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VOL. LXIII

MILWAUKEE, WISCONSIN, JULY 10, 1920

NO. 11

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WHEN IT happens that you have need of doing things, about which, since they appear to you in your sloth to be many and difficult, you begin to be weary, begin, nevertheless, bravely and quietly, with one, as if there were not another to do. For, by doing this diligently, you will come to do all with far less fatigue than that which in your sloth seemed to be before you.—*Lorenzo Scupoli*.



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Socialism and Theological Seminaries

HERE have been laid before us "A Summary of a Report Prepared for the Trustees of the Berkeley Divinity School on the Charges Against the School and its Dean," and also a statement prepared by the Dean in which he comments upon that Report. We have not thought it necessary to print or to summarize these in our news columns, beyond the very brief statement printed last week, and we shall now refer to their details only sufficiently to present the general subject intelligently.

There appeared last December in the local papers of Middletown, Conn., and its immediate vicinity, violent attacks upon the Berkeley Divinity School, its Dean and its faculty, for teaching socialism to the students. Simmered down, as it then appeared and as it is shown in this Report, a lecture had been given at the Williams Library of the school by one Wilfred Humphries, who had given "faithful service" through the war in the Y. M. C. A. by piloting refugees across Siberia and who was "the means of preserving the lives of hundreds of them". Humphries went to Berkeley under the auspices of the Intercollegiate Socialistic Society, the purpose of which, as stated, is "to promote an intelligent interest in socialism among young college men and women." Because chiefly of this lecture, the school, we are told in the Report (from which these various quotations are taken), "was charged with being a spawning place for bolshevik propaganda and radical socialistic principles". Humphries' lectures "seem to have been more or less of an apology for or even a defense of the soviet government". Yet the same lecture given at Berkeley "has been given at Smith, Vassar, Simmons, Clark, and other educational institutions in this general vicinity", all under the auspices of the same society. "No apology," the Report well says, "is required for his appearance at Berkeley which should not be required at these other places, where his lecture seems to have been received without dissent." The Report states that "The criticism so frequently made that neither the Dean nor any one else connected with the school expressed his disapproval then and there does not appear to your committee to be well taken," but yet the committee is "satisfied that it would have been much better had the lecture not been given at Berkeley."

Let us inquire as to the grounds of this conviction. If it is based upon a belief that the lecture was intellectually below the level that should be sustained at an educational institution of the highest character, the conviction may have been well founded. But if it is on the ground that a presentation of socialism, properly made, was itself unfitting, we dissent from the convictions of this committee. On the contrary we believe that in order that our future priests may be well prepared to meet the intellectual issues that will confront them it is the *duty*—not merely a tolerated

privilege—of our seminaries to see that these philosophies are intelligently presented by men who believe in them. Obviously there should be equally intelligent presentation of the opposing principles, and American constitutionalism should be so constructively taught that there could be no question as to where the school stands collectively. The Report, in our judgment, errs in its treatment of the incident. We should have welcomed an inquiry as to whether the principles of sound Americanism are positively, and by example, taught at Berkeley. In view of the charges made, that would have been a proper subject for investigation, and that it would have resulted in a complete vindication of the Dean and of the school we have not the slightest doubt. But a committee that believes that a proper presentation of socialism, or "even a defense of the soviet government", before theological students is *per se* unfitting, is, in our judgment, not qualified to deal with the delicate questions involved, while in its present work the committee seems to have reversed the attitude that should have been taken. The lecture may have been a poor one, and we should all be glad if poor lectures could invariably be eliminated from our courses. It may have been unintelligent, and none of us waxes enthusiastic over unintelligent lectures. But let us not confuse the issue. If the committee means that these social or economic philosophies ought not to be adequately presented to the theological students, while yet they are being presented in precisely the same form to the students of Vassar and Smith, as elsewhere throughout the civilized world, its conception of the sort of education that should be given to our future clergy is painfully out of date. We prefer the Vassar and the Smith conception of a liberal education, and we should like our clergy to be thought as discriminating and as worthy of such an education as their sisters.

"THE HUMPHRIES LECTURE, however," the Report continues, "was only a secondary matter." It has been charged "that the school has been the center of radical socialism for some time, and that the teachings there promote socialistic ideas." The committee considers and dismisses this charge. A course "dealing with social problems" was introduced in Dr. Hart's administration but "has not been pursued as actively in the last few years as before". The committee, recognizing that a broad latitude should be given, believes that "the students should be guided in their studies and be taught to discriminate carefully between the good and evil effects of the various theories presented to them for their consideration and investigation." With this principle we agree, though teachers in economics may well be modest in such guidance, for experts are painfully in disagreement with one another, and there is no recognized Protestant Episcopal brand of social philosophy to which our seminaries

are bound to conform. The subject is a difficult one, and "guidance" may easily be overdone. Yet we concur with the committee in not wishing our theological seminaries turned into schools of socialism.

We have then the delicate issues presented as to the Dean's personal attitude toward social questions. He is said to have been a member of the executive committee of the Intercollegiate Socialistic Society, and a member of the Committee of Forty-eight and of the Church League for Industrial Democracy, he and Professor Lauderburn being members of the executive committee of the latter organization. "We find," says the committee, "that neither Dean Ladd, nor any member of the faculty of the school, approves of anything of a violent or revolutionary nature. . . . We also find that Dean Ladd's Americanism is beyond question, and there is no basis whatever for any attack upon his loyalty and devotion, either to his Country or to his Church." The only question which the committee need have considered, therefore, is whether the Dean permitted his sympathy with these several organizations to cloud his judgment in the administration of the affairs of the school or to render him unsympathetic with men who differed with him. The committee carries caution to an extreme in dealing with this personal equation. It understands the object of the Church League for Industrial Democracy to be "to invite for intercession and labor those within our Church who believe it is an essential part of the Church's function to make justice and love the controlling motive in all social conditions, and who, as Christians, wish to promote all sound movements looking towards the democratization of industry and the socialization of life." We should suppose that every Christian man was bound to approve a platform such as that, but while the members of the committee "are of the opinion that there can be no objection to such a platform from the standpoint of Christianity," yet "in the present state of the public mind, and from the standpoint of the citizen of the world, whether he calls himself a Christian or not, we think it unwise for the members of the faculty at the Berkeley Divinity School to associate themselves with this and the other organizations to which we have referred." Surely our good friends who represent the trustees have not intended to commit themselves to so preposterous a position. "To make justice and love the controlling motive in all social conditions" so dangerous a proposition that the members of the faculty are, "in the present state of the public mind," not to belong to a society that teaches it! In the name of common sense, what do these trustees make the "controlling motive" in their own lives? "Unwise" to seek to cultivate "justice and love"! Pontius Pilate did not go that far, and it would certainly go hard with these stewards of the temporalities of a theological seminary if One had propounded the dangerous platform of the Sermon on the Mount from one of their class rooms!

THERE ARE TWO principles which we desire very briefly to state.

I. The purpose of any educational institution is to train students to think. There are matters that must be taught in theological seminaries as *de fide*, to be accepted as they have been received as *facts* are to be accepted in every department of human intelligence; but in the realm of sociology there is very little that partakes of that nature. Sociology is one of the canonical electives that may be offered by a candidate for the priesthood. A theological seminary would not fulfil its canonical responsibility if it did not offer definite, constructive study in that science, and the different current schools of economics should be appreciatively studied as an essential part of the work. Socialism is one of those schools. It should be intelligently presented to our students. It should be understandingly discussed. It is entirely within the prerogative of the student to accept or to reject it.

II. Trustees and faculty both have their responsibilities in connection with the teaching office in any educational institution. The trustees are bound to provide instructors who properly fulfil their obligations in their respective fields, and whose perspective is such that a student is helped, and not hindered, by his contact with the instructor. There is a popular fallacy in the idea that "academic freedom"

makes it improper for the trustees to exercise jurisdiction over the teaching of a professor. On the contrary they are bound to do so, and no professor may resent the exercise of this jurisdiction as an intrusion. A man is at liberty to start a university of his own and to teach within it whatever he deems proper. But if a man would teach in a foundation for which others are responsible, he is subject to their judgment as to whether his teaching shall or shall not be countenanced. No professor has the academic right to teach that two and two make five, and no trustees the right to permit such teaching to be given in an institution for which they are responsible.

The trustees of Berkeley are therefore within their rights in inquiring into the character of the teaching that is given within the institution. The committee has clearly sought to do its duty judicially. It has used guarded language in its report. It has as clearly attempted to state facts accurately. Yet we may be pardoned for saying that it has not shown a thorough appreciation of how a theological seminary should be managed, and its criticisms, though politely stated, are bound to result in much graver criticisms of the committee itself.

We recognize that we are treating of a subject with no information except what has been laid before us. Yet, on the evidence of the committee's report, it is the faculty, and not the trustees, that have our sympathy. We view the result of the pains-taking investigation of the committee as an entire vindication of the Dean and his associates but not altogether as complimentary to the committee or to the trustees. Moreover we recall that the alumni present at the recent commencement unanimously expressed their confidence in and affection for the Dean and faculty, and we believe their judgment was abundantly justified.

In our judgment it will now be for the best interests of Berkeley and of the Church for the whole subject to be dropped. Mountains have been made of mole hills, and "town" jealousy of "gown" has been magnified out of all proportion to its value. The Dean can afford to let the public draw its own conclusions from the verdict of the committee. He does not even need to make the defense that would be so easy in the face of so vulnerable a report.

If Berkeley loses money because of these charges that have been so loosely made, we should be very sorry indeed; but it would be still more deplorable if, by undue solicitude in connection with such charges, Berkeley should lose the respect of the Church.

Earnestly do we trust that the whole discussion is ended.

ANSWERS TO CORRESPONDENTS

ANGLICAN.—John Knox, the Scottish reformer, was in priest's orders, received presumably from one of the Scottish bishops prior to the suppression of the episcopate in Scotland—which bishop is unknown.

T. B.—Sanctuary lamps not denoting the presence of the Reserved Sacrament are commonly lighted before a celebration of Holy Communion or sometimes before other services also.

THE SENTINEL

Since out of love ariseth all my fear,
 Forgive me that I stand beside the gates,
 Eager to warn thy soul that sin awaits
 The unwary. Still, thy path I would not clear
 Of perils: rather would I have thee hear
 Thy summons, manlike meet the loves and hates
 Wherewith, content, the weakling arbitrates,
 With shield a-sag beneath a slanting spear.

Courage! Thou canst not fail. At times, perchance,
 Defeat and death may o'er thy way impend;
 Yet as the boasting enemies advance,
 Thou wilt recall who trusts thee to the end,
 And, nerved anew, wilt poise thy fearless lance
 To strike unashamed for God and for thy friend.

ELMER JAMES BAILEY.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(For the week beginning the Sixth Sunday after Trinity)

SOME OLD TESTAMENT CHARACTERS

Deborah the Patriot

Sunday: Judges 5

"I arose a mother in Israel"

IN the Bible as in human history only one Character is perfect. He is our great Example and Saviour. The characters of men and women in the Bible form a composite picture of excellencies to emulate, defects to avoid. As we exemplify here a virtue and eradicate there a fault we are transformed into the Master's image from glory to glory. Deborah is chosen as an early example of patriotism, the Joan of Arc of Hebrew history, able as a mother in Israel, powerful in her patriotism, capable of inspiring others, noble in her deeds, a noble type of womanhood. For historic value, poetic qualities, and patriotic devotion this her Triumph song is unsurpassed in literature.

Gideon the Brave

Monday: Judges 7: 1-23

"The Sword of Jehovah and of Gideon"

God's heroes are chosen from those whose loins are girded, their lights burning. The Kingdom of God is advanced by those who grow into the necessary character and devotion. Such growth is divinely traced for us in the life of Gideon who determined to place himself unreservedly in the hands of God, first setting his own house in order. His life of bravery forms an inspiring page in the records of godly men, securing him an immortal place among the liberators of mankind. We profit by these deeds of heroism and bravery only as we translate the wars and battles of the past into moral conflicts against the wrongs around us and within. These demand the same qualities of courage and consecration as the war with the Midianites.

Samson, the Trifler

Tuesday: Judges 16: 4-23

"He knew not that Jehovah was departed from him"

The Nazarite vow is recorded in Numbers 6: 2-8. The Bible names three Nazarites: Samson, Samuel, St. John Baptist. Samson's belief in his long hair was an essential element in his courage, if not the secret of his strength. With this secret he trifled, and shorn of his locks he was shorn of his strength. He might "go out and shake himself as at other times", only to find that "Jehovah was departed from him". When the armature of a dynamo is closely adjusted to the magnetic field, power is generated; when separated from it, the dynamo may hum with motion, but the energy is wasted. We turn from this tragic waste of human power to St. Paul's conception of manhood: "Finally, my brethren, be strong in the Lord, and in the power of His might." Only those lives are truly great which feel they belong to God.

Jonathan, the True

Wednesday: 1 Samuel 20: 12-23 and 23: 15-18

"For he loved him as he loved his own soul"

It pleased God to give to the world an immortal example of true friendship in that existing between Jonathan and David. While David's love for Jonathan was undoubtedly just as sincere, it did not conflict with his advancement, but Jonathan's interests were made subservient to his love. His genius for friendship is well illustrated in 1 Samuel 18: 4. It takes a noble soul so to love a friend whose success means one's own defeat. We have a still greater Friend, and true religion is but the close personal friendship for the Master, whom we should be as anxious to serve as Jonathan was to serve David.

Ruth, the Steadfast

Thursday: Ruth 1

"Thy people shall be my people, and thy God my God"

The beautiful character of Ruth, the charm of her simple story, form a series of pen-pictures of genuine piety, disinterested love, happy family life, domestic virtue. It is good to read and sweet to remember, the Bible classic of friendship between two women. What David was to Jonathan, Ruth was to Naomi. The expression of her devotion will stand as long as literature is read. She is the Mary of the Old Testa-

ment, the ancestress of David, and of David's greater Son. It illustrates the power of simple, God-fearing homes from whose altars come the redemptive forces of society.

Esther, the Courageous

Friday: Esther 4

"So will I go in unto the King. If I perish I perish"

The greatest hour in Queen Esther's life was not the sudden rise of her good-fortune, not when the royal crown was placed on her head, but when she consciously took her life in her hands and stood trembling but courageous before the King to save others. Every step was beset with extreme danger, and shows her sublime faith in God. "Who knoweth whether thou art come to the kingdom for such a time as this?" Her devotion to her oppressed kindred explains the honor in which her memory is held. We have access to a greater King who invites us to come, and our supreme wisdom is to approach Him in every time of need.

Nehemiah, the Undaunted

Saturday: Nehemiah 4

"Every one with one of his hands wrought in the work, and with the other held his weapon"

The narrative revealing Nehemiah as the Undaunted covers chapters 4 and 6. He rebuilt the ruined walls of Jerusalem "in fifty and two days". In that time his enemies tried by four devices to prevent his work. First: Ridicule: "If a fox go up". The reply: Work. "So we built the wall." Then: Force. "They conspired to fight." The answer: Conservation, progress, vigilance. "With one hand wrought, with the other held weapon." "None of us put off our clothes." Then: Strategy: "Let us meet together." Answer: Attend to business: "I am doing a great work, cannot come down." Final: Blackmail. An open letter: "It is reported." Answer: "O God, strengthen my hands." One greater than Nehemiah is our Leader, who has vanquished every foe.

ACCEPTS ELECTION AS BISHOP COADJUTOR

THE Rev. G. G. Bennett, rector of St. Paul's Church, Minneapolis, has written Bishop Morrison that he accepts his election as Bishop Coadjutor of the diocese of Duluth, subject to the approval of the bishops and standing committees of the Church.

OUR INTERNATIONAL RESPONSIBILITY

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF BETHLEHEM]

OUR COUNTRY is now about to pass through the inevitable excitement and disturbance of a great Presidential campaign, the result of which will affect our international relationships as well as our domestic policies. The Christian world at home and abroad has been in a state of anxious expectancy as to what share our nation shall take of international responsibility. The great motive which led us, as a nation, to embark upon the great war was that it might bring to a disturbed and troubled world the benediction of peace. It has been a bitter disappointment to the Christian sentiment of our people and our allies that we have allowed a great moral issue like the League of Nations to degenerate into an undignified strife for partisan victory. There is no doubt that not only the more thoughtful and intelligent elements of the American people, but the American people as a whole, deeply desire that our nation should take its full share of international responsibility.

This is not saying that the people personally approve President Wilson's course and the methods which he pursues. Indeed, neither the action of the United States Senate nor the attitude of the President expresses the mind and will of our people. Our people desire to bear their witness to the great moral necessity of some sort of international agreement to establish peace. They are entirely willing to accept such reservations as are necessary to gain that end, and our Allies have expressed themselves as willing to agree to any reservations we demand. The world is tired of war, and is saying, Let us have peace. Ultimately we cannot doubt that the will of the people will prevail, and the day will come when the United States will take her place loyally, faithfully, and unreservedly in the council of nations for peace and justice, not only in America, but in every part of the world. Our people as a whole are absolutely against the principle of national selfishness, whether in America or in Europe. They believe that the interests of one are involved in the interests of all.

NOTES ON THE NEW HYMNAL—XXVIII

BY THE REV. WINFRED DOUGLAS

HYMN 242. "I heard the voice of Jesus say".

HYMN 242. "I heard the voice of Jesus say". One of the minor problems of good hymn singing is brought about by the frequent rhythmic irregularities of the various stanzas, which must be reflected in the music. Often the frank shifting of a musical accent to correspond to an unusual rhetorical accent; or care to breathe where the sense permits instead of mechanically at the end of each line, will suffice to accomplish this. But at times actual changes in the music are necessary. About twenty of these are supplied in the New Hymnal; the present hymn affords a typical example.

HYMN 244. "Lead, kindly Light".

Newman's famous lyric, written while becalmed in the Mediterranean a month before Keble preached his epoch-making sermon on "National Apostasy", the very beginning of the Oxford Movement in 1833, is often less effective than its popularity would seem to indicate, because of a certain lack of thought in its preparation. The short notes at the opening of the tune are taken at a pace too slow to maintain with the very long ones which follow. Consequently these are hurried, and all the repose and due proportion of the melody lost. Let the organist be careful to take his pace from the fifth line, making all the others conform to it strictly. Accuracy on the part of the choir and organ will soon correct the inertia of the congregation, which causes it to drag here and hurry there.

HYMN 246. "Thou sayst, Take up thy cross".

Francis Palgrave, the editor of the *Golden Treasury of English Lyrics*, was himself no mean poet, as is evidenced by this hymn newly added to our list. Twelve of his works are included in the *Westminster Abbey Hymn Book*. This is undoubtedly the best of them.

Samuel Howard, the composer of the tune, was organist of St. Bride's, Fleet street, London; whence the name. During his lifetime, the tune appeared twice in varying rhythms, one of which is here followed, except in the length of a single note. The skip of an octave at the beginning of the last line is hard for a congregation if they are hurried; it is better to allow one extra beat here for breath, as indicated by the composer himself in one of his versions of the tune.

HYMN 247. "Lead us, heavenly Father, lead us".

The words were written in 1821 for the children of the London Orphan Asylum, by James Edmeston, an architect who composed some two thousand hymns, largely for the use of the same institution, which he constantly visited.

The tune has been discussed at No. 110; to which might be added that Samuel Webbe, the probable composer, originally wrote four quarter-notes, D sharp, C sharp, B, and A, in the last half of the seventh measure. It is not known who is responsible for the change; many regret it.

HYMN 249. "All people that on earth do dwell".

HYMN 250. "From all that dwell below the skies".

William Kethe, a Scotch exile at Geneva during the Marian persecutions, became rector of Childe Okeford, Dorsetshire, in 1561. His paraphrase of the *Jubilate Deo* was published that same year, both in Geneva and in London. The second paraphrase, by Isaac Watts, is not of the one hundredth, but of the one hundred and seventeenth Psalm. The correction will be duly made in the next edition of the Hymnal.

The tune, famous as "Old Hundredth", takes its name from its association with Kethe's paraphrase. It was originally composed for Psalm 134 in the Geneva Psalter by Louis Bourgeois, one of the finest melodists that ever lived. Perhaps no famous tune is less worthily sung in our churches at the present time than this. The cause is twofold; it is robbed of its own rhythm, and it is hurried at almost double its proper pace. The version at No. 250 restores the rhythm to its original form as published in England. Practically every recent hymnal of any standing makes this restoration and in a few years the insipid monotony of the version at No. 249 will practically disappear. But congregations need the help of explanation and of example to make the change, and it is to be hoped that our clergy will generally give it to them. When this version is used, the pace of the half

notes need be but a little slower than is customary at present; the whole notes will give the sorely needed breadth and dignity which should characterize this great tune. Lowell Mason, urging for this and similar tunes a quicker pace than that customary sixty years ago, wrote as follows: "That we may not be mistaken as to what we mean by quicker movement, we will add that 'Old Hundredth' has been often sung so slowly as to occupy a minute and a half, or even more, in its performance; whereas we suppose that if sung at its original time it would not take more than from forty to fifty seconds." Choirmasters, try the second version at the latter pace, sixty halfnotes to the minute, and you will restore the proper quality to this much abused masterpiece.

THE GALILEAN PATRIOT

Brothers, He's not the man for us.
He has no word for men who have their strength,
Who burn to see their land, their fathers' land,
The land God gave, in heathen hands.

Let Him go on: He heals the sick,
And, mayhap, He can raise the dead.
Well, what of that?
Better to rot than rise a slave.

And we are slaves, aye, numbered, all:
Betrayed by our own kin.

Did we not call on Him to lead?
Offer our swords, our lives?
We looked, and He was gone; and we trudged home.
He gave us bread; and how 'twas done, God knows.
But we can earn our bread. Let Him pass on.
Some day the leader comes; we rise; Rome falls!

E. C. M.

MEMORIAL DAY IN PARIS

IF one will turn to the files of THE LIVING CHURCH of July 6, 1918, writes the Rev. Frederick W. Beekman, he will find an account of the Memorial Day service at the American Church of the Holy Trinity, Paris. Omitting the part of it which refers to the Roman Catholic service in the Madeleine it could be reproduced almost exactly as a description of this year's service. The Germans were not moving on Chateau Thierry and the shells from the long range gun were not dropping in our streets. The Welsh Guards band was not present; in its place was the headquarters band sent from Coblenz by Major-General Henry T. Allen, commanding the American forces in Germany. A crucifer and color-sergeant with color-guard detailed by the army led into the church a choir of fifty voices singing Onward, Christian Soldiers; the same vast congregation and hundreds who could not secure seats stood inside or outside the church; British and French clergy assisted, and the Rev. Dr. Goodrich of the American church in the rue de Berri gave the memorial address. The American ambassador and high representatives of all the allied nations with army officers and attaches of high rank were in seats of honor, allied flags hung from the church pillars, and a large and generous offering will go toward the cost of the tablets in memory of the American units which are to be placed in the church and on the cloister walls.

