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VOL. LXIII

MILWAUKEE, WISCONSIN, JULY 24, 1920

NO. 13

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OUR LORD teaches that nothing is too little to be ordered by our Father, nothing too little in which to see His Hand, nothing which touches our souls too little to accept from Him; nothing too little to be done for Him. Since the hairs of our head are all numbered, so is every throb or shoot of pain, every beating or aching of the heart. Every tear which starts is seen, and if wept to Him, is gathered up by Him. Every secret wish and prayer He hears while yet unuttered or unformed.—*Dr. Pusey.*

# The Living Church

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VOL. LXIII

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## EDITORIALS AND COMMENTS

### Racine

THE future of the Racine College property was made the subject for serious discussion at the Conference of Church Workers held there last week, as it had been at the similar conferences of two years previous. Some progress has been made through these discussions. The conference authorities propose to the trustees of Racine College that the property be leased to the former at a rental sufficient to meet the interest charges on the mortgages, and that an attempt be made to open the institution for a series of sessions as a school for Church workers, dividing its activities according to various classifications of workers for whom training is required.

Racine College has a property worth about a quarter of a million dollars, situated at the south end of the city of Racine, Wis., and including a long beach line on Lake Michigan. When the school was closed a year ago—since which time it has not been reopened—the debts amounted to about \$120,000, chiefly in the form of two mortgages. The sale of property at the west of the group of buildings has since reduced the indebtedness to about \$82,000. The property is a most beautiful park to which the best residence streets in the city lead. The quadrangle of buildings, with the beautiful chapel in the midst, is one of the most effective groups of educational buildings in this country. The graves of James De Koven and of Roswell Park are at the side of the chapel. A small but essential portion of the property is held with the proviso that a Church school for boys be maintained upon it, but much the greater part of the property is held without restrictions. It would be possible to clear off all, or most of, the mortgage debt by the sale of the north end of the park, which has been thrown open for free use as a children's play ground, but the property would suffer materially by such a sale, which would bring residence streets almost to the college buildings and deprive the property of much of its beauty. The trustees have rightly hesitated to make this sale, hoping against hope that something would happen that would enable the remaining property to be kept intact.

The advice of the Church's Department of Religious Education was sought, and Racine was included in the careful survey that was made by that body. The Rev. Dr. Thayer, who made a personal investigation, reported that "the case of Racine College deserves special consideration. At present it is closed and no definite plan has been made for reopening. With Bishop Webb, I visited Racine and discussed with him various possibilities. There is no reason why the College should not be used for a successful school if the right man can be found to undertake the task. . . . About ten acres of land on which are built the best buildings will revert to the heirs of the original donors unless the school is reopened. On this land also is the grave and monument of James DeKoven, the great pioneer in Church education. To lose this property and to close the school permanently would be a disgrace to the whole National Church. I recommend that the Presiding Bishop and Council appropriate and hold in reserve the sum

of \$25,000 for the reestablishment of Racine College as a secondary boarding school for boys. This sum not to be used for the payment of debts but to be held in reserve for the purpose stated, when the Trustees of Racine College shall have given evidence that the school will be reopened on a sound business basis."

The Department of Religious Education thereupon adopted a resolution urging "that Racine College be maintained as a secondary school and be not allowed to revert to the original donors because of disuse of the property, and that this matter be referred back to Dr. W. G. Thayer to formulate some plan for rehabilitation." The inability of the Presiding Bishop and Council to make any of the miscellaneous appropriations from the Nation-wide Campaign Fund made the recommendation of the Department necessarily inoperative, while also there has been nothing done to fulfil the conditions that were named in the resolution and in Dr. Thayer's report.

Those who have studied the question at the Racine Conference believe that the property would be of greater service to the Church as a school for training workers than as a secondary school for boys. No doubt Dr. Thayer is right in saying that "there is no reason why the College should not be used for a successful school if the right man can be found to undertake the task." It was successful under DeKoven and again under Robinson. But the "right man" is not easy to locate. It is not easy to reopen an institution that has ceased to be a going concern. The buildings are old and the interiors need modernizing if the entire plant were to be used continuously during a school term. The very successful school of St. John's Military Academy, Delafield, is less than fifty miles distant to the northwest, while St. Alban's at Sycamore, Ill., Howe School, in Indiana, and Shattuck School, in Minnesota, necessarily compete within the same territory for the same boys. Racine had the start of them all and once had the prestige. The latter has been lost. It is not certain that it could be or need be regained. There would be ample room for all these schools if the "right man" were at the head of each of them, but under the conditions that actually exist, Racine has been crowded out.

A school for Church workers is needed. The buildings lend themselves admirably to the purpose. The wonderfully successful Racine Conference is itself the nucleus of such an institution. Wellesley, Geneva, and the lesser summer schools and conferences have all experienced the need for such an institution. Enthusiasm has been created. Several pledges of financial help were made before the Racine Conference closed—enough, probably, to meet a year's interest on the debt. Of course much more will be needed, and the Rev. George Long, provincial secretary, has been charged with the duty of developing details and presenting the matter to the trustees of Racine College on the return of Bishop Webb, their president.

"TO LOSE THIS PROPERTY, and to close the school perma-

nently, would be a disgrace to the whole National Church," wrote Dr. Thayer.

On the very day on which these words are written again by the present writer, there is being laid to his final rest at Madison the body of perhaps the greatest of Racine's alumni, John B. Winslow, chief justice of Wisconsin. Judge Winslow felt the downfall of Racine as a personal blow. He had pleaded with the Church not to let it happen. He went to Detroit at the time of the General Convention and spoke earnestly at one of the religious education mass meetings—sparsely attended and with little enthusiasm manifested—"For Racine and for Christian Education." His address was printed in *THE LIVING CHURCH* of Nov. 29, 1919. It was a remarkable eulogy of DeKoven, whom the present generation is ceasing to know. And then it was an earnest plea that the Church that revered DeKoven's memory would save De Koven's work. And it was an awful indictment of the Church.

"We stand," he said, "by the open grave of an institution which gave fairest promise a half century ago, and we seem to be impatient to have the final words of committal said so that we may return to our business and our pleasures, our money getting and our automobiling, our banquets and our golf, our marrying and our giving in marriage, our worldly schemes and our plans for to-morrow's enjoyment, rather glad than otherwise to be relieved of a disagreeable and embarrassing situation. . . . The foundations of social order are shaken, the fundamental principles of economics and government challenged with a boldness never before seen; but the great and outstanding menace to the world in all this, as it seems to me, is . . . that there are for the first time great organized armies of men and women whose religion is to destroy the teachings of Jesus Christ and drive His image from the hearts of men. . . . And yet in the face of such a world crisis this Church deserts the fight for Christian education in the very seat of empire and scuttles to the rear. . . . Summing up the whole matter, I ARRAIGN THIS GREAT CHURCH BEFORE THE BAR OF CHRISTIAN CIVILIZATION AS A CHURCH WHICH HAS BEEN RECREANT TO ITS GLORIOUS TEACHING MISSION. I charge that this Church as a whole has not believed that our Lord Jesus Christ meant His words when He said, 'Feed My Lambs', nor when He commanded the apostles to go forth and teach all nations. . . ."

"I have spoken to you to-night," he concluded, "in sorrow, in humiliation, and well-nigh in despair. I search the eastern sky in vain for any sure signs of the approach of a better day; and yet from my heart there goes forth the old, old cry to the watcher in Zion's tower: 'Watchman, what of the night?' Shall the answer be, 'The morning cometh'? God grant it may be so."

Central in that magnificent property of Racine College stands the grave of James DeKoven. Great numbers of Churchmen have made pilgrimages to it. The final evening of each of the Racine Conferences has been signalled by a procession from the chapel to and around the grave, with prayers and thanksgivings offered beside it. Especially impressive was that twilight service this year, in which some three hundred persons reverently participated.

For it may be the last service of the kind; the last pilgrimage to the grave of James DeKoven. The ground in which his body lies is a part of those ten acres that must be lost to the Church if Racine be finally adjudged a failure. And his bones must then be removed, that a city lot may be created of that ground that those bones have consecrated.

Does the Church care?

A serious effort is being made to prevent this desecration. Details cannot be presented at the present time. But *those who care* are at work.

We call on those who *do* care, throughout the Church, to make themselves known. We suggest that they write the Rev. George Long, Warsaw, Ill., stating their willingness to help. Just what form the help should take is a matter to be presented later.

**P**ERHAPS we may be permitted to make a comment on the statement of the Bishop of Montana relative to the election of a Suffragan in that diocese, concerning which the Bishop of Vermont made criticism in *THE LIVING CHURCH* of June 12th.

I. If the Suffragan elected shall be consecrated, his status will be that which is defined in Canon 14; the Bishop and diocese of Montana can neither make it more

The Status of  
a Suffragan

nor less. The Suffragan "shall act, in all respects, as the assistant of the Bishop of the diocese . . . and under his direction."

II. We see no canonical objection to an assignment of episcopal ministrations in the eastern part of the diocese to the Suffragan. This, however, does not constitute "jurisdiction". The Bishop of Montana cannot divest himself of that responsibility. Probably an unfortunate use of the term is the only issue here at stake. So also the expression "associate bishop" seems to involve a status which neither the Bishop nor the diocese of Montana has the power to confer on their Suffragan. There cannot be two bishops of equal authority in the same diocese.

III. If the episcopate of the diocese of Montana should become vacant, not only would the diocese have entire freedom in the choice of a bishop, but if the Suffragan were not elected to that position the newly chosen Diocesan would not be bound by the assignment of work to the Suffragan that had been made by his predecessor. Neither would there be any obligation on the part of a newly organized diocese to elect the Suffragan as its bishop.

IV. Technically speaking, then, we seem to have a valid canonical election, plus certain *obiter dicta* of the Bishop as to the assignment of work to the Suffragan which he contemplates, some of which assignments are not within his power to make and must therefore be considered as inoperative from the beginning. This would seem to us to have created an embarrassment that might better have been avoided; but perhaps the publication of the letter from the Bishop of Vermont, the chairman of the committee on canons in the House of Bishops, together with this unofficial expression of humble opinion, may be accepted as due warning to the Suffragan-elect that his canonical position, after consecration, will be precisely that which is stated in the canons and nothing more. For ourselves we should not feel that the incident demanded the refusal of the standing committees and bishops to give assent to the consecration.

V. If, after the consecration of the Suffragan, the Diocesan will assign to him the episcopal oversight of a specified area, forgetting whatever has gone before, we should suppose that all canonical and practical defects would be cured, since, unlike the case of a Coadjutor, the Diocesan is not required to assign the work to the Suffragan in advance.

**G**REAT numbers of Churchmen will be shocked at learning of the sudden death of the Rev. Dr. McKim, which occurred last week at his summer home in Pennsylvania. A courtly gentleman of the old school, a devout Churchman of the old order, he was a figure that commanded

Death of  
Dr. McKim

respect invariably from men who differed with him. Dr. McKim has had a wide influence in the Church, and the fact that the trend of thought has, for many years, been away from his own ecclesiastical position was a grave anxiety to him. In his advanced age he had mellowed toward men whom he had deemed opponents, and had seemed to see good where formerly he had seen only evil.

This present writer, whose position on many subjects was far from winning Dr. McKim's approval, gladly remembers many courtesies received from him, and has long felt a true affection for him. Neither is there anywhere a Churchman who will not join sincerely in the prayer that light perpetual may shine upon him, and that increasing nearness to the Throne of the Lamb that was slain may reveal to him the fullness and perfection of that Faith which, to all of us as to him, can be but dimly apprehended during this pilgrimage, in which we see through a glass darkly.

**I**T is inspiring to read of the great Anglo Catholic Congress in London, to see the snapshots that speak eloquently of the world-wide dispersion of the Anglican Communion in pursuance of our Saviour's commission, to learn of the twelve hundred priests and twenty bishops in the

procession, remembering that those who marched are but the representatives of a far greater number whose sympathies were with them; of the inspiring services and

The Anglo-  
Catholic Congress

sermons, addresses, audiences, and enthusiasm; of the missionary offering of twenty thousand pounds—a hundred thousand dollars—which are to be increased to fifty thousand pounds as a cumulative thank offering for what God has wrought.

An American correspondent supplies us with some details in addition to the report from our London correspondent which will be found on another page. He says:

"It was a great success. The Albert Hall was crowded on the opening day, and last night, at the closing service, it was packed. About fifteen thousand tickets had been sold; in other words, there was that membership. On the platform there was a crucifix with a life-size figure of Christ, at the foot of which there were always flowers, and later, when the collections were taken up for missions, a table was soon piled up with jewelry, watches, rings, pins, etc., given by women; there must have been several bushels of jewelry. . . . To hear that great audience sing was something to remember."

Let men discuss as they will whether the Oxford Movement is a spent force. It is a force that has revolutionized and re-vitalized the Anglican Churches, and made them conscious of their exalted position and mission in the One Catholic Church.

**ACKNOWLEDGMENTS**

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**TWO MEN OF HONOR**

TWO MEN I honor, and no third. First, the toil-worn craftsman that with earth-made implement laboriously conquers the earth, and makes her man's. Venerable to me is the hard hand, crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Sceptre of this Planet. Venerable too is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a man living manlike. Oh, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly entreated Brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed; thou wert our Conscript, on whom the lot fell. and fighting our battles wert so marred. For in thee too lay a God-created form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of labor; and thy body, like thy soul, was not to know Freedom. Yet toil on, toil on: *thou art in thy duty, be out of it who may; thou toiled for the altogether indispensable, for daily bread.*

A second man I honor, and still more highly; him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life. Is not he too in his duty; endeavoring towards inward harmony; revealing this, by act or by word, through all his outward endeavors. be they high or low? Highest of all, when his outward and his inward endeavor are one: when we can name him artist; not earthly craftsman only, but inspired Thinker, who with heaven-made implement conquers heaven for us! If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he have light, have guidance, freedom, immortality?—these two in all their degrees, I honor; all else is chaff and dust, which let the wind blow whither it listeth.

Unspeakingly touching it is, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants is also toiling inwardly for the highest. Sublimier in this world know I nothing than a Peasant Saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness.—*Thomas Carlyle.*

**DAILY BIBLE READINGS**

BY THE REV. DAVID LINCOLN FERRIS

(For the week of the Ninth Sunday after Trinity)

**PRIVILEGE AND RESPONSIBILITY**

*Noblesse oblige*

Sunday: 1 Corinthians 10: 1-13

"These things happened unto them by way of example"

OUR theme for each day of the week is suggested by the Epistle for the Day, which forms the first reading. "They all did eat the same spiritual food." Every privilege involves a *Noblesse oblige*—of responsibility. The Bible recognizes but one aristocracy, the aristocracy of service and loyalty. It speaks in condemnation of those who use their blessings to gratify selfish ends. The God of the Exodus is an unchanging God, and from the records of the past we learn the attitude of the present.

*Privilege*

Monday: Exodus 14: 21-31

"They all passed through the sea"

Surely it was no accident. Speaking of God's dealings with us it is better theology to say: "things occur" than it is to say: "things happen". In the Providence of God things do not happen. He never makes mistakes and His orders never conflict. We never have but one duty at a time, whether it be to "stand still", or to "go forward". All who took part in the Exodus gladly shared the privilege but not all shared the responsibility. "With most of them he was not well pleased." Let us trust and still obey.

*Manna*

Tuesday: Exodus 16: 1-15

"They did all eat the same spiritual food"

St. Paul interprets the gift of Manna in the terms of spiritual meat. As bread stands for all food, so Jesus is to the soul life what bread is to the body, a necessity for all. He is the living Bread ensuring enduring spiritual nourishment, especially as typified in the Sacrament of the Altar, of which the wilderness manna was the type. Progress means trial, human equation is not set aside when the soul sets its face towards liberty. Every one shares the privilege of a noble life, not every one assumes the responsibility. Men who win the crown face duty without murmuring, they who work for the common good, without finding fault.

*Murmuring*

Wednesday: Exodus 17: 1-7

"They tempted Jehovah saying: Is Jehovah among us or not?"

The tendencies of human nature are fundamentally the same in every age. The passing centuries change environment, but they do not abolish selfishness. The Bible is a proof-sheet of generic man. Most of us would do under similar circumstances what the children of Israel did in the wilderness of Sin. It was a splendid destiny to walk out of bondage into the liberty of Canaan, but owing to their murmuring only two of the original number ever reached there. There are enough graves in Egypt to bury us all, but the higher levels of civilization are not reached there. That remains for those who have faith in God's purposes, and confidence in the leadership of the Master.

*Idolatry*

Thursday: Exodus 32: 1-24

"I cast it into the fire and there came out this calf"

We must believe the mould for the calf was carefully prepared beforehand. Some men construct images, others imaginations. In either case they walk by sight, not insight. Idolatry is spiritual, not technical. Covetousness which is idolatry is a vice not confined to ancient times! Moses well knew that idolatry meant retrogression, and the narrative tells us that as the Hebrews gave up religion they took up revelry! The land of promise is not for the idolater. In Jesus, not in Moses, is the sin of idolatry forgiven.

*What is profitable*

Friday: Hebrews 4

"The word of hearing did not profit"

Many generations after the Exodus this experience served as the basis of warning to Christians. This ancient history, yes, even the Incarnation itself, is of no avail to the person unwilling to accept responsibility with the privileges

of religion. The word of hearing must be united with faith such as manifests itself in prayer, study, work, and giving. Just to be called a Christian will neither advance the Kingdom of God, nor save a man's soul.

*Stewardship*

Saturday: St. Luke 16: 1-13

"Give an account of thy stewardship"

In the selection of this parable for the Gospel for the Ninth Sunday the Church emphasizes the Master's teaching, enforced by all religious history, that the day is coming when we shall be held accountable for our privileges and judged according to our sense of responsibility. Stewardship involves every gift we possess: physical, mental, spiritual. How great are our privileges in Christ, how few accept them to the full of their responsibility.

### NOTES ON THE NEW HYMNAL—XXX

By THE REV. WINFRED DOUGLAS

HYMN 262. "Praise the Lord through every nation."

One of the very practical features of the New Hymnal is its frequent provision for the use of a really fine tune with more than one set of words. Here is a notable instance. The Advent hymn, "Wake, awake, for night is flying," will gain by the use of its majestic chorale at other seasons with a text which so exacting a critic as Fr. Frere calls a "magnificent paean". James Montgomery, its author, has contributed no less than seventeen numbers to the Hymnal. He was a printer and newspaper editor, the son of a Moravian minister; and one of the foremost sacred poets of the last century. On January 10, 1828, he made this splendid free paraphrase from a Dutch hymn by the Rev. Rhijnvis Feith, published in 1806 at Amsterdam in the first authorized hymnal of the Dutch Reformed Church. Montgomery's paraphrase was designated by him as an Ascension Day Hymn. It is also most serviceable as a general hymn of praise. The tune has received comment at No. 62

HYMN 263. "O Could I speak the matchless worth."

We have restored this old-fashioned but sincere hymn by the retired sailor and Baptist minister of Liverpool, Samuel Medley, from the Hymnal of 1874. It was formerly sung to *Ariel*, a somewhat artificial tune by Lowell Mason, which necessitated an awkward repetition of the last line. The present tune, by the same worthy composer, is equally old-fashioned, but very much better and more practical.

HYMN 264. "Ye holy angels bright."

Bishop Ken was once accused in a pamphlet of having "taught the scholars of Winchester to invoke the whole Court of Heaven" because of a stanza in his Evening Hymn calling upon his Guardian Angel to watch over him. Richard Baxter, the Puritan author of *The Saints' Everlasting Rest*, will probably not be deemed subject to a similar charge in the first stanza of this hymn of his: nevertheless when a worshipping congregation is inflicted with a choir-master whose sole thought in selecting hymn tunes is to choose such as will best display the brilliant upper register of his boy sopranos, they might well cry out in despair,

Ye holy angels bright

Assist our song  
For else the theme  
Too high doth seem  
For mortal tongue.

The Rev. John Darwall, Vicar of Walsall, who wrote the bold masculine tune for the 148th metrical Psalm, was not a musician of this ilk. The melody is strong and simple and diatonic, the few wider intervals readily sung, and the higher notes so easily approached as to present no difficulty, even to very limited singers: yet how well it sounds with trained boy voices!

HYMN 265. "Sing Alleluia forth in duteous praise."

In comment on Hymn 110, the mediaeval custom of the Farewell to Alleluia at or before the beginning of Lent, was described. The present hymn, *Alleluia piis edite*, which bears evidence of having been written in the fifth century, became the Vesper Hymn for the first Sunday in Lent in the Spanish Mozarabic rite. In England, St. Oswald seems

to have appointed it as the Matins Hymn on Septuagesima in a manuscript from the Benedictine Abbey which later became Worcester Cathedral. In both these uses, the purpose was the same. The constant refrain, *Alleluia perenne*, was a reminder that the Alleluias of heaven are unbroken, while on earth

"Alleluia cannot always  
Be our song while here below;  
Alleluia our transgressions  
Make us for a while forego."

In accordance with our own custom, we might well sing it on the last Sunday after Epiphany, as well as for a general hymn of praise.

HYMN 266. "Ye watchers and ye holy ones."

This notable enrichment of the Hymnal has won its way by sheer irresistible attractiveness. Originally written for a great Church Pageant in England, it soon appeared in that extraordinarily fruitful work, *The English Hymnal*, which brought it to these shores and a rapidly growing popularity here.

Here again many voices from many ages and from many parts of God's Church unite in glorious eloquence through the voice of Athelstan Riley, the English Hymnologist. The Jewish Church, in the Book of Daniel, supplies the pregnant phrase describing the angels; the beautiful second stanza, with its perfect recognition of the truth about the Blessed Virgin, is the contribution of the Eastern Church,\* the pre-eminently congregational tune is the gift of the Roman Church; and all have been blent into eloquent unity by the devotion and skill of Anglicans. As the answering Alleluias re-echo between choir and congregation, we are lifted up close to the unity of heavenly worship, unmarred by divisions that perpetuate the catastrophes of human sin.

\* *Antiphon upon Magnificat, Saturday Vespers, Russian Church*  
"O higher than the Cherubim, more glorious beyond compare than the Seraphim, thou who undelled barest God the Word, Birthgiver of God in very truth, we magnify thee." Similar forms occur in the service books of the Greek Church.

### WALKING WITH GOD

By WM. C. ALLEN

IN the story of the long ago Enoch stands out as in some respects the most wonderful character of all; he "Walked with God." This does not just imply that Enoch had physical comradeship with God. It means that Enoch, in mind and affection, kept close to God. He had daily spiritual fellowship with God. It was the kind of a walk that every Christian to-day can take as he treads the sod or streets of earth.

The Christian, whatever his calling or temptations, commences his daily walk with God in prayer. Before his head leaves the pillow, the plans and duties of the day are laid before God. In essence he petitions: "My Father, be with me as I associate with others. Give me courage, patience, skill. Help me to bear my burdens. Watch over my business affairs to Thy honor and for my good. Lord, send me light—my pathway is so often very, very dark that I need Thy light to guide me more than I can understand. Above all, Thy will be done!"

So he commences his daily stepplings with God.

And God answers him. God drives into his inmost soul some richly sacred thoughts that abide with him throughout the day: "My son, I am thy light in the darkness. Keep close to me—be obedient to the simple teachings of my Holy Christ—steady thy life with frequent thoughts of me. Do not run before me for then thou shalt lose me—do not lag behind else darkness overtake thee. Walk with me beyond the eventide until thy eyes are closed in sleep. More tenderly than the stars I will watch over thee; and through thee shall my perfect will be done."

