

The Living Church

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VOL. LXVII

MILWAUKEE, WISCONSIN, JUNE 3, 1922

NO. 5

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VIRTUE, WISDOM, goodness, and real worth, like the loadstone, never lose their power. These are the true graces, each yielding a blessing, which are linked hand in hand, because it is by their influence that human hearts are so firmly united to each other. —Burton.

TO WHOM shall a man, whom the blessed Lord hath made, look for all he needs, but to that blessed Lord, our God, in whom we will trust; our knowledge like our sight, limited now —yet bounded by the blessed promise, what we see not now, what we know not now, we shall know hereafter.—Anon.



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EDITORIALS AND COMMENTS

One More Blunder

A CURIOUS aftermath of the Lambeth Appeal to all Christian People has transpired in Canada. Its initial stages are stated in the following excerpt from the *Montreal Gazette*:

"It will be remembered that deep interest was aroused locally by the pronouncement of the Lambeth Conference of Bishops of the Church of England on this subject of re-union of Christendom. Its sympathetic tone was responded to in many quarters, and placed the whole movement upon a higher basis. The Presbyterians of Montreal took action at once and their Presbytery requested the Bishop of Montreal to convene a conference of delegates from both Churches. A joint committee was appointed and worked together for a year, with wonderful agreement and progress, the outcome being what was known as the Montreal Conference resolutions. Chief among these was a proposal suggested by the Lambeth Conference, that, for the time being, until full union should be consummated, there should be, under due safeguards, a mutual and reciprocal ordaining or commissioning of clergy in either Church to minister in the other, while for the present retaining their ordinary positions in their own Churches. These resolutions were at once submitted to the Montreal Presbytery, which unanimously approved them, and later to the General Assembly, which also endorsed them. They were later reported to the General Synod of the Anglican Church, which, while not accepting them as they stood, passed a strong resolution for immediate conference with the other Churches on this subject of reunion."

There the matter has rested until the present time. A group of five Anglican clergy and five Presbyterian ministers now propose to bring the matter to a head. They therefore propose to the Bishop of Montreal and to the Presbytery of Montreal, of which four of the Presbyterian ministers are members, and to the Presbytery of New York, of which one Presbyterian minister is a member, that authority be obtained from the national bodies of each of the Churches to ordain forthwith the five petitioning ministers of the other Church; the Anglican authorities ordaining the Presbyterians and the Presbyterian authorities ordaining the Anglicans; it being specified as to each ordination, that "herein there is no repudiation of, or reflection on, their past ministry."

The document embodying this proposal, with the names of the signatories on both sides, is as follows:

- "To the Reverend the Presbytery of Montreal:
- "To the Right Reverend the Lord Bishop of Montreal:
- "To the Reverend the Presbytery of New York:

"Whereas an agreement has been reached already in conference between a committee of the Presbytery of Montreal and a similar committee appointed by the Bishop of Montreal on the Re-union of the Churches, in response to the appeal of the Lambeth Conference;

"To obviate delays and difficulties, we, the undersigned, desire to make this definite proposal.

"That each, while retaining his present position, should accept the Ordination Service of the other Church, or whatever form of admission that Church should require as conferring the commission necessary for ministry in its communion, with the prefatory statement that, on the part of those receiving such commission, it is clearly understood that 'herein there is no repudiation of, or reflection on, their past ministry', and as a definite step forward, we now offer ourselves for such commission, subject only to our receiving the sanction of our respective Churches, which sanction we hereby ask; this request for sanction to be submitted at once to the authorities of our respective Churches.

"Signed—

"Anglican:—J. Paterson-Smyth, Litt.D., D.C.L.; Elson I. Rexford, LL.D., D.D.; George Abbott-Smith, D.D.; James A. Fee, M.A.; R. Kenneth Naylor, B.A.

"Presbyterian:— R. W. Dickie, D.D.; George Duncan, D.D.; George Hanson, D.D.; Richard Roberts, D.D.; R. E. Welsh, D.D."

A sub-committee presenting this memorial to the Bishop of Montreal stated that it was also being presented simultaneously to the Presbyteries of Montreal and New York, with the request, in each case, as to the Bishop, that it be transmitted without comment to the legislative bodies of the respective Churches. "We are going to test out what sincerity there is in the attitude on Christian unity which is offered and sought by the Anglican communion", said the Rev. Dr. Duncan (Presbyterian) in offering the memorial in the Montreal Presbytery. "Here is a direct challenge, and we are going to make it so that the whole world must take notice of the sincerity of the Anglican and Presbyterian Churches in Canada, and thus know what hope there is of ultimate union between the Anglican and Presbyterian Churches in Canada." Furthermore, as showing his own interpretation of the proposal, Dr. Duncan observed:

"It means that as minister of my congregation I may have the right to attend churches of the Anglican Communion, preach there, and take Communion, and that Anglican clergy so desiring may have the same privileges in Presbyterian churches. It will enable us to smooth out many difficulties, and without giving up anything, to widen the scope of our services."

WE NOW TURN to the Lambeth Appeal, which is said to have inspired this proposal of the two groups of clergymen. That appeal, it will be remembered, was sent broadcast throughout Christendom by a nearly unanimous vote of the bishops in attendance at the Lambeth Conference of 1920. The paragraph relied upon is the following:

"We believe that for all the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would

say that if the authorities of other Communions should so desire, we are persuaded that, **TERMS OF UNION HAVING BEEN OTHERWISE SATISFACTORILY ADJUSTED**, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. . . . It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship."

We have printed in **SMALL CAPITALS** the words to which, at the outset, we would direct attention. The mutual "commission" which the bishops offer to give and to accept is expressly stated as something to be carried out after "terms of union [have] been otherwise satisfactorily adjusted." The evident meaning of the paragraph is that *if other things necessary to effect union* be arranged, the matter of the ministry need not be a permanent obstacle. Settle the other things that are in the way first, and then the "commission" of the ministry can be satisfactorily effected.

Have the Presbyterians and Anglicans of Canada "satisfactorily adjusted" the "terms of union" that are the essential condition precedent to any such ordination? We certainly have no knowledge of such an adjustment. Whatever plan may have been drawn up by a committee and submitted to the two Churches has certainly not been accepted by them. Nothing whatever has been "satisfactorily adjusted."

Yet with no attempt at fulfilling the conditions, these two remarkable groups of clergy appear to believe that they are justified in asking to be ordained, each by the authorities of the other Church; and one of the Presbyterian signatories directly declares that they are doing it to "test out what sincerity there is" in the Anglican offer.

Of course the Lambeth Appeal gives not the slightest justification for such a request. What answer the Bishop of Montreal gave to the memorialists we are not informed. If he was speechless with amazement we should not be surprised.

On the face of it the memorial is preposterous. It only needs to be compared with the language of the Lambeth resolution which is alleged as its justification for the hopeless discrepancy between the offer submitted and the response given to become apparent. The bishops at Lambeth very earnestly and very seriously propounded a series of overtures looking toward reunion. It is difficult to believe that these Montreal clergymen seriously considered the overture or the proposed plan at all. They have seized on one detail which, according to the overture, was to come last in a step toward reunion. With every desire to recognize their earnestness in desiring unity, we cannot congratulate them on a manner of response that bears not the slightest resemblance to the invitation that they purport to accept; while the statement that this is a test of sincerity is plain impertinence, such as does not reflect credit upon the man who made it. Church unity is not brought nearer by such a "test"; neither does one thereby show fitness to act as mediator.

And we wonder how it is that five of our own clergy, be their theological views what they may, could be guilty of so colossal a blunder. Do they not see that the inevitable result of it must be that charges of bad faith will be made against *them* for leading the Presbyterians into such an unpleasant situation? That they are simply repelling honest, earnest seekers after unity by conveying to them the impression that what they are proposing is something to which the Anglican communion is already committed, when obviously it is not?

There are some blunders that seem inexcusable when committed by intelligent men. We must not be supposed to question their good faith or their good intentions when we say that the five Anglican clergymen who have allowed the Presbyterian group to fall into this trap, have committed one of those blunders.

And if the result is to put still farther away the hope of finding a path toward unity, the responsibility for it must be assumed by those who are guilty of this inexplicable blunder.

WE are beginning in this issue a series of papers in review of the Proposed Revision of the Prayer Book, prepared by a group of competent scholars entirely outside the membership of the Joint Commission. The papers will be as follows:

I. Morning and Evening Prayer, Prayers and Thanksgivings, Litany, Psalter, Family Prayers, by the Rev. Walker Gwynne, D. D.

II. Holy Communion, Collects, Epistles, and Gospels, the Calendar, by the Very Rev. Charles S. Hutchinson, D.D., Dean of All Saints' Cathedral, Milwaukee.

III. Baptism, Offices of Instruction, Confirmation, the Ordinal, Episcopal Offices, by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.

IV. Holy Matrimony, Churching, Visitation of the Sick, Communion of the Sick, Burial of the Dead, by the Rev. George C. Stewart, D.D., rector of St. Luke's Church, Evanston, Ill.

V. Proposed New Offices, by the Rt. Rev. James deW. Perry, D.D., Bishop of Rhode Island.

We ask very careful consideration of these papers by all our readers. They should be a considerable factor in the consolidation of the thought of the Church with respect to the treatment of the revision in the coming General Convention.

AN explanation should be made as to the irregularity of printing the Daily Bible Readings in recent issues. Through some unexplained miscarriage in the mails, the material for the May issues was not received. Just before last week's issue went to press, an installment was received, and the portion for the first week was printed, without the discovery being made that it was that for the first week in June which, therefore, should have appeared in this week's issue. We are therefore again omitting the Readings this week; but in the next issue the continuous publication will be resumed and we shall hope that it may not again be interrupted.

An
Explanation

ANSWERS TO CORRESPONDENTS

PERSISTENT READER.—(1) A Protestant minister, like any other person not in the ministry of the Church, may be invited only to make an "address" at a service on a "special occasion" by license of the bishop. We know of nothing other than his own sense of honor that can limit him to holding to the subject on which he was licensed to speak.—(2) Such a person may not be invited to officiate in any other way than stated in the foregoing.—(3) We think it likely that every bishop issues such licenses; but the canon does not contemplate the preaching of a sermon under color of delivery of such an address, and it is clearly an evasion of the canon when that is done.—(4) The question whether the jurisdiction of the bishop extends to an informal service in a parish house is at issue in a case now pending before an ecclesiastical court and it would therefore not be fitting for us to express an opinion upon it. We greatly regret that the issue should have been formally joined.

TRUST THE GREAT ARTIST

Trust the Great Artist. He
Who paints the sky and sea
With shadowed blue, who clothes the land
In garb of green, and in the spring
Sets all earth blossoming—
He guides your destiny.

The magic hand
That colors dawn with flaming rose,
That ere the falling night,
For every soul's delight,
Pours out the streaming gold—
That hand, too, holds your life.

His grasp, amid the strife,
Would shape you to His will:
Let Him His wish fulfil.
What though the testings irk,
Fret not; mar not His work.

Trust the Great Artist; He
Who made the earth and sea.

THOMAS CURTIS CLARK.

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FROM A HERO'S STORY

"DID NOT WE cast three men bound into the midst of the fire?"

"True, O King."

"Lo, I see four men—and they have no hurt, and the fourth is like the Son of God."

In Shackleton's great book, *South*, there is a paragraph that lingers long in the reader's mind. It comes at the end of the chapter describing the desperate journey of the three men, Shackleton, Worsley, and Crean, on foot across South Georgia. Shackleton writes:

"When I look back on those days I have no doubt that Providence guided us, not only across those snowfields, but across the storm white sea that separated Elephant Island from our landing-place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia, it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us.' Crean confessed the same idea. One feels 'the dearth of human words, the roughness of mortal speech in trying to describe things intangible, but a record of our journeys would be incomplete without a reference to a subject very near to our hearts.'—*Wyoming Churchman*.

NOTES ON THE NEW HYMNAL

SECOND SERIES—XXV

BY THE REV. WINFRED DOUGLAS

TRINITY SUNDAY

ATTENTION should be very particularly called to the famous hymn of St. Patrick, No. 525:

"I bind unto myself to-day

The strong Name of the Trinity."

No finer addition to our repertory was made at the revision of the Hymnal than this. The romantic interest of its origin; the strength and beauty of the very original words; and the virile splendor of its two ancient folk-tunes, will make *St. Patrick's Breastplate* one of the most generally used hymns in the Anglican Communion. Whatever churches possess the New Hymnal should sing it at some point in the services of Trinity Sunday. If there is a Solemn Procession before the late Eucharist, that is the ideal occasion for its use. If not, the Offertory is probably the best place; in which case the hymn suggested at that point in the following list should be elsewhere sung. No more perfect processional for the opening service of a Diocesan, Provincial, or General Convention, exists than this. It is also most suitable for use at Confirmations, and on large festal occasions in general. The first tune should be sung with a powerful, swinging rhythm, not too slowly, one beat to the measure; the second tune very clean cut in its rhythm, and a little slower, three beats to the measure. When the first tune is resumed at the seventh stanza, it should be with great energy. The last line should be retarded, and the *Amen* sung *forte*, without the slightest diminution of tone. Do not be afraid of this hymn. Try it. Try it again. Master it, and be glad all your life that you have done so.

Introit, 209—Come, thou almighty King

Sequence, 207—Round the Lord in glory seated

Offertory, 205—Holy, Holy, Holy! Lord God Almighty

or

525—I bind unto myself to-day

Communion, 338—Pt. II, Therefore we, before him bending

Final, 210—Holy Father, great Creator

The second part of hymn 338, with its fine doxology, is particularly suited to be sung after the consecration to-day. It is well equipped with excellent tunes, of which the first is incomparably the best. It may also be effectively sung to the old French Carol at No. 339, but not to-day, when a vigorous rather than a mystical quality is needed. If the first tune be inopportune, the second has the right quality for Trinity.

At the Church school to-day, try some or all of the following:

38 —Three in One, and One in Three

47 —On this day, the first of days

205—Holy, Holy, Holy

348—Advent tells us Christ is near

This last one sums up the whole round of the Church's seasons, and concludes,

Glory to the One in Three

On the Feast of Trinity.

At Evensong:

519—Ancient of Days, who sittest, throned in glory

11 —O Trinity of blessed light

38 —Three in One, and One in Three

208—Holy, Holy, Holy Lord

Both tunes of No. 11 are of extraordinary interest and beauty.

