Fifth Department, to take effect September 1st.

THE Rev. M. COLGATE DAUGHTREY, vicar of Grace Chapel, Newport News, Va., has accepted the rectorship of Emmanuel Church, Cape Charles, and will begin his duties on August 15th.

THE Rev. ROLLIN DODD, for the last four years rector of St. James' Church, Ridgefield, N. J., diocese of Newark, has accepted the rectorship of St. Alban's Church, Brooklyn, N. Y., diocese of Long Island, beginning his duties July 1st. All communications should be addressed to St. Alban's rectory, avenue F and East Ninety-fourth street, Brooklyn, N. Y.

THE Rev. WILLIAM P. DOWNES, vicar of All Saints' chapel, New Haven, Conn., has accepted the rectorship of Trinity Church, Bristol, Conn., with charge of St. John's Church, Forestville. He will enter upon his new work August 1st.

THE Rev. THOMAS DUCK entered upon his duties as general missionary in the diocese of Atlanta on July 1st, and should be addressed at 61 East Cain street, Atlanta, Ga.

THE Rev. WARREN V. FILKINS, rector of Calvary Church, Bayonne, N. J., diocese of Newark, has accepted the rectorship of Trinity Church, Arlington, N. J., in the same diocese, and assumed his new duties on July 1st.

THE Rev. EDGAR F. GEE, rector of St. Peter's Church, Rockridge, Oakland, Cal., should be addressed at 5589 Taft avenue, Oakland, Cal.

THE Rt. Rev. WM. CRANE GRAY, D.D., will reside in future with his son at Nashville, Tenn., the old home of the family.

THE Rev. JOSEPH H. HARVEY of St. Augustine's mission, St. Louis, is recovering from an operation at St. Luke's Hospital, St. Louis, and expects to return to his parish work shortly.

THE Rev. W. STROTHER JONES, D.D., has resigned the rectorship of St. Paul's Church, Erie, Pa., to take effect September 1st, and has accepted the position of assistant to the Rev. Dr. Stires at St. Thomas' Church, New York City.

THE Rev. ARTHUR H. MARSH has resigned his position as senior master at the National Cathedral School for Boys, Washington, D. C., to become Headmaster of the Bishop Scott School, Yamhill, Oregon.

THE Rev. RAYMOND W. MASTERS has accepted the curacy at All Saints' Church, Brooklyn, N. Y.

THE Rev. ROBERT C. MASTERTON has assumed charge of the mission at Ridgefield Park, N. J., diocese of Newark.

THE Rev. GEORGE EDWARD RENISON, rector of Trinity Church, Juneau, Alaska, has been appointed clerical delegate from Alaska to the

Provincial Synod, which convenes at Seattle in October.

THE Rev. WILLIAM RICHMOND has been made rector honorarius by unanimous vote of the vestry of All Saints' parish, Orange, N. J., diocese of Newark, from which he retired some years ago, subsequently declining a recall to the rectorship.

At a meeting of the Standing Committee of the diocese of Fond du Lac on June 23rd, the Rev. Dr. G. H. S. SOMERVILLE of Waupun was reelected president, and the Rev. L. D. HOPKINS, secretary.

THE Rev. JOSEPH A. STEWART has become second assistant at Trinity Church, Pittsburgh, Pa.

THE Rev. SAMUEL D. VAN LOAN of Ticonderoga, N. Y., diocese of Albany, has accepted the rectorship of St. Paul's Church, Georgetown, Del., and enters upon his new work in September.

THE address of the Rev. H. M. L. YOUNG is changed from 1115 E. Monroe street, Jacksonville, Fla., to General Delivery, Asheville, N. C.

## Summer Appointments

THE Rev. HERBERT M. CLARKE, Ph.D., officiated during June at Christ Church, Hudson, N. Y. For six weeks, beginning July 1st, he should be addressed at the Rochester Cottage, Chautauqua, N. Y.

THE Rev. L. F. COLE, of the Church of the Incarnation, Pittsburgh, Pa., and the Rev. W. L. H. BENTON, of the Church of the Nativity, Crafton, Pa., will spend the month of August in the missionary district of Asheville, having asked for and accepted appointments for service in the associate missions through which work is done among the mountaineers.

THE Rev. GEORGE DE MOTT will have charge of All Saints' Church, Millington, N. J., diocese of Newark, for the summer.

UNTIL further notice the address of the Rev. DR. BURTON S. EASTON will be Mount Gretna, Lebanon Co., Pa.

THE Rev. JAMES E. FREEMAN, D.D., rector of St. Mark's Church, Minneapolis, Minn., will sail for Europe on July 11th, returning in mid-September.

THE Rev. FREDERICK C. GRANT, of De Kalb, Ill., will spend his vacation in Menominee, Mich., and will take the services at Grace Church during the month of August.

UNTIL September 15th the address of the Rev. FRANCIS J. HALL, D.D., will be Onokama, Mich., after which he will resume residence in New York City.

THE Rt. Rev. JOSEPH H. JOHNSON, Bishop of Los Angeles, left on June 20th for New York, where he will reside at the Hotel Manhattan, proceeding later to Germany for part of the summer. He is accompanied by Mrs. Johnson.

THE Rev. F. A. D. LAUNT, D.C.L., should be addressed, for the next six months, care Brown, Shipley & Co., 123 Pall Mall, S. W., London, England.

THE Rev. Dr. J. H. McILVAINE, rector of Calvary parish, Pittsburgh, Pa., will spend the summer at Jamestown, R. I., and his assistant, the Rev. WARREN L. ROGERS will go abroad. The work during their absence will be maintained by the Rev. RAY O. MILLER, of the diocese of Sacramento, Cal.

THE Rev. THEODORE D. MARTIN will be in charge of St. Mary's Church, Rockport, Mass., until September 1st. His address is Worcester, Mass.

DURING the summer months the Church of the Ascension, Pittsburgh, Pa., will be in charge of the Rev. Dr. EDWARD H. RUDD, of Fort Madison, Iowa.

THE Rev. C. A. THOMAS, of St. Thomas' Church, Canonsburg, Pa., will be engaged during July and August in missionary work among the mountaineers of Tennessee.

THE Rev. LEROY T. WEEKS of Evanston, Ill., will be the *locum tenens* at the Church of the Epiphany, Chicago, while the rector, the Rev. H. W. Prince, is on his holiday.

UNTIL September 15th the address of the Rt. Rev. ARTHUR L. WILLIAMS, D.D., Bishop of Nebraska, will be Elrona Cottage, Richard's Landing, Ontario, Canada.

THE Rev. Dr. W. C. WINSLOW of Boston should be addressed at Barnstable, Mass., until October.

## ORDINATIONS

### DEACONS

KENTUCKY.—On the Feast of St. John Baptist, at Christ Church Cathedral, Louisville, the Bishop of the diocese ordained to the diaconate Mr. WERNER FREDERICK RENNENBERG, a graduate of the General Theological Seminary, Mr. GEORGE LECKONBY, a graduate of the Virginia Theological Seminary, and Mr. ROBERT NEWTON WARD, a graduate of the University of the South. The sermon was preached by the Rev. J. M. Owens, rector of St. Andrew's Church, Louisville. Mr. Renneberg was presented by the Rev. Charles A. Kienle, Mr. Leckonby by the Rev. J. M. Owens, and Mr. Ward by the Rev. Arthur E. Gorter. The Rev. L. E. Johnston read the Epistle, and the Rev. Charles A. Kienle the Litany. Mr. Renneberg becomes minister in charge of St. Paul's Church, Hickman, Ky.; Mr. Leckonby becomes minister in charge of Trinity Church, Owensboro, Ky.; Mr. Ward will be in charge of St. John's Church, Uniontown, for the summer, after which he will take up work at the General Theological Seminary.