So each of us—like Enoch in the old, old story—can walk with God.

"LOOK OUT to God, love His glory, hate yourself and be simple, and you will shine, fortunately without knowing it or thinking of it, with a Christ-like splendour, wherever you go and whatever you do."—*Faber*.



I HAVE just been reading of the enthronement of the new Archbishop of Wales, in St. Asaph's Cathedral, June 1st. Remembering the hullabaloo in certain quarters here twenty years ago, when the present Bishop of Fond du Lac was consecrated, it is interesting

to note certain details. The Archbishop of Canterbury was Preacher. When the new Archbishop was vested in his cope a magnificent vestment of cream-colored damask, with ophreys of dark-blue silk, embroidered with an interlacing pattern in gold thread and cord, with shields at intervals, the central shield of the hood being marked in gold on a red silk ground with the symbols of the Passion. After the oath, the Archbishop of Canterbury took his brother of Wales by the right hand and placed him in the throne, putting into his hand the Archiepiscopal cross; and the Dean placed on his head the precious mitre, made of cloth-of-gold, the ophreys being of blue silk, embroidered with the Holy Name and the arms of St. Asaph, and enriched with jewels.

It is needless to say that those are externals: everybody knows it. But they are also symbols; that is why they were so bitterly opposed by persons who repudiate what they symbolize. And their use, in such a time and place, is profoundly significant of this spirit with which the emancipated and despoiled Welsh Church is facing her future.

There was also a special service on Memorial Day, in St. Margaret's, Westminster, "for the officers and men of the U. S. Army and Navy who fell in the war and lie buried in the British Isles." Beginning with the *Battle Hymn of the Republic*, it ended with prayers for the dead, including this rather clumsily phrased petition:

"Remember, O Lord, all those, the brave and the true, who have died the death of honor and are departed in the hope of Resurrection to Eternal Life, especially the Officers and Men of the United States Army and Navy, who are uppermost in our minds at this time. In that place of Light, whence sorrow and mourning are far banished, give them rest, O Lord, the Lover of men. Grant this, for Thine only Son, Jesus Christ's sake. Amen."

The concluding hymn was that magnificent one sung at the opening of our own General Convention, which I would have reproduced here, though it needs the music also to be fully appreciated:

"THE SUPREME SACRIFICE"

"O vallant hearts, who to your glory came  
Through dust of conflict and through battleflame;  
Tranquill you lie, your knightly virtue proved,  
Your memory hallowed in the Land you loved.

"Proudly you gathered, rank on rank to war,  
As who had heard God's message from afar;  
All you had hoped for, all you had, you gave  
To save Mankind—yourselves you scorned to save.

"Splendid you passed, the great surrender made,  
Into the light that nevermore shall fade;  
Deep your contentment in that blest abode,  
Who wait the last clear trumpet-call of God.

"Long years ago, as earth lay dark and still,  
Rose a loud cry upon a lonely hill,  
While in the frailty of our human clay  
Christ, our Redeemer, passed the self-same way.

"Still stands His Cross from that dread hour to this,  
Like some bright star above the dark abyss;  
Still, through the veil, the Victor's pitying eyes  
Look down to bless our lesser Calvaries.

"These were His servants, in His steps they trod  
Following through death the martyr'd Son of God:  
Victor He rose; victorious too shall rise  
They who have drunk His cup of Sacrifice.

"O risen Lord, O Shepherd of our Dead,  
Whose Cross has bought them and whose Staff has led—  
In glorious hope their proud and sorrowing Land  
Commits her Children to Thy gracious hand.

Amen."

ONE HAS ALWAYS a momentary sense of satisfaction at noting minor blunders in books: indeed, I suppose that explains why everyone likes to play critic, sitting in the seats of the censorious. So I chuckled when, reading that delightful new book by Achmed Abdullah, *Wings*—psychic stories, some of them distinctly shuddery—I found a casual reference to someone whose ancestors had lived in a little Vermont town for three hundred years! Who can explain, by the way, why Hugh Benson made his Antichrist, *i. e.*, "Lord of the World", come from Vermont?

Speaking of psychic tales, Cambridge University seems to be their chief source nowadays. Everyone interested in such things knows M. R. James' *Ghost Stories of an Antiquary*: his newest book is *A Thin Ghost*. Now the head of Jesus College, Arthur Gray, has set forth *Tedious Brief Tales of Granta and Gramarye*, which are well worth reading; and *Stoneground Ghost Stories*, published somewhat earlier, is also of that genre.

FROM THE New York *Sun* I take this church notice. Humor and heterodoxy are not generally regarded as incompatible—but in this case one fears they are:

"BROOKLYN.

"Unitarian Preaching.

"CHURCH OF THE SAVIOUR, BROOKLYN.

Pierrepont St. and Monroe Pl., 11 A. M.

Rev. John H. Lathrop.

'Captivating Chaos.'

Come and Worship Here."

HERE ARE SOME MORE school-boy "howlers":

"The Pope lives in a vacuum."

"A cuckoo is a bird that does not lay its own eggs."

"The Sublime Porte is very fine old wine.

"A prism is a kind of sphinx."

"Gravitation is when an apple falls on the floor."

"The place where they keep all kinds of beasts is a theological garden."

"Benjamin Franklin invented lightning."

"Fannie L. (Faneuil) Hall was an American patriot."

OUT IN INDIANA recently the loving friends of a Campbellite preacher celebrated his wedding by kidnapping him, screwing him into a coffin, and carrying him to a neighboring town, where his new wife was also brought on a motor-truck. The happy couple were reunited in jail, and then released. Could abominable vulgarity go further? Yet it is a not unnatural consequence of the denial of the sacramental character of holy wedlock.

A PHOTOGRAPH just received from Orleans, showing the religious procession at the Jeanne d'Arc festival, has an interesting feature worthy of special notice. In the front rank of acolytes, splendid in red cassocks and lace cottas, appears a little girl, curls, hair-ribbons, and all. Feminism makes progress in unexpected quarters. But perhaps it was thought particularly fitting, when the great Maid of Orleans was being honored, for a little maid of Orleans to have such a part. God bless her, anyhow!

ADD TO THIS a message from 8-year-old Colette Viollett: "Tell your little American friends that Pierre and I love the Lord, and the Blessed Virgin, and the Americans, very much." There speaks the true heart of France!

## 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

### II

**I** MUST hurry on to the second of the general principles which seem to me to be of first importance in the realization of administrative efficiency, and that is, *the need of a true order of interests among the objectives of church and parish life.*

First of all in importance is the mental attitude of the minister and congregation towards the *obligations* of the parish. No artificial arrangement of responsibilities will have much effect in enlisting the enthusiastic support of the people, until this question is settled.

Several years ago, this question was put to the officers and members of churches in several large cities, to the same in a number of villages, and to ministers and laymen in a number of churches in rural New England, in the South, and in the Middle West: "What is your parish for?"

"The aim," writes the layman who sent out the questions and tabulated the results in his little book on *Christ's Economy*, "was to get a scientific statement of the aims of a Church; why it exists; what are its obligations to its community. In not one instance was a reply received that so much as suggested scientific foundations. Most replies were that the church exists in order that people who want to do so may attend meetings on Sundays and hear sermons. If the reply went further it was to say, in most cases, that the parish maintains a Sunday school, and raises money for missions, usually foreign missions. Not a few replied, when asked to specify a church, that 'It is Dr. Smith's Church', or, may be, 'Dr. Brown's Church.' 'It is here in order that people who want to hear Dr. Brown preach can come and do so.'"

Of course, all this sounds very crude and ignorant; and it was, perhaps, too much to expect that the average layman, or even clergymen, under existing conditions, would have any scientific conception of the administration and purpose of a parish. But what is more significant is that there is no hint that any of the replies received seem to show any comprehensive programme of service, or any ultimate purpose or objective, beyond the immediate needs of the congregation. Perhaps the question was not sufficiently clear, or the persons addressed not sufficiently intelligent to grasp its full meaning.

But suppose the question should be addressed to the most intelligent of the laity and clergy of this Church of ours: "What is a parish for?" In the light of its *ultimate purpose*, what is it for? In this light, is it primarily a *field or a force*? In the minds of the clergy and people, is its chief mission to minister or to be ministered unto? Does its congregation think of it with the mind of the parasite, or with the mind of the steward? Is the caustic satire of Phillips Brooks applicable to them—"Men, who with the noblest Church, the most exquisite service, the purest associations surrounding their sheltered lives, are worshipping God as if they had no missionary duty, saying, 'O God, Thou art my God!' so earnestly that it almost seems as if there was no God left for anybody else."

Where such criticism is merited, I say without the slightest hesitation, out of an observation that has taken in parishes of all sorts and conditions in all parts of the country covering a period of at least ten years, and the concentrated experience of the last year, it is because of the failure of the man in charge of such a parish to establish a different order of values in the minds and hearts of the people. I know of no single instance where a congregation has failed to respond enthusiastically and generously to the appeal for the larger mission of the Church, where that appeal has been backed by the manifest conviction of the minister himself. And

more than that, I have seen the whole life of a parish quickened and strengthened, its administrative problems solved, its internal ills cured, by this appeal to the people to aid in the establishment of the true order of the Church's interests and activities.

Fix this in your mind, that the care and administration of your parish will be a vexation and a burden, or a joy and a success, just in proportion as its interests are self-centered or Christ-centered, home or world-centered. You will not need to wear your life out in securing workers and means to take care of the parish itself, if you will give the people of the parish something worth while to take care of it for. When one notes the pettiness of the interest and activities, their lack of any large, ultimate objective, one cannot wonder that the life of the average parish is one long strain to keep its doors open and its bills paid. Why should red-blooded people, with large human interests, with normal ambitions, and hungry desires to make their lives count for something in the world, concern themselves greatly over the continued existence of an institution whose root idea apparently is to be aesthetically beautiful, or socially exclusive, or, at best, to provide the selfish religious culture of a few people, whose only expression of their religious life seems to be their interest in their own salvation from future woes?

Arthur Benson, in *The Silent Isle*, commenting upon a rich service in which he had lately joined—though himself somewhat of a religious epicure—remarks:

"That the instinct that has drawn all the treasures of art into its service, and with them welcomes and sustains the wearied soul, is a pure and beautiful one, I make no doubt. But then I thought of all that lies outside: of crowded cities, of the ugly mirth, the sordid cares of men and women; of the dark laws that wound and slay; of pain and shame; of tired labor and cruelty and harshness, of lust and greediness. . . . I could not restrain the thought that if a sensitive nature is penetrated with the spirit of Christ first, if the passion of His soul to seek and save the lost is irresistible, if his faith runs clear and strong, he *might* win a holy refreshment from these peaceful, sweet solemnities. But the danger is for those who have no such unselfish enthusiasm, and who are tempted, under the guise of religion, to yield themselves with a sense of fastidious complacency to what are, after all, mere sensuous delights. Is it right to countenance such error? If piety frankly said 'These things are no part of religion at all; they are only a pure region of spiritual beauty, a garden of refreshment into which a pilgrim may enter by the way; only a mere halting-place, a home of comfort,' then I should feel it would be a consistent attitude. But if it is only a concession to the desire of beauty, if it distracts men from the purpose of Christ, if it is a mere bait for artistic souls, then I cannot believe that it is justified."

Do not understand me to have any quarrel with the sort of real privilege, which Benson questions here, save as it usurps the place of the real ultimates of the Church's life and of the parish interests. The whole question is as to what *must* stand *first* in the order of the Church's work. Having settled that in your minds, all the rest of your activities will come under the one determining principle. Every organization of your parish, as well as every individual, will bend their energies to the accomplishment of this supreme purpose, no matter how small the especial tasks given them as their share of the whole mission of the parish.

For example, every member of my Sanctuary Guild is a member of some parish guild or organization; it would not be good for them to serve exclusively in so limited and privileged a sphere of parish administration. Again, as far as possible, all the members of my parish are workers in some community work—hospital, social service, Red Cross, rescue, and so forth; it is not good for them to express their religious consecration only in company with the people



of their own communion, or solely under the auspices of the Church. And, lastly, every guild for some time before the new order of the "Church League of Service", had been incorporated into the Woman's Auxiliary, and shared in its missionary interest and obligation in addition to their own narrower activities and associations. Always we have tried to keep before us the whole "communion and fellowship", and to make the *ultimate* objective of all our smaller efforts "The first work of the *whole* Church is to carry the *whole* Gospel to the *whole* world." I commend this principle to you as coming nearer to being a panacea for all administrative ills than any other I have ever seen tried. Perhaps you will not altogether understand the subtler meaning of the proverb, "The Heathen are saving the Church", until you have tried it.

The next outstanding principle of administration which I shall lay before you, is closely akin to the preceding, and only second in importance. For if it is of supreme importance that the ultimate purpose and objectives of all administration be large enough to call out the full powers of the life of the parish and congregation, it is hardly less essential that *the intermediate steps in the onward progress toward the goal make an equal demand upon the individual members of the congregation.*

In a memorable book entitled *The Valley of Decision*, by an Oxford man, E. A. Burroughs, attention is called to a statement by Dr. Cairns, a Scotch theologian, some years ago, that "the great contribution of the Wesleys and their fellow-workers to English Christianity was this, that they 'raised the level of possibility', in other words, made the world believe things possible, and therefore aim at them, which the preceding 'age of reason' had decided to be impossible." And he goes on to say:

"Some such task, surely, lies before the Christians of to-day. The need is even greater now than then: the opportunity is far more obvious. The age of science which lies behind us has again, in effect, depressed the level of possibility in the spiritual sphere, by raising it so much higher in the sphere of matter. But spirit has for long been surely coming back into its own. Philosophy has declared in its favor. The war has been bringing home to the unthinking multitude the unsubstantiality of matter and the higher value of spiritual things. What is wanted now is that the whole Church of Christ should give a practical demonstration of 'The Lord, the Spirit', as befits a body of men and women who have been told by Him that 'all things are possible to him that believeth.'"

It is not more true now than it has always been that service that requires sacrifices makes most attractive appeal in the world, not alone to the choicest spirits but to the *average man.*

But the war, and its boundless demands, gave a fresh demonstration of an eternal fact—a fact undoubtedly wrapped up in the prophecy of Christ, "I, if I be lifted up, will draw all men unto Me." As the same writer, just quoted, says:

"Is it not possible . . . that Christianity is, after all, truer to human nature than human nature knew: that men were intended, the world being what sin has made it, not for comfort or self-aggrandizement, but for conflict, agony, if need be, martyrdom; and that they are happiest when, even by none of their own choosing, they are forced into the conditions for which they were made? . . . We have been, some of us, startled at the sudden and general uprising of the passion to *give*—to give *oneself*—and at the new belief, abounding often in unlikely places, that it is 'more blessed to give than to receive'. We have seen men tumbling over one another for opportunities of sacrifice, and almost wrong-headedly seeking posts of greater hardships and danger than where they were placed."

Let me quote once more, this time the words of the Bishop of London:

"Garibaldi's words have been quoted often during the last five years, and just because the war is (nominally anyhow) over, it will be well to quote them once again: 'I offer you forced marches, short rations, bloody battles, wounds, imprisonment, and death; let him who loves Home and Fatherland follow me!' and all Italy followed him. If only we could convince the young that Christ's service meant no tame content with conventional religion but was a great adventure which might land them in poverty instead of riches, dislike instead of shallow popularity, Central Africa instead of the comforts of home, and, as a matter of fact, is bound to involve a total revolution in all the world's

views on what is the right or correct thing, then we might see a rallying round the standard of the Cross such as gladdened the heart of Garibaldi, and it would need no new war to prove that the 'Way of Service was the Way of Peace.'"

Of course it may easily be argued, and no doubt will be, that such splendid service at the call of danger, and such abounding generosity at the cost of sacrifice, are the result of the abnormal conditions incident to war or like periods of exceptional stress and demand, and that the same principles do not apply under normal circumstances and with the return of the old spirit and habits of routine duty and service.

But that has not been my experience, nor the experience of any of the men who have dared to put the claims of the Church and its mission on the same plane with the claims of humanity and country. In loyalty to country, men *gave* everything for a cause that *demand*ed everything; surely, it is not too much to expect that the patriotism of the citizens of the Kingdom of Heaven be as devoted as the patriotism of earthly citizenship. I have not found it so. You will not find it so, if you will make the cause you represent big enough, and demand enough in its service and support, to call out the spirit of heroism that is always waiting for a loud enough call and a great enough sacrifice to awaken it.

You need not be afraid of asking *too much* of your people; the danger is that you will ask *too little* to interest them supremely. Your tendency will be to put the level of their possibilities so low that you will fail to call out the real greatness that is in them and only waiting for you to discover it and open a door for its expression.

If in the administration of your parishes you only ask such service of your people as they may be able to give without sacrifice of time and convenience, if you never require of them contributions from their wealth that will tax their capital and time as well as their *income* and *leisure*, if you show by your whole address that you hardly dare to expect more than the heathen offering to his god of "the residue thereof" from all the arts and utilities of life, you will fail, not only to get the results which the work entrusted to you demands for its proper support; but you will fail in that which is the chief business of your ministry, the making of men and women after the only measure which can ever satisfy the divine standard of character—the measure of the Cross. You may not always succeed in winning the response which such daring appeal seeks; the Master did not. A certain young man whom He loved proved unequal to the demand, and "went away sorrowful, because he had great possessions". But it is equally sure that you will never get the response that the work needs, if it is to be done as He wills it to be done, or win and hold the type of men and women that the Church so sorely needs in her working force and who themselves need such an appeal, if you ask any less than the *best* such men have to give.

I come now to the last of the general principles which seem to me to constitute the four-square of both spiritual and practical efficiency in parish organization and administration, viz., *that the system and method of administration should be the expression and outgrowth of real need, to meet a real opportunity, and not the mere response to an impatient demand to be doing something.*

There is a certain irreducible minimum of organization, either prescribed by the canon law of the Church or else sufficiently tested by long usage and universal custom, of which organizations the vestry is, of course, an instance of the first class, and the Brotherhood of St. Andrew and the Woman's Auxiliary of the second. I trust I am not going too far when I advise you to try the spirits of any that do not come within these two general classes, before you give them your support, or add them to the number of your parish organizations. Especially in the early days of one's ministry, when one is more eager than wise in his effort to use every device for increasing the efficiency of his system, there is always the danger of adopting any expedient that seems to be a good one, or has succeeded in another parish, rather than because there is real need or fitness for it under the circumstances of his own parish.

Again, there is a subtle sort of hypocrisy in the desire to have as ambitious a display of organizations as the traffic of your parish activities will bear. I have a very vivid recollection

tion of my own sense of utter inadequacy in years gone by, when I would come into possession of some parish paper or bulletin, adorned with its long list of parish organizations on the front page, or in some cases on several pages—most of the guilds, etc., recognizable as conforming to a certain well-known type, others utterly unrecognizable, save for the fantastic promise that they gave of the unusual; and then turned back to a contemplation of my own rather commonplace organizations, always few in number. The time was when the lure was irresistible, and I followed the path that I suppose we must all follow, until we learn better, and added to my list, whether there was any need of addition that I could see or not. I am able to say now to you ahead of time, Don't do it! The elaborate organizations that often appear on paper, are quite frequently *only paper*.

Complexity of organization is a confession of weakness, or sooner or later becomes a weakness in a parish, rather than a reinforcement of power. Seek simplicity. The less ostentatious your administration, the more effective it is likely to be. Make every organization in your parish the natural outgrowth of a real and conscious need. Don't pin things on to your system like the ornaments of a Christmas tree. If the tree of the life of your parish is thoroughly alive, it will grow its own branches of service, beyond those which I have mentioned as the normal expression and prescribed rule of the Church's life.

Again, be sure that you make due preparation for and bring in the real spirit of service before you introduce any organization or practice, however approved and successful it may have been in the general Church. One of the constant perils that dog the steps of the ministry is a trust in mere mechanical efficiency; a trust that is bad enough in business and technical callings, but which is utterly destructive of spiritual power, and in the long run, of efficiency in the Church.

The main consideration in determining the number and character of the organizations in your parish should be the needs of the work itself, that its sole purpose in the strengthening and spread of Christ's Kingdom find adequate means for its accomplishment; and the needs of all the individuals in the parish, that none be left without opportunity for the expression and cultivation of the special gifts of every individual; that every effort after the self-culture of its members have as its goal their fuller self-sacrifice, and that every self-sacrifice demanded of them have as its end a wider extension of the Kingdom and the larger growth of the individual. Nothing is worth while that does not at least hold out a promise of these ends; that does not bring into the life of the parish a larger accession of spiritual power and growth.

Now that I have set down my principles, and cast them over in my mind, it would seem to me that I have spent my time and yours in what the newspaper world calls "elaborating the obvious"—but for the fact of the seeming denial of these simple principles by a large part of the Church during the recent months of the Nation-wide Campaign. I would not like to say how many times we have been told in public and in private, through the religious press and in open meeting, that the method of appeal of this movement was disingenuous, if not dishonest, because it was insisted that its primary object was not securing material means but the awakening and enlistment of spiritual energies. Again, it has been repeatedly objected that to make almost exclusive appeal for the missionary or unselfish interests of the Church and her world-field was suicidal of the interests of the Church in diocese and parish and mission. It has been said that the survey of needs in men and money presented to the Church as a measure of her responsibility and an appeal to her loyalty was preposterous, and that the expectation that practical men would treat it otherwise than with the repudiation it deserved could only be the idle dream of visionaries, or worse. It has even been contemptuously asserted that the methods proposed for the realization of the goal were too simple for any but the hopelessly inexperienced ever to have expected the wise and prudent to adopt.

Such experience has been sufficient to prove to me that the principles here insisted upon as fundamental are not too obvious, at least to many of the leaders of the Church, to make their restatement a waste of time. And in spite of the protests and objections to their saneness and soundness which

I have just listed, my own experience and observation over years of their normal application in parish life leave me unshaken in my confidence that they are fundamental and essential—to say nothing of the ever-increasing number of witnesses to their efficiency in all parts of the country and under every conceivable condition and circumstance of strength and weakness, wherever the principles and methods of the Nation-wide Campaign have been faithfully adhered to and applied.

I have said "principles and methods", though it is conceivable that the methods used might have varied indefinitely, as indeed they did in many instances, and might in all in the matter of detail, if there had been time to devise substitutes for those proposed. And it will be equally true of your experience in your ministry with reference to *method*. You may find need for constant variations in method to suit the varying circumstances and conditions of an ever-changing field of service. The details of method have differed in every parish that I have had. They will or should differ in your experience. You must keep your ministry flexible. But the *principles*, if they are the principles of the Gospel itself, will not change; they alone are unchanging and eternal. They have to do with the spirit and mission of your ministry. And though there must be "diversities of gifts", varying with all the variations of human personality and human endowment; and "differences of operation and administration", differing with the fields and conditions of service; in both there must ever be "the same Spirit", "dividing to every man severally as He will."