ST. BARNABAS THE APOSTLE

Introit, 388—Come, ye disconsolate, where'er ye languish

Sequence, 267—From all thy saints in warfare, *st.* 1, 11

Offertory, 280—O Son of God, our Captain of salvation

Communion, 226—Love divine, all loves excelling

Final, 281—The son of consolation



THE Player", that unique club of stage-folk, literary men, and *dillettante* which Edwin Booth founded, and which is housed to-day in his old house on Gramercy Park, New York, is in the throes of controversy about moving up-town. Those who hold by the fragrant memories of old times want to stay where they are, resisting the lure of Longacre and "the roaring forties". This may be an appropriate time for reprinting the beautiful, forgotten poem of Thomas W. Parsons on the death of Mary Booth:

"MARY BOOTH

"What shall we do now, Mary being dead,
Or say or write that shall express the half?
What can we do but pillow that fair head,
And let the Springtime write her epitaph,

"As it will soon in snowdrop, violet,
Windflower, and columbine, and maiden's tear;
Each letter of that pretty alphabet,
That spells in flowers the pageant of the year?

"She was a maiden for a man to love;
She was a woman for a husband's life;
One that had learned to value far above
The name of love, the sacred name of wife.

"Her little life-dream, rounded so with sleep,
Had all there is of life except gray hairs—
Hope, love, trust, passion, and devotion deep,
And that mysterious tie a mother bears.

"She hath fulfilled her promise and hath passed;
Set her down gently at the iron door!
Eyes look on that loved image for the last:
Now cover it in earth—her earth no more."

LENTEN OBSERVANCE of a novel kind is indicated by a display advertisement in the *Journal-Press* of St. Cloud Minnesota:

"Special full course in ball-room dancing at a reduced rate during Lent only."

I CUT THIS ITEM FROM a recent English paper:

For some years past special musical services, consisting of oratorios, have been given in York Minster to meet the outlay involved by the engagement of orchestra and leading vocalists. The voluntary offerings of congregations attending the services were at first relied upon, but, as these proved quite inadequate, it was decided two years ago to allot reserved seats to subscribers at 5s. each.

Then the Board of Customs stepped in and demanded the entertainment tax, which the Minster authorities had to pay, bringing the equivalent of each seat up to 5s. 9d. Since the last service, on January 29 last, the rating authorities have also intervened and warned the dean and chapter that if the custom of selling reserved seats is continued the Minster will be rated as a place of entertainment.

Under these circumstances the dean has determined to discontinue the services.

"REV. NINA D. CHALLAN, Pastor of the Religious Scientific Research Society of Toledo", who seems to be a "trumpet medium", circulates this edifying spiritual exercise on the back of her business cards:

"LEARN THIS PRAYER

"Give us the united thoughts of health, strength, and happiness.

"Oh, Angel Guides, teach us the way, the truth, and the light, guide us and help us, and lead us aright, that we may be accepted in Thy pure sight.

"Thus we are sending our prayer upon high, and we ask for Thy strength from above.

"And Thine and mine be the glory. Amen."

WHAT A PITY THAT religious controversies should be conducted in an irreligious manner! And all the more pitiable when both parties to such a controversy are Christians. Men may differ widely: and it is, of course, laudable to correct the erring or instruct the ignorant. But recourse to foul language, vulgar abuse, reiterated denunciation, persistent misrepresentation, is utterly unchristian, wherever it appears.

A Brooklyn Presbyterian minister and a Brooklyn Roman Catholic minister have lately been cursing one another in that manner, in the public prints, while the enemies of Christ and of all religion, observing, have rejoiced. The Presbyterian rails at the Eucharist, condemns holy water because "any chemist will declare it is nothing but common water," jeers at absolution, and reiterates that the Roman Catholic Church is pagan and anti-Christian. The Roman has billingsgate as foul, and recommends that his opponent be ridden on a rail and drowned. And any fair-minded man would see at once that over half the matters in dispute have not been clearly apprehended by either disputant. What folly!

I NOTE WITH INTEREST that in Seattle the Roman Catholic Bishop O'Dea was the principal speaker at the St. Patrick's day celebration in the Masonic Temple. Surely, times are changing!

ONE OF THE CURIOSITIES lately brought to my desk is a circular letter from "The Continental Company," of Germany, telling how to evade the 18th Amendment at moderate cost. I venture to reproduce the first paragraph of this ingenuous advertisement:

"Continental Beverages. Two and a half gallons for one dollar. Madeira, Malaga, Mosell, Port, Rhine, Sherry, Tokay. Absolutely pure and healthy. Retains all qualities of the Original, because it is the original; and your money back—no questions asked—if you are not 100% satisfied. America could not long be deprived of the waters of life and happiness. Our experts have worked night and day, to find the means of concentrating the above named beverages into a form which would permit you to reconvert them into the full bodied original, without a plant, with very little trouble and the least expense. The success of our efforts is an established fact. What we send you does not contain a trace of alcohol. To reconvert our product you do not have to add a drop of alcohol.

"Note: Since our preparation would—if unrestricted—develop about 14% alcohol, we include in our instructions information which will enable you to easily limit the alcoholic development to whatever percentage may be permitted by your laws.

"We add absolutely no chemicals. There is not a particle of injurious substance in Continental. Here you have it all in a nut-shell. It is a pure natural product."

"The waters of life and happiness"—what a seductive phrase for booze!

TASTES DIFFER as, for instance, I have just received two French Canadian newspapers giving detailed accounts of the reception into the Roman Catholic Church of an American lady, whose "great faith, sincere piety, serious study, and faithful love," have all been illustrated by her submission to re-baptism! Perhaps "it pays to advertise": but American clergy, I venture to prophesy, will continue to refrain from that particular kind of advertising, no matter how many converts from the papal obedience they receive.

Proposed Revision Analyzed

A Series of Five Papers in Review of the Third Report of the Commission on Revision of the Prayer Book

1. Morning and Evening Prayer, Prayers and Thanksgivings, the Litany, the Psalter, Family Prayers

(Report, Pages 21-38, 175-183, 200-212)

By the Rev. Walker Gwynne, D. D.

THE portion of the Third Report of the Joint Commission on the Prayer Book which the writer is asked to review is confined to Morning and Evening Prayer (pp. 21-25), Special Prayers and Thanksgivings (pp. 26-35), the Litany (pp. 36-38), the Psalter (175-183), and Prayers to be used in Families (pp. 200-212). The Commission has doubtless received, as its members probably expected, much criticism of various kinds, some wise and some otherwise. Before offering some suggestions of my own I desire to say that I believe much of the work done has been worthy of high praise. The recommendations as a whole bear witness to skilful, courageous, and patient labor during the last eight years and more. Nevertheless we are sure that the Commission by no means regards what has been accomplished as perfect. On the contrary it has invited honest and intelligent criticism, in response to which, on two separate occasions, the writer has offered some forty suggestions, and of these more than twenty have been adopted in whole or in substance. This fact encourages him to submit the following additional comments to the Church at large, and to the Commission, in view of the approaching Convention.

In dealing with Morning Prayer, it is to be remembered that one chief aim has been to restore the office to its early character as a useful preparation, probably domestic in origin, for the Lord's own service on the Lord's Day, and not a substitute for it, as lack of knowledge and spiritual coldness had come to make it. It is to this end that most of the recommendations for simplifying and shortening have been made, in what is really the most complicated and the most difficult office of worship for uninstructed congregations to follow. The pages given in the following comments are those of the Third Report.

Page 21. What objection can there possibly be to restoring (without displacing the titles "Morning and Evening Prayer") the brief popular titles, Matins and Evensong, which are in all other Books of the Anglican Communion, where they are placed unobtrusively as headings to the tables of Proper Lessons? In 1892 that devout and learned liturgical scholar, Dr. W. R. Huntington, wrote of them, "Beautiful names, good Reformation words, which it is a great pity to have lost from the American Book in 1789."

The proposed *Invitatories*, or antiphons, to the *Venite* for all festivals are well worthy of adoption as giving the needed keynote to the special Psalms for these days. "There can be no doubt," writes Archbishop Alexander, "that in many cases this has been the noblest of commentaries upon the Psalms for the purpose of public worship." But why not an antiphon for Good Friday: "Behold the Lamb of God that taketh away the sins of the world: O come, let us adore Him"? Or, "He was wounded for our transgressions," etc?

The proposed retention of the substitutes of the *Venite* on Easter Day and Thanksgiving, in positions where few people think of looking for them, is surely a very serious mistake. If it is thought unwise to crowd Morning Prayer by putting them in their proper place after the *Venite*, better omit the latter altogether or place both at the end of Morning Prayer, and not in a place where they never belonged. Permission to omit from the *Te Deum* the litany with which this great credal hymn of adoration now ends, would be one of the greatest reliefs to long-suffering congregations. It would also allow composers to treat it musically in a way which is now impossible. The restoration of the original doxology to the *Benedicite* is an im-

provement both practically and musically. Another is the adoption of the new suffrage for the President in the Litany which would permit of the omission of the prayer in this place when the Litany is said.

Pages 24, 25. The proposal to omit from the *second Absolution in Evening Prayer*, as it appears in the Report of 1919, the words, "through Jesus Christ," etc., confining it to the Father and the Holy Ghost, seems very objectionable. Would not the new *Versicles and Responses* be more definitely adapted to evening use by beginning with Bishop Andrewes' beautiful petition: "Ter. Evening is at hand. O Lord: *Res.* Make it bright unto us"? "Turn Thee again" seems a very abrupt opening and without apparent purpose.

Pages 36-38. Some of the proposed additions to the Litany will probably meet with general acceptance, notably the insertion of "from earthquake, fire, and flood" in the second suffrage, and a new suffrage for the President, which has been strangely absent since 1789 from the place once occupied by the prayer for the King. The proposal to make "O Lord, arise," etc., a versicle to be said jointly by Minister and People (instead of a response), may be the best way to get rid of what is always an awkward place in the Litany. It is to be hoped that the use of capital letters in addition to the present open spaces, to mark the first word of each section, will induce some of the clergy to emphasize, by pause and change of tone, the different character of each approach to God. The proposition to change the four opening invocations does not seem so desirable. This is hardly the time to omit the confession that we are, everyone, "miserable sinners."

The new *Prayers and Thanksgivings* (pages 26-35), and those "*To be used in Families*" (pages 200-212), demand very careful consideration: in the study, however, and not on the floor of a Convention. It may be said of composers of prayers such as the Psalmists, Chrysostom, Gregory, and our own Cranmer, that, like poets, they are born, and not bred. But happily one may recognize the merits or the defects of a prayer without being either a poet or a genius. The late Canon Bright defines admirably the conditions demanded for a true collect, and his description applies equally to many other prayers. Contrasting collects with such "wordy effusions as exist in Knox's *Book of Common Order*," he says, "They say so much in saying so little—are never weak, never diluted, never drawling, never ill-arranged, never a provocation to listlessness; exhibit an exquisite skill of antithesis, and a rhythmical harmony which the ear is loth to lose." The new collects properly so called are not within the sphere of the present writer, yet much of the foregoing test may be applied to other prayers in this Report besides the new collects.

Measured by this standard some of the prayers are sadly in need of improvement, and a few should be wholly rewritten. The chief defects in them are infelicities of arrangement both in thought and grammar; weak endings; separation of the auxiliary from its verb; and lack of rhythmical harmony. Though the Prayer Book often imposes an adverb or its equivalent between "may" and its verb, it has no instance in a prayer of a parenthetical clause so placed, as frequently occurs here. The remedies offered may not be the best possible, but they may blaze the way to others for further improvement.

"*Prayers and Thanksgivings*," pages 26-35: "*For a State Legislature*" (p. 26). Though a noun of multitude may sometimes permit of being followed by a plural pro-

noun, to speak of "the Legislature" as "they" has a very unpleasant sound. Why not prefix "the members of" to the noun? In the next Prayer, "*For Our Country*" (p. 27), "pure manners" not only makes a weak ending but, in the sense intended, is not "understood of the people". "Purity of life" meets both objections. The prayer for "*Memorial Days*" (p. 29), would be improved by adding after "perfected" (another weak ending), "unto the Great Day of the second coming of thy dear Son; through the same Jesus," etc; or "to whom with thee and the Holy Ghost," etc.

The second sentence of the amended prayer "*For a Sick Person*" (pp. 32, 33), has 72 words. The first part should end with "and give him patience under his affliction." Then a new sentence with a new thought beginning "In thy good time . . . and to Thy glory; so that finally," etc.

The prayer "*For a Sick Child*" (p. 33), tries to embrace too much, and is greatly involved in thought and word. Would not the following be more suitable?

"O Almighty and Merciful Father, who lovest all thy children, and hast filled the world with gladness by their presence; Pour out thy blessing, we beseech thee, upon the sick child for whom our prayers are offered, and guide by thy wisdom the efforts made for his cure. Let thy holy angels abide with him to keep him in peace, that trusting in thy love, and made well by thy power, he may serve thee faithfully on earth, and at length attain the joy of the world to come. Grant this, O Heavenly Father, for the sake of thy dear Son, Jesus Christ our Lord."

"Prayers to be Used in Families"—Pages 200-212.

Some judicious changes have been made in the present prayers, chiefly by omission. No less than twenty-eight *Additional Prayers*, including Newman's "Lord support us," are entirely new. Most of these are excellent both in thought and literary form. A few, however, need amendment, and one, "*For the Children to Say*", should be entirely rewritten.

Make the last part of "*In the Morning*" (p. 202) to read: "that doing thy will with cheerfulness while it is day, we may rejoice to give thanks to thee when night cometh." Three gains: auxiliary and verb brought together, the antithesis more clearly marked, and "the" before "night" omitted.

Second prayer, "*In the Morning*" (p. 203): In spite of punctuation, this is one continuous sentence of exactly a hundred words! Thoughts are too many, and much involved. It can be amended as follows: Instead of "And grant," etc: "Open our eyes to behold things unseen and eternal; uphold us by thy strength in our daily work; and in the end receive us as thy faithful servants eternally; through".

"*For Guidance*" (p. 205): Another prayer of a single sentence of seventy words. Make new sentence after "have us to do", as follows: "Let thy Holy Spirit" (not "spirit") "of wisdom save us from all false choices, so that in thy Light we may see light, and in thy strait" (not "straight") "and narrow path may not stumble; through".

"*For the Children to say*" (p. 206): Another prayer in a single sentence of eighty-three words, and for children to say! Impossible! Permit the father of many children, and still teaching his grandchildren, to offer the following substitute: "O God the Father of heaven, who hast made me and all the world; I praise thy holy Name for all thy goodness towards me. Thou hast made me in my baptism a member of thy Holy Church. Thou hast caused me to be signed with the sign of the Cross as a soldier and servant of thy dear Son. Take from me the sinful fear of men, and fill me with the holy fear and love of thee. Make me never to be ashamed to confess the faith of Christ crucified, but manfully to fight under his banner against sin, the world, and the devil, and to continue his faithful soldier and servant unto my life's end. Grant this, O Heavenly Father, for the sake of thy Son Jesus Christ, who hath taught us to say, Our Father," etc.