OLYMPIA.—On Thursday, June 11th, at Trinity Church, Seattle, Wash., Bishop Keator ordained to the diaconate Mr. HENRY BURTON, who for several years has been serving as lay reader in this parish. The candidate was presented by the Rev. H. H. Gowen, rector of the parish. The sermon was preached by the Bishop.

### PRIESTS

GEORGIA.—On the Feast of St. John Baptist, at Christ Church, Savannah, the Bishop of the diocese advanced to the priesthood Rev. JOHN MOORE WALKER, JR. The clergy of the city were present, and assisted. The sermon was preached by the Rev. J. S. Brenting of Macon.

NEW HAMPSHIRE.—At Grace Church, Manchester, on Sunday, June 21st, the Bishop of the diocese advanced to the priesthood the Rev. H. Mc F. B. OGILBY, the Rev. RALPH HENRY HAYDEN, and the Rev. ROY ROLFE GILSON.

OLYMPIA.—On Thursday, May 21st, at Trinity Church, Tacoma, Wash., Bishop Keator advanced to the priesthood the Rev. CLARENCE THWING, M.D., and the Rev. HUGO PAUL JOSEPH SELINGER, Ph.D. The sermon was preached by the Rev. F. T. Webb, D.D. Other clergy assisting in the services were the Rev. C. Y. Grimes, of Trinity Church, Tacoma, and the Ven. T. A. Hilton, Archdeacon of the diocese.

OREGON.—At the Pro-Cathedral, Portland, on Wednesday, June 24th, the Bishop of the diocese of Olympia advanced to the priesthood the Rev. JAMES DIRICKSON CUMMINS. The candidate was presented by the Ven. H. D. Chambers, Archdeacon of Oregon, and the sermon was preached by the Rt. Rev. P. K. Keator. Morning Prayer was read by the Very Rev. H. M. Ramsey, Dean of the Pro-Cathedral, and the Litany by the Rev. C. H. H. Bloor, assistant at Trinity Church, Portland. Bishop Keator celebrated the Holy Communion, the Rev. F. M. Baum of St. Andrew's, Portland, reading the epistle, and the Rev. C. W. Robinson of Oregon City, the gospel. Others assisting in the services were the Rev. J. E. H. Simpson, the Rev. John Dawson, and the Rev. E. H. Clark, all of Portland. Mr. Cummins has been vicar of St. Peter's Church, Albany, since last October. He comes of a family of clergymen, and is the fourth of his name to receive holy orders.

## DEGREES CONFERRED

KENYON COLLEGE.—D.D., upon the Rt. Rev. FRANK DU MOULIN, Bishop Coadjutor of Ohio.

TRINITY COLLEGE.—D.D., upon the Rev. CHARLES E. CRAIK, D.D., '74, Dean of Christ Church Cathedral, Louisville, Ky., and the Rev. EDWARD P. NEWTON, '81, rector of St. James' Church, Hyde Park, N. Y.

## MARRIED

MCCORMICK-BLICKLEY.—On Wednesday, June 24th, 1914, in St. Mark's Pro-Cathedral, Grand Rapids, Mich., by the Bishop of the diocese, assisted by the Very Rev. Francis S. White, JAMES DONALD MCCORMICK of Chicago, son of the Bishop, and TALITHA BLICKLEY of Grand Rapids.

## DIED

BUTLER.—Entered into life eternal, MARY WELD BUTLER, wife of the Rev. Thomas Theodore Butler, at Haddon Heights, N. J., Thursday, June 11, 1914. The funeral was from St. Mary's Church, Haddon Heights, and Trinity Church, Moorestown, on Monday, June 15th, and the interment was made in Trinity churchyard.

CLARK.—At East Orange, N. J., on June 7th, suddenly, Col. HENRY ORVILLE CLARK, aged 70 years. Funeral services at East Orange, N. J., and Burlington, Vt., of which latter state he was a native. He was a brave officer during the late Civil War, prominent in the military affairs



of Vermont, and president of the regimental society. He was one of the founders of Trinity mission, Milton, Vt. Burial at Burlington, Vt.

**FRIZZELL.**—At the Church Home, Mobile, Ala., Friday, June 5th, **SISTER MARIE FRIZZELL.**

"Blessed are the pure in heart, for they shall see God."

**GREEN.**—Major **JOHN W. GREEN**, for sixty-six years a vestryman and warden of St. Paul's Church, Alexandria, Va., and a Confederate veteran, entered into rest at the home of his daughter, Mrs. Louis L. Williams, St. Mary's rectory, Pocomoke City, Md., on June 25th, in the 88th year of his age. Funeral from St. Paul's Church, Alexandria.

**MCENTEE.**—Entered into rest at Roxbury, N. Y., May 13, 1914, **ANNE E. DIBBLEE**, widow of Colonel John McEntee, of Kingston, N. Y.

"Peace, perfect peace."

**TREDER.**—Entered into eternal rest, on Monday, June 15th, **EMMA HELWIG TREDER**, mother of the Rev. Oscar F. R. Tredler, rector of St. Luke's Church, East Hampton, Long Island. The burial office was said at Trinity Church, Albany, N. Y., on Thursday, June 18th. Interment at Rural cemetery.

"Father, in Thy gracious keeping, leave we now Thy servant sleeping."

MEMORIALS

REV. HENRY FREEMAN ALLEN

The Rev. **HENRY FREEMAN ALLEN**, priest, was for many years the beloved rector, and honored and revered spiritual father of the writer. Sound in doctrine, wise in council, tender and sympathetic in trouble, faithful and kind in reproving, patient with the erring, hopeful to the discouraged (telling us, "you can at least try"), self-sacrificing in the performance of all his priestly duties, no priest ever more richly deserved the title of "Father."

Many will be the wiser and better for having known him: his memory will be cherished in the hearts of those, whom he has fed with the Bread of Life.

"They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever."

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

One who loved him.

MRS. FOSTER ELY

**HARRIETTE RUTH ELY**, departed this life at her home in Suburban avenue, Stamford, Conn., May 28, 1914. She was the daughter of James G. Brown of New Haven and Harriet S. Brown of Brownville, N. Y., who was a collateral descendant of Major General Jacob Brown.

On September 6, 1888, Mrs. Ely was married in New Haven to Rev. Foster Ely, D.D. For 18 years she was prominently identified as an influential worker in St. Stephen's Church, Bridgefield, of which church her husband was rector. Since coming to Stamford, she has been an efficient worker in St. John's Episcopal Church, and at her decease was the head of the altar committee.

In this city, she was a member of the Historical Society and Woman's Club.

Highly cultured, winsome in her address, faithful to every trust, and the impersonation of unselfishness, Mrs. Ely was highly esteemed by those who knew her and loved by intimate friends. Her husband, Rev. Dr. Ely, says that her epitaph should read:

"From girlhood she so walked with God that love, faith and duty were always her inspiration."

NATHAN DU MOND EVANS

In loving remembrance of my beloved nephew, **NATHAN DU MOND EVANS**, who departed this life June 29, 1913, at the age of 10 years.

"An example of the believers, in word, conversation, in charity, in spirit, in faith, in purity."

RETREATS

**NEW YORK.**—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

**SPRINGFIELD.**—The Annual Retreat for the clergy of the diocese of Springfield, and others who may wish to join them, will be held at Champaign, Ill., September 8th to 11th. Application to be made to the Rev. J. S. WHITE, Springfield, Ill. A Retreat for Churchwomen will follow, September 12th to 15th. Apply to MISS BLOOMFIELD, St. Louis House, Elizabeth street, Springfield, Ill. The addresses at both Retreats will be given by the Rev. Father BULL of Bos-

ton, Provincial Superior of the Society of St. John the Evangelist.