[To be continued]

#### SUBJECT ONE TO ANOTHER

IN THE LIFE of equals a man enters upon a vast field of relations in which his humility and his generosity pass through an ordeal of special and peculiar severity; severity far greater than that which attaches to any trial of them in the relationship to inferiors; for the simple reason that a man is in competition with his equals, and he is not in competition with his inferiors. To a superficial person it might appear that the great act of humility was condescension, and that therefore the condescending life was necessarily a more humble one than the life with equals. But this is not the true view of the case. The hardest trial of humility must be not towards a person to whom you are superior, and who acknowledges that superiority, but towards a person with whom you are on equal footing of competition. . . . The relations to equals are thus the more real trial to humility than the relations to inferiors; and if persons will examine into their state of mind, they will, I think, find that their own feelings and sensations will verify this comparison. The sense of defeat, the pangs of wounded pride, the mortification of aims and aspirations—these witness to the sharp ordeals which the life of equals produces; while certainly, if these are borne well, they constitute a safer guarantee to a real humility of character, than any condescension to inferiors in the nature of the case can be.—J. B. Mozley.

#### SELF-CORRECTION

NO DOUBT there is the consciousness in human nature that we are made in the image of God. We are the masters of our own destinies; but still the self-abasement of Job is not less a necessary element of that perfect and upright character of which he is represented the type. A high-souled Churchman of the last generation used to say that his abhorrence of evil in himself, and his loathing of it, so increased that in latter days the confession of sin, which in youth had seemed to him exaggerated, became the sincere voice of his heart; and not only in moral matters, but intellectual matters also, we learn this need of humility. How often do we hear ignorant, half-educated men pronouncing on difficult problems of science and religion, with a certainty which to maturer years seems absolutely ridiculous! We all of us, young and old, need the grace of modesty and humility—the conviction that many of us, perhaps most of us, are but as dust and ashes, in the presence of the great oracles of wisdom, in the various branches of knowledge, whom God has in this, or in former ages, raised up among us. We all of us, in all professions, sacred no less than secular, need the willingness, need the eagerness, to be corrected by those who fear to tread where we rush boldly in. We all of us need the desire to improve ourselves by every light that can dawn upon us from the past or the present, from Heaven or from earth.—A. P. Stanley.



# CORRESPONDENCE

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

## THE ELECTION OF A SUFFRAGAN IN MONTANA

To the Editor of *The Living Church*:

THE letter of Bishop Hall in your issue of June 12th having up to this time called forth no further communications or comment in the Church press, I had concluded that the objections raised by him as to a fancied attempt to override the Canons were not shared by many others; that the very full statement in my Convention Address, reprinted at the time in your columns, had given satisfactory account of our situation and our intentions. I have therefore till now refrained from going over the ground again and making reply.

But I have to-day an inquiry from one Standing Committee as to what I have to say in the matter; and it is possible there may be others hesitating to confirm the election until the difficulties raised by the Bishop of Vermont are cleared up. I therefore ask your indulgence in presenting our case as frankly and directly as I may; adding that, in doing so, I yield to no one in reverent and affectionate regard for the Bishop of Vermont.

The Bishop's letter conceded Montana's need of "further episcopal ministrations". Our territory, by the way, is equal to that of both the Dakotas together, in area the largest diocese in the American Church.

Now as to the "four possible methods" presented by Bishop Hall.

"1. Subdivision and the erection of a new diocese". Of course at present impossible.

"2. The giving back a certain portion of the diocese to the General Convention for a missionary district. . . . This would necessitate delay until October 1922." I submit it would necessitate much longer delay than that; (a) because the Church has already had too many cases of that, the last of such applications—in 1916—being denied; (b) because the Diocese of Montana could not be brought to turn over a part of its family to become a charge upon the General Church; not so long as the memory of Bishop Brewer shall endure here.

"3. The election of a coadjutor". This has been thoroughly considered by us, and more than once; and it was concluded that Montana was not at this moment concerned to find a man who should satisfy the diocese in *two respects*, to wit, (1) an "heir-apparent" to the present Bishop, (2) a partner in the needful episcopal labors in the field; but simply in *the one respect* of assistance in these labors. Therefore,

"4. The election of a Suffragan."

Whatever infelicity as to legal or canonical terms may appear in the action of our Convention from the point of view of the canonist, I accept responsibility for it, and if there be any technical flaw, the blame is mine.

At the same time, I beg we may deal with *things*, and not only with *technicalities*. I have a conviction that, after all, canons were made for the Church, and not the Church for canons. Yet, even so, I think—and legal advice so assures me—that no canon has been violated, or even stretched.

The Bishop of Montana arrived at a certain view of the situation, which he put before the Convention, and with which the Convention agreed with absolute unanimity. In sum, this:

1. It is impossible for one bishop to do full justice to a field territorially so large as Montana.

2. It is for the best interests of the Church to move as directly and rapidly as possible toward the development of a second diocese in the state.

3. Toward such a result the assistance of a second bishop would not necessarily tend unless it were constantly and consistently from the first directed toward that end.

4. The assistance of another bishop would not afford the present bishop the needed relief unless the latter could be as nearly as possible relieved entirely of immediate responsibility for the ordinary administration of one-half of his territory.

5. In assigning to the Suffragan his task (the "assistance" the Diocesan will "direct" him to render) it is entirely within the Bishop's power to say: "*Eastern Montana*—do the work of a Bishop there; do everything that it is not absolutely necessary for me to do myself."

6. In putting a Suffragan into Eastern Montana under such orders from his chief, there is, humanly speaking, assured a growing attachment of the people for him who is among them as their

Father in God; he may feel he is their very own, and they may feel it—without divided thoughts as to a day, by and by or near at hand, when he will succeed to the diocese of Montana, and so be no longer able to have the same peculiar interest in Eastern Montana.

7. Eastern Montana being peculiarly a missionary field (moreover, with a type of population characteristically its own) a bishop working there must be a leader, not a mere deputy; he must be a man equal to a great constructive task, keen and unwavering in its execution, not resting until by God's help he shall have brought the Church in Eastern Montana to strength to stand by itself.

8. And finally, to assure the man who may be chosen that we ourselves believe in this project and will stand by him morally and financially to the limit, we must pledge him that both diocese and bishop will do whatever is in their power to make the undertaking, under God, a success. In token whereof, with common and hearty agreement, it was voted that the salaries of the two bishops be made equal; and their position as to recognized responsibility equal, to the limits of the Church's Law.

To the limits—not beyond. I trust I have a regard for my own Ordination Vows sufficient to keep me from overriding canons. I have been scrupulous, if I may say so, in this matter, for twenty-seven years, and have no admiration for men who deem themselves superior to the established order of the Church. Nor am I so foolish as to suppose that I could confer powers which the Church's Law gives me no right to confer, or that my attempt to do so would or should have any effect but to make me amenable to trial.

Two expressions in my address have given Bishop Hall particular anxiety. One is, *Jurisdiction*. It may be my own fault, but I have not been able to satisfy myself whether necessarily, or to what precise extent, a *Coadjutor* possesses independent jurisdiction. Of course any "jurisdiction" a Suffragan could exercise would be, I should suppose, simply that and specifically that which the Diocesan *delegated* to him, on the familiar principle, *Qui facit per alium facit per se*. I used the word "jurisdiction" in a freer sense (not being a canonist) to visualize the situation I have tried to present in detail above. I did not for a moment contemplate such powers as for instance (God forbid they should be called into exercise!) the trial or deposition of a clergyman in Eastern Montana.

The other disquieting expression was, *a precedent*. I admit (I do not mean to give offence) that it will be a precedent for a diocese to treat its own missionary task with the even-handed liberality we propose, to throw the strength of its own resources into the work of upbuilding the weaker half; that it will be a precedent to put a Suffragan into the position of one who is to be "directed" by his Diocesan to exercise unhampered his largest and best gifts of leadership and initiative; who is to be ordered to "assist" by working out the project of a new diocese, which is on the Bishop's heart but beyond the reach of his time and strength. Bishop Hall deplures, I know, as I deplore, sentiments regarding Suffragans which have found of late too frequent expression. Why not then, approve as laudable such an attempt to dignify the office by its use for a big, constructive end? And why not, also, approve as laudable a serious undertaking on the part of so young, and in numbers and wealth so poor, a diocese, to work out its whole missionary task without calling on General Convention to relieve it of the burden and to salary a "Missionary Bishop" for it?

Montana is *not* "asking for more than a Coadjutor without even asking the previous consent of the Church to have a Coadjutor." Not requiring a Coadjutor just now, she of course did not ask leave to have one; feeling the need of something entirely different—simply a Suffragan; a Bishop to help where and how we have agreed here is most for the Church's progress in this great state. Was there anything reprehensible in Montana's clearing her own mind as to what he could best do here, and under what arrangements, if he could he had? In developing a plan of campaign and then adopting and announcing it?

Under the guidance, we humbly trust, of the Divine Spirit, choice was made of a "fit person"—eminently fit—to come over and help us; he has been made willing to come. Montana has elected a Suffragan, and asks canonical consent of the Church in confirmation of her choice. Neither the diocese nor the Bishop

of Montana asks for anything else or anything more. What the Suffragan is to do, if we have one, the Bishop will tell him; he believes the canon leaves that entirely to him. If the Bishop should then act *ultra vires*, he will be where he can be found, and made to answer.

Helena, July 12.

WILLIAM FREDERIC FABER.  
*Bishop of Montana.*

### CHURCH TEMPERANCE SOCIETY

To the Editor of *The Living Church*:

THE Executive Committee of the Church Temperance Society is making an evasive reply to criticism which has recently been aimed at the present management of the Society. I have no desire to enter into a controversy and must decline to do so, but a recent letter of the Executive Committee places many ex-members of the board in a wholly unjust position and forces a clear statement.

In the issue of June 5, 1920, of *THE LIVING CHURCH* the letter of the Executive Committee begins with the words, "Those not in sympathy with the prohibition campaign of the Church Temperance Society", etc. The real criticism of the society is not on the subject of "sympathy with the prohibition campaign", but rather with the management of the organization. The real objections come from those who are in full sympathy with the prohibition campaign, and the society is simply trying to hide the actual cause of complaint by its camouflage of "pro-liquor rectors".

The Executive Committee, in weakly answering the question, "Why have some prominent men resigned from the board of directors?" quotes a published letter from Mr. Michell on the ground "that he and others resigned because they felt the society was not justified in plunging into a campaign for prohibition in view of the fact that the constitution of the society allows moderate drinking." Mr. Michell is a lawyer and he and others have felt that law should be respected. An attempt to change this part of the constitution a few years ago failed. This, however, is not the basic complaint.

I lay no claim to being a "prominent man". My reason for resigning was a refusal to be a party to a business and financial procedure of which I could not approve. This policy is illustrated by the disposition of the income of the Squirrel Inn. The Inn was closed in the winter of 1917-1918 on recommendation of a special committee appointed to investigate conditions and report. This committee recommended the closing of the Inn and leasing the property, the income to be placed in a separate fund from which no drafts were to be made except by resolution of the board. The committee's report was unanimously adopted on December 10, 1917. Some time later it appeared that the income was being used for current expenses, and the firm of certified accountants has passed and certified to the correctness of this irregular procedure. Protests to this were unheeded until on June 11, 1918, the minutes recorded the following:

"The General Superintendent having reported that the moneys to the credit of the Squirrel Inn fund were still being used for the overhead expenses of the Society, so that it appeared that \$1,100 to the credit of the fund on the books of the society had been actually spent;

"Resolved, that the Board of Managers expresses its regret that the income received from the Squirrel Inn property continues to be used for the current expenses of the society contrary to the positive direction of this board unanimously given by resolution passed at its meeting held December 10, 1917;

"Further Resolved, that this board directs the recording secretary again to draw the attention of the treasurer to such resolution;

"Further Resolved, that the moneys received from the rents of the Squirrel Inn and used in payment of current expenses of the society be reimbursed to the treasurer at the earliest minute possible and when replaced be deposited to the further order of the board as directed by the aforesaid resolution."

By one subterfuge or another the income continued to be used for current expenses and was never set aside as directed.

In 1918 a legacy of \$1,000 was received from the Cothel estate and that disappeared in the same way. It is also reported that in 1919 the proceeds of the \$25,000 legacy from the Margaret E. Zimmerman estate was received. The board never had a clear and satisfactory statement of its financial condition and could never get a real budget. I have recently been informed that \$15,000 paid on account of the Squirrel Inn was to be used wholly for saloon substitutes, but that \$5,000 of this had already been used for current expenses. It might be enlightening to have an explanation of the Executive Committee's statement that this money "is to be reinvested in educational saloon substitutes". Evidently it is not being so used. It is the same old story and is sickening. The manner of the sale of the Inn in itself is open to question. The society never makes a financial statement to

the Church nor can it show any real accomplishment except on paper. Effort to obtain from the General Superintendent a constructive programme failed. There was none. Personally, I refuse to be a party to the use of approximately \$25,000 a year in such a way and with no adequate results.

The inside conditions of the C. T. S. are a long story. The paper propaganda is what many of us would like to see and would work for with heart and soul, but they are "castles in the air" which change from month to month without any real accomplishment except the spending of large amounts of money. If the Nation-wide Campaign has raised large sums of money through the publicity of the C. T. S. it is certainly incumbent on the Church to fulfil those promises, which it cannot do through the policy of the C. T. S. We want these things on paper to materialize, but have no confidence in the C. T. S. except in its ability to spend money without adequate results.

I trust that the above, which is only illustrative, may partly answer the question why some of the men have retired from the board, and why the board was obliged to state in its petition for the sale of the Squirrel Inn that it had sixteen clergy and five laymen on its board instead of thirty directors of fifteen clergy and fifteen laymen as required by its constitution. I am confident that if the Church at large knew the inside workings of the C. T. S., as some of the ex-members of the board have known it, it would give it neither confidence nor support.

New York, N. Y., June 30th.

FLOYD S. LEACH.

We, the undersigned ex-members of the board of managers of the Church Temperance Society, endorse and subscribe to the above statement of fact.

WM. H. OWEN, JR.

E. M. H. KNAPP.

ARCHIBALD R. MANSFIELD.

A. A. MICHELL.

RONALD K. BROWN.

[It is distressing always to the editor to publish letters relating to internal disagreements within Church societies. In the issue of May 29th we published a letter from the President of the Church Temperance Society setting forth the present policy of that organization. In the issue of June 5th a second letter, which members of the executive committee joined with the President in signing, was printed. This present letter states the position of those who have withdrawn from the management, and who have the right, therefore, to be heard. But it must be obvious that the continued discussion of the matter cannot serve the best interests of the Church. We had hoped to print a brief counter-statement to this letter in the same issue with it and thus to close the unpleasant discussion, but this has proven impracticable. Unless the President of the society shall desire briefly to reply to this letter in regard to questions of fact, the discussion must be considered closed. If the affair be so serious as to warrant further inquiry we suggest that a petition be addressed by either party or by both to the Presiding Bishop and Council asking for an investigation of the affairs of the Church Temperance Society before money for it be voted from the Nation-wide Campaign funds. This will give opportunity for attack, for defense, and for conclusions much more satisfactorily than through any hearing that might be conducted through the columns of *THE LIVING CHURCH*.—EDITOR L. C.]

### DEFENSE OF BOY CHOIRS

To the Editor of *The Living Church*:

HERE recently appeared in your valued paper a reprint of part of an article from the monthly magazine of St. Luke's Church, Evanston, telling of the change in choir policy which has recently taken place in that Church. This article admitted that the Church had been unable to maintain a successful choir of boys and men, but instead of searching out the real reasons for their admitted failure, evaded the issue, and excused the Church by endeavoring to prove that the day of boy choirs has past, and that it is no longer possible to have a fine choir of boys without a choir school. A further attempt was made to prove that artistic and spiritual results were too much to expect from boys even if boys could be obtained and interested.

Now it is one thing to fail to achieve success in an endeavor, but it is an entirely different thing to condemn the whole institution because of that failure, and in justice to my own choir and the other successful boy choirs, I cannot let the statements in this article go unchallenged and uncorrected.

First, regarding choir schools. The fact is that the question of having or not having a choir school has absolutely nothing to do with the success of a boy choir. The right man will get successful results anyway. The finest Episcopal boy choir in New York has no choir school, and in finish, shading, and general musical excellence far outstrips the three choirs which have schools. Father Finn developed the most marvelous choral organization the world has ever known without a choir school.

Secondly, regarding the boy voice. The article states that

the head tone "when secured is a sexless tone, without color or flexibility or power." The most perfect medium for the expression of worship, adoration, and praise, is the ethereal, sexless, pure, "white", and unemotional tone produced from the properly trained chorus of boys. This is admitted by leading Church music critics. If a choir does not have that kind of tone, blame the choirmaster who mistrained them, not the boys.

Thirdly, regarding the question of supply. Any little town with a public school of 500 pupils has ample material for a splendid choir. I have built up choirs with a waiting list of boys in cities varying from 5,000 to 500,000 without ever paying a boy, and while conducting these choirs have seen other choirs in churches with far larger Church schools die for lack of boys. In the Chicago district I hear unsuccessful choirmasters in the city saying that they cannot get boys "because they are in a large city", and men from the suburban towns complain that they cannot get them "because they are in a small town." Consider the fact of Father Finn, almost in the heart of the loop, choosing a few boys every year out of 150 applicants, and my own choir in a little community of 7,500 having a constantly-growing waiting list. Boys are available in every community which has enough cultured people to support an Episcopal Church. It is entirely up to the choirmaster. If he has a personality which is attractive to boys, and is not too lazy to make a man's job out of his choir work, he will get all the boys he can use.

The author succeeds in hitting the nail on the head just once, and that is in the paragraph on discipline. It surely is a problem, insoluble for the choirmaster without an understanding of boy nature and the right kind of personality. But with those things, no such problem exists. It is rare to find a man "who is a great musician and a willing headmaster of little boys," but such men exist, and why blame the institution for the short-coming of the individual?

But the chief point with which I wish to take issue, which shows a complete lack of understanding of the principles involved, is this: "The boy can hardly be expected to feel deeply, and to express spiritual heights and depths of religious experience to which he has not yet attained." There are several things to be corrected about this one statement. First, the writer evidently has never touched the inner life of a fine Christian boy, or he would know that there is nothing that so closely approaches the faith of Jesus Christ Himself as the simple, guileless, whole-hearted faith of a boy. No man, who has confronted the doubts and questionings of the world, and the more subtle attacks of the "higher criticism" and other "isms", can possibly hold such a faith. The man's faith may be deeper but it is not as simple nor as absolute. They boy does attain a very real spiritual height, and he can express it in his singing in solo work, as the writer admits, provided he has the musical gifts to interpret religious feeling in terms of musical feeling, but this gift is rare in singers, either boys or adults. But whether or not the boy is capable of religious feeling is entirely beside the point, and does not enter into the heart of the question at all. If this writer is right, it would be impossible to express a religious or any other emotion through any kind of an instrument, which would make all instrumental playing necessarily lacking in emotional significance. This idea is so absurd as to be dismissed without comment. Now the truth of the matter is that it is no more necessary for the individual members of a well-trained choir to feel the emotion they are expressing than it is for the inanimate organ to feel the emotion surging through the heart of the organist. The true gifted choirmaster plays upon the choir as his instrument, and through it conveys to the congregation the spiritual heights he feels, just as truly and just as effectively as the organist expresses himself through the organ. However, the average chorister does feel the spiritual heights of the music tremendously. I have seen many an earnest little fellow's eyes full of tears after Gounod's *Sanctus*.

There are two other phases of the question. In the church in question it is proposed to substitute a paid professional chorus of men and women for the boys. This brings up the results upon the congregation, and the results upon the boys. As a Churchman, it does not inspire me with the kind of thoughts one should have during divine service, to realize that the choir before me is there only because it is paid to be, and that possibly quite a number of its members are secretly scoffing at our ritual and our service, and that to them the vestments may be simply a bother, to which they must submit to draw their pay. Contrast that picture with a fine choir of clean-cut, intelligent, earnest, loyal boys and men, gladly giving their service to the Church whose service they have come to love, and taking their part in the ritual and worship because they love to do so. And consider the musical possibilities. The writer of the article in question is evidently ignorant of Church music when he says that "the range of music for use by a boy choir is limited". He does not seem to be aware of the fact that practically all of the great English Church music was originally written for and intended to be sung by boys, including the works of Stainer, Woodward,

Sullivan, Martin, Wesley, Stanford, Mann, Roberts, and many others too numerous to mention. And in addition, all of the wonderful wealth of Russian Church music, which has recently been made available for Episcopal use through the labors of Lindsay Norden and Kurt Schindler, was written for boy sopranos, and the proper ethereal, spiritual atmosphere cannot be obtained by the earthly and emotional tone of a women's chorus, no matter how beautiful the voices. And think of the effect upon the individual boy of faithful service in a splendid choir. It gives him a knowledge and appreciation of the beautiful service of our Church which he could obtain in no other way. It makes him come regularly and willingly (which is a tremendous relief to many fathers who do not like to take their boys to the golf-links Sunday mornings), thus forming the habit of Church attendance. It gives a boy the principles of industry, loyalty, individual responsibility, attentiveness, team-work, and discipline. It gives him an interest in music, and a knowledge of it that he could obtain in no other way. And it gives our Church, at least, a choir of sixty to seventy voices, capable of singing the world's finest Church music, even in eight parts and unaccompanied, at a cost to the Church of less than even a fairly good quartet. And as a feeder for the Confirmation class, nothing can equal a big boy choir.

I realize only too keenly that there are many boy choirs which do not come up to the ideal I have set forth. I realize also that the fault is usually with the choirmaster, but occasionally with a rector who interferes with a capable man. I can readily understand how a man could give up the boy-choir problem as hopeless, whose only experience had been with choirmasters who were deficient in personality of the necessary kind and short on musical training and artistic and spiritual feeling; but I most vehemently object to condemning the boy choir as an institution for this reason, when I know of so many fine choirs which are inspiring their congregations with their beautiful singing, and doing the splendid lads in them untold good in developing within them that spirituality and reverence which inspired the writer of old to write, "Lord, I have loved the habitation of Thy house."

Sincerely yours,  
WILLIAM RIPLEY DORB,  
Choirmaster, Emmanuel Church, La Grange, Ill.

#### SOCIETIES IN THE ROMAN CHURCH

To the Editor of *The Living Church*:

THE Archdeacon of Springfield need not labor under the delusion that the Roman Church is more free from organizations than our own communion or any of the various Protestant bodies.

In the little town where I live there are at least fifteen societies (exclusive of three religious orders) connected with the Roman Church, viz.: The League of the Sacred Heart, League of the Cross, Holy Name Society, Society of St. Vincent de Paul, Catholic Mutual Benefit Society, Knights of Columbus, Ancient Order of Hibernians, Sodality of St. Joseph, Society of the Scapular of Our Lady, Confraternity of the Precious Blood, Purgatorial Society, Passtime Club, Society of St. Anthony, Children of Mary, Catholic Truth Society. And I am certain that there are several other societies which I cannot recall or have not heard of.

The Roman Church has something like two hundred monastic or religious orders within her borders, while her confraternities, sodalities, leagues, etc., are legion.

If Roman Catholics magnify the Church they certainly do not magnify her to the exclusion of societies. My business brings me into personal contact with a great many members of that Church, practically all of whom are identified with one or more ecclesiastical societies. It is also a fact that a host of publications emanate from such societies.

W. E. ENMAN.

#### THE BERKELEY DIVINITY SCHOOL

To the Editor of *The Living Church*:

BERKELEY Divinity School is under fire. The new dean, who is an old professor in the institution, is accentuating an old policy, and some of the trustees do not like the accent.