"*For the Absent*" (p. 206): This prayer would be improved by omitting the unnecessary words, "drawing nearer to thee," which also destroy the smooth flow of the sentence.

"*For Those We Love*" (p. 207): This is an inverted collect, and good except for this. The petition and ending should change places. Let it read: "Almighty God, who canst do for those who are dear to us more than we can ask or desire; give us grace to trust them wholly to thy never failing care and love, for this life and the life to come; through."

"*For the Recovery of a Sick Person*" (p. 207): This prayer does not hang well together. After "we implore thy mercy" it should read: "Pour out thy blessing upon him, and upon those who minister to him of thy healing gifts; and may it please thee to restore him to health of body and of mind, that he may give thanks to thee in thy holy Church; through." Again one long sentence of seventy-two words, with two "thats" (conjunctions) one dependent on the other.

"*For a Sick Child*" (p. 208): After "this thy child" insert, "let thy holy angels abide with him to keep him in peace."

"*For a Birthday*" (p. 208): Instead of "keeping", read, "and keep". Instead of "when discouraged", read "when he is discouraged".

"*For an Anniversary of One Departed*" (p. 208): Change as follows: "Almighty God, we remember before thee this day thy faithful servant, N., to whom thou hast opened the gates of the larger life of Paradise. We pray thee, O Lord, that thou wilt receive him," etc.

"*For all Poor*," etc. (pp. 209, 210): An excellent prayer in every way; but are the Rich to be forgotten, who need our prayers almost as much? Have we forgotten the end of Dives, and how "hard it is for a rich man to enter the Kingdom of Heaven"? The prayer "*For Faithfulness*," etc., might serve this purpose better by being a little more explicit. After "our substance" add, "according as thou hast prospered us. And remembering the account which every one of us must one day give of the things committed to our keeping here on earth, may we at last be found faithful stewards of thy bounty; through the merits of thy dear Son Jesus Christ our Lord."

Would not the two "*Graces*" be better as follows? "Bless, we beseech thee, O Lord, thy gifts to our use, and ourselves to thy service, for Christ's sake". "Give us grateful hearts, O Heavenly Father, for all thy mercies, and make us ever mindful of the wants of others; through." "O Father", and "Our Father", are too abrupt. If the title were changed to "*at Meat*", the second could be regarded as *grace after Meat*.

The Psalter, pages 175-183.

"*The Table of Psalms for the Sundays of the Church Year*" (pp. 178, 179), adopted from the admirable "Distribution of the Psalter" by the Committee of Scottish Bishops, is a most welcome improvement. Following the rule of the Prayer Book for Sunday Lessons, however, it should be the first table, and not as here proposed the fourth. I am still strongly of the opinion that the whole of that ingenious and most simple Scottish plan, as it applies to the week days, should also be adopted. This allows of the recitation of the whole Psalter in five weeks, instead of each calendar month as at present.

The advantages of the Sunday distribution are specially noteworthy. These are: 1. Adaptation to the Church Year; 2. Fewer Psalms, and easy to find; 3. The recitation of nearly all the Psalms on Sundays in the course of the year; the majority twice, and some of them three times. This is never accomplished under our present rule, and is of much importance when we consider that the *daily* recitation of the Psalms is so rare.

The other Tables of Psalms for (1) Seasons and Days, (2) Special Occasions, and (3) Selections (under twenty titles) will be found useful. Provision is also made for omitting portions of particular Psalms "at the discretion of the minister". This permits the much-to-be-desired omission of what are called the "Imprecatory" portions, which, in spite of centuries of persecution, are not used to-day even in the Prayer Books of the Jews.

Other minor recommendations (p. 180), are the substitution of an asterisk for a colon to denote the breath mark in singing; printing at the top of the page the Psalm

number, etc.; and at the head of the five traditional divisions, "Book I, Book II," etc.

The differences between the "Proposed Amendments to the Text of the Psalter" (page 181), and the "Prayer Book Psalter" as revised by the Committee appointed by the Archbishop of Canterbury (S. P. C. K. 1916) are so unimportant that it would seem possible for the two Committees to agree upon a common text, even at the sacrifice of individual opinion here and there. As our Commission asks for another year of study of the question it is hoped that this may be the outcome.

THE CREED AND THE CHRISTIAN LIFE

From an Address at the Cathedral of St. John the Divine

By THE RT. REV. WILLIAM T. MANNING, D.D.,
BISHOP OF NEW YORK

TO-DAY we are to answer the question: "Is the Christian Creed really essential to the Christian life?" Here are two questions bearing on this which have come to me.

I. Can I not live a moral and upright life without being a Christian?

Yes, you can live a moral and upright life without being a Christian, although if you do this you probably owe it to the Christian atmosphere and influences about you and to the Christian ideals which you have inherited. But if all others should do as you are doing, and let go their faith in Christ, these ideals, which are your support, would die and disappear. Fruits will not continue without roots. Christian ideals and moral standards will not continue without the Christian faith from which they come. And suppose you do live a moral and upright life, the question still remains as to whether it is right for you to live without thought of God or recognition of Him in your life; and the answer to this is that it is not right.

II. Cannot a man be religious without being a Christian?

Yes, certainly he can be. Anyone who has faith in God, and who tries to live according to God's law, is religious. Mohammedans are religious, though they are not Christians. The Jews as a people are deeply religious, though they are not Christians. You can be religious without being a Christian, but you cannot be a Christian without faith in Jesus Christ, for this is what being a Christian means.

In Jesus Christ God has given us the full light and truth about Himself and our relation to Him. A man may live an upright and noble life without faith in Christ, and, if so, we honor him for it; but he is like a man walking on a difficult way without the joy of the sunlight.

Candlelight is a good thing. But why should any of us try to live by candlelight when we have the full light of the sun? It is this that we have morally and spiritually in Jesus Christ. Faith in Christ, knowledge of Christ, fellowship with Christ, obedience to Christ—this is the Christian life. You cannot live the Christian life without Jesus Christ, and belief in Jesus Christ is the Christian Creed.

III. Now we come to our special question for to-day: "Why do we believe in God the Father?"

I have received a number of questions in regard to this.

Someone asks, "How can I make my prayers more real and feel more truly that God is my Father when I pray to Him?"

I think probably the answer is that you need to be more simple and natural and unconventional in your prayers. Very many of us need this. We have in the Episcopal Church great dignity and order and beauty in our services, and this is a good thing. But for this very reason, we need to be on our guard against becoming too formal and stereotyped in our religion. We need greater variety and flexibility in our services, and we can have this without in any way violating the principles of the Church or the laws of the Church. We are not tied down

always to begin with "Dearly beloved brethren." We need the stated services of the Church with their dignity and order, and we need also services of the utmost simplicity and informality. One of the values of a service like this is that it shows us that we can be simple and informal here at the Cathedral without losing anything in reverence.

And I believe that in our private prayers many of us need to be much more simple and natural.

To the one who asks this question, and to others who feel as he does, I say, Break away from formality in your prayers, and take a new start. We can speak to God in our own words, and we ought to do so. Use your Prayer Book as a help and a guide in your prayers but do not be limited to this. Let your prayers each morning and night include some expression in your own words of your own feelings, and wants, and needs. If you will do this, your prayers will be more real and you will feel that you are speaking to your Father in Heaven.

IV. Here is another question which I have to answer:

"As we look over the world and see the sufferings and wrongs and injustices in it, can we believe in the justice of God? If God is a loving Father, and if He is also all-powerful, why does He allow such crimes as we read of against defenseless girls and little children?"

The answer is, that the injustices and crimes and wrongs in this world are not God's doing; they are our doing.

God has chosen to make us in His own likeness with the power of free choice so that we can be His children and not mere puppets. But if we have power to be God's children and to choose the good, this means that we must also have power to choose the evil and to sell ourselves to the devil if we wish to do so. If God were to force our wills and compel us to be good, He would break His own image in us. What we need to remember is that as God's children, made in His image, we ought to be doing far more to make such wrongs and crimes unlikely and impossible.

Much of the disease as well as of the crime and wrong in the world exists because we do not prevent it. If we would set ourselves earnestly to improve the conditions of life, to bring Christ's law of justice and love into every department of human life, crime and wrong in the world would be greatly lessened.

The Church is God's army to fight against these evils. In our City Mission Society, our Seamen's Church Institute, our Social Service Commission, our Girls' Friendly Society, our Church Mission of Help, and in our parish agencies, we are fighting against these evils all over this city and diocese. This Cathedral is our Army Headquarters. It is the Headquarters of our Army of God in this diocese for doing this very thing.

Instead of asking why God allows these evils to continue, see that you are doing your part to prevent them. Put yourself on the Lord's side, take your place in the ranks of God's army, the Church, and help to resist these things and overcome them.

"EXPECT GREAT things from God; attempt great things for God."

That was the watchword and exhortation of William Carey, to whom the great development of modern missionary work in Asia is due. He was a shoemaker, and while at work at his bench he gathered all the books about Asia and the condition of the people there that he could, and came to the determination to go out to India as a missionary. He gathered some of the clergy together and induced them to form a home society with which he might be in communication. It was "his conviction that there was a greater work for the Church to do than to sit down and nurse itself into a higher life." This was in 1792, and the outcome was the formation of the London Missionary Society of which, at a later time, David Livingston was the greatest missionary.

Read the story of the way in which the great missionary movement of the last century grew out of the thoughts of William Carey at his shoemaker's bench, and learn for how much one consecrated man or woman may stand in this world.

—Newark Churchman.

How Can We Best Meet Young Men's Hesitancy to Enter the Ministry?

By the Rev. Chas. L. Slattery, D.D.

Being a Paper Read Before the Church Congress

WE may first of all seek to correct from actual experience the false impressions which young men are apt to have. What is needed is not theory but fact. To this end, I purpose to mention certain hesitations which I have heard expressed, and then give the answers which I can candidly give. My own experience has for its background a small New England town, a town of seven thousand people in the Northwest, a New England city of one hundred thousand, and the city of New York; and naturally the experience which I link with my own is that of my friends in those neighborhoods.

I. The fear arises in the minds of some young men that, if they enter the Ministry, they will work almost exclusively among women and children. First, let me say that if a man works exclusively among women and children, it is only because he prefers to do so, and not because he must. Nearly all the beggars who come to his door will be men. Among the poor of the parish, the individuals who need the most advice, and occasionally the most violent shaking up, will be men. The people in the town who are doing the town harm, and who, therefore, need the active opposition of the clergyman, are men. If a man has any conception of the task which he undertakes when he becomes rector of a parish in a village, town, or city, he will know instantly that all his imagination and resources will be required to deal with the masculine element in the population, and it will be a strange parish in which there are not noble men who will not only become loyal supporters of the work, but intimate and inspiring friends. Let me say quite definitely then that if a clergyman limits his ministrations to women and children, it is simply because he is stupid or too indolent to seize the whole of the varied opportunity which lies before him.

And there is something even more important to say. No parson who has done genuine parish work for a quarter of a century will allow any neophyte to speak slightly of work among women and children. It did not require woman suffrage to tell us that a large proportion of wives are superior to their husbands, not only in traits which are called feminine, but in traits which are sometimes presumptuously called masculine. I mean leadership, intellectual grasp, critical faculty, executive ability, and unflinching courage. Men afraid that their work will be confined to women and children are apt to lose sight of the importance of the women and children, and never really gain their respect. They believe that it is more influential to have long desultory conversations with men in clubs than it is to talk with a mother about the training of her boy, and they do not much mind if, when the mother wishes to consult a wise counsellor about some hard problem in education or discipline, she never thinks of turning to the hail-fellow-well-met who is always loafing about in clouds of smoke with her husband. It is most desirable that a clergyman should have the confidence of the men of the community, as well as of the women and children; but if a parson is lacking anywhere, the one group whom he can least afford to slight is that most potent group, the mothers of the coming generation. Before a man dreads the possibility of a life given largely to women and children, let him see if he can gain the genuine respect of an able woman and of her alert boy of twelve. If he can, he will find it a comparatively easy matter to enter into the friendship of her equally able husband.

II. When I came home one afternoon of my early ministry, I was told that a certain lady of the parish had called, and had inquired for me. When it was explained that I was making calls in the parish, the lady said, "Oh, really! I have often wondered what he did between Sun-

days." I fancy that many young men have the impression that, should they come into the ministry, they would find time hanging heavily on their hands. I have had parishes in the country and parishes in the city; but I cannot remember that the days were ever long enough to do the parochial work which I longed to do.

Let me give you an example of a parson's day. While at breakfast, he is called by the telephone and is told that one of the men of the parish is very ill: will he come as soon as possible? He goes at once, has prayers in the sick-room, and by his own courage gives confidence to the family. On his way home, he drops into a house where there is a sick child. Though in the house only a few moments, he again gives a spirit of confidence. Reaching his study, he settles down among his books to prepare for his mid-week Bible class. He consults various Bible dictionaries and commentaries, to be sure that he has the accurate background for the passage which he is to study. He finds articles in one or two theological magazines which contribute to his general subject. He reads several chapters from a recent book which gives him fresh material. He dips into books old and new, friendly and hostile to his own convictions, that he may be fair to the various points of view which may be presented by members of his class. He is interrupted about noon by a boy on his way from school, who wishes to know how a certain moral problem which has come to him shall be solved. The parson knows instantly that everything must be dropped to give this boy the best possible answer.

At one o'clock a man from a neighboring town comes in by invitation to lunch with the parson and to talk over a matter of importance. When the man has gone, the parson starts out to make calls in his scattered parish. He knows when people are likely to be at home, and so times his calls that he may reasonably expect to find his parishioners. Though the conversation may start on an ordinary level, the parishioner almost always takes this opportunity to ask questions. The parishioner is always sorry if there are other visitors at the same time, because there are subjects which it would be convenient to discuss with the parson alone. Some of the calls are short, some are long. The parson never has the sense of being hurried, because he wishes the people to know that he is among them to serve them. He keeps on calling till dinner time, not only because he wishes to make the best use of his time, but because towards dinner the men of the families are returning from their work, and he sees them too. Whether he finds the men at home or not, he may be sure that every detail of his visit will be told at the dinner table, and that the man of the house will be grateful that the parson cares about him and his family. In the evening there is a mid-week service, followed by a Bible class. A good many school-teachers of the town belong to the class. They bring keen intelligence and a critical spirit. The parson knows that he must be equipped to answer difficult questions. He knows further that he may not give answers which are merely formal. The answers must include not only his knowledge, but his honest convictions. No stereotyped phrases will suffice. He is grateful for the information he has gathered in the morning, and he is humbled by its inadequate measure. He must study harder. He must read more. He must think more.