The cemetery services were very complete at all points in Europe where our men lie, writes the Rev. Mr. Beekman. The American Memorial Day committee, of which he is vice-president, decorated with wreaths, flowers, and flags every one of the 100,000 graves in France, Belgium, England, Italy, and Germany, and the French vied with us in paying homage to our men buried in France. This is also true of the English and of the other allied nations.

This great war church is *de facto* America's national church in France, and on Memorial Day and on other national days Americans of every creed and their friends of other countries crowd its pews. This is due, not only to its size and nobility of architecture, but also because of its outstanding war record and its broad, American, and Catholic spirit.



THE Unitarian Laymen's League, at its recent annual meeting in Boston, adopted and set forth a new statement of faith, which has been in preparation for six months past. This is it:

"We Unitarians have no creed, we accept no dogma, but

we have clear and definite principles, a true and abiding Faith. The Council of the Unitarian Laymen's League holds these principles and this Faith to be as follows:

"We worship the living God, our Father and our Friend.

"We are disciples of Jesus of Nazareth, teacher of the love of God and the way of life.

"We believe in the infinite worth of man and his power of unending growth.

"We believe in Liberty, Democracy, and Law, as essential to human progress.

"We pray for help to worship God sincerely, and to serve our brothers faithfully.

"We seek ever for more Truth and Light."

This is a great advance upon any preceding symbol associated with the sect of Channing, and must be regarded hopefully and interpreted sympathetically by all who understand something of the intolerable Calvinism, with its tritheistic system, from which Channing revolted. But what do our dear friends mean by "creed" and "dogma"? The *Century Dictionary* defines "creed" as "a formal statement of religious belief; accepted religious doctrine"; and "dogma" as "an authoritative religious doctrine". Judged by these definitions, one finds in this statement certain dogmas, which, combined, make a creed—and a very good one as far as it goes:

- The Existence of God;
- The Personality of God;
- The Fatherhood of God;
- The Benevolence of God;
- The Love of God;
- The existence of Jesus of Nazareth;
- The authority of Jesus as Teacher;
- The personal immortality of man;
- The value of Liberty, Democracy, and Law;
- The power of Prayer;
- A continuing Revelation;
- The duty of service.

Here are twelve explicit dogmas—the same number as in the Apostles' Creed; and the preliminary statement repudiating creeds and dogmas is intellectually rather absurd in consequence. Coupled with the avowal that this is the platform for the new "Unitarian drive", it seems rather like buncombe.

If it be alleged that the element of authority is omitted in this formulation, then the whole fabric is reduced to mere guess-work. And if authority be acknowledged, either in the Bible, in Jesus Christ, or in Christian consent, then the statement falls short of using all the data.

Let us rejoice, however, that so influential a body as the Unitarian laymen has done at last with negatives. We have been told in the recent past that belief in a personal God or personal immortality was not necessary to membership in the Unitarian Association; and one well-known Unitarian avowed, "We have no special relation to Jesus." Surely, the new Laymen's Creed is a vast step in advance. Let us pray that they may go farther and fare better, until they come to the clear light and true knowledge of the One God whose Name is Father, Son, and Holy Spirit.

IN THE LIVING CHURCH of June 5th, I quoted at length from Rev. Dr. Walter McDonald's *Some Ethical Questions of*

War and Peace, With Special Reference to Ireland, and said: "It would be interesting to have those definite statements disproved, if possible, instead of ignored, or met with vituperation and irrelevances. But vituperation always comes too readily from certain mouths." That was truly said; for "The Friends of Irish Freedom", constrained at last to pay some attention to Fr. McDonald's book, have just issued *An Answer to Rev. Walter McDonald, Apologist for English Rule*, by Daniel T. O'Connell, LL.D., Director, Friends of Irish Freedom, National Bureau of Information, whose name I do not find in *Who's Who*, and concerning whose special qualifications I must therefore remain unenlightened, except by what I find here revealed.

As I foretold, there is neither argument, disproof, nor successful challenging of Dr. McDonald's statements of facts. No reference whatever is made to the crucial point as to Sinn Fein, *i. e.*, the papal excommunication of Fenians as members of a secret society plotting against a legitimate government. Instead, we get such choice phrases as these:

The book is "a compilation of errors, misstatements, and eccentric views". The author "placed himself in opposition to practically the entire hierarchy and priesthood of Ireland". "Malign dangers lurk within its pages". "An indecent diatribe against the history and the hopes of his own people; a combination of Berserker fury and fishwife incoherence; a perverse and perverted attack on the helpless nation to which he belongs; something to be laughed at, not to be taken seriously". "Dr. McDonald is utterly incompetent to speak on any matter involving a knowledge of history or of politics, or of the science of government". "The author's utter ignorance of the fundamentals of democratic theory and practice". "A discussion of his own conduct in writing such a book might come in for notice in connection with such matters as the use of gas-bombs, or the methods to be followed in dealing with traitors, cowards, and deserters". "The author seems to be quite satisfied to ensconce himself in a nest of fragments of political wisdom and ethical theory, and from there to croak his maledictions on the world. The tone of the book is bad. Its direct attack on the opinions of others, its semi-sciolism, its peevish anilities, its futile questioning, its manifest purpose to manoeuvre opponents into a false position, its disjointed dialectics, its lack of critical exactness, its bombastic parade of superior knowledge, all tend to arouse in the reader a spirit of hostility and antipathy, which the purpose of the book will intensify".

From all of which I gather that Dr. Daniel O'Connell doesn't like the book, and has a fine vocabulary of vituperation. But meanwhile, the book remains unanswered. The reverend author has lately entered into rest; but no decent consideration for the dead restrains his foul-tongued opponent.

When will our friends of that party learn that cursing never convinces, and that every such outburst of fury is fresh evidence against their fitness to be trusted anywhere with any authority? They do not know what freedom means: every dastardly assassination of political opponents or of faithful policemen is fresh proof of that. And they have no more right to speak for the real Irish people, devout, loving, honorable, than the Black Hand has to represent Italy.

"THE NEWS LETTER of the Friends of Irish Freedom, National Bureau of Information," under date of June 5, 1920, quotes at length from "Rev. G. S. Lackland, D.D., Minister of Grace Episcopal Church, Denver, Colo.," in support of Sinn Fein ideas. The *Living Church Annual* shows no "Grace Church" in Denver, and no G. S. Lackland on our lists of priests: but inaccuracy is rather a characteristic of our Sinn Fein friends. Perhaps they will curse at this misrepresentation, now that it is exposed.

Let the Nation Repent

By the Rt. Rev. William A. Guerry, D. D.

Bishop of South Carolina

IN many quarters we hear it said that the Church is a mere by-product of Christianity; that the Gospel would survive and Christ's influence would continue whether there was any organized Christianity in the world or not. Personally, I rejoice at every manifestation of the Spirit of Christ outside of the Church. I thank God whenever I hear of any good deed done in His name, but this does not blind me to the fact that but for organized Christianity the influence and teaching of Jesus Christ would soon evaporate into thin air. To show you how serious and widespread is the attempt to separate Christ from His Church let me call your attention to the fact that recently there have been large gatherings of laboring men in this country and abroad which have hailed with wild enthusiasm the name of Christ while they greeted the mention of the Church with sneers and hisses. For some reason there has been a growing estrangement between the Churches and the masses. Whether from ignorance or prejudice, or because the Churches have too often been allied with wealth and privilege, the fact remains that there is danger of a lamentable widening of the breach between many thousands of our fellow citizens and any form of organized Christianity.

It is no exaggeration to say that the situation is serious and calls for prayerful and thoughtful consideration.

I am convinced that a renewed emphasis upon historic and Catholic Christianity as distinguished from an irresponsible sectarian individualism is the remedy for many of the weaknesses of modern Christianity. Now if this be true then the time has come for us to stress the importance of the Church. It is our duty to study the history of our Church, its relation to the Incarnation; its place in the economy of the Christian scheme of salvation. We cannot attach too much importance to the necessity of the sacramental life. There is need of thorough, definite, and positive teaching, regarding the foundations of our religious belief. I am not advocating a revival of denominationalism or sectarianism, but a return to primitive and apostolic Christianity.

But along with this emphasis upon Catholic and Apostolic Christianity the Church should not be blind to the needs of the hour. We Christians must take a more active and vital interest in social problems and in the application of Christianity to economic and industrial conditions. Says a writer of our Church in the *Social Preparation* for January 1920: "If it is true that the American workman hates the very shadow the spire of the Church casts across his pathway then indeed the Church stands indicted and something must be radically wrong either with its measures or its message."

It is easy enough to find fault with the Church and to criticise both its methods and its message without being able to show how conditions may be improved or to find a substitute for the religion of Jesus Christ. Much of the criticism that I read strikes me as exceedingly captious and superficial, and yet on the other hand much of it comes from those of our own household of faith who are sincerely attached to the Church and believe in her divine mission and authority. To these voices of our friends—these prophets as they have been called of the new social order—we must give heed. It is not necessary that we accept their views or adopt their methods, but at least we can show a more sympathetic and intelligent interest in all that concerns the moral and social uplift of the laboring people. . . .

The more we consider the problems which confront the nation to-day the more we see that at bottom they are religious problems. Their solution therefore is not to be found in the halls of Congress or in any kind of special legislation, but where the remedy has always been found and always will be found, in the saving power of the Gospel of Christ as expressed through His Church, and in the frank and fearless application of the principles of His Kingdom to present-day conditions. We do not need a new gospel or a new Creed, but we do need to see that a narrow and selfish individualistic

gospel is responsible for much of the estrangement and antagonism towards the Church which undoubtedly exists in many quarters to-day.

We have preached repentance and faith to the individual, but we have not preached as we should that the community needs to repent as well as the individual. We have not made men see clearly that all about them are forces at work which are directly contrary to the spirit and teaching of Christ; that greed, profiteering, poverty, vice, and suffering are the direct outgrowth of a false social order for which each individual citizen must to a certain extent bear the blame. Although he and his family may be living virtuous and correct lives, within their own exclusive social and religious circle, the city in which he lives may be badly governed. The poor may be oppressed and a policy of cut-throat competition in trade may be driving many to adopt dishonest and dishonorable methods of doing business; and therefore as a Christian and as a citizen he must be made to feel that a civic disgrace is, in a very real sense, his disgrace; that a social injustice which grows out of a social condition for which he is partially responsible is an injustice which he is bound to try to remedy.

When the fundamental principles of Christianity are being openly violated by those who profess to believe in it the entire Christian community of which we are members needs to be called to a state of repentance and made to realize its shortcomings and its lack of faith and moral courage. The preacher must lift up his voice and cry aloud against mob violence and disregard of law, as has been done recently in the city of Laurens in this state. The Church must speak out and show her disapproval of social practices which have a tendency to undermine and destroy the purity of our women and impair the very foundations of society itself.

In the application of Christianity to social and economic conditions the Church, of course, cannot ally herself with any political party or accept socialism as an economic theory. She must deal with principles. She must hold aloft the Christian ideal. She must stand for social justice and for those principles of Christianity which lie at the very basis of our civilization.

The Church, of course, should concern herself with definite and concrete abuses which call for immediate reform; she cannot afford to be indifferent to the cause of child labor, or to the movement for compulsory education which is so closely allied with it. She cannot stand aside and be silent over the treatment of prisoners in our jails and in our convict camps, and certainly she cannot be indifferent to the growing evils of our divorce courts and to what is fast becoming a national scandal, where men and women seem perfectly willing to sacrifice their own children and the welfare of society to their individual happiness. The Church cannot be blind to the far-reaching consequences of the vice problem upon the welfare of society as a whole. She must take a vital and intelligent interest in all these matters and give her moral support to every agency which aims at the relief of human suffering, or at the betterment of civic and industrial conditions. In other words, the Church's mission to society is to make men see as never before the utter futility and inadequacy of trying to save the world by any sort of legislation or social reform, however necessary that may be. Her duty is to call men to repentance and to make them know and realize that they are not saved until they are saved from sin. The human soul must be regenerated from within by the power of the Holy Ghost before we can ever find a sufficiently powerful motive to make men and women pure for purity's sake. If the present moral and social unrest should become more acute, if it be true as some predict that we are on the verge of a social revolution, all the more reason that the Church should measure up to her opportunities and regain a leadership which she has lost.—*From the Annual Convention Address.*

Social Service Work of the Church of England in Canada

By Clinton Rogers Woodruff

SEXAGESIMA SUNDAY is set apart by the authority of the General Synod of the Canadian Church as the day on which the contributions of the people towards the work of the Social Council are received. This year in this connection the Executive Committee of the Council issued an appeal with the request to the clergy that it be read or used as material for a sermon on the preceding Sunday.

This appeal gives one a clear conception of the ideals and aspiration of our Canadian brethren. It is signed by the Primate of the Church in Canada, the Bishop of Huron, and Canon C. W. Vernon, the secretary. They begin by referring to "the evidently increasing interest and enlarged generosity which have marked the response to former appeals."

It is intended, the statement sets forth, that the Forward Movement should extend to every branch of the activities and interests of the Church. The appeal for more earnest prayer, for greater interest, for more careful study, for a new and enlarged activity, for greater generosity, includes therefore the social service work of the Church. It is of vital moment that the responsibility of the Church for social welfare, and the need of social welfare work for inspiration and guidance of the Church, should be widely emphasized and fully realized by all Churchpeople. "What," the Committee asks, "is the fundamental reason for this?"

The mission of our Lord and Saviour Jesus Christ, as shown in His life on earth, portrayed for us in the Gospels, falls naturally into three main divisions: (1) His missionary work of preaching the Gospel of the Kingdom; (2) His teaching work of revealing the Father by His words and by His deeds; (3) His work of social service, going about everywhere doing good, healing disease, and driving out devils.

As the Living Body of the Living Christ—

"And so the Word had breath and wrought
With human hands the creed of creeds
In loveliness of perfect deeds."

—the work of the Church falls naturally into these three main divisions—Missions, Education, and Social Service.

With a view to promoting and developing these three branches of the work the General Synod, as the supreme legislative body of the Church of England in Canada, has called into being three great organizations: 1. The Missionary Society of the Church of England in Canada; 2. The General Board of Religious Education; 3. The Council for Social Service.

These three great departments of the Church's work are closely related and of vital importance to each other. The missionary and the teaching work of the Church should result in service for the individual and for society.

"We are saved to serve. Conversely, the teaching work of the Church in many communities, unaccompanied by social service, directed to the improvement of environment and, above all, to an adequate effort to deal with the problems of child welfare, is largely wasted effort. Good seed, to produce the best results, needs a health environment. In the same way some of the apparent failure or half success of missionary work abroad is due undoubtedly to weakness at the home base, and the failure of the Home Church to Christianize the life of nations and of communities as well as of individuals.

"Social Service is in the minds of the whole Christian world at the present time. The Church has too largely allowed other agencies to monopolize the field of social welfare work, but it is impossible for her to refuse to take a full and leading part in the great task of aiding and setting up the Kingdom of God upon earth. It is necessary for the good of the world and the welfare of the Church that she should take her proper place as the leader in the regeneration of society as well as in the salvation of the individual."

With a view to this, the Council for Social Service was created. It included all the bishops, two clergymen and two laymen elected by each diocesan synod, and twelve women appointed by the provincial synods.

The following features of the work of the Council seemed to merit special emphasis at the present time in the judgment of the Council:

Child Welfare is placed at the forefront, the Council declaring its duty to be the creation of public opinion, which will insist on the rights of the child to be well born of sane and healthy parents; to be well reared in healthy and helpful surroundings; to be well educated along the fourfold lines of physical, mental, social, and spiritual development. The work should include the development and help of every agency to aid the dependent, the neglected, and the delinquent child. To help the delinquent girl, to provide healthy recreation for the working lad, to take the children of the city for visits to the countryside, these are indeed Christlike works, yet too largely the burden of promoting, financing, and carrying them on is left to the few instead of being shared by the many.

To the *returned soldier* the Church as well as the nation owes a solemn duty, and above all to the dependents of those who died that we might live. The influence of the Church must now, if ever, be brought to bear upon the thousands of young men who are looking upon the horizon of a new life. The General Secretary of the Council for Social Service has, with the consent of the Council, taken up the duties of General Secretary of the War Service Commission of the Church of England in Canada and the Executive of the War Service Commission is now carrying on its important work as a special committee of the Council for Social Service.

In view of the probability of a large immigration to Canada from the British Isles during 1920, the Council has been devoting earnest attention to the problems of immigration, and to the need of welcoming and helping in Christ's name the newcomer. The latter applies also to those who move from one part of Canada to another as well as to those who come to us from overseas. The welcome or the lack of welcome extended to the newcomer decides in many cases the relationship of himself and his family in the future to the Church of his fathers. The Council therefore bespeaks the fullest possible coöperation in the work of its Department for the Welcome and Welfare of the Newcomer, through which it hopes to be able to ensure that no one coming from abroad and no one moving from one part of Canada to another should be lost sight of, but that the kindly influence of the Church should follow him upon his journey and the Church's welcome greet him upon his arrival at his new home.

In this connection the Council issues a book of forms, on the cover of which are the following instructions:

"In case of the removal of Churchpeople from your Parish fill out the enclosed forms.

"Secure the correct new address from the Churchpeople leaving or their friends.

"Retain the stub and send the check at once to the rector of the new parish of the person removing, if his name and address are known. If not send the check to the Department for the Welcome and Welfare of the Newcomer, Council for Social Service of the Church of England in Canada, 136 Confederation Life Building, Toronto.

"When reporting the removal of a family one form will be sufficient.

"When more forms are required communicate with the Council for Social Service of the Church of England in Canada, 136 Confederation Life Building, Toronto.

Under the caption *Canadianization of the Immigrant*, the Sexagesima appeal pertinently points out that the war has taught us the danger of bringing immigrants of all races to our shores and then of leaving them severely alone. "If we expect them to become helpful and loyal citizens of Canada, we must help them to do so as speedily as possible. The work therefore of teaching to newcomers the English language, some knowledge of Canada and of Canadian institutions, and the privileges of citizenship is a matter of vital moment to them, to us, and to the future of our country. We want all our immigrants, not to remain 'strangers and foreigners' but to become fellow citizens. We cannot afford as a nation to permit the entrance into Canada of more immigrants of foreign origin than we can absorb, and we have a solemn duty which the principles of Christian brotherhood and the

interests of the State alike demand of us, in aiding those who are now here to become Canadians in standards of living, in thought, and in ideals."

The problems of *urban life* include the application of the principles of our Blessed Lord to the solution of the problems of modern industry, the provision of substitutes for the saloon, the safeguarding of the amusements of the people, the building up of our cities and towns to be indeed cities of God. "As of old, St. John the Divine saw the vision of the New Jerusalem, the old city cleansed and beautified, so we to-day need to see the vision of our own city or town made new by the grace of God and the social service of His people. Having once glimpsed the vision we shall surely seek to make it a reality."

The problems of *rural life* are declared to be just as pressing as those of the cities and towns. The country church has a real mission to the country and community, the mission of helping men to see the vital importance of the country, its labors, its welfare, and its progress to the whole Dominion; the work of providing centres of social life in country districts so that there may be no unnecessary exodus of country lads and girls to what seems to them the brighter life of the city. The clergyman and officials of the country church should surely be leaders also in all matters of community welfare.

Through its annual letter, the Council for Social Service appeals the more urgently because it is still in the formative period:

"1. For the earnest and persistent prayers of the faithful on behalf of its work and of all the social service workers of the Church, that in all cases it may be planned with wisdom, carried on with diligence, and, so far as it is in accordance with the Father's will, crowned with success.

"2. For workers in every diocese and every parish to take up the earnest study and the faithful prosecution of some form of social service work.

"3. For generous gifts of money, consecrated by the sacrifice of the giver, to be applied to the development of the large and growing work of the Council. The financial objectives of the Forward Movement include a modest sum for the extension of the work of the Council of Social Service and for the provision of literature, but this is over and above the vitally necessary need of ten thousand dollars to provide for the work to which the Council is already committed for the current year."

It must ever be remembered that the Church has in the teaching of her Lord the key to the solution of all our social problems. It is the application of the principles of the Gospel which alone can make our cities to be in very truth the cities of God and our country districts earthly paradises; which alone can regenerate our federal, our provincial, and our municipal politics; which alone in the realm of industry can substitute mutual trust and coöperation for mutual fear and industrial war. The nation has the right to look to the Church to inspire, to arouse, to interpret, and to consecrate every effort to bring about a new day. Whether the Church accepts this confidence will depend on the loyalty of her individual members to the social principles of Him who came not to be ministered unto but to minister.

In the annual report of the Council, presented last autumn, it was pointed out, what so many are prone to overlook, that the Church of England has ever been to the fore in the recognition of her social obligations and of her duty to the poor, the neglected, the dependent, the outcast. There is abundant room, however, for much larger and more carefully thought-out effort, for greater coördination, for larger vision, for more consecrated persistence in work for the general good. It was, therefore, deemed to be of the utmost moment that the social service work should loom large in the Forward Movement policy and that all members of our Church should become fully cognizant of their duty to society as well as to their own souls and the souls of others as individuals.

The work of the Council for Social Service is to lead, to inspire, to educate, to coöperate, and to act along all lines that make for social betterment. This suggestive report deals with such questions as the public health, personal purity, proposed amendments to the criminal code, prohibition, race track gambling, problems of industry, immigration, the Indians, and rural social service.

Under the head of the "Problems of Industry", the report has these pertinent observations:

"We are passing through a period of marked unrest in the industrial world. This is due partially to the physical and psychological reaction consequent upon the prolonged strain and stress of the period of the war, but there are far greater underlying causes. There is a wide-spread feeling that things can never be again as they were in the pre-war days, that labor has a right to a larger share of the profits of industry and a fuller opportunity for self development and recreation than it often enjoyed before. It would seem, too, that we are witnessing a gradual revolution in the industrial world which can best be described as the Democratization of Industry. In this process there is a grave danger to be avoided—the danger lest constitutional methods of reform should be abandoned and a policy of violence and anarchy substituted for them. Fortunately the sane and sober, judgment of our British race, judging from the experience of its history can be trusted to proceed in the main on constructive and sensible lines. Underlying the economic aspects of industrial problems there are great moral issues involved, and it is by laying emphasis on these that the Church can best render assistance. A fundamental principle upon which the Church must ever stand is the law of human brotherhood. It follows, therefore, that the primary purpose of every Christian man engaged in industry, whether as capitalist, as manager, or as laborer, is not personal gain alone but also helpful service to the community. The bringing together of employers and employees in regular conference is to be heartily commended as a means of creating that relationship of trust and confidence so essential for insuring helpful coöperation in industrial matters.

"Labor, Capital, Management, the Community, these four all have rights and all have duties in the world of industry."

Labor is declared to have a right to an adequate wage, a day short enough to permit of the reasonable enjoyment of life and opportunities for self-development, to protection from the evils of child-labor, from industrial diseases, from unemployment, and from the risk of want in old age. Labor has a duty to perform of rendering a fair day's work for a fair day's wage, of increasing production, and, with its national wealth, of joining indeed in the great creative work of the Great Master Workman for the common good.

