



The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXIII MILWAUKEE, WISCONSIN, JULY 31, 1920 NO. 14

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

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

Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in advance. To the clergy, \$2.50 per year. Postage on foreign subscriptions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.00 per year in advance.

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ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS, 3 cents per word. Marriage and birth notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis., and reach there not later than Tuesday morning for the issue of that week.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Tuesday morning for the issue of that week.

Address advertising business to C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	455
Priests in Retreat—Conference Potentialities—An Author Identified—Acknowledgments	
DAILY BIBLE READINGS. By the Rev. David Lincoln Ferris.	456
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas.	457
XXXI.	
RELIEF WORK IN THE AMERICAN CHURCH IN MUNICH. By the Ven. William E. Nies.	457
BISHOP COX ON THE SECOND LAMBETH CONFERENCE.	458
A PROGRAMME FOR RELIGIOUS EDUCATION. By the Rev. Gabriel Farrell	459
LONGINGS. By Mrs. H. B. Restarick. (Poetry.)	460
DIOCESAN SOCIAL SERVICE. By Clinton Rogers Woodruff.	461
THE TRANSFIGURATION. By Mary Ann Thomson. (Poetry.)	462
PARISH ORGANIZATION AND ADMINISTRATION. By the Rev. W. H. Milton, D.D. III.	463
THE GIFT. By Helen Compton. (Poetry.)	465
THE FIRST DEACONESS OF THE AMERICAN CHURCH.	465
CORRESPONDENCE.	466
Alaskan Missionaries Need Help (John W. Wood)—Reply of the Executive Committee of the Church Temperance Society (The Rev. James V. Chalmers, W. H. Reid, Wm. Jay Schieffelin)—Primitive Consecration of the Eucharist (The Rev. Lucius Waterman, D.D.)—Aid for Army Chaplains (The Rev. F. C. Armstrong)—Religious Privileges at Hamilton College (The Rev. Robert J. Parker)	
THE MORNING STAR. By Ethel Bowditch Jones. (Poetry.)	467
LITERARY.	467
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	468
"EXCEPT THE LORD". By the Rev. John Power. (Poetry.)	469
PERSONAL MENTION, ETC.	470
EDUCATIONAL.	473
ANGLO-CATHOLIC CONGRESS ENDS; AND LAMBETH BEGINS. The London Letter. By George Parsons. (Illus.)	474
NEWSPAPER OF NEW YORK CITY UPHOLDS VALUE OF PREACHING. The New York Letter.	476
PENNSYLVANIA DIOCESAN INSTITUTIONS NEED SUPPORT. The Philadelphia Letter. By the Rev. Thomas S. Cline.	476
IMPORTANT MEETING OF CHICAGO BROTHERHOOD AT GLEN ELLYN. The Chicago Letter. By the Rev. H. B. Gwyn.	477

THROUGH THE DAY we must often, even amidst our busiest occupations, renew our offering of all we do or design to God's glory. As much as possible we should pause before we begin any new occupation, and in a secret prayer, shot up like an arrow to Him, pray Him to purify our intention in beginning it, and to accept what we offer.—*Bishop Wilberforce.*



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VOL. LXIII

MILWAUKEE, WISCONSIN, JULY 31, 1920

NO. 14



Priests in Retreat

PUSSYFOOTING"? No; to be "in Retreat" does not mean trying to dodge the issue, or falling back in presence of the enemy. Quite the contrary. It *ought* to mean facing the facts, and making, or at least preparing for, an aggressive campaign against our spiritual foes.

It is a thousand pities that this is not more generally recognized by priests and people. As a matter of fact, Retreats for the clergy have not kept pace with the increase of the sacred ministry, and certainly not with the spiritual needs of the times. More and more the life of the parish priest is filled with multitudinous details which exhaust his powers of body, mind, and soul, and render it increasingly difficult for him to fulfil his office as a messenger, watchman, and steward of the Lord, "to teach and to premonish, to feed and provide for the Lord's family," or "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever."

Certainly the ideal that these noble words suggest is one of calmness and strength, of wisdom and piety, of love of souls and humble dependence upon God. The purpose of a Retreat for priests is to impress this ideal upon them with fresh and constraining power, and to help them to see more clearly how they may conform their lives to this high standard.

Surely in the hours of deepest earnestness, and of the most sincere heart-searching, many priests must feel the need of just such a time of quiet thought and unhindered devotion as a Retreat affords—many more priests, one feels, than are found in the few Retreats held yearly in our communion throughout this country.

And this is a matter which concerns the laity almost as directly as it does the clergy. The revival of the spiritual life in many a parish can be traced to the renewal of faith and zeal which came to the parish priest through attending a Retreat. It would be to their own spiritual gain, as well as to that of their pastor, if men and women, communicants of the Church, would make it possible for the rector of the parish to attend a Retreat.

Our column of notices gives information as to Retreats already planned, and other Retreats would, we are assured, be provided if there were a call for them. The clergy of the Order of the Holy Cross have been especially generous in making provision for Retreats both at West Park and at St. Andrew's, and many find spiritual uplift each year by participating in them. There are also bishops, not a few, who make similar provision for the clergy of their own dioceses. Yet after all is said, the number of clergy who avail themselves of the opportunities seems unreasonably small. We are inclined to think that we of the laity may be more responsible for this smallness than the clergy themselves, for the cost of attendance, frequently involving a

rather long railroad journey, must often be a serious deterrent to the clergy in these days when both ends do not meet financially without the greatest effort. Perhaps in many parishes some good layman, having read this suggestion, will quietly make known to his rector his willingness to defray the cost of such a journey, with the small but unescapable cost of board during the Retreat. In doing this he would be doing much more than rendering assistance to the rector, for the whole parish will react to the strengthened spiritual vitality of the priest. Spiritual dryness in priest means spiritual torpor in his work and both spiritual and intellectual dullness in his preaching. We cannot demand of our clergy that they continually give forth without frequently taking in.

The Church will only do her best work when it is made possible for all the clergy frequently to deepen their own spiritual lives. We of the laity are the chief sufferers when we do not make that possible to our parish priests.

And a dwindling ratio of fasting communions may often be directly explained by the weakening of the spiritual vitality of the priest.

WHEN the Archbishop of Canterbury said, at the opening of the Lambeth Conference, that the number of bishops there gathered together was the largest that had ever met upon English soil in the whole history of the English Church, he gave expression to a fact that relieves the

Anglican Communion from the charge of being local or provincial. The great councils of antiquity were not greatly larger—some not as large—and in their representation covered a much smaller portion of the earth's surface. The Anglican Communion suffers from its unnecessary isolation from the Orthodox East, for the Anglo-Saxon needs the chastening and humbling lesson that the thought of the universe did not begin and does not end with him. Closer and more intimate relationship with the Slav races and Churches will be the cure for such isolation as the Anglican Churches still suffer. Anglicans must not require of Slavs that they become Anglo-Saxons, nor Slavs require of the latter that they assume unnatural Slavic characteristics as precedent to unity.

The present Lambeth Conference must take a great stride forward or must gravely disappoint vast numbers of world-dispersed Anglicans as the result of its deliberations. Unity with the East is in sight. It requires statesmanship and a spirit rather of Catholicity than of provincialism, and Anglican bishops have not always shown these qualities. But neither, on the other hand, have Greco-Russian bishops always shown the desire to find a basis for unity, as they do to-day.

The future is in God's hands. But if it might be His good pleasure that East and far-West might be knit into

Conference
Potentialities

intercommunion in our day, and perhaps, in some small way, by using us, His unworthy children of this day, as His instruments, then should we feel that we were indeed honored in the generations of men.

A FEW weeks ago we referred to an article in the *Atlantic Monthly* for June as "a classic in American stories with patriotic purpose" and as worthy of a place beside *A Man without a Country*. The author is Margaret Prescott Montague and the title of the story, *Uncle Sam of Freedom Ridge*.

An Author
Unidentified

The *Southern Churchman* reprints our comment and identifies the author as the sister of the editor of its department of Christianity and the Community, the Rev. R. Cary Montague. Miss Montague, according to this statement, was born and brought up at White Sulphur Springs, W. Va.

It is a pleasure to have this bit of "local color", of interest to Churchmen, concerning one of whom we have written as "a public benefactor of the first rank".

ACKNOWLEDGMENTS

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE FATHERLESS CHILDREN OF FRANCE

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

207. Mrs. Hugh Groton and daughters, Racine, Wis.....	\$ 36.50
236. Mrs. Wm. H. Crosby, Racine, Wis.....	36.50
428. In memory of loved ones in Paradise.....	36.50
663. Christ (Swedes) Sunday School, Norristown, Pa.....	36.50

Total for the week.....\$ 146.00
Previously acknowledged.....62,859.22

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THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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7. Mrs. George L. Jewett, Baltimore, Md.....	73.00

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\$ 15.00

* For relief of children.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(For the week beginning with the Tenth Sunday after Trinity)

THE SCHOOLING OF ISRAEL

The School of Bondage

Sunday: Exodus 1: 8-14

"They made their lives bitter with hard service"

IN God's school there are many grades. The progressive teaching of experience leads through the discipline of task-masters and the training of faith; the compulsory service of bondage, and "the glorious liberty of the children of God". It is helpful thus to trace the development of the children of Israel: their loyalty and disobedience, their blessings and punishment; culminating in the final rejection of Him for whom they longed. The individual repeats the history of the chosen people. Let us strive not to reject Him of whom Moses and the prophets wrote.

The School of Hardship

Monday: Numbers 11: 1-15

"Who shall give us flesh to eat? Our soul is dried away"

In the desert the Israelites entered another grade. Through peril and hardship they were taught the reality of God's presence, purpose, power, and providence. There were

practical lessons in courage and faith, in obedience and self-control. They spent forty years in this grade, a severe trial for both leader and led. Not to gain our own wishes, but to carry out God's plan, makes life a success; not to realize the visions we have pictured, but to weave the pattern God has made, is the purpose of life's schooling, and brings us nearer the land of Promise.

The School of Self-government

Tuesday: Judges 2: 16-23

"That I may prove Israel whether they will keep the way of Jehovah"

In the period of the Judges there were no task-masters, no compulsory service, no appointed ruler. "Every man did that which was right in his own eyes." What at first was constrained came at length to be natural. What Moses wrote on tables of stone was finally written on the tables of the heart. Christian discipleship leads forward to the day when life is motivated by the constraining love of Christ.

The School of Prosperity

Wednesday: 1 Chronicles 28: 1-10

"If thou seek Him He will be found of thee; if thou forsake Him He will cast thee off"

The religion of adversity is generally of better quality than the religion of prosperity; the element of hazard is a sifting process. Under the Monarchy the Hebrews enjoyed great prosperity. In the reign of King David their temporal sway attained its farthest reach. And with it the prevailing tendency was to do that which was evil in the sight of the Lord. True religion, pure morals, and righteous character did not flourish. The way was preparing for the anguish of exile. Man cannot escape the responsibility for his choice in prosperity as well as in adversity.

The School of Exile

Thursday: 2 Chronicles 36: 11-21

"The wrath of Jehovah arose against His people till there was no remedy"

Idolatry, unrighteousness, conquest, exile were the steps by which the Hebrews entered this grade. It is a mistake to hope to elude the divine judgment on sin. The force of gravity is both moral and physical. To violate a moral law is like leaping from a precipice. Man may resist, but he cannot escape, the will of his Maker. The way of obedience is the path of safety; the course of disobedience is the road to exile. Holy Scripture contains all the lessons necessary for salvation. In the analogy of the past is the guide for the present.

The School of Hope

Friday: Isaiah 55

"I will make an everlasting covenant with you"

The failure of the old covenant was the preparation for the new. Its conception is the product of the prophets, humanly speaking, ever advancing until Jesus was born. In Him the Messiah of prophecy became the Messiah of history. The same God who laid the plan of redemption, prepared for it in history, and accomplished it in the Incarnation, to-day asks for your allegiance. Will you not give it without any mental reservation whatsoever?

The School of Opportunity

Saturday: St. Matthew 23: 29-39

"How often would I have gathered your children together and ye would not"

It is the spirit which recognizes truth when presented, and assents to it when recognized, that meets with divine approval. The sin of the leaders in Jesus' day was in permitting personal jealousy and blighting prejudice to blind their eyes to the Truth. They had not learned the chief lesson in their age-long schooling, and when the Messiah came they failed to recognize Him as such. It is that which Jesus here condemned, and against which we need to guard. The willingness to gather the people of Jerusalem together was with Him, not with them. May the thought of their unwillingness take ours away!

IF ANYTHING can give a calm mind, disperse our scruples and fears, soften our cares, invigorate our actions, and fill our very words and looks with the joy of the Holy Spirit, it is simple, childlike trust in God. In the sight of God all will be plain, but in our own darkness we can see nothing.—Fénélon.

NOTES ON THE NEW HYMNAL—XXXI

BY THE REV. WINFRED DOUGLAS

HYMN 12. "O Brightness of the immortal Father's face".

This is unquestionably the oldest piece in our Hymnal, and one of the very first Christian hymns. In modern Greek liturgical books it is attributed to Sophronius, the great opponent of the Monothelite heresy, who became Patriarch of Jerusalem in 634 A. D. But St. Basil the Great, writing in 370 A. D., refers to the hymn, and quotes it, as follows:

"We cannot say who was the father of those expressions in the Thanksgiving at the Lighting of the Lamps; but it is an ancient formula, which the people repeat; and no one has ever yet been accused of impiety for saying, 'We hymn the Father and the Son and the Holy Spirit of God.'"

The "ancient formula" of St. Basil's time must therefore date back to a very early period in the Church's history.

The Greek words have been many times translated; and in various tongues have furnished the text for numerous musical compositions of high merit. The present translation was made for the use of that strange sect calling themselves the "Catholic Apostolic Church", but more commonly known as Irvingites, by Edward Eddis, who edited their Hymnal in 1864. John Keble's version is more widely known. Longfellow made an excellent free translation for *The Golden Legend*; it is often sung in the fine choral setting of Arthur Sullivan. The hymn has retained its ancient place in the services of the Eastern Church. Translated into Old Slavonic, the liturgical language of Russia, it has been set to music by practically every Russian composer of sacred music. Very beautiful settings by Kastalsky, Gretchaninov, Rachmaninov, and others, have been edited with English text, and are now available for the use of our choirs.

The hymn as given in our recent Hymnals has been somewhat neglected. But the intrinsic excellence of its words and music, its venerable historic interest, and its widespread diffusion throughout the whole Church, should lead to its increasing use among us.

HYMN 14. "The radiant morn hath passed away".

It will be noticed that the first line of the second stanza, which was formerly "Our life is but a fading dawn", now reads "Our life is but an autumn sun". The alteration was made in 1899 by the author of the hymn, the Rev. Prebendary Thring.

HYMN 15. "Through the day Thy love has spared us".

Attention is called to the lovely expressive tune by Stainer, suitable alike for the use of choir and congregation.

HYMN 17. "The sun is sinking fast".

Hymns do not always lose by translation. In this case, Father Caswall has risen to a simplicity of form and a felicity of expression far surpassing his original, a little known Latin poem published in 1805 in a French work entitled *Officium Sanctissimae Voluntatis Dei*.

HYMN 23. "The day is past and over".

Dr. Neale translated these verses from a Greek metrical poem found in Daniel's *Thesaurus*, regarding which he says:

"This little hymn, which, I believe, is not used in the public service of the Church, is a great favorite in the Greek Isles. Its peculiar style and evident antiquity may well lead to the belief that it is the work of St. Anatolius."

Since Dr. Neale's day, the original prose version of the hymn has been found in the *Horologion*, or Greek Office Book containing the Hours of Prayer. It forms a part of a late evening service, and between its various stanzas are said the *Gloria Patri*, the Creed, the Lord's Prayer, and a hymn to the Blessed Virgin. There is no clue to the authorship whatever; Dr. Neale's guess of the hymn-writer Anatolius remains mere conjecture. The lines are undoubtedly very ancient, however, and probably the date assigned by Dr. Neale is approximately correct. Here again the genius of the true poet-translator has improved on his original, and given us the thoughts of the ancient writer in an almost perfect lyric. Here is a literal translation of the Greek:

"The day is passing on, I thank Thee, O Lord: that the evening with the night may be sinless, I beseech—Grant to me, Saviour, and save me.

"The day is passing away, I glorify Thee, O Master: that the evening with the night may be offenceless, I beseech—Grant to me, Saviour, and save me.

"The day has passed away, I hymn Thee, O Holy: that the evening with the night may be plotless, I beseech—Grant to me, Saviour, and save me.

"Lighten mine eyes, O Christ the God, lest I sleep in death: lest mine enemy say, I have prevailed against him.

"Be the Defender of my soul, O God, for I pass through the midst of snares: deliver me from them, and save me, O God, as Lover of men."

RELIEF WORK OF THE AMERICAN CHURCH IN MUNICH

BY THE VEN. WILLIAM E. NIES

Munich, June 22nd.

IN my letter to THE LIVING CHURCH of May 15th, telling of conditions in Germany among the children, I had not the intention of soliciting funds from the more than generous readers who in the past had helped my war relief work beyond my ability to thank them, but I wanted simply to give information about conditions, especially among children of the German cities. But as some kind-hearted readers have added something to the fund of the American Church Relief Committee to send these half or three-quarters starved little ones of the cities into the country districts for food, I feel that I ought, in connection with my hearty thanks, to say something further about the work, and how it is progressing.

Up to the present time our relief committee has appropriated and paid for over 30,000 marks for sending a special class of very weak or convalescing children who still need medical oversight into especially favorable country districts, where they are taken up in small groups into farmers' families and given special attention. This requires a special price, twice as high as is required for children strong enough to go in hundreds or thousands to the large vacation colonies and rough it.

We have nearly 10,000 marks more ready to appropriate for another hundred children. If we had fifty times as much, we could hardly meet the need in Munich alone, but we must do what we can.

It is almost impossible for those not in actual contact with conditions to form an adequate conception of how much is required. The public school physicians, the head of whom is a member of our committee, who pass on our cases before we take them up, tell me that, in the class we have selected as urgent, where we have been able to send some hundreds up to the present time, there are almost 80,000 in the city of Munich. This estimate is outside of the stronger class of children who can be fed back to normal condition in the vacation colonies. We seem like mariners in a storm. We sail our ship "Relief" into the wind and waves, and we take chances on lines and life buoys, enough being furnished us to save at least a proportion of the helpless children. But if not, we must look at many drowning. The ship sails away, and the drowning look after it with fading hope, till at last they are engulfed in the waves.

To any who are inclined to help us in this work which we are carrying on among children, victims of this dreadful war, I will say that at the present values about \$1.40 will send one child to the country in the vacation colonies for one month. But in the class the child must still be well enough to get along without any medical attendance, simply requiring oversight by caretakers in barracks. The class we are making our special care need about \$2.60 each to be properly cared for, and given medical attendance, for one month.

The money can best be sent to THE LIVING CHURCH, and specified for the "American Church Relief Committee of Munich".

AS NO MOMENT PASSES without our experiencing the goodness and mercy of God, it is but just that we should not let a moment pass without thinking of God.—*St. Augustine*.

Bishop Coxe on the Second Lambeth Conference

WHILE the rectory of St. Thomas' Church, Bath, New York, was undergoing some repairs, and wiring was being installed for electric light, the workmen discovered between the floors a bottle, corked and sealed, and, on examination, found that it contained certain writings dated 1878, and current issues of the local and Church papers, put there carefully by the Rev. Oran Reed Howard, D.D., rector of the parish from 1857 to 1883. Much detail is contained in the writings concerning the house.

With this writing was wrapped a copy of the *Steuben Farmers' Advocate*, dated August 16, 1878, and the July issues of the *Rochester Church Work* and *The Orbit: An Index of Catholic Principles and of Diocesan Work*, published in Buffalo, and containing several interesting items—the Ballad, "The Ladye Chace", written by Bishop Coxe when he was a boy of eighteen, and editorial comment upon it; a report of the annual exercises at De Veaux School; an announcement that the Church Home had been placed in charge of two deaconesses and promise of better work there; an editorial about the importance of the second session of the Lambeth Conference, and an interesting letter from Bishop Coxe, telling of thrilling experiences in crossing the Atlantic to attend the Conference; and a letter concerning the position of the Church in the world and the responsibility resting upon the bishops of the Anglican Communion, then about to assemble at Lambeth, which letter we think of sufficient interest to transcribe here. Bishop Coxe did his part to create that cordial feeling of respect and affection which has happily grown up between two great sections of the English-speaking race. His letter follows:

"BUFFALO, April 9, 1878.

"The near approach of the time of the Second Lambeth Conference leads me to urge your readers to pray for the divine guidance in behalf of its most reverend president and all his brethren, who will (D. V.) be present and assisting. The Rogation and Ember Weeks preceding will afford fitting occasions for such intercessions; and let us all pray that those who must cross tempestuous seas to be present may come and go under the protection of Love Divine.

"I confess my anxiety as to the issue of the proposed Conference. It will not answer for us to assemble, in times like these, without doing something worthy of the daughter Churches, and of the grand old Church of England, their mother. For this communion is indeed great and worthy of taking its place as such among historic Churches as a modest but not unworthy sister; as one justly entitled to bear her witness, as 'one having authority' to do so, and as respecting herself and resolved on 'speaking the truth in love' without compromise.

"In short, where is the historic Church which now holds the ancient deposit of Faith as nearly whole and undefiled as does the Church which is soon to be in *quasi* synod at Lambeth? And among the ancient Churches, which one so fearlessly as she explores antiquity and subjects her testimony to the test of Holy Scripture and the ancient Councils?

"We have no right to undervalue our position in this respect: it is God's gift to the churches which we call 'Anglo-Catholic' for lack of a better name. Whether the other Churches will hear us, or whether they will make the fact of our Anglicanism a reproach, and because of it postpone the day of open restored inter-communion, I suppose our duty is clear. Like the Master, we must simply 'bear witness to the truth', and when He is ready to restore *Unity in Truth* He will do it, as He only can. All the sooner will the end be reached if we fulfil our work, leaving His work to 'His own right hand and to His holy arm'.

"It is evident that as there are Ultramontane Romanists, so there are Ultra-Levantine Orientals: Greeks who are as self-sufficient as the Vaticanists, in setting up their own way as perfect, and in requiring all men to submit to it. Now, in all love and tenderness, we must prove that 'the Churches of Hierusalem, Alexandria, and Antioch have erred,' so that they cannot be an infallible standard for us; and, at the same time, we must let them prove that *we have erred*, as I think they can, if not precisely in matters of faith, yet in scientific theology and as touching ecclesiastical conformities to Catholic standards. What then? We must clearly define our own standard of Catholicity and bind ourselves to meet our brethren in the spirit of Catholic reformation, on any ground which they can establish as the domain of Catholicity accordingly.

"If we shall do this and embody such a profession in Letters Encyclical to all Churches and to all Christians, then, whatever

else we may fail to do, we shall not come together for the worse. The exceeding delicacy of questions that may touch upon things local we must all feel and respect; but, as for matters pertaining to the universal law and faith of the Apostolic Church, we must tolerate no cowardly time-serving, we must quit ourselves like men and be strong.