Reaching home, he looks over the letters which he has received during the day, many of which he has not had time to answer. He does not allow letters to accumulate, because if he allows them to accumulate, he fears that they will not be answered at all. He sits down at his desk and writes until midnight. Very likely none of the letters have to do with any of his friends outside the par-

ish. To this man he writes his gratitude for a gift made for advance work. To another he writes, answering a religious question. Another letter he puts aside, intending to call upon the writer, believing that a conversation will help more than a letter. When at last he goes to bed, there are still letters to be answered. Much of the reading he had intended to do that day he has not been able to do. He also regrets that he did not call at an office or a shop where he could have given just a word of friendship to a man who is discouraged almost to the breaking point. He has had to omit a meeting of the library board, where his advice would have been eagerly accepted. He can honestly say that everything he has done during the day has been worthy of his best effort, and the day has not been long enough to do all the tasks which he could legitimately call duties.

This is a day taken not from the life of a city rector, but from the life of a man in a comparatively small town. A man in a great city parish does not do more work, but perhaps he leaves more things undone. A man in one profession ought not to speak for a man in another profession; but, so far as I can tell from watching men in all walks of life, I do not know of any class of men in any business or profession who, day after day, work as hard and as many hours as the parson.

I hope that this will reassure any young man who is timid about the leisure of the ministry. He may banish his fears.

III. One more hesitation of the young man is apt to be on account of the intellectual difficulties which the allegiance of the ministry to a formal organization presents to him. Of course, there are men who are so skeptical of any intellectual foundation to the tenets of Christianity that they find the intellectual difficulty insuperable. Christianity does stand for a definite message, and one who cannot accept its fundamental principles has a valid reason for declining to enter the ministry. But the creedal requirements make a distinction between essentials and matters of opinion. Good men within the Church will always differ on certain interpretations. The wisest men believe that the faith of the Church is enriched and not endangered by the emphasis which is put now on one phase of the faith, now upon another. As men grow older, their faith becomes simpler. All essential principles stand out boldly, and the details which cluster about them they are willing to leave to the growing knowledge in the world. We anticipate the light which shall come when we see face to face. There is no reason why the youth entering the ministry should not have the modesty of the great scholar in science, in philosophy, or in history, who is content to depend upon the leaders of the past for much of his conviction, knowing that any one man can see only a fragment, and must depend upon the experience of others as well as upon his own, and then wait the ever enlarging knowledge which comes, not only through one's own development, but through one's sympathy with other honest men. The faith of a person at seventy ought to be immeasurably richer than the faith of a person of twenty-six. In some places it will be more definite: but in many places, it will be gloriously indefinite, because the knowledge which God has revealed to the human soul is not made up of angles and curves, but of the radiance which comes from Him who is the Light. Bishops and examining chaplains do not wish or expect men to enter the ministry who can rattle off the mere formulae of orthodoxy. They wish men who modestly accept as their guide the simple fundamentals which the Christian Church through the ages has taught, and then, with devotion to Christ, who is the Truth, will sit at His feet to learn, till the old faith is illumined, and they too become teachers of men.

IV. Another hesitation which comes to a young man examining the ministry, as a possibility for a vocation, is that he believes that the ministry is hopelessly tame. He may even venture to use the word "effeminate". Let us imagine a robust young man who dreads anything that seems to him easy or soft. What satisfactions has the ministry to offer for his love of risk and adventure?

The late Hudson Stuck was Archdeacon of Alaska. The world was thrilled to hear that he had been the first to climb Mount Denali. But he achieved journeys quite as hazardous in summer flood and in winter cold in the regions along the Yukon and beyond. He brought to scattered people, Indians and others, the cheer and hope of a Christ-filled friend, and he did it, day by day, with the conscious risk of his own life. He was a willing exile from people of his own kind. The companionship which he loved as well as any other he courageously denied himself, that he might bring hope to the lonely and forlorn. I am quite sure that the Bishop of Alaska would be grateful to have anyone offer himself for this heroic and dangerous service.

Then there is China. You might have a good deal of difficulty in being accepted; for the Church in China makes severe exactions, physical, mental, moral, and spiritual, of the people who go to serve it. You would be expected to stay for five years before you came home for your first holiday. You would be expected to learn a most difficult language. You would be obliged to study a race wholly unlike your own, and then you would have the task of interpreting Christianity to a civilization which has a great deal to bring to the life of Christendom. If you succeed, you will be making a contribution not only to the life of an immense nation, but you will be laying the foundations for the future history of the world, when this nation rises into its rightful place as a leader.

I might go on to take you into the various departments and regions of the work of the Christian Church, but you must already suspect that no department of the world's work gives a wider scope for adventure.

What I should like you to see, in addition to this, is that the work at home is anything but tame. The two people in the community who know most of its secrets are the physician and the parson. Both, by their honor, are bound to keep the confidence of those who confess to them. Therefore the full story never can be told. Day after day the parson is baffled by the problems which come to him. If he has heart and conscience, he cannot easily throw them from his mind. Again and again he is able to bring some solution. He sees apparently hopeless wrecks gain strength. Nobody knows but himself how or why. Old sins are dropped. Great victories are won, and these victories may mean as much for the world as the conspicuous battles fought in the wars. When there is grave illness, when the epidemic comes, the parson, even as the doctor, is available. Each takes no thought for his life. Damien of Molokai is only a conspicuous instance of the adventurous spirit which is shown constantly in a sheltered village as well as in the islands of the sea.

A man going up the steps of a house where there is deep sorrow trembles in his desire to say the word which will truly help. When there is a funeral he must give all of himself, that the mourners may some way, through him, know the sympathy of Christ. Then there are the joys—the weddings, the baptisms, the Holy Communions. How can he, by simplicity and reality, lift the blessing of the Church, up into the permanent gladness of the life of his parishioners and friends? As no great battle is ever common to an old general, so none of these unique opportunities is ever common to the parson. What the blind call his routine, is for him the ever-changing scene of high and spirited adventure.

If a man thinks the ministry tame, he is ignorant of what men are doing in our own generation within the Church. Or he does not imagine the life of the parsons who pass his door.

V. You will have observed that I do not speak of the average salaries which clergymen in our time receive. I really do not think that young men who have any vision at all of the ministry hold back on account of what they may think the inadequate financial compensation. A mother wrote to me a few days ago about her son, who was a freshman in college: "Our boy has not yet decided what he shall do. We are impressing upon him that he

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Our American Churches in Europe

By the Rt. Rev. G. Mott Williams, D.D.

Bishop in Charge

I HAVE just completed what I may term a full visitation of the European Churches; though I have not yet reached Dresden, and the time has not come for a special visit to St. Luke's Chapel in Paris, as the full and vigorous work there under Dr. Clampett has so recently been inaugurated. I have been, however, in close touch with Dresden, and have arranged to begin regular services in May, and have been constantly consulted with and advised of the progress at St. Luke's. Yesterday showed the value of the revival there of full service, as there were 74 communions at the early service; I did not hear as to the other service before I had to leave Paris.

I feel that both Paris and Nice have had a successful winter. The free-church movement in Paris has brought many people to church who had not been coming, and there was a great spiritual response to Mr. Hickson's healing mission. The Sunday school has been very efficient. The children were publicly catechized at the afternoon service yesterday, as a prelude to the Confirmation service, and I was greatly pleased with the prompt and full answers of little—really little—children, and the evidently absorbed interest of a large congregation. The class confirmed numbered 15, which, with two others confirmed privately, made 17 for the year. I would like to have seen the opening of St. Luke's students' club to-day, but was unable to do so.

I made my headquarters at Nice most of the winter, for the earlier part of my stay I was not in condition to work. I preached Thanksgiving Day, and then had a tedious and severe illness. But after holding convocation, January 11th, when I was officially present but did not actually preside, I recovered considerable strength, and preached in the church several times. I was also able to do all that was required on my visits to Rome and Florence. The attendance at Nice has been very good indeed. I heard some comment at Rome on disappointing attendance, but think it must have been partly due to very unfavorable weather. To me, the attendance seemed excellent. There was but one person confirmed. Rome has never been prolific of confirmations, but I was exceptionally interested in that one candidate, who is a faithful member of the choir, half Italian, half English, but baptized in our communion. The church seemed as beautiful as ever. Do not believe everything you hear about our churches abroad! Of course Mr. Lowrie had nothing to do with the recent American marriage scandal in Rome. We have no clergy abroad who would lend themselves to such a thing. I have a very small opinion of U. S. officials, ex- or otherwise, who will endorse a Bulgarian divorce obtained without the knowledge of the other party, as giving a *right* to marry again.

I have managed to forget that I was ever laid up for months by an automobile accident, so I went from Rome to Florence by auto. I am not a sea-sick person, but that voyage was almost too much. There is no place to break the journey but at Sienna, which is a good deal more than half-way. And to make Sienna by day-light one has to drive very fast, over roads not too good, and with an almost endless string of hair-pin curves. You see in the good old days when everybody was afraid of everybody else they put all their towns on the hill-tops, and they have been there ever since. So the road from Rome, after crossing the Campagna, climbs every hill for over 200 miles, only to drop down and climb again. When I reached Sienna I had to let St. Catherine severely alone, and get myself in trim to start again. I am glad I did it, but I'll never do it again!

The repairs at Florence have been most successful. There was a confirmation, three ladies, and there was a splendid congregation. There was also wonderful weather. The Church appealed to me as never before, and Dr.

Hunter's excellent influence was clearly seen. But we certainly do need a rectory. The charming apartment that Dr. Hunter has is suitable for entertainment, but it is very far from the Church. We have plenty of land to build on, and, if we build there, need not build a large house, as the crypt has fine accommodation for parish activities. I hope to live to see that rectory.

Returning to Nice, I began again to travel by machine. I can only sketch the itinerary, which the reader can follow on the map: Nice, Cannes, St. Raphael, Frejus, Aix in Provence, Tarascon, Nimes, Avignon, Orange, Valence. I have been meaning to do this for twenty-five years. Then Belley, a charming little Cathedral town just as you reach the Jura; Geneva, Lausanne, Berne, Zurich, Constance, Munich, Augsburg, Ulm, Heidelberg, Darmstadt, Mainz, Coblenz, Trier, to Verdun. This says nothing of fascinating small places, scenery, ruins, history and personal contacts.

On the way there were services at Geneva and Munich. Americans have kept away from Switzerland on account of the expense. Switzerland is somewhat more expensive than France, immensely more expensive than Germany, but far more comfortable than either. In Switzerland, central heating means heat. In France it is usually a fraud. In Switzerland "hot and cold water" means at any hour, day or night. In France it means that just when you want hot water it isn't hot! In Germany you save money but lose your temper over a senseless series of official annoyances. It is the new officials who are responsible. The people in the country towns seem very obliging and kind. In those small towns you get the best comfort they can give you for next to nothing. I spent one night in a wonderful room in Landsberg, Bavaria. The town is a real picture town. It was an accidental stop, but worth it. The cost of the room for two was 15 cents. Our lunch the day before, hearty enough for a dinner, and very good, was 13 cents for the two. At the very best hotel in Munich, 30 cents each. I had to pay to get across the German frontier in my automobile 22,000 marks. Most people in Germany do not make 22,000 marks in a year; but it is only \$85 in our money.

However, Munich was a great experience. We have no European congregation just like it anywhere else. It is a plain congregation. It keeps up; it keeps busy and useful. It calls itself American. It displayed the American flag beside the altar all through the war, in a building that belongs to the city, and everyone in the congregation habitually speaks German. The larger number of candidates in the class had German names; of course, there was an international marriage back of every one of these candidates, but they cling to the Church, and the service was thronged, hearty, and delightful. The class numbered 17.

I have put Munich down out of order, being led on by what I was saying about prices, etc. But the order of visitation was: Geneva first, Munich the following Sunday. The Geneva season has not really begun. But there is an interesting Sunday school, a well used library, and a congregation happy in their rector, and two candidates for confirmation. But here too, we need a rectory. The rector has to live too far from the church for best effectiveness, and, again, here we have abundant land for an excellent building, which could combine in two stories many social advantages as well as family comfort.

Lucerne I found could be opened advantageously when their season begins, and they said they expected a good season. I hope to find a man for them.

I am now headed for Tours, where the Rev. G. W. Barhydt has been officiating for two Sundays, and where

some people say we ought to begin, and others the contrary. There were 21 people present at the first Sunday service, in a very small hotel. This, that would spell discouragement to some, spells encouragement to me. Anyhow we will give the thing a fair chance. The man who has never failed, has never undertaken very much.

To sum up: I have never seen a greater chance for usefulness in the American Churches abroad than I see now. Only I am sure we must get farther East with some of our stations, and with many things in view I am remaining abroad indefinitely, with better health than I had hoped for, and with cheerful anticipations.

Chalons-sur-Marne, April 17, 1922.

THE BROTHERHOOD CAMPS FOR BOYS

THIS is an era of boys' summer camps, well organized and administered. In them not only is the boy given scope for the—carefully curbed—manifestation of his primal savagery, but well directed effort is given to the making of his manly character. There are boys' school camps, and scout camps, and choir camps—Church boys' camps under various auspices.

And there are the Brotherhood camps. Beginning in 1920 with two of these, they were increased to four last summer, and this coming season six of them will be located in widely distributed sections of the country. They will be as follows:

Camp Houghteling, on Lake Amy Belle, near Richfield, Wisconsin, June 26 to July 8. Third year. Leaders: the Rev. Menard Doswell, Jr., New Orleans, chaplain; the Rev. E. Ashley Gerhard, Winnetka, Illinois; Mr. H. Lawrence Choate, Chicago. Camp director, Mr. John H. A. Bomberger.

Camp Carleton, on Lake Erie, near Buffalo, June 26 to July 8. Second year. Leaders: the Rev. Stanley R. West, Pottstown, Pennsylvania, chaplain; the Rev. Charles R. Addison, Rochester, New York; the Rev. Alfred S. Priddis, Buffalo. Camp director, Mr. Francis A. Williams.

Camp Kirchhoffer, near Barton Flat, California, July 3 to July 15. First year. Leaders: the Rev. Richard A. Kirchhoffer, Riverside, California, chaplain; the Rev. Charles B. Scovil, Los Angeles; the Rev. Edwin S. Lane, Los Angeles. Camp director, Mr. John D. Alexander.

Camp Bonsall, on the Neshaminy Creek, near Wrightstown, Pennsylvania, some twenty-six miles north of Philadelphia, July 17 to July 29. Third year. Leaders: the Rev. Harold Thomas, Charleston, South Carolina, chaplain; the Rev. James S. Neill, South Manchester, Connecticut; Mr. Percy J. Knapp, New York; Mr. Alfred Newbery, New York. Camp director, Mr. Francis A. Williams.