The case is this:

Last winter a Y. M. C. A. man who had sojourned in Russia for a while under soviet rule lectured at the school on the effects of that rule. He did not use the same adjectives about bolshevism that our metropolitan press uses, but milder, even to the point of commendation of certain phases. The same lecture by the same person was delivered at numerous colleges and universities without reproach. In Middletown, however, where Berkeley is, it was much repeated that the school was educating bolshevists and socialists. Dean Ladd therefore asked an investigation of the incident by some trustees. The investigation was held and the

facts respecting the lecturer and his lecture were brought out as above.

Pending report by the investigators the shout continued that the school was educating bolshevists and socialists. It was echoed in about all the heresy hunting newspapers hereabout. It was never voluminous, but it was persistent.

After some six months—a very remarkable time—the investigators make report. They do not object to the lecture which was the occasion for their investigation, but they obviously think that the school is indeed educating bolshevists and socialists. So they make in effect two propositions. 1. That the Dean withdraw forthwith from the Church League for Industrial Democracy (of which Bishop Williams of Michigan and Bishop Brewster of Maine are officers, among others); and 2. That they—the trustees on this committee—will by no means tolerate, on the part of dean and faculty, the teaching of anything which "*would seem to develop into socialism as a political idea*" (Italics mine).

To No. 1, the dean says No. To No. 2, the dean, speaking also for the faculty, replies that he can accept no such curtailment of freedom as the proposition implies.

The next move of the committee would undoubtedly be, "Get out, then". The difficulty there is that the majority of the trustees would just as undoubtedly, now, at any rate, decline to acquiesce in any such move. The investigating committee, chiefly laymen, has great purse power behind its minority vote, however, and Berkeley is in instant need of funds.

So there you have it. No, not quite all.

Last January, Bishop Brewster joined with some twenty divines, of whom, not including himself, four were bishops of the Church, in an appeal to the people of the Churches for freedom of speech and assembly. He got soundly trounced therefor by many of his leading laymen and by the press of the state. The recent convention of the diocese, which might have endorsed this bit of real leadership, or else denounced it, did neither, as usual. The Bishop keeps on a-leading, however. He is backing Dean Ladd and the Berkeley faculty. It is fine. If only our people can see it so! The only drawback is, the Bishop, like the majority of the trustees, lacks the power of the purse.

CHARLES LEWIS BIGGS,  
Rector St. Paul's Church,  
Brookfield Center, Conn.

July 15, 1920.

To the Editor of The Living Church:

**W**AY I ask you to publish this brief statement in your paper to give public testimony that at least one alumnus of Berkeley Divinity School feels that the great constructive work being done there is worthy of the whole-hearted support of the whole Church?

I wish that the Committee of Trustees might have made a statement of the valuable work this school does. Fearless search for truth has always been its method. Students have been taught to hear both sides of questions and stimulated to think for themselves. They are given the arguments of the enemies of Christianity and the Church and told that they must be able to answer them. The Pragmatism of James and the history work of Harnack are known to them. They are taught about methods of attacking moral corruption and how the devil works that they may be prepared to hold their own. They spend many hours in prayer to God and are taught of the beauties of art, architecture, and the lives of saints and martyrs. They are taught the technical side of their future work and are brought into touch with the story of the world from our Lord's time down to our own time, if we may use such an expression. More than all this the teachers have been like other brothers to the students, rather than like men who were merely paid to do their work. All of this Berkeley life goes on without any fear of the truth, or of untruth.

In years now gone when the Mosaic authorship of the Pentateuch was called in question, the problem was met squarely by Dr. Binney with the full consent of Bishop Williams. When evolution came to the front to frighten some good people, Dr. Hart and others met the issue without fear, and later on taught the students of Berkeley much about evolution. When the Emmanuel movement came to the fore, Prof. Colladay did not hesitate to instruct his pupils of its merits. In short no student ever went out of Berkeley not prepared to face the world of the day in which he lived unless he himself were incapable of grasping what was taught in the school.

To-day the same thing is true. If any school or college is to do its work properly it must teach the whole truth; and to teach that, ALL the facts are necessary. For this reason the Episcopal Church may well pray earnestly and work actively to the end that Berkeley Divinity School may not only continue to do its work but also to go on to greater work for the benefit of mankind under the Christian rule of Justice and Love.

Very truly yours,

East Aurora, N. Y.

HENRY DEWOLF DEMAURIAC.

## SOCIETY FOR UPHOLDING THE SANCTITY OF MARRIAGE

To the Editor of The Living Church:

**W**ILL you kindly call the attention of your readers to the blunder of a reporter of a New York paper copied into papers east and west, in reading into the prospectus of the Society for Upholding the Sanctity of Marriage a statement that the chief purpose of the Society is the securing of an amendment to the Constitution of the U. S. "making divorce impossible"? As a matter of fact such a purpose is not even hinted at in the prospectus. The principles of the society are clearly stated, and its appeal is only to the intelligence and conscience of those who confess Christ as their Divine Master in this fundamental principle of society, as in all else. An amendment to allow Congress to adopt a federal statute on marriage and divorce may be desirable, and may eventually come, but its attainment is not one of the objects of the Society.

Allow me to add that the first paper on "The Mind of Christ Concerning Marriage" is prepared, containing about 6,000 words, and is now only awaiting the final revision of the Publication Committee, two of whose members, the Bishops of Vermont and Pennsylvania, are at present in attendance at the Lambeth Conference. It is expected that this will be published early in September, when copies will be sent to all members. As this requires money, it is very necessary that all friends of the cause shall promptly send me their applications for membership, accompanied by fee (\$1—preferably more), making checks payable to the Rev. Dr. E. A. White, Treasurer.

WALKER GWYNNE,  
General Secretary.

Summit, N. J., July 14th.

## PUBLIC SERVICE OF CHRISTIAN MEN

To the Editor of The Living Church:

**W**ILL you allow a man who has been a communicant in our Church for over sixty years to remonstrate against the severe criticism of the Christian Church which is quoted in two places in your last number? We have not left to the trades unions the work of Social Reform. Lecky truly said: "The great characteristic of Christianity and the proof of its divinity is that it has been the main source of the moral development of Europe".

To mention one example. It was a devout member of the English Church, Lord Shaftesbury, who was the successful champion of the reform of the conditions of labor in England.

Will the author be permitted to speak from his own experience of fifty years? In whatever line of work I have been engaged, whether the reform of the civil service, and the rescuing of the appointing power from the degrading servitude of the spoils system, of the breaking down of those tariff barriers which shortsighted men have set up to hinder trade between nations, or the reform of municipal governments, and the giving of both purity and efficiency to their administration, the men who have been most active, most zealous, most persuasive, and most wise have been Christian men, inspired by the spirit of Christ, and showing this inspiration in their lives and actions.

Many details of the great work of the Christian Church in social progress are given in the ninth chapter of my book, *A Lawyer's Study of the Bible*, which the Revells have just published. May I ask my pessimistic friends to read it, and remind them that the Ninth Commandment is still in force? Indiscriminate censure "does harm". The world is not still pagan. Much yet remains to do, but when we consider what has been done we may thank God and take courage.

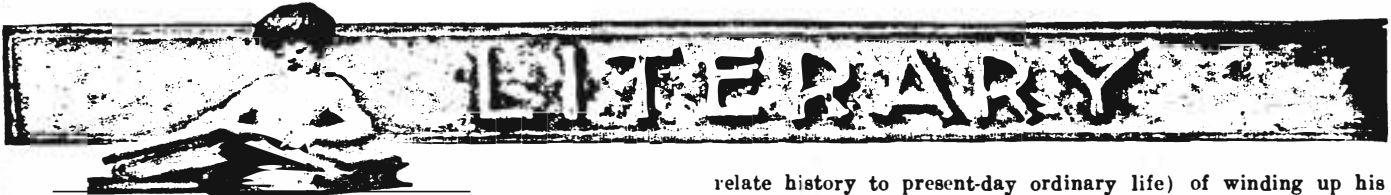
Very truly,

New York, July 13th. EVERETT P. WHEELER.

IN A SENSE that never has been true before, what happens in America happens to all the world. This fact brings no special credit to us. It is the result of our situation, our heritage, our unexhausted resources, and our recent emergence from traditional isolation. This new importance of America should issue, not in pride, but in humility. But, whether it be faced with modest serviceableness or with boasting, the fact remains as an Englishman recently has said, "The United States of America is the greatest potential force, material, moral, and spiritual, in the world."

The responsibility which this state of affairs throws upon the Churches of America is obvious. To sensitive and conscientious spirits it is very burdensome. Are the Churches prepared to lead the march? Our divisions, our overlapping activities, our belated emphases, our contradictory messages, our lack of vision, our unharnessed zeal—the indictment is a long and just one. No good Churchman should seek to soften it.

Never in the world's history has a challenge faced the Church more stirring than the one that faces her to-day. May she be great enough in spirit, wise enough in mind to draw her forces together for the great campaign that will make America the blessing of the world!—Rev. Harry Emerson Fosdick.



*The Second Century*: Being a series of readings in Church history for Lent and other times. By J. P. Whitney. S.P.C.K. 1919. Pp. 135. Price \$1.20.

*The History of the Christian Church*. To the separation of East and West. By A. R. Whitham. Rivingtons. 1920. Pp. 354. Price \$2.70.

*Church History from Nero to Constantine*. By C. P. S. Clarke. Mowbray. 1920. Pp. 349.

The Church of the Fathers may now be studied without noticeable effort by anyone who can intelligently read our popular novels and newspapers. We have in the books under review skilful popularizations of early Church history as it has already been set before us on a somewhat larger scale by Duchesne, Harnack, Gwatkin, Bigg, and others. There is practically nothing in the newer and briefer books that is not in the four just mentioned, no new speculations, no attempt to supersede anything, but only a very agreeable shortening and simplifying.

Handbooks of Church history have been rich mines of misinformation and special pleading; but one can note with gratitude that the present trio give good sound history. So, instead of the usual list of errors, we may note a few of the matters in which the nineteenth-century historians have made classical, and these recent popularizers have made pleasantly accessible, a somewhat changed view:

(1) Paganism is better understood. The old polytheism had well-nigh ceased to grip people in the way of religious experience. It was merged into a sort of patriotism tinged with emotion, yet rather cool emotion, in the newer emperor-cult. The oriental religions in Roman paganism had a much larger share than used to be thought in the environment of Christian mission.

(2) Gnosticism is better understood. It was the theosophy of its time, fundamentally and in most details, as, I believe, theosophists of to-day willingly avow.

(3) The Roman Empire is better understood. Its persecution of the Church was directed strictly against a Church, not against a religion, though the Christians suffered for their religion, never dreaming that their religion was separable from their Church. The intention of the Empire was patriotic, as against an unpatriotic Church: the intention of the Church was religious, as against an irreligious empire.

(4) More is known about the organization of the Church, and it is more generally agreed that organization was a very important matter to Christianity; but the early organization was more complex and difficult to describe with precision than was formerly thought.

(5) The appeal of the second century Church to apostolic authority is better understood. Christians must be "apostolic"; i. e., they must acknowledge the three-fold authority of the apostolic Rule of Faith ("Apostles' Creed"), the apostolic canon of Scripture (New Testament), and the apostolic succession of bishops (bishops of apostolic sees being special guardians of the apostolic tradition). This we get in Polycarp, Irenaeus, Tertullian, Victor, Polycrates, and most amply later in Origen.

(6) The "Semi-Arians" are better understood. The great majority of Eastern bishops were averse to defining the Faith in the Athanasian way; but at length they came to see that that was the only way to safeguard the Faith in Christ that they had always held. Nicaea did not settle Arianism: it was only after half a century that it was settled at Constantinople.

(7) Nestorius is better understood. He was misunderstood in his own day: he is now rather a pet with critical historians. Christ is very God, and very man: God and man are very different. The "Nestorianism" which the Church rejects exaggerates this position so far as to say that one Person could not be two things ("two natures") so different as are Godhead and manhood: there must be two persons, the "historic Jesus" and the "theological Christ". Nestorius himself did not go so far. But this is a very large and difficult subject.

Now we may compare the three books, which agree in the main in presenting the early history of the Church as Duchesne and other moderns see it. The titles and number of pages will suffice to indicate their scope.

Professor Whitney is of course an expert in Church history, and over and over again one can see evidences of his precise scholarship in the exact care with which he says things. But it must be admitted that a somewhat lamentable effect is given by a habit he has acquired (no doubt through a laudable wish to

relate history to present-day ordinary life) of winding up his paragraphs, one after another, with a moral, too palpably telling us to draw a lesson from this event or that, too inevitably lapsing into the intonation of the pulpit.

Whitham gets over an immense amount of ground briefly and with ease: his book is delightfully readable. He gives a rather *older* presentation of the history than the others, a little bit more "traditional".

Clarke's survey of the period of persecutions impresses us more favorably, on the whole, than either of the others. He has their merits, saving perhaps that sure touch of ripe expertness which we have noted in Whitney. And he has besides a very commendable distinction: he has made unusually large quotations from the contemporary literature, and they are so apt and well-chosen and well worked into the narrative that the total effect is harmonious, while one gets an edifying sense of intimacy with life and thought as it went on when the Church was young.

When the Church was young! In some ways any rereading of its history reveals how old the Church has grown. The wide diffusion of nominal Christianity, the familiarity of some of its traits to all people, the taking for granted, by all sorts of folk, of some conventional Christian ideas, without much idea that the Christian religion makes a difference, the attitude of so many Christians that Christianity means everything in general and nothing in particular, the apologetic which grants everything and denies nothing, the sophistication, the urbanity—all these things make the Church look like a religion in its senility, at least in comparison with the Christianity of, say, Tertullian. Along this line one might easily see close resemblances between the position in society of the Church to-day and that of the old Roman paganism of Tertullian's day. The tendency of Christianity now to merge itself into the regular, accepted American democracy, mildly echoing "Americanism" and preaching against whatever is "red", reminds uncomfortably of the way in which the old paganism in its decline merged itself into Caesar-worship, the patriotism of its day, and preached against the "haters of the human race" who came out of Pilate's turbulent province. But conventional Christianity is not the Church of God. M. B. S.

*The Healing of Christ in His Church*. By James Moore Hickson. Gorham. 15 cts.

*The Revival of the Gifts of Healing*. By James Moore Hickson. Edwin S. Gorham. New York. 1919. 50 cts.

These two little booklets explain a good deal about the mission of healing being conducted in this country by the English layman, Mr. Hickson. He holds that his gift is God-given, to be used for God; that healing is the life of God, coming through the Incarnation, received through His glorified human nature. He is quite clear that much sickness, sin, and trouble caused by evil spirits must be taken away before the body can receive healing. "It is the priest's office to receive these burdened souls." We understand that Mr. Hickson's work is eminently sane, performed in the fear and power of God, altogether unsensational. In every case, a priest follows him in his laying on of hands. A number of very wonderful cures have been wrought, not only by Mr. Hickson, but by priests whom he has found to possess a like power and whom he has instructed in his methods. Possibly just because this mission has lacked the spectacular element that might have been looked for, it has been saved unhealthy notoriety. Its evident power for good will endure.

*The Art of Public Worship*. By the Rev. Percy Dearmer, D.D. Milwaukee: Morehouse Pub. Co., 1919, pp. 213. \$2.00 net.

In these Bohlen lectures for 1919, delivered in Holy Trinity, Philadelphia, Dr. Dearmer gives the philosophy of that attitude toward ceremonial, the details of which he presented in *The Parson's Handbook*. Indeed the present volume is most simply described as merely an expansion of the Preface to that *Handbook*. Dr. Dearmer's position is well known, is here elucidated with even more than his usual keenness and humor. Certain of the judgments seem entirely arbitrary, and at times the proportion in treatment is quite lost, as, for instance, when the liturgical "moment of consecration" is relegated to a footnote. But if our enthusiasm for this volume as a whole is not so great as that which greeted *The Parson's Handbook*, it may well be the fault of the war, which has rather cooled our ardor for the perpetuation and accentuation of local and national peculiarities.

LEICESTER C. LEWIS.

## Church Calendar



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

## Summer Addresses

THE REV. DR. ANCELL and Mrs. Ansell are returning this month, sailing on the 29th from Vancouver on the S.S. *Empress of Russia*.

THE REV. H. HOBART BARBER should be addressed at St. Andrew's Memorial Church, Augusta, Ga., for July and August.

THE REV. WM. M. BEAUCHAMP, D.D., will be in charge of All Saints', Syracuse, N. Y., for the month of August.

THE REV. CHARLES P. BISHAM, of Philadelphia, will take charge of Calvary Church, Utica, N. Y., while the Rev. Dr. Coley is absent on vacation.

BISHOP BURTON is taking a much needed rest at Blue Ridge Summit, Pa.

THE BISHOP OF CENTRAL NEW YORK plans to spend the month of August at Alexandria Bay, on the St. Lawrence River; the Bishop Coadjutor will be at York Harbor, Maine.

THE REV. J. J. CLOPTON, general missionary of the diocese of Lexington, will spend August in Virginia and New Jersey.

THE VEN. J. H. DODSHON until August will be at the Ritz-Carlton Hotel, New York City.

THE REV. GABRIEL FARRELL, canon missionary for Religious Education in the diocese of Newark, sailed Saturday for England on the S. S. *Philadelphia*. Canon Farrell plans to join Dr. Gardner for educational conferences in London and is to attend the sessions of the Lambeth Conference with the Bishop of Newark. He will return early in September and until that time his address will be in care of Brown Shipley and Co., 123 Pall Mall, London, England.

THE VERY REV. N. T. HOUSER, rector of St. Peter's Church, Auburn, N. Y., and dean of the 5th District, Central New York, is taking an automobile trip. Services will be conducted in his absence by the Rev. Arthur Murray, of South Bethlehem, in July, and the Rev. L. E. Ward, of Elmira, in August.

BISHOP REESE, of Southern Ohio, has gone to join his family at North Sutton, New Hampshire. Address accordingly.

THE REV. H. A. LINWOOD SADTLER and family are at their cottage at Pocono Pines, Penna. for the summer.

THE REV. OLIVER DOW SMITH, rector of All Saints', Syracuse, N. Y., will be in charge of the Church of the Good Shepherd, Buffalo, N. Y., for the month of August. His address will be Pine Lodge, Angola, N. Y.

FROM July 25th to September 5th, the address of the Rev. T. J. WILLIAMS, rector of Christ Church, Davenport, Iowa, will be 5004 Alum Rock avenue, San José, California. During this time, the Rev. G. H. Sharpley, chaplain of St. Katherine's School, will be in charge at Christ Church.

## Personal Mention

THE REV. A. W. ANSON has resigned, on account of failing health, the rectorship of Christ Church, Martinsville, Va.

THE REV. GEORGE BUZZELLE of Bismarck, N. D., has accepted a call to St. Andrew's Church, Minneapolis, Minn.

THE REV. JOHN LEACHER, minister in charge of the Belt field of missions, Montana, has been appointed to St. Paul's Church, Fort Benton, to succeed the Rev. W. M. Conner, who recently resigned because of ill health.

Mr. Leacher will for the present retain charge of the Belt field, but, accompanied by his wife and family, will remove at once to his new home in Fort Benton.

THE REV. LOUIS W. PITT has resigned the rectorship of Christ Church, Newark, N. J., and the charge of St. Mary Magdalene's Church in the same city. On August 1st Mr. Pitt will enter on his duties as curate in St. Luke's Church, Montclair, N. J.

CHAPLAIN ERNEST W. WOOD, U. S. Army, has been relieved from duty at Fort Greble, R. I., and has been appointed a member of the faculty of the Chaplains' Service School at Camp Grant, Illinois. He is also acting as *locum tenens* of Emmanuel parish, Rockford, pending the election of a permanent rector to succeed the Rev. E. H. Merriman.

## ORDINATIONS

### DEACON AND PRIEST

SOUTHERN OHIO.—In Trinity Church, Columbus, Monday, July 12th, HAROLD FOSTER PERCIVAL was ordained to the Diaconate, and WILLIAM VINCENT MUELLER to the Priesthood, by the Bishop Coadjutor of Southern Ohio.

The Rev. Herbert W. Smith, minister in charge of St. Phillip's, Columbus, presented Harold Percival; the Ven. Joseph H. Dodshon, the Rev. William V. Mueller. The Rev. Charles E. Byrer, rector of Christ Church, Springfield, was the preacher. Among the clergy present were the Rev. J. L. Beaumont James, of the English diocese of Winchester, and the Rev. Charles Clement James, chaplain to the Bishop of Brisbane, Australia. These united in the laying on of hands.

Mr. Percival has been placed in charge of St. Mark's Church (colored), Chillicothe, and the Rev. William V. Mueller in charge of St. Andrew's mission, Washington Court House.

## INFORMATION BUREAU



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

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

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

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

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

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

## BOOKS RECEIVED

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

Richard G. Badger. Boston, Mass.

*The Church of the Living Waters.* (Library of Religious Thought.) By Frederick W. Neve, Archdeacon of the Blue Ridge. \$1.50 net.

E. P. Dutton & Company. 681 Fifth avenue. New York City.

*The Sword of the Spirit.* By Zephino Humphrey. Author of *Grail Fire, The Homestead*, etc. \$2.50 net.

Doubleday, Page & Co. New York City.

*Common Sense and Labour.* By Samuel Crowther. \$2.00 net.

The Macmillan Company. New York City.

*The Religious Consciousness.* A Psychological Study. By James Bissett Pratt, Ph.D. Professor of Philosophy in Williams College. \$4.00 net.

*A Service of Love in War Time.* American Friends Relief Work in Europe, 1917-1919. By Rufus M. Jones, author of *The Inner Life, The World Within*, etc. Illustrated \$2.50 net.

*Marian Frear's Summer.* By Margaret Ashmun, author of *Isabel Carleton's Year, Isabel Carleton's Friends, Stephen's Last Chance*, etc. \$1.75 net.

*The Human Factor in Industry.* By Lee K. Frankel and Alexander Fleisher. \$3.00 net.

*Pan-Americanism—Its Beginnings.* By Joseph B. Lockey. \$5.00 net.

*History of Economic Thought.* By Lewis H. Haney, Ph.D.

*Lessons in Democracy.* By Raymond Moley, Ph.D. and Huldah Florence Cook.

A. N. Marquis & Company. 440-442 Dearborn street South, Chicago, Ill.

*Who's Who in America.* A Biographical Dictionary of Notable Living Men and Women of the United States. Vol. XI. 1920-1921. Edited by Albert Nelson Marquis. Revised and Reissued Biennially. \$7.50 net.

Thomas Seltzer. New York City.

*Our Great War and the Great War of the Ancient Greeks.* By Gilbert Murray.

Harcourt, Brace & Howe. New York City.

*Taxation in the New State.* By J. A. Hobson.

Charles Scribner's Sons. New York City.

*The Rising Tide of Color Against White World Supremacy.* By Lothrop Stoddard.

D. Appleton and Company. New York City.

*History of Journalism in the United States.* By George Henry Payne.

The Pilgrim Press. 14 Beacon street. Boston, Mass.

*The Women Who Came in the Mayflower.* By Annie Russell Marble. \$1.50 net.

## PAMPHLETS

S. P. C. K., London, Eng.

The Macmillan Co. New York City. American Agents.

*Relations between the Anglican and Swedish Churches.* (Church Historical Pamphlets, No. 4). By Rev. J. H. Swinestead, D.D. 15 cts. net.

*The Teaching of the Twelve Apostles.* (Texts for Students, No. 13). Edited by T. W. Grafer, D.D. 15 cts. net.

*The Epistle of Barnabas.* (Texts for Students, No. 14). Edited by T. W. Grafer, D.D. 25 cts. net.