"A mere mocker, the *London Examiner*, draws a picture of the Anglican bishop of to-day: 'A bishop is now a respectable middle-aged gentleman, occasionally pious, and still more occasionally learned. His duties are few and simple. He has to preserve the apostolic succession by laying his hands on candidates for ordination—a solemnity at which we have no wish to mock, but to which *no sensible man can possibly attach any real importance*, unless he be also prepared to believe that ordination would make an unlettered person of unclean life a *competent priest*. He has also to confirm the boys and girls in his diocese, to deliver himself of an occasional charge, and, in a general kind of way, to keep up ecclesiastical discipline. All this gives him just about enough to do, and it is perfectly idle to pretend that our bishops are overworked, or that there is any occasion for more bishops. In days now past, when there were no railways, there might have been some excuse for increasing the number of our bishops. At present there is none. A bishop had little to do, and too much time in which to do it. At present many of our bishops are doing next to nothing, and we do not wish for more bishops to help them over the work. Besides, bishops of late have shown a tendency to make themselves ridiculous. A bishop of the old style, with a large income and comfortable palace, is apt to take things calmly and comfortably. New bishops, with small incomes, would probably be earnest men, with that natural love of notoriety which usually accompanies earnestness.'

"To protect the laity from invalid ministries, as well as from incompetent and unclean priests, might seem from the critic's own statement of the case a very sufficient *raison d'être* in behalf of the succession of which he, ignorantly and stupidly, professes to have no appreciation. Does he not see that if there be any check upon an unlettered and unclean priesthood it must be found in the scriptural precept, 'Lay hands suddenly on no man,' etc., and that this precept implies that the apostolic laying-on-of-hands is requisite to make a competent minister of Christ and so to ensure the validity of his acts, however unworthy the man? (Art. XXVI.) But I quoted the railing of such a Thersites only to say that, when even a scoffer can find popular ignorance gross enough to furnish encouragement for his ribaldry, we owe it to ourselves to do something to cure popular ignorance, which it belongs to us to enlighten. The world must be made to *feel*, as well as to know, that the great episcopate which gave England Magna Charta, and the Reformation, and the English Bible, and the exclusion of a royal house which had no sympathy with free constitution, that this same episcopate, by the laying-on-of-hands, and by writing and laboring with hands for the propagation of the truth, has planted the island-Church, in its offspring, all over the world, and is now engaged in the grandest work in behalf of the English-speaking race, of which this century is witness. Let the blind eyes be opened and the deaf ears unstopped, and see and hear what God has done and is doing for mankind, by Anglican bishops and those whom they have commissioned, and we shall have no more of such senseless sneers from men who will not take pains to learn anything about that which they presume to expound for hearts and minds of their own class, or to delight the mere rabble of 'groundlings' below them.

"God grant that this Second Lambeth Conference may (if only by the contrast it shall furnish to the Vatican Council of 1870) make men know that the Church of Nicaea is still faithfully represented by the hearts and voices of living men, and that the Anglican episcopate is prepared to propagate it, and to maintain it whole and undefiled to the end of time.

"A. C. C."

WHAT IS IT that charms us most in a friend? It is that he can read the transient expression in our face, and modify himself to suit the feeling we are ourselves but half conscious of possessing; it is that he knows when to be silent and when to speak; it is that he never mistakes, but sees us true, when all the world is wrong about us. Such a friend has not only power of character, but beauty of character.—*Stopford Brooke*.

IF GOD'S SPIRIT abide with thee, all things will be easy from the spirit and love: for there is nothing that makes the soul so courageous and venturesome for anything as a good hope.—*St. Chrysostom*.

A Programme for Religious Education

By the Rev. Gabriel Farrell

BEFORE setting out on a journey it is usually wise to know where one is going. This profound observation on journeys applies with equal force to movements of all kinds, even to endeavors in religious work.

Such was the conclusion reached by a group of men recently called together by the Department of Religious Education. They were from the several dioceses contiguous to New York and all were interested in the promotion of religious education. Coming to this conclusion they set about to plot a course rather than to set an end. And this course has taken the form of a programme for diocesan boards of religious education. It sets down certain things that an enterprising and forward-looking board ought to be doing, or planning to do.

Early in the conferences the need was vitally felt for a definite programme. One of the first questions asked almost simultaneously was: "What are you doing?" A compilation, with modifications, of these answers, together with certain things that we would all like to be doing, produced a programme which has been sent out by Dr. Gardner to all boards, commissions, and departments of religious education for consideration and criticism. The programme is only suggestive, yet we feel that it will be stimulating to all persons interested in this great task of the Church. Certain changes have already been suggested, but on the whole it is an effective plan of action and guide for endeavor. It is hoped that its wide acceptance will start us on our way to high achievement in the field of religious education.

The programme has six main divisions, each of which I wish to outline with some interpretation of what lies back of the headings and with some of the reasons that led to their adoption.

I. Organization

This falls under three heads, diocesan, district, and parochial. For the diocese there should be a board or commission with at least five working committees, as follows: (1) Church School; (2) Recruiting and Training for Life Work; (3) Religious Education for Adults; (4) Church School Service League; (5) Teacher Training.

Where it is possible there should also be a department administrator whose entire time should be devoted to furthering the work of religious education in the diocese or district. This officer may be termed educational secretary and be the executive officer of the board or he may be called canon missionary for religious education and attached to the Cathedral staff. In some dioceses this position is being filled effectively by women, though the value gained by preaching religious education each Sunday in the various parishes is thereby lost. But whoever the person, he or she should not be handicapped by insufficient funds for carrying on a programme, nor should this person be made a general utility for the odd jobs of the diocese.

The fact must be faced that, to carry out adequately a programme of religious education, money must be spent. We have gone on too long with the idea that the pupils must support the schools. Education of its children is a responsibility of the Church that must be faced squarely. There is no reason why we should spend three times as much money for the music that we have at the Sunday services, or twice as much for keeping our churches clean, as we spend on Church schools. And yet we do. An analysis of any parish budget will prove it.

For secular education in this country we spend \$28 per year per pupil. For religious education the Protestant Churches spend forty-six cents. And I venture to say that 95 per cent. of our Church schools are maintained through the pennies that the boys and girls bring presumably as an offering to God. In supporting Church schools the Church is functioning in its educational capacity, and in that task as well as in any other the expense should be a part of the parish budget.

The second part of organization applies to districts or

subdivisions of a diocese for convenience of gatherings and of working plans. Usually this operates in having two or three meetings of teachers a year. The diocese of Newark has worked out a rather elaborate scheme of organization. This calls for a council in every district, composed of two representatives from each school, which meets from time to time to discuss problems common to all schools and to be the working unit for carrying out the diocesan programme. The council has seven standing committees: 1, Standards; 2, Teacher Training; 3, Parents' Associations; 4, Coöperation with the Public Schools; 5, Church School Service League; 6, Life Work; and 7, Extension.

The third part calls for parochial organization with a board of religious education for each parish. This will be a consulting body for the rector, and the executives will be the superintendent of the Church school and the supervisor of week-day activities. Through their coöperation the work on Sundays and week-days will be coördinated. For some unknown reason this was omitted from the printed programme sent out, but it is an essential part of this section.

II. The Church School

This section is of primary importance; for, after all, the Church school is the department of the Church which is most vitally concerned with religious education. A point that must not be lost sight of is that nowadays we look upon the Church school as an institution for learning. That was not the function of the Sunday school. The reason for founding the original school was to keep factory children out of mischief on Sundays. But the Church school of to-day has for its purpose instruction, and for the accomplishment of that purpose there must be a vigorous maintenance of standards, modern methods, and intelligent personnel.

To that end this section provides ten standards for attainment by schools; provision for teacher training by normal schools, special classes, and correspondence courses; coöperation with public schools, and meeting of parents. It is felt that all of these points are essential for a proper Church school. None of these needs interpretation or defense, though perhaps the ten standards may not meet with universal approval. All standards must be arbitrary, but on the whole they furnish the basis for a fair estimate of the relative merits of schools and the means of stimulating schools by competition to better methods and standing.

The standards are:

1. The Five Principles of Christian Nurture (*i. e.*, Information, Memory, Church Loyalty, Devotional Life, and Christian Service).
2. Graded school.
3. Little Helpers' Department.
4. Forty minute instruction period.
5. Seventy per cent. attendance.
6. Examination, promotion, and graduation.
7. Monthly teachers' meetings during school year.
8. Missionary instruction and offering.
9. Systematic training in Christian Service (*e. g.*, Church School Service League).
10. Church attendance and instruction in worship.

III. Religious Instruction Through Agencies Other than the Church School

This section heading is perhaps a little too inclusive, for the subheads following it relate only to students, whereas it might well cover also the next section. Its purpose is chiefly to emphasize the fact that religious education is more than the Church school and that our field includes all members of the Church. The need was also felt of providing religious instruction for our boys and girls at college. Through the Nation-wide Campaign we learned that there is a tremendous leakage at this stage of life. Fifteen thousand of our boys and girls go away to schools and colleges each

year and it is estimated that only half of them return to the Church. The other half are lost during this period.

The programme states for whom provision should be made without any definite suggestions as how to reach them. Instruction should be provided:

- a. For pupils in Church boarding schools or other preparatory schools within the diocese.
- b. For students in colleges and universities and other educational institutions within the diocese.
- c. For members of the diocese temporarily absent while attending educational institutions outside the diocese.

IV. Religious Training of Adults

- a. Summer schools and conferences.
- b. Diocesan classes.
- c. Bible classes and lectures.
- d. Lantern slides and motion pictures.
- e. Reading courses.

The possibility of carrying out this section and the extent to which it may be done depends on the facilities afforded by the different dioceses. It places the responsibility for the enrollment in summer schools and the conduct of study classes, such as on the Survey for this year, where it rightly belongs—on the board of religious education.

V. Recruiting and Training for Life Work in the Church

This is a field calling for new and ardent activity. We need workers in the Church. The Nation-wide Survey revealed the need for fifteen hundred. These must be trained and the time to begin training is in the 'teen age when our boys and girls are beginning to think about life work. So this programme calls for suppers, conferences, and personal interviews for boys and girls of high school age. In this way the opportunities which the Church offers are brought to the attention of our best young people. From them we can recruit in later years the people who are to do the Church's work. The need for a programme of this kind is apparent when we know that at present one-third of our clergy comes from other Churches. If we were dependent upon those coming from our own ranks the ministry would be sadly depleted.

VI. Definite Programme for Extension

- a. Church school in every parish and mission of the diocese.
- b. Church school or religious instruction in every community and rural district.
- c. Session of primary department in homes or halls in remote parts of the parish.
- d. Religious instruction of children of foreign-born parents.
- e. Annual recruiting campaign for new members.

These items ring out like slogans, and well would it be for the Church if they were slogans that we were determined to make facts. We have little use for numbers for numbers' sake, but the missionary impulse within us should make us desirous of spreading as widely as we can the privileges which our Church offers through its schools. When we know that there are twenty-six million boys and girls in this country who have no contact with things religious and who are growing up without the spiritual heritage that is their due, we cannot but feel that the Church has been derelict in its responsibilities, that it has clung too selfishly to its privileges.

Adding to that fact another one equally appalling—that instead of gaining we are losing—we must be convinced that the time has come for a definite programme of action. The statistics show that there were enrolled in Church schools during 1919 412,450 pupils. But in 1918 there were 37,748 more pupils. In 1917 there were added to that number 39,090, while in 1916 the enrollment was 17,028 beyond that. In other words the Church has lost from membership in the Church schools in the last three years 93,866 boys and girls, or nearly one-fifth of the entire membership.

This loss is not restricted to our own Church. Other bodies have felt similar losses. Twenty-six out of the thirty-three evangelical denominations reporting to the Sunday School Council record a loss of 409,755 for last year. Only one denomination, the Southern Presbyterian, reported a considerable gain. And curiously that body covers territory corresponding to two of our provinces, the Southwest, which

was the only province to gain members last year, and Se-wanee, which reported the smallest loss.

There are some who claim that these losses are not actual but are due to more accurate methods of reporting membership. That may or may not account for all, but, whatever the cause, the only remedy is to secure new members. And this must be done by definite, coöperative effort. A beginning of such an effort was made last year in the Nation-wide Campaign. That was the purpose we had in mind when we made the slogan of the Church School Programme "A million members in three years". One year has gone, two remain, and we hope that during that time all will work together to attain that end. To do this we must all know where we are going.

This programme is the chart. It calls for intrepid voyagers ready to take the helm and to press on until Christ's Church and Christ's teachings reach the uttermost parts of the earth and all children are children of God and members of Christ indeed.

LONGINGS

When sick at heart, rebellious oft,
Thy child doth go astray,
Bereft of comfort, lost, forlorn,
Teach me, O Lord, the way
To find contentment in my lot,
And thus Thy will obey.

What wealth surpassing all beside!
What heights I would attain,
So to control my heart and mind,
That I at length might gain
"A heart at leisure with itself
To soothe and comfort pain!"

O restless soul with longings filled,
Dost thou in truth aspire
To soothe the sick and sorrowful,
The fallen to inspire?
Cast out vain self! In Christ's Name ask!
He'll grant thy soul's desire!

MAY L. RESTARICK.

THE CONSTANT EMPHASIS

THE FIRST sermon that Jesus preached when He began his public ministry was on repentance. "Repent! For the Kingdom of heaven is at hand!" was His cry to the world.

It is not difficult to imagine a dozen different things He might have said. He might have denounced the unjust and military system under which He was born. He might have made a powerful oration against social injustice. There was plenty of it in His day. The earth was full of cruelty and wrong, apparently caused by the unjust "system" which prevailed.

But He did not speak of these things as foremost. The one emphasis He insisted on was the need of repentance on the part of the individual. From Caesar on his imperial throne in the palace, glutted with lust and pride, to the meanest slave sweating in the field to make possible more lust and pride for Caesar, the cry went from the heart of Jesus, "Repent!"

If Jesus were here to-day, speaking from any pulpit, or from any public platform, what do you think He would choose for His subject, and what text would He take to emphasize it?

It is very doubtful if Jesus would even mention the "Issues of the Day". It is, however, not difficult to imagine Him saying from any pulpit or platform, "Repent!" He would use the same text he used two thousand years ago, because the need of that emphasis is still the same. Of what use is a League of Nations unless the people who make it and shape it are new-born men? What good will it do to get bigger wages and live in bigger houses and have more Things, unless the heart loves God and one's neighbor? What kind of a president will this republic have if all he can promise the people is the betterment of the railroads or the settlement of the labor question, unless he is a man of prayer and humble faith in a divine wisdom?

The Master is speaking to-day again. Let us go and hear Him. The politicians are emphasizing the superficial. Jesus emphasized the eternal. Let us go and hear Jesus preach. Surely He will take for His text for this generation, "Repent!" For the world needs to do that more than anything else.—DR. CHARLES M. SHELDON, in *Christian Herald*.

Diocesan Social Service

By Clinton Rogers Woodruff

WITH the advent of Dean Lathrop to the social service leadership of the Church, there will very naturally come a discussion of the reorganization of the social service machinery. To date this has consisted of provincial, diocesan, and parish commissions. Some weeks ago we discussed "Provincial Social Service,"* describing what some of the provinces were doing and what some of the provincial leaders felt should be done. It must be confessed that the showing was not a very great one on the score of actual accomplishments, but that must not be regarded as discouraging, for the provinces are a recent innovation and as was pointed out we have not as yet begun either to think or act "provincially". That will only come with time. The more I reflect, the more I am convinced that they will represent an important phase of Church life, especially in social work, as they will in time come to be the grand divisions of the armies, with the leaders of which the commanding general and his staff will be in closest touch.

In that stimulating little volume *A Fighting Church*,† the Rev. G. Ashton Oldham points out that the army has always been a favorite figure under which to view the Church, and never was it more suggestive or searching than at the present day. "The Presiding Bishop and Council" and the department secretaries represent the general staff of the army. The provinces will represent the grand divisions and the dioceses may be said to correspond to the brigades. The big general policies will originate with the general staff, which will in time pass them on to the divisions and the latter in turn will pass them on to the brigades with such further specific advice and instructions as their more detailed and intimate knowledge will enable them to make. The brigade officers will depend upon the regiments (the convocations, or whatever in a particular diocese may correspond to them) and the companies (the parishes) to put the general policies into force and effect.

For certain other purposes the process will be exactly reversed, for the organization to be really effective must work both ways.

To date the diocesan social service commission has been the chief unit—and in many places the only unit—of organization, and for some time to come that will continue to be the case. In an increasing number of dioceses the administrative work will be reorganized along the lines of the general Church. There will be a single executive to take the place of multifarious commissions, committees, and boards. This in turn will work as does the P. B. & C., as the Bishop of Georgia calls the Presiding Bishop and Council, through three departments: Missions, Education, and Social Service. There is a certain danger to be guarded against in this connection, namely, lest inadequate provision be made to have those who represent these branches included in the membership of the Council. This danger is much less in an appointive council than in an elective one. The Pennsylvania canon is very well worth attention in this connection. It has appointed, elected, and *ex officio* members. The latter include the bishops, the deans of the convocations, the diocesan secretary, and the treasurer.

Whether the social service work be carried on by a commission or a department, it is pertinent as well as imperative to consider what may or should be considered as diocesan in its nature or its scope.

Several articles in this series have dealt with diocesan social service. In one was considered what a commission could do as a "Bishop's Eye" in observing and reporting upon various activities, within and without the Church, which in their nature were social. In another was considered what might be termed the supervisory functions of a diocesan body, which bid fair to become of considerable importance in the larger dioceses. In it we saw that the Pennsylvania Commission is for putting the Church in the line of modern

thought in this matter of the community supervision of institutions depending upon community support and Church supervision for those depending upon Church support. Other commissions will unquestionably go on record to the same effect, and will seek to put into motion the proper ecclesiastical machinery to bring their dioceses into line. Indeed the general social service department should see to it that this whole subject receives constructive attention uniformly throughout the American Church.

New York is one of the very few dioceses that now has a compensated secretary. (I wish I could say an adequately compensated one, but for the present such workers must be willing to make the same sacrifices that the missionary at home and abroad does.) I asked him to give me his views concerning a diocesan programme. This he (the Rev. Charles K. Gilbert) has cheerfully done, saying that since he assumed office in February all the efforts of himself and his commission have been bent upon the formulation of a practical programme to which they expect to relate the interest and energies of all the parishes. "And at this time", he adds "I am exceedingly optimistic over the prospects." This programme, so far as it has been evolved, is fully stated in the convention report, from which I shall quote later on.

In a letter, Mr. Gilbert writes:

"My ideals embrace a social service committee in every parish and mission of the diocese. If this committee could consist of the heads of all organizations touching in any way the general field of social service, so much the better. Through these committees the diocesan commission can reach out to enlist interest and support of its undertakings; they could be the medium through which to spread information and, if properly used by the commission, could be made the leavening influence through which the social conscience of the parish could be aroused. It is through these committees that we are planning to give practical effect to the undertakings outlined in the report.

"My ideals also embrace direct official contact, if not some general supervision over, the work of all agencies and institutions dealing with social needs that may be operating in the name of the Church and drawing support from its constituency. For us here in New York it is an exceedingly involved and, I may say, dangerous problem. We have a number of splendid institutions which are incorporated, controlled by a self-perpetuating board, making no report to convention or diocesan officials and yet claiming support as Church institutions. Some of these are overcrowded and inadequately supported; others are over-supported and inadequately used. Altogether, the situation presented is a difficult one to deal with.

"Another ideal to which I fondly cling is for a commission which would be officially and by general consent recognized as the agency through which the Church would operate in dealing with all general matters pertaining to social welfare, as an information bureau or an investigating committee or a council of advice as need might arise. The social service commission should be a recognized authority in this field. With your knowledge of the idiosyncrasies of the clergy and the reluctance with which ecclesiastical authorities make use of their power you will understand how difficult must be the realization of my ideals."

It will be recognized that Secretary Gilbert has thought long and carefully over the problems presented, and that he is prepared to put them into effect as shown by the bulletins he has just issued, in the course of which he points out that parish organizations are now "slacking off" for the summer recess. The Social Service Commission however does not intend to slack off. It means to have things ready when work opens up again in the autumn. Plans will be perfected, printed matter will be prepared, and all the wheels will be oiled and tested so as to have things running smoothly and effectively when the rush comes. In his letter to the parish priests he says:

"You can help. First, if you have not already done so, secure the appointment of a social service committee for your parish, or at least a chairman; and see that we get the names and proper addresses. Much of the work we are getting ready for is built around these local parish groups. And, in the second place, let us know your local needs and problems and what par-

* See THE LIVING CHURCH for May 29th.

† Published by the Morehouse Publishing Company.

ticular form of social service activity best fits your conditions. We must make our plans to suit your requirements."

The convention of the diocese dealt generously with the commission, in striking contrast to other dioceses. It amended the canon on social service so as to give the commission four women members, and it is now permitted to have as associate members persons of expert knowledge to help with specialized undertakings. Not least in importance, the convention voted an appropriation of \$6,000—a modest amount when measured by needs and opportunities, but none the less a large sum as social service appropriations go.

Speaking of the amendment of the social service canon brings to mind that the work in the diocese of Pennsylvania is being reorganized under the new Executive Council canon, which provides for a department of social service and another for diocesan institutions designed to carry out the work of diocesan supervision already discussed at length in one of this series.

In its annual report the New York Commission expressed its conviction concerning the increasing numbers of the Church's constituency who are moved with new desire to assume some larger measure of the responsibilities of their citizenship—

"of a citizenship that sees a diminishing distinction between the interests of the state and the interests of the Kingdom of God. They are looking for light and leadership that will somehow afford them practical opportunities for service. They are demanding of the Church the definition of the particular task through which their individual energies and good will may be made to count in the fulfilment of God's design for the advancement of our social order."

Following the policy of bringing the subordinate divisions of the diocese into definite coöperation and of having them assume definite responsibility, the archdeaconry of Orange and Rockland has by unanimous vote urged the appointment of a committee on social service in every parish and mission. The Westchester archdeaconry has voted to request the president of each convocation to appoint a social service secretary whose office it will be, among other things, to secure such committees in every parish. The archdeaconry of Richmond has authorized the appointment of a special committee for the archdeaconry to coöperate with the commission in that important district. The archdeaconry of the Bronx also voted provision for definite coöperation with the commission. Naturally the commission greatly appreciates this recognition of the importance of the task with which it is concerned and attaches large value to the assistance which has been pledged.

In its 1920 report the Pennsylvania Commission observed that those who might be sceptical concerning the usefulness of a social service commission, and of the Pennsylvania Commission in particular, will find it interesting and informing to examine its former reports and see how many of its suggestions have been embodied in the legislation of the Church, thus justifying the necessity for a continuous body that will serve as a means for formulating the newer ideas in Church work. This comment was made apropos of the recommendation favoring an Executive Council modeled on the legislation of the Church at large, under which Church social service would be definitely recognized as one of the essential and integral forms of her regular activity, through a separate department.