Camp Tuttle, on the Cow Skin River, near Elk Springs, Missouri, July 17 to July 29. Second year. Leaders: the Rev. James P. DeWolfe, Pittsburg, Kansas, chaplain; the Rev. Charles R. Bridgeman, New York; Mr. B. C. Howard, Kansas City, Missouri. Camp director, Mr. John H. A. Bomberger.

Camp John Wood, on the north shore of Long Island, July 17 to July 29. First year. Leaders: the Rev. J. J. D. Hall, chaplain; the Rev. James S. Neill, South Manchester, Connecticut; the Rev. Charles B. Ackley, New York; the Rev. Charles H. Webb, Garden City, Long Island; Dr. William C. Sturgis, New York. Camp director, Mr. Clarence W. Brickman, Jr.

Given from seventy-five to one hundred boys gathered at one of these camps, the camp director is well occupied with his duties. Assisting him are the various camp leaders and instructors, and the man whom the boys grow to love and to follow, the camp chaplain, a carefully chosen clergyman.

The routine or schedule at one of the Brotherhood camps is best understood by reading an extract from a description written by a leader who was present throughout the period of Camp Houghteling, 1920. It follows:

"The daily program varied but little each morning, but was never the same during the afternoons and evenings. One thing ran into another so smoothly under the leadership we had that no one felt a sense of following too strenuous a program. Not a sound was heard till 6:30 every morning when the director, clad in his bathing suit, blew the rising whistle and everybody lined up outside without delay for ten minutes of calisthenics before removing pajamas for the morning dip, when no one was in the water more than ten seconds. Within fifteen minutes every one was dressed, the flag was up, and, according to the day, we met under the oak for an early Celebration or Morning Watch. After breakfast, before we left the tables,

duties were assigned to each tent for the day, and a half hour was given to washing dishes, cleaning up camp, spreading out the blankets and bathing suits, and chores of all kinds. At nine we assembled on the hill for Bible study. Here Chaplain Bunting gave us a wonderfully clear and helpful understanding of the New Testament and how to study it.

"During the rest of the morning conferences were held for various purposes. The acolyte group practised with each other and taught others how to serve around the outdoor altar. The groups on scouting studied the trees and birds, and made good use of the many splendid opportunities for that which goes towards making a real scout. All attended the interesting conferences on Brotherhood work, where valuable instruction was given, and ideas were freely exchanged, resulting in numerous applications of real Brotherhood work, besides planting seeds for much more to follow at home. One day this group planned an afternoon of team work whereby every resident of town or farm within five miles of camp was called upon and told about Camp Houghteling and invited to attend Sunday services with us. The response was most encouraging, just as it always is when personal calls are really made.

"Time was given before dinner to prepare the cottages and bunks for tent inspection, while one of the boys read the life of some hero around the dinner table.

"The afternoons began with a rest period and were then given over to baseball, hiking, aquatic meet, track meet, a trip to town, or a treasure hunt. After supper, all enjoyed Evensong at the chapel on the hill at sunset. Here, as at the Morning Watch, our chaplain told us interesting facts about some missionary field or Church school. When Colors had been lowered, we usually told stories around the camp fire till bed time.

"Those who participated in the individual Bible readings and prayers in each tent between tattoo and taps could best realize how much each boy gained from each day and his full appreciation of it. Words cannot express the spirit of it all as it exemplified itself constantly around the camp; and the competition for honor points for service, cheerfulness, thoughtfulness, obedience, winning of athletic events, tent inspection, table inspection, scoutercraft, worship, health, etc., was keen indeed. Accurate record was kept and posted each day, so that the winning of honor emblems and ribbons represented much merit of which any one might well be proud."

HOW CAN WE BEST MEET YOUNG MEN'S HESITANCY TO ENTER THE MINISTRY?

(Continued from page 163)

must select that business or profession which will give him the greatest happiness throughout his life". The person who looks for happiness is not thinking first of money, and I am sure that our aspiring youth are not thinking of money. If, in passing, they do think of it, we who have had experience in the ministry and have found joy in it, ought to tell them that the average salary, though not as much as we all hope it shortly will become, is adequate for homes of refinement. What is lacking in luxury and pleasant non-essentials is made up for the children in a certain rigor and simplicity; and the real compensations are in genuine respect and often love from the whole community, in the sense that one is helping in the deep places of life, and in the knowledge that the children of the rectory are probably the most fortunate children in the town. If the parson feels that he is over-optimistic, he need only look over the list of the ablest servants of each generation to discover that a surprisingly large number of them have come from the simplicity, the wisdom, the sacrifice, and the love of parsonages and rectories throughout the land. No one can enter the ministry expecting to be rich in money; but one may expect to be rich in the abundant joys and satisfactions of life which no money can buy, and which those who have them not would give all their millions to possess.

In one word, as I close, the man who looks longingly upon the ministry as a possible vocation, and hesitates for one reason or another, should not take his news of the ministry from books or plays or anxious laymen. The only person who knows the facts is the happy parson himself, and his frank answer to all the questions concerning the life of the ministry is the only safe basis upon which an earnest man can found intelligent judgment. We must not have the speculations of those who stand without, but the facts as they are known by those who stand most intimately within.



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 reserves the right to exercise discretion as to what shall be published.

APOSTOLIC SUCCESSION

To the Editor of *The Living Church*:

YOUR attention has been called to a letter which appeared in your Easter number published on April 15, 1922. The letter is to be found on p. 792; and its writer signs his name F. J. Barwell-Walker.

The object of that letter is to elicit information on the question whether, in the consecration of a Bishop, the gift of the episcopate is transmitted solely by the principal or presiding consecrator, or whether it is also transmitted by each of the Bishops who take part in the laying on of hands. That question is undoubtedly a question of considerable importance. It is important not only in its bearing on the validity of Anglican ordinations, but also in its bearing on the validity of ordinations generally, whether in the several branches of the Catholic Church, or in Christian bodies external to the Church, which have retained the episcopal succession from the apostles.

Obviously, there can rarely be a *mathematical* certainty about the truth of any individual Bishop's claim to have been validly consecrated. The validity of any particular consecration depends on a number of facts, some of which cannot easily be verified, and others, such as the validity of the Baptism or the adequacy of the intention of the consecrator or consecrators, do not, from the nature of the case, admit as a rule of absolute verification.

But whatever element of theoretical uncertainty there may be in regard to any particular consecration, that element is enormously diminished by the ancient rule requiring at least three Bishops to take part in every consecration. That rule is normally followed in all parts of the Church, and it is also accepted by such bodies as the Jacobites, the Copts, and the East Syrian Nestorians; and the adoption of the rule causes the doubt to disappear altogether, when we are considering, not the validity of one particular consecration, but the valid transmission of the apostolical episcopate on a large scale in the several branches of the Church. Of course this admirable result depends upon the truth of the doctrine that all the Bishops who join in the laying-on-of-hands are independent channels through which the gift of the episcopate is transmitted. If the assisting Bishops are merely consenting witnesses and not co-consecrators; if, in other words, the gift is transmitted by the presiding consecrator only, then the element of doubt, instead of being diminished, becomes serious; because, if any one of the links in the long chain connecting the apostles with any particular Bishop of the present day was faulty, the succession was severed, and from that time onwards the Bishops who succeeded in that broken line were in fact not real Bishops but pseudo-Bishops.

We may well believe that God guided the Church to adopt the rule, to which I have referred above, in order to safeguard the transmission of apostolical authority. There may have been other good reasons for the adoption of the rule as well as the reason on which I am laying emphasis. But the existence of one good reason does not preclude the existence of others.

I now put the question: Have we good reason to believe that the gift of the episcopate is transmitted not only by the presiding consecrator, but also by each of the Bishops who joins with him in the laying-on-of-hands, or who at any rate takes part in the laying-on-of-hands? To me it appears clear that we have good reason to accept confidently this teaching as setting forth the truth.

I will begin with the first of the so-called Apostolical Canons, which, as a collection, date from about the year 400, and I will quote it from the Latin version of Dionysius Exiguus, the current version of the West: "*Episcopus a duobus aut tribus Episcopis ordinetur*" (χρηστωρευεθω). Similarly Pope Innocent I, who sat from 402 to 417, says (*Epist. II*): "*Nec unus Episcopus ordinare praesumat Episcopum.*" In both these passages it is implied that the new Bishop must be ordained or consecrated by a plurality of consecrators. In ante-Nicene times we even find a plurality of Bishops uniting to ordain a Presbyter. Eusebius (*Hist. Eccl. vi. 8*) tells us that "the Bishops of Caesarea and Jerusalem [Theoctistus and Alexander] . . . considering Origen to be in the highest degree worthy of the honour, laid their hands on him and ordained him Presbyter." These testimonies will be sufficient for the earlier ages of the Church.

As illustrating the Carolingian period, I will first quote the

words of St. Rembert, the second Archbishop of Hamburg and Bremen, who in his admirable biography of his immediate predecessor, St. Anshar, tells us that the Emperor Lewis the Pious "caused our lord and father, Anshar, to be solemnly consecrated Archbishop by the hands of Drogo, Bishop of Metz", "*assistentibus quoque et consentientibus ac pariter consecrantibus Helingando et Willericus episcopus*" (Migne, *Patrol. Lat. cxviii. 973,974*). Helingandus was Bishop of Verden, and Willericus was Bishop of Bremen. Here Drogo of Metz, the Emperor's Arch-chaplain, was the presiding consecrator; but the two other Bishops not only assisted and consented, but also consecrated. This consecration took place in the year 834.

Less than twenty years after that date, about the year 850, the Pseudo-Isidorian Forged Decretals appeared; and in a letter falsely attributed to Anacletus, the immediate successor of Linus, the first Bishop of Rome, Pseudo-Anacletus (*ep. ii.*) says: "Blessed James, who was called 'the just,' the first Archbishop of Jerusalem, was ordained (*est ordinatus*) by the apostles, Peter, James, and John" (*Decretales Pseudo-Isidorianae* edit. P. Hinsch., 1863, p. 75): and in another letter, falsely attributed to Anicetus, the tenth Bishop of Rome, Pseudo-Anicetus, after referring to the above-quoted forged statement attributed to Anacletus, is made to say: "For if so great a man [as St. James the Just] was ordained Bishop by three apostles, it is assuredly clear that, by the appointment of the Lord, they handed on as an authoritative rule that a Bishop ought to be ordained by not less than three Bishops" (*op. cit.*, p. 120). These statements, though spurious, are of great importance because they were accepted as authentic during the middle ages and even later. They asserted that the apostles had set the example of a Bishop being ordained by a plurality of consecrators; and the second passage explicitly states that this was done by the appointment of the Lord. Thus men were led to suppose that the rule requiring a plurality of consecrators was based on the *jus divinum*.

In the later middle ages it was normally held by the canonists that, unless a Bishop had at least three consecrators, the consecration was invalid. This view was incorporated in one of the glosses on Gratian's *Decretum*, and we are told by the learned Spanish Jesuit, Joannes Azor, who died in 1608, that "this determination of the gloss in regard to the matter in hand was commonly approved and received by the Doctors of Canon Law" (*Azor Instit. Moral.*, edit 1616, tom. ii., col. 315). Of course such a view implied that the three consecrators were real channels through which the episcopate was transmitted. They were not there for the mere purpose of assenting and bearing testimony. They were, all of them, effectual consecrators. On this point the canonists were entirely right and in accordance with the tradition of the Church from the beginning. But they were misled by the Forged Decretals, when they supposed that a consecration performed by one or two Bishops was invalid.

It would seem, however, that as time went on, some few canonists (Azor mentions Hostiensis and Goffredus) began to teach that one Bishop effects by himself the whole consecration, and that the other Bishops who take part are mere "*adjuutores.*" Thus we reach the beginning of the controversy, some echoes of which are still sounding, at any rate in America.

But before touching on later stages of that controversy, I should wish to deal with the view of the matter held in the mediaeval Church of England. In the third paragraph of the introductory rubric in the mediaeval English *Ordo* for the consecration of a Bishop, as printed by Maskell from the MS. copy of the Sarum Pontifical preserved in the library of the British Museum (*Monumenta Ritualia Ecclesiae Anglicanae*, 2nd edit., 1882, vol. ii. p. 259), I find the following clause: "Dum ista examinatio dicitur vel legitur, archiepiscopus et caeteri episcopi consecrantes mitras debent habere in capite." Here the Assistant Bishops are described as *episcopi consecrantes*, as of course they are. The coöperation of the Assistant Bishops was not only a coöperation of assent and witness but also the much more effectual coöperation of co-consecration.

And it is to be noticed that during the first thirteen centuries of our era it was only the presiding consecrator who audibly uttered in his own name and in the name of the co-consecrating Bishops the prayer which in conjunction with the laying-on-of-hands effected the consecration; although no doubt the co-

consecrating Bishops attended to the words uttered by the presiding consecrator and mentally made their own the petitions expressed by those words, and signified their co-consecrating intention by joining in the laying-on-of-hands, according to that saying of St. Augustine concerning the laying-on-of-hands: "Quid est enim aliud nisi oratio super hominem" (*De Baptismo contra Donatistas*, lib. iii. cap. xvi. n. 21: P. L. xliii. col. 149).

I have implied that about the year 1300 there was a change in the central part of the service for the consecration of Bishops. Some of the later schoolmen adopted a theory, which was unknown to the tradition of the Church before their time, namely that the form of Ordination must be expressed in the imperative mood; and under their influence many Bishops on the continent of Europe inserted into the office for the Consecration of Bishops the short formula, "*Accipe Spiritum Sanctum*", to which words they attributed the whole consecratory virtue, so far as the form was concerned; and the rubric directed the co-consecrating Bishops to utter these three words with the presiding consecrator in a low but audible voice (see Morinus *de Sacris Ordinationibus*, edit. 1695, pars III. exercit. ii. cap. ii., pp. 15, 16). There seems to be no reason to suppose that that change was introduced into England. There the ancient method of consecrating, so far as the point in question is concerned, continued to be in use, and still remains in use.

There is a great deal more that might be said on this matter, illustrating and confirming what has been laid down; but I fear to make this letter too long for insertion in THE LIVING CHURCH, if indeed I have not already trespassed too much on your hospitality.

But I beg you to be patient with me, and allow me to deal with two ideas which seem to be firmly fixed in the mind of your correspondent, Mr. Barwell-Walker. He seems to think that it is the doctrine of the Roman Church that the Assistant Bishops are merely witnesses, and that therefore from the Roman point of view these Assistant Bishops in no way help to preserve the succession.