**ST. MICHAEL'S MONASTERY, SEWANEE, TENN.**—A retreat for priests and for candidates, will begin on Tuesday evening, July 7th, and close Friday morning, July 10th. Conductor, the Rev. Father Huntington, O.H.C. Please notify the Guestmaster, St. Michael's, Sewanee, Tenn.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

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

WANTED

POSITIONS OFFERED—CLERICAL

**CURATE WANTED.**—Young single man. In Priest's Orders. Sunday School and Institutional Worker. Sunday Evening Preacher. Salary \$100 a month and room in parish house. Write to the Rev. GEORGE DAVIDSON, St. John's Parish, 512 West Adams street, Los Angeles, Cal., immediately.

POSITIONS WANTED—CLERICAL

**PRIEST**—Good reader, forcible preacher, and worker, desires a parish in a live place which can offer \$1,200 to \$1,500 a year and house. Address "I," care LIVING CHURCH, Milwaukee, Wis.

**RECTOR**, 14 years in present diocese, large practical experience. A life-long Churchman, desires a more busy, active life. Might consider a good secular position. "WORKER," care LIVING CHURCH, Milwaukee, Wis.

**YOUNG Married Catholic Priest** desires change. "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

**WANTED.**—Middle-aged Churchwoman, who desires a good home in an Episcopal rectory, with pleasant surroundings, to attend to the bringing up of two small children, and to act as housekeeper in family just bereaved of mother. State salary desired. Best of references required. Address Rev. T. T. BUTLER, Haddon Heights, N. J.

**WANTED.**—In Philadelphia, September 15th, companion for a young girl. Must be able to read aloud and fond of walking and embroidery. Catholic Churchwoman preferred. Address "A. B.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

**HOME** for small wages, where light work is required, for young mother with baby, either in suburbs, or country near Boston. References required. Apply to Miss KATHARINE P. HEWINS, 202 West Newton street, Boston, Mass.

**MASTER** in a Church School for Boys desires a position as tutor for July and August. Private family preferred. Address "VACATION," care LIVING CHURCH, Milwaukee, Wis.

**DEACONESS** desires active parish or mission work. Would accept nominal compensation during summer. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

**WANTED.**—Lady seeks position as companion or household helper for home and small compensation. References. Address HELPER, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG CHURCHWOMAN** desires position as Art Teacher in Private or Church school. Experience. References. Address "E," care LIVING CHURCH, Milwaukee, Wis.

**LADY** will take entire charge of motherless children, or of children whose parents wish to travel. Address "B," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

**AUSTIN ORGANS.**—In the published list of forty-one four-manual organs erected in fifteen years by the Austin Co., nine are in Episcopal churches and Cathedrals. Many more three-manuals and a large number of two-manuals. Full list on application. AUSTIN ORGAN CO., Hartford, Conn.

**ALTAR** and processional Crosses, Alms Basins, Vases, Candelsticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

**ORGAN.**—If you desire an 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 profit.

**TRAINING SCHOOL** for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**BER-AMMERGAU CRUCIFIXES**, CARVED BY THE PASSION PLAYERS. 9-in., 21-in., Cross, \$5.00; 6-in., 15-in., Cross, \$3.00; 3-in., 6-in., Cross, \$2.00. White wood figures, oak cross, T. CROWHURST, 568 10th street, Oakland, Cal.

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

**WANTED.**—A small organ; new, or second hand. Must be in good condition, and a bargain. Address, Rev. JOHN WILKINS, Mechanicville, N. Y.

**CHURCH AND SUNDAY SCHOOL BANNERS**, painted in water colors. Address Miss BALCOM, 965 Holton street, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE

**CATHEDRAL** trained Organists available for Fall openings will arrive from England this month. Churches making changes, address 147 East Fifteenth street, New York. No charges.

EPISCOPAL CLERICAL REGISTRY

**CLERGYMEN** seeking parishes write 147 East Fifteenth street, New York.

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.

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

ECCLESIASTICAL ART

**CHURCH EMBROIDERY**, Albs, Chasubles, Maniples, Amices, Altar-frontals, Chalices, etc.; Materials for making up Embroidered Churchwork always in stock.—METAL WORK. Chalices and Patens, Vases, Flagons, Altar-Crosses, Censers, Candelsticks, etc.; Illustrated catalogue free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

FOR RENT

**CATSKILL MTS.**, Margaretville, New York. Well furnished, modern home. 1,400 feet elevation. Spring water, fine location. Convenient for stores. Moderate rental for summer and fall. MRS. ANNA R. SWAYZE.

HEALTH RESORTS

**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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 \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

SUMMER BOARD

**NASHOTAH MISSION**, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address, NASHOTAH MISSION, Nashotah, Wisconsin.

CONFIRMATION GIFT

**TO MAKE** your daughter's, niece's, cousin's, Confirmation or Birthday unforgettable, give her a suitable gift—a Biblical Jewel and Trifle Box in the new exquisite repoussé Sheffield Plate. A photograph and description sent free on request to RAYMOND & Co., 277 Broadway, New York City, suite 1205.



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## NOTICES

## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

## APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely the Missionary Society, and the General Clergy Relief Fund—the Work and the Workers. 669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

## GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCURE,  
*Treasurer and Financial Agent*,  
Church House, Philadelphia

## INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

## BOOKS RECEIVED

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

## LONGMANS, GREEN &amp; CO. New York.

*The Primitive Saints and the See of Rome.* By F. W. Puller of the Society of St. John the Evangelist, Cowley. With an introduction by Edward, Lord Bishop of Lincoln. Third edition, revised and enlarged, new impressions with some corrections. Price \$2.25 net.

## E. P. DUTTON &amp; CO. New York

*The Oxford Reformers Colet, Erasmus, and More.* By Frederic Seebohm, Hon. LL.D. (Edin.), Litt.D. (Camb.), D.Litt. (Oxf.). Everyman's Library series. Edited by Ernest Rhys. Price, cloth 35 cents net, leather 70 cents net.

*Malcolm Maccoll.* Memoirs and Correspondence. Edited by the Rt. Hon. George W. E. Russell. With a portrait. Price \$3.00 net.

## THE YOUNG CHURCHMAN CO. Milwaukee.

*Vestments and How to Make Them.* By Lilla B. N. Weston. With a preface by the Very Rev. Selden Peabody Delany, Dean of All Saints' Cathedral, Milwaukee. Price \$2.00 net, postage additional.

## FUNK &amp; WAGNALLS CO. New York.

*The Standard of Pith in Religion.* By Thomas Arthur Smoot, D.D. Price \$1.00 net.

## BOOKLETS

## A. R. MOWBRAY &amp; CO. London.

THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

*The Life of Prayer.* By Michael Wood, author of *The House of Peace*. Price 20 cents net.

## THE CHURCH AT WORK

## ST. PAUL'S NORMAL SCHOOL

THE WORK among negroes at St. Paul's Normal and Industrial School, Lawrenceville, Va., is known to intelligent Church people everywhere. We regret to learn that the school year ends with some deficit, though the work never was in better condition and more useful than at the present time. It was established nearly a quarter of a century ago in the heart of a large negro population, and the result in characters formed, in ability to earn a living and to conduct themselves properly, is very marked among the negroes who have been in touch with the institution. The establishment now covers something more than 1,600 acres, with 30 large and small structures, three of them now in course of erection. It is a social, industrial, and economic mission with a religious base. Many expressions of appreciation of the work from those in Church and State who have come into touch with it are published in the *St. Paul Bulletin* for June, which is lately at hand.