## YEAR BOOKS

Grace Church. New York City.

*Year Book.* Published at Epiphany, 1920.

## CATALOGUES

Saint Mary's College. Dallas, Texas.

*Thirty-Second Year, 1920-1921.*

*Book of Views.*

## CHURCH MUSIC

The Boston Music Co. 26-28 West street. Boston, Mass.

Sacred Choruses for Men's Voices. Series 21. *The Dawn of God's Dear Sabbath.* (837) 10 cts. net.

*Lord with Glowing Heart I'd Praise Thee.* (838) 10 cts. net.

*Welcome, Delightful Morn.* (839) 10 cts. net.

Women's Voices. Series 36.

*Thy Word is Like a Garden, Lord.* (1419) 15 cts. net.

*Remember Now Thy Creator.* By Edward Shippen Barnes. Cantata. Vocal Score 60 cts. net.



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

Rates for advertising in this department as follows:

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

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

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

Address all copy plainly written on a separate sheet to Advertising Department, The Living Church, Milwaukee, Wis.

DIED

CHURCH.—Entered into life Eternal on June 24th at the home of her mother in Meadville, Pa. BRUNN FRANKSON, younger daughter of the late Pearson and Kate Law Church.

"Blessed are the pure in heart."

GRAVES.—GEORGE WILLIAM GRAVES entered into rest at his home in Berlin, Wis., on July 13th, in the 81st year of his age.

"May the souls of the faithful departed, through the mercy of God, rest in peace."

HALE.—Entered into life Eternal at Sewanee, Tenn., on June 30, 1920. Rev. ROWLAND HALE, associate of O. E. C., rector of St. Mary's Church, Franklin, La., 1905 to 1920.

The Lord lift up his countenance upon him and give him peace.

POSTER.—At his residence in Newport, R. I., on Saturday, July 10th, the Rev. EDWARD HERRINGTON POSTER, D.D., rector emeritus of Emmanuel Church, in his 77th year.

WASER.—Entered into eternal life, July 4th, the Fifth Sunday after Trinity, at her home in Lexington, Kentucky, after a long and painful illness sweetly and peacefully borne. ANNE ELIZABETH WASER, beloved daughter of Dr. and Mrs. Robert Burns Waser.

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

MEMORIALS

WILLIAM BURLING ABSEY AND EDWIN AUSTIN ABSEY

On the evening of the 8th Sunday after Trinity, July 26, 1917, at his home in Philadelphia, WILLIAM BURLING ABSEY, and in the early morning of Easter Tuesday, April 10, 1917, at Vinny Ridge, France, Lieutenant EDWIN AUSTIN ABSEY, 4th Canadian Mounted Rifles, son of William Burling Absey; "loyally and bravely in their lives and in their death they were not divided."

Grant them, O Lord, eternal rest and let light perpetual shine upon them.

CLEMENT LIDDON STOTT

In ever loving memory of CLEMENT LIDDON STOTT, chorboy St. George's Church, Kansas City, Mo., whom God called on July 26, 1916.

For every loving thought of him, We give Thee thanks, O God, Lord all playing, Jesus best Grant him Thine eternal rest.

POSITIONS OFFERED

CLERICAL

PRIEST WANTED TO TAKE CHARGE FOR August. St. Paul's Church, Franklin, N. Y. Diocese of Albany. A small parish in a beautiful village in Central New York. Must be a rector of ability and good preacher. Salary \$200 per Sunday. Address G. H. MARTIN, Cleric of rectory, Franklin, N. Y.

CREATE IN PROGRESSIVE NEW ENGLAND parish of 1,200 communicants by September 1st. Must be sound Churchman, a tactful, winning worker, unmarried. Good salary. Full-time one of attractive opportunity. Address K-176, 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.

CLERGYMAN TO TAKE CHARGE OF TWO parochial missions in western city. Good house. Salary acceptable. Address Service-175, care Living Church, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN OF REFINEMENT, between thirty-five and forty years of age, with best credentials, is desired as matron and housekeeper in a refined home (Montana) consisting of father and five children between eight and sixteen. The rector of the parish in which these reside wishes for them and will conduct the correspondence with applicants. Address FRIEND-186, care Living Church, Milwaukee, Wis.

A DIRECTRESS OF RELIGIOUS education in a parish of 1,200 communicants in attractive New England city. Unusual opportunity for an industrious, beautiful woman to do a strong work. Position open September 1st. Good salary. Address S. E-163, care LIVING CHURCH, Milwaukee, Wis.

A CAPABLE, CATHOLIC CHURCHWOMAN of reasonable experience, of executive ability, to serve as Director of Religious Education in a large mid-west parish. Salary twelve hundred dollars a year. Address Director-155, care Living Church, Milwaukee, Wis.

A TEACHER FOR KINDERGARTEN AND first grade in an institution on Long Island. Good home, fair salary. Ability to play the piano a requisite. Apply, Kindergarten-184 Living Church, Milwaukee, Wis.

MAN (CLERGYMAN PREFERRED) AND wife for Superintendent and Matron of Home for Orphan Boys. Salary \$1,500. References requested. Address BOYS HOME, 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. KIRBY, Treas., Box 336, Haplewood, N. J.

WILL A LADY, QUALIFIED TO TEACH grades 4, 5, 6, 7 (25 pupils), offer her service in a Church home for orphan girls in care of SISTERS? Salary assured. Address, 645 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.

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 K-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.

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## LITERARY

The only change in the Prayer Book necessary to put in the hands of the congregation is the text of *Benedictus es, Domine*, which may be had, on slips for insertion between pages 6 and 7, at 10cts per dozen, 75cts per hundred, of Rev. JAMES R. SHARP, Tullahoma, Tenn.

## CHURCH SERVICES

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

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## 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.

## RETREAT

**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 Guest Master, St. Michael's Monastery, St. Andrew's, Tennessee.

## 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:

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## MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

## CEDAR RAPIDS, IOWA:

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## 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.

## PROVINCE OF THE PACIFIC

THE SYNOD of the Province of the Pacific will meet in Trinity Church, Seattle, Wash. September 29th to October 2nd, inclusive.

## Educational

THE GRADUATION exercises of St. Mary's School, Concord, N. H., closed a very successful year. The school, to the number of sixty, and their friends, listened to an address by Mrs. Edgar A. Fisher, of Worcester, Mass., who was one of the teachers at St. Mary's in 1886, the opening year of the school.

Bishop Parker presided and awarded prizes for the year's work as follows: the Humphrey prize in Latin to Elizabeth Ben-nink of Methuen, Mass., the Heath prize in Mathematics to Frances Bothfield of Brookline, Mass., and the Devin prize in English to Marjorie Ash of Lisbon, N. H.

Six girls received the school's diploma.

The Rev. Nelson Kellogg, rector of St. John's Church, Portsmouth, preached the commencement sermon in St. Paul's Church.

GRAFTON HALL, Fond du Lac, Wis., has closed the most successful year, in every way, in its history. Its capacity was over-reached, some of the faculty taking rooms outside to make room in the Hall for the students.

## The Magazines

THE MARCH number of the *Anglican Theological Review*, much belated because of printers' strikes, is out at last and, as usual, full of interesting and scholarly articles. The Rev. Laird W. Snell writes at length upon Creative Evolution, showing what a lift Bergson gives to Christian doctrine by stressing the vital force in the biologic process and by pointing the way to developments unforeseeable but inevitable. "Bergson's fallacy consists in putting the part for the whole, in assuming that all the data that go to the making of the concept of reality are given in the facts that have come into being by way of organic evolution. Now if it should prove to be the case that organic evolution is but a subordinate part of the whole, significant in very truth, but yet subordinate, it is plain that the failure of those facts taken by themselves to discover a rational plan does not demonstrate the absence of plan." It is a thesis which could well be termed "Life Will Out". The Rev. Professor Whitman, writing on Christian Mysticism, establishes the fact that the true Mystic is never one apart from the Christian society. "True Mysticism is social in that it is a part of the life of the Church, is nourished by the common sacramental life of the Church, has as its meaning the love of God, and as its fruit the love of man." Very valuable for student and teacher of Christian dogma is the Rev. Professor Foster's Bibliography of Dogmatics, which contains the best recent books on dogmatic theology, with a brief comment on each. It is arranged under several large heads—General Works, Prolegomena, God, The Trinity, Creation and Man, Christology, Redemption, The Holy Spirit, The Church and the Ministry, and The Sacraments (each sacrament with its quota of books). The Rev. F. C. Grant discusses Cadbury's *The Style and Literary Method of Luke*, wherein the author demolishes the "medical" language in the gospel, noted critics notwithstanding. Critical notes by the Rev. Professors Mercer, Maynard, and Gowen on Old Testament passages, and several book reviews, followed by four pages of Notes and Comments, fill up the remainder of a very commendable number of the *Review*. It is expected the May number will be less delayed in publication.

# Anglo Catholic Congress Meets in London

The Living Church News Bureau }  
London, July 2, 1920 }

THE presence of so many bishops and other ecclesiastics in the streets of London during the last few days must have conveyed, even to the least observant of individuals, the impression that something "Churchy" was on. It is no exaggeration to say that the Anglo-Catholic Congress has afforded to the inhabitants of the metropolis an object-lesson in the way of stately ceremonial, with fervor and enthusiasm on the part of its supporters, such as has not been witnessed since mediaeval days. The great outdoor procession of bishops and priests to attend the opening High Mass at St. Alban's, Holborn, on Tuesday morning, took place under the most favorable conditions, and naturally attracted much popular interest. Twelve hundred priests, four abreast, headed by a great crucifix, made up the body of the procession; each priest being uniformly vested in cassock, surplice, and biretta. Following these came twenty bishops in copes and mitres, each attended by two deacons in dalmatics, with crucifer and thurifers preceding them. The bishops taking part in the procession were the Bishops of Antigua, Labuan, Nassau, Atlanta, Kalgoorlie, Barbadoes, Accra, Zululand, Grantham, the Bishop Coadjutor of Captown, the Bishops of Corea, Pennsylvania, Argyll and the Isles, Kimberly, N. W. Australia, and Bishops Hook,

Goldsmith, and Hornby; the place of honor being accorded to the Metropolitan of Cyprus. The Bishop of Salisbury joined the procession on its arrival at the church. The Mass was rendered with all the "pomp and circumstance" for which St. Alban's is famed, the music being heartily joined in by the congregation, composed entirely of priests. The aged Bishop of Salisbury preached the sermon, as courageous as it was inspiring, and one that will go far to achieve that heartening of Catholics which is a part of the purpose of the Congress.

At St. Paul's, Knightsbridge, the same morning, High Mass



UPPER. VIEW OF THE GREAT PROCESSION

LOWER. SCENE AT ALBERT HALL AT THE OPENING OF THE CONGRESS



BISHOP OF ACCRA, WEST AFRICA

(Native acolyte from his diocese following as train bearer)



THE ARCHBISHOP OF CYPRUS (Orthodox Eastern Church)



A THURIFER



THE ARCHBISHOP OF RUPERT'S LAND [front, center]

SNAPSHOTS AT THE GREAT PROCESSION TO ST. ALBAN'S CHURCH, HOLBORN, LONDON.—ANGLO CATHOLIC CONGRESS  
[Reproduced from Daily Sketch, London.]

was celebrated, with the Bishop of Milwaukee as the preacher. His Lordship recalled all that had happened as we looked back over the past three-quarters of a century. Only a short time ago but few churches had even a weekly Mass; Archdeacon Wilberforce said every three months was rare in his day. In how many churches the Daily Sacrifice was now offered. How seldom did one find Reservation a few years ago; now in most of the churches in his own diocese, said the Bishop, there was Reservation. How seldom used Unction to be administered; now, in most of the Cathedral churches of America, the oil was blessed for that sacrament. How much we should thank God, again, that in so many churches the Holy Sacrifice was offered with all the ancient ritual. And in this revival, also, was the strong evangelical note—the personal relation of the individual to God. We should strive to show thanks for all that the Catholic Faith had done for us, for all that Penance meant to us, for all the Masses offered on our altars. The Bishop described how, during the past week, he had been going from one cemetery to another in France. As we thought of those crosses over the boys lying there, we should show our thankfulness for victory by bearing the cross better in our own lives. The Holy Eucharist was a perpetuation of the Incarnation and the Atonement, the central act of Christian worship pleaded before God by His priests through the ages. Our Lord's presence vouchsafed to us in that great Sacrament was as real and true as when He lay in the manger and hung on the Cross.

The first session of the Congress was held at the Albert Hall on Tuesday afternoon, under the presidency of the Bishop of Zanzibar. The spacious building was crowded, the laity being admitted, and most of the clergy occupied seats in the orchestra. The subject considered was "The Message of the Church", and four papers were submitted dealing with its various aspects.

Dr. Weston said that those who joined the Congress had not the least intention of exercising any pressure on the episcopal body. Again, there was no idea of having any demonstration to maintain the Catholic Faith. The supreme reason of the Congress was this; they were all conscious that the Holy Church of Christ on earth was losing the allegiance of men and women in the world, and they wanted to put themselves at the feet of Jesus Christ and ask Him, "What wilt Thou have me to do?"

Professor C. H. Turner (Ireland Professor of Exegesis, Oxford University) read the first paper, the subject of which was "The Faith and Modern Criticism". The Bishop of Zululand followed with an address on "The Faith and the Evangelization of the World". The position of the Church of England in the bondage of State control was responsible, the Bishop said, for much misunderstanding. They who were there that day did not believe in a State Church at all. The Bishop pleaded for further workers, especially in the Universities Mission to Central Africa. Besides workers, money was wanted, and he asked that there should be made before the end of the Congress—before the Lambeth Conference began—an offering for missions which would be a real proof to an unbelieving public that the Catholic movement was not dead, but alive and moving.

Papers on "The Faith and Modern Speculation," by Professor A. E. Taylor (St. Andrew's University), and on "The Kingdom of God," by Father Thornton, were also read.

The Bishop of Nassau presided over the evening session. The Rev. E. M. Milner-White, King's College, Cambridge, in a

paper on the Roman Catholic Church, said that however many it took to make a quarrel, it took but two to make a peace. The existing union between Rome and Canterbury was, he thought, under-estimated. It was a living power which had survived the starvation and isolation of three centuries.

The Rev. G. C. Clayton (of Peterhouse, Cambridge) spoke on "Reunion with other Christian Bodies". After referring to the manifest inconveniences of disunion among English-speaking people, he said that our primary reason for desiring union with Non-conformists was that we have both received the Holy Spirit, and should therefore be one body. No reunion could, however, be thought of which was false to Catholic order. He held that formal recognition or non-recognition were not necessary. Then came a highly significant suggestion—one that gives much food for reflection. Mr. Clayton said that he, for his part, was willing, without abating in the least degree his belief in his own orders, to submit to conditional ordination if by so doing he could help to heal the wounds in the Body of Christ. Could we not put all our orders beyond dispute by submitting to conditional ordination at the hands of Bishops of the Orthodox Church of the East? "For the sake of reunion," declared Mr. Clayton, "we are willing to sacrifice everything, except the religion by which we live."

Tuesday evening's session ended with Fr. Underhill's paper on "The Limits of Toleration", in which he pleaded for a truce in party strife; and the Bishop of Zanzibar's discourse on "The Ideal Bishop and The Ideal Diocese."

Wednesday morning's session commenced with the paper by the Rev. N. P. Williams (Exeter College, Oxford) on "Authority and Belief"—a paper full of sound and closely-reasoned argument. The Rev. Leighton Pullan followed with a fine discourse on "Authority and Discipline". He described the system of discipline in the Early Church; its abuses before the Reformation, its decay after, and its distortion in the second half of the nineteenth century, when in every diocese the bishop was a pope. In recent times, he declared, English bishops had enjoyed a unique degree of liberty. How far had they, as a body, acted as the guardians of the Sacraments, and the authority of the Church? Were they seriously restraining the persistent attacks made by "libertine scribblers" upon the truth of the New Testament? Blasphemy concerning the Birth, Resurrection, and Person of our Lord had been treated by our bishops more tenderly than Benedictine. The result of this injustice was the spread of a mixture of anarchy and sentimentalism among some who prized the name of Catholic. How could we best promote the restoration of discipline? We must strengthen the Catholic Church as a whole by strengthening the Church of England. Let us have proper Courts and Synods. The New National Assembly, without in any way claiming an authority which it does not possess, could advise and support our provincial synods in erecting the proper courts.

The audience at the Wednesday afternoon session was even larger than on the opening day. The chair was taken by the Bishop of Milwaukee, who brought a greeting from the Churchmen's Alliance of America, of which he read the objects, and which he explained to be analogous to the English Church Union. Americans, said the Bishop, were often accused of boasting, but at least he could assert with thankfulness that in the American Church there were sixty or seventy dioceses in which the Blessed Sacrament was reserved.

Dr. Frere, of the Community of the Res-

urrection, contributed an interesting paper on the Holy Orthodox Church of the East. He bade his hearers remember that we shall forfeit the confidence both of the East and of the West if we do not ourselves hold fast to what the East and West hold in common. We were learning to do so, but there was a great deal yet to be learned.

Between the afternoon and evening sessions many members gathered in the beautiful gardens of Gray's Inn, by the courtesy of the Benchers, for a *conversazione*. It was a very pleasant interlude, and on all sides could be witnessed the smile of recognition and greeting of old friends. The Bishop of London was present, together with the Bishops of Chelmsford and Nassau.

On Wednesday evening, papers were read on "Reservation of the Blessed Sacrament" by the Rev. G. A. Michell (St. Stephen's House, Oxford), and on "The Faithful Departed", by the Rev. Arnold Pinchard (Secretary of the E. C. U.). Fr. Pinchard's closing words were devoted to Spiritualism in relation to the Catholic philosophy of the spirit of man and to Catholic eschatology. The two other subjects, "Prayer and Communion" and "Retreats", were admirably dealt with by the Rev. G. W. Hockley and the Rev. J. F. Briscoe respectively.

The Bishop of Zululand presided at the morning session of the Congress on Thursday, the topic of the discussions being "Corporate Religion". The Dean of Pembroke College, Cambridge (Rev. C. J. Smith), read a paper on "The Sacrifice of the Altar". They desired, he said, to see the final abolition of the rubrics which required communications at every Mass. They would all prefer to say Mass with the assistance of the faithful and with communicants, but no priest ought to incur even a suspicion of disobedience if he wished, because of devotion, whether with or without communicants, to exercise frequently the highest function of his office.

Among those present at the afternoon session were the Metropolitan of Cyprus and the Bishop of Salisbury, the latter being introduced to the audience as "the bravest bishop of the Church of England". He was received with prolonged cheering; his sermon at St. Alban's on the opening day has created a profound impression.

The chairman of the Executive Committee (the Rev. M. E. Atlay), was able to announce that the subscriptions to the Foreign Missions Fund (initiated at the first session of the Congress), were considerably over £20,000—and there was every hope that the sum aimed at (£50,000) would be realized before the close of the Congress.

Bishop Gore, who presided at the concluding session on Thursday evening, said there was a widespread moral revolt against marriage, but they must stand by the law of indissoluble marriage, and bear constant witness against what was euphemistically described as "birth control". Outside and inside marriage that practice was sinful and would ruin any nation in the long run which allowed it. They had also to bear constant witness to the duty and possibility of self-control and against the necessity and legitimacy of fornication.

It is gratifying to be able to record that the Bishop of London showed his practical sympathy with the Congress by being present at the concluding meeting.

GEORGE PARSONS.

#### NEW PULPIT AT ALBION, ILL.

St. JOHN'S CHURCH, Albion, Ill., has received as a memorial the gift of a very handsome pulpit. The donor is Mrs. Kate Metcalf, one of the parishioners of St. John's since the early days of the parish

# NATIONAL ASSEMBLY OF ENGLISH CHURCH

## First Session of the New Body — Statistics Shown in Official Year Book

The Living Church News Bureau }  
London, July 2, 1920 }

ON Wednesday last the National Assembly of the Church of England held its first meeting of Westminster—an event of the greatest interest and significance. It was preceded most fittingly by a solemn celebration of the Holy Eucharist at the Abbey, which was attended in large numbers by members of the Assembly. All the clergy were in their robes. The Archbishop of Canterbury was the celebrant, the Archbishop of York and the Dean of Westminster (Bishop Ryle) acting as deacon and sub-deacon. The Primate's few words to the members in place of the sermon are worthy of record. He said: "Let our prayers go up to God at this solemn hour on behalf of our Assembly, duly chosen, duly summoned, duly gathered here, as its first act of all, for dedication, for supplication, for humble thanksgiving, for high resolve. May the Lord Christ be with us now! May God the Holy Spirit guide and strengthen us in our deliberations, in our decisions, and in our actions, that from this day onward we may rightly and wisely do our part in serving the whole Church and people, and so setting forward upon earth, here and now, the Kingdom of our Lord and Saviour Jesus Christ."

At the subsequent Assembly the Primate took the chair, and read a message from King George, to which a dutiful reply of thanks was returned. The Archbishop, having briefly outlined the scheme which had resulted in the formation of the National Assembly, said it was now their business to shape and fashion the corporate life of the new organization, by which it was hoped to make the Church of England more, rather than less, national. The appointment of officers was then proceeded with, and resulted in the election of Sir Philip Barker Wilbraham as secretary, and Colonel Sir Robert Williams, M.P. as treasurer. A standing committee of twenty was formed, consisting of the two Archbishops; the Bishops of London and Peterborough; the Dean of Westminster; the Archdeacons of Surrey & Durham; Dr. William Temple; and the following laity: Lord Parmoor, the Duke of Northumberland, the Marquis of Salisbury, Earl Grey, Viscount Wolmer, Sir Philip Barker-Wilbraham, Sir Edward Clarke, Mr. Laurence Hardy, Mr. Inskip, K.C., and Mrs. Creighton.

The Dean of Westminster was responsible for a resolution that a committee be appointed to consider the reform of the Lower Houses of Convocation; and Major Burchall moved for a committee to consider and report upon the powers to be conferred on the parochial church councils. Both of these resolutions were carried. This ended the preliminary business of the Assembly, which was mainly formal. The real legislative work will commence with the meeting in the late autumn.

The Official Year Book of the Church of England, which has just been issued, provides the usual varied mass of information indispensable for those who wish to know what the Church of England is doing at home and abroad. There are many indications of progress to be found within its

pages, and one of the most gratifying features is the large total of voluntary offerings. For the year ending December, 1918, these amounted to no less a sum than £8,853,237—£4,389,372 for general purposes and £4,463,865 for parochial organizations, the total increase over the preceding year being nearly two million pounds. For work at home £2,383,300 was collected, which includes £120,000 for the Central Church Fund, and £327,000 for the Diocesan Boards of Finance. Foreign work received £975,095; educational work, £86,544; the clergy (educational and charitable assistance) £146,943; and philanthropic work, £797,490. Under the heading of funds raised by church collections or parochial machinery, and administered for parochial purposes alone, the following figures are given: For parochial clergy, £744,446, against £748,795 last year. This, no doubt, is accounted for by the marked decrease in the number of assistant curates, for elementary education £279,395 was raised, against £289,951, a decrease of £10,556; for general parochial purposes £2,993,395, against £3,013,063, a decrease of 19,668. In addition to these sums there is an item in the returns just published of £446,626 for general charitable objects. The report shows that 190,347 persons were confirmed in 1919, as compared with 216,888 in the previous year, and 234,572 in 1917. This decrease must occasion some anxiety, though the figures need not be taken too seriously, bearing in mind the special conditions now prevailing. The growing frequency of Communion, and all that it signifies in the intensive life of the Church,

affords more hope. The figures show that at Easter of last year there were 2,252,633 communicants; a year before they numbered 2,220,194. In 1919 the deacons ordained were 192; in 1918, 132; and in 1917, 210. This would seem to indicate that the recovery in the number of ordination candidates has already begun. As a matter of fact, there are a great many men now in training for Holy Orders, but the full number necessary is not likely to be forthcoming until there is a reasonable measure of security in the matter of a "living wage".