That may be the view of some less-instructed Roman divines. It certainly is not the view of the more learned scholars of that communion.

I will quote two Roman authorities of the highest reputation for exact learning. The two, to which I refer, are Dom Martene, O.S.B., than whom it would be difficult to name a higher authority in connection with liturgical matters: and Cardinal Gasparri, the cardinal Secretary of State under the late Pope, and under the present Pope; and, more than that, the canonist chosen out of all the canonists of the Roman communion to reduce to order the Babylonian confusion of the Roman canon-law, with the result that, after thirteen years of heroic labor, he was able to present to Benedict XV. for promulgation that triumph of lucidity and completeness, the *Codez Juris Canonici*, published in 1917.

Dom Martene in his *De Antiquis Ritibus*, lib. i. cap. viii. art. x. § xvi. (edit. 1736, tom. ii. col. 78) says:—"The question may be asked whether all the Bishops, who are present, are co-operators in the consecration, or only witnesses of it." To that question he gives the following answer:—"Verum non tantum testes, sed etiam co-operatores esse citra omnem dubitationis aleam asserendum est:"—"But the assertion must be made unhesitatingly that they [i. e. all the Bishops] are not only witnesses, but also co-operators." And then he goes on to show that the Assistant Bishops actually consecrate.

Similarly Cardinal Gasparri in his *Tractatus Canonice de Sacra Ordinatione*, Cap. V. sect. ii. art. ii. § 3 (edit. 1894, vol. ii. pp. 279, 280) says:—"Si omissa fuit impositio manuum solius episcopi consecrantis, vel assistentes fuerunt sacerdotes, et tunc tota consecratio repetenda est absolute; vel assistentes fuerunt episcopi, et tunc putamus consecrationem non est repetendam". In other words, his Eminence holds that, if the imposition of hands is omitted by the presiding consecrator only, and is not omitted by the assistants, one or other of two cases must arise out of the situation, and these cases must be separately considered. If the assistants should be mere priests, as on some very rare occasions has happened, then the whole consecration must be unconditionally repeated from the beginning. But if the assistants should be, as is normally the case, Bishops, then in the opinion of the Cardinal the consecration is by no means to be repeated.

It is obvious that the Cardinal's conclusion in the second of the two cases is based on the belief, which has all antiquity to back it, that the Assistant-Bishops supply by their laying-on-of-hands what was defective in the ministrations of the presiding consecrator. They can of course only do this, if they are independent channels, through which the gift of the episcopate is transmitted.

F. W. PULLER, S. S. J. E.

Cowley St. John, Oxford, April 26.

THE BLACK LETTER SAINTS

To the Editor of the *Living Church*:

PERHAPS there are some others like me, who like to relieve their feelings by writing to the Church papers about it. Well, I have just been favored by the latest of the Prayer Book Papers. Mr. L. Bradford Prince, LL.D., of New Mexico, views with alarm the proposal to have a list of black letter saints added to the Prayer Book. To me this proposal is one of the best things the revisers have done. Why should we commemorate SS. Bartholomew and Barnabas, about whom we know practically nothing, and omit SS. Timothy, Titus, and Joseph, who are equally mentioned in Scripture? Why should we assume that the Church has been such a barren mother as to produce no saints after the end of the Apostolic age? It is like commemorating Washington and refusing to honor Lincoln. For one thing, I do not understand these days to be compulsory. We may observe these days if we wish, and a common Collect, Epistle, and Gospel are provided for them all if we wish to observe them. If Mr. Prince desires to ignore these new saints, he has the privilege of staying home from church on those days, even if his priest chooses to commemorate them. They are certainly not days of obligation. As a matter of fact, if Mr. Prince goes to church on the saints' days we already have, he is a very unusual layman.

But the most amazing thing of all is that which takes up the most of the paper—a dissertation on what the author calls the system. No Anglican will disagree with what the author says about the evils attendant upon an undue emphasis on the saints, with legends, false miracles, and so on. But who is saying anything about the system? Why do we who want to believe that the Church has more than nineteen saints have to have attributed to us all manner of imaginary motives? Why does it follow that because I want to remember St. Aidan, I also believe that St. Winifred carried her head in her hand? The English Prayer Book has always had black letter days; how many Novenas to St. Bernard were observed in the Church of England last year?

So what Mr. Prince has to say is simply *non ad rem*. He has excited himself very much over a situation that does not exist and a danger with which we are not threatened. Look over the average parish—yes, the average so-called ritualistic parish. How much danger do you think there is of doing too much honor to the saints? Indeed, the danger is rather the other way.

Just incidentally, the author speaks on Page 32 of attacks on the Thanksgiving Service by the revision commission. What are those attacks? Does Mr. Prince mean that putting Thanksgiving Day among the other Holy Days, with Lessons, Collect, Epistle, and Gospel, etc., in their proper place in the Calendar and service, constitutes attacking the day? If so, how?

St. Ann's Church,
Chicago, Ill., May 16, 1922.

T. M. BAXTER.

COLLECT FOR ST. JOHN'S DAY

To the Editor of the *Living Church*:

I HAVE seen no reply in the Correspondence columns of THE LIVING CHURCH to the inquiry made in the issue of April 15th by Frank B. Morris of Portland, Maine, regarding the present wording of the Collect for St. John the Evangelist's Day. May I be permitted to point out that the present wording represents a mistranslation of the Latin original? In the First Prayer Book of Edward VI. (A. D. 1549) the Collect in question read as follows:

"Mercyfull Lorde, we beseeche thee to caste thy bryght beames of lyght upon thy Churche: that it beeyng lyghtened by the doctryne of the blessed Apostle and Euangelyste John may attayne to thy euerlastyng gyftes; Through Jesus Christe our Lorde."

The words are: "*ad dona perveniat sempiterna*". As thus translated this Collect remained unchanged in the second Prayer Book of Edward VI. (1552) and in the third (Elizabethan) Book of 1559. In 1662 it was altered by the insertion of the words "may so walk", etc., and I think it probable that at this time the change was made in the translation from "everlasting gyftes" to "everlasting life."

In this connection it is instructive to read this Collect as it now stands in the Book of Common Prayer of the Church of England. Not only does it retain the word "enlightened" instead of "instructed", but it further preserves the spirit of the original by rendering the last clause as follows: "that it may at length attain to the light of everlasting life".

Very truly yours,

Santa Barbara, Cal., May 18.

LEWIS C. CARSON.



ENCYCLOPAEDIA OF RELIGION AND ETHICS

Encyclopaedia of Religion and Ethics. Edited by James Hastings, with the assistance of John A. Selbie, M.A., D.D. and Louis H. Gray, M.A., Ph.D., Vol. XII, Suffering-Zwingli. N. Y., Charles Scribner's Sons. Edinburgh, T. & T. Clark. 1922.

This, the concluding volume of a great undertaking, is not in all respects equal in value to the preceding volumes, although, considered apart from them, is well worth having. There are signs of crowding. Surely the portion of the alphabet included called for more than one-twelfth of the whole.

We notice excellent treatments of Suffering; Sunday; Tradition (N. P. Williams); Transmigration (Series); Unction (Christian); Under World (J. A. Macculloch); Unitarianism; Universality (Scholastic realism, etc.); Usury (Christian); Utilitarianism; Vedic Religion; Virgin Birth (J. A. Macculloch); and Zoroastrianism.

But there is less than usual effort to put subjects connected with traditional orthodoxy into the hands of those of sympathetic discernment. This appears especially in such articles as Trinity (W. Fulton); Typology; Western Church (R. M. Pope); and Worship (Christian) by J. V. Bartlett. Why should not the same policy be observed in this direction as in that of Theosophical Society, given to its defender, Mrs Besant?

We must not conclude, however, with adverse comment. Along with the *Schaff-Herzog Encyclopaedias*, the *Catholic Encyclopaedia*, and (under Dr. Hastings' own wonderful editorship) the *Dictionary of the Bible*, in 5 vols.; *Dictionary of Christ and the Gospels*, in 2 vols.; and *Dictionary of The Apostolic Church*, in 2 vols; this monumental Encyclopaedia completes a series of works of reference that add immensely to the value of clerical and institutional libraries. It is especially rich in subjects of comparative religion and ethics but covers a wide range of subjects. The standpoints of its writers are most frequently Protestant and Liberal; but for informational purposes it is indispensable to clergy of every type who wish to be abreast of modern scholarship. There is to be an index volume. F. J. H.

What the Wild Flowers Tell Us: Nature Talks with Young People. By Dudley Oliver Osterheld. Fleming H. Revell Co. Price \$1.50.

One's first impression of this delightful volume is that it is a child's book of botany, and then the discovery is made that, along with the information about common flowers, there are stories dealing with some habit or duty in child life which makes it a useful addition to the Sunday school library or the parson's book shelves.

The Stuff of Life: Forty-two brief talks on daily duty and religion, by the Rev. Archibald Alexander, M.A., B.D., Allenson's, London, price five shillings.

These terse, vigorous, restrained sermon-talks are excellent spiritual tonics. Here is a brief fragment: "You sometimes hear it said of some man or woman in a Church, as if it were a failing, 'Oh, he is mad about Missions', 'She is very keen on Temperance'. The truth, however, seems to be that Jesus has a real regard for the people who are mad enough about anything that is worth while. These are the men and women He can do something with. And His supreme benediction is for the man who is mad enough about what matters most, his relation to God the Father" (pp. 72-73, in No. XI: "Blessed are the Keen").

In *American Presidents*, Prof. Thomas Francis Moran (of Purdue) has given a very interesting account of their individualities and what he considers their contributions to American progress. Except for chapter three, which deals with the presidents from Lincoln to President Wilson, the book is an admirably fair epitome of American history as reflected in the administrations of our chief executives. That chapter is accepted because the latter part is too sketchy. While one can understand the hesitancy, not to say timidity, of the author to be too positive in his estimates of those so near our own times, he has swung too far in the direction of conservation and repres-

sion. Nevertheless the book is well worth reading, especially the chapter on the ethics of the presidential campaign. The publishers (Thomas Y. Crowell Co., N. Y.) are quite within the mark when they point out that there is quite as much between the lines as upon the surface, and that the author has the happy faculty of hitting off important facts with a few well chosen phrases. There is an avoidance of hero worship, on the one hand, and of biased censure on the other. The author wonders at the outset if there has been a "typical President", but believes that such a one can only be found in a composite portrait, because of their "great variety of personalities and abilities". He adds truly that "there is no monotony in the panorama."

DR. WILLIAM A. HARPER is president of a college of the "Christian" denomination. He has written a number of books on the challenge to the Church in the present crisis. A good many other people have been writing on the same general topic, and all of them say pretty much the same thing. Not all of them think straight or think thoroughly. In his latest book, *The Church in the Present Crisis* (Revell, \$1.75), President Harper urges that the Church, if it is to function in these days, must unite on fundamentals, discard creedal requirements of admission, embark upon a larger program of education, quicken the social conscience of its members, and make large demands upon the faith of men. The book is one in which Churchmen will find nothing specially new or compelling. What encourages one in reading it, is that its contentions are so presented as to appeal to Protestantism in general. It indicates clearly the restlessness of the Protestant communions with denominationalism and their eager desire for a substitute for their inherited sectarian standards. It looks toward the liberality of Catholicism, without quite seeing as yet the goal towards which it is moving. For some the movement out of Protestantism may be an all-inclusive Catholic faith. For most it seems to end in vagueness of belief—an inclusiveness which envelopes all things in mist, makes Christian faith a faint blur, and befores our spiritual perceptions.

MARY E. RICHMOND has a well founded reputation as a social worker, and her latest contribution, *What is Social Case Work?* amply justifies that reputation and embodies her ripened experience. This all too brief book is one of the Social Work Series published by the Russell Sage Foundation. Miss Richmond is director of its Charity Organization Department. This book is strongly commended to priests and laymen alike. It is helpful because it is based on actual cases; because it embodies ripened experience, and because it is as spiritual as it is scientific. Miss Richmond defines the individual in terms of his total life, much of which depends upon his social environment. The aim of all social work with individuals should be the development of personality, and this development is the test of its success. The work of Helen Keller's teacher, of the building up of ineffectual, failing human beings into true, self-determining persons, affords the text of this inspiring volume.

THE REV. GEORGE F. BRAGG, JR., D.D., who is well known throughout the Church as editor of our periodical for negroes, *The Church Advocate*, is preparing a volume entitled *The History of the Afro-American Group of the Episcopal Church*. He intends it to be a complete record of the operations of the American Church among colored people and asks for advance subscriptions at a price of \$1.50 or \$2.00. Those who would be willing to assist in the publication of the work by sending such advance subscriptions are invited to advise him at 1425 McCulloh St., Baltimore, Md.

AN ATTRACTIVE little booklet of eight pages in red and black entitled *Her Fellows: A Word to Bridesmaids*, by Herbert Baylis, is published by the Society of SS. Peter and Paul, in England, and is sold at 2/9 a dozen. It contains that religious advice that one would wish attendants at a wedding to have, but for which no opportunity has commonly been made. It seems excellent for the purpose.

CONSTRUCTIVE CRITICISM has a kindly face; but we don't like the looks of much that we hear.—*Church News*.

Church Calendar



JUNE

1. Thursday.
4. Whitsunday.
5. Whitsun-Monday.
6. Whitsun-Tuesday.
- 7, 9, 10. Ember Days.
11. Trinity Sunday.
12. Monday. St. Barnabas.
18. First Sunday after Trinity.
24. Saturday. Nativity St. John Baptist.
25. Second Sunday after Trinity.
29. Thursday. St. Peter, Apostle.
30. Friday.

Personal Mention

THE Rev. ANSON J. BROCKWAY, a retired priest of the Diocese of Central New York, has removed from Syracuse, and may now be addressed at Jamesville, N. Y., R. D. 3.

THE Rev. A. E. CASH, rector of the Church of All Angels, Spearfish, South Dakota, and dean of the Black Hills, has accepted a call to St. Stephen's parish, Spencer, Iowa, and is now in residence there.

THE Rev. MARTIN DAMER has resigned as rector of Grace Church, Nampa, Idaho. His temporary address is Box 1147, Station C, Los Angeles, Calif.

THE Rev. DAVID H. JONES, until recently rector of Christ Church, Boise City, Idaho, has returned to his native country, Wales, after sixteen years of faithful service in the district of Idaho.

THE Rev. MILTON S. KANAGA, Diocesan Field Secretary, has accepted a call to St. John's Church, Pittsburgh, Pa., and entered upon the duties of his new field on June 1st.