Capital, which when honorably acquired represents directly or indirectly the fruits of the labor of brain or hand applied to the natural resources and facilities which a bountiful Creator has given us richly to enjoy, has its rights, too; the right to security of tenure, to an adequate return for investment, to protection from violence. Too often when capital is spoken of it is forgotten that the small capitalist as well as the large has to be considered. Much of the capital of the country consists of the savings of working men themselves and of the sources upon which widows and orphans and the aged depend for their livelihood. Capital has its responsibilities as well as its rights, the responsibility of seeing that it is employed in honest and helpful industry, and that full justice is done to all employees.

The hoarding, the squandering, and the use of money in dishonorable, or even in unhelpful ways, are amongst those things for which a strict account must be given in the great day when "the judgment is set and the books are opened".

Management and leadership in industry, these, too, have rights and duties, and unless there is room for the development of mental power and of legitimate ambition in the world of industry we should soon be living in a world of pigmies. Management has a right to sympathy and help from capital and labor between which it should form a great mediating influence. Above all it has the solemn duty of remembering the human aspect of industry, that it is directing and leading, for the world's good, not machines, nor slaves, but "men in a world of men".

The rights of the community have been too largely overlooked alike by capital, by management, and by labor. The community has a right to protection from exploitation for unreasonable gain, to freedom from sudden and unannounced strikes in public utilities and from the suspension during industrial war of the production and distribution of the necessities of life. It is by the good will of the community that capital and labor alike enjoy freedom and privilege, and more and more the community's place and rights in the industrial world must be recognized.

For several years past the Council has issued a series of monthly bulletins, each one dealing with a separate sub-

ject. Frequent references to these have been made in the former Department of Social Service, and likewise in these articles. They represent real contributions to the discussion of sundry social problems. These bulletins, under the able editorship of Prof. H. Michell, have been continued during the past year by the editorial board. Up to April 1920, thirty-five numbers in all have been issued, those appearing since the last annual report being as follows: The Shorter Working Day; The Minimum Wage; The Social Evil; Work of the Y. W. C. A. in Canada; Substitutes for the Saloon; Infant Mortality; The Country Church and the Rural Problem; Parish Halls as Community Centres; The Gothenburg System; The Carlisle Experiment; Juvenile Courts.

The reception of these bulletins has been most gratifying, and the editorial board has no doubt that they are supplying a need felt by members of the Church in giving the latest and most accurate information on various subjects of Social Service work. During the past year the editorial office has dealt with a large number of letters asking for back numbers, notifying change of address, and seeking information of various kinds, all of which gave evidence of the growing interest in the work of the Council. The editorial office has also been able to secure supplies of valuable literature issued by the Joint Commission on Social Service of the Church in the United States, and the Federal Council of the Churches, all of which has been distributed, the demand being very great, indeed, greater than could be supplied from the stocks on hand. The Executive recommended that the issues of the bulletin should be widely used as the basis for discussion by Church clubs and other organizations.

Since the last annual meeting of the Council, its welcome and welfare work has been rapidly developed. A deaconess to assist the immigration chaplain at the port of Quebec, in work among women and girls, has been appointed and a young lady who has just been graduated from the Deaconess and Missionary House has been appointed as welcome and welfare worker among women and girls who are newcomers to the city of Toronto. This opening is made as an experiment, and if it proves successful it is hoped to continue the work there and to make similar openings for other large Canadian cities. Her work will be to meet the women and girls sent in by the immigration departments and by the parochial clergy, and to get similar lists from the Women's Welcome Hostel, from the various employment agencies, and from the large employers of female labor. She will then visit those whose names have thus been secured and seek to link them up as soon as possible with churches and parochial activities. The G. F. S. in Canada has been affiliated with the Council and has become responsible for the salary of their field secretary, Miss Charles. A great development of G. F. S. work is looked for at an early date.

From this summary it will be seen that Canadian Churchmen are keenly alive to their opportunities and obligations.

THE CHURCH'S MISSION

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEWARK]

THE CHURCH is set in the world as a keeper and teacher of the truth of God; to bear witness to a moral and spiritual order, divinely established in the world; to proclaim righteousness, truth, and mercy, as the law for nations and for men, and the Church must not become a silent witness and cease to fulfil the mission which God has given it. There is no preaching of the Gospel worth the name which does not denounce wrong doing, injustice, unrighteousness, immorality, selfishness, whether in personal conduct or in the social, industrial, and political order. The message must not be one which is simply destructive, denunciatory and reproachful.

It is very easy to be critical, and the critics have a subordinate place in human life. There must be appreciation of what is good in the world, and there are many more good people than we sometimes think, and they must be encouraged. If set in array under wise leadership against the evildoers, they will win out.

As ST. JOHN reasons about love, that, if a man love not his brother whom he has seen, he cannot love God whom he has not seen: so may we also reason about obedience, that, if a child does not learn to obey its earthly parents, neither will it obey its Heavenly Father.—A. W. Hare.

THE CHOICE

We parted at the mountain's foot that day,
She took the level road that crossed the plain,
She thought her choice would bring a greater gain
Than mine—the climbing, rough, and hilly way.
My road led upward where I knew there grew
Rare mountain blossoms that I dearly love,
The thrushes called to me through leaves above,
And over them were glimpses of the blue;
But as the darkness came I looked below
To where her road was winding through the plain,
And saw the twinkle of a tiny light
That beckoned one to share its cheery glow.
The friendly stars above me called again—
A host of twinkling candles in the night!

LOUISE MARSHALL HAYNES.

"THERE ARE NOT FOUND THAT RETURNED TO GIVE GLORY TO GOD SAVE THIS STRANGER"

BY ELIZABETH G. NEWBOLD

ON December 22, 1919, at the Leper Settlement in Aomori, Japan, five lepers were baptized (See THE LIVING CHURCH of March 20, 1920). One other, Nara Jinsuke, had been previously baptized.

On May 6, 1920, Bishop McKim, on his regular visitation, visited the Leper Settlement and confirmed these six lepers. The room was decorated with cherry blossoms, and the head physician and assistants attended the service. The Bishop made a gift of ten yen to enable them to celebrate the occasion.

The following letter will tell better than any words of ours what true comfort they have received from the Great Comforter.

"Recently the Bishop came especially from Tokyo for the purpose of confirming us, and at the same time, all the teachers (the Rev. S. H. Nichols, the Rev. R. Takuma, Deaconess Newbold, Miss Nukai, Miss Kioke), at an expenditure of energy of both heart and legs, came with him, for which we are very grateful and hereby offer our thanks.

"While I was sick in bed, the Rev. S. H. Nichols and Deaconess Newbold came to the room and knelt beside the bed spotted with blood, evil-smelling, and offered prayer to God for me and, together with all of you, sang hymns, and comforted my lonely heart, filled me with joy, and made me so thankful, I wet my pillow with my tears, and made me grateful for God's mercy.

"Truly the precious mercy shown by the teachers to this poor noseless thing fills me with awe and thankfulness.

"To tell you of my circumstances is truly very rude, but I contracted this disease thirteen years ago, and went to the hot springs at Tsugaru, Akita, and Yamagata, and after that returned home, and was in great agony because there was no hope of recovery, living in great sadness; moreover among my relatives and neighbors there was not one who showed me any mercy or kindness; nor could I myself provide the nourishment (spiritual) necessary because I had no religion in my heart and endured the illness and worry in loneliness. As the proverb says, 'one misfortune upon another' (literally, 'weak eyes smitten with a curse'), so, in spite of my being smitten with the 'punishment of Heaven' (i. e., leprosy), my brother and two sisters also contracted the same disease, and being thus caught in the mesh of Fate we said there was no god.

"In these evil circumstances, there being no mercy, but only hatred from all the world and everyone I saw being an enemy, there was no help for it, so I applied to the police station, and with my brother and sisters was admitted to the leper settlement; there the physicians and attendants helped us and gave us medicine and food, bandaging our sores, but last year my brother died, though with my unhappy sisters I am still living; yet by the sincere guidance and warm heart of you and the teachers, and the Heart of God, we have tasted of real sympathy, and though still in these miserable circumstances, are deeply, deeply thankful. In this present world, though the heart is evil and the body polluted, by the deep, deep help given to us, we are thankful, and offer our thanks.

"May 12, 1920.

FROM NARA JINSUKE.

"To Newbold Sensei and Mukai Sensei.

"Please also tell Nichols Sensei the above."

Is the World Still Pagan?

An Editorial from Southern Ohio

"YOU ARE a better parishioner than I am, Mr. Adderly," she said. "I have not been to church since I came home. I never go to church."

"Naturally! I quite understand! Few people of any education or intelligence can stand it nowadays," he replied. "The Christian myth is well-nigh exploded. Yet one can not help having a certain sympathy and interest in men who, like Mr. Walden, appear still honestly to believe in it."

"The Christian myth!" echoed Cicely. "My word! You do lay down the law! Where would we be without the 'myth', I wonder?"

"Pretty much where we are now," said Julian. "*Two thousand years of the Christian dispensation leaves the world still pagan.* Self-indulgence is still paramount. Wealth still governs both classes and masses. Politics are still corrupt. Trade still plays its old game of 'beggar my neighbor'. What would you? And in this day there is no restraining influence on the laxity of social morals. Literature is decadent—likewise painting, sculpture, and poetry are moribund. Man's inborn monkeyishness is obtaining the upper hand and bearing him back to his natural filth—and the glimmerings of the Ideal as shown forth in a few examples of noble and heroic living are like the flash of the rainbow arch spanning a storm cloud—beautiful, but alas!—evanescent."

"I'm afraid you are right," said Maryllia, with a little sigh. "It is very sad and discouraging, but I fear very true."—[From the story, *God's Good Man*, by Marie Corelli.]

WE have been reading the story and *Six Thousand Country Churches*, by Charles Otis Gill and Gifford Pinchot at the same time, and we find, in some of the statements of each, a remarkable agreement of fiction and fact.

The latter work is a word-photograph of the religious and moral condition of rural Ohio, and the eighteen counties where its paganism is most rank are in the diocese of Southern Ohio.

"In this area," says Mr. Gill, "after more than a hundred years of the work of the Churches, the religious, social, and economic welfare of the people is going down. Although the Churches have been here for more than a century, no normal type of organized religion is really flourishing, while the only kind which, during the past fifteen years, has been gaining ground—the cult of the Holy Rollers—is scarcely better than that of a dervish. The Churches have failed and are failing to dispel ignorance and superstition, to prevent the increase of vice, the spread of disease, and the general moral and spiritual decadence of the people.

"Imbeciles, feeble-minded, and delinquents are numerous, politics is corrupt, the selling of votes is common, petty crimes abound, the schools have been badly managed and poorly attended. Cases of rape, assault, and robbery are of almost weekly occurrence within five minutes' walk of one of the county seats, while in another county political control is held by a self-confessed criminal."

And yet, Mr. Gill tells us, these counties in their rural districts are over-churched; that is, there are plenty of church buildings and church organizations, but a tremendous scarcity of resident, visiting pastors, which leaves the people "as sheep having no shepherd".

All through this district, we are told, may be found homes unblessed for many a long year by even an occasional visit of a minister of the Gospel.

In these eighteen counties there are 1,542 churches in 248 strictly rural townships, divided among seventeen differing denominations of Christian people, the strongest of which is represented by 526 churches, or one-third of the whole.

Is it *Mea Culpa!* or *Laus Deo!* that the Protestant Episcopal Church is not mentioned in this list?

"Salt," wrote the boy, as he began his composition, "is what spoils potatoes when you don't put any on."

And "Ye are the salt of the earth!"

"*Two thousand years of the Christian dispensation leaves the world still pagan!*" It would appear to be true of the world of rural Ohio.

But it is not true of the world of Hannington in pagan Africa, nor of the world of John Williams in the South Sea Islands, whose Gospel ministration changed the Samoa of Captain Cook into the Samoa of Robert Louis Stevenson.

In the light of what the Gospel has done for the world, where it has been "truly preached, truly received, and truly followed," it will take more than the failure of a perverted or an insufficient preaching of that Gospel to explode the so-called "Christian myth"; but that a divided Church—counting as the Church the whole company of the baptized—has failed to make the state of Ohio completely and fundamentally Christian cannot be denied. Fundamentally, we say, if it is true that a state stands upon its rural population as a pyramid stands upon its base.

Recently we had an experience which practically substantiates the statements of Mr. Gill.

On our way to Wilmington for a Sunday afternoon service, our only fellow-passenger was a husky young farmer. He had just come from Alpha, where he said that his mother had just died. He was employed on a large farm two miles from Lumberton, where he lived with his wife and three children. We found him affable and intelligent, and a fine specimen of an American farmer.

But in the course of our conversation we learned that he belonged to no Church; that his children did not go to Sunday school, and that he had no Bible in his home. He also said that he thought that a long time ago his mother had been a Methodist.

And then when he admitted that the time would come when he, too, would go the way of his mother, and that he ought to be prepared for it, we felt an impotency that would come over a soldier in an army whose regiments were divided and were fighting a guerilla warfare.

The state sends a truck each morning to take those children to the public school, while the Church of the Living God, the pillar and ground of the truth, is unable to teach them even the Creed, the Lord's Prayer, and the Ten Commandments, to say nothing of the "other things which a Christian ought to know and believe to his soul's health."

For those few shepherdless sheep this is not the final word; but by inductive logic we may well believe that the same is true, as Mr. Gill claims, of thousands of others in this Christian State of Ohio.

Some years ago the late Dr. Ewer wrote a book called *The Failure of Protestantism*. As we remember it in our college days, it was met by a perfect storm of furious criticism.

But the logic of the book was incontrovertible, and by the pragmatic test of Mr. Gill's *Six Thousand Country Churches* it stands to-day vindicated.

Historically, the Episcopal Church is the mother Church of all English-speaking Churches, with its roots in the Holy Catholic Church of the early centuries. In rural Ohio it is practically unknown.

It is thus a condition and not a theory that is faced. We leave the solution of the problem to wiser heads than ours.—*Church Messenger*.

THESE NICE Sunday walks, when two friends get to know one another so intimately; these Sunday-evening talks, when you gather by twos and threes in the firelight, and talk so freely; oh, what a power they are for good, if used aright; what a power for harm, if wasted or misused! No one wants you to force the conversation into an edifying channel; but one knows how talk bifurcates, as it were, and how often there is a choice between high and low, wise and foolish, kindly and unkindly.—*Elizabeth Wordsworth*.

HE WHO giveth us occasion to fight, to the end we may get the victory, is ready to succor those that fight manfully, and do trust in His grace.—*Thomas à Kempis*.



CORRESPONDENCE

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

A CHALLENGE FROM TEXAS

To the Editor of *The Living Church*:

THE recent report of the Presiding Bishop and Council, our new administrative board in the Church, on *The Results and Status of the Nation-wide Campaign*, is characterized by a very fine and courageous spirit on the part of the leaders of the Church. It is a summons to those in the advance line to remain steadfast and true, holding every square inch gained. It is also an urgent challenge to those in the rear to march manfully up and take their places beside their brethren who are holding the front line trenches, confidently expecting that their brothers will not desert them to the foes of the Church and of humanity.

The substance of the report, however, brings to mind these words of the Apostle Paul: "We are perplexed, but not in despair, cast down, but not destroyed". I cannot understand how it is possible that any section of the Church should have failed to catch the vision or to try earnestly to realize the opportunity presented to the people of the Church through the Nation-wide Campaign. It is inspiring, however, to see how wonderfully well those did who tried faithfully to carry out the plans proposed to the Church for meeting the grave and growing needs of the times. The Nation-wide Campaign seemed to many to be but the voice of Christ calling to His disciples to awake and put on their strength for God and His Kingdom and for service to our brethren both here and everywhere. The Campaign was not primarily a drive for money, but it was an effort to awaken the Church to see with the eyes of the Master and to hear with the ears of the early disciples of our Lord, and as the result of such seeing and hearing, and out of the abundance of a zeal kindled by love, to give of themselves, their energies, and their substance sufficiently to equip the Church in human strength and material power for the service that is necessary to answer the cry of our fellow human beings for guidance and for help, and to obey the summons of our Lord Jesus Christ in this soul-stirring day.

Through the survey made in connection with the Campaign, it was perfectly evident that there was tremendous need of an awakened Church. And the need is three-fold, namely: for the Church's own sake, for the nation's sake, and for humanity's sake.

The people of the Church are as ready to respond to noble appeals when clearly summoned by their leaders as the people of any other Church. That has been demonstrated every time it has been tried. We know also that there are no more patriotic people, none more ready to serve their nation, than the men and women who constitute the membership of the Episcopal Church. That also has been demonstrated in every community in our land during the period of the great war. In them was developed a broader vision and by them was manifested a greater spirit of sacrifice than they had ever known before, and they seemed to be calling to their leaders to give them something worthy of the same sort of effort, in behalf of the Church and of the constructive forces of humanity, that they had put forth in behalf of the nation and of the destruction of its enemies. How great is the failure of those leaders who belittled the vision and discouraged the spirit of sacrifice in response to the Call of Christ through the Nation-wide Campaign!

I recall a conversation between one of the so-called leading bishops of the Church and an earnest, godly layman. The bishop had said that it was impossible for the people of the Church to raise the money that was asked of them through the Nation-wide Campaign. The layman replied: "Well, Bishop, I agree with you with one modification. It is impossible if all the bishops of the Church talk as you do, but it is easily possible if the bishops and clergy will give us the leadership that will broaden the vision and inspire the heart of the laity." The layman's judgment has been amply justified, in every place where the bishops and the clergy have caught the vision and pressed with zeal toward the goal. That has been the experience of more than two thousand congregations of the Church in this land.

As we look over the field to-day, we see that there is no diminishing of the vision, no lessening of the urgency of the call; the need grows greater rather than smaller, as the days go on. The examples of such dioceses as Virginia, the Carolinas, Atlanta, Maryland, West Virginia, Texas, Oregon, and others

is the practical demonstration to the whole Church that the plans proposed are feasible and capable of producing success. We seem to hear these forward looking dioceses calling out to dioceses that have proved delinquent—yes, even slackers on a great scale so far as the challenge and need of the Church in this hour are concerned—saying unto them as Moses said to the children of Reuben and Gad in the days of old; "Shall your brethren go to war, and ye sit here? If you do this thing it is sin, and be sure your sin will find you out." The children of Reuben and Gad decided to stay on this side of the river Jordan where the pastures were green and there were no enemies to fight while the other tribes should go in and drive out the foes of Jehovah and establish the Lord's Kingdom in the promised land. But the command, Moses reminded these would-be delinquents, was not to ten tribes but to *twelve*, not to a *portion*, but to the *whole* nation; and if they failed in their duties they were ignobly passing them on to their brethren, so sinning against their brethren and their own true manhood, as well as disobeying the command of Jehovah. And so it seems that when, by the spirit of the Eternal God working through the minds of her servants, the vision of the Church was enlarged and the command was given to go forward and further establish the Kingdom of Righteousness, God's Kingdom, in this and other lands, it was then incumbent upon all of us to bear our share and endure our portion. The Church, the whole Church, recognized this as her task when her General Convention, the only body that can represent her collective mind, not only accepted, but heartily, even unanimously in convention, endorsed the plan, and called upon the bishops and clergy and laity to enter whole-heartedly and enthusiastically into the fulfilment of it.

And so it seems that this other challenge of Moses to the Children of Reuben and Gad is sent out to all those dioceses which have preferred to stay on this side of the river Jordan—in the land of little effort and of self-chosen ease: "Wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" What hope is there for the Episcopal Church ever becoming the really great force in this country and in the world that it is capable of becoming, and which we believe the Lord calls it to become, if the present spirit and attitude of the parishes and dioceses holding back are to prevail throughout the Church—particularly when she faces a great crisis and enters upon a vast enterprise? How inspiration for future endeavors will be chilled, if not destroyed by such discouragement!

If it be said by the stronger dioceses like New York, Pennsylvania, and Massachusetts that they have been taxed in this movement for the sake of the weaker dioceses whose resources are less and whose needs for development are greater, what more need be said than to remind them that they are Christian men and women and that some fundamental principles of their Christian profession are that it is right for the strong to help bear the burdens of the weak, that the measure of responsibility to serve is the ability to render service, and that the love of Christ ever constraineth His disciples to give, to those who have not, the light and the life and the guidance of our Lord Jesus Christ?

I believe that those dioceses and parishes that have made good in the Campaign would be willing also to say to those who have not yet put forth their rightful effort: "If you stand on a comparison of money asked in proportion to money to be received, to be used locally, we challenge you to make your asking for local needs equal in proportion to the weaker and frontier dioceses and missionary districts, and then pull hard and all together for the attainment of the common goal."

I believe also that many of us would be willing to say that if such conditions had any part in the cause of the stronger dioceses withholding their full support, and preventing their doing their full share, we would be willing to relinquish every claim for local assistance, counting it a glad privilege to do our full share for the general work, asking New York, Pennsylvania, Massachusetts, Chicago, and such like to come and take their places by our side. I do not know that this would be the spirit of the whole diocese of Texas, but I do know that if I were speaking for the diocese such would be her challenge to the stronger delinquent dioceses. I am of the opinion, however, that this judgment would be verified by the majority, at least, of

the clergy and laity of the diocese. I should like to see stronger dioceses make the test of us. Will they?

I write with such deep feeling, not only because I have the earnest conviction that the Nation-wide Campaign is the means by which our Lord is summoning the Church to meet the needs of the nation and of the world, so far as her ability goes, but also because I have seen, from experience, in my own parish, what great things the movement means for the Church where its plans are entered into and faithfully carried out. Under its inspiration St. Paul's, Waco, has done the following things within the past six months: Provided means for employment of an assistant clergyman, a deaconess, and a part-time stenographer; handsomely increased the rector's salary; and made provision for the up-keep of his car. This parish is not abnormal. The same sort of people constitute the membership of the Church in other places, and I am sure that the movement can do for the Church in general just what it has done here and in many other places, if it is taken up with intelligence and pressed with earnestness and zeal.

We are also now making plans to establish a social settlement and, later, a missionary chapel in the district of which a new cotton factory is to be the centre.

St. Paul's Rectory, Waco, Texas.

W. P. WITSELL.

PRIMITIVE CONSECRATION OF THE EUCHARIST

To the Editor of *The Living Church*:

A MAN in Japan who writes to you about letters appearing in your columns has to take the long chance of the subject having dropped out of notice before he even saw the letters! Still, interest in this subject is perennial, and so I take that long chance.

When the Rev. Bayard H. Jones asserts that "there is no question that in the most ancient Christian liturgies primary emphasis was given to the invocation of the Holy Ghost as the means of consecration" I think his language is stronger and more positive than the historical proof warrants.

It is by no means certain that the Easterns have always held that the consecration is effected by the verbal invocation called in these days the epiclesis. The word epiclesis is often used by them of prayer in general. Thus we find St. Irenaeus calling the prayer of consecration "the epiclesis of God" (την επικλησιν του θεου) and also "the word of epiclesis" (τον λογον της επικλησεως). We find such language used in places where from the context it is perfectly certain that it has not the special sense now under discussion.