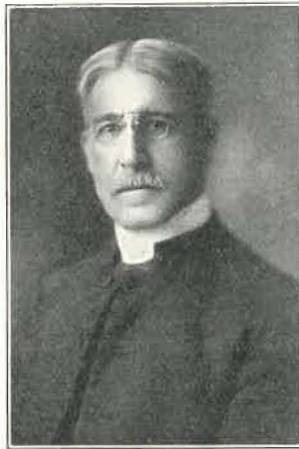
## CONSECRATION OF GRACE CHURCH, EAST CONCORD, N. H.

ON THURSDAY, June 18th, Grace Church, East Concord, N. H., was consecrated by Bishop Parker, twelve of the clergy being present. The sermon was preached by the Rev. Brian C. Roberts of Augusta, Maine, whose father, the late Rev. Daniel C. Roberts, D.D., for about thirty years at St. Paul's Church, Concord, started the mission in East Concord more than thirty years ago, services being held, until the building of the new church, in a hall above the fire engine house. The new church is of wood, seating about one hundred, and is well equipped, and a great gratification to the Church people of East Concord. The building of this church makes eight chapels or churches of the Church within the city limits of Concord, a city of but little over 20,000 people; it is thought that another community so well supplied with churches would be hard to find.

The work is in charge of the Rev. Richard W. Dow, priest in charge of St. Luke's Church at the south end of Concord, both churches having been built under his direction.

## LEAVES ERIE FOR NEW YORK

THE RECTOR of St. Paul's Church, Erie, Pa., the Rev. Dr. W. Strother Jones, has resigned his parish, and accepted an appoint-



REV. W. STROTHER JONES, D.D.

ment at St. Thomas' Church, New York, assisting the Rev. Dr. Stires. Dr. Jones has occupied his present position since 1908, having come to Erie from Trenton, N. J. He has sat in several General Conventions. In chronicling his resignation, the *Erie Dispatch* says of his ministry: "He has done it effectively, as the improvement and progress of the church plainly demonstrates. And he has done it without lowering in the least the standards of dignity and propriety of his profession. . . . There was vigor and principle in his ministry, but not bitterness or hatred."

Dr. Jones is a great-grandson of Chief Justice John Marshall; and in 1901, when

the one hundredth anniversary of the appointment of Marshall as Chief Justice was celebrated, Dr. Jones offered the prayer in the chamber of the House of Representatives before President McKinley and Cabinet, the Senate, Supreme Court, etc. On the afternoon of the same day he delivered an address on "John Marshall as a Man" in Baltimore.

## KENYON COLLEGE COMMENCEMENT

THE ANNUAL meeting of the board of trustees of Kenyon College was held on the evening of Friday, June 12th, and the morning of Saturday, June 13th. On Saturday afternoon an address before the Phi Beta Kappa and literary societies was given by Sydney George Fisher, LL.D., of Philadelphia, on the subject "Is American Education Chaos?"

At the ordination service on Sunday morning the sermon was preached by the Rev. Edward James Owen, '02 A.B., '05 Bex., of Sharon, Pa., the ordination to the diaconate being by the Bishop of Ohio. Out of the class of seven graduating from Bexley Hall five were ordained as follows: Harold George Collins Martin, '10 B.A., '14 B.D.; Bartelle Hilten Reinheimer, '11 B.S.; Victor Allen Smith, '14 B.D.; James Abraham Garfield Tappe; Edwin Lindsay Williams. At the baccalaureate service in the evening the sermon was preached by the president of the college.

Morning Prayer on Monday morning preceded the formal exercises of commencement.

The honorary degree of Doctor of Divinity was conferred in *absentia* upon the Rt. Rev. Frank Du Moulin, Bishop Coadjutor of Ohio, and the honorary degree of Doctor of Laws upon Joseph Hart Larwill, '55 A.B.

Two men were tied for the first honor, both having received the highest attainable grade for the college course. One of these men, William W. Sant, has received from Ohio the 1914 appointment to the Rhodes scholarship at Oxford. This is the second Rhodes appointment that has come to Ken-



yon in four years; among Ohio colleges a quite unprecedented honor.

**DEATH OF AGED RESIDENT OF NASHOTAH**

MRS. ANNA E. VAN DYKE, widow of the late Samuel Van Dyke, died June 20th at her home at Nashotah Lake, Wis., after a short illness from heart trouble. The funeral was held from the chapel at Nashotah on Tuesday afternoon, June 23rd, Bishop Webb officiating, assisted by Dean Larrabee. The committal was in Nashotah cemetery.

Mrs. Van Dyke, who was 86 years old, had come to the house she died in as a bride sixty-one years ago. During all these years she attended the services at Nashotah, until within a very short time of her death. The professors and students, during a long term of years, have much to be thankful for on account of her quiet, simple kindness, and her generous hospitality. May she rest in peace!

**MEMORIAL TO A PROFESSOR OF BERKELEY DIVINITY SCHOOL**

A WINDOW in memory of the Rev. Dr. John Humphrey Barbour, Professor of the literature and interpretation of the New Testament at Berkeley Divinity School from 1889 to 1900, has been placed in the New Testament lecture-room of the Williams library building, as a gift in his memory from his wife, Mrs. Annie Gray Barbour of Hartford. It fills the whole space of the west window of the room, and contains a life-size figure of St. John the Evangelist on a full background of neutral tints with a border of the flowers and leaves of roses. The evangelist holds in his right hand a quill-pen, and in his left hand a scroll on which are in Greek the words of the first verse of his Gospel: "In the beginning was the Word and the Word was with God, and the Word was God." By his side stands the traditional eagle, holding from his bill the writer's ink-horn. Below the figure is this inscription in Latin: In his aedibus ubi per annos XI professor litteras sacras Novi Testamenti earumque interpretationem amanter et diligenter docuit semper splendat memoria Johannis Humphredi Barbour S.T.D. Natus anno MDCCCLIV obdormivit anno MCM.

The following is a translation of the words: "Within this building, where for eleven years as Professor he taught lovingly and diligently the sacred writings of the New Testament and their interpretation, may the memory of John Humphrey Barbour, Doctor of Divinity, ever brightly shine. Born in the year 1854, he fell asleep in the year 1900."

The window was dedicated on St. John Baptist Day, after a service in the chapel. The glass, which is exceptionally beautiful, is the workmanship of Heaton, Butler, and Bayne of London, who also furnished the design.

**TWENTY GRADUATES AT TOKYO**

ST. PAUL'S COLLEGE, Tokyo, Japan, at its recent commencement, graduated twenty men. Out of fourteen graduates in the Arts Course, thirteen are to enter the Theological School. Is there anywhere such a record in our Church colleges in this country? The Middle or Preparatory School at the same time graduated eighty-seven students.