THE Rev. JOHN T. MATTHEWS, for ten years rector of St. Mary's-by-the-Sea, Point Pleasant, N. J., has resigned to take effect May 31st. His address, until further notice, is St. James' Rectory, 15 Slocum Place, Long Branch, N. J.

THE name "Harold Moss", printed in the list of the deputies of the General Convention from New Jersey in THE LIVING CHURCH for May 20th, should have been the Rev. HAROLD MORSE, rector of Grace Church, Merchantville, N. J.

THE Rev. F. C. ROBERTS has resigned the rectorship of St. Luke's Church, Niles, Ohio, and will be in charge of the services at Put-in-Bay, during the months of July and August.

THE address of the Rev. H. P. SCRATCHLEY has been changed from 30 Oak St., Bloomfield, N. J., to Murray Hill, N. J.

THE Rev. WM. C. SEITZ, rector of St. John's Church, Negaunee, Mich., has been elected secretary of the Convention of the Diocese of Marquette.

THE Rev. REGINALD B. STEVENSON, rector of Holy Cross Church, Cumberland, Md., has accepted a call to become chaplain on the City Mission staff in Washington, D. C., with headquarters at Trinity Diocesan Church. He will enter upon his duties June 1st.

THE Rev. Z. T. VINCENT has arrived in Boise City, Idaho, to take charge of Christ Church and of Grace Church, both in that city. He has also been appointed canon of St. Michael's Cathedral, and chaplain of St. Luke's Hospital. Mr. Vincent was chaplain with the 37th Infantry in Texas, and with the 27th Infantry in Siberia.

THE Rev. LOUIS LLEWELLYN WILLIAMS, after a rectorate of twelve years in Pocomoke parish, Pocomoke City, Maryland, Diocese of Easton, has accepted a call to All Saints' Church, Delmar, Del., and is now in residence.

ORDINATIONS

DEACONS

BETHLEHEM.—In the Chapel of the Intercession, Trinity Parish, Broadway and 155th Street, New York City, on Tuesday, May 9th, at the first Ordination service in the Chapel, the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, ordained to the diaconate Messrs. LOUIS, N. ROCCA and ROBERT S. LAMBERT, seniors in the General Theological Seminary. The sermon was preached by the Rev. Milo H.

Gates, D.D. Mr. Rocca was presented by the Rev. A. H. Bradshaw, rector of Trinity Church, Easton, Pa.; Mr. Lambert, by the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York City, who also read the Litany. Dr. Gates read the Epistle and Mr. Rocca was appointed by the Bishop to read the Gospel. The Rev. Roman L. Harding, senior curate to Dr. Gates, was master of ceremony.

The Rev. Mr. Rocca, upon his graduation from the General Theological Seminary, will take up work as a curate at the Chapel of the Intercession, where he has been lay-reader for the past three years. The Rev. Mr. Lambert has made no plans as yet.

NORTHERN INDIANA.—The Rt. Rev. John Hazen White, D.D., Bishop of Northern Indiana, ordained to the diaconate Mr. HOWARD PAUL PULLIN, in the Church of Our Saviour, Chicago, on Ascension Day, Thursday, May 25th. Mr. Pullin was graduated from the Western Theological Seminary on the day before. The sermon was preached by the Rev. W. Taylor Willis, rector of Christ Church, Point Pleasant, West Virginia. Mr. Pullin's home parish. The candidate was presented by the Rev. L. W. Applegate of Hobart, Indiana. The Rev. Mr. Pullin has been called to be the curate of St. Chrysostom's Church, Chicago, and will take up his duties there June 1.

PRIESTS

MILWAUKEE.—At All Saints' Cathedral, on the Sunday after Ascension, May 28th, the Bishop of the diocese ordained to the priesthood the Rev. Messrs. PHILIP WALTER MACDONALD, CASSIUS HENRY HUNT, and THOMAS RICHARD HARRIS. The candidates were presented by the Very Rev. Dean Hutchinson, who also preached. Mr. Macdonald becomes rector at Delafield. Mr. Hunt curate at the Cathedral, and Mr. Harris is in charge at West Allis, Wis.

DEGREES CONFERRED

WESTERN THEOLOGICAL SEMINARY.—D.D. upon the Rev. BERNARD IDDINGS BELL, class of 1910, President of St. Stephen's College.

CAUTION

Caution is suggested in connection with a man 24 to 27 years of age, representing himself as a U. S. officer. He will ask to make a confession and will make it with apparent sincerity. His story is one of capital crime. He will not ask for money but will obtain it; a clever liar and splendid actor. Description: 5 ft., 6 in. in height; dark brown eyes; dark hair, parted on left side of head, rather scant in front; slight and muscular; small hands and feet; speaks good English; looks like a gentleman, was wearing blue serge suit, black knitted tie, and brown boots. Will say he knows Father McCune of New York and may refer to Father Buckingham of Chicago. Further information may be obtained from the Rev. H. J. BUCKINGHAM, Christ Church, Woodlawn Ave., and 65th St., Chicago.

DIED

JAMISON.—ELIZABETH JANE, the wife of the Rev. Joseph Clarke JAMISON, entered into rest, May 14, 1922, at Nowata, Oklahoma. "Sorrow vanquished, labour ended. Jordan past."

YELLOTT.—At her residence near Reisterstown, Md., on April 23, 1922, EMILY JANE SOUTHGATE, wife of Daniel D. F. YELLOTT, and daughter of the late Rev. Jacob B. and Mary Ann Southgate Morse and granddaughter of the late John Southgate, of Norfolk, Va. The funeral services were held at All Saints' Church, Reisterstown, Md., St. Mark's Day April 25, 1922.

"In the Communion of the Holy Catholic Church."

MEMORIAL

Miss JESSIE S. HENDRIE

It having pleased an All-wise Father to call home to Himself the spirit of our beloved friend and co-worker, Miss Jessie S. Hendrie, the Diocesan Branch of the Woman's Auxillary desires to place on record an expression of the deep and sincere appreciation felt by every member of that organization, of the life of devoted service which Miss Hendrie has rendered to the Auxillary and to the Church.

Having been deeply interested in the Missionary work undertaken by the Church, and hearing of the need of help among the children

in the Philippines, Miss Hendrie voluntarily gave her services at the school which had been established in Manila, under the name of the House of the Holy Child.

Going to Manila in November, 1910, she remained there for a year, caring for, and winning the love of all its inmates by her graciousness and sweetness of manner, and her labors in their behalf.

After her return to Detroit, she continued her interest in the Mission of the Church, and on the first of October, 1914, was appointed Treasurer of the United Thank Offering of the Diocesan Branch. In the more than seven years during which she has served the Auxillary in that office she has most devotedly and successfully performed the duties which it entailed. Her deep sympathy with all for which that offering stands, and the objects to which it is to be devoted, rendered her most earnest and successful in her appeals to the women of the Church.

To those who heard her report read at the Diocesan Meeting, held on the 24th of April, the news that she had passed away on the 27th of the month, came as a shock from which it has been hard to recover, and we can only say,

"For all the saints, who from their labors rest, Who Thee by faith before the world confessed, Thy name, O Jesu, be forever blest.

Alleluia."

and pray that when our summons comes, we, also, may be ready.

MAKE YOUR WANTS KNOWN 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. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser), 3 cents per word, replies in care THE LIVING CHURCH, (to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and 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 soil, 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.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

MISCELLANEOUS

WANTED—AN UNMARRIED CHURCHMAN as teacher in the grades of St. James' School for Boys. Address the Headmaster, Faribault, Minn.

WANTED: A WOMAN FOR WORK IN the Girls' Friendly Society, Diocese of Massachusetts. A woman trained for work with girls and young women, some practical experience desirable. Must be a communicant of the Protestant Episcopal Church and 25 to 35 years of age. Write to Mrs. K. R. FORBES, Sec. of Com., 9 Akron St., Roxbury, Mass.

GENTLEWOMAN TO ASSIST DURING summer in girls boarding home, in return for board lodging and laundry. Apply 300 East 4th Street, New York City.

POSITIONS WANTED

CLERICAL

WANTED—SUPPLY WORK FOR EITHER July or August preferably in city. Terms, use of Rectory and \$100. Satisfactory references. Address MISSIONARY-568, care LIVING CHURCH, Milwaukee, Wis.

SUPPLY WORK WANTED IN CHICAGO or vicinity for the months of July and August. Address X. Y. Z. 569, care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY DESIRED BY A REC-tor, in the East, for months of July and August (could consider September). Furnished rectory with moderate stipend desired. Apply X-900, THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER. SIX years in former position, with highest credentials, desires immediate appointment. Boy choir specialist. Churchman and thorough musician. Address AMERICAN, 518, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WELL qualified and highly recommended, desires change. Devout Churchman. Recitalist. Address, "ORGANUM" 549, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, EXPERIENCED, REQUIRES work, medical, institutional or educational in bracing climate until September, or permanently. Would assist invalid. References. Address Deaconess-570, care LIVING CHURCH, Milwaukee, Wis.

FORMER ORGANIST-DIRECTOR OF FAM-ous English Church, with ten years' American experience desires position in September where fully choral service is required. Successful choir trainer, Choral Conductor. Recitalist. Anglican and Gregorian Chants. Good organ essential. Apply "Diapason" 571, care LIVING CHURCH, Milwaukee, Wis.

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ST MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread, Samples and prices on application.

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

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CHURCH EMBROIDERIES, ALTAR Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

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

AUSTIN ORGANS—WHERE AN AUSTIN has been placed in a diocese it has invariably brought other Austins, from the general delight at the tone and the mechanical worthlessness of the first ones. Examples of this in many diocesan areas. There is nothing better in the world than a fine Austin. AUSTIN ORGAN Co., Hartford, Conn.

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Conducted under the auspices of the Bishop and Department of Religious Education of the Diocese of Harrisburg.

Courses in Canon Law and Legislation; Church School, Senior Department; Church School Junior Department; Primary — Kindergarten Method; Church School Service League; Church Service League; Missions; Woman's Auxillary; Christian Social Service; Church Music; Brotherhood of St. Andrew; and Parish Recreation.

Two new courses of especial interest to men are those on Canon Law and Legislation, and the Brotherhood of St. Andrew. The course on Canon Law will be given by General Charles M. Clement, and is intended for vestrymen and parish officers, and for deputies to diocesan conventions, provincial synods, and General Convention. That on the Brotherhood of St. Andrew will be given by the Executive Secretary, Franklin H. Spencer.

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Enrollment \$3.00
Hotel room and meals for period of Conference from \$12.00 to \$20.00

Full program will be sent on application to the Secretary. Register and enroll in desired subjects with Miss Winifred Maynard, Secretary, Community House, Williamsport, Pa.

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WITH short Bible Readings for each day and column for entering Family Anniversaries and The New Manual of Family Prayer. Explaining the New Family Prayer Plan, and containing Brief Intimate prayers most appropriate for family devotions. Issued by the Brotherhood of St. Andrew, approved by the Department of Religious Education and the Committee on Bible Readings appointed by the Presiding Bishop and Council. Simple, flexible, informal.

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THE ROBERTS HOUSE 151-159 EAST 36th Street, New York City. A boarding home for young unmarried Protestant women, who are self-supporting and who earn small salaries. Room and meals \$9.00 per week. A new house with all modern conveniences.

FOR SALE

COMPLETE SET OF BOUND COPIES OF General Convention. 26 volumes. 1781 to 1919 with special sessions of the House of Bishops 1878, 1884, 1887. Address W. 563, LIVING CHURCH, Milwaukee, Wis.

FOR SALE—MICHIGAN

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

INFORMATION BUREAU



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

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

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

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

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

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

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NEW YORK

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

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Sixty-ninth Street, near Broadway
Rev. NATHAN A. SEAGLE, D.D., rector
Sunday Services: 8, 11 A. M., 4, 8 P. M.

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Sundays: 8, 11 A. M. 4 P. M.; Daily 12:30

ST. CHRYSOSTOM'S CHURCH, CHICAGO
1424 North Dearborn Street
REV. NORMAN HUTTON, S.T.D., rector
REV. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO
Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 7:00, 9:30 A. M., 5:30 P. M.

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Erway and Canton Streets
THE VEBY REV. RANDOLPH RAY, Dean
Sundays: 8, 9:30, 11 A. M., 4:30 P. M.
Week days: 7:30 A. M., Daily.

BOOKS RECEIVED

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

Cleveland Foundation. Cleveland, O.
Criminal Justice in Cleveland.

Columbia University Press. New York, N. Y.
Longmans, Green & Co., New York,
American Agents. P. S. King & Son,
Ltd., London.

The Whig Party in Pennsylvania. By Henry R. Mueller, Ph.D.

George H. Doran Company. New York, N. Y.

There are Sermons in Books. By William L. Stidger. With an Introduction by Bishop Edwin Holt Hughes. Price \$1.50 net.

The Macmillan Company. New York, N. Y.
Christian Work as a Vocation. By Henry Hallam Tweedy, M.A., professor of Practical Theology, Yale University; Harlan P. Beach, D.D., professor of the Theory and Practice of Missions, Emeritus, Yale University; Judson Jackson McKim, M.A., lecturer on Association Administration, Yale University, and General Secretary of the New Haven, Conn., Y. M. C. A. Price \$1.00.

English and American Philosophy Since 1800; A Critical Survey. By Arthur Kenyon Rogers. Price \$3.50.

Studies in the Theory of Human Society. By Franklin H. Giddings.

Presbyterian Board of Publication. Philadelphia, Pa.

Our Reasonable Faith. By Park Hays Miller. Price, cloth, \$1.50, postage prepaid.

The Society of SS. Peter and Paul. 32 George St., Hanover Sq., London, W., England.

A Picture Book of the Holy Sacrifice For the Children of the Church. By Alban H. Baverstock, with Illustrations by Martin Travers.

Solery Publishing Co. Long Island City, N. Y.
The Social Interpretation of History. By Maurice William.

PAPER-COVERED BOOKS

George H. Doran Company. New York, N. Y.

The Sin of Ahab; A Drama in One Act. By Anna Jane Harnwell. With an Introduction by Clara Fitch. The Drama League Series.

Children of Israel: A Play in Three Acts. By Tracy D. Mygatt. With an Introduction by Clara Fitch. The Drama League Series.

Judas Iscariot: A Play Arranged in a Prologue and Three Acts. By Charlotte Gleason. With an Introduction by Clara Fitch. The Drama League Series.

PAMPHLETS

From the Author.

Eleventh Annual Address of the Bishop, the Rt. Rev. Thomas F. Davies, D.D., at the Twenty-first Annual Meeting of the Diocesan Convention of Western Massachusetts held at Christ Church, Springfield, Mass., May 10, 1922.

From the Author.