On St. Peter's Day (Tuesday last) was celebrated the eight-hundredth anniversary of the Cathedral Church of Peterborough, which had been postponed from 1917 for obvious reasons. The ceremonial service was attended by many colonial and missionary bishops, dignitaries of Peterborough and other Cathedrals, with the mayors and other representatives of towns in the diocese. As at the similar function at Salisbury in the preceding week, the sermon was preached by Bishop Brent, of Western New York. The Bishop said they of the New World claimed a proprietorship in that Cathedral because they came of the same stock, held to the same faith, and faced the same problems. Referring to the tomb of Queen Catherine of Aragon at Peterborough, Dr. Brent said that that modest tomb was a lifelong protest against the desecration of the marriage laws.

An appeal from the Dean of Westminster to the English-speaking world for £250,000, to enable the authorities to repair and maintain the fabric of the Abbey church, has been enthusiastically taken up, and with the powerful advocacy of *The Times* and other leading papers, the sum required will doubtless be quickly subscribed. Already over £50,000 has been received by the treasurer.

GEORGE PARSONS.

## CANADIAN CHURCH WORK AMONG INDIANS

### Much Has Been Done and is Being Done — Pioneer Work in Baffin Land

The Living Church News Bureau }  
July 16, 1920 }

THE Church of England in Canada has always taken an active interest in missionary work among the aborigines, the Indians and the Eskimos. With a few exceptions the work of evangelizing and shepherding the scattered Indian tribes has been shared by the Anglicans and Roman Churches. The Indian boarding school for boys and girls has been found one of the most effective means of carrying on this work. The Church of England has four such boarding schools in the Province of Alberta, situated respectively in the Sarcee, the Blackfoot, the Blood, and the Pegan reserves. Of course there are difficulties in work for the Indians, but there are also successes. A striking feature of the recent war was the way in which Indians voluntarily enlisted for military service, some tramping miles to the nearest enlisting post. Boys trained in the Indian schools were the foremost of these. An effective stained-glass window was recently placed in the chancel of the church on the Blackfoot Reserve near McLeod, Alberta, to Lieutenant Mountain Horse, a full-blooded Indian who was trained at the school, enlisted for service, won his commission on the field of

battle, but, alas, returned home only to die from the effect of wounds. His funeral is said to have been the largest ever held in the neighborhood.

In the diocese of Saskatchewan, too, conspicuous success has attended Indian work. A young Indian priest, the Rev. E. Ahenakew, is now studying medicine at the University of Alberta at Edmonton with a view to carrying on medical missionary work among his own people.

There are, of course, difficulties in the work, perhaps the chief being the difficulty of securing a supply of really suitable workers, not only as priests but as teachers, nurses, and farmers (part of whose duties is to instruct the Indian in agriculture). The Church's duty to the Indians was put in the very forefront of the Forward Movement Appeal, and as one of its results, the M. S. C. C. hopes to coördinate and develop along the best lines the Indian work in the western dioceses.

ORANGEMEN AT ST. PAUL'S, TORONTO

On Sunday, July 11th, some 2,000 Orangemen who filled St. Paul's Church, Toronto, for their annual service were counselled by Canon Dixon, County Chaplain of the Order for more than twenty five years, to "get back to your Bible and read it".

"The principles of Orangeism have never varied or altered since the Order was founded," he said, "and these principles were to put down all that is contrary to the

teaching of God's Word, and to bring to the front the Word of the Living God.

"We are banded together as Orangemen for the purpose of bringing forward the Word of Christ, and if we fail in that we fail in our object. We desire to live at peace with all men, and to cultivate the spirit of love toward our Roman Catholic citizens, and to convince them we are their friends. We can only do this by coming to the grand old Bible for instruction." In the Bible would be found all the solutions of so-called "problems". "To educate the head only made of man an infidel; to educate the heart only made of man a fanatic, but if the head and heart were educated together along the lines of God's Book, then there would be produced the noblest work of God, Man, as God intended him to be. Neither the questionable novel nor the nonsensical reel were the right medium for the making of manhood or womanhood."

Canon Cody assisted in conducting the service, and formally welcomed the Order to the church. "Never had the times greater need of the service, loyalty, self-sacrifice, and benevolence which you can render, than to-day," he said.

#### EASTERN SUMMER SCHOOLS

The summer school at Lake Couchiching was the largest yet held, the attendance being 241. A successful school was also held in the little province of Prince Edward Island, the sessions being held at Charlottetown and Milton. The M. S. C. C. was represented by Miss Hamilton, of the Canadian Mission in Japan, the G. B. R. E. by its chairman, Canon Rexford, and the C. S. S. by the Rev. R. Taylor McKim, rector of St. Mary's Church, St. John, N. B.

#### PIONEER WORK IN BAFFIN LAND

At the request of the Bishop of Moosonee, and with the permission of the Bishop of Toronto, the Rev. A. L. Fleming, L.Th., sails from Montreal on board the Hudson's Bay Company's steamer for Baffin's Land in order to visit the Eskimo at Lake Harbor and bring back reports to Bishop Anderson. Eleven years ago Mr. Fleming was one of the pioneers who opened up the work in Lake Harbor district under exceptionally difficult circumstances. Since his return in 1915 there has been no resident missionary in the country, but Dr. Peck, as superintendent of the work, has visited Lake Harbor each summer. Dr. Peck is no longer able to go north and, under the circumstances, the authorities of Wyeliffe College have granted Mr. Fleming leave of absence so that he may carry out the work desired of him by his former bishop. All going well, and ice conditions permitting, Mr. Fleming hopes to return to his duties in October.

#### FELLOWSHIP OF THE MAPLE LEAF

The annual meeting of the Fellowship of the Maple Leaf, which was formed by Archdeacon Lloyd to send British teachers to Western Canada, to be held in the Church House, Westminster, England, is of exceptional interest because of the speakers. They include the Primate, Archbishop Matheson, Bishop Harding, Bishop DePencier, Bishop Lucas, Bishop Schofield, and Bishop Doull. The Bishop of Toronto has promised to be present on the platform to show his interest in the F. M. L. work, although no bishop from Eastern Canada has been asked to speak because the work is confined wholly to the West.

#### THE OLDEST CHURCH IN WINNIPEG

The parish of St. James', Winnipeg, has the enviable distinction of possessing the oldest church of any denomination in the great capital city of Western Canada. The original church of St. John's, lying well to the north side of the city, was built in the

year 1823, but was taken down and the present Cathedral building was not erected until 1862. Thus the church of St. James' has the privilege of claiming to be the oldest church, though not the oldest parish.

The first rector of St. James' parish was the Rev. W. H. Taylor, who came out as a missionary from St. James' Church, Worcestershire, England. On June 8, 1853, amidst great rejoicing, the foundation-stone was laid by Mayor Caldwell, and Bishop Anderson gave the address. In the cornerstone were placed one each of the coins of the realm and an almanac from England. It was difficult to get material and hard to secure competent help.

St. Stephen's Church, Gorrie, Ont., has celebrated its fiftieth anniversary, Archdeacon Perry being the special preacher. The colors of the twenty-seventh City of

Winnipeg Battalion have been deposited in St. Matthew's Church, the rector, the Rev. R. B. McElheran, officiating at the special service.

The Rev. W. H. Snelgrove, rector of Trinity Church, Galt, has been appointed domestic chaplain to the Bishop of Huron.

On resigning the parish of All Saints', Bedford, Nova Scotia, the Rev. J. H. Winfield was presented with an illuminated address and a well-filled purse.

Dr. John Hamilton of Quebec, who has been chancellor of the University of Bishop's College, Lennoxville, has been re-elected for a further term of five years. The new principal, the Rev. Dr. Bedford-Jones, was elected vice-chancellor.

St. James' Church, Orillia, has erected a memorial window to the twenty-six men of the congregation who fell in the great war.

## NEW YORK PARISHES TO DEAL WITH WEEK-DAY EDUCATION

### *New Responsibility Likely to be Laid Upon Them — Year Book of Trinity Parish is Issued*

New York Office of The Living Church  
11 West 45th Street  
New York, July 19, 1920

THE subject of religious instruction of the young on week-days is receiving renewed interest by patriotic and thoughtful men and women in the borough of Manhattan and elsewhere. A circular letter from the Diocesan Board of Religious Education was recently forwarded to the parochial clergy and is receiving careful attention. It is as follows:

"Through the efforts of the Interdenominational Committee on Week-day Religious Instruction of New York, of which Bishop Burch is chairman, the proposition to close the schools at 2 p. m. on Wednesdays has been made to the Board of Education. The committee of the Board of Education having this matter in charge has expressed their approval of the general proposition, and final action by the Board of Education may be expected early in the fall. The New York Principals' Association has considered the matter from the point of view of administration of schools, and has under way several plans for the proper adjustment of difficulties between schools and churches.

"In brief, the following are propositions affecting the situation:

"1. It is proposed to excuse the pupils at two o'clock every Wednesday, and the children will be sent to the respective places of worship designated by the parents.

"2. The school will not be held responsible for attendance of the pupil at religious instruction, nor will it in any way check up his regularity at his religious school.

"3. Suggestion has been made that only such pupils be excused who bring notes from parents asking for this action.

"4. Suggestion has been made that high school students be omitted from consideration under this plan.

"5. Suggestion has been made that the school be closed at noon on Wednesday and that the other four school days be lengthened a half hour each so that no time be taken from secular instruction.

"It is evident that if this proposition in any of its forms is adopted by the Board of Education it will throw a burden on our Church organizations for which many of us are not prepared. Questions of curriculum, teacher supply, text books, supervision, and

clerical adjustment will confront us. The Diocesan Board of Religious Education have taken these matters under consideration and hope to be able to present to you in the fall such aids and suggestions as may help the situation. In the meantime we earnestly suggest that in each parish the following matters receive your immediate attention.

"1. What teachers will you be able to have at your command for this work?

"2. Map out a tentative course of study and a tentative program so that they may be worked over into form in the fall.

"3. Find out from your children, if possible, what public schools they attend. Locate these schools, in order that you may know with what schools you will have to make adjustment in the fall.

"4. Go over your plant to see if such changes can be planned as will make it a better school building.

"5. Urge your Sunday school children to find out if there are unattached Episcopal children attending their respective day schools.

"On all these matters the Diocesan Board of Religious Education hopes to have definite plans and methods of solution in the fall, and to be prepared to counsel the rectors in the city, but the Board feels that it is the duty of every rector to think seriously over this situation during the summer in order that we shall be fully prepared when this plan goes into effect. The proposition will test the efficiency of our organization and to a large extent the real hold that religious education has on the children and parents of our city."

#### YEAR BOOK OF TRINITY PARISH

The Year Book of the historic parish of Old Trinity, New York, has just been issued. This Year Book was not published during 1917 and 1918, in part as a measure of war economy, and in part owing to the demand on everyone in the parish, clergy, and people alike, for war service. A considerable portion of the Year Book deals with the many kinds of war work undertaken through this great religious organization. In Trinity Church there hangs a service flag for the whole parish, and on it there are no less than 910 stars—33 of them gold. Every star represents a man who was in actual military service in the Army or Navy.

The financial situation of the corporation shows improvement, and the large debt incurred some years ago to make necessary changes and developments in the property holdings has been considerably reduced.

The outstanding features of the past year

has been the adoption, throughout Trinity parish, of the system of free pews. The pews in Trinity Church had been rented for 222 years; and this action of the vestry of Trinity Church, in keeping with democratic ideals and with the spirit of the time, has attracted wide attention, not only in this country but in England, Canada, and Australia.

The Year Book shows the enormous amount of religious, social, and practical work carried on by this great parish in its

nine congregations in different parts of New York City, from Governors' Island to 155th street. In the Appendix of the Year Book there is a full account of the visit of the Archbishop of York to Trinity Church in April 1918, and of the visit of the Prince of Wales last November, when he attended a special service in Trinity Church and occupied the same pew in which his grandfather, King Edward VII, had sat when he visited this country as the Prince of Wales in 1860.

gone forward steadily in every way spiritually, materially, and numerically."

"You can't express too strongly my regret at the prospect of losing Dr. Hutchinson, nor my appreciation of his splendid services while rector of St. Clement's," said Clinton Rogers Woodruff, prominent vestryman of the parish. "The news of his loss came as a shock to our entire congregation, which was not aware he contemplated leaving."

Dr. Hutchinson will return from New Hampshire in September. He takes up his new duties on November 1st.

## CHANGES IN PHILADELPHIA "INASMUCH" MISSION

*Has Been Taken Over by Octavia Hill Association—Regret at Dr. Hutchinson's Resignation of St. Clement's*

The Living Church News Bureau }  
Philadelphia, July 19, 1920 }

THE Octavia Hill Association has taken over the Inasmuch Mission, 1011 Locust street, and will conduct the hotel for workingmen. Bishop Rhinelander will continue to direct the religious work, which will be under the immediate charge of Mrs. George Long, widow of the widely-known founder of the mission.

Mr. Horace F. Case, superintendent of the Octavia Hill Association, explained that the change was an adaptation of new methods to new conditions. He said that the character of the neighborhood had completely changed. There was not the same field for rescue work as formerly. The trustees of the Inasmuch Mission felt that the institution had fulfilled its purpose. It was founded in 1911 by the late George Long and three associates. All four men had been "down-and-out" and were converted at the Galilee Mission on Vine street, Philadelphia. Dr. George Woodward gave them a small house at Locust and Warnock streets and here the famous mission was born. A few years later, Mrs. Woodward erected a handsome mission building costing \$250,000, which has been considered one of the finest in the country. This excellent plant will now be put to worthy uses by the Octavia Hill Association. The plan was explained by Superintendent Case as follows:

"We will use the mission hotel to provide for the housing of single men. We shall endeavor to make it a permanent home for them. The dormitories will continue as heretofore. A large section of the main floor of the mission and part of the basement will be used as the diocesan supply department of the Woman's Auxiliary of the diocese of Pennsylvania. The large dining-room will be converted into a library for the men. This proposed housing plan will prove a great blessing to many men. Naturally there are many who are sorry to see the rescue work of the Inasmuch Mission given up. The Galilee Mission continues a vigorous work along these lines."

### MEMORIAL SERVICE FOR GEORGE LONG

A Special Service in memory of Mr. George Long, the founder of the Inasmuch Mission, will be held in the Inasmuch Auditorium, Tuesday evening, July 20th. It will mark the eleventh anniversary of Mr. Long's conversion. From the extreme depths of degradation Mr. Long rose to distinguished and fruitful leadership in rescue work. In all his work he was nobly seconded by his

wife. Mrs. Long will have charge of the memorial service. The Rev. Dr. William Barnes Lower will be the speaker. The music will be directed by Prof. F. Devin Wiest.

### DR. HUTCHINSON RESIGNS RECTORSHIP OF ST. CLEMENT'S

IT SEEMS but a few weeks since we were recording in these columns the resignation of the Rev. Elliot White as rector of St. Mark's Church in order to become Dean of the Cathedral in Fond du Lac. And now it is announced that the Rev. Dr. Chas. S. Hutchinson is resigning as rector of St. Clement's to become Dean of All Saints' Cathedral, Milwaukee.

It would seem that Wisconsin is making large demands upon Philadelphia.

Dr. Hutchinson has been rector of St. Clement's for fifteen years and Philadelphia is loath to let him go.

At present Fr. Hutchinson is on a vacation at Wilton, N. H. During his absence the Rev. Franklin Joiner is in charge of St. Clement's Church.

"In the fifteen years that he has been here," said Father Joiner, "the parish has

### THE CHURCH MUST TAKE STRONGER STAND AGAINST DIVORCE

The Rev. Dr. Floyd W. Tomkins, of Holy Trinity Church, Philadelphia, says the Church is partly to blame for the laxity regarding marriage and divorce in the country. "The Church," he said, "has failed to state emphatically that marriage is not only a legal contract but also a divine institution. The majority of people of the present generation have come to look upon marriage as an ordinary contract, and many consider it a mere 'scrap of paper'. The trouble is not that men and women do not wish to be married. That is shown by the fact that most divorced persons remarry. But the real trouble is that the Church has failed to impress upon its children that matrimony is a divine and therefore unbreakable tie."

Dr. Tomkins' remarks were apropos to the alarming statement recently made public that divorces in Philadelphia are increasing this year at the rate of 100 per cent. In the first six months of this year 1,200 couples have been granted divorces according to official figures from the Prothonotary's records. At that ratio it is estimated the number of decrees handed down in the five Common Pleas courts by the end of the year will be double the record of 1919, when a total of 1,300 were granted. Divorces promise to register an increase of 80 per cent. over the increase in marriage permits. The present trend is causing much alarm among the clergy and judges.

## THE CHICAGO NEWS LETTER

The Living Church News Bureau }  
Chicago, July 19, 1920 }

### AT CAMP HOUGHTELING

ONE of the valuable results from the training campaign for boys' work in the Church conducted in Chicago last Lent by secretaries of the Brotherhood of St. Andrew, is the splendid success of the Church Training Camp for boys, as managed by some of the Brotherhood leaders of the Chicago Diocesan Assembly.

The camp opened on Saturday, June 26th, with over fifty boys and leaders who occupied eight new cottages of the Y. M. C. A. Camp, located on the sandy shores of Lake Amy Bell, near Richfield, Wis. An older boy lived in each cottage and acted as leader of a team consisting of boys from ten to twenty years of age. Most of the boys came from Chicago parishes interested in the Nation-wide Campaign, and a few representatives came from Iowa, St. Louis, Detroit, and Milwaukee.

Mr. Gordon M. Reese, the Brotherhood of St. Andrew secretary in charge of boys' work, was Camp Director and had under him eight associates as athletic instructor, chaplain, instructor for acolytes, instructor on scouting, instructor on Brotherhood work, etc. At 6:30 every morning Mr. Reese blew a whistle, before which not a sound was heard around camp, and almost immediately every boy lined up outside the cottages, went through setting up exercises before

their swim in the lake. The "morning watch" or celebration of Communion was then held in the rustic chapel built by the leaders of the camp on the shore of the lake. After breakfast camp duties were quickly dispensed with and Bible Study was given near the outdoor altar by Chaplain John S. Bunting, of the Church of the Ascension, St. Louis. After half hour intervals of relaxation, conferences were held on training acolytes, studying scout-craft, and learning how to do real Brotherhood of St. Andrew work under all conditions and circumstances. Before dinner, the cottages were all made ready for inspection, and directly after the meal an hour was given for letter writing and rest.

In the afternoons there was either a ball game, aquatic meet, treasure hunt, track meet, a fifteen-mile hike, or a Brotherhood canvass.

After supper the rustic chapel was again used for the sunset service. Colors were lowered, and stories were told around the camp fire until bed time. Taps were blown at nine-thirty.

Those who were at the camp experienced an unusual inspiration that came in camping together and learning much about God as never before.

Honor points were awarded each day to individuals and teams and organized assemblies in camp for cheerfulness, thoughtfulness, obedience, camp craft, service, health,

etc. Several boys won honor emblems, presented by J. L. Houghteling, Jr., on July 4th.

After the honor emblems had been awarded by the Camp Director, Mr. Reese, at the morning service, the boys presented him with an individual Communion set, to be used by him after his ordination at the St. Louis Convention, as a token of their great love and respect for him, and all that he meant to them.

The few men who were privileged to be at camp for the entire time were so impressed with the success in training boys for leadership that they are determined to organize a permanent camp in the Mid-west on the same lines. Those interested or desiring to participate in organizing such a permanent camp in the Mid-west are asked to communicate with Edwin Clark, 169 N. Jefferson St., Chicago.

More about the Camp will be told at the assembly meeting at St. Mark's, Glen Ellyn, on July 24th.

#### A DAILY VACATION BIBLE SCHOOL

Some of our parishes are holding daily vacation Bible schools, among them being St. Barnabas' (Rev. E. J. Randall, rector). A school was held in this parish last summer, and this year it began on July 7th, and will continue for four weeks. Sessions are held from 9 to 11 on Monday, Tuesday, Wednesday, and Thursday, and an outing is given on Friday. The first hour of each session is given to music, Bible stories, etc., and the second hour to manual work. No stipulated charge for instruction is made, but the rector suggests that each child contribute twenty-five cents a week, or more, to help pay the expenses of the school.

#### DEATH OF OLD PARISHIONER

Mrs. Elizabeth Lambert died on May 27th, aged 86 years. She was one of the oldest residents and members of St. Barnabas' parish, Chicago. Mrs. Lambert was one of the first to be confirmed after the present rector's ordination to the priesthood.

#### ST. MARY'S SISTERS WORK AT THE CHICAGO HOME FOR GIRLS

One of the many outside city institutions in which the Sisters of St. Mary do continuous and devoted work is the Chicago Home for Girls, at 5024 Indiana Ave. In the annual report of their work done there, the Sisters speak most appreciatively of the help given them by the superintendent, Miss Stevens.

#### DEATH OF OLD AND FAITHFUL CHURCHWOMAN

Mrs. Caleb J. Jones, who died recently at New Lenox, Ill., was the adopted daughter of one of the former rectors of St. Paul's, Manhattan (Rev. Mr. Glass), where, as Miss Glass, she taught school. Nearly forty years ago Miss Glass was married to Mr. Caleb J. Jones, and has spent most of her life in New Lenox. Mrs. Jones always took a very active interest in the work of Grace Church, and, at the time of her death, was president of the Woman's Auxiliary. She was a woman of remarkable Christian character and unusual devotion. The Rev. Charles H. Young, who officiated at the burial, made a touching reference to the fact of his being one of Mrs. Jones' pupils at Manhattan.

H. B. GWYN.

#### THE NEW HYMNAL

To THE members of at least one choir of thirty voices, writes the Rev. Wolcott Linsley, the pointing of the chants in the New Hymnal wins approval. In place of the seemingly arbitrary pointing, so difficult to master, this strikes us as natural, as making chanting a pleasure to singers and hearers. Once forgetting the vagaries of former

methods, so painfully acquired and sometimes rendered, the simple following of simple rules, so simple that even he who runs may read, gives delightful results. Much as we admire the main body of the book, we are nearly as grateful for the practical simplification of chanting. A brief, thorough attempt to master it brings joy indeed.

#### DEATH OF DR. MCKIM

A WASHINGTON despatch from Bedford Springs, Pa., states that the Rev. Randolph H. McKim, D.D., LL.D., rector of the Church of the Epiphany, Washington, dropped dead while walking on the street at that place. Dr. McKim had gone there for the summer.

Few figures in the House of Deputies have been so well known during many years past



THE LATE REV. R. H. MCKIM,  
D.D., LL.D.

as the stately and dignified Dr. McKim, who was President of the House of Deputies during the Conventions of 1904, 1907, and 1910. He was everywhere recognized as the leader of the Protestant party in the Church, and the intensity of his feeling for the Protestant cause had been manifested on many occasions.