Early in the diocesan year the Commission not only called attention to the necessity for conforming the diocesan organization to that of the General Church, but urged it upon all who were concerned with the successful development of the ideas underlying the diocesan Executive Council organized a year ago. As in the past, the Commission had sought to serve as a source of suggestion and a pioneer, as well as a source of authoritative information, concerning the rapidly increasing number of activities calling for the attention of the Church and her officials.

The Newark Commission affords an excellent illustration of steady, progressive work. It has had for several years now the services of the Rev. Augustine Elmendorf as secretary, and consequently the benefit of a persistent consecutive policy. Its work is carried on chiefly through its sub-committees on the Church Mission of Help, the Managers of Bonnie Brae Farm for Boys, its new Department of Amer-

icanization, and committees on Legislation and on School Hygiene. The executive secretary soon after the last convention was, with the consent of the board, elected the executive officer of the diocesan Nation-wide Campaign, and much of his time was, therefore, taken up as director of that Campaign. This, however, served to emphasize the importance of social work and to bring the executive into closer touch with the diocese. While it may be, and no doubt is, hard on the secretary, it should be a part of the policy of a social service commission to serve a diocese on every possible occasion. In closing its 1920 report the Commission placed on record its appreciation of the interest and help that has been given its work by the rectors and their people throughout the diocese; also its great thankfulness for the Nation-wide Campaign, saying that:

"For the first time since the establishment of the board the work has gone on and increased without undue financial worry and our being under the necessity of expending a large part of our energies in begging money to carry on the work that needed to be done."

Chicago's Commission has been doing some thinking and planning on its programme, and under the leadership of its new secretary, the Rev. Merton W. Ross, has mapped out a programme which appeared in full in the Chicago Letter of THE LIVING CHURCH of June 5th. The proposed programme involves the appointment of socially conscious persons to coöperate with the City Missions staff, and with the diocesan institutions; also coöperation with other social agencies, such as the board of education, the housing association, the juvenile court, and the United Charities. It recommends four surveys: (a) to ascertain what social agencies are at work, their efficiency, and the community needs for which no provision has been made; (b) to investigate the efficiency and remuneration of teachers in the schools, competence of school nurses, cases of truancy, and methods of prevention; (c) to ascertain average wage scales in skilled and unskilled occupations, hours, sanitary conditions, opportunities for recreation and self-improvement, causes of dissatisfaction, etc.; (d) to learn conditions in public institutions, especially penal institutions. The programme also includes or recommends consideration of labor literature and problems, co-operative movements, establishment where possible of a labor forum, instruction in sex hygiene, diet regulation, and proper periods of rest.

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]

THE TRANSFIGURATION

Once and once only in the days
When earth as Man he trod,
The Saviour shone with wondrous rays,
A Vision bright of God.

Three and three only of our race,
While dwellers here below,
Beheld the Glory of His Face,
And saw His raiment glow.

Once more, ere earth depart in flame,
Shall Christ again appear;
And in our nature, still the same,
Reveal His splendor here:

Then not a favored few alone
Shall see His glory shine;
All eyes shall see, all hearts shall own,
The King and Judge Divine.

MARY ANN THOMSON.

WHAT GOD REQUIRES is an undivided will—a yielding will, desiring only what He desires, rejecting only what He rejects, and both unreservedly. Where such a mind is, everything turns to good, and its very amusements become good works. Happy indeed is such an one.—*Fénélon.*

Parish Organization and Administration

A Series of Lectures Delivered on the Reinicker Foundation Before the Students of the
Virginia Theological Seminary

By the Rev. W. H. Milton, D.D.

Executive Secretary of the Nation-wide Campaign

III

THE MINISTER IN HIS WORK

I COME now to the second half of my subject—the application of the principles of organization and administration to the practical problems and needs of the work itself—in short, The Minister in his Work.

Perhaps I have seemed to some of you to have given undue time to the enunciation and elaboration of principle—that I might have taken for granted everybody must hold. And perhaps I would have taken it for granted but for the experiences already alluded to, and the added fact that it is so commonly the case that men confound opinions with convictions, and are satisfied with holding the former so loosely that they result in nothing. As Coleridge says, in his *Aids to Reflection*: “Truths, of all others the most awful and interesting, are too often regarded as so true that they lose all the power of truth, and lie bedridden in the dormitory of the soul, side by side with the most despised and exploded errors.” It is the grasp of *compelling conviction*, which is needed, as well as an *intelligent knowledge* of guiding principles. Moreover, it is not enough that such principles grip *you*: you must see that they grip the *people* to whom you minister, as well. You will never accomplish any large or permanent results in your ministry solely through perfection of machinery.

Quite frequently, in recent years, I have been asked to hold what for lack of a better term we have called “Campaigns for the Church’s Mission”; which, as many of you, perhaps, know, was simply an intensive period of instruction and training of a congregation for an Every Member Canvass. After a little experience in such efforts, I found it so generally true that I was asked to conduct such a mission solely because of some mechanical trick of efficiency that it was fancied I had discovered or borrowed and had learned how to use successfully, that I made it an invariable condition that the rector inviting me should preach for at least the four Sundays preceding my coming on the principle of Missions. I knew—and felt it absolutely essential that he should realize—that whatever success had been realized in my own parish in the way of a larger support of the work of the Church in the world, was due to the grip that the principle of Missions had taken upon the minds and hearts of the people, and that I did not use half the machinery of detail in my own parish that I advised in other parishes to which I went. I could name you some of the parishes that had used the same machinery before with very meagre success, which, with such preparation as I have spoken of, realized abounding results.

The same sort of delusion dogged our steps during the whole period of the Nation-wide Campaign. As the chairman of the diocesan committee of one of the large dioceses of the country put it in instructing me what was expected of me in my presentation of the Campaign to the convention for which I was given twenty minutes at the end of an all day’s business session to make: “Don’t give us any blue-sky stuff: we have got all that already; get down to brass tacks at once. What we want to know, and all we want to know, is how the thing is done.” I stuck to the “blue-sky stuff” for fifteen minutes of my twenty, because my instincts and observations made me quite sure that enlightening and inspiring, if not regenerating, conviction was just what they did need. With all the wonderful organization which that diocese has, and the men to make it work, it has not yet completed its work, and the final results are not promising. It is an axiom that should need no demonstration, that “where there is no vision, the people perisheth”.

In the words of President King of Oberlin:

“The only thing that justifies the agencies of morals and religion, and all our efforts and our studies and our plans, is that out of them, somehow, we expect that there shall come some producing, some deepening, some maintaining at least, of convictions, decisions, ideals, and hopes. Unless something of that is attained, we merely go through the motions of things; we mark time; we do not achieve.”

But you are not to understand this, and what has gone before so far, as belittling the necessity of system, and the accompanying organization and administration to make it effective. As little sympathy as I have with the theory of the complete organization of the polity of the Church, with explicit directions for its administration, by our Lord during the Forty Days, it is quite clear that He planned no formless and bodiless spirit as His Kingdom on earth. While He said, “The kingdom of heaven is within you”, rooting His kingdom in vital principle and conviction, it is equally clear that the idea of a kingdom carries with it *system*, and that system means right relations and right functioning of all the parts. As Clutton-Brock in his recent book on *What is the Kingdom of Heaven?* says:

“Religion has not dared to say, what is plain according to the logic of the Kingdom of Heaven, that virtue itself is a quality of society, not merely of the individual. Men are always in a right or wrong relation to each other; they are, in their nature, like notes, whose function it is to be in that relation which is music; and when they are not in that relation they are nonsense. Further, men, like notes, only become fully themselves when they are in the relation of music to each other; like notes they find themselves, and their very individuality, only in that relation. Out of it they are not themselves, but full of sound and fury signifying nothing. Fellowship is life, and the lack of it is death. That is literally true; for without that right relation which is fellowship, we cannot perform our human functions at all; we waste ourselves on the void. We neither feel, think, nor act rightly.”

All of which is only a rather profound way of saying that neither great principles nor great convictions nor great ideals have any value in human experience until they are properly related in a definite *system*, and intelligently applied in keeping with a definite *programme*.

First of all, a *programme*, with definite and carefully-laid plans for its development and completion.

It might seem to be a foregone conclusion that the formulation of such a programme would be the first step in assuming charge of a parish, directly the new minister had studied the conditions and informed himself as to the needs of the people and the work. But nothing seems to be rarer in experience, certainly so far as my own observation goes. The regular routine of services, the more or less regular round of parish visiting, the meetings of such guilds and other organizations as may be found in existence, the maintenance of the support of the existing organization through some system of finance; but in the average parish with which you are familiar what definite programme is there for the progressive growth and development of the powers of the people, and what should be their growth, in willingness constantly to enlarge their activities? What definite goal for the coming year, or the coming five or ten years? What rate of increase in ability is adopted as a measure of reasonable advance? What plans for the enlargement of the field of parochial activities during a certain period and by a certain date? What effort after the constantly closer coördination of the various agencies of the parish life? What plan for the progressive training of the congregation towards a goal, not yet announced, but needing to be carefully prepared for, so that when the time for attempting it comes, the announce-

ment may not meet with the shock of prejudice or the chill of doubt?

I feel quite confident that much of the restlessness among the clergy, which seems on the increase, is due to this lack of a programme of definite endeavor towards a predetermined goal of accomplishment. Occasionally one hears of some minister who gives as his reason for refusing a field of apparently much larger opportunities for service that he has begun an enterprise, and, having committed his people to its completion, he cannot leave them while it is still unfinished or its success unassured. If that were generally the rule, as it generally would be if, when entering upon his ministry, a careful survey of conditions and new work needing to be done were made by the new minister, and the necessary enterprise launched, I believe it would go far towards solving one of the most serious problems of the Church's life—the constant shifting of men before they have made a permanent impress upon a parish or accomplished anything for its strengthening and upbuilding or its larger relationship to the Church as a whole.

I have myself been exceedingly fortunate during the last ten years of my ministry in that I entered upon the field, heir of definite contributions left by a succession of men, each serving the parish over a respectable period of years, and each making his own unique contribution to the forward progress of the work. And whatever success has been granted me has been largely due to their contributions, and to the progressive programme adopted and added to during the period of my rectorship, as needs and opportunities have arisen. Every year has had its goal of endeavor—increased offerings for the larger work of the Church, usually definitely announced at the beginning of the working year; enlargement of the activities of existing organizations; new local mission work undertaken as a fresh channel of expression for the growing powers of the people, as well as for the extension of the field of the Church's usefulness; new experiments with the Church's system to prove how far it is adaptable to the needs of society and community, with an eye to demonstrating to the Church at large what her powers are, if she will only launch out daringly, and tackle the whole job.

It does not need a metropolitan parish of national fame to make such an effective demonstration. Indeed, just now, what the Church needs most is a demonstration of her powers in the almost forgotten fields of her universal mission. Rural mission work, evangelistic work in great cities, Christianized social service, religious education, especially through the much neglected or abused Sunday school—all of which, if anything worth while is to be accomplished, must be undertaken with determination, with definite programme progressively applied, and the consecration of the man who undertakes it to his task for any period necessary to accomplish something—to blaze the way or make a stepping-stone, at least, for those who come after—and who will not give it up for any lure of seemingly larger, more lucrative, or more brilliant service, until he has made his contribution to permanency. No young man should enter upon his diaconate without the determination that he will give at least two years to his field, however small, and preferably five, or without a programme of results to be accomplished before he passes on. He may not succeed in exactly the way he planned, but he cannot fail; for he will have cheered the neglected folk to whom he has ministered, and he will have left an example of determined devotion to a definite object such as this Church sorely needs.

But a programme of course calls for *system*, and a *system*, both. The effect of a personal influence upon a community and parish is incalculable, and nothing has been more lasting in influence than the ministries of the pastors and preachers of the old school—men like Drs. Dame and Peterkin and Gibson here in Virginia, and like examples in most of the older communities throughout the country, who sometimes ministered for half a century to a single congregation, and left an ineffaceable impress upon the characters and memories of the people. But one could wish—even in the case of such benign influences—there had been larger provision for the future in the shape of a living organism that would perpetuate the work after the builder had passed on; such practical application of St. Paul's description of the mystical Body of Christ, as might be realized in the local parish: "The whole

body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part. . . ."—centralization and coördination, the two prime essentials of all effective organization.

Every parish, and practically every mission, has its organizations, of course: some sort of a club for men, too rarely the one ideal organization of the Brotherhood of St. Andrew, one or two parish guilds for women, generally a Woman's Auxiliary, with its senior and junior branches. But I think you will find it the exception where anything like the whole membership is represented in such organizations, or where this is even confidently expected by the minister in charge. It seems to be taken for granted that there is just so much to be done for the parish, and just so many devoted souls who are willing to undertake to do anything for anybody *outside* of the parish; and that consequently the best that one can hope for is to keep these elect spirits as busy as possible.

I confess it was rather a shock to me, a few months ago, to hear the senior warden of the parish that I have always thought of as in many respects the banner parish of the Church, say that careful examination of the records showed that not over 200 of the members of that parish were on record as doing any religious work whatever, and only 300 were down as contributing anything.

The ideal of having everybody doing something of some sort as a concrete expression of the life fed by the ministry of Word and Sacraments, as an essential condition of keeping that life alive, seems to be a new thought to the average minister, judging from the confessions and objections that were the result of the Nation-wide Campaign for the Church's Mission. Perhaps, also, such conditions are partly due to the fact that as a rule there is nothing for everybody to do, or if there is, no definite programme or system has been conceived for doing it. It is related of the great Phillips Brooks that on one occasion he said to the men of his city that if there were four hundred men willing to give themselves for definite social service they could revolutionize the life of the city. To his surprise the next day he was told that that number was ready for service. And he was obliged to admit with confusion that he had no definite plans for their direction!

Of course it is not the sole responsibility of the clergy to provide ways and plans for all the service that a community needs; but surely the man who is set as a watchman and a steward over the resources of a congregation of people ought to have some general plans for such service as is likely to be offered. I look back over the last ten years of my ministry in my present charge and think of what those people were doing ten years ago as their expression of the life, born and nourished in and by the Church, and then think of what they are doing and planning now; and I wonder why I was slow to see their potentialities, once they were awakened and directed. A like experience may be yours: only you need not wait to begin as long as I did.

Make your programme broad enough to provide opportunity for all the members of your parish, even for the shut-ins; they can be formed into a prayer-circle and made to feel that their service is greatest of all in the powers that it can command. Keep the guilds and organizations that you find in existence when you take charge of a parish, just as far as possible. Evolution is what is needed, not revolution; the development of the latent life in parish guilds that have been wholly concerned with the petty interests of the local church, until they find themselves in touch with the life of the whole Church. Incorporate the whole of the activities of the parish into one central organization, preferably the organization now taking form as the "Church Service League". Let each guild and society, even the Sanctuary Guild, feel, by its incorporation into this central body, that the work of all the rest is its work also. "Fitly joined together and compacted by that which every joint supplieth" is the ideal; make it a reality. See that those who are not at first interested in the "far-flung battle line" of the Church's field are given a working interest in some nearer horizon, for the time at least, until their vision is broadened and their zeal aroused. See that those who are not identified actively with what are known as Church activities are recognized as expressing their religious life, if they are active in some form of community service—Red Cross, rescue, charity, hospital, reform—and see that such service is reported and represented in your central Church

Service League at its monthly meetings. That is the genius of the Church Service League—the Parish at work in the World, Nation, Diocese, Community, Parish. You will find in that way *something for everybody to do*; and you will take away the last barrier to *everybody's doing something*. All the plans, articles and by-laws, are ready for you, when you proudly take hold of your first parish.

[Concluded next week]

THE GIFT

With hands outstretched unto the God of Might,
I asked that power should be given me
To change the wrong in this old world to right,
And put at end to all its misery.

Again I asked the God of Melody
To grant the gift of music to be mine,
That I might heal the world's long agony
By flooding it with harmonies divine.

Kneeling I prayed unto the God of Life
To give me power to heal the world of pain;
To put an end to pestilence and strife
And make of earth an Eden once again.

Vainly I called on Heaven to let me do
What God in His Omniscience left undone,
Till one day in my heart the question grew,
"What if the need of Pain is not yet run?"

"What gift, O Lord, shall I then ask of Thee
With which I best may help the multitude,
Whereby Thy Kingdom come more speedily
And all the hosts of Satan be subdued?"

Humbly I waited at God's altar dim,
To hear what gift it was I most did need;
And lo! the answer came to me from Him,
"Faith that is even as the mustard seed."

HELEN COMPTON.

THE FIRST DEACONESS OF THE AMERICAN CHURCH

THE General Convention of 1889, sitting in St. George's parish house, in New York City, passed a canon authorizing deaconesses. Two months later, the first woman asked office under the canon. And this woman, after more than thirty years of extraordinary service, died in St. Barnabas' House, in that same city, on the 15th of last February. She deserves to be remembered, not only because she was the first woman to offer herself and to be accepted for this setting apart in God's works of mercy, but because, being set apart, she was distinguished for her faithfulness and her success in what she had asked the privilege of doing.

"Susan P. Mather was made a deaconess," writes Deaconess Gardner, "on St. Thomas' Day, December 21, 1889, in St. Paul's Church, Rochester, New York, by the Rt. Rev. Arthur Cleveland Coxe.

"One likes to think of that little womanly figure advancing to meet her bishop at the altar rail to be made the first of many deaconesses in the American Church. It was a characteristic expression of vision and of courage—her two great qualities. Miss Mather had passed a long period of preparation for her office in the enthusiastic service of the Church, with the Woman's Auxiliary as a medium, in addition to parish work. She served in St. Paul's parish, Rochester, from 1889 to 1895, when her wonderful ministry in New York began. From that time until her death she was a member of the City Mission staff, in charge of St. Barnabas' House and God's Providence House.

"Miss Mather was a woman of broad culture. Happy home and family life, early college training, travel, wide

range of interest, and extensive reading were contributions to her breadth of mind and character. Her conception of the office of deaconess was clear and simple—the servant of the Church. To this ideal she gave herself with cheerful, quiet dignity."

"Cheerfulness, humor, high vision, and a buoyant, indomitable optimism characterized her every action. She was everyone's confidante, everyone's adviser. We all hastened to tell her when our work went well, and to counsel with her when it went ill," writes Miss Edith Hopkins, her associate for twenty-five years on the City Mission staff. "Brief talk with her, by telephone or at close range, was a sure method of doubling our pleasure or halving our anxiety.

"Miss Mather was never tired of telling of her first talk with Bishop Potter when her coming to take charge of St. Barnabas' House brought her under his jurisdiction as a diocesan deaconess.

"'Bishop,' she said, 'I ought not to come to St. Barnabas' House. I do not know anything about institutions.'

"And the good Bishop replied:

"'I hope that you will never learn. The less St. Barnabas' House is like an institution and the more it is like a home, the better I shall be pleased.'

"Which words became a household saying.

"Miss Mather was called twenty-five years ago to take charge of St. Barnabas' House, but God's Providence House was soon added to her care, and she cheerfully assumed the burden of that then uncharted field of work, and fostered every forward step in its beautiful development."

St. Barnabas' House shelters from sixty to eighty women and children, a constantly changing company owing to the temporary character of its work. Approximately one thousand persons are cared for during the year. God's Providence House, a day nursery and settlement house on Broome street near the Bowery, has an aggregate attendance each month in its day nursery of over fifteen hundred children, and its monthly average in eighty-five clubs and classes is five thousand three hundred.

Not only did the New York houses claim her allegiance, but Miss Mather adopted the fresh air work of the Society whenever requested to do so. She gave herself and her staff to conduct the Rethmore Home at Tenafly and Hopewell Camp at Rye. With two of her staff she opened the temporary work in the cottages at Walnut Beach, on the Sound, an experiment which prefaced acquisition of the present large property of the Society at Milford.

"The life of Deaconess Mather," says Dr. Slattery, "will tell all who remember her what the life of a deaconess may be—simple, unaffected, wholly lost in devotion to Christ, whom she saw in His poor."

The board of managers of the New York Protestant Episcopal City mission Society having heard with sorrow of the death of Deaconess Mather, and wishing to put into their records an appreciation of her character and of her service, adopted the following:

"For nearly twenty-five years Deaconess Mather served this Society with untiring devotion and with notable success. She brought to the work a rare intelligence and a strong personality, and such grace of sympathy and charm that she achieved personal success by thinking only of the welfare of others. Deaconess Mather made the St. Barnabas' House home for women and the God's Providence House day nursery two of the brightest spots in the most crowded part of New York. In the several years when the work was curtailed for want of funds she was always trying to assume the increased burden personally rather than have the economy inconvenience others. Her keen judgment of people, her charity for all, and her unselfish care for those about her, were an inspiration to us and to her associates."

Bishop Burch is chairman of the board, and the Rev. L. E. Sunderland is superintendent of the Society. A committee with Mrs. Lincoln Cromwell as chairman has been formed to secure a \$25,000 fund, known as the Deaconess Mather Memorial Fund, to commemorate her twenty-five years on the staff of the New York Protestant Episcopal City Mission Society, as head worker at St. Barnabas' and God's Providence Houses. The income will be used to develop the work to which Deaconess Mather devoted a quarter century of her life.



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.

ALASKAN MISSIONARIES NEED RELIEF

To the Editor of *The Living Church*:

SHORTLY before he returned to Alaska, Archdeacon Stuck called the attention of Churchmen, through a letter you kindly published, to the urgent need of three additional clergymen in Alaska. The situation was made the more acute by the sudden death of the Rev. A. R. Hoare. This involved the transfer to Point Hope of the Rev. W. A. Thomas. It had been expected that Mr. Thomas would relieve the Rev. Frederick B. Drane in charge of the missions on the Tanana River so that the latter might have a furlough in the United States after five years continuous service in the interior. In the summer, Mr. Drane travels by canoe and motor boat and in winter on snow shoes with a dog team from one end to the other of his 500-mile-long parish. No one has volunteered yet to take this post. The fact has been communicated to Mr. Drane. He replies by telegraph from Fairbanks:

"Wish to leave by October 1st, but will remain until relieved."

That is characteristic of Fred Drane. But is it quite fair to expect him to put in a sixth consecutive winter?

A man to take up this work needs a strong body, a big heart, abundant common sense, all coördinated and directed by a high purpose to serve God by helping the souls and bodies of the scattered Indian people of the Alaska interior.

Will any young clergyman who is willing to consider this work permit me to supply him with further particulars?

The many friends who helped Archdeacon Stuck last winter in his endeavor to safeguard the food supply of the Indians will be glad to know that Mr. Drane's telegram also says:

"Just now having a good run of fish. Sure agitation has benefited."

281 Fourth avenue, New York.

JOHN W. WOOD.