**CHINESE BAPTIZED**

ON EASTER EVE six young men from the College department of St. John's University, Shanghai, were baptized. One was a graduate who had completed his education at Cornell; one was from the senior class, a young man who is captain of the athletic team;

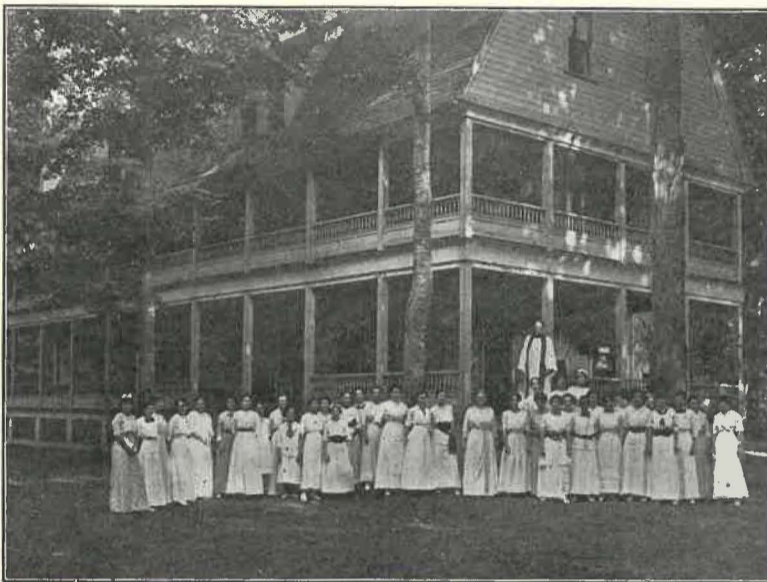
one was from the sophomore class; one from the freshman; the other two from the preparatory department. The service was in English, by the request of the young men. The parents of all gave their consent and as they come from influential families this was noteworthy.

**OHIO G. F. S. HOLIDAY HOUSE**

THE GIRLS' FRIENDLY SOCIETY holiday house, Salida Beach (Miss Elizabeth C. Carroll, house mother), was opened for the season of 1914 on Saturday, June 20th. The property, located in a grove near the lake front, is owned by the combined branches of the Girls' Friendly Society of the diocese of

Ohio. He fairly described both traditions at some length, emphasizing the sacraments and priesthood as "institutions" of the Catholic tradition, and declared that the most hopeful approach towards reunion was from the side of experience rather than *a priori* reasoning. Their experience of the efficacy of sacramental grace would therefore prevent Catholics from ever surrendering their heritage. The most formidable obstacle to the reunion of the Churches lay not in the historic creeds or the episcopate, but in sacramental worship, and the acceptance of the sacramental life as mediating Christ to the soul.

Mr. Eckel's address was received with marked appreciation expressed publicly and



OHIO G. F. S. HOLIDAY HOUSE

Ohio, and the capacity of the building, fully occupied every season, is fifty. The rate for members and associates is \$3.50 per week, and for non-members \$4.50. A clergyman from one of the Cleveland parishes visits the home each Sunday afternoon for Evening Prayer and brief address.

**LAKE GENEVA MISSIONARY CONFERENCE**

THE INTERESTING missionary conferences of recent years at Lake Geneva, Wis., under the auspices of the Laymen's Missionary Movement (interdenominational) are to be followed with another this year, extending from July 29th to August 2nd. Among the subjects to be treated are: "Mexico To-day," "The Church of the Open Country," "The Call of the World," "The Why and How of Foreign Missions," "Immigrant Forces," and "Mohammedanism."

**THE DISCIPLES AND REUNION**

THE REV. EDWARD HENRY ECKEL, provincial secretary of the Southwest, was the principal speaker at a church reunion session of the Missouri state convention of Christian churches (Disciples) at Moberly, Mo., June 17th. A Baptist minister of St. Louis, also scheduled for an address, was unable to be present. The audience numbered 1,100 people, including all the leading ministers of the denomination in the state, which embraces over 1,000 congregations and upwards of 150,000 communicants; Missouri and Kentucky being the two chief strongholds of the denomination in the United States. Mr. Eckel took the ground that there are two traditions of Christianity extant in the religious world to-day, the Catholic and Protestant, and that we must expect the reunion of the future to include them both by "comprehension" and not "compro-

privately, because of its candid statement of the Anglican position, coupled with a most courteous appreciation of the deep interest in Christian reunion and earnest efforts made by the Disciples to further this cause. As a denomination they are very kindly disposed towards the Episcopal Church, because of the respect shown their views and position as voiced by their representative, Dr. Ainslee, in preliminary conferences of the World Commission on Faith and Order.

**HANKOW MISSIONARY CONVOCATION**

THE THIRD MEETING of the convocation of the district of Hankow, China, took place in February. This district, like all those in the foreign field, is struggling not only toward self-support but is also making a beginning in doing missionary work outside its own borders. It is conducting a special mission at Shinnan Fu in the province of Hupeh. During one of the afternoon sessions of the synod announcement was made that \$748 was still needed to pay for the land. Within about twenty minutes the entire sum was pledged by delegates present, either individually or on behalf of their congregations. This, to the Chinese of Hankow, was what a foreign missionary field would be to a council in our own land. We wonder whether we could count upon a like response here!

**HISTORY OF BROWNELL HALL**

AS A MEMENTO of the fiftieth anniversary of the foundation of Brownell Hall, the Church school for girls at Omaha, Neb., an historical volume of more than a hundred pages has been published, in which the story of the foundation and the history of the school is related. Beginning when Omaha was decidedly on the frontier during the period of the Civil War, the scene shifts gradually to that of a modern city, and the



changes in the character of the Hall are similarly marked. To the far-sightedness of Bishop Joseph C. Talbot and afterward of Bishop Clarkson, the school and its admirable work and present success are due. When it was founded there were in Omaha "no graded schools, no high school, no railroads, no telegraphs, no telephones. Mail was carried by coach, buckboard, or horseback. There were no pavements, no sidewalks, no electricity, no gas, no coal, no water system, no sewer system, no sewing machines, no washing machines, no laundries, and no servants. We were in the midst of a terrible civil war, and had hostile Indians all around us." How great a contrast is that from the present day one hardly realizes until the pioneer story is read, including incidents of how the girls were forbidden to go away from the house for fear of Indians, and, hardly more dreadful to themselves, for fear of snakes. In its present work, Brownell Hall bears a like relation to its early foundation as the city does to its early beginning.

#### PILGRIMAGE TO MONASTERY OF THE HOLY CROSS

FOR SOME ten years past an annual "pilgrimage" has been made from Albany and vicinity to the Monastery of the Order of the Holy Cross at West Park, N. Y. This year the pilgrimage will be made on Saturday, July 18th, continuing on the Sunday. A party will leave Albany Saturday afternoon at 2:20 via West Shore R. R. and return Sunday evening, July 19th, by way of Poughkeepsie. Any who may be interested may obtain further information by inquiry of Mr. Edward S. Davis, 1108 Madison avenue, Albany, N. Y.

#### THE JAPANESE SYNOD

BISHOP TUCKER, of Kyoto, writes of the recent General Synod of the Nippon Sei-Ko-Kwai, which is the Japanese way of saying the Holy Catholic Church in Japan: "On the whole the Synod made one realize that the Sei-Ko-Kwai is rapidly developing those qualities which, when joined to financial self-support, will fit it for its career as an independent national Church and make it a power for good in the land—a worthy branch of the Holy Catholic Church."

#### WOMAN INSISTS ON BEING ASSESSED

AN INTERESTING INCIDENT occurred during the recent convocation in Eastern Oklahoma. The question of arrearages in payments toward the several diocesan funds was being considered. It was moved to remit the assessment upon a little place called Texanna, in view of the fact that it contained but one communicant, and she a woman. As the vote was on the point of being taken, the clergyman in whose large field Texanna is located, rose and held up a \$5 bill, saying: "Mrs. Rogers of Texanna sends this by me. Two dollars of it is to go for general missions, two for diocesan missions, and the remainder for convocation expenses. Mrs. Rogers also desires that she be regularly assessed in a like amount, and begs that she may continue to have the privilege of representing the Church in Texanna."