Dr. McKim was born in Baltimore, April 15, 1842. He had graduated at the University of Virginia in 1861 when, at the outbreak of the Civil War, he entered the Confederate Army, and served throughout the period of the war. It was during the war that he was ordained deacon in 1864 by Bishop Johns, and became chaplain of the Second Virginia Cavalry. A year later he was advanced to the priesthood. At the conclusion of the war he became assistant at Emmanuel Church, Baltimore, and in 1866 became rector of St. John's, Ports-

mouth, Va. From 1867 to 1875 he was rector of the historic Christ Church, Alexandria, Va.; from 1875 to 1886 of Holy Trinity Church, Harlem, New York City; from 1886 to 1888 rector of Trinity Church, New Orleans; and from the latter year until his death, rector of the Church of the Epiphany, Washington. He entered the House of Deputies in 1892 and served at every Convention from that time until his death, being President, as stated, during three sessions. He had the degrees of D.D. from Washington and Lee, LL.D. from George Washington University, and D.C.L. from the University of the South. Dr. McKim had published a number of books and pamphlets beginning with *A Vindication of Protestant Principles*, 1879, and including, beside a number of theological and ecclesiastical subjects, a volume entitled, *Lee, the Christian Hero*, and another, *The Soul of Lee*. His Civil War reminiscences were embodied in *A Soldier's Recollections*, published in 1910, and *A Discussion of the Numerical Strength of the Confederate Army* followed in 1912. He had been Chaplain General of the Sons of the Revolution and President of the District of Columbia Society of the same order, and was also a member of the Society of Colonial Wars. He was President of the Standing Committee of the Diocese of Washington at the time of his death.

#### DEATH OF T. R. PROCTOR

THOMAS R. PROCTOR, called "Utica's leading citizen", warden of Grace Church, deputy from the diocese to the General Convention, died in Utica, N. Y., July 4th, at the age of 76. His burial occurred July 7th, the Bishop of Central New York, the Rev. Dr. Applegate, rector of the parish, the Rev. Dr. W. W. Bellingier, former rector, and the Rev. Dr. Coley, rector of Calvary Church, officiating. The whole city paid tribute to his memory, all industry ceasing for five minutes and the bells of the city tolling for a quarter of an hour, while every flag was at half mast. Individuals of every creed and race, and organizations of every kind, joined in paying tribute to his character and good deeds. He gave to the city some 556 acres of land which form eight parks, in which, for several years, the people have been accustomed to celebrate "Proctor Day". Mr. Proctor was born in Vermont in 1844, of Colonial and Revolutionary stock, and served in the U. S. Navy during the Civil war, first as paymaster's clerk on the *Brandywine*, where as a member of the boarding party that took possession of the *San Salvador*, he won the special and formal thanks of the Navy Department. He was afterward admiral's clerk in the Pacific Squadron. After the war he became proprietor of the Baggs and Butterfield Hotels of Utica and the Spring House of Richfield Springs. He was active in Republican political life and was instrumental in the choice of Sherman for Vice-President. He attended the last Republican Convention in Chicago as a delegate. His philanthropies were many. When the House of the Good Shepherd was rebuilt, he donated the land on which it stands and built the north wing. Children from the H. G. S. stood in open ranks as the casket was borne from the house, and lined the grave with wild flowers and at the close of the burial service sang a final hymn. Mr. Proctor was also the donor of the Richfield Springs Public Library, in the basement of which the Boy Scouts have headquarters and club rooms. More than one convention of the diocese enjoyed the hospitality of his home at an evening reception. The Republican Club of Utica occupies a home presented by him, and he was the donor of the statue



of Alexander Hamilton at Hamilton College. The breadth of his sympathies and the multiplicity of his interests are revealed by the names of some of the organizations which adopted resolutions upon his death, viz., The Haydn Male Chorus, of which he was an honorary member, the Y. M. C. A., the Textile Club of the Utica Steam and Mohawk Valley Cotton Mills, the House of the Good Shepherd, of which he was president, the Kiwanis Club, the Cymreigyddion Society, the Sons of Italy, the Congregation of the House of Jacob, the Democratic Association, the Chamber of Commerce, the Common Council, the Utica Trust and Deposit Co., the Welsh Benevolent Society, and many others. Among those attending the funeral were Gen. Hugh L. Scott, ex-Governor Whitman, President Ferry and ex-President Stryker of Hamilton, and Dr. Hoerrner of Colgate. His wife, Maria Watson Williams, and a brother, Frederick T. Proctor, survive him.

**CALAMITY ON THE ONEIDA RESERVATION**

A CALAMITY of the gravest nature to the Church has occurred on the Oneida Reservation, in the diocese of Fond du Lac. The tower of the church building was struck by lightning last Saturday evening. Fire at once broke out and the entire structure with all its furnishings and fittings has been destroyed. The tower and walls, of stone, are so badly cracked that it is uncertain whether they can be restored, but in any event there is no salvage from the interior. The loss is about \$40,000 and there was only \$4,000 insurance. The altar, a very fine stone structure, was given by the late Dr. Batterson of Philadelphia. The organ was a fine instrument that was formerly in the Cathedral of Fond du Lac. There were a number of stained-glass windows and other important fittings, of which nothing whatever survives: The church was one of the largest and finest in the diocese.

How great a blow is this loss to the Indians on the Oneida Reservation can hardly be appreciated by those who do not know the work. The church is the central object on the reservation. Built of stone and brick, it resembles an English village church and is a model of its kind. The parish itself, composed entirely of Indians, is one of the oldest in Wisconsin, and numbers some 700 communicants, while its influence embraces the whole tribe. It dates from the time when the Oneidas were brought from New York to Wisconsin with their missionary, Eleazer Williams, who claimed in his later years to be the lost dauphin of France. The original church was built in 1828 and was constructed of logs. The present fine edifice is of much later date.

**DEATH OF REV. DR. E. H. PORTER**

THE DEATH of the Rev. Emery Huntington Porter, D.D., rector emeritus of Emmanuel Church, Newport, R. I., occurred at his home in that city on Saturday, July 10th, at the age of seventy-six. Dr. Porter had given up the rectorship of the parish in 1917, and had been retired as rector emeritus. He was born in Lynn, Mass., in 1844, and was a graduate of Brown University, Providence, from which he received the degrees of M.A. and D.D., and of the Philadelphia Divinity School. He was ordained as deacon in 1869 and as priest in 1870 by Bishop Clark. His entire ministry was spent in the diocese of Rhode Island: first, in charge of All Saints' Church, Pontiac, then from 1870 till 1891 rector of St. Paul's, Pawtucket, and from 1891 of Emmanuel,

Newport. He had served as a deputy to General Convention for a number of terms, and had also been for many years a member of the Standing Committee of the diocese.

**DEATH OF CHIEF JUSTICE WINSLOW**

THE CHURCH as well as the State of Wisconsin and the Nation is bereaved in the death of John B. Winslow, Chief Justice of the Supreme Court of the State of Wisconsin, which occurred at his home in Madison on Tuesday, July 13th. Judge Winslow had for a number of years been Chancellor of the diocese of Milwaukee, and served for a short time at the last General Convention as a lay deputy, having been chosen as an alternate and taking the seat of a deputy who was absent. He was a graduate of Racine College under DeKoven and one of the most thorough believers in Racine and in the principle of Christian education. The closing of the doors of Racine cut him to the quick, and his expostulations and urging that the Church would come to the rescue and not permit the great work of De Koven to fail, were earnestly voiced in an address given before one of the mass meetings at Detroit in connection with General Convention and in many other ways. Few men have seen so keenly as did he the necessity for a Christianized education, and the lamentable failure of the Church to respond to the call was a matter of great anxiety to him. As a jurist his reputation was of the highest, and his decisions from the Supreme Court of Wisconsin have commanded the respect of the entire nation.

Justice Winslow was born in Nunda, Livingston County, N. Y., in 1851. He is a direct descendant of Kenelm Winslow, second brother of Governor John Winslow of Plymouth Colony. In 1855 he was brought by his family to Racine, Wis., in the city schools of which he received his earlier education and was graduated with the degree of A.B. in 1871 from Racine College. In 1875 he won the degree of LL.B., from the University of Wisconsin, in 1904 the University conferred on him the degree of Doctor of Laws, and in 1912 Lawrence College gave him the same degree.

Practising law at first in Racine, in 1883 he was elected circuit judge for the first circuit. He was reelected in 1889 without opposition. In 1891 he was appointed to the Supreme bench, where he enjoyed the distinction of serving longer than any other Justice of the Supreme Court in Wisconsin. The honor of Chief Justice he held for thirteen years, there being only one other Chief Justice who has held this honor longer than he. Judge Winslow is the author of a history of the Supreme Court of Wisconsin, entitled *The Story of a Great Court*. During 1911-12, he served as President of the American Institute of Criminology.

During the troublous days which preceded and followed the entrance of the United States into the world war, Judge Winslow made his position clear and his power and vision felt, by his robust patriotism and Americanism. He clearly saw that the entrance of America was inevitable, and fearlessly proclaimed his belief in regard to America's duty. After actual hostilities began, it is probable that few men in the whole land were so valuable as he in striving to bring citizens to the consciousness of their responsibility to their Nation.

In 1881 Justice Winslow married Miss Agnes Clancy, of Racine, who, with six children, survives him.

His funeral was held from Grace Church, Madison, on Friday morning, July 16th. Beside the large number of friends and family members who attended from Madison, large delegations from cities and towns in the state came to pay a fitting tribute of

respect and honor. The church was crowded with men eminent in every walk of life. The rector, the Rev. H. H. Lumpkin, officiated, assisted by the Very Rev. Charles N. Lathrop, Dean of All Saints' Cathedral, Milwaukee. Other clergy present included the Very Rev. E. A. Larrabee, D.D., Dean of Nashotah House, a college mate of Justice Winslow's; Archdeacons Hood and Dawson, the Rev. Dr. R. C. Hindley, representing Racine College; and Rev. N. C. Kimball, rector of St. Andrew's Church, Madison.

**THE CHURCH'S NATIONAL BALANCE SHEET**

A STATEMENT of receipts for the Nationwide Campaign fund, applicable for general work, and covering the first six months of 1920, is made by the Treasurer as follows:

From First Province . . . . \$	131,547.94
From Second Province . . .	260,871.82
From Third Province . . . .	344,596.04
From Fourth Province . . . .	135,090.51
From Fifth Province . . . .	98,322.34
From Sixth Province . . . .	40,016.11
From Seventh Province . . .	65,166.73
From Eighth Province . . . .	41,062.05
	\$1,116,673.54

As compared with their respective quotas for general purposes the receipts are as follows: First, 10%. Second, 10%. Third, 20%. Fourth, 26%. Fifth, 9%. Sixth, 11%. Seventh, 19%. Eighth, 11.5%.

It should be remembered that in most dioceses the Campaign was not nearly completed—frequently had not begun—until this period of time was well along, so that no conclusions can be reached as to what the Fund will produce for the year or for subsequent years; but it becomes clear that there can be no miscellaneous appropriations during the present year.

**DEATH OF REV. ROWLAND HALE**

ON JUNE 30th, the Rev. Rowland Hale, rector of St. Mary's Church, Franklin, La., passed to his rest at Sewanee, Tenn. He was born in England Jan. 7, 1858, and was graduated from the divinity school of King's College, London, 1881, and from the theological school of the University of the South at Sewanee, 1885. He was ordained deacon in the latter year and advanced to the priesthood in 1886 by Bishop Quintard. His work was successively at Fayetteville, Tenn.; Roslindale, Mass.; Sewanee, Tenn.; St. Peter's Church, Nashville; Crowley, La.; and, since 1905, rector of St. Mary's Franklin, La. He was an associate of the O. H. C. He is survived by his widow, who was Miss Lydia Kirby-Smith, and by two daughters.

**CHINESE CHURCH MISSION IN SI-AN**

THE INFANT mission established by the Anglican Church of China in Si-an, the capital of Shen-si Province, is one in which American Churchmen can take a just pride. The two priests who started the Church in this great city far in the interior both came from the diocese of Shanghai, and the two general secretaries who are so necessary in maintaining interest in such mission work came from the two other American districts, Anking and Hankow respectively. Moreover the support of this advance movement has come very largely from these same three dioceses. So here we have a mission established, supported, manned, and controlled by the native Chinese Church, which is a proof of its vitality.

One of the priests, the Rev. Koeh Zung-

meu, had to return to his home in Shanghai but it is hoped soon to replace him with another splendid fellow, the Rev. Toong Sien-tsing, also from Shanghai, who has volunteered for this hard service. In the meantime the Rev. Poo Hoo-zung is "carrying on". His report to the Board of Missions of the Chung Hua Sheng Kung Hui begins as follows (translation):

"Poo Hoo-zung, a servant of Christ Jesus, respectfully submits his annual report to the Board of Missions of the Chung Hua Sheng Kung Hui. This year has been a time of progress for our mission; it can also be called an era of construction. Since during this time circumstances compelled, I could not but force myself to undertake this heavy burden. Unfortunately I had no experience; in every thing I have had to learn and experiment. For the mistakes which I have made I beg the indulgence of the Board of Missions."

He goes on to report that in the boys' school there are 87 pupils of whom 19 are in the high school and 68 in the grammar grades. During the year three boys were baptized, all of good character and scholarship, and leaders among their schoolmates. There is a free primary school containing 27 pupils. And there is a girls' school also with 27 pupils.

Street and chapel preaching have been carried on earnestly and persistently so that more than 2,000 people have heard the gospel message; a catechist and Bible-woman have been diligent in making calls on non-Christians and generally have been received courteously; but the greatest gains have been made through the individual efforts of the unofficial Church-members who bring their business acquaintances and neighbors to church.

During the year fifteen men and one woman were admitted catechumens (*i. e.*, formally renounced idolatry, acknowledged themselves bound to live by the rule of the Ten Commandments, and promised to prepare for Holy Baptism). Another group of fourteen men and one woman were received into Christ's Church by Baptism. And when the Bishop of North China made his visitation, he confirmed ten men.

Not only are the Christians increasing in numbers but they are also deepening in the spiritual life and showing forth some of the practical fruits of their faith. They put away their evil habits, observe the Lord's Day, pray fervently, patiently endure persecution, and contribute generously towards the expenses of the Church and its schools.

No contributions are asked or desired for this work, as it is supported entirely by the Chinese Churchmen. But the prayers of the faithful are needed.

### THE RACINE CONFERENCE

IT WAS A HAPPY group of people, more than three hundred in number, who attended continuously the sessions of the Racine Conference between July 6th and 16th. Nineteen states and twenty-eight dioceses had been represented by the time the sessions were half over and no doubt others were added later. The session was marked from the first day by an atmosphere of conscientious study of the methods of Church work that were presented by the splendid corps of instructors gathered for the purpose. The spiritual and devotional phases of the sessions were in the hands of Father Officer, O. H. C., Chaplain of the conference, and the Rev. Dr. David L. Ferris, of Rochester, who gave a devotional Bible class on the Epistle to the Hebrews. The chapel services were, as heretofore, the central point of the conference.

Mental stimulus was well provided in the

splendid course arranged by the Rev. Charles H. Young, chairman of the Programme committee and dean of the faculty. Normal classes in Christian Nurture were conducted by Mrs. Cleon Bigler, Miss Dorette Bergeman, and the Rev. R. S. Chalmers. On Social Service, the Very Rev. C. N. Lathrop gave a course on "The Church in relation to Modern Social and Industrial Problems" with a history of the development of modern industry, and the Rev. M. W. Ross, social service secretary of the diocese of Chicago, a course on "How to organize the average parish for social service work." Organizing the various groups of a parish for their part in the Church's Mission was presented by Mrs. George Biller for the women, Miss Mary Cook for the Church School Service League, Mrs. Cleon Bigler for the Little Helpers and the Home, Miss Julia Fish for young men and women, and the Rev. C. H. Young for the devotional life. Bishop I. P. Johnson of Colorado gave the whole conference a great course on The Urge and the Plan of the Nation-wide Campaign, with suggestion for the necessary organization. Bishop Anderson presented the newer work of the World Conference on Faith and Order. Dr. L. N. Caley, of the Board of Religious Education of the Diocese of Pennsylvania, gave a course of stereopticon lectures on Church History. Mrs. Allan McGregor, educational secretary of Southern Ohio, gave valuable demonstrations of How to Conduct a Mission Study Class. Miss Elizabeth Matthews of Cincinnati, president of the Church Service League, led conferences on the work of the League.

The physical welfare of the student body is cared for by dividing the entire conference into two teams, the Reds and the Blues, captained respectively by the Rev. Gerald Moore of the Church of the Advent, Chicago, and the Rev. George Ray of Grace, Oak Park. These teams, through their picked representatives, met in volley ball, baseball, track and field events, and an aquatic meet. The Church people of the four local churches of Racine gave a reception and dance for the conference in the large gymnasium of the college, and on Saturday night the members of the conference took part in a fancy dress frolic.

There was admirable work in Church music conducted by Canon Douglas, while Dean Lutkin, of the musical faculty of Northwestern University, Evanston, gave musical assistance in his inimitable way during a part of the second week. Pageantry and Church drama at the hands of the Rev. Morton C. Stone culminated in an open air rendering of a pageant on the life of St. Paul that aroused great admiration, not only for its talent, but for the simplicity that would enable it to be presented almost anywhere with little difficulty. The Rev. George Long, Mr. Edward Sargent, and others assisted in intellectual work.

A very serious conference in committee of the whole took place on Thursday afternoon in regard to the urgent necessity of saving the property of Racine College to the Church. The property is endangered by the large debt, now amounting to \$82,000 which stands upon the property. Racine College as a school for boys has been under suspension for the past year. A resolution was adopted as follows:

"The members of the Conference for Church Workers, Province of the Mid-West, respectfully petition the Rt. Rev. Bishop of Milwaukee, the Trustees of Nashotah House, and the Trustees of Racine College to place the property of Racine College at the disposal of the Church for an experimental station for the training of Lay Workers, Conferences, Schools of Method, Demonstration Schools, etc., for the term of three

years from January 1921 on the following basis:

"Interest on present indebtedness to be paid by the lessors who are also to keep the property in reasonable repair."

The Rev. George Long, Provincial Secretary, residing at Warsaw, Ill., was directed to work up the details and present the matter to the trustees.

The open air services each evening were a valuable and appreciated factor of the conference, specially since the weather was generally perfect for them, and the addresses given by Father Officer and by Dr. Ferris were perfectly adapted to the occasions. The final evening was given to a chapel service, after which the entire congregation followed the clergy in procession through the church yard to, and about, the grave of James DeKoven, where prayers and thanksgivings were offered. Next morning, with the early celebration of Holy Communion, the conference was closed.

An exceedingly valuable feature of the conference was an exhibit of Church literature, including the Christian Nurture series, under the direction of Mrs. George Gunnell, of Toledo, Ohio, with the able and constant assistance of Miss Caroline Larrabee, of Nashotah, Wisconsin.

### CHANGES IN SEABURY DIVINITY SCHOOL

THE TRUSTEES of Seabury Divinity School, Faribault, Minn., met on June 29th, and the following elections took place:

The warden, the Rev. Dr. Kramer, was relieved of the chair of Church History, and in addition to his duties as warden is to be professor of Homiletics, Liturgies, and Ethics. The Rev. Guy C. Menefee, B.A., B.D., was relieved of his duties as instructor of Old Testament and elected professor of Systematic Divinity and Apologetics, succeeding the late Rev. J. H. Young, D.D. The Rev. Frank H. Hallock, D.D., was elected professor of Old Testament Literature and Theology. The Rev. Charles Carter Rollit, D.D., was elected professor of Church History and Canon Law.

### THE SUCCESSFUL CONFERENCE AT WELLESLEY

The summer conference idea is growing in the Church. The importance of these informal gatherings of Church leaders, both men and women, in every part of the States, can hardly be overestimated.

The outstanding pioneer of these conferences is the Conference for Church Work, first held in Cambridge in 1910.

During the conference held recently at Wellesley College, a questionnaire given to the members elicited several hundred answers. Two of the questions and answers given are of interest to the whole Church in revealing the undreamed of importance of the summer conference idea. Is not the time at hand when each diocese must have such a gathering, as well as each province? And why should there not be several conferences for post-graduate work, a summer university on the Spirit and Methods of Church Work?

The first question was: "What has impressed you most and has seemed of most help to you in this conference?" Some of the typical answers are as follows:

"The happy spirit of the conference, pervading the serious and earnest concern for the advancement of the Kingdom in the lives of the members of the conference." "Kindly fellowship, pleasant smiles, informality. Real helps, Mr. Osgood's course on The Creed and Christian Convictions, Dr. Davenport's address, and especially Mr. Hickson's."

"The joyous spirit of the members." "Dr. Easton's interpretation of our Lord's sayings." "Music introduction of a high order from Canon Douglas and Mr. Appel. Association with people of culture and high purpose in life." "Plainsong course." "I think it not too much to say that the value of theological training is doubled by a touch of the practical teaching in the conference." "The spirit of the teachers' love, sympathy, and understanding."

**MEMORIALS AND GIFTS**

MR. AND MRS. JOHN F. TRACY have presented Christ Church Cathedral, Hartford, Conn., with a litany desk, after a design by Dr. Cram, in memory of their daughter.

ON THE Fifth Sunday after Trinity, July 4th, relatives and friends presented to St. John's Church, Georgetown parish, Washington (Rev. Christopher P. Sparling, rector), a handsome pair of silver cruets, to be used in the Communion service, as a memorial to the late David Rittenhouse.

Mr. Rittenhouse was a faithful and devoted communicant of St. John's, for many years treasurer, and for many more a member of the vestry, also, for a while, superintendent of the Sunday school.

The completion of the Communion silver was a particularly fitting memorial, as the very handsome jewelled chalices, now in use, were given by Mr. Rittenhouse himself, in memory of his wife, Mary Tilghman Earle Rittenhouse.

BY THE WILL of the late Rev. Francis S. Dunham, Ph.D., rector emeritus of Christ Church, Albion, N. Y., his residence in Albion is given to Christ Church; also the household furniture, not specifically bequeathed, is to be sold and the proceeds therefrom are to form a fund to be held in trust by Christ Church, Albion, to invest and apply the income towards providing music for the Church services. The church also receives a portion of his library and bookcases, and his jewels and ornaments of gold and silver, except those specifically disposed of, to be used to make and adorn a ciborium. A chalice and paten, ornamented with jewels, is bequeathed to St. Stephen's Church, Terre Haute, Ind., of which Dr. Dunham was a former rector. The sum of \$7,000 is given to Rose Polytechnic Institute of Terre Haute.

THE HEIRS of the late Rev. Joseph M. Clarke, D.D., have presented to the diocese of Central New York a Bible bearing the date of 1648, which was originally a part of the library of the Rev. Joseph T. Clarke, who was for many years rector of St. James' Church, Skaneateles, N. Y.

**ALABAMA**

CHARLES M. BECKWITH, D.D., Bishop

**Healing Mission at Woodlawn**

THE HEALING MISSION at Grace Church, Woodlawn, under the conduct of Mr. Henry C. Blandford, closed on Friday night, July 9th. After a sermon by the rector of St. John's, Ensley, Mr. Blandford delivered a calm and deliberate, but most powerful address, to which the people listened intently and with manifest strong sympathy. The laying-on of hands following was attended by great solemnity. Testimonies of very definite benefits received continue to come in from both Woodlawn and Ensley, and the demands of the follow-up work do not abate.