As bearing upon very early Greek belief, we find St. Gregory of Nyssa saying: "The bread is straightway changed to the Body when the words spoken by the WORD are uttered. This is My Body" [ὁ ἄρτος ενθὺς προς το σωμα δια του λογου μεταποιημενος καθως ερηται ὑπο του ΔΟΓΟΥ οτι τουτο εστιν το σωμα μου]. It would seem as if no language could be more marked by "Latinizing" that this of so great an authority as St. Gregory of Nyssa. Nor does this Father limit his teaching about the influence of the Holy Spirit upon sacramental agency to the Eucharistic consecration; he applies it to the sanctifying of the water of baptism and to the sanctifying of the oil of confirmation.

Still stronger, possibly, are the words of St. Chrysostom—used over and over again by him—that the priest at the altar represents Christ, and that he repeats in the name of Christ and in the person of Christ the very same words that Christ spoke in the Upper Chamber (This is My Body, This is My Blood) and that these words make the consecration. He says: "It is not man who makes the oblations become the Body and Blood of Christ, but Christ Himself, crucified for us. The priest is there who represents Him and pronounces the words, but the power and grace are of God. This is My Body, says He; *this word transforms the oblations*" [Τουτο μου εστιν το σωμα φησι Τουτο το ρημα μεταρρυθμιζει τα προσκεμενα]. This from the discourse on the Treason of Judas (I. c. II. n. 6.) In his Homilies on St. Matthew he says: "The words which God pronounced then are the same as the priest still pronounces; therefore the oblation is the same."

These two or three passages are far from being the only ones in Greek which support my argument, which I will now try to state.

I think that the consecration cannot rightly be asserted to be effected either by the utterance by a priest of those words of our Lord commonly spoken of as the "words of institution", or by the special form called the invocation of the Holy Ghost, after the general type of that form in our American Prayer Book.

If we look upon the consecration as essentially an act of prayer, of which our Lord's words, This is My Body, This is My Blood, form an integrally necessary part, this whole act of prayer would be an invocation, whether it includes an invocation of the Holy Spirit to make the bread and wine become the Body and Blood of Christ, or such an invocation as is in the Roman *Canon Missae* that "these things" (*haec*) be carried up to the altar on

high, or such an involved and indirect invocation as we have in our American Book, or none at all, as in the English Book. A prayer which recites the institution and asks the consummation of the Eucharistic blessing is an invocation of God (επικλησις του θεου).

Then there would be no essential difference as regards this cardinal point between Eastern and Western liturgies, for in them all a canon of consecration forms their heart, in them all the words our Lord spoke at the Institution are solemnly repeated by the priest as Christ's authorized agent, in them all the Father is addressed, in them all the Holy Spirit makes the earthly Act effectual by making present the risen, ever-living, and glorified Body and Blood of the eternal Son.

Besides, although it is a mere argument *ad homines*, and without historical basis, such a theory of consecration would, if pretty generally held, make it impossible for an opponent to say that sacraments are like magic.

Returning to history we find other invocations which weaken the force of Mr. Jones' contention—I mean invocations of the Logos to make the Eucharist. Such an epiclesis of God the Son (not of God the Holy Spirit) appears in the Prayer Book of Sarapion, Bishop of Thmuis in Egypt, and it is earlier in date than any known examples of epiclesis of the Holy Spirit.

In short, the thesis which Mr. Jones makes cannot be proved historically. The presence of an explicit verbal invocation such as he demands cannot be found in ages that may rightly be called primitive, say earlier than the fourth century; and the theory that consecration can only be thus made is very much later.

Just a notice about "elevations" and their meaning. It is very probable that the "elevation of the host" after the consecration came into use in consequence of the teaching that consecration is effected by the recitation of our Lord's words, but the later elevation of which Mr. Jones approves would be quite as harshly condemned by Puritans as the earlier one. These ceremonies mean what we intend them to mean. I have seen in the Russian Church profound reverences paid to the oblations at the Great Entrance (what we call Offertory), and—none at all after the consecration. Are those too early prostrations idolatry? No, I think not, but dramatic anticipations. Are the people who after consecration pay no special heed to the Blessed Sacrament unbelievers in the Real Presence? No, I think not; I'm sure not. But they go about it in a different way.

One thing more. As far back as 1882, when I was in the first year of my priesthood, Father Grafton told me about the second elevation at the end of the consecration prayer, and said that he always made it with particular care. Ever since then I too have always been careful about it—but then, I am also at least as careful about the previous elevations of each kind. Whether I am "primitive" or not doesn't concern me in the least. The Catholic religion did not come to meridian height in primitive times and then either stand fixed in mid-heaven or begin to sink. Who can tell when it will cease its climbing course or be shorn of its beams?

Tokyo, Japan, June 2nd.

CHARLES F. SWEET.

"THE MULTIPLICITY OF ORGANIZATIONS"

To the Editor of *The Living Church*:

THE letter of the Venerable the Archdeacon of Springfield in this week's issue of your invaluable periodical interests me considerably, for I have helped launch one of these recent organizations, and am doing my little best to make one other a "going concern", and belong to two more. And I am sure that none of these four is doing anything which detracts from the Church or her divine mission but rather do they further the work of Christ by directing and unifying the work of many souls in many far-distant places. Be that as it may, if some of us were to disband, where would Father White have us begin?

The Brotherhood of St. Andrew and the Girls' Friendly Society could not just now be spared, nor do I think anyone would want to see them go. And I leave it to some one else to hazard the suggestion that the Guild of St. Barnabas for Nurses has ever been a hindrance to the work of the Church. My own impression has been that the Guild has brought, and is bringing, some measure of help and strength to devoted women whose lives are peculiarly hard at all times and often filled with devilishly subtle temptations.

Then how about the Ember League? I'm a layman and can't belong, but somehow it seems to me that in a Church so badly undermanned as the P. E. C. U. S. A. a league of priests devoutly keeping the ember days as days of special prayer for more priests is a mighty good idea and one that just naturally was bound to occur to some one who studied the Book of Common Prayer.

Then there is the Guild of All Souls. I don't belong to it so I speak the more freely concerning it. So far as I can find out

it is the one unflinching and consistent witness that we have to our belief in the Communion of Saints. We need that witness now as never before. The shadow of the world war lies on many a heart. We yearn to know that all is well with those we love. All around us in books and papers and magazines wizards and necromancers and dealers in black magic offer their poisonous drugs to anguished souls crying out for the waters of life. All about us are pulpits where no prophet speaks a word of comfort because he is dumb through superstition or unbelief. Here and there the members of the Guild of All Souls—lay folk doing priest's work—have snatched unnumbered souls from the fathomless abyss of spiritism and helped dazed and bleeding hearts to find comfort in the Church and in the sacraments. Until more of the priesthood have sloughed off those Protestant prejudices which do so easily beset us there is work ahead for the Guild of All Souls, and he who truly loves the Church ought to wish them "more power to their elbows".

Then there comes to mind the Confraternity of the Blessed Sacrament and the Eucharistic League, two societies of widely differing aim and method yet both of great usefulness. And just so long as in so many parishes the chief service on the Lord's Day is not the service of the Lord's Institution but is instead the archaeologically interesting but otherwise rather wearisome compilation from the breviary offices of the late Dr. Cranmer, there is work ahead for the militant propagandists of the Confraternity and the intercessory prayers of the far less assertive Eucharistic League.

And what is the Archdeacon going to do with the Guild of the Holy Cross for invalids and semi-invalids? If that goes by the board how are its members going to be given their share in the work of Christ upon earth? How are the "hopelessly incurable" going to be transformed to the hopefully incurable without their corporate offering of their share in the Passion of the King? And who else will take care of the poor crippled children in Holy Cross House in Cleveland?

Then there is the Church League of the Isolated, going on its quiet, useful way digging out the scattered and unsheltered children of the Church and helping to get the priest and the altar to those who live far from any Church privileges at all. We have only begun to see what such a league can do under God for God, and until the Church as Church comes to our aid we dare not stop, we have got to carry on.

All I shall say of the Prayer Book League is that it moves on quietly teaching lay folk here and there to study their Prayer Books for themselves and to find in the Book those rich treasures of devotion which too many of the priests neglect to call attention to either in Confirmation classes or Lenten lectures or from the pulpit. If ours is indeed part of Christ's Catholic Church then the Church must teach the Catholic religion which the Prayer Book truly contains. When the reverend clergy teach the Book then the Prayer Book League and kindred societies will be glad to disband. When—and not until.

I suppose the situation is pretty bad; everybody says it is, though "everybody" isn't always right about it. I'm sure the Archdeacon is right when he says we need to magnify the Church more than we do. But what are you going to do? One wing of the clergy is bowing down before strange gods like the Interchurches and the Federation of Churches and hopes to bring the millennium (whatever that may be) by means of union meetings. Another group wants to save us by approximating our services to those of an alien communion and blindly copying the distracting ceremonial of the least dignified use of that foreign Church. So as far as I can see about all one can do is to join enough societies so that one finds in them the sum total of that faith and practice one ought to find in the average parish church—but usually doesn't.

Lynn, Mass., June 29th.

GEORGE CLARK.

COURSES FOR DAILY BIBLE READINGS

To the Editor of *The Living Church*:

WHILE adding my word of appreciation to that of this week's correspondent in regard to the Rev. Mr. Ferris' course in Daily Bible Readings, may I suggest that a very excellent series along the same lines appears as The Second Mile League Bible Studies, published by the Rev. F. D. Tyner, of St. Luke's, Minneapolis?

An acquaintance of mine, once upon a time a good Church woman, was attracted to Eddyism's commendable insistence upon daily Bible reading, and used the Quarterly issued by that cult; because, as Mr. Nutter suggests, her own Church did not offer her anything for that purpose, except the Lectionary.

Courses like Mr. Ferris' and Mr. Tyner's stimulate the daily Bible study which in our grandmothers' days was taken as a matter of course by Christian families; and, as my friend has found out, they suggest practical applications of the passages to the development of the inner spiritual life and a greater degree

of outward Christian conduct and do not burden the readers with the impossible task of trying to find some deep, hidden, "spiritual" meaning to extracts from some "correlative reading", which for the most part have no bearing whatever on the parts of Holy Scripture with which they are supposed to "correlate".

Louisville, Ky., June 26th.

Sincerely,

C. E. CRAIK, JR.

To the Editor of *The Living Church*:

HERE are so many features of THE LIVING CHURCH which one might wish were reprinted for circulation: Dr. Wilmer's notes on The Lectionary and Mr. Ferris' Daily Bible Readings and Mr. Douglas' Notes on the New Hymnal and a number of excellent editorials especially concerning the Roman Church. But the problem is to make reprints pay. Perhaps the Presiding Bishop and Council will consider such a real missionary method.

In the diocese of Central New York for the isolated and others has been printed each month for nearly a year *The Kalendar*. It is a four-page folder suggesting a short daily office, a Psalm, and a portion of Holy Scripture for each day of the month. It has been found helpful. Address Box 47, Utica, N. Y., for copy.

Parish priests must do their own printing as they see fit. Obviously it is a more or less untried missionary method to keep in touch with communicants and children by mail.

June 26th.

WARREN R. YEAKEL.

ST. STEPHEN'S COLLEGE

[ABRIDGED]

To the Editor of *The Living Church*:

DO I venture to offer this appreciation of the President of St. Stephen's College and of the work ahead for the College?

The alumni and former students of St. Stephen's during the past year have heard many good reports concerning the President of the College. They have been reading the great write-ups in the Church papers and elsewhere and the joyful "ads" which have been appearing everywhere. When the call came from the College to return to the alma mater for the sixtieth anniversary men from all over the country wended their way homeward.

On commencement day one of the largest gatherings of alumni and former students was present to see, hear, and understand more fully the "man and the work" proposed. They saw, they heard, and I think now they fully understand that "the man" is there to put the College on its feet for all time; they fully understand that "the work" can and is to be done. But they must also understand that what they saw, and what they heard the President propose, must have the hearty cooperation and support of the entire body of alumni and former students, and through them the cooperation and support of the entire Church. Then and only then can *the man* put St. Stephen's where it ought to be.

St. Stephen's alumni, former students, and friends, the challenge has been issued to you. You will accept it. This is certain.

Sincerely yours,

Newark, N. J., June 19th.

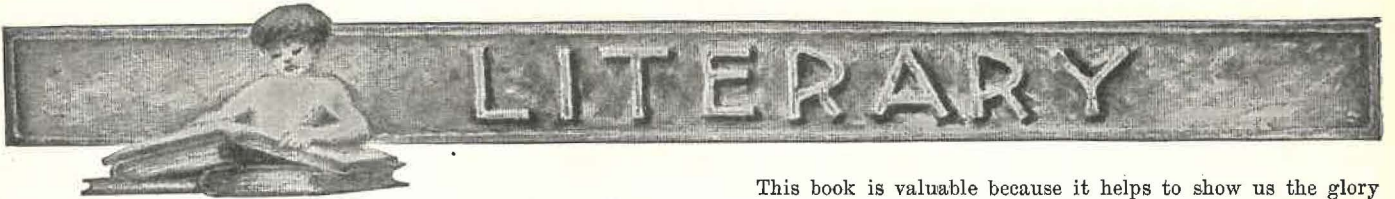
J. FRED HAMBLIN.

THE CHALLENGE OF THE CHILDREN

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF KANSAS]

I HAVE SAID many times and again repeat with all the emphasis I can put upon it, that the priest and congregation which put 75% of their time and energy in the Church working with the child life and youth of the community are the priest and people who will in every sense of the word have the most successful Church. I have never yet known it to fail. The child challenges us to-day to make religion for him real and vitalized with life. Shall we respond with intelligent and consecrated leadership or go on as many are still doing, content to commit suicide for the Church by our indifference to the problem? Church schools created where they do not yet exist, trained teachers, both men and women, who will give themselves to the task, an intelligent and progressive standard of religious education based on the Christian Nurture Course, the putting into operation the Church School Service League, all of these are the immediate tasks that lie before us for accomplishment to meet the need.

A VIGOROUS, outdoor, breezy, moral culture lives in the active present, and, having done its best, dismisses the past without regret. The best curative for spiritual morbidity is a little unselfish benevolence. Perhaps because doing good to others implies less thought of ourselves, does it seem the most perfect kind of happiness. We are in a position for high spiritual aspirations when we get furthest away from self.—*Humphrey J. Desmond*.



From Theosophy to Christian Faith. By E. R. McNeil. Longmans, Green & Co. \$1.50 net.

This book not only provides interesting information about theosophy, given by one who claims to possess intimate first-hand knowledge of the subject, but it also does much more; it supplies material from which readers may obtain a fresh perception of the scope and significance of the Catholic faith. The book is likely to be useful to many besides those theosophists and persons attracted to theosophy, for whose sake the author principally wrote. The writer tells us that she was admitted by Mrs. Besant herself into the "inner school" of theosophists; she has lived in India, and appears to have a large knowledge of those Indian religious systems with which theosophy claims connection. Now, however, she has rejected those beliefs which once had such a powerful hold upon her, she has read widely and carefully, and has made herself familiar with the best Catholic theology which the English Church has produced during the last half century; she has found in the Christian religion something which abundantly satisfies her own spiritual need, and now she presents to her readers an account of Christian doctrine, together with an important portion of the history of that doctrine, which is clearly the fruit of careful study and of accurate and penetrating thought. The book is written from St. Mary's Home, Wantage—the mother-house of the Wantage Sisters. Bishop Gore, at whose suggestion the work was undertaken, has himself contributed an interesting preface.

We have all met those imperfectly informed persons who are fond of such notions as that one religion is as good as another; that all religions are fundamentally the same; that any system which exalts the spiritual at the expense of the material must be admirable; that the main business of religion is to provide an escape from what is material or commonplace; that a higher type of spirituality is to be hoped for from the East than any which may be found, ready to hand, in the West; that the abandonment of Christian dogma involves no practical loss, etc., etc. We are familiar with this kind of talk. The book before us offers positive information which ought to convince its readers that these notions are inaccurate—that they do not correspond with facts. The facts set before us in this book show the poverty of theosophical principles and, still more, the richness of Christian theology.

Under the head of *theosophical poverty*, a few conspicuous examples may be mentioned:

1. The lack of any authority such as can justly claim the assent of man's reason. The fact that theosophists are willing to accept pretentious and fantastic beliefs on the mere word of two or three obscure individuals can be explained only by reference to their loss of mental freedom. This loss (as the writer assures us) is the speedy result of those mental habits which are exacted by the theosophical hierarchy from its victims.

2. The intellectual isolation of theosophy. This is another example of its poverty. (a) The writer shows that theosophical authorities refuse to submit their conclusions to scientific investigation, and that they are content to proceed in complete independence of contemporary scientific discovery and thought. (b) She also shows how theosophic terminology produces intellectual isolation. The arbitrary decision of theosophists as to what shall be the meaning of important words which they employ, and their persistence in attributing to those words meanings quite different from the meaning which are ordinarily accepted, constitute an isolating and impoverishing barrier between themselves and the main stream of contemporary philosophical thought.

3. Doctrinal and moral poverty. It is on this point that the book brings its strongest indictment against theosophy, and it is by recognizing the contrast between the doctrinal and moral poverty of theosophy on the one hand, and the depth and holiness of Christian theology on the other, that the reader may gain from this book a fresh appreciation of the treasures of Catholic belief.

This subject, too large for us to enter, is ably dealt with by the author of this book. An Orthodox Christian may learn from its pages that his belief in a holy, almighty, personal, and loving God—with whom he may come into the closest personal relationship, who forgives sin, who gives us grace to live worthily in this world, as useful members of His great family, and who gives us a sure hope of something which will satisfy our nature adequately in eternal life—is a treasure of unsearchable value which he would certainly not possess as a Gnostic or as a Hindoo, or as a theosophist.

This book is valuable because it helps to show us the glory of our faith. Again and again the writer insists that the central and vital principle of that faith is our relationship to our Incarnate, Crucified, Glorified Lord, Jesus Christ, "who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him."

J. H. C. JOHNSON, S.S.J.E.

The Ornaments of the Ministers. By the Rev. Percy Dearmer, D.D. London: A. R. Mowbray & Co. Milwaukee: Morehouse Publishing Co. Price \$3.40.

This is a new edition, re-written and much expanded, of a smaller work, formerly published in the series of Arts of the Church some twelve years ago. In this revision, for which the author acknowledges indebtedness throughout to Dr. F. E. Brightman, we find a considerable amount of new matter, especially a chapter summarizing *The Development of Ecclesiastical Costume*, in which the uses of each of the first eight centuries are chronicled as showing the slow crystallization of the form of liturgical vestments.

The use of special vestments began about the seventh century, prior to which the ordinary dress of the day was worn by the clergy in the church as on the street. It is interesting to learn that a distinctive dress originated in the Eastern and the Gallican Churches and was originally frowned upon at Rome. "We should be distinguished from the people by our learning, not by our clothes," piously wrote a fifth century pope in rebuke of the vestimentary innovations of certain Gallican bishops, quite as a modern Presbyterian of the old school might write. So also is it of interest to recall once more that of all the vestments now in use the surplice alone is distinctly mediaeval, being much the latest of them all. The front opening of the surplice, which was common in the last generation, was a concession to the eighteenth century wig, which would be mussed if the surplice were donned over the head.

The volume presents a very interesting study, and is adorned with a much increased number of plates beyond those of the earlier editions.

The Worship of the Synagogue. By James McArthur. London: Society of SS. Peter and Paul. 1919. Pp. 149.

Has the Oxford Movement made a mistake in bringing back "early celebrations", at the expense of the late choral Eucharist? This is the question raised in this small but valuable book, and the answer herein given is clear. If the Tractarians had only placed their emphasis upon the late Eucharist rather than the early, the Anglican Communion would be far more Catholicly minded to-day. As it is, every parish worth the name has an early celebration, while only very few have the late social Eucharist. If the reverse were true, viz., that every church had the parochial oblation, even with some non-fasting communions, and only a few had the earlier celebration, this, while imperfect, would be more truly Catholic than is the present situation. The author points out, and it is nice to see it with the SS. Peter and Paul imprimatur, the exaggerated and inaccurate emphasis upon fasting communion, which many of the Tractarians had, which was largely responsible for this derailment of liturgical progress. Here, as on certain other points, Old Trinity, New York, has been more Catholic than many of its critics, and might well be taken as a model.

LEICESTER C. LEWIS.

The Larger Vision. By Anne Bryan McCall. Dodd, Mead and Company.

Many of these inspiring talks were first published in "the Tower-Room" of the *Woman's Home Companion*. Addressed primarily to women and girls who are facing the problems of poverty, disappointment, loneliness, they sound a note of faith and courage. The book is an excellent one to place in the hands of a girl who is making her first venture away from the home nest.

A PAMPHLET published privately by the Vestry of Trinity Church, Bellaire, Ohio, is entitled *An Episcopal White Book*, and consists of a conversation between a Churchman banker and a denominational lawyer in which the subject discussed is Religion, and particularly the Religion of the Church. The conversation on the Churchly side is naturally of a popular character and not always strictly beyond criticism, but taken as a whole the pamphlet is a very excellent one.

HOPE AND CONFIDENCE

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

LET US set our faces toward the future with hope and confidence.

Hope and confidence!—these are two qualities from which you and I neither as men nor as Christians can ever be absolved. They are sworn companions and the one cannot well move without linking arms with the other. Those of us who even in a small way are leaders of thought and life, and, for that reason, specially responsible for the development of character in others, will be failures if we are not hopeful and confident. Gloom and uncertainty contradict and smother growth.

The situation to-day in every department of life, moral, spiritual, social, and political, is very bad—perhaps never worse on so large a scale. It would be dishonest to ignore the fact. It would be foolish and culpable to sit down in idle lamentation before it. It would be cruel and futile to join the too numerous crowd who lift acid voices of accusation and criticism, and who never make any sustained contribution to remedy the case, or give any substantial evidence of their own sincerity. Of all cheap and unsavory things there are few more nauseous than the lamentations of the drone and the criticisms of the captious. Let us resolve to keep free of all such harmful habits of mind and action. Just because the outlook is gloomy and the world a mass of confusion, we must be sure that we are winged with hope and confidence. It is chiefly when the way is dark and rough that these virtues have their best opportunity.

Of course we must be sure of the grounds of our hope and confidence. These are to be found in the fixed purpose of God and the commission bestowed upon the Church to play a high part in putting it into effect. God has His share of the situation in hand. This is His world. He is responsible for everything in it, dark or bright, rough or smooth, excepting in the small area controlled by man's will. He is neither inactive nor indifferent. It is His unalterable will to put through His scheme for the salvation of mankind. The whole problem resolves itself into this—that He is doing His part, and that one chief thing which delays and hinders the triumph of His purpose is lack of hope on our part that sees and expects, and of confidence that perseveres and triumphs. That there are those who, through weakness, ignorance, and deliberate selfishness, are thwarting and opposing God, is shockingly true. But even they can do little more than exclude themselves from the pale of God's mercy and expose themselves to unspeakable misery. The knowledge that there are such makes it all the more necessary for us who rejoice in superior opportunity and privilege not to assassinate our ideals by treating them lightly or disloyally, but to square our lives with the best we know.