#### DEATH OF REV. W. C. M'CRACKEN

THE REV. WILLIAM CHARLES M'CRACKEN, a retired, but one time very active priest of the Church, passed to his rest from his late home in El Paso, Texas, on the morning of June 20th, in the sixty-sixth year of his age. He had been in failing health for a number of years, so that his passing, though a shock to those about him, was for him a

happy release "that mortality might be swallowed up of life."

Born in Aberdeen, Miss., Mr. McCracken was for ten years of his early manhood an active merchant in New Orleans, where, studying for the ministry under some of the most noted leaders of the Church, he was ordained deacon in 1874 by Bishop J. P. B. Wilmer, and advanced to the priesthood in 1875.

Doing missionary work for two years in the diocese of Louisiana and Mississippi, he became, in 1877, rector of All Saints' parish, Grenada, Miss., where a year later he won for himself great credit during a fearful scourge of yellow fever. In New Orleans, in 1886, he founded a mission, known from its location as "the Church in the Upper Room," which he subsequently developed as Grace parish, building therefor a handsome church which is in use to this day.

In 1889 he took charge of St. James' parish, Fremont, Neb., subsequently doing missionary work in the dioceses of Minnesota, Kansas, and Marquette, in which last, at Ironwood, through the severity of the climate, he contracted the disease which finally caused his death.

His last charge was St. Paul's parish, New Albany, Ind., of which, since 1907, he has been *rector emeritus*.

His home in El Paso was the gift of appreciative Churchmen generally, led by his long-time friend the late Rev. Morgan Dix of New York.

Mr. McCracken is survived by his widow and seven children, four of whom make their home in El Paso, while two, Mrs. T. B. Towne and Miss Elizabeth McCracken, live in Boston, and yet another daughter, Miss Nettie, is in Vermont.

#### RESOLUTION ON BISHOP MITCHELL'S VISIT

AT THE annual convention of the diocese of Connecticut the following resolution was passed:

"The diocese of Connecticut, assembled in its annual convention in the city of Bridgeport, on this tenth day of June, in the year of Our Lord one thousand nine hundred and fourteen, notes with peculiar gratification the presence of the Rt. Rev. Anthony Mitchell, D.D., Bishop of Aberdeen and Orkney.

"The Church in Connecticut will ever be mindful of the good deed done by the Catholic remainder of the Church in Scotland, in the consecration as a Bishop in the Church of God of the Rev. Samuel Seabury, D.D., in the chapel of Bishop Skinner, Longacre, Aberdeen, on Sunday, the fourteenth day of November, in the year of Our Lord one thousand seven hundred and eighty four, by the Rt. Rev. Robert Kilgour, Bishop of Aberdeen and Primus; Arthur Petrie, Bishop of Ross and Moray; John Skinner, Bishop Coadjutor of Aberdeen. By this act of fraternal love, they conferred upon the western world an Episcopacy free, valid, and purely ecclesiastical.

"The diocese of which the intrepid Seabury was for twelve years the Bishop, will ever cherish for the Church in Scotland veneration and affection. It welcomes the successor of the Apostolic Kilgour, invites him to a seat by the side of the president, and to take such part in the deliberations of this convention as he may desire."

#### NEW CHURCH AT WEST POINT, MISS.

ON JUNE 22nd, after a brief service, the Rev. J. Lundy Sykes, priest in charge, and the Rev. R. Bland Mitchell, his associate, officiating, ground was broken by the priest in charge for the foundation of the new Church of the Incarnation, West Point, Miss.

While the building is in course of erec-

tion the congregation will continue to worship in the chapel, which was the only church building in the field when the priest in charge came eight years ago, which has been removed to another corner of the lot to make room for the new church.

The new structure will be of brick, in the early English style of architecture, and will have a seating capacity of 275 persons.

#### DEATH OF REV. H. W. G. MESNY

THE REV. HENRY WALTER GUADION MESNY died at Glion, Switzerland, on Monday, June 22nd. He was born in the island of Alderney, coming to America in early childhood. He was admitted as a candidate for Holy Orders in the diocese of Pittsburgh, and upon completing his theological education at Berkeley Divinity School was ordained to the diaconate on June 5, 1895, by Bishop Whitehead of the diocese of Pittsburgh, and was advanced to the priesthood two years later.

He served in St. Anne's parish, Alderney,

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in the Channel Islands (which are in the English diocese of Winchester), from 1895 to 1897, and again from 1899 to 1901, his duties in the two intervening years being at Pawlett, in the diocese of Bath and Wells; and in 1901-02 he was assistant in the American Church of the Holy Spirit at Nice. Twelve years ago he became curate, and was afterwards appointed vicar, of the American Church of the Holy Trinity in Paris, France. In 1905 he married Miss Melissa D. Atterbury, daughter of the late Benjamin B. Atterbury of New York.

SECOND PROVINCE TO BE ORGANIZED

ACTIVE PREPARATIONS are making for the meeting of the primary Synod of the Second Province, which is to be held in Brooklyn next October. The acting secretary of the Synod is the Rev. William Cooke, 143 Eagle street, Utica, N. Y. The Rev. Dr. Spencer S. Roche of Garden City is the chairman of the committee on entertainment, and the Rev. Dr. Wrigley, 53 Remsen street, Brooklyn, N. Y., is chairman of the committee on programme.

PRESBYTERIAN MINISTER CONFORMS

THE REV. J. CROSS GRAY, for many years a minister of the Presbyterian denomination and recently pastor of Oak Street Presbyterian Church, Mineral Wells, Texas, has been accepted by Bishop Garrett as a candidate for Holy Orders. He has been placed under Archdeacon Crittenton, and is assisting him as lay reader.

FORTY YEARS IN THE MINISTRY

THE REV. A. J. BROCKWAY, for nearly a quarter of a century rector of Zion Church, Pierrepont Manor, N. Y., diocese of Central New York, and Dean of convocation, celebrated the fortieth anniversary of his ordination on Sunday, June 28th.

He was born sixty-seven years ago near Syracuse, N. Y., on the family estate of his great-grandfathers, both of whom were Revolutionary soldiers. He received his education at St. Stephen's College, and was graduated from the General Theological Seminary. He was ordained to the diaconate by Bishop Huntington, and to the priesthood by Bishop Doane. He served various parishes in New York and Ohio, and before going to Pierrepont Manor in 1890 he ministered to the American congregation at Lucerne, Switzerland, for some time.

MEMORIALS AND GIFTS

A MONUMENTAL brass tablet has just been placed in the sanctuary of All Saints' Church, Bay Head, N. J., in commemoration of the late Rev. Dr. George M. Christian, sometime rector of the Church of St. Mary the Virgin, New York City, whose many years of service at this seaside chapel will long be remembered.

AT GRACE CHURCH, Jamaica, N. Y., on June 14th, a handsome rood screen made of oak was dedicated to the memory of the Rev. Gilbert Hunt Sayres, D.D., rector of this parish 1810-1830. The Rev. Dr. William S. Sayres of Detroit, a grandson, preached the sermon. The screen was given by another grandson, Mr. Gilbert B. Sayres, junior warden of the parish.

ST. LUKE'S CHURCH, Anchorage, Ky., has recently been enriched by the gift of a pair of handsome vesper lights, one of which was given by the guild, in memory of Jacob Lewis Shallerross, senior warden of the parish, who a short time ago passed to his rest, and the other in memory of Charles Robert Gheens,

a former member of the choir, which was presented by his family.

BY THE will of Miss Mary Price, a former resident of the Church Home, Louisville, Ky., Christ Church, Bowling Green, Ky. (Rev. E. W. Hallock, rector), her old home parish, is bequeathed the sum of \$1,000, and the balance of her estate, after deducting a few small personal bequests, is left to the Norton Memorial Infirmary, a Louisville Church institution, to endow a bed.