REPLY OF THE EXECUTIVE COMMITTEE OF THE CHURCH TEMPERANCE SOCIETY

To the Editor of *The Living Church*:

IN the issue of THE LIVING CHURCH of July 24th, Mr. Leach says: "The real objections to the management of the Church Temperance Society come from those who are in full sympathy with the prohibition campaign." And he then adds the names of five objectors endorsing his statements. One of these, the Rev. E. H. Knapp, in resigning from the board of the Church Temperance Society, wrote that he objected to the radical change of the society from a programme for the promotion of temperance to an endorsement of prohibition. Another one of the objectors, Mr. A. A. Michell, in a letter to the *Chronicle* a few weeks ago, states that he and others resigned because they felt the society was not justified in plunging into a campaign for prohibition. Another objector, Mr. R. K. Brown, also refused to approve of the prohibition campaign when he was a member of the board; another, the Rev. A. R. Mansfield, left the board before the issue was joined. The remaining objector, the Rev. William H. Owen, Jr., refused to aid the society in its campaign for prohibition.

With regard to what Mr. Leach calls the basic complaint that the moneys received from the Squirrel Inn were used for the expenses of the society in defiance of the directions of the board of managers, the minutes of the board show that on December 2, 1918, the following motion was adopted:

"Resolved, That this board is in favor of the use of the income from the Squirrel Inn being applied in whatever direction it will do most good."

It had been the policy of the society for years to make use of the rental received for the Squirrel Inn building for its general expenses and propaganda.

Of the proceeds of the two legacies mentioned by Mr. Leach, amounting to \$24,000, \$19,000 has been invested by the society in saloon substitutes—two moving picture theatres and a pool-room—and the balance has been used to carry the society during the dearth created by the Nation-wide Campaign.

It would be uncharitable to assume that Mr. Leach and his five objectors were insincere when they gave their reasons for resigning from the board of the Church Temperance Society. It

is probable that they do not remember what they said at the time. However, their defection placed the board in a position to proceed unitedly in its campaign to uphold the constitution and laws of our country and to provide saloon substitutes as outlined in the plea made for the Church Temperance Society when it was included in the Nation-wide Campaign, and it would be more admirable if Mr. Leach and his group of anti-prohibitionists would offer some constructive criticism instead of seeking to divert support from the society by misrepresentations.

(Signed)

JAMES V. CHALMERS,
W. H. REID,
WM. JAY SCHIEFFELIN,
Executive Committee.

[The discussion of this subject in these columns is now at an end.—EDITOR L. C.]

PRIMITIVE CONSECRATION OF THE EUCHARIST

To the Editor of *The Living Church*:

THE Rev. C. F. Sweet, of our Japan Mission, a priest whom I hold in honor, gives in your issue of July 10th some patristic references which I feel obliged to call in question. His quotation from St. Gregory of Nyssa is founded on a doubtful text. The Greek in the edition which I use reads thus: *εἰθὺς πρὸς τὸ σῶμα τοῦ Λόγου μεταποιούμενος, καθὼς ἐρηται ὑπὸ τοῦ Λόγου, ἐτι τοῦτό ἐστι τὸ σῶμά μου.* The meaning is quite clear, "being transmuted straightway into the body of the Word," even as it has been said by the Word, "This is My Body." If *τὸ σῶμα* should really be followed by *διὰ*, the meaning would be "transmuted straightway into the body by the agency of the Word", etc. But there is no least suggestion that "the Word" refers to our Lord's formula used at the administration of the Sacrament. St. Gregory uses the Greek word *Λόγος* eight times in twenty-five short lines of type. On six of those occasions he certainly refers to our Lord Himself, the Word of the Father. In one he is quoting St. Paul's phrase, in which the Apostle declares that everything which God gives in the way of food "is sanctified by God's word and prayer". There is no article here, and the reference is probably to the general teaching of Holy Scripture. "By the action of the Word" in such a connection seems to refer to our Lord Himself, rather than to a word spoken by Him. Indeed, a quotation would be more likely to be called *ῥῆμα* than *λόγος*.

I observe that Dr. Darwell Stone (*History of the Doctrine of the Holy Eucharist*, pp. 85, 87) does not claim St. Gregory of Nyssa as teaching the Western view of the Consecration. He does refer to St. Chrysostom as ascribing the Consecration to the recital of our Lord's words "in one passage". I have never heard of any other. But before asking what that passage means, let me quote St. Chrysostom, speaking thus:

"When the priest stands before the Table, holding up his hands to heaven, and calling on the Holy Ghost to come and touch the elements, there is great quiet, great silence. When the Spirit gives His grace, when He descends, when He touches the elements, when you see the Sheep sacrificed and consummated, do you then cause tumult?"

This is entirely inconsistent with the idea that the Consecration is effected by the recital of the words, "This is My Body." What St. Chrysostom did say in the passage referred to by Dr. Stone was not that those words recited by the priest at every altar effected the Consecration, but that those words once spoken by our Lord in the upper room change forever the relation of the eucharistic elements in the great order of God. St. Chrysostom goes on to give a parallel case. God said at the Creation, "Increase and multiply", and *that* voice has been effective ever since to enable the human race to propagate itself. If any reader is interested to look into the matter, a full quotation of the passage, and a careful examination of it, may be found in my volume of Paddock Lectures of 1919, *The Primitive Tradition of the Eucharistic Body and Blood*, pp. 258-60.

I wish to thank our friend from Japan for his suggestion that the Consecration should be regarded as resting upon the use of our Lord's words *and prayer*, rather than upon a formula alone. I wonder if it will be possible, sometime, to unite Catholics on a policy of deferring special acts of adoration till the

close of the Canon. Then, we are all agreed, our Lord is bestowing upon us the gift of a very special Presence. But when two parties, both led by learned scholars and devout priests, differ as to the place in the Eucharistic Canon where that gift is given, one party now puts a stumbling block in the other's way.
Tilton, N. H., July 13th. LUCIUS WATERMAN.



Up and Down. By E. F. Benson. George H. Doran Co.

This delightful book begins in Capri in the *dolce far niente* days when the world was at peace, before the heir to the Austrian throne was murdered at Sarajevo, when an Englishman, like the Francis of the sketches, might dream away uncounted hours in a garden "drunk with color". Then "out of the serene stillness, and with the swiftness of a hurricane, the storm came up." The idler becomes a hero, pouring out his life upon the altar of his country. In its pages, gay and grave, there is much of wisdom, especially in regard to communication with those who have passed the portal of death. Says the author in the last chapter: "I believe the door between the two worlds not to be locked and barred; certain people—such as we call mediums—have the power of turning the handle and for a little setting this door ajar. But what do we get when the door is set ajar? Nothing that is significant, nothing that brings us closer to those on the other side."

The Harvest. By Mrs. Humphrey Ward. Dodd, Mead & Co. Price \$2.00.

It seems a strange coincidence that Mrs. Humphrey Ward's last book produced shortly before her death should have been entitled *The Harvest*. And because it is the last of a notable series of novels one turns the pages with a keener interest. The scenes are those of the English country-side in describing which Mrs. Ward was ever at her best. The heroine is a woman farmer, bent on doing her utmost to increase production during the closing year of the war. Yet the reader feels that this book produced in the autumn of her life is not the rich harvest of her experience, nor one that will add greatly to her prestige.

All Roads Lead to Calvary. By Jerome K. Jerome. Dodd, Mead & Co. Price \$1.75.

Whither do the varying paths we follow lead at last? To wealth and honor, is the unfailing answer of youth; but middle age knows that they lead to Calvary's summit. As the clergyman in the opening chapter of the story says: "Not perhaps to us the bleeding hands and feet, but to all the bitter tears." The heroine, young, beautiful, and highly educated, at the beginning of her career as a journalist hears these words and at first they seem a threat. In the end they become a promise, "a hope held out to all. The road to Calvary! It was the road to life."

Yanks. A. E. F. Verse. G. P. Putnam's Sons. Price \$2.00.

This little book dedicated to "the children of France" consists of verse which originally appeared in *The Stars and Stripes*, the official newspaper of the American Expeditionary Forces. The royalties accruing from its sale are devoted to the Fund for French War Orphans. Though sometimes the rhymes may be faulty one hears through them the rumble of the guns and the tramp of the mighty marching army that put the Hun to flight. It brings back our past glory before the beacon light of America was obscured by the clouds of political selfishness.

The Lure of the Pen. By Flora Klickman. G. P. Putnam's Sons. Price \$2.50.

Miss Klickman, who is better known on the other side of the Atlantic, is author of some delightful stories and an editor of many years' standing, and has drawn from her experience the material for a book that will prove helpful to every would-be author who reads it. Full of practical suggestions, breezy, original, there is not a dull line in it.

THE NEW EDITION of *Who's Who in America*, being the eleventh successive biennial volume, is at hand, edited, as each of its predecessors has been, by Albert Nelson Marquis. It is difficult to say anything new in regard to this admirable publication which has long since been recognized as the standard biographical reference book of this country. The new volume contains some 3,300 pages and includes sketches of nearly 24,000 individuals, comprising practically everybody in this country whose name is known beyond his immediate circle of acquaintances. The index by states and cities or villages gives one a convenient opportunity to check up those who may be "Who" in their own communities. A notable difference between the present volume and its predecessors is that, in order to save space, the publishers have dropped the entire amount of advertising, so that the present volume, with its 3,300 pages, is devoted entirely to the appropriate material, and the revenues from advertising have been entirely cut off. The slight increase in price from \$6.00 to \$7.50 can by no means make up for this sacrificing omission. [A. N. Marquis & Co.]

AID FOR ARMY CHAPLAINS

To the Editor of *The Living Church*:

W AY I through your paper express my appreciation of the work done by the Commission on Army and Navy Chaplains, and how much their help has meant to me in the army?

Each Sunday I have been able to pay for an organist and trained singer, which has done much to bring people to the service. Otherwise I would have been unable even to secure an organist. In the Sunday evening services I have a free moving picture, the address based on the story of the picture. The operator I pay from the same fund. Once a month I have arranged to have a speaker and give a five-reel moving picture which brings the crowd.

All this work as far as I am concerned will have to stop, as the War Commission informs us that they can no longer help us. Perhaps as never before is a chaplain in need of outside help, as so much is being done in other ways to attract the men. Let us hope that the Church will in some way see its way clear to continue this good work done by the commission. The expenditure of this fund for army and navy chaplains was carefully inspected by my commanding officer.

F. C. ARMSTRONG,
Coast Defences of Portland, Maine. *Chaplain U. S. Army.*

RELIGIOUS PRIVILEGES AT HAMILTON COLLEGE

To the Editor of *The Living Church*:

O CCASIONALLY I receive letters from the clergy asking me to keep in touch with the young men who have gone out from their parishes, and who have entered Hamilton College, Clinton, N. Y. I am always glad to receive such letters and to do whatever I can to keep the students interested in the Church throughout their course. But it is quite probable that the clergy, and parents especially, little realize that our Churchmen at Hamilton College, for several years past, have been compelled to attend a non-liturgical form of worship in the college chapel on Sundays, which deprives them of the privilege of attending the Church services throughout their college course. Recently much pressure has been brought to bear on the faculty and trustees by prominent Churchmen of the diocese, so that the new ruling has been modified, and, if permission is obtained by our Church students in advance, they are permitted to attend the services of the Church *once a month* on Sunday mornings. Students who are members of the Roman Catholic Church may be excused every Sunday, but "once a month" is the extent of the religious privileges granted our Churchmen. It is a fact which, I think, ought to be taken very seriously into consideration by all parents whose sons contemplate entering Hamilton College in the fall.

Clinton, New York. ROBERT J. PARKER,
Rector of St. James' Church.

THE MORNING STAR

Soul-rending pain had darkened life for years:
Age-long, abysmal years of agony,
And awful doubt: should courage fail—what then?

Last night, as every night, oh, peacefully,
In those dear Arms that bear the universe,
Yet hold each child so closely, I had prayed
Just to be held more closely, and more still,
And be more fully guided by His Word.

Lo—in the grayness of the wintry morn,
I knew Him close beside me, and I prayed
That Truth and Love might guide my feet to-day;
Or, Love and Truth? Or, Truth and Love?
How pray?
For which is first and greatest? Then there shone
Two great twin stars, and as I gazed I knew:
These twain must merge completely into One,
Before the soul can find itself in God.

ETHEL BOWDITCH JONES.



SARAH S. PRATT, Editor

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

MY father used to tell us of his youth in Baltimore. He had two girl cousins who were insatiable readers. In the days when every new novel was written in two volumes, these girls would get a novel from the circulating library, the elder by virtue of her years having the privilege of beginning the story, while her sister began the second volume, finishing up with the first.

This is the way I am coming to read *The Green Book*. Having read it through once, I feel privileged to open it and read with pristine enjoyment and profit, whatever my eyes fall upon. I began by turning down the pages slightly wherever I was particularly impressed, and wherever there was something I wanted to note in this department. The other day I took this book out to my little new arbor—successor to my loved cherry-tree—for a review of it and discovered that most of the pages in it are turned down.

Were I to choose one word to apply to this book I should take the word "strengthening". It has about it a quality of conviction that buoys one. It strengthens and fastens on one its atmosphere of absolute faith. Church histories, books of Church doctrine, devotional books are all of unspeakable value to the Churchman. Palmer's *Church History* was a part of our old home library and many a Lent have I conscientiously read it; and to it I owe much of the ardent regard I have for the historic character of the Church. But I know of no book which is better suited to be put into the hands of the newly confirmed than Mrs. Brock's *Green Book*. For it combines history with a teaching that is not told but felt. The richness and pertinence of its quotations, carrying with them the weight not only of the early fathers of the Church but that of current intellectuality in doctrinal writings, give to this book unusual value. There are so many minor points—some of them matters of taste, some matters of sentiment, which this author explains clearly, giving her own opinion many times, and explicitly telling why she has this opinion.

There is not a note of expedience or compromise in the whole book and yet there is no bigoted or arbitrary tone which might offend those who have studied and thought less than has this devout Churchwoman. She would not surrender one iota of the "deposit of Faith" in suave attempt at unity, nor does she try to tell her readers that the Christian life is easy. That the Christian life is hard, that he who follows Christ cannot escape a Cross—that he must bear a Cross and bear it Christianly—this thought underlies the whole book.

And that the Christian may bear this Cross and know just how to bear it and to realize that his Cross is a part of his Christian life, the author again and again emphasizes the Holy Communion—the Eucharist—as the Sacrament indispensable to the advancing Christian. With that holy rite he may wear life lightly and joyously, as one who possesses a talisman; without it, his journey is wearying, slow, and without inspiration. Not only the history of this Sacrament and its development in the life of the Church are told, but there are innumerable side-lights upon it, the spiritual attitude of the communicant, the time, the place, the manner, the frequency, and much of beautiful and tender advice in this matter, which would be to the young or new Churchman of very great, even inestimable value.

And now I have said all this and have not mentioned one of those turned-down pages which I intended to specify and will some other time. But I am hoping that rectors who are presenting Confirmation classes will read this book. Its small cost would admit of its being given in number to such classes.

I WOULD REALLY LIKE to write an essay on "The Young and the Old Priest"—but I am afraid of the young priests. Their

feelings are so tender. I happen to know a good many of them, and once I think I wounded one when he was expecting a compliment—which he well deserved—by telling him not to get the habit of rising on his toes when he found himself growing eloquent. I have had many a fine talk with young priests and listened to their hopes and dreams with intense pleasure; and what is better, I have seen some of these hopes and dreams come true. We should all be devoutly thankful and intensely proud of our young priests. But, as I listened to one not long ago, behind whom lie a good many years of Christian Service, the thought came to me that that Old Priest is the Conqueror. The Young Priest is the warrior, all in shining new uniform, his equipment in the best of order, all ready for inspection. His banner is bright and unsullied, in his eyes are visions of beauty and success, in his heart ambition linked with high motive. He goes proudly.

But the Old Priest is the Conqueror. He has fought the battles, he wears the medals. He speaks not from books but from life. In his eyes lies a calm certitude which speaks of rest and peace.

HERE IS AN IDEA from the G. F. S. which might be generally adopted with much comfort to the human race at large. There is a G. F. S. Lodge in Detroit, and lately the girls living there established a Sunday "Quiet Hour". From 2 until 4 no one plays the piano, victrola, or any other so-called musical instrument, and everybody remains thoughtfully quiet.

This great society reports twelve new branches. It also advertises for a young woman for community work in the Southern mountains; she must have some knowledge of nursing and recreational work. Miss Amy M. Burt, Morgan Hall, Penland, N. C., will give further information.

MRS. ARVILLA B. DAVIS of Vinal Haven, Maine, was at the Wellesley Conference, where the Rev. George Davenport, of the Seamen's Church Institute, heard of her work among the fishermen of Penobscot Bay. When he inquired about the details of this work, Mrs. Davis sent a very interesting and unusual letter in which she said:

"Indeed I shall be glad to tell you about our work here, and for convenience I will divide the tale into three parts; past, present, and future. As for the past—I am the daughter of a sea captain, and Mr. Davis is a lobster fisherman. Both of us were born on an island in Penobscot Bay, though not this one, and we know the isolation and limitations of life on an island as none but those who have lived all their life under such conditions can know them. From childhood we have longed to do something to alleviate the condition of those who like ourselves were born and must live in this environment. I have managed by dint of hard work to get some education, enough to obtain a state teacher's certificate, and have been teaching in the public schools. Mr. Davis still follows his lobstering for a living. Our only child gave up his life in the great war, and since then we have longed more than ever to be about the Father's business. We have done what we could, but our best is so inadequate to meet the need that confronts us on every side that sometimes we feel our inability very, very keenly.

"As for the present—through the kindness of Bishop Brewster, Miss Thomas, and others of our Church, we now have a neighborhood house made from an old fish-house that was my husband's. In it we have a little library, games for the children, a reading room, and on the second floor a little hall where we can have a Sunday school, meetings, entertainments, parties, etc. The building is very small and it needs many things to make it what it should be, but it is far better than nothing and we appreciate it very much. Bishop Brewster comes to see us once or twice a year, and though we are not included in the regular budget of the Church he allows us \$40 per month to keep up the

work at the neighborhood house. From this sum we have to pay taxes, insurance, light, fuel, and janitor bill, repairs and necessary supplies, and meet the urgent need of those who apply to us for aid. What remains is our salary. We do anything and everything we can do to help those who need our aid: welfare work, district nursing, school work of all kinds; especially do we work for the betterment of our public schools. Mr. Davis works among the men and I among the women and children. We try to teach good morals, good housekeeping, sanitation, in fact to give a lift wherever we can. Our friends have been good enough to say we have succeeded in a measure, and we feel that we have at least done *something*. But we long to do more."

REFERRING LATELY to work done by the Woman's Auxiliary of Wyncote, Pennsylvania, a suburb of Philadelphia, the writer acknowledged her ignorance concerning the Female Prayer Book society, included in the report. When in Detroit one day we were facetiously introduced as conducting "the Living page of the Woman's Church", and a Female Prayer Book might well be used in such a Church. But information from two sources shows that the society received the qualifying epithet at a time when it was in very general use. The Wesleyan Female College, Oxford Female College, and other institutions called by this now almost obsolete adjective were in vogue when this Prayer Book society was founded some eighty-five years ago. One of the Churchwomen said that a change of name had often been considered but never accomplished. Nor should it be changed, quaint though it be. Its name betokens its era and its patent of age and pedigree.

This society while belonging to the diocese of Pennsylvania does enough general work to be ranked with the general institutions of the Church. The books specialized in are small and large Prayer Books and Hymnals. Some of the places to which books have gone in the last year are the City Mission and General Hospital, to Bishop Darlington for new missions, to the farm school for boys at Glen Loch, the reformatory for boys at Huntington, and the state sanitarium at Mont Alto. This is all diocesan; but, besides these, gifts have been made to Church schools in California and in Florida, to new missions in Oregon; and the rector at Ogden, Utah, writes that the books are appreciated, as he gives them to the newly baptized. A Spanish Prayer Book went to a lady in Florida who was rejoiced to have one that she could understand. The large books are sent to the aged. The society has disbursed more than \$1,200 during the year.

A NUMBER OF YEARS AGO three Churchwomen, the last of their families, took a pew together in Christ Church, just in front of our own family pew. These women were elderly when they began to sit there—they were venerable when, one by one, they passed from Christ Church into heaven. And I believe they thought this only a short step, for they each loved the old Church with an intense ardor that showed itself in constant attendance. It was a joy to sit near these three trained women who from birth had handled their Prayer Books as daily companions and knew even the rubrics by heart. Their reverence, their real devotion, their perfect attention, their Church etiquette, were lovely to behold, and a sad day it was when the last of the three went on the long journey.

Mrs. Knickerbacker, wife of the third Bishop of Indiana, went first; then Miss Upfold, daughter of the first Bishop, and now Mrs. Hawley has gone joyously to rest at the age of 82 years. She has just been laid to rest in her home town of Boston, where she lived for many years, being a member of the Church of the Advent. Bereft of her family quite early in life, she came with an intimate friend to live in Indianapolis. Her fine training in Church life showed itself more in her than in any other woman I have ever known. One could not be with Mrs. Hawley without being the wiser for that companionship. She was our diocesan corresponding secretary when the writer was the diocesan president, and I have never seen such a joyous, conscientious achievement as Mrs. Hawley made out of this office. She evolved new methods and achieved fine results. Having great elegance of manner and what may be called Christian tact, she secured coöperation often in difficult places. Our board meetings at that time were not the perfunctory affairs which many such

meetings were, but they were full of life and suggestion; nobody ever stayed away if she could get there. And Mrs. Hawley's report, with comments, was always one of the interesting features. Year after year this old board served. Finally Mrs. Hawley removed to a suburb and her increasing feebleness caused her to resign. But she carefully trained her successor, who followed well in her footsteps. Mrs. Hawley bore the quaint name of "Amoretta". I have thought that perhaps it was a name taken out of a novel of that period. She began to prepare for death several years ago, putting her earthly affairs in order. When all was planned she folded her hands and waited in the most lovely spirit imaginable. She was cheerful, full of laughter, and referred with quiet joy to her "great adventure". When last I saw her, a few friends knelt in her pleasant room and received with her the Holy Communion. It was a beautiful service. She lived by the Sacrament. It sustained her through the hard and lonely places of life. She selected "Tarry with me, O My Saviour," as the hymn to be read that day, and as the solemn service ended with intense emotion among those few friends, I wondered why more of our Churchmen do not receive the Sacrament at home. Why should they wait until they are dying? Mrs. Hawley used the Sacrament as the tonic of her soul during these last years when going to church was impossible. She lived so near to heaven that much of its light shone on her here, and may its fulness rest upon her now. But that empty pew is very eloquent.

"EXCEPT THE LORD"

Ye fit your ashlar with ingenious care,
Ye rear your roof on arch and pillar strong,
Ye lay your carven beams with colors fair,
Ye bring your top-stone on with shout and song,
Ye dream that through the years your walls shall stand,
That your renown as builders shall remain;
But ye consider not that, if God's hand
Work not through yours, your toil and skill are vain.

Ye plant your pleasant city on the hill,
Ye pile its buttressed bulwarks to the sky,
And, posted in his four-square tower, still
Your sentinel keeps watch with sleepless eye:
"No foe unseen", say ye, "can climb the steep;
Our dwelling-place is high; secure are we:"
Yet naught availeth rampart, watch, or keep,
Except the mighty Lord your warden be.