Hope is an artist and paints upon our imaginations the sure glory of the future until the present is radiant with its color and light. It gives us buoyancy so that, when the seas run high, we are lifted and not submerged by their violence. It makes us expectant of good things and enables us to work hardest when the prospect of immediate results is least. Hope is never panicky and never visionary. It neither hurries nor dawdles. It weighs facts as they are with steady hand and then shapes its course toward life as it should be according to the divine pattern. Hope is peace-loving and therefore it is always ready to fight for peace. The creative cause of hope is not a comet: it may be only a star, but it is the Pole Star. It is God's beckoning hand cheering us on to an end so triumphant and final as to combine in itself the sum total and more of all the deepest desires of the race.

The hopeful man becomes the confident man. He knows both where and how he is going. He cannot recognize anything to be failure excepting his own deficiencies as measured by his ideals. He learns to treat life as being what it is—endless. Death is but an incident which so far from interfering with his ultimate purpose affords heightened opportunity to effect it.

During the strain of the war we discovered in ourselves a power to be intense which surprised us, and many have never descended from the high plane reached at that time. We learned to centre our attention on a few great things and loved them better than our lives. We were sure of our cause, and the confidence bred by our convictions made us strong and sure-footed. We counted ourselves commissioned by God and mankind. The commission has not been lifted or abated. Our task now can be attacked with confidence because God has clothed His Church to deal effectively with sin—that is, with selfishness in ourselves and others. That is the fight that is before us and the issue is sure. Even if there are within the Church of Christ those who are fickle and inconsistent and disloyal, there remain that increasing number of faithful ones whose devout and righteous lives form the foundation of the past and the hope of the future.

THE STIMULATION TO NATIONAL REPENTANCE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEWARK]

WHEN THE wrongs, social and industrial, were establishing themselves, from which now we see the reaction, the Church did not protest. The Church became largely allied with the privileged people, as it was not in the beginning. In the development of our industries we wanted cheap labor and we got it and rejoiced in it, and established the great centers of agitation, and never thought much about teaching newcomers the duties and privileges of American civilization or treating them in a Christian way.

We allowed great companies of peoples, bringing their prejudices and customs and ways, to settle down and perpetuate what was un-American. We did not think so much of showing mercy and kindness to the strangers within our gates as we did of exploiting them for our industrial advantage.

We wanted cheap labor and we cheapened human life. We gave men in mines and mills, who made possible our comfortable living, numbers instead of names. Only slowly, and mainly in response to the efforts of organized labor, factories became more decent and safe places in which to work, and a little more thought was given to the men who work underground and in the exhausting and monotonous callings in life. Surely there was a great neglect of the law of God, "Thou shalt love thy neighbor as thyself."

We accepted the rule, against which the world revolted, that "Might makes right". Great churches whose material splendor was envied left their people living miserably that churches might be rich. The French Revolution at the end of the eighteenth century in France had to be duplicated by the revolution in Russia at the beginning of the twentieth century. We are astonished as we see power moving from the privileged people to those who were unprivileged, the natural reaction from luxury and extravagance, and we ought not to wonder. It is better to ask of our responsibility and then with penitence set about doing what righteousness and mercy demand, and the application of the principles of the Christian Gospel.

LEADING TO CONFIRMATION

[FROM THE CONVENTION ADDRESS OF THE BISHOP COADJUTOR OF DALLAS]

CONFIRMATIONS depend to a large extent upon the work of the rector, yet we are wrong when we place the entire responsibility for the Church's growth upon him. It is true that a bishop when he lays his hands upon the priest in ordination does set him apart for a special work, and one element of that work is to bring men to Christ and the Church. But the layman must never forget that he also is ordained for Christ's service. He promises to "fight manfully under His Banner", and that banner is the cause of Christ; He is promised the grace of God in confirmation, that he may increase, day by day, until his life's end, and he is set apart for God's service, in God's world, and for God's people. And his whole mission in life is of narrow vision if he does not see in it all his service to his fellow men. Andrew, before he was an apostle, went after Peter, his brother, and brought him to Christ, and in that action he only did that which ought to be the normal act of the life of the Christian man or woman.

But I am convinced that Christ Himself has given to the clergy of His Church a way in which they can be real leaders in bringing home to men the necessity of being confirmed, and that is by preaching, in season and out of season, the great doctrines of the Church, the Fatherhood of God, the redemptive character and acts of Jesus Christ, the power of the Holy Spirit in the Church, the penitential system, and the sacraments as a means of grace through which humanity is brought into vital contact with God.

Round about us are Churches which are growing faster than we are growing, and I believe one reason for such growth on their part is that they are insisting upon and teaching their doctrines, right or wrong, as a positive means of salvation. These doctrines may be as different as day and night, as they actually are, ranging from the Roman Catholic Church on one side to the ultra-Protestant body on the other side. And in this day of differing Churches and doctrines the Episcopal Church has unfortunately come to be looked upon as the mean between these two extremes, and she is regarded by some as a weaker substitute for the Roman Church and by others as a balance wheel for Protestantism. We have been called the Church of the Reconciliation for so long that we have become reconciled to almost anything. But I doubt if we shall ever succeed by following such lines of compromise and indefiniteness. We have an individuality all our own, and we should proceed upon that line, by preaching these great facts of the Life of Christ, and the Foundations of His Church, and preaching them, and teaching them, as necessary to salvation.

Church Calendar



- July 1—Thursday.
 " 4—Fifth Sunday after Trinity.
 " 11—Sixth Sunday after Trinity.
 " 18—Seventh Sunday after Trinity.
 " 25—Eighth Sunday after Trinity. St. James.
 " 31—Saturday.

Summer Addresses

THE REV. WILLIAM HENRY PETTUS, rector of St. James' Church, West Somerville, Mass., will spend the month of July at "Church-haven", Nantucket, Mass., and the month of August at Mattapoisett, Mass., where he may be addressed.

THE REV. H. W. PRINCE, rector of the Church of the Epiphany, Chicago, will be in England for the summer, and may be addressed up to September 8th at Stanley Lodge, Warltersville Road, Crouch Hill, London N. 19, England.

THE REV. DR. GEORGE CRAIG STEWART of St. Luke's, Evanston, is with his family at Northport Point, Michigan, where he has taken a cottage for the summer.

Personal Mention

THE REV. HENRY B. BRYAN, rector of Grace Church, Van Vorst, Jersey City, N. J., has been elected warden of St. Katharine's Home, Jersey City.

THE REV. CHARLES C. BUBB, secretary of the Standing Committee of the diocese of Ohio, should be addressed at 2888 Mayfield Road, Euclid Heights, Cleveland, Ohio.

THE REV. JAMES E. CROSBIE, secretary of the diocese of Marquette, has resigned as rector of St. John's parish, Negaunee, Mich., and has accepted a call to the Church of the Transfiguration, Ironwood, Michigan.

THE REV. LOUIS H. EWALD has accepted a call to become rector of St. Stephen's Church, Mt. Carmel, Pa.

THE REV. JAMES W. HEYWARD, formerly of St. Paul's Church, Hamilton, Mont., has accepted a call to become rector of St. Mary's Church, Cleveland, Ohio.

THE REV. HENRY B. JEFFERSON's street address is changed to 3940 Locust street, Kansas City, Mo.

THE REV. DR. J. E. WILKINSON, rector of Holy Trinity Church, Manistee, Mich., who seemed on the way to recovery after the serious operation of last spring, has had a relapse and is now in a Chicago hospital for a repetition of the same operation.

ORDINATIONS

DEACON

NORTHERN INDIANA.—On St. Peter's Day, in St. John's Church, Bristol, Mr. ELTON HOYT was ordained deacon by the Bishop of the diocese. The candidate was presented by the Rev. L. C. Rogers, the Litany was read by the Rev. Duncan Weeks, and Bishop White preached the sermon. The Bishop and candidate have known each other for the last twenty-five years. The ordination was the realization of a hope entertained all of this time but for unavoidable reasons postponed. The Rev. Mr. Hoyt will continue his work at Bristol, which has made notable progress during the past year.

THE LIVING CHURCH

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

NEW YORK:

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

BUFFALO:

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

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:
 Woodward & Lothrop.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

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

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

Grace Church.

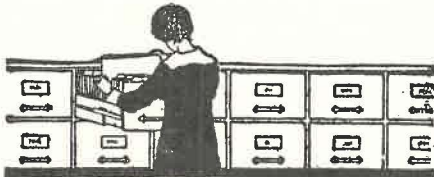
PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

BOOKS RECEIVED

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

Edwin S. Gorham. 11 West 45th street. New York City.

Christian Fellowship in Thought and Prayer. By Basil Mathews, M.A., and Harry Biseker, M.A. Introduction by the Rt. Rev. Charles A. Brent, D.D., Bishop of Western New York. \$1.00 net.

By the Assembly of Civil Service Commissions. Tackling Employment Problems. Veteran Preference in Nation, State, and City. \$1.00 net.

The University of Chicago Press. Chicago, Ill. *An Introduction to the Peace Treaties.* By Arthur Pearson Scott. \$2.00 net.

Charles Scribner's Sons. New York City.

The Epistles of St. John. By Charles Gore, D.D., Hon. D.D. Edin. and Durham, Hon. C.D.L. Oxford, Hon. LL.D. Cambridge and Birmingham, Hon. Fellow of Trinity College, Oxford, Late Bishop of Oxford. \$2.00 net.

PAMPHLETS

Friends of Ukraine. 345 Munsey Bldg. Washington, D. C.

Ukraine and the Ukrainians. A Handbook of Concise Information Regarding the Country, People, History, and Industry of Ukraine. By Emil Revyuk.

Inhuman Blockade Strangling a Nation. Pestilence and Famine Threaten Existence of 45,000,000 Souls—Their Civilization is Being Blighted—It is the Nation of Ukraine.

From the Author.

How the Black Man Found the Church. By the Rev. George F. Bragg, D.D., Baltimore, Md. 15 cts. per copy.

The Layman Company. 143 N. Wabash avenue. Chicago, Ill.

Thanksgiving Ann. By Kate W. Hamilton.

What We Owe and How to Pay It. By A. Layman.

Is Tithing Worth While? By Harvey Reeves Calkins.

Is the Tithe a Debt? By Dan E. Brummitt.

Obedience the Master's Test. By A. Layman.

Objections to Tithing. By A. Layman.

Does Tithing Pay? (Abridged Edition.) By A. Layman.

Does a Tenth Belong to God? By Dr. H. Clay Trumbull.

Reasons for Tithing. By A. Layman.

Talks With Money. By A. Layman.

How to Tithe and Why. By A. Layman.

Proportionate Giving. By Robert E. Speer.

The Deacon's Tenth. By Mary S. Chapman.

That Tithing Sermon. By Phebe Hubbard Scott.

To those who are already tithers, 10 cts. each; \$1.00 per doz.; to new tithers, free.

CHURCH MUSIC

From the Author.

Benedictus Es Domine. By J. N. Brown, Organist, St. John's Church, Ogdensburg, N. Y. \$4.00 per 100 or 5 cts. each.

DR. GRENFELL ASKS HELP

DR. WILFRED T. GRENFELL, who in twenty-eight years as a physician in Labrador has accumulated a "family" of forty-three miscellaneous orphans, has issued an appeal for help in construction of an adequate home for them. Two years ago the estimated cost of the new building was \$40,000. In that time, however, building costs have doubled, and, while the original sum has been raised, \$40,000 is still needed. The children are now in a shack, the matron of which wrote recently to Dr. Grenfell: "The windows blew in in the babies' dormitory, and all I could see of them in the morning under the snow was their hair."

If \$40,000 more can be raised, construction will be begun this summer. "Bathing more than one child at once in a bathtub would henceforth be unnecessary." Checks may be sent to The Grenfell Association of America, 156 Fifth avenue, New York City.

SYNOD OF THE MID-WEST: A CORRECTION

THE SYNOD of the Province of the Mid-West will meet in Grand Rapids, Michigan, on Tuesday and Wednesday, October 12th and 13th, and not on October 5th and 6th, as previously announced.

**MAKE KNOWN YOUR WANTS
THROUGH THE
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH**

Rates for advertising in this department as follows:

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

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

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

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

BORN

OLDHAM.—The Rev. and Mrs. John L. OLDHAM of St. Peter's Church, McKinney, Texas, announce the birth of a daughter, JANE WATKINS, July 3rd.

DIED

CROASDILL.—Entered into life eternal, Tuesday, June 15th, CAROLINE POLK, daughter of the late Charles W. and Mary J. CROASDILL. Funeral services at St. Mark's Church, Philadelphia, Pa.

"May light perpetual shine upon her."

MONTGOMERY.—Entered into life eternal on June 23, 1920, at Trenton, New Jersey, MARGARET ELISABETH, daughter of the late Augustus Rhea and Margaret Kernochan MONTGOMERY.

"Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting."

THOMSON.—Entered into life eternal on Wednesday, June 23rd, at his home in St. Louis, WILLIAM H. THOMSON, in his 84th year. Mr. Thomson was for over fifty years a faithful and devoted member of Trinity Church, and served the parish continually through all the years as senior warden and vestryman.

"Rest eternal grant unto him, O Lord, and let light perpetual shine upon him."

POSITIONS OFFERED

CLERICAL

YOUNG ACTIVE CLERGYMAN IS NEEDED as associate at Trinity Church and Trinity Community House neighborhood. Institutions and church work—\$2,000 a year, no quarters. Address D. R. COVELL, 219 C St., Washington, D. C.

ASSISTANT WANTED IN A MIDDLE WEST parish. Must be a single man, tactful, energetic, and willing to do hard work. Good salary. Apply, giving references, to E. W. MANLEY, care LIVING CHURCH, Milwaukee, Wis.

PRIEST—SUPPLY MONTH OF AUGUST 7:30 and 11 o'clock in parish ten miles from New York City. Stipend \$15 each Sunday. Address "AT ONCE" H-164, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

PRIVATE SECRETARY WANTED by clergyman directing a growing organization. Must be an expert stenographer of good education and refinement. Duties begin late August or September first. Present references with application. Address FIDELITAS-166, care LIVING CHURCH, Milwaukee, Wis.

WOMAN TO SELL BUILDING certificates for a new school building project for a Church school. Maturity five years. Commission basis. Address Rev. FRANCIS H. RICHBY, Treas., Box 336, Maplewood, N. J.

ST. JAMES' CHURCH, WILMINGTON, N. C., wants an organist and choirmaster of ability. References required. Communicate with JAMES I. METTS, Chairman, Wilmington, N. C.

ORGANIST AND CHOIRMASTER wanted. Must be a single man and expert in training and holding the interest of boys. Write, stating salary required, to CRAWFORD-165, care LIVING CHURCH, Milwaukee, Wis.

FLORIDA RECTOR OFFERS HOME, if necessary also board, to Church worker initiating Kindergarten, clinic, etc. Address POSTULO-134, care LIVING CHURCH, Milwaukee, Wis.

GRADE TEACHERS WANTED. MODEST salary, but religious compensations which money cannot buy. Address at once, Rev. FATHER PRIOR, O. H. C., St. Andrew's, Tennessee.

COMPETENT HOUSE-KEEPER AND HOUSE mother for school in the middle west. Address Box-161, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

WANTED, SEPTEMBER 1ST, PARISH East or South, by priest thoroughly familiar with all branches of parochial activity. Moderate, bachelor, aged 40. Exceptional testimonials. Address E-162, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN OF TWENTY YEARS experience would supply during August in Philadelphia or vicinity. Address D. A.-163, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WISHES TO TAKE DUTY FOR THE month of August or September in or around Boston or New York. Address RECTOR-200, care LIVING CHURCH, Milwaukee, Wis.

SUPPLY WORK WITH USE OF RECTORY, during August anywhere east. Address RECTOR-167, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED, CAPABLE, available Sept. 1st. Address PRIEST-168, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

YOUNG CHURCHWOMAN with education, refinement, and experience seeks a position in a girls' school, preferably Church, to teach clay modelling, sculpturing, and jewelry work. Ample references as to character and ability. Salary requirements moderate. Address M-152, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER SEEKS THE position of Stewardess or Assistant Stewardess in some reputable girls' school, Church preferred, with oversight of the culinary department and dining rooms. Willing to start on small salary. Address E-153, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Expert voice trainer. Cathedral experience. References to prominent bishops and clergymen. Address COMMUNICANT-149 care LIVING CHURCH, Milwaukee, Wis.

DEACONESS (CATHOLIC) DESIRES initiative and progressive Parochial or Mission work; Experienced, trained. References. Address EASTERN 124, care LIVING CHURCH, Milwaukee, Wis.

BY EARNEST CHURCHWOMAN, POSITION as parish visitor, experienced in all parochial work, references exchanged. Address HOPE-151 care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MUSICIAN, CHURCHMAN, seeks position as organist and choirmaster. Moderate salary if in or near Chicago, Ill. Address L-129, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Contract for monumental organ for St. Paul's Cathedral, Detroit, to Austin Organ Co.—chancel and gallery divisions. Repair men say that Austin organs stand the test of use better than any others in the world. Less maintenance cost. "Built as well as an organ can be built." AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

PIPE ORGAN WANTED. THREE OR FOUR manuals, international pitch, pipes and action uninjured. Give dimensions, specification, number of notes in manuals and pedal; kind of action, builder, age, where located, and lowest spot-cash price. H. R. FULLER, 720 Jefferson avenue, Detroit, Michigan.

ORGAN.—IF YOU DESIRE organ for Church, School, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

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

UNLEAVENED BREAD—INCENSE

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

COMMUNION WAFERS, ALTAR BREADS, PRIEST'S HOSTS. Sample box and prices on application. Address CHARLES STOHLMANN, 3001 Liberty street, Erie, Pennsylvania.

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

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 183 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—PENNSYLVANIA

RESTMORE," MONTROSE, PA., 2,000 FEET altitude. Large shady lawn; no mosquitoes. Home table. Terms \$18 and up. Leaflet. 11.

FOR SALE—MICHIGAN

SUMMER HOME BUILDING SITES, AT Canterbury Park, on Big Star Lake, one of the finest spots in Michigan for resorting. Every attraction. Reasonable rates to Church people. Lots may be bought for cash, or on monthly payment plan. Invest in a lot or two while you can get your pick at pre-war prices, which are bound to advance in the near future. Present price for twenty selected lots \$100 each. Address OWNER-122, care LIVING CHURCH, Milwaukee, Wis.

TO RENT

HOUSING PROBLEM. RECTOR ABOUT TO be married desires parish with rectory; north, south, east, or west. Good references. Address E-157, care LIVING CHURCH, Milwaukee, Wis.

FOR RENT—MARYLAND

LADY WITH VERY PLEASANT SUMMER home, situated in fruit belt—3 minutes from Western Maryland R. R.—wishes to rent rooms. Board in neighborhood. College women preferred. References exchanged. No children, no invalids. Address LOCK BOX 13, Smithsburg, Washington Co., Maryland.

CAMPS

FARM AND CAMP IN PINE WOODS NEAR Boston for children (girls) under 12, in charge of trained nurses. Plenty of milk, eggs, fresh vegetables. Address BOSTON-140, care LIVING CHURCH, Milwaukee, Wis.

HOSPITALS—NEW YORK

ST. ANDREW'S REST, WORDCLIFF LAKE, Bergen Co., New Jersey. Under the care of Sisters of St. John Baptist. Open from May to October. For women under 60 years recovering from acute illness and for rest. Terms \$5. Private Rooms \$10 to \$20. Apply to SISTER IN CHARGE.

SCHOOLS FOR NURSES

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

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from Loop via Madison St. cars.) Sunday services—7:30, 9:30, and 11.

ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue. Sundays: The Eucharist at 7:30 and 11.

ST. BARTHOLOMEW'S CHURCH

Park avenue and Fifty-first street, New York. The Rev. LEIGHTON PARKS, D.D., rector. Special Summer Services. 8:30 A. M. Holy Communion. 10:00 A. M. Morning Prayer and Sermon. Preacher: Rev. Paul G. Favour. Full Choir. All Seats Free.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE CHURCHMEN'S ALLIANCE

OFFICERS.—Clinton Rogers Woodruff, President, 703 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph.D., First Vice-President, Yale Station, New Haven, Conn.; the Rev. John Henry Hopkins, D.D., Vice-President, 5550 Blackstone avenue, Chicago, Ill.; the Rev. J. O. S. Huntington, O.H.C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D.D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy street, Trenton, N. J.; the Rev. Wm. Harman van Allen, D.D., Vice-President, 28 Brimmer street, Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison avenue, New York City; Frances Grandin, Secretary, 126 Claremont avenue, New York.

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

For further particulars address MISS FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.

SISTERS OF THE HOLY NATIVITY

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

EDUCATIONAL

NORTHERN INDIANA CONFERENCE

THE FIFTH annual conference of the Church in Northern Indiana was held at Lake Wawasee, from June 21st to 26th, with over a hundred registered. Owing to the burning of the hotel where former meetings had been held, it was necessary to move the conference to another part of the lake. The arrangements committee, however, of which the Rev. J. F. Plummer was chairman, successfully overcame this serious handicap.

The mornings were given over to study of the Devotional Life of the Parish, under the inspiring leadership of the Rev. Charles H. Young. The Rev. Dr. Rollit, secretary of the Sixth Province, conducted a helpful course on the Survey. Miss Fish of the diocese of Michigan contributed a set of addresses on Young People's Organization and Work. There were lectures on Social Service work by Miss Moore of Evanston, Ill., and by the Rev. O. H. Bridgman on work among Foreigners, the latter illustrated with lantern pictures and followed by a very helpful conference. Classes were conducted on the Christian Nurture Courses.

The recreational features, led by the Rev. E. T. Pancoast, contributed a large share to the success of the week.

As a result of this year's work the conference was put on a permanent footing by the election of an executive committee, of which the Rev. John F. Plummer was elected chairman, and Mrs. A. J. Grant, of Kokomo, secretary.

The Young People's Society, hitherto existing merely as a parochial organization, was given a diocesan form of existence by the election of officers. Mr. Arthur May, of South Bend, is president, and Miss Frances Watson, secretary.

ALBANY SUMMER SCHOOL

THE FIFTEENTH annual session of the Albany Cathedral Summer School, held June 21st to 25th, enrolled fifty-five of the clergy. The lectures, of a high order, were delivered by the Rev. Dickinson S. Miller, Ph.D., of the General Theological Seminary, on *The Message of the Prayer Book for our Time*; by William English Walling, of New York City, author of *Sovietism*, on *Reconstruction Problems*; by the Rev. Edward S. Drown, D.D., and the Rev. James Thayer Addison, both of the Cambridge Theological School, the former on *The Divinity of Christ*, the latter on *Buddhism*. Conferences on *The Spiritual Life of the Clergy* were given by Dean Larned of the Cathedral, by the Rev. William C. Emhardt on *Rural Work*, by the Rev. William H. Milton, D.D., on *The Follow Up of the Nation-wide Campaign*. Dean Bratenahl gave an illustrated lecture on *The National Cathedral*.