THE PARISHIONERS of Christ Church, Stratford, Conn., have given to the church a massive silver chalice, in memory of their late rector, the Rev. N. Ellsworth Cornwall, who was in charge from 1892 until 1914. The parish has been presented with a beautiful pair of eucharistic candlesticks by the Rev. Charles Mercer Hall, who was *locum tenens* during May of this year.

THE NEW Church of the Good Shepherd, Norwood, Ohio (Rev. Francis H. Richey, rector), has received many handsome gifts. The pulpit, chancel rail, and lectern, of solid oak, hand carved, and of Gothic design, are memorials, as are also the two eucharistic lights of solid brass. A new altar cross was given as a thankoffering for the services of the present rector. A new organ, the gift of

St. Mary's guild, is being built, and stained glass windows, and clergy stalls, are to be given also as memorials.

CHRIST CHURCH CATHEDRAL, Lexington, Ky. (Very Rev. R. K. Massie, Dean), has been again enriched by the installation of an alta rail in marble, the complement of the gift of a member of the Pearce family of the altar, and reredos, and wainscot in the same material, already in place, a special gift of Mr. Edwin E. Pearce. The commission to design the whole chancel scheme was entrusted to Charles R. Lamb, the artist-architect, and the work was executed in the Lamb studios, New York. The rail is designed in conformity with the other parts of the Pearce thankoffering; severe in outline, with a moulding below the top, which rests on six square pillars, also moulded, and is supported by cusped brackets. In the front of each pillar there is inlaid a panel of Venetian mosaic in rich colors, mother of pearl, and gold, in harmony with the altar, etc., and above the cap of each pier there is inserted a Maltese Cross in gold. The rail is in two sections, one on each side of the chancel opening, which has an antique metal gate, on either side of which on the reverse side of the rail is placed a dedicatory inscription engraved on metal tablets: "February 3,

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#### DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop  
Anniversary at St. Anne's Church, Middletown—  
Other News

OLD ST. ANNE'S CHURCH, Middletown, celebrated its two hundred and ninth anniversary on June 21st. Large congregations were present both morning and afternoon. The rector, the Rev. P. L. Donaghay, was assisted in the services by the Rev. T. G. Hill, rector of Smyrna. The Bishop preached in the morning on "The Name of St. Anne's." Mr. E. J. Cattell of Philadelphia made an address in the afternoon.

ASCENSION CHURCH, Claymont (Rev. J. W. Areson, rector), has raised funds for the repair of the rectory, which will be ready for occupancy in September.

#### LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop  
Summer Meeting of Convocation

THE CONVOCATION of Los Angeles held its summer meeting at the sea side at Newport, which is contiguous to the proposed sea side Church assembly grounds at Melrose Mesa, June 15th and 16th. Forty or fifty of the clergy and laity were present, and more laymen than clergymen. The main discussion turned on the proposition of the Bishop relative to a re-adjustment of the missionary finances, which it is suggested to place in the hands of the convocation for distribution after the plan followed by the diocese of Pennsylvania and elsewhere. It was felt that this plan will bring the parishes into direct touch with the missionary work of the diocese. A committee was appointed by the Dean, the Very Rev. Arnold Bode, to make investigation, and report at the next convocation, as to the feasibility of the plan proposed. This convocation has devoted its energies for more than a year to apportioning the various vacant and unrepresented places in the convocation to various clergymen, with a view to looking up and calling upon any communicants who would otherwise be lost to the Church, and the success of the scheme has been gratifying to a marked degree.

#### NEWARK

EDWIN S. LINES, D.D., Bishop  
Former Rector Made Rector Honorarius

IN RECOGNITION of over a quarter of a century's service in the interests of All Saints' Church, Orange, N. J., of which parish he was virtually the founder, the Rev. William Richmond, S.T.B., was on June 24, 1914, unanimously elected *rector honorarius*, at a meeting of the rector, wardens, and vestrymen of the parish. When All Saints' Church became an independent parish in April 1885 he was elected its first rector, he having previously worked there during the time he served as an assistant to the late Rev. James A. Williams, D.D., long rector of St. Mark's Church, West Orange, All Saints being then a parochial mission of St. Mark's. He remained at All Saints' as rector for twenty years, securing for the parish a valuable plant, one of the most complete in the diocese, consisting of the church, the chapel, the parish house, the Sisters' house, the rectory; and in addition, the substantial endowment fund. In addition to his varied parochial duties he served the diocese in many ways, being chairman of the committee on the constitution and canons; and also as a clerical deputy to the General Convention. He is one of the senior priests of the diocese of Newark, having been canonically connected with it for over thirty-six years.

#### OHIO

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

Crippled Children at Summer Home—Clericus Elects Officers

IN 1907 the corporation of the Church Home, Cleveland, for old ladies, came into possession, by bequest, of the Fannie Gordon home, located in Milan, an old and beautiful rural village. This home, consisting of ample grounds and residence, the dwelling of its donor, Mrs. Frances McFall Gordon, at the time of her death in 1907, has been used as a summer home for the old ladies of the Church Home. This summer, on account of the advanced age of many of the ladies of the Church Home, the Gordon home will not be occupied by them, and has been turned over to Holy Cross House for crippled children, Cleveland, under the management of the Sisters of the Transfiguration, and the entire household has been transported to Milan for the summer.

AT ITS annual meeting in June, the last of the season, the Cleveland Clericus was entertained by the Rev. W. Ashton Thompson, rector of the Church of the Ascension, Lakewood. The officers for the ensuing year are the Rev. Russell K. Caulk, rector of the Church of the Holy Spirit, president, and the Rev. George I. Foster, rector of the Church of the Good Shepherd, secretary and treasurer.

#### OREGON

New Headmaster for Bishop Scott School—Other News

THE REV. ARTHUR H. MARSH of Washington, D. C., has been elected headmaster of the Bishop Scott School for Boys at Yamhill. In 1905 he graduated from the University of Nebraska with honors, also winning the Rhodes scholarship for Nebraska the same year. In 1908 he took the degree of Bachelor of Arts in the Honor School of Theology at Oxford. For a year he taught at Racine College Grammar School, Racine, Wis. Then going to the National Cathedral School for Boys at Washington, he has held the position of senior master since 1910. In 1911 he was given his Master of Arts degree by Keble College, Oxford. Mr. and Mrs. Marsh will take up their residence at Yamhill in July. The new building, accommodating between fifty and sixty boys, will be ready by the beginning of the Michaelmas term, September 23rd.

THE Bishop of Eastern Oregon, who was convalescing from nervous prostration in the Good Samaritan Hospital, Portland, has gone to Seaside, Ore. Continued improvement in his condition is reported.

THE RT. REV. F. W. KEATOR, Bishop of Olympia, has acceded to the request of the Standing Committee to take Episcopal oversight of this diocese until a Bishop has been consecrated.

#### WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop  
Marriage of Son of Bishop McCormick

AT HIGH NOON on Wednesday, June 24th, in St. Mark's Pro-Cathedral, Grand Rapids, Mr. James Donald McCormick of Chicago, son of the Bishop of Western Michigan, was married to Miss Talitha Blickley of Grand Rapids. The Bishop solemnized the marriage, assisted by Dean White. The vested choir of the Pro-Cathedral sang the marriage hymns, and the church was filled with a large gathering of Church people and friends of the families. Mr. and Mrs. McCormick will reside in Chicago, where Mr. McCormick is the manager of the religious book department of A. C. McClurg & Co.