Ye rise in anxious haste before the sun,
Ye strive and swelter in the burning heat,
Reluctant ye retire when day is done,
And grudgingly the bread of tears ye eat:
Yet howso'er and whereso'er the tide
Of changing circumstance may swirl and sweep,
God's tender mercies over all abide,
For so He giveth His beloved sleep.

Counsel no more, O man, with thine own heart;
In arm or flesh no more place confidence;
Have faith in God; bid fret and fear depart;
He is thy faithful Friend, thy sure Defence;
Walk in His ways, so happy shalt thou be;
Shalt eat thine own bread and be satisfied,
Thy children's children thou with joy shalt see;
Shalt see upon His chosen peace abide.

JOHN POWER.

How LITTLE does even the Church, much less the crowd of self-centered Christians and the world, know of the travail and joy of the missionary! The real romance of missions is not yet written, and never will be, because God's greatest works are like the diamond and the dew—perfected in the secret places of the Most High—and await the great day to reveal them.—BISHOP RIDLEY, in *Snapshots from the North Pacific*.

Church Kalendar



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. M. G. ARGUS has accepted an appointment as curate at St. Matthew's Church, Kenosha, Wis., with charge of St. Andrew's mission, and will enter upon that work September 1st. During August he will be in charge of All Saints' Cathedral, Milwaukee.

THE Rev. C. R. BAILEY, Ph.D., rector of St. Ann's Church, Revere, Mass., will spend his vacation at Hoboken, N. J., and will be locum tenens, from July 15th to August 30th, for Trinity Church, of which Archdeacon Shipley is rector.

AFTER a month in Evanston, the Rev. E. A. BAZETT-JONES now returns to the Cathedral in Chicago.

UNTIL September 1st, the address of the Rev. FREDERICK D. BUTLER, rector of St. Paul's Church, Alton, Ill., will be Box 32, Waukesha, Wisconsin. He will have charge of the services in St. Matthias' Church, Waukesha, during August.

THE Rev. HARRY HOWE BOGERT, rector of St. Michael's Church, Birdsboro, Pa., will have charge of the services at St. Paul's Church, Baltimore, Md., from August 4th to September 8th, during the absence of the rector, the Rev. Arthur B. Kinsolving, D.D., and should be addressed at 117 West Mulberry street, Baltimore, Md.

THE Rt. Rev. THOMAS C. DARST, D.D., will be at Wytheville, Va., for six weeks from August 1st.

FROM August 1st to 30th the address of the Rev. R. AUGUSTUS FORDE will be 138 Washington avenue, Bridgeport, Conn.

THE Rev. C. A. STREET, priest in charge of the Cathedral of SS. Peter and Paul, Chicago, is studying at Columbia University, New York City. He expects to receive his degree of doctor of philosophy in August, and will return to Chicago at the end of the month.

AT a meeting of the vestry of St. James' Church, Baton Rouge, La., the rector, the Rev. ROYAL TUCKER, was voted a month's vacation and handed a check to defray expenses. Mr. Tucker and family will spend August at Sea Cliff, Ala.

THE address of the Rev. CHARLES HENRY WEBB until September 15th is Rhinebeck, N. Y.; and after that, St. Paul's School, Garden City, N. Y.

DURING July and August the Rev. A. J. WILDER will be at Mackinac Island.

Personal Mention

THE Rev. FREDERICK M. C. BEDELL has resigned as rector of Trinity Church, Shamokin, Pa., to accept charge of Christ Church, Houston, Texas.

THE Rev. ERNEST N. BULLOCK, for several months in charge, has accepted the rectorship of the Church of the Good Shepherd, Lake Charles, La.

THE Rev. J. J. CLOPTON, general missionary in the diocese of Lexington, is now ministering in fifteen places in eleven counties, having recently been given charge of Church work at Barbourville and Pineville in the Cumberland mountains and of Mt. Strehling in the Blue Grass region.

THE Rev. M. C. CRAVENER, formerly of Trinity Church, Newtown, Conn., is now assistant at St. George's Church, Flushing, N. Y.

THE Rev. JAMES C. CROSSON (deacon) will take charge of the work in Trinity Church, Collingdale, Pa.

THE address of the Rev. WILLIAM J. CUTHBERT, assistant at St. Ann's Church, Brooklyn, New York, is 131 Clinton street.

THE Rev. WILLIAM DAWSON should hereafter be addressed at 1001 University avenue, Madison, Wis.

The permanent address of the Rev. H. W. FOREMAN, Archdeacon of the diocese of Central New York, will be 329 Salt Springs road, Syracuse, N. Y., where he will take up his residence about September 15th. During August he will be on vacation with his family at Henderson Harbor, N. Y.

THE Rev. J. H. GIBBONEY has resigned St. Stephen's Church, Goldsboro, N. C., to accept the rectorship of the Church of the Epiphany, Richmond, Va.

THE Rev. ARTHUR GOODGER, rector of the Church of the Good Samaritan, Sauk Center, Minn., becomes rector of the Church of Our Saviour, Little Falls, Minn., on September 1st.

THE Rev. FRANK H. HALLOCK, D.D., has accepted the chair of Old Testament Literature and Theology at the Seabury Divinity School, and may be addressed there after September 1st. Until then he is at 5749 Kenmore avenue, Chicago, Ill.

THE Rev. OLIVER J. HART, assistant at St. Michael's Church, Charleston, S. C., has accepted a call to Christ Church, Macon, Ga., succeeding the Rev. R. F. Gibson who resigned May 1st to become head of the Publicity Department in New York.

THE Rev. GEORGE N. HOLCOMB has resigned as rector of Trinity Church, Collingdale, to accept the rectorship of St. Mark's Church, Honeybrook, Pa.

THE Rev. E. M. H. KNAPP, for nine years vicar of the Chapel of the Incarnation, New York City, has resigned to become rector of St. Mark's Church, Augusta, Maine. His address after September 1st will be at St. Mark's Rectory.

THE Rev. G. B. KRANTZ, Jr., leaves St. James' Church, Prospect Park, Pennsylvania, on August 1st.

AT the unanimous request of the vestry, and with the consent of the Bishop, the Rev. C. S. LONG will remain in charge of St. Clement's parish, Honolulu, T. H., during the period of his diaconate. His address is 1402 Punahou street.

THE Rev. GOMER B. MATTHEWS has resigned as rector of St. John's Free Church, Philadelphia.

THE Rev. R. N. MCCALLUM has resigned as rector of Grace Church, Waycross, Ga., and will on September 1st assume charge of St. Andrew's parish, Amarillo, Texas.

THE Rev. W. J. MILLER, rector of St. Stephen's Church, Sherman, Texas, should now be addressed at 302 South Crockett street.

THE Rev. ANTON A. MUELLER, D.D., becomes instructor and assistant chaplain at St. Mary's School, Knoxville, Ill., in the diocese of Quincy.

THE address of the Rev. JAMES A. PALMER is now 1911 Lombard street, St. Michael's Mission House, Philadelphia, Pa.

THE Rev. R. H. PROSSER, who has been in charge of Donaldsonville, Lakeland, and several other stations in Louisiana, has resigned and retired from regular service in the ministry.

THE Rev. H. W. ROBINSON, a retired priest of the diocese, is supplying at Christ Church, Macon, Ga., until October 1st.

THE Rev. A. W. SIDDEERS, vicar of St. Mark's Church, Oconto, Wis., is recovering from an operation for appendicitis.

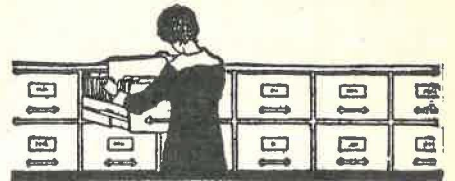
THE Rev. JOHNSON A. SPRINGSTED has resigned as rector of Christ Church, Sherburne, N. Y., and accepted a call to the rectorship of St. Luke's Memorial Church, Utica, N. Y., to take effect September 1st.

THE address of the Rev. JOSEPH A. TICKNOR has been changed from Windsor to West Haven, Conn.

THE Rev. C. B. K. WEBB, formerly of Lake Charles, La., has become city missionary in New Orleans, where he will minister in a number of institutions.

THE Rev. FREDERIC G. WILLIAMS, rector of St. Alban's Church, St. Louis, Mo., may be addressed at 1210 Locust street.

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.*

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.
 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.

CHICAGO:

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

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:

Grace Church.

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.

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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

TAYLOR.—To the Rev. Malcolm TAYLOR and Mrs. Taylor, June 26, 1920, a boy, named in Holy Baptism JAMES MALCOLM NEVE.

DIED

FIELD.—Entered into life eternal on Saturday, July 17th. IMOGENE HARGER FIELD, widow of George L. Field of Ripon, Wis., in the 81st year of her age.

"He giveth His beloved sleep."

KIEB.—On Sunday evening June 27th, at his home, Rivercroft, Oceanfort, Monmouth county, New Jersey, FRANCIS J. KIEB, father of the Rev. James F. Kieb of Honolulu, T. H., in the 80th year of his age. Interment at Fairmont cemetery, Newark, N. J.

"May he rest in peace!"

REMSEN.—Entered into life eternal on July 9th at his home in Long Island, CORNELIUS WAGSTAFF REMSEN, aged 38, youngest son of Phoenix Remsen and Sarah Louisa Wagstaff; a vestryman of Christ Church, Babylon, and brother of the Rev. Henry R. Remsen, Port Lavaca, Texas.

YOUNG.—BERTRAM YOUNG, aged 72 years, entered into rest on July 19th, at his home in Scranton, Pennsylvania. Services were held July 21st in St. Luke's Church, of which he had been a devoted and loyal vestryman for several years. Interment took place at Nyack, N. Y. For over fifty years he held official positions in the Delaware, Lackawanna & Western Railroad.

"May light perpetual shine upon him!"

MEMORIAL

MRS. JAMES MEAD BANKS

Entered into rest, at her home in Delafield, Wisconsin, on Friday, July 16, 1920, in the eighty-eighth year of her life, MARTHA SOPHIA, wife of the late James Mead Banks, and mother of Mary Louise Banks.

The funeral was held in St. Peter's Church, Bainbridge, N. Y., on July 20th, and her remains were laid beside her husband's in the burying ground beside the church.

Mrs. Banks was born in Bainbridge of an old colonial family in which Americanism was active and intense. Stronger even than this feeling for her country was her sense of love and devotion to the Church of her birth. She and her husband put the Church always first in their thoughts and lives.

From the year 1870, when they came to live in Chicago, first in Calvary Church, and later in the Church of the Epiphany, through well-nigh two score years, they labored steadfastly to further the spread of the Kingdom of God on earth.

After the death of her husband Mrs. Banks and her daughter moved to the quiet of Delafield, where they found a happy spiritual home in the old Church of St. John Chrysostom.

For the last eight or ten years the infirmities of advancing age have weighed heavily upon her, and during the last three or four of those years she has been practically helpless, depending entirely upon the ministrations of her devoted daughter, to whom the Lord mercifully

gave strength to meet every need, even to the end.

Mrs. Banks was a most devout and hopeful Christian, whose daily life reflected beautifully the hidden life of the soul. The worship of the Church and its sacramental life was of the very essence of her being, and the Viaticum gave its strength to her soul and its cheer to her heart even when sight and speech were well-nigh gone.

God has indeed led her to the beginning of eternal rest, and has allowed the first beams of perpetual light to shine upon her. Praised be His Name!

POSITIONS OFFERED

CLERICAL

AN ASSISTANT PRIEST IS NEEDED AT Christ Church, Corning, New York, one of Bishop Brent's important parishes. He should be young, single, a thorough Churchman, and capable of leading the young people of the parish. A most exceptional opportunity. For further particulars address the rector, Rev. GEORGE B. KINKEAD.

CURATE IN PROGRESSIVE NEW ENGLAND parish of 1,100 communicants by September 1st. Must be sound Churchman, a tactful, willing worker, unmarried. Good salary. Position one of attractive opportunity. Address K-170, care LIVING CHURCH, Milwaukee, Wis.

A PRIEST, SINGLE OR MARRIED, IN parish located in city of 12,000 in Middle West. Good rectory. Good Churchman desired. Advise giving all particulars and salary desired. Address C-190, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, FOR SUPPLY IN mid-western parish during September, October, and November. Stipend \$125 per month and use of rooms. Write V-185, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A DIRECTRESS OF RELIGIOUS education in a parish of 1,200 communicants in attractive New England city. Unusual opportunity for an industrious, tactful woman to do a strong work. Position open September 1st. Good salary. Address S. E-169, 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.

WILL A LADY, QUALIFIED TO TEACH grades 4, 5, 6, 7 (25 pupils), offer her service in a Church House for orphan girls in care of SISTERS? Salary assured. Address, 649 College street, Macon, Ga.

ORGANIST AND CHOIRMASTER wanted. Single man with ability to build up a choir. Splendid opening for one desiring to teach music. Address the Rev. CLARENCE A. KOPP, Livingston, Montana.

MANAGING HOUSEKEEPER. FOR THE Kenyon College Commons, where 150 students take their meals, a managing housekeeper will be needed in September. Address President WILLIAM F. PEIRCE, Gambier, Ohio.

POSITIONS WANTED

CLERICAL

PRIEST, 37, MARRIED, SOUTHERN rector, desires parish in Pennsylvania, New York, or New Jersey. University and Seminary graduate. Salary desired \$150 monthly and rectory. Has had experience in New York churches. Address H-179, care LIVING CHURCH, Milwaukee, Wis.

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.

PRIEST, YOUNG, UNMARRIED, successful, diligent visitor, experienced organizer, good preacher, highest testimonials, desires parish or missionary work. Address ORGANIZER-187-V, care LIVING CHURCH, Milwaukee, Wis.

PRIEST AND CATECHIST DESIRE parish, both young men, capable of attacking a difficult work. Address S. A. G-182, care LIVING CHURCH, Milwaukee, Wis.

POSITION AS ASSISTANT DESIRED BY young priest. Energetic, tactful, and not afraid of hard work. Apply R-183, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, HIGHEST references, desires parish or missionary work. Address W. M-144, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

BY EDUCATED, EXPERIENCED PERSON as private school or institutional matron, house-manager, sewing teacher, etc. Loves children and thoroughly understands their care. Might consider private family where a dependable person was needed. Is now located in Illinois. Address "WINNETKA"-188, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS OF MATURE YEARS, WIDE experience. Graduate nurse, some medical training. Physical culture and domestic science. Parish with large social service work, school, or mission station directly under a bishop preferred. Address "DEACONESS"-174, care LIVING CHURCH, Milwaukee, Wis.

ABLE CHOIRMASTER-ORGANIST, holding prominent post South-west, wishes correspondence with clergy, for change in fall. Communicant and very highest references. Address "RELIABLE"-191, care LIVING CHURCH, Milwaukee, Wis.

A CHURCHWOMAN WHO HAS BECOME deaf, desires position in linen or sewing room in a Church institution; neat and systematic about work. Address F-192, care LIVING CHURCH, Milwaukee, Wis.

POSITION OF ORGANIST and choirmaster desired by young Churchman, with practical experience in that line. Good references. Address J-176, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Highest references. Expert trainer all voices. Communicant. Address "ALPHA"-181, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, EXPERIENCED teacher, desires position as Director of Religious Education. Address C-189, care LIVING CHURCH, Milwaukee, Wis.

MOTHER AND DAUGHTER REQUIRE working housekeeper. Comfortable city home. Address K-177, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—An illustrious company of Austin organs in Episcopal cathedrals and churches. A record unchallenged for reliability of firm and for mechanical and tonal perfection of output. Over 900 Austins erected in twenty years. Many of America's organs of great size are Austins. AUSTIN ORGAN CO., Hartford, Conn.

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

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

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

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and material for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md. Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

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 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

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

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.

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.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

MISCELLANEOUS

ST. ANDREW'S, SCOTTSBLUFF, Nebraska, desires to secure 4 dozen of the old hymnals with music. Address the RECTOR, 1931 First avenue, Scottsbluff, Neb.

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. 11 A. M. Morning Prayer and Sermon. Preacher: Rev. Paul G. Favour. Full Choir. All Seats Free.

CHRIST CHURCH, PORTSMOUTH, N. H.

Services: On Sundays, 7:30 and 10:30 A. M. and 7:30 P. M. Saints' Days: 7:30 A. M., 7:30 P. M. Instruction and Vespers, Fridays, 7:30 P. M. All Church privileges. Tel. Portsmouth, 107.

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 CHURCHMAN'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.

RETREATS

CONNECTICUT.—A retreat for priests of the diocese of Connecticut and all others who wish to attend will be held at KENT SCHOOL, KENT, Connecticut, under the auspices of the Priests' Fellowship of the diocese of Connecticut. The retreat will begin on the evening of Monday, September 6th, and will close with a corporate communion on Friday morning, September 10th. Free will offering, no charge. Notify the SECRETARY of Kent-School, Kent, Connecticut.

MISSOURI.—The deaconesses of the diocese are planning a retreat for Churchwomen to be conducted by the Rev. George L. Richardson, D.D., Vicar of the Diocesan Church of St. Mary, Philadelphia. The retreat, to be held at St. Stephen's-in-the-Hills, the vacation house of St. Stephen's Mission, will open with evensong on September 27th, and close with Holy Communion on September 30th. Notify Deaconess THOMPSON, 1210 Locust street, St. Louis, at once if you expect to attend, as accommodations are limited. The deaconesses of the Middle West attending the retreat will remain in conference on September 27th with Miss Elizabeth Matthews, of Southern Ohio, as leader. Miss Matthews is a member of the Joint Commission on Deaconesses appointed at the General Convention at Detroit.

TENNESSEE.—Retreat for priests, at St. Andrew's, Tennessee, conducted by FATHER HARRISON, O. H. C. Retreat begins Tuesday night, September 21st, and ends with Corporate Communion Friday morning. No charges made for attendance, but a voluntary offering will be made. Those wishing to attend will please notify the GUESTMASTER, St. Michael's Monastery, St. Andrew's, Tennessee.

WEST PARK, N. Y.—The annual retreat for priests and candidates at Holy Cross will begin in the evening of September 20th and close after Mass September 24th. Conductor, the Rev. C. S. Hutchinson, D.D. Address GUESTMASTER, Holy Cross, West Park, N. Y.

BOOKS RECEIVED

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

E. P. Dutton & Co. New York City.

Labor and the Employer. By Samuel Gompers. \$3.50 net.

Fleming H. Revell Company. New York City.

The Irish Case Before the Court of Public Opinion. By P. Whitwell Wilson. \$1.25 net.

Persian Pictures. By Mary Fleming Larabee.

Funk & Wagnalls Company. New York City.

Heart Troubles. Their Prevention and Relief. By Louis Faugeres Bishop, M.A., M.D., Sc.D., F.A.C.P. Professor of the Heart and Circulatory Diseases; Fordham University; School of Medicine, New York City; President of the Good Samaritan Dispensary; Physician to the Lincoln Hospital; Chairman of the Section of Historical Medicine of the New York Academy of Medicine; Member of the American Medical Association, of the Medical Veterans of the World War, of the American Therapeutic Society, of the New York Pathological Society, of the Society for the Prevention and Relief of Heart Disease, and of the Alumni Association, St. Luke's Hospital; author of *Arteriosclerosis and Heart Disease and Blood Pressure.* With illustrations.

Houghton Mifflin Company. Boston, Mass.

The Cechs (Bohemians) in America. By Thomas Capek. Illustrated. \$3.00 net.

Little Book Press. Toledo, Ohio.

Motion Pictures in a Typical City. By the Rev. J. J. Phelan, M.A., Ph.D. \$2.00 net.

Longmans, Green & Company. New York City.

Missionary Survey as an Aid to Intelligent Co-Operation in Foreign Missions. By Roland Allen, M.A., Sometime S. P. G. Missionary in North China. Author of "Missionary Methods, St. Paul's or Ours," etc., and Thomas Cochran, M.B., C.M., Late Principal of Union Medical College, Peking, and Hon. Secretary of the Laymen's Movement, London Missionary Society. \$2.40 net.

Princeton University Press. Princeton.

The Constitution and What it Means To-day. By Edward S. Corwin. \$1.50 net.

The Macmillan Company. New York City.

The Church and Social Service. Being the Report of a Committee Appointed by the Archbishop of Canterbury.

Thomas Y. Crowell Company. New York City.

Handbook of American Government. By William H. Bartlett. Revised and Enlarged Edition by Henry Campbell Black.

YEAR BOOKS

Trinity Church Parish. New York City.

Year Book and Register of the Parish of Trinity Church, 1919.

PAMPHLETS

American Bar Association. 24 Broad St., New York City.

Reasons for Joining the American Bar Association. By Hampton L. Carson, President of the American Bar Association.

Nation-wide Campaign, Dept. of Publicity. 281 Fourth avenue. New York City.

The Results and Status of the Nation-wide Campaign. Prepared by the direction of and under the authority of the Presiding Bishop and Council, April, 1920.

From the Author.

Letter from Bishop Willis and Report for 1919 of the Anglican Church in Tonga.

PERIODICALS

American Church Mission in Japan.
 Morehouse Publishing Co. 1801 Fond du Lac Ave., American Agents.
The Church in Japan. (A Quarterly) 50 cts. per year.
The Church Historical Society. 525 S. 41st street, Philadelphia, Pa.
Henry Compton, Bishop of London. By Charles P. Keith, Litt.D. (Publication No. 111.)
American Civil Liberties Union. 138 W. 13th street, New York City.
Do We Need More Sedition Laws. Testimony of Alfred Bettman. Until May, 1919, Special Assistant U. S. Attorney General in charge of Sedition Prosecutions, and Swinburne Hale, late Captain Military In-

telligence Division, General Staff, U. S. A., before the Committee on Rules of the House of Representatives.
Report Upon the Illegal Practices of the United States Department of Justice. R. G. Brown, Memphis, Tenn., Zechariah Chafee, Jr., Cambridge, Mass., Felix Frankfurter, Cambridge, Mass., Ernst Freund, Chicago, Ill., Swinburne Hale, New York City, Francis Fisher Kane, Philadelphia, Pa., Alfred S. Niles, Baltimore, Md., Roscoe Pound, Cambridge, Mass., Jackson H. Ralston, Washington, D. C., David Wallerstein, Philadelphia, Pa., Frank P. Walsh, New York City, Tyrrell Williams, St. Louis, Mo.
The Carnegie Foundation for the Advancement of Teaching. New York City.
The Professional Preparation of Teaching for American Public Schools. (Bulletin No. 14) 1920.

from the academic point of view are quite satisfactory. The social and athletic side, naturally prominent in a summer school, have not been neglected.
 The chapel services provide for daily morning and evening prayer, with three early celebrations. Through the generous interest of Canon Winfred Douglas, the school has received the gift of sufficient copies of the New Hymnal to supply its needs. On Sunday evenings there is a service with sermon, at which the preachers have been Dean Ladd, and Professors Powell, Paine, Lauderburn, and Rollins.