The school committee, consisting of the Rev. Oliver S. Newell, Archdeacon Purdy, and Dean Larned, made this session in the opinion of many the best the school has had and in keeping with the high standards set by the oldest of the summer schools of the American Church. A most enjoyable feature was the recital given daily by the organist of the Cathedral. There was a daily Eucharist and matins and evensong.

The June session of the archdeaconry of Ogdensburg was held in connection with the summer school. The business was entirely routine.

ANOTHER CONFERENCE PROPOSED

PLANS ARE being formulated to start a conference for Church workers in Gambier, Ohio, next summer. It will be on similar lines to that held in Racine.

DR. HENSON'S TRANSLATION IS OFFICIALLY CONFIRMED

Will Be Bishop of Durham — Other Episcopal Nominations — Proposals for Reunion in India — London's Churches — New Irish Primate

The Living Church News Bureau }
London, June 11, 1920 }

AS foreshadowed in my last letter, the translation of Dr. Hensley Henson to the see of Durham was officially confirmed on Monday last. Further nominations have also been announced to the other vacant dioceses (Carlisle, Ripon, and Hereford), as follows:

The Rev. H. H. Williams, principal of St. Edmund's Hall, Oxford, to be Bishop of Carlisle, in succession to the late Dr. J. W. Diggle.

The Very Rev. T. B. Strong, Dean of Christ Church, Oxford, to be Bishop of Ripon, in place of Dr. T. W. Drury, resigned.

The Right Rev. Martin Linton Smith, Bishop Suffragan of Warrington, to be

Bishop of Hereford, in place of Dr. Hensley Henson, translated to Durham.

Nothing need be added to my previous comments on Dr. Henson's preferment, which, as anticipated, has given immense satisfaction in Durham. A few particulars of the other new bishops may be of interest:

Mr. Williams was appointed principal of St. Edmund's Hall seven years ago. Born in 1872, he was educated at St. Peter's School, York. After gaining distinction at Queen's College, Oxford, he became a fellow of Hertford College, and was tutor and lecturer in Philosophy until 1913. He was for a few years select preacher at the University, and for a short period examining chaplain to the Bishop of Llandaff. He is young for a bishop, but is considered one of Oxford's best men. Born and bred in the North country, he thoroughly understands North country people and their ways, and his appointment to Carlisle is therefore certain to be popular. St. Edmund's Hall (or "Teddy Hall", as it is familiarly called by the undergraduates) is one of the least expensive of Oxford places of learning, where a serious "reading" man of moderate means

can go and be happy. It has a democratic touch, with which its present principal seems in sympathy, and this again is a quality that will commend him to the North.

Dr. Strong has been Dean of Christ Church, Oxford, for nineteen years, and Vice-Chancellor for four years. He was Bampton lecturer in 1895. His elevation to the episcopate is gratifying in every way, in that he represents a type of Churchmanship far stronger and fuller than Ripon has yet experienced in its bishops. Dr. Strong is gifted with exceptional powers of organization and administration, and as vice-chancellor he rendered incalculable service to his university during the most difficult years of the war. These qualities will stand him in good stead in a diocese such as Ripon. His appointment certainly falsifies a prediction of his earlier days, when he declared he would never be a bishop because he had not got a "ceremonial" face!

Dr. Linton Smith has been Suffragan Bishop of Warrington since 1908. He is also an Oxford man, and was at Hertford College. In 1902 he became rector of St. Nicholas', Colchester, and afterwards held benefices in Liverpool and Blundellsands. For three years of the war he was a chaplain to the Forces, and received the D. S. O. in 1917. No easy task will confront him as Bishop of Hereford. He has to restore the ideal of fatherly rule in a diocese which has, during the long episcopate of the late Dr. Percival, and the shorter tenure of Dr. Henson, lost that touch of sympathy with its bishops which is so essential a feature of its well-being. It may be earnestly hoped that the "troubled see" of Hereford may now enter on a period of calm.

PROPOSALS FOR REUNION IN INDIA

The *Times* announces that important proposals have been formulated for corporate reunion between the Anglican Church in India, the Mar Thoma Syrian Christians, and the South India United Church, which includes Presbyterians and Congregationalists, English and American missions. The basis for reunion is the Lambeth Quadrilateral, and the non-episcopal parties to the agreement are to be congratulated on their adherence to a larger measure of Christian principle. At the same time the advantages to the Anglican and Syrian Churches are not quite so obvious, for the consequences of attempting to assimilate so large a mass of Protestantism cannot be disguised. Reunion on such a basis as the Lambeth Quadrilateral will certainly be a call to great missionary effort.

ABOUT LONDON'S CITY CHURCHES

The Bishop of London, addressing the London Diocesan Conference this week, had something to say regarding the City churches and the outcry raised by the press in general against their proposed removal. Dr. Ingram said it was no more fair to attribute to him the opinions and suggestions of the Commissioners' report than it would be to ascribe the findings of a Royal Commission to His Majesty personally. At the same time he would like to know how many of the people who wrote letters to the newspapers ever referred to the spiritual work which the money derived from the sale of sites would make possible? How many had ever given a penny to the Bishop of London's Fund, which had built no fewer than two hundred and sixty new churches. Twenty new churches had been built out of the proceeds of one site alone. The Bishop proceeded:

"I hate destroying churches, but we are faced with the question whether it is our duty to do so. There are parts of London where there is no spiritual provision for the people, while some of the City churches,

Sunday after Sunday, are well-nigh empty." They had to consider, he said, what was the will of God. The needs of the souls of God's children came before any other consideration.

ARCHBISHOP OF DUBLIN BECOMES PRIMATE

Yesterday (Thursday), at a special meeting of the bench of Bishops of the Church

of Ireland, at St. Patrick's Cathedral, Dublin, the Most Rev. Charles F. D'Arcy, D.D., Archbishop of Dublin, was elected Primate of All Ireland in succession to the late Archbishop Crozier. It will be recalled that Dr. D'Arcy was appointed Archbishop of Dublin only a year ago, having been previously Bishop of Down and Connor and Dromore since 1911. GEORGE PARSONS.

THE CANADIAN CHURCH IN THE BRITISH COLUMBIA PROVINCE

Grows Rapidly — Combines Its Seminaries — Memorial to Writer of Famous Hymn

The Living Church News Bureau }
June 21, 1920 }

SEPARATED from the rest of Canada by the stately range of the Rocky Mountains, the Province of British Columbia is one of the fairest provinces of the Great Dominion. It possesses in the main one of the mildest climates to be found in Canada. It has enormous natural resources of forests, fisheries, and minerals, and some of the best soil in all Canada, much of it admirably adapted for fruit farming. Its annual lumber cut is now enormous, but is said to be still only one fifth of its annual growth. Its resources of coal, iron, copper, and other mineral wealth are only in the early stages of development. Its fisheries are one of its richest assets. Its population is predominantly of English origin, and Victoria, its capital city, is spoken of as the most English town in Canada; English in its people, its ideals, its hedges, and its gardens.

The trade between Canada and the Orient which passes through its ports is increasing by leaps and bounds. Its population is steadily becoming more and more cosmopolitan as a result of immigration from beyond the Pacific and from the East.

The opportunity and responsibility for missionary work is illustrated, for example, by the following statistics taken this May of the Strathcona School, one of the public schools of Vancouver. The origin of the children is thus given: British, 132; Canadian, 105; Chinese, 127; Italians, 123;

Japanese, 100; Jews, 79; Americans, 51; Russians, 29; Swedes, 14; French, 11; Serbians, 8; Negroes, 4; Dutch, 4; Greeks, 4; Poles, 5; Ukrainians, 5; Roumanians, 3; Germans, 2; Indians, 2; Norwegians, 2; Finns, 2; Spaniards, 4; Belgians, 2; Hungarians, 2; Danes, 1; Austrian, 1; Mexican, 2; Newfoundland, 2.

British Columbia forms an ecclesiastical province, including the diocese of New Westminster, Columbia, Caledonia, Kootenay, and Caribou. At the last provincial synod the formation of still another diocese, that of Okanagan, was mooted.

The Church is vigorous and aggressive. High and low have recently amalgamated their theological colleges of St. Mark's and Latimer Hall in the Anglican Theological College of British Columbia, with the Rev. W. H. Vance of Latimer as principal and the Rev. C. H. Shortt as warden. The outcome will be watched with great interest all over Canada.

Memorial to the Writer of "What a Friend we have in Jesus"

The body of the writer of the well-known hymn, "What a Friend we have in Jesus", lies buried in the little cemetery at Pen-gelley, overlooking Rice Lake, ten miles from Millbrook, Ont. A monument of white granite has just been unveiled by Premier Drury. It bears the inscription:

"This monument was erected to the memory of Joseph Scriven, B.A. (T.C.D.) by lovers of this hymn, which is engraved hereon, and is his best memorial. Born in Seapatrik, County Down, Ireland, Sept. 10, 1819; emigrated to Canada 1844. Entered into rest at Berudley, Rice Lake, Aug. 10, 1886, and buried here. 'Blessed are the pure in heart, for they shall see God.'"

OBSERVANCE OF KOSSOVO DAY IN THE NEW YORK CATHEDRAL

Serbian Archimandrite Makes One of the Addresses — Publication of Cathedral Guide Book

New York Office of The Living Church }
11 West 45th Street }
New York, July 5, 1920 }

ON the 531st anniversary of Kossovo Day, June 28th, the religious service in the Cathedral of St. John the Divine was most significant and impressive. The Dean and other clergy of the Cathedral escorted the Rt. Rev. Mardary Uskokovich, Archimandrite of Serbia and Bishop-elect of the Serbian Orthodox Church in America, to the high altar. Addresses of welcome were made by Dean Robbins and by Bishop Lloyd, representing the Bishop of New York who is now attending the Lambeth Con-

ference. Archimandrite Mardary made an affecting response in very good English, without manuscript or notes.

The liturgy being finished all the vested clergy present went into the sanctuary. Two small candles were placed on either side of the altar cross and lighted. Then prayers were said in commemoration of the soldiers of Serbia who made the supreme sacrifice in defending the liberties of their country in the past and recent wars.

The lighting of these candles was beautifully symbolic. They were brought to the Cathedral for this purpose by Miss Malvina Hoffman from a monastery on the battlefield of Kossovo. Miss Hoffman's journal contains the following account of the incident:

"About 3:30 we reached the famous Monastery of Grachinitza, built in 1321

under the reign of Roi Milutin. After miles of flat, rich grain fields and waves of scarlet poppies, we came upon this isolated and beautiful old church. The interior decorations are still quite clear and well preserved, and the only living monk told us the story of the Bulgar invasion. His fellow monks were all murdered or driven away and he remains in lonely dignity as guardian of the temple—a sort of a living cornerstone that added greatly to the interest of our visit. We told him of the Kossovo celebrations held in America and we lighted candles before the altar—taking some away with us to light in the Cathedral at home—St. John the Divine's, where the memorable services were held in honor of Kossovo on June 15, 1918, and 1919. For five hundred years the Serbs have celebrated this anniversary. Legends of the heroes of Kossovo constitute a sort of national Bible, on the victory of the Spirit.

"The monastery school serves as an American relief administration, food being given every day to the sixty-eight little children that come from surrounding villages to get their cocoa, rice, and milk, which have done such wonders in raising their little bodies from hunger and weakness to a state of normal health. The gratitude of the people is very sincere, and the name of America is like a torch of hope to them.

"Up to this time over 200,000 hungry children all over Jugo-Slavia have been receiving one meal a day, supported by the American Jugo-Slav Relief Society, of which Mrs. E. H. Harriman is president."

Just before the recessional Serbian men and women in the congregation advanced to

the chancel steps to kiss the holy cross held in the hands of their Bishop-elect. This is a customary act of devotion after a celebration of the Holy Eucharist.

CATHEDRAL GUIDE BOOK

A valuable guide book to the Cathedral of St. John the Divine has been published by the Laymen's Club. It is handsomely printed and profusely illustrated. Its eighty pages carry historical matter and interesting descriptions of the great building and the many ornaments already placed in the sanctuary and choir and in the seven Chapels of Tongues.

Copies of the book may be obtained from the head verger.

DEATH OF WILLIAM FOULKE

A well known Churchman of this diocese, William Foulke, died on Thursday, July 1st, at his residence, Harbor Lane, New Rochelle, aged 73 years.

Funeral services were held in Christ Church, Pelham Manor, on Saturday morning. Interment was made at Greenwood.

Mr. Foulke's life had been devoted chiefly to charitable work. He had been president of the New York Dispensary, treasurer of the Washington Square Home for Friendless Girls, and trustee of the Society for the Relief of the Destitute Blind. Formerly he had been president of the last institution, but recently resigned on account of failing health.

Until he moved his home from New York City to New Rochelle he had been a warden and treasurer of St. George's Church and an active member of its building committee.

bless them, fifteen deaconesses, and four sisters who are a blessing to us all. In looking over an old programme, I was surprised at its smallness. The faculty was one-third of what we have to-day. Our growth means a new responsibility. We rejoice that we have grown. We have been housed graciously and generously here in Wellesley College and we hope to be welcome next year, but a permanent site is increasingly necessary. Mr. Sturgis H. Thorndike has pointed out the economic waste of opening the Conference for only ten days. We long for a permanent site where we along with other Conferences shall assemble. Our plans must be large, but with God as our Partner we shall surely succeed."

Father Huntington said: "The purpose of this Conference is that through prayer and intercession we may become better acquainted with God. We all know how God has willed to mark out certain spots—Bethlehem, Calvary, and Jerusalem. I have never been at Northfield, but I realize what it is like and am grateful for the thousands of young lives that have been helped there. Why should not the Church have such a national Northfield for Sunday school associations, pilgrimages of pupils and teachers, now and then a General Convention of the Church, Church congresses, meetings of the national Girls' Friendly Society, Brotherhood of St. Andrew, Daughters of the King, provincial conferences, national lay readers, retreats for clergy, also retreats for laymen, week-end conferences, and Church workers' conferences. Pray about this need for a permanent site."

"The chapel should be the center of the group of buildings on the permanent conference site. Perhaps the location of the site should be in the mountains in the western part of New England. It would be desirable to have some small lake on or near the permanent site. The buildings should be large and permanent, but if we are able to build only one permanent building in the beginning, let this permanent building be the chapel. I am not proposing a great campaign to raise money for this permanent site. I am profoundly convinced that if we pray hard enough, and most deeply feel the need, why, the need itself will so cry out to God that God in His might will bring this thing to pass."

Mr. Cram said: "Here at Wellesley we have no abiding city. There is a certain weakness which must be corrected. Ideals are of no value without material realization. How necessary that the ideals of the Conference should be put forward in material visibility and durable form for those in whom, through whom, you are working, and whom you must impress by the work you are doing! Reason really justifies so great a venture of faith as looking forward at this time and dreaming of such a site as Father Huntington has suggested to us. First there must be stability in the site;

CHURCH WORKERS SUGGEST PERMANENT CONFERENCE SITE

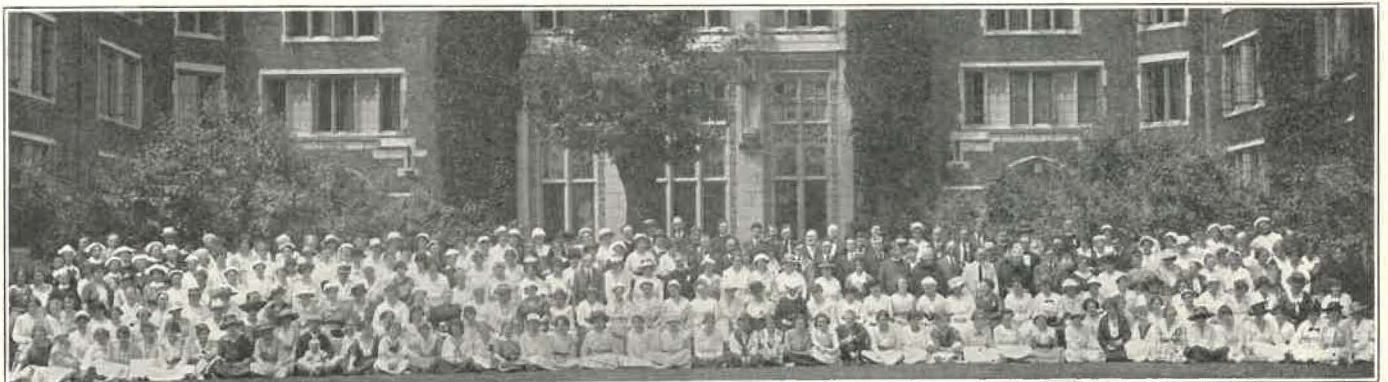
For National Assemblies—Congressional Council Favors League of Nations—Preachers at Trinity Church, Boston

The Living Church News Bureau }
Boston, July 5, 1920 }

THE need of a site in New England for holding national summer conferences in connection with the work of the Church, a site costing approximately \$1,000,000, was presented at a sunset service last week at the Conference for Church Work at Wellesley College. For several years there has been an increasing demand among Churchmen for a national Northfield. With the present attendance at the Conference for Church Work doubled over that of previous years, the demand has become increasingly insistent.

Ralph Adams Cram, of Boston, recently returned from a special mission in France, was the principal speaker. Bishop Parker, of New Hampshire, presided. Other Conference leaders favoring this site were Miss Josephine F. Bumstead, of Cambridge, and the Rev. James O. S. Huntington, O.H.C. Miss Bumstead is the programme secretary of the Conference for Church Work. Father Huntington was the acting chaplain.

Miss Bumstead first presented the need. She said: "Those of us who have worked in this Conference for years have come with a deepening sense of its value. The Conference has grown! This year the registration shows a total membership of over 460, and in addition there were hundreds of visitors. The registration membership includes the committee and faculty. Eighty-seven men have registered at the Conference—fifty-one of the clergy and thirty-six laymen. We have present eighty-five juniors,



PART OF THE DELEGATES TO THE CONFERENCE FOR CHURCH WORK, WELLESLEY COLLEGE, WELLESLEY, MASS.

second there must be continuity. Both principles are necessary for a permanent site. We should be fixed in a definite place. Just as there is no Church without apostolic succession, so there can be no spiritual without material continuity. This seems to be an irresistible argument. It is true that the problem of construction in this day is a big one. It costs twice as much to build now as it cost six years ago but if the will is there, if the spiritual force is called upon to bring this out, the permanent site can be secured.

"I am in sympathy with Father Huntington's idea that the central edifice of the site should be a church. The church must be the center. This is needed now more than ever before. In a recent talk I had with the eminent French philosopher Bergson I was impressed with Bergson's conclusion that the world is absolutely dependent for its recovery on the right religion. Let the church be built first, of the most durable material. The furnishings will come from time to time. In nine hundred and ninety-nine cases out of a thousand, the Church began in a small way and grew from year to year and century to century until each church has become a wonder house of beauty. Other buildings may be of a temporary nature. They can be added to, removed, and replaced by permanent buildings."

INTERNATIONAL CONGREGATIONAL COUNCIL

From Tasmania and Australia, from Hawaii and from China, from all parts of the earth wherever there is a Congregational Church or missionary field, Congregationalists poured into Boston last week to attend the fourth decennial meeting of the International Congregational Council. Four hundred official voting delegates, 3,500 to 4,000 visiting delegates, and many thousands of members from New England are attending the many meetings, all of which



AT THE SCHOOL FOR CHURCH MUSIC, WELLESLEY, MASS.
1. Canon Douglas; 2. Father Huntington; 3. Mr. Appel

will center more or less intimately around the tercentenary of the landing of the Pilgrims.

Officially there are representatives of 6,000 churches in this country, 5,000 in England, 100 in Canada, and about 3,500 in the rest of the world. Many distinguished men and women are among these, including Sir Auckland Geddes, British Ambassador to the United States; Mary Wooley, president of the Wellesley College; Dr. Francis E. Clark, "father of the Christian Endeavor"; Senator Burton of Ohio; Miss Jane Addams, and Dr. S. Parkes Cadman.

During the meeting more than ninety addresses were delivered by as many speakers, covering every possible topic connected with Congregationalism from theological subjects to historical essays, discussions of modern economic conditions, and particularly the landing of the Pilgrims, 300 years ago, with the vital significance of that event to the Congregational Church.

Dr. James L. Barton, nominated for mod-

erator, was elected unanimously and by acclamation.

A feature of the meeting, which is primarily a celebration of the Pilgrim tercentenary, was the intense American-British sentiment which developed, coupled with support of the League of Nations and repudiation of the attitude of the United States Senate towards it.

This began when President King of Oberlin, delivering the address of welcome, declared that "we glory in the 4,000 miles of undefended frontier between us and a great English possession; we glory in our 100 years of peace, and still more that we were allies in the greatest struggle this world has ever seen.

"For the peace of mind of our delegates I take the liberty of adding on my own responsibility that the attitude of the United States Senate is no fair index of the attitude of the American people as to a league of nations."

President King's last words were almost



OPEN AIR SERVICE ON THE PORCH OF THE CATHEDRAL CHURCH OF ST. PAUL, BOSTON
This service is held each Sunday evening during the summer

drowned out in a burst of cheers and applause which developed into a demonstration for a few minutes, the audience rising as they cheered.

This feeling increased a notch when a cablegram was read from the Lord Mayor of London, in which he expressed a hope that "the bonds of friendship between the land from which the Pilgrim fathers went and the land where they made their home may be knitted more firmly, so that English-speaking peoples may unitedly and whole-heartedly work for the preservation of the world's peace."

Rev. Dr. A. E. Garvie, in responding to the address of welcome, declared that in the end it would be the Christian consciences of this country and not governmental bodies which would establish the policy of the nation.

Dr. Gibbon read a message sent through him by Lloyd George, in which the Premier said: "The future largely depends upon the coöperation of all the great western democracies in the task of rebuilding the world on better lines than those which crashed in ruins during the great war.

"It is especially on our two countries that the responsibility rests; because they have now in especial degree the energy, the wealth, and the ideals necessary to the making of a new and better world."

PREACHERS AT TRINITY CHURCH

The list of preachers in Trinity Church, Boston, during July and August is as follows:

Sunday, July 11th—The Rev. Wallace Judd, M.A., Head Master, King's Collegiate School, Windsor, Nova Scotia.

July 18th and 25th—The Rev. Z. B. T. Phillips, D.D.

August 1st and 8th—The Bishop of Georgia.

August 15th—The Rev. John S. Moses.

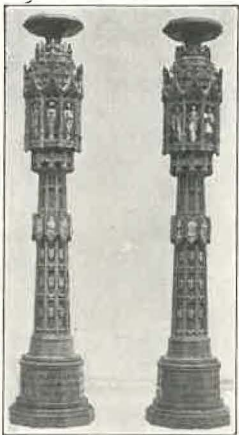
August 22nd—The Rev. Phillips E. Osgood.