Not less impressive than very express witness to physical recovery, is that of one who says, "I do not know whether I received any physical benefit or not, but I do

know that I received something of more consequence." And another: "A calmness of spirit has taken possession of me to which I was strange before." There is a remarkable unanimity of sentiment pervading those who were present, and people are eager for a repetition.

The sessions have been long, and the weather hot, but seldom did any person leave before the close except under urgency. Spontaneous press advertising was checked rather than encouraged. The Bishop of Western Missouri, prior to sailing for Europe, proffered Mr. Blandford the freedom of his diocese.

**BETHLEHEM**

ETHELBERT TALBOT, D.D., Bishop

**Missionary to Leper Island speaks at Reading—"Looking Forward" Session at Montrose**

ONE OF A very few non-leprosy individuals permitted to visit Leper Island, the Rev. Harvey P. Walter, warden of Van Buren Seminary and general missionary in Porto Rico, described his monthly visits to the leper colony for the information of his friends and former parishioners in Reading, Pa., on Sunday, July 11th. Mr. Walter spoke at Christ Church (Rev. F. A. MacMillen, rector) in the morning, and at St. Mary's Church, of which he was the first rector, in the evening. Mr. Walter will make a study of the Seamen's Church Institute in New York before returning, in order that a branch of this worthy institute may be established in Porto Rico.

ON THURSDAY EVENING, July 8th, after a lecture on Social Service by the Rev. Samuel Tyler, of Rochester, a "looking-forward" session was held at the Summer School of the Diocese of Bethlehem at Montrose, Pa. Great satisfaction was expressed over the success of this year's school, with its 130 registered members from 32 parishes. More than a score of clergy were among the number. Several persons were from the dioceses of Pennsylvania and Harrisburg, and one was from Grand Rapids, Michigan. The majority approved of the intention of the executive committee to hold a ten-day school, instead of a five day school next year at Montrose. Mrs. L. M. Thompson, of Montrose, was re-elected secretary. On Friday afternoon the juniors of St. Luke's Church, Scranton, presented the pageant, "The Light of the World", in St. Paul's Church (the Rev. Wallace Martin, rector) for the edification of the summer school.

**CENTRAL NEW YORK**

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

**Notes**

NINE MEMBERS of Zion Church, Rome, and twelve from St. Paul's, Watertown, attended the Geneva Summer School.

FIFTEEN ASSOCIATES were recently admitted to the G. F. S. of Grace Church, Elmira, when the Rev. W. S. Stevens of Moravia preached.

**FOND DU LAC**

REGINALD H. WELLER, D.D., Bishop

**Increase Rector's Salary at Marinette—Recovery from illness of the Rev. Newell D. Stanley**

ST. PAUL'S, Marinette, has increased the rector's salary \$500 per year, in addition to a grant of \$250 for last winter's fuel bill, which was unusually large owing to the hard winter and sustained cold.

THE REV. NEWELL D. STANLEY, who has been ill for the past two weeks, is reported to be well on the road to recovery. He has

been suffering from stomach trouble and his physician has ordered rest and diet.

**CONNECTICUT**

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

**New Chancel Lights for Christ Church Cathedral, Hartford—Revision of Diocesan Budget**

IN ORDER to complete the chancel of Christ Church Cathedral, Hartford, four hanging electric fixtures have been designed to light the choir and the sanctuary. The design is very beautiful and fitting, and the lights will be suspended from the ceiling by chains. The proposed work is under the direction of Dr. Ralph Adams Cram, who has also in preparation some other designs for additional lights to be placed on the altar.

THE DIOCESAN COUNCIL of the National Campaign are revising the diocesan budget so as to include only pressing things of a strictly diocesan character. October and November will be months of an intensive campaign in the diocese along the line of the National-wide movement, closing with an Every-member Canvass on Advent Sunday, November 28th.

**GEORGIA**

FREDERICK F. REESE, D.D., Bishop

**Summer Vacations**

VACATION DAYS for the clergy in Georgia have begun, and the Bishop and some of the clergy have already left for their summer recreation, while others will take theirs in August and September. Bishop and Mrs. Reese are at Gloucester, Mass., and will be away for probably two months. The Bishop will preach at Trinity Church, Boston, the Ninth and Tenth Sundays after Trinity. The Rev. John Durham Wing, D.D., rector of Christ Church, Savannah, has joined his family at East Hampton, L. I., where they have taken a cottage for the summer. Dr. Wing will be away until September first. The Rev. G. S. Whitney, rector of St. Paul's Church, Augusta, will attend the Summer School for Church Workers of the Fourth Province to be held at Sewanee, Tenn., August 2-12, and later will visit in Michigan. The Rev. W. H. Higgins, rector of St. Thomas' Church, Thomasville, will officiate at St. Bernard's Church, Bernardsville, N. J., during the month of August. The Rev. R. G. Shannonhouse, vicar of St. Matthew's Church, Fitzgerald, and Mrs. Shannonhouse, will spend August at the Diocesan Clergy House, Saluda, and the Rev. F. North-Tummon, who will be the supply at Christ Church, Savannah, during the rector's absence, will spend September at the clergy house, Saluda, with his daughter. The Rev. J. D. Miller, rector of St. Michael and All Angels' Church, Savannah, goes in August to the mountains of North Carolina, and the Rev. W. B. Sams, vicar of Christ Church, Cordle, will spend August on the coast near Charleston, S. C., going every Saturday to Augusta, Ga., where he will supply on Sundays for the Rev. H. H. Barber, rector of the Church of the Good Shepherd. The Rev. William T. Dakin, rector of St. John's Church, Savannah, will remain at home all summer to superintend the extensive repairs to be made on the chancel.



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**LEXINGTON**

Lewis W. Burton, D.D., Bishop

Work Begun for New Church at Lexington—Healing Mission—An Interdenominational Prayer Circle at Richmond

ON JULY 8TH the first stone in the superstructure of the new Church of the Good Shepherd, Lexington, was laid. The parish house is expected to be ready by October 1st. The basement will be used for the Sunday school and social purposes and organizations; the upper story as a chapel. The new church is splendidly located. It will be built of stone. The Rev. T. L. Settle is in charge of this important work.

ON MAY 12th, 13th, and 14th the Rev. T. L. Settle conducted a most helpful healing mission at St. Mary's, Middlesboro. The mission opened with the Holy Communion. There were services of preparation. On Friday, May 18th, the healing mission proper was held, when 73 persons were treated, and three prayer circles were formed; two in the parish, and one by the Presbyterians. In the Cathedral and at the Church of the Good Shepherd healing services have been regularly held.

AN INTERDENOMINATIONAL PRAYER CIRCLE has been formed at Richmond. It is composed of twenty-five to thirty earnest and deeply interested members. The meetings are held in Christ Church. Dr. Telford, the Presbyterian pastor, is the leader, and Mrs. W. H. Grider is secretary. There have been many encouraging reports of spiritual and physical benefit.

THE REV. FLOYD W. TOMKINS, D.D., is expected to conduct a parochial mission in Christ Church Cathedral, Lexington, beginning October 8, 1920, and lasting ten days.

**LOUISIANA**

Davis Sessums, D.D., Bishop

The Woman's Auxiliary

THE SEMI-ANNUAL meeting of the Louisiana Branch of the Woman's Auxiliary, held in New Iberia, June 9th and 10th, was attended by approximately 100 delegates, representing practically all sections of the state. The president, Mrs. Frank Labit, assisted by Mrs. A. B. Murray, entertained the delegates at a reception and supper on Wednesday night at her home, Rosedale Plantation; afterwards all attended the first session held at 8 P. M. Wednesday, in the Church of the Epiphany, New Iberia. The rector, the Rev. R. R. Diggs, welcomed the delegates and guests, after which plans for educational work were outlined by the Rev. Gardiner L. Tucker of Houma, secretary to the Board of Religious Education of the Province of Sewanee.

Thursday morning at the corporate communion an offering of \$107 was presented for Bishop Rowe's work in Alaska. Officers' reports were given, conferences held, and plans for work of the coming six months discussed. Miss Aileen Clark, United Thank Offering custodian, reported \$1,635 collected at the spring offering from the 2,000 women holding the "little blue boxes". Mrs. F. J. Foxley presented the work of the newly formed Church Service League. At the closing sessions, Thursday evening, Mrs. F. H. G. Fry, field secretary of the Board of Religious Education of the Church in Louisiana, also president of the Church School Service League, gave a delightful talk on the Church schools and Christian Nurture Series, stressing the importance of women training the children. The Rev. Louis G. Wood, of New York, general field secretary of the Church, addressed the delegates on the Nation-wide Campaign.

Social events on Thursday were a luncheon to delegates, an automobile drive to the salt mines and game preserves on Avery's Island, tea at the old Avery home, and a fish supper at Spanish Lake.

The meeting adjourned to meet in Shreveport, in January 1921.

**MONTANA**

William F. Faber, D.D., Bishop

Standing Committee

COMMUNICATIONS for the Standing Committee of the diocese of Montana may be addressed to the president, the Rev. J. Philip Anshutz, 3214 Second Avenue North, Billings, Montana.

**NEWARK**

Edwin S. Lines, D.D., Bishop  
Wilson R. Stearly, D.D., Bp. Coadj.

Talks to Children at Boonton

DR. LYMAN P. POWELL, in summer charge of St. John's Church, Boonton, is giving a rather novel series of talks to children on the religious life of some of the men and women of to-day. On one Sunday he talked of Calvin Coolidge, who was Dr. Powell's neighbor for some years, and on another of King Albert and Queen Elizabeth of Belgium. The talks are given at a children's service held at 9:30 each Sunday morning and have aroused much interest.

**The American Church Monthly**

Selden Peabody Delany, D. D., Editor

Sample Copy 20c

JULY, 1920

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**THE SOCIAL MESSAGE OF THE CHURCH**

Floyd S. Leach

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Memorial Service—July Fourth Celebration—Outing for Clergy—Proposed Thankoffering for Daughter's Recovery

ST. PAUL'S, Marfa, Texas (Rev. C. S. McClellan, Jr.), observed the first anniversary of the death of the rector's daughter on July 2nd by a memorial service in the church. On July 3rd a congregational meeting was held, reports read and plans for the coming year made, and on July 4th in the church at 11 o'clock there was a special patriotic service to commemorate the birth of the nation. The rector spoke on "My Country 'Tis of Thee".

THE CLERGY of the district were, from the sixth to the thirteenth of this month, in conference and on an outing at Cowles, on the head-waters of the Pecos River. This was arranged through the generosity of a New York Churchwoman. The hospitable ranchhouse is beautifully situated in the New Mexico Rockies with Pecos Baldy, Santa Fe Baldy, and Truchas Peaks, more than 13,000 feet high, in the immediate neighborhood and always snow capped. The roaring streams, the splendid pines and shivering aspens, the hungry trout, and the gorgeous orchids and other wild flowers make the upper Rio Pecos ideal for such a vacation. The contrast to the Mesa and desert lands of so much of New Mexico is startling. The good God has richly compensated this southwest country.

Every morning the Bishop and clergy gathered around the chaplain's altar for the Blessed Sacrament. The days were spent in fishing and tramping. In the evening all gathered around in conference and for story telling, and all came very near together as brothers, and near to God as His children. It was refreshing to all of us.

THE REV. CLARENCE S. MCCLELLAN, of the "Big Bend", is rich in Communion services. The Rev. Dr. Silver, of New York City, has presented him with a portable altar and a former Baltimore parishioner has given him a private Communion set of gold.

THE COLLAPSE of the balcony ceiling at a local theatre, where the University of New Mexico's annual play was being presented, caused serious injury to Betty Morrisette. She is recovering nicely. As a thankoffering for Betty's escape and recovery her mother, Mrs. A. F. Morrisette, now of El Paso, has offered a splendid tower bell to St. John's Cathedral Church, Albuquerque, on condition that the tower be erected by the congregation.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Benediction of Memorials at St. Andrew's Church, Pittsburgh

SUNDAY, the Sixth after Trinity, July 11th, was truly a red letter day in the annals of St. Andrew's Church, Pittsburgh, for the morning of that day there were held the services of benediction of the several memorials and gifts placed in the chancel of the church, and the consecration of the recently completed SS. Anna and Mary Memorial Chapel.

The memorials include the fine stone altar given in memory of the Rev. John Crokar White, D.D., rector from 1882 to 1907; the reredos, also of stone, and carved with the figures of the Apostles, in memory of John Bonner Bissell; the altar cross, of brass, to the memory of Isabel Knox Liggett; the sacred vessels, of silver, and the altar rail, of marble, in memory of William Fletcher Robeson, M.D., long-time vestryman of the parish; the chancel pavement, a memorial

of all members of St. Andrew's who have departed this life "In the true faith of Thy Holy Name". The litany desk is a memorial to Mary Ann (Young) Clark, and the beautiful rood beam, in dark oak, with figures, erected as a memorial to Frank Semple Bissell, for many years senior warden of the parish.

Thank-offerings include the sedilia and screen, in handsomely carved oak, "in grateful Thanksgiving for the Baptism, in St. Andrew's Church, of Frank Semple Bissell, Second". The Bishop's chair, prie dieu, and screen are a thank-offering in commemoration of thirty-five years in the episcopate of the Rt. Rev. Cortlandt Whitehead, D.D., LL.D. The four-manual Skinner organ, with its cases and screens, is the gift of Anna M. J. Bissell and Mary Louisa Jackson. All the woodwork harmonizes in material and carving. The marble choir rail is given "in gratitude for God's goodness," by Jean Baptiste d'Homergue and the hymn boards the gift of Mr. and Mrs. Charles R. Ray.

The service of benediction was offered by the rector, the Rev. Alexander Vance, D.D., the first active duty he has been able to take after an illness of a year's standing, and from which he is slowly recovering; with

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his associate, the Rev. George Woodward Lamb. The sermon was preached by the Rev. James H. McIlvaine, D.D., from St. Matthew 26: 6, 7, in course of which the speaker gave a masterful exposition of the joy of giving, the frequent criticism of those who give largely to God, and the lack of rebuke to those who spend lavishly on themselves.

At the conclusion of the benedictions, the

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vestrymen, clergy, and Bishop proceeded to the memorial chapel gates, where, being met by the donor, Miss Mary Louisa Jackson, the formal presentation of the completed gift was made and was accepted by the rector in behalf of the congregation; the Bishop then being asked to consecrate, following which pious act, the rector offered prayers of benediction on the altar, cross, lights, and vases, and the two memorial windows. The Bishop followed with an instructive address, and service was concluded with the singing of Tertius Noble's setting of the *Te Deum* in A, and the benediction.

The chapel is of stone construction throughout, beautifully carved with figures and armorial bearings of the two families represented in the gift. The plans were drawn by Mr. Frank R. Watson of Philadelphia. The building consists of two bays, the total length thirty feet, width sixteen feet, and seating capacity for forty people. The sanctuary occupies one-half of the east bay, and is raised one step from the floor of the chapel, the altar being elevated one step higher; the rail is portable, of richly carved oak with gold illumination. The crowning feature is the triptych, in which is treated the Presentation of Christ in the Temple. As the symbolism of the entire chapel is based on the early life of our Lord and the prophetess Anna, the western bay, known as the "Anna Bay", bears symbolism to her as she is spoken of in St. Luke 2: 36-38. The eastern bay, known as the "Mary Bay", is devoted to our Lord and the Virgin Mother. Two beautiful windows, resplendent in coloring and suggestive of teaching, are introduced. Entrance to the chapel is through the east transept of the church by two beautifully worked wrought iron gates. The altar cross, candlesticks, and vases are sacred to the memory of Frank Semple Bissell, long time senior warden of the parish; the chapel is inscribed "To the Greater Glory of God and in Loving Memory of Anna Margaret Jackson Bissell", and bears the name of the "SS. Anna and Mary Memorial Chapel". The completed structure, with all needful equipment, is the gift of Miss Mary Louisa Jackson, an earnest worker in the parish, in memory of her sister.

#### SOUTHWESTERN VIRGINIA ROBERT CARTER JETT, D.D., Bishop

##### Meeting of the Diocesan Executive Board

At a called meeting of the diocesan executive board the first week in July, eleven out of twelve members were present. The treasurer's report covered the first six months of the new diocese from January 1st to July 1st. It is a notable document showing what the Nation-wide Campaign has already enabled this diocese to do in the raising of salaries of ministers and missionaries, assistance to Church schools and homes, work among college students, relief to sick ministers or workers, purchase, and upkeep of diocesan Fords for country parishes and missions, encouraging assistance to struggling congregations.

The treasurer presented each member of the board with a handsome loose-leaf notebook containing for the recipients invaluable diocesan information. A hearty vote of thanks was given this able and devoted treasurer, Mr. C. Edwin Michael.

The committee on religious education reported work under way for a flying squadron of one day institutes for inspiration and instruction throughout the diocese, from the last week in August to September 10th. People will be asked to bring picnic dinners. There will be morning, afternoon, and evening meetings. Besides the local promoters, the speakers will be the Bishop, the Rev. G. Otis Mead, Rev. Mr. Jonnard of John-

son City, Tennessee, and Dr. Llewellyn Caley of Philadelphia. The itinerary includes the following places: Norton, Big Stone Gap, Dante, Wytheville, Radford, Blacksburg, Roanoke, Bedford, Lynchburg, Clifton Forge, Lexington, and Staunton. Each of these places is expected to draw from the several counties around it.

Delinquent churches were reminded of their obligations and the fact that many of them, though beneficiaries of the board, acknowledged neither receipt of check nor statement of assessment.

The following resolution offered by the Rev. G. Otis Mead was unanimously adopted:

"WHEREAS, The Nation-wide Campaign of 1919 has placed beyond question the value and possibility of a successful every-member canvass in all kinds of parishes and missions of the Church; and

"WHEREAS, The diocese of Southwestern Virginia is enabled to raise the salaries of the clergy and other missionaries, and also do much aggressive work because of the funds raised and interest developed in the Nation-wide Campaign; and

"WHEREAS, while many have subscribed for three years (in which case they will not be solicited) yet some subscribed for only one year and many failed to enroll themselves as supporters of the Church's work at home and elsewhere; and

"WHEREAS, The report of the expenditure of money contributed and the dissemination of information about the Church's Mission is necessary in order to maintain the interest of the people; therefore be it

"Resolved, 1. That an every member canvass for missions, current expenses, and workers be held in every parish and mission of this diocese on Sunday, December 5th, 1920.

"Resolved, 2. That the plans outlined by the General Church and the diocese of Southern Virginia for the Nation-wide Campaign of 1919 be followed in this can-

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vass, unless the same can be improved upon."

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Standing Committee Organized—Honor for Mr. Swannell

AT A meeting held in Springfield July 13th, the Standing Committee organized for the year by the election of the Rev. Joseph G. Wright as president and the Ven. John C. White secretary. Consent to the election and consecration of five bishops was given at this meeting, viz.: Delaware, and Easton, Suffragans of Montana and Western New York, and Coadjutor of Los Angeles.

AT THE National Convention of the Phi Kappa Psi fraternity recently held in Minneapolis, Mr. Dan G. Swannell of Champaign, Ill., our diocesan treasurer, was elected president, a distinguished honor well bestowed. Mr. Swannell, who was for years treasurer of the society, had helped it in time of trouble to regain financial footing, and what he did for the fraternity, he has done for the diocese, placed it upon a sound financial basis.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

A Memorial in France—Work Among Armenians—Parish Develops Resources

THE REV. F. H. DANKER, under whom St. Luke's Church, Worcester, rose from an organized mission to the status of a self-supporting parish January last, has gone to France, there to place a memorial to the name of his brother, the late chaplain and dean, Walton S. Danker.

THE VENERABLE parish of Christ Church, Rochdale, enjoys the distinction of aggressive efforts by the rector, the Rev. E. M. Foulkes, among Armenians.

THE PARISH of St. Andrew, North Grafton, losing in August last year an item of practically \$2,000 from its yearly income by the death of its senior warden, has developed local resources vigorously and reports an encouraging condition under the neighborly care of the Rev. Brian C. Roberts, of Westborough.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

Old Custom Continued—Conference for Church Workers—Interesting Find—C. F. S. Outing

NINETY-NINE years ago it is first recorded that the citizens of Buffalo (then a village of about 3,000) on the Fourth of July marched in procession to St. Paul's Church, where a service was held by the Rev. Deodatus Babcock, "the Declaration of Independence was read and appropriate remarks were made." In following years, similar services were held, and on this last Fourth a special service was used, it being the one set forth by the General Convention of 1785. A choir of over 60 voices was greatly augmented by the addition of kettle-drums, as well as organ, especially in the singing of the national anthem. The rector, the Rev. Dr. Jessup, preached a sermon on Christian Patriotism.

THE CONFERENCE FOR CHURCH WORKERS opened in Geneva on July 6th, with a record breaking registration of 245, to which number others were added during the week.

WHEN WORKMEN, who are wiring the rectory of St. Thomas' Church, Bath, for electric lights, tore up part of a floor, the rector, Rev. Chas. E. Purdy, found a sealed bottle in which were several interesting things. Among them was a letter written by the Rev. Dr. Oran Howard, who

was rector from 1857 to 1883. The letter concerns itself with the history of the parish and is in part as follows:

"This house was built by Disbrow about 35 years since and passed into the hands of Edward Howell, Jr., who died in 1853; his executor on the second of April in the same year sold the property to the Church for use as a rectory. In 1866 the building was extended. 'Except the Lord build the house they labor in vain that build it.'"

With the letter were copies of *The Orbit*, a Church publication, wherein extended reference was made to the Second Lambeth Conference then in session.

THE DIOCESAN president of the G. F. S., Mrs. Wm. T. Atwater, recently entertained members from the Buffalo parishes and nearby towns, at her country home on the Lake Shore.

"THE NEW HOME MISSION OF THE CHURCH"

IN A PAMPHLET issued by the Committee on the War and the Religious Outlook, William P. Shriver of the Board of Home Missions of the Presbyterian Church says: "The home mission task is no longer to be delegated or exclusively confined to some organized state or national society. The goal is a Christian community, a Christian social order. From a national standpoint, the new Home Mission is nothing short of making America Christian for the higher service of the world.

"During the last year of the war, the American Baptist Home Mission Society sent one of its skilled surveyors to the logging camps of the Northwest to find out what these lumber-jacks, who were in such a state of ferment, were thinking about, and what, especially, they thought of the Church. Six weeks were spent in the camps. The investigator, who was a minister, did not make his identity known. He wanted free, unfettered opinion. He got it. In the course of the six weeks he did not find a man in the camps who came to the defense of the Church. The surveyor was in turn surveyed; and here are some of the questions that were asked him:

"Was not the Gospel which Christ preached a gospel of discontent? In what percentage of pulpits could it be said that this is the characteristic of the preaching to-day?

"Are trade unionists, who are promoting justice, brotherhood, and coöperation, promoting religion?

"What programme do preachers as propagandists have of promoting acquaintance with, and interest in, the industrial question in their community?

"If the Churches of the community refuse to coöperate with industrial workers in the interest of justice and brotherhood, are not the unions justified in excluding religion from their halls?

"What action have the denominations taken in a coöperative or effective way to secure justice in the distribution of the results of the common toil?

"Has not the attitude of the Church toward the democratic control of industry been that of indifference?

"Does the Christian Church have a programme of industrial reconstruction? If so, what does it involve?

"Questioning of this sort, which could be duplicated in any of our industrial centers, must be seriously reckoned with. There is an imperative demand, not only upon the part of industrial workers, but from earnest men and women everywhere, that the Church now seek to apply the Christian principles of justice and brotherhood with more concreteness to the present world order."

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