SISTERHOOD OPENS NEW SCHOOL

THE SISTERS OF ST. ANNE, of St. Anne's Convent, Boston, are opening a small Church school for girls, in the country near Boston. Individual tutoring will be given by college graduates, with special attention to delicate children.
 Owing to the high cost of living, and the lack of support, the care of colored children at St. Augustine's Farm has been abandoned for the present.

CONSECRATION OF ST. JOHN'S CHURCH, PRE-EMPTION, ILL.

THE NEW St. John's Church, Preemption, Ill., a thriving farming community in Mercer county, in the diocese of Quincy, was consecrated by Bishop Fawcett on the feast of St. John the Baptist. The rector, the Rev. A. H. Head, and the choir met the Bishop and clergy at the door, and a processional litany was sung around the church to the altar, where the service of consecration proceeded. Then followed the presentation of four candidates for confirmation. The sermon was by the Bishop. The Rev. A. G. Musson celebrated the Holy Communion, the Bishop taking the absolution and benediction. The Rev. W. L. Essex was epistoler and the Rev. H. A. Burgess gospel. Dean Hare was in the chancel. Before the service the Bishop deconsecrated the old church, which had been consecrated by Bishop Alexander Burgess exactly thirty-three years before. It will now be used as a parish hall. After the service lunch was served to the more than three hundred people in attendance.
 The new church is of frame, and was designed by the rector, by whom also the project for building was launched two years and a half ago, when he was lay reader in charge, and to whose energy its accomplishment is largely due. The church is thoroughly furnished. The altar, reredos, rood screen, and all the choir and chancel furniture are of solid oak. A two-manual pipe organ has been installed. The furniture and windows are all memorials. The cost of church and furnishings was \$25,000, all of which, exclusive of \$100 from friends in Rock Island, was raised in St. John's parish.

DEATH OF REV. H. K. HANNAH

THE REV. HENRY KING HANNAH, a priest of the diocese of Long Island, died of heart disease at his home in Montclair, N. J., on Thursday, July 22nd, aged fifty-five years.
 Mr. Hanna was made deacon in 1896 and ordained priest a year later by Bishop Lawrence. He was formerly rector of Trinity Church, Concord, Mass., and officiated in St. Luke's Church, Hudson, Mass.
 For some years he had officiated occasionally in the diocese of Newark. Funeral services were held at his late residence on Saturday afternoon.

EDUCATIONAL

SUMMER VACATION CONFERENCE IN CALIFORNIA

THE SECOND Summer Vacation Conference in California owed its success to the interest and coöperation of the several ecclesiastical jurisdictions of the state, and its location at Mills College. Many people came for one day or more, and went away deeply impressed. It is estimated that almost five hundred persons were present at some time or other during the week. Fees were paid for whole or part time by about three hundred people. There were representatives from each diocese in the state, Los Angeles sending the largest delegation.
 When the Conference assembled on Monday evening, June 21st, to hear the cordial address of welcome by Dr. Aurelia Reinhardt, it looked as though we were to be a small group of two score. Tuesday morning saw the arrival of more, and each day the number increased. The faculty was composed of able men who dealt with subjects timely and practicable. Among the leaders were Bishops Nichols, Parsons, Sanford, and Johnson, and the Rev. Messrs. Lloyd B. Thomas, Mark Rifembark, R. M. Trelease, and Thomas Parker Boyd.

The theme set by the conference executive was Leadership for To-morrow. Opportunity for dwelling upon this theme was afforded, not only by the study courses, but also in the evening meetings. The Girls' Friendly Society was presented by Miss Jacobs, of Los Angeles, and Miss Chase, of San Francisco. Miss Maddock, of the Church Center for Service, directed attention to this agency by interviews, and posters. The Young People's Fellowship had a large meeting on Sunday afternoon.

The afternoons were devoted to sports. One day the Y. M. C. A. of Oakland sent out two play leaders, to direct base ball and volley ball games, etc. The tennis courts were in use every day. The vicinity is so attractive that there was never lack of interest in hiking. A visit was paid to the Chabot observatory one evening and to the Chevrolet Auto shops one afternoon.

There was a daily celebration of the Holy Communion under direction of the Rev. F. U. Bugbee, who acted as assistant executive. Deaconess Margaret took charge of the altar. The Rev. Mark Rifembark led the devotional service after breakfast, giving a brief meditation each day.

SUMMER SCHOOLS OF THE SECOND PROVINCE

WITH THE close of the Geneva session on July 16th, the summer schools for Church-workers of the Province of New York and New Jersey completed a most successful season. The Princeton session, June 21st to July 1st, a new venture, more than justified itself with an enrollment of about one hundred and fifty students. Since the closing session one student has definitely offered for the mission field; and others will follow.

A number of people, thinking the Princeton school would draw from Geneva, neglected to register in advance and found that the Hobart College buildings were taxed to their utmost capacity so that rooms had to be rented off the campus. At Geneva the registration reached 417. There was a greater percentage of young people than ever before, and the Brotherhood of St. Andrew was well represented. The faculty at Geneva was practically the same as at Princeton. Steps have already been taken by the board of governors to provide for double this year's enrollment at Princeton in 1921, and for an increased enrollment at Geneva; and some of the students have already registered for next year.

BERKELEY SUMMER SCHOOL

THE SECOND TERM of the summer school in divinity for ex-service men, now in session at the Berkeley Divinity School, Middletown, Conn., will begin on August 4th. The professors on duty, and the courses they offer, are as follows: Old Testament, Prof. James Alan Montgomery, D.D., of the Philadelphia Divinity School; New Testament, Professors H. M. Ramsey, of Seabury, and W. H. P. Hatch, D.D., of the Episcopal Theological Seminary; Church History, Dean W. P. Ladd, D.D., of Berkeley; Apologetics and Ethics, Prof. Dickinson S. Miller, Ph.D., of the General Theological Seminary; Christian Missions and Ecclesiastical Polity, Prof. Ralph B. Pomeroy, of the General Theological Seminary; and Liturgies, Prof. Percy V. Norwood, of Berkeley.

There will be a number of additional students this term, bringing the total registration to fifty-five.

The life of the school has been most vigorous and wholesome, and the results



[Reproduced from the London Graphic]

MORE VIEWS AT THE FIRST ANGLO-CATHOLIC CONGRESS

Left top: The Bishop of Atlanta, with the Rev. E. A. Morgan and the Rev. H. S. Barrett. Middle: The Patriarch of Cyprus, with his supporters. Bottom: The Bishop of Peterborough at the celebration of the 80th anniversary of his Cathedral. Right: The Bishop of Milwaukee and Clergy at St. Paul's, Knightsbridge.

ANGLO-CATHOLIC CONGRESS ENDS; AND CONFERENCE OPENS

Congress Raises Large Sum for Missions Abroad - Lambeth Receives More Anglican Prelates than Ever Before Assembled on English Soil—American Bishops Prominent

The Living Church News Bureau }
London, July 9, 1920 }

NOW that the Anglo-Catholic Congress is over, it may be permissible to indulge in a brief retrospect of that splendid gathering of some fourteen thousand ardent and enthusiastic Church people. It has been, indeed, a triumphant success all along the line. The minds of certain pessimists (a rapidly-diminishing number, it is true) will surely be disabused of the

idea that the force of the Oxford Movement is spent, and that Catholicism in the Church of England is a thing of the past. The Congress has shown that the Catholic party is very much alive, and is strong both intellectually and numerically. Those who took part in the proceedings are not likely to forget very soon the amazing scenes of enthusiasm for a great cause, prompted by an intense devotion to our Blessed Lord, and a firm determination to uphold the principles of the Catholic Faith. The meetings throughout were characterized by intense fervor, the great Albert Hall being thronged day after day with priests and lay folk, young and old, fired by a common purpose.

SOME CONCLUSIONS

Certain conclusions may be deduced from the Congress. The first is that Catholics will not tolerate any proposals for inter-

communion which are inconsistent with the principles of the Church, or any experiments which would place obstacles in the way of real reunion with the Churches of the East and of the West. Secondly, the Congress has declared its unshakable belief in the indissolubility of marriage, and pledged itself to resist all attempts by the State to force upon the Church laws inconsistent with her own standard of belief and discipline. And this brings us to the third conclusion, which may not commend itself to the majority of the bishops now assembled at the Lambeth Conference. It is that her connection with the State is an undoubted hindrance to the development of the Church's life and mission, and that any sacrifice must be willingly made in order to win that complete freedom which is essential to a true witness for her Lord. English Catholics may not actually invite disestablishment, but it has been made abundantly clear that when the next political move in this direction takes place they will not offer much resistance. The Lambeth Conference has been given a lead: the considered opinions of the Anglo-Catholic

Congress are before the assembled bishops, and may have a greater influence upon their deliberations than most people anticipate.

CONGRESS RAISES £30,000 FOR MISSIONS

A remarkable feature of the Congress was the response to the Bishop of Zululand's suggestion (made on the opening day) that, as a thankoffering, English Catholics should set to work to raise a large sum of money for the support of missions abroad. The executive committee followed up the Bishop's suggestion with enthusiasm, the chairman stating that an attempt would be made to raise £50,000 before the Congress ended. The result was that at the closing session on Thursday evening the gratifying announcement was made that over £21,000 had been received in cash; there were outstanding promises of a further £4,000; and, in addition, an immense quantity of jewelry and other valuables, estimated to realize at least £5,000. Not a bad start, certainly!

CLOSING SERVICE

The Congress was brought to a close on Friday evening by several thanksgiving services, the chief being at Southwark Cathedral, where people assembled four hours before the service. Several who were unable to gain admittance sang hymns outside, rather to the disturbance of preacher and congregation. The nave was filled with priests, and some twenty bishops were present, vested in cope and mitre. The sermon was preached by the Bishop of St. Albans (Dr. Furse). At the close of the service the bishops passed out through a congregation kneeling for their blessing, and the denizens of the borough must have been surprised at the unwonted sight of pavements lined with kneeling Catholics, waiting to receive the blessings of the bishops.

CANTERBURY RECEIVES 250 PRELATES

The Sixth Lambeth Conference, which opened officially this week, was preceded on Saturday by the reception of two hundred and fifty archbishops and bishops at Canterbury, the largest gathering of prelates (so the Primate said in his address) that had ever met upon English soil in the whole history of the English Church. There were not many more bishops at the Council of Nicaea itself; and they came from a very small world compared with the five continents and all the islands represented this year at Canterbury.

THE ARCHBISHOP'S ADDRESS OF WELCOME

The Archbishop, in the course of his address of welcome, said: "Our conference this month ranges outside any mere ecclesiastical grooves. It touches human needs on every side—international and inter-racial relations in East and West; industrial perplexities; psychological experiences and developments; martial and moral problems, domestic and civic; woman's place in council and in work. How best, we ask, can our Christian faith illumine fields like these? We have learned to see, better perhaps than those who went before us, how little, after all, we know. 'We are living,' as a great leader, both scientist and Christian, has reminded us, 'we are living in a small oasis of knowledge surrounded by a vast unexplored region of impenetrable mystery.' Realize that adequately, and the dogmatism of those who denounce our Creed or our gathering here to-day as an irrational anachronism loses its force. The charge recoils on the accuser. Rather are men learning to look with fresh reverence on every beam of light, be it old or new, which has irradiated, even dimly, the mysteries whereof thoughtful folk are becoming daily more aware. Half to their surprise, the philosopher and the reformer are beyond doubt

awaking or reverting to the discovery that the old Christian Faith gives the clue to life's deepest mysteries, that the old-world Christian basis gives the soundest and most rational stand for ethical or social betterment. And so, if any ask what we bishops are met for, after so much travel and with so much circumstance, to-day, we assert our firm belief that the message God has entrusted to us is needed more perhaps than ever before, in a world which is waiting half consciously for its fuller and more thoughtful utterance. In that assurance we have come together to consider how best to tell out that message amongst men. We desire to receive anew, if it may be, the spirit of wisdom and understanding, of counsel and strength, that the everlasting Gospel of the Father's love revealed in Christ Jesus may at our hands take such shape, be so fashioned, and so given to men, as to meet not simply what was wanted long ago, but what is wanted now."

OPENING SERVICE OF LAMBETH CONFERENCE

On Sunday morning, at Westminster Abbey, what may be described as the opening service of the Conference was a solemn celebration of the Holy Eucharist, at which the bishops alone communicated. The Archbishop of Canterbury was the celebrant, the epistle being read by the Bishop of Calcutta, and the gospel by the Archbishop of York. The whole service was truly devotional and impressive, and the music was rendered in a manner worthy of the traditions of the Abbey choir.

The Dean (Bishop Ryle), who preached, made a significant suggestion to the assembled bishops, in inviting them to combine in sanctioning one essential alteration in the Nicene Creed. The clause, "I believe in One Catholic and Apostolic Church", was, the Dean said, originally "One, Holy Catholic, and Apostolic Church." Through some blunder the word "Holy" was omitted by the Reformers of the sixteenth century, and this omission was absolutely indefensible. Dr. Ryle therefore asked them to sanction, if not to approve of, the restitution of this word, and so place themselves in line with the Churches of the East and West.

OPENING SESSIONS

The opening sessions of the Conference began on Monday morning in the library of Lambeth Palace, when the Archbishop delivered his presidential address. As I have already informed you, the proceedings at the Conference are, in accordance with invariable custom, private, no press representatives being admitted. It is possible, therefore, only to quote from the official reports issued day by day. It may be remarked that at the end of each discussion the subject is referred to a committee to consider and report to the full Conference at a later stage.

On Monday morning the subject of Christianity and International Relations, especially the League of Nations, was discussed. Speeches were made by the Archbishop of Brisbane, and the Bishops of Connecticut, Zanzibar, Kampala, Exeter, London, Western New York, and Bishop Banister (Bishop in Kwangsi and Hunan). The Bishop of Winchester was unable to attend, owing to indigestion, and his speech was read by the Archbishop of York.

In the afternoon session the subject was The Christian Faith in Relation to (a) Spiritualism, (b) Christian Science, (c) Theosophy. Speeches were made by the Bishops of Oxford, Goulburn, Grahamstown, Ottawa, Western New York, the Archbishop of Dublin, and the Bishop of Madras.

On Tuesday, the whole day was occupied in the discussion of Relation to and Reunion with Other Churches, and the speakers were

the Archbishop of York, the Bishop of Gloucester, the Bishop of Moray and Ross, the Bishop of Southern Ohio, the Archbishop of Melbourne, the Bishop of Bombay, the Bishop of Chichester, the Bishop-designate of Durham, the Bishop of Pennsylvania, the Primus of the Scottish Church, the Archbishop of Armagh, the Bishop of Zanzibar, and Bishop Hamilton-Baynes.

On Wednesday, the general subject was Missionary Problems, and there were discussions involving missions and governments, relation between missions and growing Churches, liturgical variations permissible to a province or diocese, marriage questions, and other practical problems. Speeches were made by the Bishop of Dornakal, the Bishop of Calcutta, the Bishop of Hankow, the Bishop in Corea, the Bishop of Tinnevely, the Bishop in South Tokyo, the Bishop of Lagos, and the Bishop of Zanzibar. It was announced that the following appointments had been made: The Archbishop of York, chairman of the Committee on Reunion; the Archbishop of Brisbane, chairman of the Committee on Christianity and International Relations; and the Bishop of Oxford, chairman of the Committee on the Christian Faith in Relation to Spiritualism, Christian Science, and Theosophy. During the afternoon of Wednesday the full Conference gave an official welcome to the Most Rev. Philaretos, Metropolitan of Demotica, the delegate nominated by the Ecumenical Patriarchate at Constantinople to confer with the Committee of the Lambeth Conference appointed to deal with the Relations of the Orthodox and Anglican Communions. With the Metropolitan were associated as assessors, Professor Konnenos of Halki, the Great Archimandrite (Dr. Pagonis), and the Archimandrite Kalinicos.

On Thursday, The Position of Women in the Councils and Ministrations of the Church was before the Conference. This is one of the most urgent questions being discussed. At the opening service of the Conference in Westminster Abbey, the Dean of Westminster referred to the fact that since 1908 a revolution had taken place, and women had been raised to a level of more serious responsibility and were called, therefore, to discharge a far greater duty in bringing to the Lord their offering of personal devotion. Let not the Church break away from this offering of great enthusiasm or find itself unable to adapt old machinery to new uses.

S. P. G. SERVICES FOR AMERICANS

The Society for the Propagation of the Gospel, taking advantage of the presence in London, during the Lambeth Conference, of so many bishops of the American Church, is arranging a special service for Americans in Westminster Abbey next Friday evening, the 16th, when Dr. Gailor, Bishop of Tennessee, will preach the sermon. There has been close intimacy between the S. P. G. and the Church in America for over two hundred years, for it was in 1702 that the society sent its first missionaries to New Jersey.

The American bishops have made a decidedly favorable impression on English Churchpeople since their arrival. Bishop Brent's sermons at the Salisbury and Peterborough commemorations I have previously referred to. Another bishop who is in great request as a preacher is your own Bishop of Milwaukee. Last Friday evening, Dr. Webb delivered a stirring evangelical sermon to the crowd outside Southwark Cathedral who were unable to find room at the thanksgiving service. On Sunday evening he preached at the great church of St. Augustine's, Kilburn, and was present afterwards at the service of "Devotions" (the

Bishop of London's authorized form of Benediction). He is also announced to preach at the Patronal Festival of St. Silas, Kentish Town, next week.

Another popular prelate is the Bishop of Tennessee, who, as stated, will preach at Westminster Abbey next Friday. Last Saturday, in a speech of much eloquence and humor, he responded to the Archbishop's greeting to "our brethren from overseas", at the luncheon at Canterbury.

Altogether, there is established a very real feeling of fraternity with our American visitors, and high hopes are entertained of the influence which their sturdy independence and outspokenness may have upon their somewhat timid English brother-bishops, during the discussions at Lambeth Palace.

FUNERAL OF GENERAL GORGAS

The honors accorded to a British Major-general will be rendered to the late Major-General Gorgas, of the United States Army, at the funeral service at St. Paul's Cathedral to-day (Friday). In addition to rep-

resentatives of the American Embassy and various government departments, a large attendance of representatives of the medical profession is anticipated, in view of the distinguished medical services rendered by General Gorgas. The service will be conducted by the Cathedral clergy, and will consist of the first part of the burial Office. After the singing of Psalm 90, the hymn, "Nearer, my God, to Thee", will be sung, the congregation joining in, and after the reading of the lesson, another of the late General's favorite hymns, "Lead, kindly Light", will be sung by choir and congregation. There will, of course, be no "committal", and at the conclusion of the service the American battle-hymn, "Mine eyes have seen the glory of the coming of the Lord", will be given to the accompaniment of the band, and the coffin will be borne to the gun-carriage to the strains of Chopin's Funeral March. It will be escorted to the Queen Alexandra Military Hospital at Millbank, to await arrangements for transportation to the United States.

GEORGE PARSONS.

NEWSPAPER OF NEW YORK CITY UPHOLDS VALUE OF PREACHING

Opposing John Spargo's View—An English-Speaking Russian Church—Visit of English Clergyman

New York Office of The Living Church }
11 West 45th Street }
New York, July 26, 1920 }

THE following much-appreciated editorial was printed in the New York Sun-Herald on July 22nd. It speaks for itself:

"The Value of the Spoken Word"

"In a recent contribution to the *Christian Century*, John Spargo takes a tilt at preaching. It is very doubtful, he says, 'whether all the preaching that will be done in America during the next twelve months will add as much to the well-being of America as the work of one honest, efficient farmer or as that of a humble school teacher in some little red schoolhouse.' Mr. Spargo is one of the few socialists whose opinions are grounded on the bedrock of philosophy. He is, moreover, a professing Christian, but he would rather read the Scriptures for himself than have them expounded to him from the pulpit. To his way of thinking a sermon, whether it come from chapel, church, or synagogue, is an anachronism. It is a survival of those days when printed books were rare and when the great majority of people could neither read nor write.

"Obviously Mr. Spargo is a determined individualist. He can formulate his own opinions without the assistance of any middleman, but why, after all, should he pick on the 'sermon' as the one object of his wrath? Surely lectures are just as indefensible from his point of view as sermons. What is there that the student hears from the professor's lips that he cannot glean from books? Even if the professor has some entirely new theory to propound, why does he not commit it to paper and distribute the precious pamphlets to the members of the class? An efficiency expert with no knowledge of psychology might well condemn lectures and sermons as a mere waste of time, but the average man knows better. He knows that the preacher or the professor

can impart to him something that the printed page will never give. Often enough the preacher will be vague and the professor will be dry, but the public forgets disappointments just as easily as the gambler forgets his losses.

"Mr. Spargo may be blind to the tremendous effect of the spoken word, but it is hardly fair for that reason for him to assume that all preachers should immediately be transferred to the farm or the shop. Some of them might turn out to be inefficient with their hands."

AN ENGLISH-SPEAKING RUSSIAN CHURCH

On Sunday morning, July 18th, was held the first service of an "American branch" of the Holy Russian Orthodox Cathedral of St. Nicholas, in Ninety-seventh street, east of Fifth avenue. The new branch, the distinctive feature of which will be that the entire service will be in English instead of

Russian, is in the chapel of St. Vladimir's Home, 233 East Seventeenth street.

The *Times* published a report of the opening service: "The branch, which has been named the American Orthodox-Catholic Church of the Transfiguration, fulfils a long-time wish of the Rev. Dr. Ingram N. W. Irvine, a canon of the Cathedral, who will be associate rector of the new mission. The pastor is Abbot Patrick. Canon Stephen and Canon Paul are the other members of the staff, all of whom were converts to the Russian Orthodox Church.

"The service used was the Liturgy of St. John Chrysostom, which seldom has been read in English. The service was read by Canon Irvine, assisted by Canon Stephen. A choir of students from the Russian Theological Seminary, at Tenafly, N. J., where Canon Irvine is a professor, chanted the responses without instrumental music. Canon Irvine gave a brief address. Canon Stephen delivered a short sermon on Faith."

The following advertisement appeared in daily papers on Saturday, July 24th:

"AMERICAN ORTHODOX CATHOLIC CHURCH OF THE TRANSFIGURATION, 233 East 17th St.

"(Holy Eastern Rite. Services in English.)

"Sunday Services: Liturgy (Mass), 10:45 A. M. Vespers, 5 P. M. The Most Rev. Alexander, Archbishop of North America, will Pontificate, and Abbot Patrick will preach."

VISIT OF REV. DR. HOLDEN

It has been a matter of remark that very few "strange preachers" from overseas or beyond the limits of the United States have officiated or preached in our churches this summer.

One well-known because of former visits to this country will preach in St. Bartholomew's Church on the first three Sundays in August. He is the Rev. J. Stuart Holden, D.D., rector of St. Paul's Church, Portman Square, London.