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WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Death of Mrs. J. D. Ferris—Bishop Walker Observes Anniversary

MRS. JOHN D. FERRIS, the last surviving widow of a veteran of the war of 1812, probably, in the state of New York, died on Sunday, June 21st, at the home of her daughter, Mrs. Harry Mann of Batavia. Mrs. Ferris was born in Batavia in 1823 and spent nearly all her life there. She was the oldest communicant of St. James' parish of that city.

ON MONDAY, June 29th, Bishop Walker celebrated his seventy-fourth birthday as well as the fifty-first anniversary of his ordination to the priesthood.

CANADA

News of the Dioceses

Diocese of Quebec

AT THE conference of the clergy held in Lennoxville, June 23rd, Bishop Dunn announced that he will resign his office as Bishop of the diocese, his resignation to take effect on All Saints' Day. In speaking of his proposed resignation, Bishop Dunn said that owing to existing conditions (he is 75 years old) he felt it was incumbent upon him to resign the office of Bishop. The conference was held in Bishop's College, Lennoxville.

Diocese of Toronto

THE DEATH of the Hon. Samuel Hame Blake, on the morning of June 23rd, removed a prominent figure from the councils of the Church. He had reached the advanced age of 79. He belonged to the Evangelical school of Churchmen and took part in many philanthropic works. He taught a class in the Sunday school to the end of his life.—AN ITEM of interest at the Synod was the change in the canon by which women in free seated churches will now be given votes at vestry meetings. The Synod declared itself in favor of this change by a large majority. It will not become law until confirmed by the Synod of 1915. Chancellor Worrell pointed out that legal difficulties prevented women from voting for lay delegates or from holding the office of churchwarden.

Diocese of Montreal

THE NEW organ in St. Luke's Church, Montreal, was dedicated by Bishop Farthing, June 4th, the sixtieth anniversary of the church. Several memorial windows in it were dedicated by the Bishop on June 7th.

School Commencements

THE EXERCISES of Founders' Day of De Veaux College, Niagara Falls, N. Y., which were held Saturday, June 20th, were begun with the ringing of the splendid chime of ten bells which have been presented to the school by Albert Henry Lewis, '57-'62. These bells were chimed for the first time on New Year's Day, and on this day favorite hymns rang out. The headmaster, the Rev. William Stanley Burrows, and the Bishop of the diocese conducted a service in the school chapel. The graduating exercises followed, when Bishop Walker made the address, and Mrs. Walker pinned the medals on the honor boys. A sham battle by the cadets was interesting and spectacular. After luncheon the Old Boys' Association held its meeting and gave their annual drill under Colonel Mighells B. Butler, reviewed by General Pettebone, the Bishop, and Congressman Bradley and General Hodges, which latter created much amusement, as many of the Old Boys had not been put through their drill in a number of years. This was the fifty-seventh commencement day, and in the three years that the pay pupil department has been in operation at De Veaux, in addition to the Founda-

tioners, the attendance has increased from twenty-two to fifty. The endowment fund from \$231,021.93 to \$251,747.03, of which \$6,500 is the gift of old De Veaux boys and their friends. The income has increased from \$15,000 to nearly \$25,000 a year, while the value of the property has been materially increased. Mr. Charles Kennedy of Buffalo, a former De Veaux boy, has made another donation of \$1,000, thus making the Kennedy fund \$4,000.

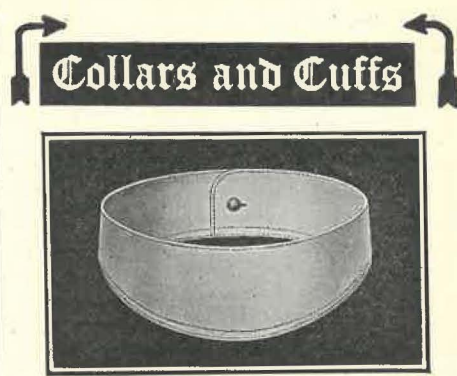
THE CLOSING week at St. Mary's School, Concord, N. H., began with the annual faculty luncheon on Monday, June 15th. On Saturday afternoon, for its closing exercises, the gymnasium was thronged to overflowing with the friends of the graduating class and the large number of alumnae who came back for the occasion. The graduating class this year was as large as the entire school of eight years ago, and all vacancies for next year are already filled. The diplomas and certificates were presented by Bishop Parker. The address by Albert H. Licklider, Ph.D., Professor of English at Dartmouth College, was on Romance in Literature and the Romance of Every-day Life. On Sunday evening, June 21st, the Very Rev. Edmund S. Rousmaniere, D.D., of St. Paul's Cathedral, Boston, preached the commencement sermon at St. Paul's Church.

COMMENCEMENT at Hoosac School on Tuesday, June 23rd, was attended by a larger and more enthusiastic body of alumni and friends than for many years. The exercises began at 4:30 in the afternoon with a service of choral Evensong in the school chapel. After supper had been served the guests assembled in the gymnasium. The address of the evening was made by the Rev. Francis J. Hall, D.D., of the General Theological Seminary, New York City. Other speakers were the Rev. Theodore B. Foster of Chicago; the Rev. Calbraith B. Perry of Cambridge, N. Y.; Mr. E. F. Wentworth of Lakewood, N. J., and Mr. Henry Lawrence Whittemore of New York City. The scholarship awards for the year were then announced and the prizes, consisting of beautifully bound volumes of the classics, distributed. Greek Testaments were presented to the sixth form by the rector, the Rev. E. D. Tibbits, D.D.

ONE OF the notable events of the year in Fond du Lac, Wis., is commencement at Grafton Hall. The exercises began this year on Saturday evening, June 5th, with the graduation of six pupils from the preparatory department, and occupied the greater part of the following five days. The baccalaureate sermon was preached by the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., on Trinity Sunday, June 7th. Wednesday morning the class of 1914 was graduated, nine young women receiving diplomas. Distribution of prizes and honors was made, and a musical programme rendered by the faculty of the school of music. The address of the morning was delivered by the Rt. Rev. R. H. Weller, Bishop of the diocese.

The Magazines

THE JUNE number of the *Constructive Quarterly* contains so much that is notable that one hardly knows where to begin in directing attention to it. Dr. Scott Holland writes a thoughtful essay on "The Religion of a Moving Changing World," in which he shows that the distinction between world religions and Christianity is that the former are protests against change, whereas the latter is a living religion, which therefore, from a superficial point of view, changes from age to age, though having "an unchanging value." He well shows that the element of change is not in the essence of



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Christianity, but in its appreciation on earth. The Holy Spirit is a spirit of "divine motion." Dr. W. H. Frere writes on "A Programme of Christian Conference"; and a notable paper by Father Puller on the subject of "The Eastern Orthodox and the Anglican Communion" has to do largely with the consideration of a paper on substantially the same subject by the Russian Archbishop Platon published in the September number of the same magazine. Father Puller treats exceedingly well of his difficult subject. A measure of unity which is seldom considered, but for which a good deal is to be said, is expounded by Dr. Francis Brown, President of Union Theological Seminary, in an article entitled "Unity in Scholarship." These are only indications of the value of an issue which is readable throughout, and which well vindicates the title of the admirable magazine.

IT IS ANNOUNCED by Messrs. Longmans, Green & Co., that they will hereafter be the publishers of a quarterly magazine entitled *Comment and Criticism* that has for a year or so been published from Cambridge University, and is given over to the discussion of current religious and theological questions. The magazine itself has not yet come to our attention, but its prospectus indicates a useful and largely a constructive line of thought. The price will probably be 15 cents a copy, and the first issue under the new management was expected to be ready about this time.

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