August 29th—The Rev. J. Dirickson Cummins.

MR. RICHARDSON SPOKE

Dr. van Allen of the Church of the Advent writes:

"By a mistake the tribute to Dr. Frisby which you published in last week's *LIVING*



FRISBY MEMORIAL LIGHTS

Dedicated on June 6th in the Church of the Advent, Boston

CHURCH was credited to me. It was written and delivered by W. K. Richardson, a member of our parish corporation. A note should be made of that."

INDUSTRIAL RELIGION

The Rev. Charles W. Findlay, rector of St. Mark's, Fall River, has just written the following timely article in his parish paper:

"This is the first *Herald* which has been

published since the operatives of Fall River have received their increase of fifteen per cent. in their wages. It is the first time that the employers of Fall River have given the operatives an increase in wages voluntarily. This means a change in the feeling between the operatives and the employers. The advance in wages avoided a strike that all of us looked forward to with much apprehension. The advance which was given last December was given after an eleven hour conference between both employers and employees. This was the longest conference which has ever been held in Fall River between the representatives of capital and labor. How hopeful it is to see the rich man sitting at the table with the poor man's representative trying to adjust conditions under which both have to work.

"But there is another side to this improved condition of labor. As I go into the homes of my people, I see the milk bottle on the table, and bread and meat in plenty. Occasionally, I still find the workingman who is still making the great struggle for life with his family of four to six children.

I know why it is that some good mothers do not like to send their children to the Church school. It is because they have the pride which is the sacred heritage of our Anglo-Saxon stock, which makes the mother jealous for her children's appearance. Where there is only one wage earner in the large family the struggle is still hard. Nevertheless conditions are very much better than they were. The time will come when it will be considered a crime against society to bequeath large fortunes to sons and daughters who had little or no part in earning them. Man is learning the great lesson which Jesus taught us, that he is his brother's keeper. But in our good fortune, my dear friends, let us also learn to be generous. Never mind if we see some about us who love their money more than they love their brother. Let us save a little, spend a little, and share a little. This will make us happy and will help to gather new and true friends about us, and do not forget to be grateful for the fifteen per cent. advance that has been given to us."

RALPH M. HARPER.

PENNSYLVANIA INSTITUTE FOR DEAF CELEBRATES CENTENNIAL

Churchmen Closely Concerned — Bishop Bury on Russia's Future — Patriotic Service — A Wayside Shrine

The Living Church News Bureau }
Philadelphia, July 5, 1920 }

SOME five hundred delegates from all parts of the United States and Canada have been attending a joint convention of American teachers of the deaf in Mount Airy, Philadelphia, marking the one hundredth anniversary of the founding of the Pennsylvania institution for the deaf. It is a joint convention of the three leading organizations of educators of the deaf: the American Association to Promote the Teaching of Speech to the Deaf, the Convention of American Instructors of the Deaf, and the Society of Progressive Oral Advocates.

The convention, lasting from June 28th to July 3rd, is regarded as the most important of its kind ever held. The centennial celebration proper of the Pennsylvania Institution was held on July 2nd. Among the speakers were Dr. A. L. E. Crouter, superintendent of the Institution; Dr. Percival Hall, president of Gallaudet College; Dr. Alexander Graham Bell, founder of the American Association; Mr. Frederick M. Hughes of Gallaudet College; Dr. Albert L. Rowland, of the State Department of Public Instruction; Dr. Charles M. Jacobs of the Lutheran Seminary; the Rev. Jas. A. Montgomery, Ph.D., of the University of Pennsylvania; Governor Sproul, the Mayor of Philadelphia; Mr. Moore, and the Hon. George Woodward, M.D., of the state legislature.

The Pennsylvania Institute for the Deaf, third oldest in the country and largest in the world, was founded by a Churchman, and, has been under superintendence of a Churchman during the past thirty-six years. The president of its board of directors is a Churchman, Mr. A. R. Montgomery. This institution has been under state control practically during its entire history, but the Church has contributed largely to its great success.

When Bishop White founded the Pennsylvania Institute for the Deaf, in April 1820, he presided at the organization and became the first president. At that time two states had already made provisions for education of their deaf children, a school at Hartford, Conn., had been established in 1817 and one in New York City in 1818. Until late in 1819 nothing had been done for the deaf of Pennsylvania. This new enterprise grew out of the charitable interest taken in the deaf children by David G. Seixas who kept a crockery store on Market street, Philadelphia.

In the last annual report of the Institution, Superintendent Crouter says:

"In 1820 it was a small school of eleven pupils; to-day it is the largest school for the instruction of deaf children in the world. Its present attendance numbers five hundred and thirty-one pupils. For nearly seventy years its methods of instruction were those of the sign language or French method; to-day oral or speech methods are pursued. In 1820 it had a staff of but two teachers, to-day its staff comprises over seventy teachers and instructors. Its growth has therefore been steadily upward and onward. Its graduates, known and honored in every state, are numbered by the thousands and are filling positions of trust and honor, and instead of being dependents upon the bounty of the community are supporting themselves and their families by honest, intelligent labor.

Prominent educators of the deaf from all parts of the country are paying high tributes of praise and honor to Albert L. E. Crouter, LL.D., whose golden jubilee of service coincides with the occasion. Not only has Dr. Crouter rendered half a century of continuous service to the school, but for the past thirty-six years he has been its superintendent, and has wielded a great influence. He was one of the leaders in introduction of the oral method and has for many years been president of the American Association to Promote the Teaching of Speech to the Deaf.

Dr. Crouter is a prominent Churchman, being senior warden of Grace Church, Mt. Airy, and active in diocesan affairs for many years.

BISHOP BURY ON RUSSIA'S FUTURE

"I am not voicing merely my own optimism but the confidence of a great host of people—all in fact who really know Russia—when I predict a glorious future for that great country." So said the Rt. Rev. Herbert Bury, D.D., Anglican Bishop of Northern and Central European Countries, speaking at St. Paul's Church, Chestnut Hill, Philadelphia, the other evening.

Bishop Bury bases his confidence upon Russia's idealism.

He said that every nation had a spirit of its own and that Russia had a great spirit. The soviet government has outraged the Russian nation as no other nation has ever been outraged. But the spirit of the people remains unchanged underneath. The soul of this great people cannot be killed.

No people in the world, according to the Bishop, are naturally more religious than the Russians. He spoke of the apostolic simplicity of their prelates and the child-like devotion of the masses.

He called to mind the courage shown by the Russians as they fought the Germans with empty hands and bared breasts in the early days of the war.

The sturdy heroic qualities are there still, if only they might be rightly led.

The Bishop is a believer in the old regime—which he characterized as a "strong paternal government, and in the main good for the people of Russia." He said the Czar, although not qualified to rule a great nation, was not weak but a strong man.

"Russia will pay her debts," asserted the Bishop "not in rubles nor in gold but in land and minerals." The Bishop urged that America and England unite in developing the resources of Siberia. He regarded this as a practical task which would benefit Russia and promote Anglo-American unity. The Bishop quoted the Archbishop of Petrograd as saying in a personal interview: "We can never be allies on political grounds only—we must have spiritual fellowship." England and America, said the Bishop, should work together for their great ideal—and the Anglican Church should lead.

PATRIOTIC SERVICE IN HISTORIC CHRIST CHURCH

One feature of Philadelphia's programme for a worthier celebration of Independence Day this year is a union patriotic service in Old Christ Church, "Liberty's Birthplace", on Sunday afternoon, July 4th.

According to the custom of recent years a committee representing the religious bodies which gave inspiration to the men of the American Revolution has arranged the programme. The two addresses will be made by the newly elected Methodist Episcopal Bishop of Singapore, Dr. Bickley of Philadelphia, and the Rev. Charles M. Jacobs, D.D., of the Lutheran Theological Seminary of Mt. Airy.

The following will participate in the service: The Rev. George M. Dame, D.D., chaplain of the Descendants of the Signers of the Declaration of Independence, the Rev. Victor H. Lukens, pastor of the Pine street Presbyterian Church, the Rev. Dr. Floyd W. Tomkins, and the Rev. Dr. Louis C. Washburn.

A WAYSIDE SHRINE

We read of the erection of many wayside shrines in England since the war. It is to be hoped similar memorials will be set up along the highways and byways of America, "lest we forget".

A beautiful shrine has been erected on the Valley Green Road, Chestnut Hill, and was last Saturday solemnly dedicated to the memory of "American boys in the world

war, who gave their lives that we might live."

The shrine is enhanced by its setting. It stands by a stream slightly removed from the roadside and appears against the dark background of the evergreens. The eye catches first the figure of the Christ upon the Cross—then rests upon the American soldier who stands erect at the foot of the cross holding aloft as though in the act of presentation, a wreath of victory.

The figures, in bronze, are enshrined in a baldachino of marble. The style is primitive and is marked by purity and simplicity. The design was conceived originally by Mr. and Mrs. Samuel F. Houston, the donors. And was executed by Mr. Arthur Brockie, architect, and Mr. Lewis Milione, sculptor, both of Philadelphia.

The shrine was dedicated by the Rev. Wood Stewart, rector of St. Martin's-in-the-Fields, formerly chaplain to the American Expeditionary Forces. The St. Martin's choir assisted in the service. In his address Mr. Stewart referred to the shrines at the cross roads in France. "Many a time," he said, "the men would look up to these Christian symbols as they moved along the highways in columns and always with reverence. In some way those shrines recalled to them the spirit and purpose of their expedition. They felt the comradeship of Christ. His example inspired them to heroic deeds. His passion gave them comfort in their sufferings. About to die they saluted Him. To Him unconsciously they offered the tribute of Victory. To be remembered with Him and in Him is their need and just due, for like Him they gave their all that righteousness might triumph and the souls of men be free."

On the façade of the monument are inscribed these words of Lincoln's:

"It is for us to be dedicated to the great task remaining before us, that from these honored dead we take increased devotion to

that cause for which they gave the last full measure of devotion."

CHURCHMEN'S ALLIANCE

The American Church Union has been superseded by the Churchmen's Alliance. Members of the former organization are requested to sign membership cards in the latter. Provincial and diocesan branches have been established, and in many cases parochial secretaries have been appointed.

Mr. W. A. Buchanan of St. Clement's Church, Philadelphia, has been appointed provincial secretary and Wm. Stanton Maccomb of Calvary Church, Philadelphia, is diocesan secretary.

IMPROVED ORGAN DEMONSTRATED AT ST. STEPHEN'S

A musical service for the acceptance and demonstration of the improved memorial organ was conducted by the Rev. Dr. Carl E. Grammer at St. Stephen's Church, Philadelphia, recently. The organ was presented to the parish by Miss Eliza J. Magee some fourteen years ago. But during the late improvements of the church it was thought wise to make some changes in the organ. Since its installation some exquisite stops have been invented. Five of these have been added. Mr. Henry Gordon Thunder played a series of selections which demonstrated the fine points of the improved organ.

FUNERAL OF DISTINGUISHED PRESBYTERIAN

Sixty-two distinguished clergymen and laymen representing different communions acted as honorary pall bearers at the funeral of the Rev. Dr. Wm. Henry Roberts, former stated clerk of the Presbyterian General Assembly in Philadelphia, on June 29th. Dr. Roberts was prominent in the movement for Christian Unity. It was therefore appropriate that various religious bodies should be represented at his funeral. The Rev. Dr. Tomkins was the Church's representative. THOMAS S. CLINE.

CHURCH SOCIAL SETTLEMENT FOR CHICAGO'S WEST SIDE

Bishop and Council Endorse Plan and Vote to Purchase Site — What the Survey Showed — At St. Luke's, Evanston — Chicago Heights and Harvey

The Living Church News Bureau Chicago, July 5, 1920

IT will be recalled that at a meeting of the Bishop and Council of Chicago on May 18th, the department of Social Service recommended that the property at 211 Ashland boulevard be purchased for a Church Settlement and Social Service Center, at a cost of \$20,000. The Bishop and Council endorsed the plan and appointed a committee to study the expense and estimate the cost of operation, and to devise ways and means. The committee reported favorably at the meeting of the Bishop and Council on June 18th, when it was voted to buy the site and to carry the project through. The Rev. M. W. Ross, Social Service Secretary of the diocese, has been a prime mover in the plan, and will probably have charge of the House.

The Rev. H. W. Prince, rector of the Church of the Epiphany, has for a long time urged that some such action be taken. The proposed house is in the heart of his parish, and a recent survey of the district by Mr.

Prince and his associates revealed such conditions that the Bishop and Council felt compelled to act promptly. Mr. Prince well said in his statement of the facts, and the need of quick action by the Church: "The present opportunity before the diocese of securing on easy terms an adequate house as a diocesan social service center is not likely to present itself again. It is an opportunity and an enterprise that cannot be duplicated. It is a field of service that cannot be paralleled." The Church's representatives agreed with Mr. Prince's statement, and have taken a splendid step forward. How important and significant is their action will be seen by a reading of the facts of the survey:

"The location of the house under consideration for purchase is well nigh ideal for such a purpose. Taking the corner of Ashland boulevard and Adams street as the center of a district one mile east and west and about the same distance north and south, few if any neighborhoods in any city would offer such a varied and fruitful field for every kind of social welfare work. A very careful calculation of the district, bounded on the east by Racine, on the West by Robey, on the north by Washington boulevard, and on the south by Harrison street, would make an estimate of 48,000 population a very conservative one. Of this number about 5,800 are children. The two boulevards which intersect one block south

of the property give the appearance of respectability to the vicinity, partly because the West Park board is responsible for their maintenance. But the twenty side streets of the same neighborhood present a very different appearance. The property is for the most part neglected, the buildings are dismal and the streets dirty. While many very decent people live in this neighborhood the general appearance is little better than slums. Thinking for a moment of the moral side of the matter, it is worth noting that this is the very heart of the eighteenth ward, notorious for lawlessness and crime. The average number of houses in a block is twenty-two on each side of the street. While in past days every one of these houses was the home of a single family, they are now divided on the average as follows: Out of the twenty-two houses in a block on one side of the street thirteen are flat buildings (some built as such, others made so from residences); seven are rooming houses; one is a home occupied by a single family; and one is a fraternity, sorority, business building, or institution. The population is largely American within these precise limits, though immediately to the north the colored incursion is heavy and to the south the Jews and negroes and a few of many European races. The streets swarm with people.

The predominance of Americans is accounted for by two outstanding features of this neighborhood; first, it is the largest center in America for hospitals, and medical and dental colleges, and second, Ashland boulevard itself has become the headquarters of labor unionism, which draws to the neighborhood the homes of skilled mechanics and labor.

These two outstanding facts are in themselves a great challenge to the Church. If the Church in the diocese desires either to experiment with, or put her greatest energy into the problems of the young man of industrialism, or both, it has the finest field for its energy on this very spot.

A brief statement of these two features will show the unique nature of the field.

1. Eight hospitals cluster around the property under consideration. They are Cook County, Presbyterian, Frances Willard, T. B., University, West Side, Mary Thompson, Jefferson Park. Five of these have their training schools for nurses in the vicinity. This gives a nurse populace alone of 2,500. Adjoining or near to the hospitals are the six medical and dental colleges, namely, Rush Medical, College of Physicians and Surgeons, University of Illinois College of Medicine, Illinois Post Graduate Medical College, Chicago College of Dental Surgery, University of Illinois, College of Dentistry. This means the presence of 2,200 medical and dental students. They live in fraternity houses, rooming houses, and the Young Men's Christian Association. There is also the National School of Chiropractic, which trains and houses 160 students, and the Lindlahr Sanitarium.

The local Church has never been in a position to tackle the knotty problem of these students, nurses, internes, and hospital patients. A magnificent opportunity awaits the diocese by placing in the field a student social service worker for Bible class work in fraternities and social work in the diocesan house.

2. Industrialism has settled down on Ashland boulevard as its future stronghold. The magnificent Ashland Boulevard Auditorium at Ashland and Van Buren is the headquarters of the Amalgamated Association of Street and Electric Railway Employees. The machinists' union occupies the old Illinois Club. In the same blocks are the general offices of the American

Federation of Railway Workers, the Commercial Telegraphers' Union, the Amalgamated Sheet Metal Workers, and the headquarters of the socialist party. All these groups have purchased valuable property on Ashland boulevard within the last few years for their future homes.

Over and above these two imposing features of the neighborhood are two others which indicate the nature of the field and the demand for aggressive Christian enterprise. They are the large institutional character of this district and what may be grouped under the general title of philanthropic work. A statement regarding each of these is important.

1. One of the largest of the Chicago Y. M. C. A. departments is one block from the Church of the Epiphany; it houses 550 young men. The only Young Woman's Christian Association buildings in Chicago, outside of the loop, are right in the same locality, consisting of two separate buildings, a dormitory and a club house. Eleanor Club Number Five contains 95 working girls, the McKinley Home, 48; the Salvation Army Women's Training College and the West End Women's Club are also located here.

2. The philanthropic work is remarkable. Most of it emanates from the hospitals. There are four free dispensaries and one in connection with the Municipal Tuberculosis Sanitarium. The most famous of these is the Central Free Dispensary, an adjunct to the Rush Medical College. This dispensary alone has 105 patients a day, or over 38,000 during the year. Many of these are repeaters, but the number of separate persons is 26,000 and of this number 2,500 are children. No other dispensary in America treats so many patients. At the Central Free Dispensary at any time of day from fifteen to twenty-five people await treatment. People of thirty-six nationalities were treated last year, the largest number being Austrians, Russians, Italians, Poles, Irish, Greeks, in that order.

The Free Dispensaries of the Cook County Hospital and other hospitals, a smaller work, aggregate many thousand more patients in a year. These facts indicate the great need of outside help, the advantage taken of it, and the density of the population.

The social service departments of the hospitals maintain a splendid work and point the way to the Church and other philanthropic organizations in helping needy people. The record of the social service department of Cook County Hospital alone for the last year is worth mentioning. 2,740 patients were cared for, of which 2,300 were new patients; 5,018 visits were made in homes after patients had been discharged, and 5,696 interviews were held in the wards. Of these patients the largest number are maternity cases, the number being 1,246; 746 of these were married women, 92 were deserted, and 483 unmarried girls and women. All other cases were cardiac, orthopedic and skin and venereal.

Other philanthropic agencies within the same area are the Convalescent Home for Women and Children, the Bethesda Day Nursery, and the Foundlings' Home. Regarding the first of these it ought to be mentioned that no religious work would be carried on among its inmates were it not for the voluntary work of the Church of the Epiphany. This fact seems to emphasize the tremendous need of such a Church center as is under discussion, because scarcely any of the welfare work mentioned has any religious motive or consequence. The importance of the presence of a diocesan Church centre whose workers go forth to hold Bible classes and services, who visit patients and convalescents, who help in the

care of needy children, and who hold shop meetings, all with a religious motive, cannot be exaggerated.

These are brief notices of the four outstanding features of this particular neighborhood; hospital patients, students, and nurses; industrial; institutional; and philanthropic. A new feature is the erection on Congress street of a huge mail order house, bringing into the neighborhood for work, and nearer the vicinity for living, over 3,000 men and girls.

The call of this neighborhood upon Church social service is for a branch of the public library, classes for Americanization, meaning history, geography, English patriotism; club rooms for groups, young men and women; classes in civics, domestic science, sewing, hygiene, physical culture; day nursing for babies, kindergarten for children. If the Church desires to enter the field of the Open Forum the environment here is perfectly fitted to the venture.

What are the other churches in this district doing? The answer is, Nothing. The New First Congregational Church is the strongest in the field, but its work and efforts are centered in its musical programme and services rendered by its five choirs aggregating 200 voices. The Methodist Church is interested in students and does more for them than any other Church. The Third Presbyterian Church is scarcely surviving its losses and cannot long maintain its independence. Two other churches have sold out or moved away. The Church has an unlimited field for special work.

ST. LUKE'S PARISH, EVANSTON

The battle-cloister now being erected between the new parish house and St. Luke's Church is attracting much attention. The five arches of stone represent the following American engagements: Cantigny, Belleau, Chateau Thierry, St. Mihiel, and Argonne. The piers with their bosses of stone in the shape of shells are memorials to the gold star members of St. Luke's: Warren Hauser, Frank Parkhurst, Francis Poole, Lawrence Tower, and Merrill Blanchard.

Specifications have been drawn and bids are being received for the great organ in St. Luke's, which will be one of the largest and finest in the West.

In April Dr. Stewart presented a class of sixty for confirmation. On St. John Baptist's Day he presented in St. Luke's chapel a supplementary class of fourteen, of whom eight were colored men and women who will be identified with the new St. Andrew's mission which the Bishop and Council will establish in Evanston. The Bishop is now in correspondence with a colored priest who will shortly be appointed to the new mission.

CHICAGO HEIGHTS AND HARVEY

The Rev. H. H. Parkinson placed in charge of St. Clement's, Harvey, and St. Ambrose, Chicago Heights, reports the work at St. Clement's most encouraging. A few weeks ago the congregation presented to the mission a beautiful processional cross. An altar guild and other organizations have been formed and are working with good results.

"The people of Harvey are beginning to realize that the Episcopal Church means business here," says the pastor. In addition to the work at St. Clement's and at St. Ambrose's, Mr. Parkinson has been assigned to represent the Church at the Glenwood Manual Training School, where nearly 400 boys attend. The Ford furnished Mr. Parkinson by the Bishop and Council is proving most effective in getting people out to church. "As I pass through the village of Hazelcrest and Homewood," writes Mr. Parkinson, "en route from the Heights to

Harvey, I call at different homes and bundle as many as I can into the machine and drive them to church."

H. B. GWYN.

NEW LAW AS TO ARMY CHAPLAINS

THE FOLLOWING SECTION from the Army Reorganization act signed by the President June 4th relates the new and much improved status of chaplains in the army, and makes provision for appointment with higher rank of chaplains who served in the war:

"SECTION 15. *Chaplains:* There shall be one chaplain for every 1,200 officers and enlisted men of the regular army, exclusive of the Philippine Scouts and the unasigned recruits, authorized from time to time in accordance with law and within the peace strength permitted by this act. Chaplains shall hereafter have rank, pay, and allowances according to length of active commissioned service in the army, or, since April 6, 1917, in the National Guard while in active service under a call by the President, as follows: Less than 5 years, first lieutenant; 5 to 14 years, captain; 14 to 20 years, major; over 20 years, lieutenant colonel. One chaplain, of rank not below that of major, may be appointed by the President, by and with the advice and consent of the Senate, to be chief of chaplains. He shall serve as such for four years, and shall have the rank, pay, and allowance of colonel while so serving. His duties shall include investigation into the qualifications of candidates for appointment as chaplain, and general coordination and supervision of the work of chaplains. Of the vacancies existing on July 1, 1920, such number as the President may direct shall be filled by appointment on that date of persons under the age of 58 years, other than chaplains of the regular army, who served as chaplains in the army at some time between April 6, 1917, and the date of the passage of this act. Such appointments may be made in grades above the lowest under the same restrictions as to age and rank as are hereinafter prescribed for original appointments in other branches of the service, and in accordance with the recommendation of the board of officers provided for in section 24. For purposes of future promotion, persons so appointed shall be considered as having had, on the date of appointment, sufficient prior service to bring them to their respective grades under the rules of promotion established in this section."