AN ANNIVERSARY

The Rev. Elbert Floyd-Jones, rector of St. Mary's-in-the-Highlands, Cold Spring, recently celebrated the twenty-fifth anniversary of his installation as rector. It was an impressive observance. Sister churches gave up their services; masons and odd fellows attended officially and in numbers. After two days the final feature was the presentation of a purse of gold from the parish to the rector.

PENNSYLVANIA DIOCESAN INSTITUTIONS NEED SUPPORT

Pending Adjustments Under Nation-wide Campaign—Dean Vernon Becomes Philadelphia Rector—Seamen's Church Institute—Death of Rev. G. S. Sinclair

The Living Church News Bureau }
Philadelphia, July 26, 1920 }

PERHAPS there is no more urgent problem confronting the Council of the diocese at present than the adequate support of its diocesan institutions.

Formerly many of these institutions made direct appeal to the public for support. Since the opening of the Nation-wide Campaign, their maintenance has been included in the general budget of the Church. While this does not prevent the institutions from asking financial support from their patrons and the general public it does hamper them.

Until returns from the Nation-wide Campaign reach a satisfactory standard they will be embarrassed.

One must remember in this connection that the urgent need of some of these institutions is not due to the change in the Church's financial system as introduced by the Nation-wide Campaign. As a matter of fact they have never received adequate financial support from Church people. Add to this the unprecedented economic strain due to the high cost of living and the reason for the present distress is not hard to explain.

The two institutions whose needs are now engaging attention are the Episcopal Hospital and the City Mission. A subcommittee appointed to devise ways and means is seeking, under the leadership of the Rev. Dr. Louis C. Washburn, to raise \$25,000 for the City Mission before the end of the year. Hardly less urgent is the need of the hospital. Other institutions included in the budget are the Seamen's Institute, Philadelphia Divinity School, Church Farm

School, Church Training and Deaconess House, Galilee Mission, Sheltering Arms, Church Mission of Help, chaplain's work at the University of Pennsylvania, the local assembly of the Brotherhood of St. Andrew, House of Rest, Home of St. Michael and All Angels, House of the Holy Child, Church Home for Children, Home of the Good Shepherd, Home for the Homeless, and settlement work in three centers—St. John's, St. Agnes', and St. Martha's. The diocesan budget provides for \$652,233.33 for diocesan missions and the support of the above institutions. The diocesan secretary, Mr. Reynolds D. Brown, says the amount asked from the diocese for these purposes is quite within the ability of the diocese, and should be raised.

SEAMEN'S INSTITUTE TAKES OVER ST. ALBAN'S HOTEL

The Seamen's Institute recently took over St. Alban's Hotel at Second and Walnut streets. In so doing it obtains an ideal location for its future work. As it makes temporary use of certain parts of the old building, it brings about the active co-operation of two long-established societies—the Pennsylvania Seamen's Friend Society and the Churchman's Missionary Association. Representatives of the staffs of both organizations will participate in the work, as the representatives of their respective boards of managers have done in establishment of the Seamen's Church Institute.

This period of coöperation will prepare the way for amalgamation of these societies when the new building is erected.

In a recent signed article in the *Evening Public Ledger* Col. George Nox McCain said:

"It is fitting that this city, which has the oldest shipmasters' association in continuous existence in the world, should have one of the finest seamen's Church institutes in the country.

"Every religious denomination in the city is represented in the roster of incorporators. Do not for a moment imagine that it is a charity! Nothing of the kind. It is to be a modern building, containing every hotel requisite for comfort and congenial living conditions for men and officers of the merchant marine while ashore in this port. It will be like a voice in the night calling sailors to warmth and welcome and home."

DEATH OF THE REV. G. S. SINCLAIR

On Monday, July 19th, occurred the death of the Rev. George Sutton Sinclair, formerly rector of Christ Church, Franklinville. The burial service was held at West Laurel Hill cemetery on July 23rd.

The Rev. Mr. Sinclair was ordered deacon in 1892 by Bishop Williams of Connecticut, who also advanced him to the priesthood in the following year. In the earlier years of his ministry he served as assistant at Christ Cathedral, St. Louis, as rector at Oconomowoc, Wis., and also in the diocese of Massachusetts. THOMAS S. CLINE.

grown to such an extent that a resident priest is being considered. During the past six months the church building has been remodelled. Stained glass windows have been put in place of the old schoolhouse windows, a Norman tower has been built, which serves as an entrance and contains a large study, besides housing a splendid bell presented by the parishioners on New Year's Day. The whole exterior has been Kellastoned, and the town has now a beautiful type of rural church. All the money was raised by the ladies' guild of the mission. There is only a small debt, and the members of the guild have pledged themselves to pay this off by the end of the summer. Today, Mr. Kolkebeck reports, there are nearly seventy communicants, and nearly eighty families interested. Besides the ladies' guild the men's club has forty-five members, there are two girls' guilds and a boys' club. The Church school has fifty-five scholars. Since its organization one of the mission's young men has decided to enter the sacred ministry, and is now preparing for the seminary.

The anniversary services on Sunday, July 11th, reflected the spirit of faith and joy of the leaders and the people. The Rev. Hugh MacWhorter, the celebrant, was assisted by Mr. Kolkebeck.

THE NEW PARISH HOUSE AT EVANSTON

The erection of the new parish house for St. Luke's, Evanston, goes steadily forward. Just now the cement floor in the basement is covered with tar. Over this will be laid two or three inches of cement, thus making the floor perfectly damp-proof. A similar treatment is to be given the walls.

Plans have been decided upon for dividing the first and second floor rooms into Church school class rooms. Curtains will be used, run out upon ornamental rods which fold back against the wall when not in use. The design is attractive, the method simple and not cumbrous, the material light and comparatively inexpensive, and no unsightly devices will mar the interior, or render it useless for other purposes. At the same time the classes will be sufficiently separated and the curtains will be of a material more deadening to sound than wood partitions.

The total cost is \$102,944.18, of which \$85,435.73 has been pledged to date. This leaves \$17,508.45 still needed if the building is to be completed free from debt.

ST. PETER'S CHURCH, CHICAGO

It is a great joy to all of us, says the rector of St. Peter's, Dr. Budlong, that the marble wainscoting in the sanctuary has been installed during the past month. It is very beautiful. The credence-table will be in place before long. Mrs. James White, with her children, is giving the wainscoting in memory of Mr. White. As she is abroad, the service of dedication will not be held until fall.

The Daily Vacation Bible School opened in the Mission House on the morning of July 5th. It will continue until the middle of August. Instruction is given in various kinds of handiwork, and daily religious teaching is stressed. More than forty children have enrolled.

Bishop Sumner, still called by many "The Dean", visited his old charge on Sunday, July 25th. He was the celebrant at the services, and also preached at 11 o'clock.

H. B. GWYN.

NATIONAL PILGRIMAGE PLAY

THE NATIONAL PILGRIMAGE PLAY, or *Life of the Christ*, being presented in El Camino Real Canyon, Hollywood, Cal., is attracting special attention among Church people.

IMPORTANT MEETING OF CHICAGO BROTHERHOOD AT GLEN ELLYN

To Which Juniors Report on Camp Benefits — Fifth Anniversary of Church in Antioch — Progress of Evanston Parish House

The Living Church News Bureau Chicago, July 26, 1920

THE mid-summer outing and gathering of the Chicago diocesan assembly of the Brotherhood of St. Andrew was held at Glen Ellyn, Saturday afternoon, July 24th. Through the generosity of certain car owners many were taken from Chicago by automobile while others were taken by train. At three o'clock ninety men and boys reached the ball field where two short but snappy ball games were played before many of the clergy as spectators.

At five o'clock the pretty little church of St. Mark was filled to its capacity for evening prayer. Directly following this everyone enjoyed a delicious supper served by the ladies of the parish. With President Ferguson presiding all business was omitted and the conference on Camp Houghteling started after a few songs. Master Howard Rose spoke on What the Camp Did for Me Physically. Master Francis Turner from St. Philip's Mission spoke on what it did for him mentally and was followed by Master Kaare Krogh of the Church of the Redeemer, who spoke on the spiritual side of the Camp. Other boys present spoke extemporaneously and all the talks emphasized the impression of how all these three sides of the camp life were united in the minds of the boys. The honor shield was displayed as having been won by the Bishop Tuttle Tent. Much interest was displayed by all the clergy and other men present who had not been at the camp, in what had been accomplished through the many novel features of this wonderful Church Camp.

Mr. J. H. Coyner, who has charge of arrangements for the Chicago delegation to the National Brotherhood Convention in St. Louis during the first week of October, told of plans for a special train from Chicago, should a sufficient number register to go from here before September 15th. Over thirty-five registered at this meeting, and he invited everyone desiring to join the delegation to communicate promptly with him at 424 South Clinton street, Chicago.

Mr. Lawrence Choate made a few remarks on the proposed campaign to develop leaders in Church work, to be conducted by the Brotherhood in Chicago this fall. All rectors desiring to form chapters in their parishes are asked to communicate with Edwin Clark at 169 N. Jefferson street, Chicago.

FIFTH ANNIVERSARY OF ST. IGNATIUS', ANTIOCH

Five years ago, on July 11, 1915, the Rev. E. S. White, priest in charge of St. Lawrence Mission, Libertyville, called a meeting of Church people at the home of Mrs. W. H. Osmond, Antioch, Ill., and nineteen who attended pledged themselves to support the Church in this town. On the following Sunday the use of the old "Christian" church was obtained, and services were held under direction of the chapter of the Brotherhood of St. Andrew, of St. Lawrence's Mission. Mr. Howard Flagg and other members of the Brotherhood conducted the services for the first summer, and the Rev. E. S. White administered Holy Communion monthly. In the autumn of 1915, Mr. Everett Carr, now rector of St. Paul's parish, Kankakee, took charge of the new mission, which was named St. Ignatius. He served for two years and was succeeded by Mr. A. D. Kolkebeck, a student at the Western Theological Seminary, who has been in charge since.

The work, begun as an experiment, and with many difficulties at the start, has

Bishop Johnson and Bishop Rhinelander are members of the national committee which is sponsoring the play, of which Mr. George Arliss, president of the Actors' Church Alliance, is also a member." Every advantage has been taken of the natural formation of the canyon, to bring to mind the countryside of Judaea. The little street scene is made of rocks from the hillside; a well is built in; stone steps and winding stairways to little flat-roofed houses on the hills give a real impression of the city of Jerusalem that is not marred by the artificiality of the usual stage settings. The play aims to give a visualization of the entire life of the Saviour, beginning with prophecies of His coming and closing with the Ascension. It is being presented every evening except Sundays, and takes three hours in presentation. The acting is well and reverently done; the costumes are accurate and colorful; the staging is splendid in its simplicity. Though admirably performed, the pervading note is devotional rather than theatrical. Bishop Johnson recently stated: "I have seen the Passion Play at Oberammergau. But the Pilgrimage Play is so superior to the Passion Play that they can hardly be compared."

DEATH OF REV. JOHN WHITMORE, PH.D.

THE REV. JOHN WHITMORE, Ph.D., died at a hospital in Knoxville, Tenn., on June 23rd, after a long illness. His body rests in St. Andrew's cemetery near Sewanee, the funeral being held on the 25th.

Dr. Whitmore was born in New Haven, Conn., in 1864, and was graduated from Yale in 1886, receiving also from that institution, in 1892, the doctor's degree in philosophy. The greater part of his life was occupied in teaching, first at Yale, where for four years he was a member of the faculty, then at various high schools; Howard University, Washington, D. C.; Wells College (New York); University of Wooster (Ohio); University of Washington, and Kenyon College. While in Seattle he became a candidate for holy orders, was made deacon in 1913, and in 1914 entered the General Theological Seminary, where his studies were interrupted by the illness and death of his only daughter, and his own impaired health. In 1916 he became assistant at Grace Church, Manchester, N. H. Latterly he had taught at the University of the South, and since Christmas of 1918 he had been science instructor in St. Andrew's School for Mountain Boys, but officiating occasionally as a clergyman. He had been ordained priest at St. Andrew's School in May of last year by Bishop Gailor.

Dr. Whitmore in 1892 married Fannie M. Smith, daughter of the late Deacon Daniel Smith of Exeter, N. H. Her recent death was a heavy blow to him.

CHURCH SERVICE LEAGUE STATEMENT

A STATEMENT has been sent out by the National Committee of the Church Service League explanatory of the steps already taken in the organization of that League. It will be remembered that at their triennial meeting in Detroit the Woman's Auxiliary invited the other national Church organizations of women to cooperate with them in forming a federation to be known as the Church Service League, in which each of these organizations should be represented. The plan has been carried into effect, and representatives of the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, the Church Mission of Help, the Guild of

St. Barnabas for Nurses, and the Church Women's League for Patriotic Service, together with a number from the Church at large, have created the National Committee of the Church Service League. Each society has three members of the committee and there are nine at large. One delegate from each provincial organization of the Church Service League is hereafter to be added to the National Committee.

The League has taken steps to secure a similar organization in each diocese and asks also that parochial units be similarly organized. In the parish there would be a parish council, of which the rector would act as president, and which should include in its membership the parish visitor or deaconess, one or more representatives from each woman's organization in the parish, one or more from the Church school, and two or more from the parish at large, of which latter it is desirable that one should be an active worker in the civic affairs of the town or district. This is a parish council composed entirely of women, except for the rector, but it is recognized that ultimately the council should include both men and women, and the hope is expressed in this statement that before long the men of the parish will become part of the federation, so that, men taking "their natural place as leaders", the entire working membership of the parish may be represented in its parochial council.

Copies of the pamphlet containing the statement may be obtained from the office of the Woman's Auxiliary, 281 Fourth avenue, New York, at ten cents per copy.

TO DEVELOP PARISH PUBLICITY

A MOVEMENT has started in Brooklyn to spread the doctrines and news of the Church through the recently chartered Parish Periodical Society of the Episcopal Church, Inc. This society, conceived by Dr. St. Clair Hester of the Church of the Messiah, will have branches all over the United States, and foreign fields in time, whereby any parish may elect to receive the benefits of the organization.

The society furnishes to parishes desiring to publish a parish paper a central portion containing general news and articles contributed by leading clergymen and laymen. The parish furnishes four pages of local matter. In addition, pamphlets of interest to Church people will be published for distribution at cost. There is no idea of profit and no capital stock, all matter being furnished at the minimum cost.

Already a large number of prominent clergy have offered to furnish articles for the first year. The trustees are the Rev. St. Clair Hester, D.D., the Rev. Arthur W. Brooks, Mrs. Virginia M. Brooks, the Rev. G. Ashton Oldham, Frederick W. Bass, the Rev. Guy E. Shieler, William E. Renwick, and Dwight W. DeMotte. Among the clergy who will contribute to the periodical are the Rev. Ernest M. Stires, D.D., Dr. James E. Freeman, Dr. George Craig Stewart, Bishop Brent, and Dean Fosbroke.

DEDICATION OF SYRIAN-GREEK CATHEDRAL IN BROOKLYN

ON SUNDAY, July 18th, the building that was formerly St. Peter's Church, in State street, Brooklyn, N. Y., was reconsecrated as St. Nicholas' Cathedral according to the rites of the Syrian Church.

The sale of this property, church, parish house, and rectory, to the Rt. Rev. Aftimios, head of the Syrian Orthodox Greek-Catholic Mission in the United States, has previously been noted. For many weeks the work of adapting the building for the services of

the Syrian Church has been in progress. A beautiful incoastasis has been erected across the front of the chancel, sanctuary and nave have been changed somewhat. A concession to American custom has been made in that pews were left in place on the floor of most of the nave, being removed only from a space between the side passages and about one-third the depth of the nave.

Archbishop Alexander, head of the Russian Church in this country, and Bishop Aftimios, his Syrian suffragan, presided and directed the ceremonies. With them were more than twenty of their clergy, including Dean Kerbawy of St. Nicholas' Cathedral. The ceremonies began in the new cathedral at 9:30 A. M. with the washing of the new altar and other preparations for the dedication. After this the bishops and clergy went in procession, vested, through the streets, about a quarter of a mile to the former cathedral, and returned bearing the Blessed Sacrament. In this procession beside the clergy were acolytes, thurifers, crucifers, and banners, with the American flag. Trustees of the Cathedral and other lay officers also marched. The streets were thronged with Syrian people and other observers. Arriving at the new cathedral, a halt was made while prayers were said outside the church; after which the bishops and others entered the church, and the throng being admitted by side doors filled the building by the time the procession had reached the chancel. The services were long and difficult for those who did not know the Syrian language; but the significance of much of the ritual was plain. During the recitation of the prayers of consecration, the clergy moved in procession around the church, carrying the Sacrament; and the officiant touched the wall, here and there, with a sponge attached to a long rod and previously dipped in holy oil. There were three addresses, the first in Syrian and the other two in English. Dean Kerbawy, making the last address, expressed the hope that though the building was now a Syrian Church, it would not be regarded as the exclusive property of the Syrians, but that whoever wishes would use it freely, either for private prayers or to join in the public worship; and especially that any former members of St. Peter's who still lived near would consider the church as much theirs as ever, and visit it frequently.

The Rev. Dr. Lacey, rector of the Church of the Redeemer, Brooklyn, long known as a friend of the Orthodox communions, and Archdeacon Webb, who represented Bishop Burgess on this occasion, were present and were escorted to positions of honor.

A banquet followed at the Hotel Imperial, at which speeches were made by many of the Syrian clergy, and by representatives of lay delegations from Akron, Ohio, Pawtucket, R. I., and elsewhere and by Archbishop Alexander. A large delegation from Montreal, Canada, presented to Bishop Aftimios a new mitre as a gift from friends who knew him before his elevation to the episcopate. At the banquet Dr. Lacey and Archdeacon Webb were seated at the right hand of the Archbishop. Both were called on to speak, and were warmly applauded; the latter presenting the felicitations of Bishop Burgess, who was absent at the Lambeth Conference.

The occasion was recognized as of much importance to the Syrian colony and to the Orthodox communions generally. Old St. Peter's, now St. Nicholas' Cathedral, is a very handsome structure, and with its parish hall and beautiful residence adjoining makes a dignified and commodious center for Bishop Aftimios' work. While it is not in the center of the Syrian population, yet it is on the edge of their colony, and the

colony is growing. Bishop Aftimios himself impresses one as a Christian gentleman and worthy bishop—kindly, sympathetic, dignified, devout; and it was gratifying to any Churchman to observe in how high estimation and affection he was manifestly held by his people.

CHAPLAINS' ADDRESSES DESIRED

A MEDAL has been prepared for chaplains who served in the world war. That these may be distributed, the committee needs the present address of all such chaplains. Any chaplain seeing this notice will greatly aid if he will at once address the General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C., giving his address. The committee especially needs the addresses of chaplains Robert Newton Ward and Oliver F. Crawford.

SYNOD OF THE NORTHWEST

THE THIRD SYNOD of the Province of the Northwest will be held at Davenport, Iowa, from October 3rd to 6th.

REVERTS FROM ROMAN ALLEGIANCE

THE REV. ROBERT E. WOOD, who had become a convert to Rome, formally renounced his allegiance to that communion and was admitted to his former place in the Anglican Communion on May 19th at a service held in St. Paul's Cathedral, Hankow, China. The Rev. S. H. Littell, president of the Council of Advice, acted in the presence of witnesses, including three Chinese priests. During the greater part of his two years' absence from his station at Wuchang, the Rev. Mr. Wood was in France with the Chinese labor corps. Both missionaries and native Christians have given him enthusiastic welcome to his home city, in which he has worked for nearly twenty years. As he was never formally deposed, his full restoration will probably follow in due season, with merely canonical delays.

A COMMEMORATIVE TABLET

A TABLET to perpetuate the parish roll of honor during the war was unveiled at St. Paul's Church, New Albany, Ind., (Rev. F. J. Mallett, rector), on Sunday, July 18th. There are sixteen names on the Roll of Honor.

ALBANY

RICHARD H. NELSON, D.D., Bishop

Proposed Memorial Organ

AT ST. PETER'S CHURCH, Albany, a plan is under way to erect a memorial organ in memory of the late Dr. Battershall, the estimated cost of which is \$30,000. A circular letter has been issued inviting friends of Dr. Battershall to contribute to the purpose.

ASHEVILLE

JUNIUS M. HORNER, D.D., Miss. Bp.

The Waynesville Parish House

THE AMERICAN CHURCH BUILDING FUND has increased to \$800 its gift toward the construction of the parish house of Grace Church, Waynesville (Rev. Albert New, rector). All but \$680 is now subscribed of the \$4,000 needed if the parish house is to be opened free of debt.

BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Death of Prominent Scranton Churchman

ON JULY 19th, Mr. Bertram Young, a loyal and devoted Churchman all his life, entered into rest, aged 72 years. Over a long period of years he was a vestryman of St. Luke's Church, Scranton, was always a delegate to the diocesan conventions, and was deeply interested in all that which concerned the welfare of the Church. He was a native of New York City, and an official in the Delaware, Lackawanna, and Western railroad, where he served for fifty-two consecutive years.

CENTRAL NEW YORK

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

New Rectory—Lay Missionary Work—Anniversary Eucharist

ST. JOHN'S CHURCH, Elmira Heights (Rev. C. N. Eddy, priest in charge), has been raising funds for a new rectory, and plans to start building this summer.

THE REV. E. R. LADDBROOK, rector of St. John's Church, Cape Vincent, has been presented with an automobile for pastoral work in the rural districts. His people were assisted in the gift by the Bishops of the diocese.

IN THE extensive missionary field of Copenhagen, Champion, Antwerp, and Evans Mills, most unusual work has been done by the lay reader in charge, Mr. F. C. Ransier, who devotes his whole time to missionary work, walking from place to place frequently, and working with his hands to improve the parish property. He has found many candidates for baptism and prepared twenty-six persons for confirmation. It is expected that he will soon become a candidate for orders.

A EUCHARIST was celebrated at St. James' Church, Pulaski, by the Rev. H. D. B. MacNeil, rector, on the golden wedding anniversary of Mr. and Mrs. R. A. Naylor, the family and near relatives being present. No death had occurred in the family during these fifty years and all of their eight children, but one, were present with the grandchildren.

GRACE CHURCH, Elmira (Rev. F. T. Henstridge, rector), is to have a new and improved action for the Carillon of their fine organ.

THE DIOCESAN publication, the *Gospel Messenger*, established and long edited by the first Bishop of the diocese, the Rt. Rev. Frederick Dan Huntington, D.D., and since published by Bishop Olmsted, has been turned over to the Diocesan Council and will be published by the executive secretary under their direction. The August issue will be the first to come out under new auspices.

BISHOP FISKE was the preacher at Cornell University, Ithaca, on Sunday, July 18th, and addressed the students of the summer session on Monday.

THE STANDING COMMITTEE has organized by election of the Rev. Dr. Coley as president and of the Rev. Dr. R. H. Gesner as secretary.

THE CHURCH OF THE GOOD SHEPHERD, Binghamton (Rev. H. C. Staunton, rector), has organized a "service council", designed to be to the social work what the vestry is to finances, namely, a general directing board for activities, a recruiting office for workers, and an advisory council to the rector.