Signed by the President, June 4, 1920.

CHURCH WORK AMONG THE DEAF

A LARGE BRONZE tablet to the memory of the late Rev. Harry J. Van Allen, for twenty-five years missionary to the deaf in Albany and Central and Western New York, was unveiled in St. Paul's Church, Albany, on the Second Sunday after Trinity, as the gift of the deaf and their friends. The tablet was unveiled at a special service, conducted simultaneously in signs and spoken language, in which the Ven. Roelif H. Brooks, Archdeacon, and rector of St. Paul's Church; the Rev. Frank W. Creighton, the Rev. Herbert C. Merrill, who succeeds Mr. Van Allen, and Mr. A. T. Bailey, lay reader for the deaf in Albany, participated, Professor O. A. Betts, principal of the Rome (New York) school for the deaf, interpreting the sermon and other portions of the service. Archdeacon Brooks preached. Miss Mary O. Van Allen, daughter of the Rev. Mr. Van Allen, unveiled the tablet which is near the font, conspicuously placed on the wall, and appropriate prayers by

Archdeacon Brooks were followed by an address by Professor Betts.

The Rev. Herbert C. Merrill, now missionary to the deaf in the dioceses of Albany and Central and Western New York, following Mr. Van Allen, resides at 1518 Kemble street, Utica, N. Y.

Mr. Henry J. Pulver, a deaf student in the Philadelphia Divinity School, will spend a large part of the summer vacation assisting various missionaries to the deaf. He is taking the full course of study at the divinity school.

CHURCH PENSION FUND

DESIRING a medium of communication more flexible than its annual report, the Church Pension Fund has resumed the occasional publication of *Church Pension Progress*, which was issued during the campaign to raise the initial capital. It will as need requires report the work of the Fund to those interested in a brief summary. The executive committee at its May meeting made grants to four clergymen retired on account of age, to four clergymen permanently disabled, and to four widows. The grants for permanent disability were made to the Rev. Messrs, William W. Conner of Montana, Joseph Bragg Dunn of Southwestern Virginia, Zebulon S. Farland of Western New York, and Edward E. Cobbs of Tennessee. The committee also granted annuities to nine clergymen under the old General Clergy Relief Fund, the money having been released by the last General Convention. The 1920 payments to grantees of the Alabama diocesan relief fund were suspended, the treasurer reporting that the income from that fund had never been paid over, as agreed. These Alabama grants have been paid by the Church Pension Fund for three years despite the failure of the diocesan society to turn over funds.

BROOKLYN CHURCH FREED FOR CONSECRATION

ON JUNE 29TH, the Feast of SS. Peter and Paul, the Rev. F. W. Davis of St. Martin's Church, Brooklyn, completed his twenty-fifth year as rector.

It was decided by the congregation that the best way to celebrate the occasion would be to present the rector with money to fulfil his great desire to wipe out the debt on the church, which had been reduced during his rectorship from \$13,500 to \$2,000. The required sum was soon collected without any solicitation, except a circular letter sent out by the wardens and vestrymen, and a check for \$2,000 was placed in the offertory plate at seven o'clock on the anniversary morning.

The church is now clear of all debt and will be consecrated on St. Martin's Day next, November 11th.

ST. JAMES' CHURCH, NEW YORK, STILL AHEAD

IN A LETTER printed in THE LIVING CHURCH of June 12th from the Rev. Wiloughby N. Claybrook, the claim was made on behalf of his parish, Christ Church, Tyler, Texas, that it had made the best record of any parish in the country in a per capita subscription to the Nation-wide Campaign of \$96.55, thus claiming to have exceeded the banner parish recorded, St. James', New York City, with per capita of "more than \$75". It now appears that the Texas per capita is based on the entire three-year period, while that of the New

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York parish is on an annual basis. The record therefore remains with St. James' parish, New York City.

TO ST. PATRICK'S, WASHINGTON, FROM ST. PATRICK'S, DUBLIN

ON A HILL overlooking the city of Washington, just inside the Cathedral grounds, stands the little Church of St. Alban's, erected over sixty-four years ago through the generosity of two noble women. This church is the "little mother" of the National Cathedral; for, located on Mt. St. Albans, it prevented urban encroachment on the ground until 1896, when the first Bishop of Washington, impressed by the spot, had the vision of consecrating this wonderful bit of sylvan beauty, and the land was secured for the Cathedral Close.

St. Alban's however, has no connection, other than local, with the National Cathedral, but is the head of the largest parish, territorially, in the District of Columbia,



FONT IN ST. PATRICK'S CHAPEL,
WASHINGTON, D. C.

with four active missions. Beginning the parish with the name of the first English Martyr, St. Alban, the chapel names followed naturally; St. Columba, St. George, and St. David; and the fourth mission, started some eight years ago, is St. Patrick—the first Protestant namesake of the Irish saint in this country.

The rector of St. Alban's, moved to forge a spiritual link with the Mother Church in Ireland, wrote to the Very Rev. Charles T. Owendon, D.D., Dean of St. Patrick's Cathedral in Dublin, asking if stones could be procured from that historic temple wherewith to make a font for little American St. Patrick's Chapel. With customary old world courtesy, the Dean responded by gracious word and deed; sending several splendid stones to New York as a gift from his Cathedral, with a message of Christian fellowship not to be forgotten by his new found American cousins. These stones date back over seven hundred years and with their ancient carvings constitute a veritable treasure.

The font is now finished and about to be installed in St. Patrick's Chapel, where it may be seen, together with the Dean's letter and all data relative thereto. The people of St. Alban's feel this is to be one of the most interesting fonts in our country. It is a memorial to a daughter of the King of St. Alban's Chapter, who devoted her life work to the parish font roll.

DR. HUTCHINSON TO BE DEAN OF MILWAUKEE

WORD has been received in Milwaukee that the Rev. Charles Samuel Hutchinson, D.D., rector of St. Clement's Church, Philadelphia, has accepted an election as Dean of All Saints' Cathedral, Milwaukee, and will enter upon his new work in the autumn.

Dr. Hutchinson is among the ablest and best known of Catholic Churchmen in the East, and has been rector of St. Clement's since 1905. He was born in Lowell, Mass., March 22, 1871, and was educated at St. Stephen's College and at the General Theological Seminary, graduating from the latter in 1896. In the same year he was ordained as deacon by Bishop Lawrence and as priest by the late Bishop Scarborough. His first work was as curate at All Saints' Church, Ashmont, Mass., from which work he went to Chelsea, Mass., as rector of St. Luke's Church, in 1898, continuing until 1905, when he entered upon the rectorship of St. Clement's Church, Philadelphia. "In the fifteen years that he has been here," writes one who knows that parish intimately, "the parish has gone forward steadily in every way, spiritually, materially, and numerically. The sanctuary has been done over, a new altar and reredos being erected in memory of the late rector, Fr. Moffet. The new lady chapel has been built, and, together with a new organ, consecrated. The memorial parish house has been built as well. Too much cannot be said of the work that he has done in the parish, in the city, and in the diocese. He has been actively interested in the work of the City Mission, and for a time was a volunteer chaplain and visitor at the Eastern State Penitentiary. He is in constant demand for retreats and special preaching engagements, and his advice and counsel are sought by countless numbers of people."

Dr. Hutchinson will succeed the Very Rev. Charles N. Lathrop, who becomes Executive Secretary of the Department of Christian Social Service and will remove to New York, where his office will be located. Dr. Hutchinson visited Milwaukee late in June, spending several days, including a Sunday, in the city.

MILITARY HONOR FOR NEWLY ORDAINED DEACON

THE REV. HAROLD IRVINE FAIR, who was ordered deacon by Bishop Talbot on April 10th, has recently been awarded the distinguished service cross for unusual bravery in the world war. Following is the citation for Lieut. Fair, who was wounded at three different times and was promoted to the rank of captain in March 1919.

"First Lieutenant Harold I. Fair, 101st Infantry, A. E. F., is recommended for a Distinguished Service Cross by Captain Arthur H. Hanson, 101st Infantry, A. E. F., for remarkable bravery in action in the Bellieu Bois, north of Verdun, on the night of October 24-25, 1918. During the attack of the 101st Infantry on the wood on the evening of the 24th and all night fighting which followed, Lieutenant Fair commanded Company E. At dawn sounds of activity were heard in front of the company, and fearing that some of our wounded might be there Lieutenant Fair took one non-commissioned officer and went forward to investigate. Several hundred meters ahead they came upon a party of Germans engaged in removing wounded Americans. Without a second's hesitation, Lieutenant Fair and his companion attacked the enemy with hand grenades and with their rifles and succeeded in putting them to flight. Sending the non-commissioned officer back



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for reinforcements, the Lieutenant pushed on alone and came upon several wounded comrades. Presently he discovered a German captain hiding in a shell hole, and in spite of a withering fire from the enemy machine guns and snipers he took the German prisoner and when reinforcements arrived he was able to bring back to safety not only his captive, but all of the wounded, thus saving them from death or capture."

Next year the Rev. M. Fair will be on the staff of Emmanuel Church, Boston (Rev. Elwood Worcester, D.D., rector).

**NEW DEAN FOR
DETROIT CATHEDRAL**

ST. PAUL'S CATHEDRAL, Detroit, Mich., has called as its Dean the first man ordained in the present beautiful structure. Nine years ago the Rev. Warren Lincoln Rogers was ordained to the diaconate in St. Paul's, by Bishop Williams, and on the anniversary



REV. WARREN LINCOLN ROGERS

of that event he accepted the call of the Bishop and vestry of the Cathedral.

The Dean-elect is at present rector of St. John's Church, Jersey City, N. J., where during the past four years he has made his impress.

From the time of his ordination until 1914 Mr. Rogers was rector of St. Thomas' Church, Detroit, so that he is returning to a field well known and people who know him. For twenty years previous to his ordination Detroit was his home, and at the present time his parents reside just outside the city. In June 1911 he was married in the Cathedral by Bishop Williams to Helen C. Speakman, who passed away from a brief illness on September 5th of last year. There are no children. Between his rectorates at Detroit and Jersey City Mr. Rogers was associate rector at Calvary Church, Pittsburgh. He is a graduate of the University of Michigan.

The new Dean will take up his duties at Detroit in September upon his return from abroad where he goes to be present in London during sessions of the Lambeth Conference.

MEMORIALS AND GIFTS

A GREEN BURSE and veil of rich material and handsome symbolic design were blessed by the rector in St. John's Church, Springfield, Missouri, on Trinity Sunday, in memory of Alice Cochran. The altar guild, of which Miss Cochran was formerly a member, did the work on the burse and veil.

A SET OF six brass candlesticks for office lights, in memory of Mrs. Mary Taylor, and a pair of brass Eucharistic candlesticks, in memory of Mrs. Nellie Kenney, given to St. James' Church, Griggsville, Ill., diocese of

Quincy, were blessed by the Rev. R. H. Atchison, priest in charge, on the First Sunday after Trinity.

AT A patriotic service at St. Paul's Church, Peoria, Ill., on the Fourth of July, the rector, the Rev. H. L. Bowen, dedicated a bronze tablet on the north wall, bearing the names of the fifty-two men and women of the parish who served in the late war. The tablet was the gift of Mr. and Mrs. J. G. Kasjens, members of the parish.

THROUGH THE generosity of Mrs. Mary C. Royal, of Montclair, New Jersey, the residue of the American Chocolate Fund has been given to St. Andrew's School, near Seawance, Tenn., part for endowment, and part for the purchase of a peal of bells to be hung in the chapel tower. The three bells, with appropriate inscriptions, are in memory of the soldiers and sailors who fell in the great war. April 6th is hereafter set apart as "Soldiers' and Sailors' Day" in the school, and will be commemorated by a special service, with the solemn ringing of the bells.

A SERIES of notable windows is being placed in St. Paul's Church, Key West, Fla. (Rev. C. R. D. Crittenton, rector). Those completed comprise the subjects of Paul Preaching at Athens, The Crucifixion, The Conversion of Paul, The Annunciation, Christ Blessing Little Children, The Flight into Egypt, and The *Te Deum*. Other windows now under construction in the studios of Messrs. Phipps-Ball-Burnham of Boston are The Baptism of Christ, The Raising of Jairus' Daughter, St. John, The Nativity, the Resurrection, and the Tree of Jesus. It is hoped these will be set in place by the end of the year. The work is carried out in antique glasses following the principles of the fifteenth century. St. Paul's has the advantage of a high clerestory. These windows will present a beautiful color effect. Also recently placed in this church is an altar of pure white marble, with tabernacle and gradines; and a massive pair of Eucharistic candlesticks presented by Miss Lily Watlington.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Organization of Diocesan Council—Church School Commencement—Community Services

THE DIOCESAN COUNCIL is now fully organized. Heads of the several departments were chosen in Syracuse on June 18th, and the allotted number of eight new members was chosen. The Rev. F. C. Smith was elected executive secretary to give all his time, with a salary of \$3,000. An office will be established in Utica, but probably not before next fall. The heads of departments are: Diocesan Missions, the Rev. Harrison W.

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CHANGES

A new Course B takes the place of Course 2, though the material for the latter may still be obtained. Course 13 is new. Leaflets for Courses 1, B, 3, 4, 5 have the pictures printed on them and the separate sets of Pictures for those courses are eliminated. Some of the new material will not be ready until late in July.

An addition to the Teacher Training books is

How to Teach the Life of Christ

by the Rev. Lester Bradner, Ph.D. Paper, 70 cts. Ready late in July.

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Foreman, Archdeacon; Religious Education, the Rev. E. S. Pearce; Social Service, the Rev. H. E. Hubbard; Publicity, the Rev. Dr. Hadley; Church Extension and Intensive Work, the Rev. F. C. Smith; the chairman of the priority committee is the Rev. Dr. E. H. Coley; the chairman of the finance committee, Mr. J. Francis Day of Utica, who is also treasurer of the Council. Regular meetings will be held every other month beginning in September.

COMMUNITY SERVICES shared by most of the Protestant Churches of Auburn are to be held on Sunday evenings in Seward park, or in a church if the weather compels it. The Rev. Ralph Bray, rector of St. John's Church, is secretary of the executive committee and will be one of the Sunday evening speakers during August.

THE BISHOP has placed All Saints' Mission, New Hartford, vacant through resignation of the Rev. Romeo Gould of Trinity Church, Utica, in the care of the Rev. M. B. Bennett, rector of St. Stephen's, New Hartford.

THE CLOSING service of the Girls' Friendly Society of St. George's, Chadwicks, was held on June 24th, Mr. Wm. D. Voorhees, lay reader in charge, making an address on the three central rules. Candidates for admission to St. Eliabeth's altar guild and the Girls' Friendly Society of the parish will be received on July 18th.

BISHOP FISKE will not be able to attend the World Conference on Faith and Order this summer in Geneva, Switzerland, although he was appointed a delegate.

ON JUNE 24th the diocesan committee of the National Cathedral Association (Miss Amy Watson, chairman) held a meeting. Plans are being made to extend the work of the committee in the various diocesan centers so that people may have an opportunity to know and assist in the work. On the evening of the 23rd, Mr. and Mrs. Thomas R. Proctor gave a reception to about one hundred people, when the Bishop introduced Canon Talbot, who gave an address on the Cathedral, with illustrations.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Dedication of Tower

THE BEAUTIFUL Christmas Tower of Emmanuel Church, Baltimore, Md. (Rev. Hugh Birkhead, rector), was dedicated on June 27th. Mr. Woldemar H. Ritter, son of a world-famous engineer who was also president of Zurich University, Switzerland, was the architect. All the carving of the church, except that of the font, is the work of a native of Oberammergau in Bavaria, John Kirchmayer, now an American citizen. The tower takes its name from the character of these carvings. In the arch of the great west doorway are figures of eight child angels and above the door on finials stands the Christmas group consisting of the Virgin and Child, St. Anne, St. Joseph, and two shepherds. Far above are the massive figures of the Magi, seven feet in height, with outstretched hands extending their gifts to the Baby King. The tower, of grey granite and Indiana limestone, is of Gothic architecture, resembling that of the Tower of Malines in Belgium. This latest addition to the sky-line of Baltimore is a definite contribution of the old world to the new. The rector, the Rev. Hugh Birkhead, D.D., conducted the service of dedication and also preached the sermon.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Nation-wide Campaign

WONDERFUL RESULTS have come from the Nation-wide Campaign just completed in one of the smaller parishes. Interest and activities had been at a low ebb until the advent of the present rector. The Campaign quota was \$1,994, an exceedingly heavy extra-parochial obligation under the circumstances. Contrary to the expectations of rector and vestry the quota has been raised in full, and in addition, a by-product of the Campaign, a fine rectory site valued at \$3,600 has been given by a member and her children, and two other members have pledged themselves to build a rectory costing between \$10,000 and \$15,000.

BISHOP WILLIAMS sailed on June 23rd to attend the Lambeth Conference and probably the Ecumenical Conference in Geneva in August. He expects to return to his diocese the latter part of September.

MONTANA

WILLIAM F. FABER, D.D., Bishop

Plans for New Chapel at Hardin—Former Montana Missionary Loses Eye

PRELIMINARY PLANS for the new Grace chapel at Hardin have been drawn by Bishop Faber for the Rev. C. P. Burnett, missionary in charge, and are now in the hands of the architects for specifications and final execution. Excavation will begin at once and it is hoped that by winter the congregation will have its own place of worship. The opening of the Crow Reservation in which Hardin is located, and the creation of the power site at the Big Horn canyon, on which it is estimated \$75,000,000 will be expended, may make this city one of the most flourishing in eastern Montana within the next few years.

DISTRESSING news of misfortune to one of our former missionaries who gave many years of devoted work to the diocese, but recently connected with the diocese of Southern Ohio at Zion Church, Dresden, reaches us by letter from the Rev. C. W. MacWilliams himself, who relates that he recently underwent an operation for removal of an eye.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

Dedication of Home for Nurses—Clericus—Retreat for Laymen

THE DEDICATION and opening of the new home for the Nurses' Training School of Christ Hospital, Jersey City, N. J., was held on June 22nd. The clergy, council of the hospital, medical board, nurses, and others assembled in the main building to go in procession to the new home. After religious services, addresses were made by the

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SUCCESSSES 1918: R.M.C. 1st Place—8 Passed, R.N.C.—3 Passed. 1919: R.M.C.—2nd, 4th, 6th, 9th and 13th Places. R.N.C.—4 Passed. Next Term Commences September 14th

Rev. Malcolm A. Shipley, president of the council, and the Rev. Thomas A. Hyde, superintendent of the hospital. The building and furnishings cost upwards of \$21,000. There are now forty nurses connected with the hospital, and twenty-four of them will live in the new building and the remainder in the old nurses' home.

THE ANNUAL meeting of the Newark clerics was held on June 21st, in the parish hall of St. John's Church, Dover. Addresses were made by the Bishop of Texas and the Rev. Thomas W. Altridge, the new president, the Rev. Charles L. Gomph, the secretary-treasurer, the Rev. John Keller.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Rejuvenation of Trinity Church, Woodbridge

TRINITY CHURCH, Woodbridge, which dates back to the Revolutionary period, was on July 1, 1919, taken over by the Rev. Walter Stowe in connection with St. Mark's Mission at Carteret. Trinity Church had then fifty-four communicants, congregations averaging fifteen or twenty, no Sunday school, and but one service a week. At the opening of the General Seminary in the fall, Mr. Stowe enrolled as a student there and at Columbia University. He then confined his efforts, apart from his studies, to the work at Woodbridge, giving up the mission at Carteret. They now have four services each Sunday with a weekly Eucharist, a flourishing Sunday school, and an average attendance of between fifty and sixty. The communicant list has been doubled and the guild of six members now numbers sixty. The rector's salary has been doubled, giving for missions has been more than doubled; about \$700 has been expended for improvement of Church property, and it is planned to rebuild the chancel, providing an enlarged sacristy, choir room, and baptistry, at an expenditure of \$7,000. The plans have been made by Mr. Percy L. Fowler, an architect of Trenton.

ABOUT THIRTY diocesan laymen, who took part in the Nation-wide Campaign met for a retreat conducted by the Rev. Herbert Parrish at Morristown on June 26th. The retreat closed on Sunday afternoon, and was so helpful that the men expressed the unanimous desire to have such a retreat annually.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Presentation to Bishop and Miss Harding—Layman's Service Association—The Chaplain Service

A BOAT, an automobile, and a purse were presented to Bishop Harding at a farewell luncheon tendered him and his daughter, Miss Charlotte Harding, by members of the diocese of the New Willard Hotel prior to their departure for the Lambeth Conference. The boat and the automobile were in miniature, but the purse was not, and the Bishop was assured that the tiny automobile was only given in anticipation of the "real" one, a 1921 model, which would meet him on his return, a gift from the diocese.

THE INSPIRATIONAL RALLY of the Layman's Service Association was, on account of inclement weather, held at St. Alban's parish house instead of around the Peace Cross as had been planned, but it was well attended and the Bishop and other speakers were received with enthusiasm. The association, a somewhat unique feature of this diocese, has recently undertaken the editing of a paper, the *Layman's Voice*. The weather has been responsible for a number

of changed plans, as two preachers, the Rev. H. P. A. Abbott, D.D., and the Rev. H. Boyd Edwards, scheduled for the "outdoor" service at the Peace Cross, were both obliged to deliver their messages under the protecting roof of the Bethlehem Chapel, which was well filled. Construction of the Cathedral seems to be called for not only to fill an aesthetic but also a practical need, for it is the rule and not the exception for the crypt, the only part completed enough to use, to be filled to overflowing; nor can St. Alban's Church, which stands in the Close, be used as a "chapel of ease", for that also is habitually filled to capacity. However, the great undertaking of completing the Cathedral can only be accomplished by a nation-wide awakening to its importance. The Cathedral is certainly exerting a powerful influence on non-Churchmen, who are attracted by its architecture and services and its superb situation.

THE SIGNING by President Wilson on June 4th of the army reorganization bill, section 15, will bring into effect what those intelligently interested in the moral welfare of the soldier felt was a crying need during the great war, namely, the organization of the chaplain service. Hitherto the chaplains attached to military units have often seemed a sort of fifth wheel, well to have for an emergency, but without even a regular place to hang to. They were under men suited neither by training nor inclination to direct or command them. Now a chief chaplain appointed by the President will be responsible for this department. There is some speculation as to whether this office will not be offered to Chaplain Pierce, veteran of two wars, who showed such organizing ability in his efficiently managed "graves registration service" in the great war. Although retired, he is eligible, as there is nothing in the bill to prevent the appointment of one no longer in active service. On the active list there are twelve to choose from, the bill stipulating that the candidate must not rank lower than major.

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