ST. JOHN'S CHURCH, Whitesboro (Rev. A. J. Schrader, rector), is undergoing repairs. The building will be raised several feet and the basement finished off with rooms for social activities. On the west side an organ chamber will be constructed for the pipe organ recently purchased from a Methodist congregation in Utica.

THE MEN'S CLUB of St. Paul's, Endicott (Rev. Roderic Pierce, priest in charge), will purchase new hymnals to promote congregation singing. To procure the funds a social was given on July 23rd, at which they served refreshments.

OFFICERS interested in the various auxiliaries of the Church of the Good Shepherd, Binghamton, recently discussed the proposed abandonment of the Junior Auxiliary and substitution of the "Church School Service League". It was decided to continue the Junior Auxiliary and the Little Helpers as local organizations. The Little Helpers will include all children not in the Sunday school, and the Junior Auxiliary will have two sections, one for the older and one for the younger girls.

THE DIOCESAN COUNCIL has voted the executive secretary an allowance of \$2,000 per year for office and travelling expenses.

THE BROTHERHOOD of St. Andrew of St. John's Church, Auburn (Rev. Ralph Bray, rector), has assumed responsibility for conducting services both at the parish church and at a rural mission, while the rector is absent on vacation. One of the members will read morning prayer each Sunday, and another will take the evening service at Cayuga, Communion services being omitted. At the same time repairs are being made to the roof of the church.

A NUMBER OF additions have recently been made to the "Rural Missionary Fund", the last of which was \$500 in Liberty bonds given by the Rev. C. W. MacNish, a retired priest residing at Ovid, the gift representing his earnings since retirement. The Rev. Mr. MacNish devoted his whole life to missionary work in the diocese. He has accumulated various small sums since his retirement, to be a special fund for "rural work".

GRACE CHURCH, Cortland (Rev. A. H. Beaty, rector), will receive a legacy of \$10,000 under the will of the late Miss Mary L. Hooker, the income to be used for running expenses.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

New Church Picture Show—Campaign Questionnaire—A Pamphlet

A MOVING PICTURE entertainment financed by members of Christ Church, Guilford (Rev. Harry B. Olmstead, rector), will be given every week after August 1st in the auditorium of the parish house, which is the old Third Congregational Church, bought by the rector and members and friends of the parish. The films will be selected with care and judgment.

TO FACILITATE the work of the diocesan Nation-wide Campaign, the Diocesan council has just sent out a questionnaire asking complete and uniform data in regard to the Campaign throughout the diocese.

THE HISTORICAL address given by the Rev. Dr. William A. Beardsley at the commemoration of the one hundredth anniversary of the consecration of Bishop Brownell has just been published in pamphlet for diocesan distribution. Bishop Brownell was consecrated in Trinity Church, New Haven, October 27, 1819, and was the diocesan for forty-five years. He entered upon his work

at a favorable time, for 1818 had witnessed a change in the state constitution which was bound to benefit the Church. Up to this time all religious bodies had been tolerated, but governmental control was kept strictly in the hands of the Congregational Standing Order, so that Congregationalism was really the state religion. By adoption of the new constitution that situation was altered and greater civil and religious privileges were given to all the people irrespective of their Church affiliations. The credit must be largely given to Bishop Brownell for establishment of Trinity College, Hartford, then Washington College, of which he was the first president, and on whose campus there may be seen his stately statue.

DELAWARE

Open Letter on the Significance of Boundaries

AN OPEN LETTER to the rectors of St. Andrew's and Trinity Churches, Wilmington, has been published by the Rev. Alban Richey, D.D., rector of St. John's Church, in which he makes protest against the invasion of the parochial rights of St. John's Church in a series of open air services conducted by different denominations in which the two parishes mentioned are coöperating, and for which purpose the Sunday evening services at those churches have been dispensed with. Claiming that these out door services are within the natural sphere of influence of St. John's Church, although admitting that there are no definite parish bounds legally established in the city of Wilmington, Dr. Richey declares that "St. John's doors are never closed and none of its customary services in the summer are omitted." There should be no necessity for establishing services in "immediate proximity to St. John's Church". To do so he maintains is "a moral if not legal and technical violation of Canon 16." Dr. Richey states that he has made protest to the Standing Committee but that no redress has been given. He protests also the lack of courtesy toward himself and his parish that is involved in this incident and "the gravest of all questions is that of keeping the vows taken at ordination to the priesthood". Stating that these "union services" are "engineered by ministers of the Presbyterian body", he declares there is "a deliberate intention to deny the connection between worship and faith and order". "The matter of treating one's ordination vows as a 'scrap of paper' is, or ought to be, discredited in these days". "It is most difficult to understand how it comports with such vows to engage in the worship of this Church as provided in the Prayer Book in the morning, and then to close one's parish church in the evening and purposely to omit the service in order to afford an opportunity to the congregation to go and engage in worship with those who avowedly reject the doctrine, discipline, and worship of this Church." "Your action," he continues, addressing himself to those rectors, "it is plainly to be seen, makes you agree with Dr. Kinsman, that this Church of the Prayer Book is not the Catholic Church of Jesus Christ. It is not even the equal of one of the man-made sects of the sixteenth century Reformation." This issue, he concludes, has been forced by the rectors in question upon every loyal Churchman in the diocese.

GEORGIA

FREDERICK F. REESE, D.D., Bishop
Nation-wide Campaign Plans

THE SECRETARY of the diocesan executive committee of the Nation-wide Campaign, the

Rev. John D. Wing, D.D., has notified all members of the committee of the plan of action to be adopted in the diocese, and the method of carrying on plans for the fall campaign. The suggestions and directions sent out by the Rev. W. H. Milton, D.D., Executive Secretary of the Department of the Nation-wide Campaign, have been followed. Mr. O. T. Waring, a member of the executive committee, appointed to communicate with the clergy of the diocese, has issued a circular letter announcing a diocesan conference in Savannah at some date between the first of September and the 15th of October, requesting the clergy to notify him of the number who will be willing to attend this conference for the training of leaders and workers.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop
Committee Work—Fall Convocation

VARIOUS COMMITTEES are planning aggressive diocesan work for the Nation-wide Campaign, for parochial missions, to put a Church paper in every family, etc.

A SPLENDID PROGRAMME is being arranged for the fall convocation, which meets at Corbin on October 7th and 8th.

The American Church Monthly

SELDEN PEABODY DELANY, D. D., Editor

Sample Copy 20c

AUGUST, 1920

VOL. 7, No. 6

CONTENTS

EDITORIAL COMMENT

WISDOM TOWARD THEM THAT ARE WITHOUT—ZEAL FOR SOULS—LET THE CLERGY DO IT—AN UNLOVELY CLERICAL TYPE

THE NONCONFORMITY OF THE CATHOLIC RELIGION

Frederick S. Penfold

THE CHRISTIAN HEALING MISSION

Gilbert Pember

SERVANTS OF TOMORROW

Bernard Iddings Bell

THE SINEWS OF WAR

A Rector

THE TRANSFIGURATION

Emily Beatrice Gnaagney

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LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Parish Anniversary

THE CONGREGATION of the Church of the Annunciation, Glendale, celebrated the fifth anniversary of the appointment of their priest in charge, the Rev. Wm. P. T. Lander, on Sunday, June 20th. The parishioners made the evening service their opportunity to extend their felicitations to the Rev. Mr. Lander. A new organ and two chancel chairs were purchased to complete the sanctuary furnishings and to surprise the priest in charge. The Church school raised over \$200 in a five weeks' campaign, which was presented for the rectory building fund. The Rev. Mr. Lander was also presented with a purse and a scout pin.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

Conference of Workers—St. Augustine's League

THE ANNUAL summer school and conference of Church workers held under the auspices of the diocesan Board of Religious Education was conducted this year at the Church of St. Augustine-by-the-Sea, Santa Monica, July 13th to 15th. The gross attendance was about 500, all parts of the diocese being represented. Approximately 200 attended each session. The sessions were presided over by the Rev. Charles T. Murphy, Jr., chairman of the board. The outstanding features of the conference were two series of daily lectures, one by the Bishop of San Joaquin, on The Science of Religion; the other by the Bishop Coadjutor of California, on The Gospels and the Life of Christ. The morning programmes took up practical problems of Church school life. On Tuesday, under the head of Practical Problems in Coördination, addresses were made on The Church School Service League, by the Rev. A. G. H. Bode; on Coördinating the Juniors and the Church School Work, by Deaconess Harriet Reardon; and on The New Work of the Woman's Auxiliary in Religious Education, by Miss Rebekah L. Hibbard. That afternoon a practical demonstration of Teaching the Children to Sing, by Stanley G. Williams, of a local organ company, proved very popular. In the evening the conference was tendered a reception by St. Augustine's parish. After the usual daily Eucharist, the sessions of Wednesday opened with Ten Minutes of Inspiration by the Rev. Robert B. Gooden. The morning topic, Practical Problems in Teaching, was treated in addresses by Rural Dean Bode, the Rev. E. T. Lewis, and the Rev. William C. Shaw. The afternoon session was turned over to the young people of high school and college age, under the direction of Arthur C. Dodge, secretary of the Episcopal Club of the University of Southern California. A dozen of the young people addressed the conference on The Church in the World To-morrow, and aroused tremendous applause for their vision and enthusiasm. The conference dinner was held that evening, with the Bishop of the diocese as toastmaster. The sessions of Thursday began with Ten Minutes on the Devotional Life, by the Rev. Harwood Huntington, Ph.D. Presentation of the morning topic, Practical Problems of Extension, was divided among the Rev. Messrs. Philip A. Easley, C. Rankin Barnes, and Stephen C. Clark, Jr. In the afternoon Ernest Douglas, organist of St. Paul's Pro-Cathedral, Los Angeles, gave an address on What Hymns Should be Taught the Young? Following this the question box was opened and lively discussion followed. The conference came to a close with the annual charge, given by Bishop Johnson.

WITHIN THE last few months a very successful young people's society has been organized at the Church of St. Augustine-by-the-Sea, Santa Monica, under the name of St. Augustine's League. It has a live membership of about forty, whose motto is Service to the Church. The devotional and social side are well coördinated. The League has recently become responsible for the mission at Culver City, an embryo moving picture metropolis ten miles away.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop

Miss Maryon Wins Scholarship at Barnard

A DAUGHTER of Archdeacon Maryon, Miss Margaret Maryon, has just been awarded a Carpentier residence scholarship of \$600 a year at Barnard College, Columbia University. This is the highest honor that a freshman entering Barnard College can win. Sixteen of these residence scholarships, ranging in value from \$300 to \$600, have been established by bequests of the late General Horace W. Carpentier and Joseph Pulitzer. The scholarship awarded to Miss Maryon was on the basis of her record in school and in the entrance examinations. She was prepared for college in Kemper Hall, Kenosha. This is the second time in recent years that a candidate from Kemper Hall has been successful in the competition. In 1916 a similar scholarship was awarded to Miss Jane Chase, Spring Brook, Wis., also the daughter of one of the diocesan clergy.

MISSISSIPPI

THEODORE D. BRATTON, D.D., Bishop
WILLIAM M. GREEN, D.D., Bp. Coadj.

Parochial Mission—Alterations at Natchez—Presentations to the Bishops

IN ST. MARY'S CHURCH, Bolton, where the young rector, the Rev. V. H. Sessions, was ordered priest on Trinity Sunday, a mission was recently held by the Rev. Albert Martin, of Trinity parish, Yazoo City, Bishop Bratton preaching the opening sermon.

THE INTERIOR of the fine old Trinity Church building at Natchez is being altered and redecorated.

BISHOP BRATTON'S pectoral cross was one of the treasures lost in the fire which last year destroyed the episcopal residence at Jackson, with all its furnishings and other contents. A new cross, the resultant of gifts of money and old gold from friends throughout the diocese, has been presented to the Bishop, as a token of love and loyalty. The cross, made at Gorham's in New York, arrived in Jackson and was presented to Bishop Bratton on the same day, as it happened, that a committee called on Bishop Green with a substantial purse, from members of his former parish, St. Andrew's, as a farewell expression of affection and gratitude, upon the occasion of the removal of his place of residence from Jackson to Meridian.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Organization of Diocesan Council

THE DIOCESAN COUNCIL was organized on July 6th and 7th in accordance with the canon passed at the last diocesan convention. The Bishop is ex-officio presiding officer of the Council and chairman of each department. The Rev. Arthur M. Dunstan was elected recording secretary. Ten members were chosen by the diocesan convention and five were appointed by the Bishop and Standing Committee. Three women are to be elected to membership by the Woman's

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Auxiliary. Terms of office were determined by lot. The following members were chosen by the convention: the Rev. William P. Niles, five years; the Rev. W. Stanley Emery, four years; the Rev. Samuel S. Drury, three years; the Rev. Charles LeV. Brine, two years; the Rev. Arthur M. Dunstan, one year; Mr. Edward K. Woodworth, five years; Mr. Joel Sheppard, four years; Mr. Harry H. Dudley, three years; Mr. John B. Spring, two years; Mr. Robert J. Peaslee, one year. The following were appointed: The Rev. George R. Hazard, five years; the Rev. Allan J. Holley, four years; Prof. Richard W. Husband, three years; Mr. Lewis E. Davison, two years; the Rev. James C. Flanders, one year. Departments were organized for Diocesan Missions, Religious Education, Social Service, Publicity, Church Extension and Intensive Work, Finance, Church Pensions, and Nation-wide Campaign. The next meeting of the Council will be held on September 16th.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

At Spottswood—Anniversary at Helmetta—A Camp Tragedy

THE REV. FATHER WHITTEMORE, O.H.C., conducted a preaching mission at St. Peter's Church, Spottswood (Rev. William L. Phillips, rector), on June 27th, 28th, and 29th. The closing service was held on St. Peter's Day, the patronal festival. Following the evening service, the annual parish party was held in the parish house. A handsome new altar of oak installed in the church has two gradines and tabernacle. The face of the altar has a Franciscan or Crusader's cross, balanced right and left by three gothic panels. The tabernacle door is elaborated with symbols of Chi Ro cut in relief. The altar was blessed on July 4th at the Holy Eucharist. A red velvet dossal, lace super-frontal, and fair linen cloth were blessed at the same time. The altar and a new chancel floor were given by members of the parish as a thank offering for safe return of the men who went to war.

ON SUNDAY, June 20th, St. George's Church, Helmetta (Rev. Dr. George W. Phillips, rector), observed its twenty-fifth anniversary. The Bishop preached at the morning service and confirmed a class. There followed a great parish dinner and in the afternoon another service at which Mr. George W. Helme of New York, a son of the donor of the church, reviewed the history of the parish and told of his father's deep interest.

THE REV. KENNETH D. MARTIN, rector of Trinity Church, Cranford, narrowly escaped death from drowning on July 15th, at Wekapaug Beach, Rhode Island, where he had encamped with his troop of Boy Scouts. Two of the scouts were caught in the strong undertow and drowned. Mr. Martin went to their rescue and but for the quick work of the coast guard he also would have been drowned. The father of one of the boys witnessed the tragedy. It was several days before the rector was able to be moved to his home. The parents of the boys have expressed their deep gratitude for his heroism in attempting their rescue. Edwin Lewis and William Klein, Jr., who lost their lives, were scouts and also choristers in Trinity Church.

TEXAS

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

St. Paul's Parish, Waco

NOTWITHSTANDING midsummer heat, a great deal has been going on in St. Paul's

parish, Waco (Rev. W. P. Witsell, rector). On July 6th, under the leadership of Deaconess Peet, a vacation Bible school was commenced in the parish house. The enrollment has steadily grown and the children have been interested and enthusiastic.

A cotton factory is about to be opened in one of the suburbs of Waco. St. Paul's Church, seeing the opportunity, has opened a settlement house, and is the first Christian force to offer services in that neighborhood, both adults and children responding enthusiastically. St. Paul's House, the center of the activities, has already been outgrown. The establishment is to be put under two paid workers, supplemented by a large number of volunteer workers, chiefly women of the parish, although it is expected that there will be opportunity for the men also. The mill company has generously provided a

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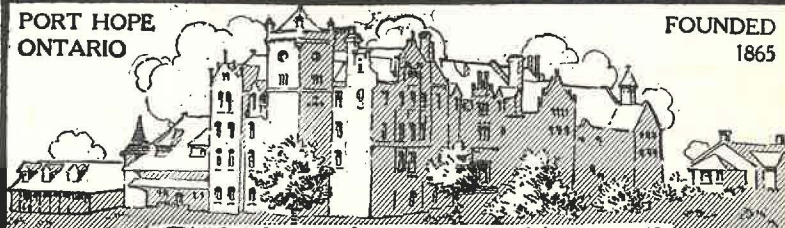
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Canada

building, the vestry has appropriated \$1,000 for the next six months, and many generous personal contributions have also been made. It is expected that regular services will be started in the fall, and subsequently a chapel will be erected.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

Parish Day at Old St. Mark's, Culpeper County

ST. MARK'S, Culpeper county, held its annual "parish day" of worship in "Little Fork" Colonial Church, on the Seventh Sunday after Trinity. The Rev. Charles Bratten Dubell of Penn's Grove, N. J., chaplain of the 110th Field Artillery in the Twenty-ninth Division, preached. The morning subject was Service through Sacrifice, illustrated from his experiences in France, and the afternoon topic presented the Christian man as one who lives in Christ's presence, Christian fellowship, and liberty. Chaplain Dubell was surprised to find five members of his division, four of them from his own company, in the congregation. The old church was filled at each service, luncheon under ancient oak trees being served at noon. Thirty automobiles grouped around this ancient building (erected in 1776) in striking contrast to the earlier times when worshippers came on foot and horseback.

WASHINGTON

ALFRED HARDING, D.D., Bishop

The Cathedral—Bishop Satterlee's Monument

THE NATIONAL CATHEDRAL, whose fabric is rather a hope than a reality, has already put its roots deep into the past, not only with its mementoes brought from the old world, but by memories of persons and facts now become American history. There is the group of cedar trees planted by Thomas Jefferson in the Close, which might make it not only a place of religious but also of political pilgrimage to some; and not only do we owe the building and endowment of St. Alban's School for Boys to Mrs. Harriet Lane Johnson, who presided with such charm over the Executive Mansion during the administration of her uncle, President Buchanan, but the memory of her two sons, choir boys in their parish church in Baltimore, early called by death, is kept green by the yearly conferring of the Lane-Johnson Medal to a member of the Cathedral choir as a prize for meritorious conduct, punctuality, and attendance.

AFTER FIVE years' waiting on account of the war, Bishop Satterlee's monument has safely crossed the seas from England, and is in its place in the Bethlehem Chapel, where it awaits the return of Bishop Harding for its dedication. It is in the form of a recumbent statue of the first Bishop of Washington, and as a likeness is most successful, as well as a beautiful work of art.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

Sale of Diocesan Landmark

A DIOCESAN LANDMARK has recently been disposed of by action of the last council, namely, the house in Geneva occupied by the warden of the DeLancey Divinity School, which also housed the library of over 4,000 volumes. The house was purchased in the '60's by Miss Martha A. DeLancey and John L. Swift and immediately deeded by them as a gift to the trustees of the Parochial Fund and the DeLancey Divinity

School. Under conditions of the deed the money received from the sale cannot be used to purchase another house, but must form a trust fund to be called the DeLancey and Swift Fund, the income to be used for support of the Divinity School. The house was sold at auction for \$9,400 on July 10th. The Council voted to move the school to Buffalo but as yet no definite arrangements have been made. The Board of Religious Education has the matter in charge.

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CHRISTIAN ASPECTS OF ECONOMIC RECONSTRUCTION

THE CHURCH must to the best of its ability tell the truth, the whole truth, and nothing but the truth, about the right and wrong in social and industrial conditions, relations, and activities. It must protect every sincere search after the truth and every sincere statement of findings. It must be peculiarly tolerant of those who venture into new fields of thought in an endeavor to find fuller truth. If He is the truth, then each new revelation of the truth becomes a new revelation of Him. To falter in this effort to find the truth is betrayal of confidence; to fail to make the best endeavor is self-annihilating sin.

Will organized Christianity have the vision and courage to undertake this task? Only careful planning and patient waiting, individual sacrifice, and extensive cooperation can bring forth worth-while fruits of research. There must be tremendous effort, but not undue haste, nor must such research be limited to groups especially set aside for this purpose. A spirit of inquiry must spread throughout the Church. —H. N. Shenton.

AS THE CHINESE SAW IT

AN ENGLISH CORRESPONDENT, four years of whose childhood were spent in a great city of far Western China, at that time the headquarters of three separate missions, gives an amusing, yet pathetic, illustration of how "our unhappy divisions strike the Orientals". In one mission, baptism by total immersion was taught; in another, infant baptism by sprinkling; in the third, the Friends' Foreign Mission, no sacraments were administered. The Chinese, after grave deliberation, decided that in these facts lay the essential difference between the varieties of religion practised by the "foreign devils". They accordingly summed up the situation by labelling the three compounds, respectively, "The Big Wash Faith Hall", "The Little Wash Faith Hall", "The No-wash-at-all Faith Hall".—*Scottish Chronicle*.

EFFECTS OF PROHIBITION

IN A REPORT to the Commission on the Church and Social Service of the Federal Council of Churches, Dr. W. E. McLennan, director of a large social center at Buffalo, reviews the apparent effects of national prohibition.

Some questions he does not as yet feel able to clear up. One of these is as to the influence of prohibition on general prosperity; another, as to the relation between prosperity and accidents; another, as to the influence of prohibition on community life.

Other questions seem to be solved. The charge has been persistently brought that prohibition was the cause of recent emigration from America. A government official in position to know, however, says that no emigrant has given such reason for his departure. Moreover, the total emigration for 1919 was only 123,522, 44.73% less than the average since 1908, in which year the emigrants numbered 395,075!

The secretary of the American Federation of Labor is quoted as saying that the opposition of union labor men to prohibition was largely due to their sympathy for brewery and distillery workers who would be thrown out of work; but this opposition has disappeared rapidly since it has been found that

these men quickly found more remunerative employment—in most cases.

The effects of prohibition are most evident in the police and court records, which show a decrease of from 30 to 90 per cent. in the number of accused persons on trial or in confinement.

The hospitals produce strong testimony to the good effects of the amendment. "The intoxicated lodging-house and hospital rounder type," a New York hospital physician said, "is now the exception, while he was formerly the rule." A marked decrease is noted in the number of admissions for alcoholism. The chief resident physician of the Philadelphia General Hospital reported in April that the alcoholic ward had from fifteen to twenty patients in place of the former three hundred. The great Cook County Hospital in Chicago has practically no alcoholic patients any more.

Finding few "down and outers" to work with, rescue missions are recasting their methods. Practically all liquor "cures" are closing their doors. Prohibition sentiment seems constantly growing stronger. And—The secretary of a powerful association of brewers says he does not want the saloons to return, and that his clients will be satisfied with the manufacture of non-intoxicating drinks for respectable people!

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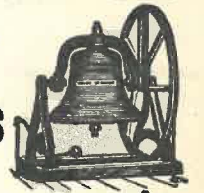
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