The Eastern Church. The Serbian Church. The Birth of a Nation. Dedicated lovingly in the name of The Master to the first who are last and to the last who are first. By Sebastian Dabovitch.

From the Author.

Troy Beatty; Doctor and Bishop. A Sermon preached in St. John's Church, Knoxville, Tenn., Sunday, April 30, 1922, by the Rev. Walter C. Whitaker, D.D., rector, and printed by request.

The National Civic Federation. 33rd Floor, Metropolitan Tower, New York, N. Y.

Symposium of Opinions upon The Outline of History by H. G. Wells. Views of Historians.

Trinity Chapel. 16 West 26th St., New York, N. Y.

Trinity Chapel Leaflets No. 2. An Aid to the Study of the Sermon on the Mount. St. Matthew V, VI, VII. The Rev. J. Wilson Sutton.

Trinity Chapel Leaflets No. 3. Ancient Prayers for the Departed. Compiled by Rev. Charles E. Hill.

Trinity Chapel Leaflets No. 4. Rubrics and Canons Affecting Lay People.

YEAR BOOK

St. Paul's Church, Flatbush, Brooklyn, N. Y.
Year Book, 1921.

AN INTERESTING EXPERIMENT

BISHOP SHAYLER, editor-in-chief of *The Crozier*, the Nebraska diocesan paper, devised the idea early in the year of permitting each department of diocesan organization to publish an issue of *The Crozier* in the interest of its work. The plan has been of the greatest practical benefit not only in making it necessary for each department to set forth in writing a definite statement of its plans and purposes, but likewise educating the readers of *The Crozier* in exactly what each department represented on the Executive Council is, and intends doing. *The Crozier*, just before Easter, was devoted to the Department of Stewardship and Service, and undoubtedly the plan helped greatly in assisting the clergy to raise the largest Easter offering in the history of the Diocese.

NEW YORK OFFERS CLUB PRIVILEGES TO CHURCHWOMEN

WOMEN of the Church from Maine to California who occasionally visit New York City now have an opportunity to join the Church League Club the most recent enterprise of the Church Women's League for Patriotic Service, Inc., of which Mrs. Hamilton R. Fairfax is National President, and Mrs. Henry Gansevoort Sanford New York Diocesan President. The need for a center of this kind in New York City has long been evident, and wide cooperation is the only need to substantiate the hope into a notable success.

The Churchwomen of New York, who are attempting this new undertaking, are calling upon Churchwomen throughout the United States who sympathize with the project and can use the club, or offer its privileges to others, to join it as soon as possible that at least fifteen hundred members may be enrolled before midsummer. More than three hundred names are already listed. The club house at 9 Park Avenue, is centrally and attractively located on one of the best residential avenues in the city, and while cheerful and attractive, is already proving too small. A very desirable property under consideration offers most of the desired features, central location, abundant sunshine and air, sleeping quarters for both permanent and transient guests, a dining room seating sixty

or more persons, a roof garden, an electric elevator, and many other distinctive attractions. Such an opportunity should not be lost, nor need be, if a sufficient number of Churchwomen will speedily enroll. The enterprise is in no sense a charity, as it will soon become a paying investment.

Already the club has members in distant states, California, Illinois, Ohio, and its first house-guest was from the Pacific coast. The Church throughout the country has here a great opportunity. There should be a rush for membership and will be when the advantages of such an enterprise become well known. Further particulars may be had from the secretary, 9 Park Avenue, New York City.

CHURCH CLUB OF DELAWARE

THE DESIRE to be something more than merely a social organization was the keynote of the 63rd semi-annual dinner of the Church Club of Delaware held May 18th in the duPont Hotel, Wilmington. At the business meeting preceding the dinner Mr. Woodburn Martin, of Georgetown, was elected president for the ensuing year. Mr. Martin's father had been one of the founders and early presidents of the club. The speakers included Bishop Cook, Bishop Davenport of Easton, and the Rev. Edgar Jones, rector of St. Thomas' Church, Newark.

Mr. Jones advocated the formation of parochial men's clubs which should include the "auxiliary" members, men who are not communicants but who contribute to the support of the Church and thus show their interest in it. Such parochial clubs might be represented through delegates in a diocesan club ready to carry out any program of work suggested by the Bishop. Bishop Davenport advocated community clubs working for civic interests. He traced the idea of the kingdom of God in history through the periods of doctrinal interest, asceticism, and individualism, and pleaded for a united effort to realize the kingdom of God here and now.

The sentiment among the members of the club was strongly in favor of making the club more active and useful as a working force rather than a group merely meeting twice a year for a dinner. A closing word by Mr. George A. Elliott, secretary of the club, evidenced the desire of the club to be of service and gave instances of the work it has already done in that way; and a motion was passed that the club take charge of the dinner to be held in connection with the next session of the diocesan convention. Such a dinner, in connection with the last two conventions, had done much to make the annual convention a source of inspiration rather than an occasion largely occupied with electing officers and tinkering with canons.

TO BE ABLE to speak with one voice, all the Church leaders must awaken to the apocalyptic earnestness of the present time, and must feel like soldiers in different uniforms, but of the same army, marching toward the same goal. All other aims, like increase in welfare of one's own denomination, getting money for new buildings, proselytizing in the Church of one's neighbors, sending missions to handfuls of people in the dark corners of the globe — all these ends are trifling games of the blind who do not see their main duty in a night of earthquake. If necessary, therefore, let my denomination perish, but let Christ be the ruler of the rulers of the world. . . The voices of many Churches are no voice at all. One united voice of all the Churches will shake the earth. —Bishop Nicholai.

DIOCESAN CONVENTIONS

MARQUETTE DIOCESAN CONVENTION

FOLLOWING A STRONG address from the Rt. Rev. R. L. Harris, D.D., Bishop of the Diocese of Marquette, which met in Negaunee, Mich., May 17th, adopted the following resolutions:

"That this convention views with alarm the increasing desecration of the Lord's Day, the Church laying upon its members as a solemn obligation the observance of Sunday as a day of rest and worship.

"We protest against the conscienceless violation of the prohibition law, and we court the loyal support of that law."

Among other interesting reports was that of the treasurer that showed that every parish and mission in the diocese had met its obligations, although many copper and iron mines had been closed, and hundreds of men had been out of employment. The diocese has taken over St. George's hospital at Iron Mountain, which will be conducted hereafter as a Church institution.

The deputies to the General Convention are the Rev. Messrs. C. G. Ziegler, W. R. Cross, R. P. Ernst, and Rev. James E. Crosbie; Messrs. C. J. Shaddick, B. Waples, W. G. Mather, Geo. W. McCormick; Alternates Rev. Messrs. S. H. Alling, P. C. Bailey, A. I. E. Boss, and Geo. S. Walton.

On Tuesday evening one hundred and fifty-eight men attended the diocesan dinner in the guild hall of St. John's Church. It was truly an inspirational meeting. Addresses were made by prominent laymen of the diocese on men's work in the Church, and the Rev. William Poyseor, the general missionary, and Archdeacon Spalding, told of the missionary work and needs of the diocese. The Rev. E. R. Williams, of Milwaukee, representing the Presiding Bishop and Council, gave an inspiring address on the purpose and plan of the National-wide Campaign and urged the delegates to carry the message to their parishes, that the Church may meet its quota.

MICHIGAN DIOCESAN CONVENTION

FEATURED by a remarkable unanimity in providing for the work of the Church, both foreign and domestic, during the coming year, the Diocese of Michigan at its annual convention held at St. Paul's Church, Jackson, closed the most successful year in its history.

At the opening session of the convention, which occurred on Wednesday morning, May 17, the Rt. Rev. Charles D. Williams, D. D., Bishop of the diocese, said that the Church faces the most unparalleled opportunity in her history for service both at home and abroad. He said that last year has been in many ways one of the most successful in the diocese. More candidates were confirmed than ever before in the history of the diocese. The Sunday schools both in numbers of pupils and teachers show a tremendous increase over any preceding year, and while the money received for the work of the Church both at home and abroad was not as much as had been

expected, in view of the industrial depression which has existed during the past year, the year might be termed a success.

He spoke of the new enterprise which has been undertaken in the diocesan missionary field. A large missionary van equipped with a small portable altar and living accommodations for two men is being secured, and is to be used for carrying the message of the Episcopal Church throughout the rural communities of the lower part of Michigan where no churches are located. It is expected that the van will be used for the first time this summer. The Bishop also ventured to hope that within the near future a rural expert, to make surveys and start new and carefully planned rural work in certain localities of the state, might be secured.

The remarkable progress in the field of Religious Education among the hundred parishes of the diocese was particularly mentioned by Bishop Williams. He stated that, under the regime of a trained superintendent, correspondence instruction is now being given to scattered groups of children. And in addition to this the largest and most efficient normal schools for Sunday school workers in the national Church is now located in this diocese.

In discussing the serious financial condition now facing the Church, Bishop Williams said that the greatest and most obvious reason for the declining contributions for last year was the industrial and business depression which has reduced incomes everywhere and which has consequently reduced giving capacity. He said, secondly, that lack of education of the Church's mission both at home and abroad had much to do with the small response from large numbers of Episcopalians in the diocese.

After outlining certain projects, particularly along the line of work of Christian Americanization and of work among groups of Christian foreigners, the Eastern Christians, Armenians, Greeks, Assyrians, Syrians, Russians, Serbians, and now the Hungarians, who turn instinctively to the Episcopal Church for that fellowship which is the only effective means of real Americanization, Bishop Williams spoke of the need, particularly in Detroit, for colored work. He then went on to speak of the challenge of foreign missions, during the course of which he said:

"Foreign missions to-day have become literally the article of a standing or falling Western and Christian civilization. A bare outline of the incontrovertible facts proves that fact.

"The yellow races outnumber the whites two or three times or more. For centuries now the only contacts have been through a diplomacy for the most part conscienceless and a commercialism wholly ruthless. The result of those contacts has been some bearing of the white man's burden, but a far more merciless exploitation. In consequence there has been a growing resentment everywhere among the yellow peoples, quickening into a positive and bitter hatred. The whole oriental world is now in a turmoil of seething unrest—witness

the conditions in India and Egypt and the whole Moslem world.

"The same bitter feeling pervades China and Japan. What has held back their inward fire from volcanic eruption? So far it has been the lack of ability, the inferiority of the oriental world in knowledge and science. Now they are rapidly mastering and acquiring all our western knowledge, science and technical skill.

"Furthermore, the whole oriental world was thrilled from one end to the other by Japan's victory over Russia. It proved that the yellow man could whip the white man in his own field. It gave promise for the future. That is the cloud that hangs on our Eastern horizon and it is far larger than a man's hand.

"What does it portend? Nothing less, I believe, than the eventual destruction of white civilization before the inroads of the yellow peril, as the Roman empire went down before the barbarian incursions, unless we meet the threat, as Rome did not, with the spiritual power of our religion.

"The multiplication of armaments, navies, and armies, instruments of destruction, airplanes, lethal gases, etc., can only hasten and magnify the final cosmic catastrophe in which our present world order will go down to ruin, especially if our western so called Christian nations continue their interracial strife. If it is to be a Kilkenny cat fight, remember there are far more yellow cats than white.

"There is but one way out, one escape from that catastrophe and it is the way to which Christ pointed when He said, 'Go ye into all the world and disciple—not merely all people—but all nations.' One such foundation as the Rockefeller foundation in China, one such school as St. John's University, Shanghai, or St. Paul's, Tokyo, one hospital like Dr. Teusler's, aye, one small mission school or preaching station is a greater security for our world civilization than all the battle-ships we could launch, because it is the sole testimony which these orientals ever see of real disinterested service on the part of the white races, a thing otherwise unbelievable to them, because it leads to fellowship on the spiritual plane, the only plane on which fellowship can ever be realized; because it points forward towards that day when there shall be no longer Jew or Gentile, Greek or barbarian, Roman or foreigner; aye, Chinese, Indian, Japanese, English or American, occidental or oriental, because all shall be one in Christ Jesus. Education and science applied not to human destruction but to human service, and above all, true religion, these are the only reliances for the maintenance of our world order to-day, for the progress of the race or the salvation of mankind.

"And the Church has her tremendous and indispensable part in that paramount task. That is what foreign missions mean. Can we make our people see that vision? Here is where our educational program comes in: that is its meaning, its purpose, to set this vision of the Church's task, in the diocese, at home, abroad, before the

eyes of our clergy, our vestries, our organizations, our congregations, every last man, woman and child in our Church in this diocese. The program has been carefully thought out, wrought out; now we must put it over this year to the utmost of our powers. I am utterly convinced that if we can make the people see the vision, our full duty will be done. The means are here. But 50 per cent of our people have been touched so far, and they but partially. We have vast undeveloped resources of spiritual and financial ability which can be evoked. We need not so much an increase of giving as of givers.

"Yes, the means are here. Only the will is lacking and the will can come only with the vision. It can be done. Let us resolve—it shall be done.

"When the Israelites came out of Egypt and stood on the shores of the Red sea, they were in a desperate situation. The desert was believed filled with oncoming foes, the sea was in front with its apparently impassable waters. Then came the command of Jehovah 'Speak unto the children of Israel that they go forward,' and they obeyed, and passed through the parted waters and on eventually into the Promised Land.

"So I believe in the present situation, with its combination of tremendous and crucial needs and opportunities on the one hand, and its tremendous and perhaps apparently insurmountable difficulties on the other hand—the command that should go forth to-day is, not 'lower your standard and sound a retreat' but 'speak unto the children of Israel that they go forward.'"

The deputies to the General Convention at Portland are the Rev. Messrs. W. D. Maxon, Henry Tatlock, the Ven. E. B. Jermin, and the Rev. J. A. Schaad; Messrs. R. McClelland Brady, C. R. Wells, D. Peyton Sullivan, and Frederick C. Gilbert.

The convention passed a resolution accepting a quota of \$87,500 as its share, or any other sum the Presiding Bishop and Council might decide to levy, in the Nation-wide Campaign for 1923. Bishop Williams and the Rev. Dr. W. H. Milton of New York addressed the clergy at meetings held the day prior to the opening of convention.

SOUTH CAROLINA DIOCESAN COUNCIL

THE FINAL division of the diocese and the passage (subject to ratification at the next council), of a resolution entitling women to representation in the diocesan council—these were the two most important actions of the diocesan council of South Carolina, held in St. Philip's Church, Charleston, May 16th and 17th. In the form in which the latter resolution was passed, the right of any parish or mission to elect women as delegates is merely permissive; and there is also a provision that in any case their number shall not be more than fifty per cent. of the total number to which the parish or mission is entitled.

The question of dividing the diocese had already been settled at the two preceding councils in favor of division. There remained, however, the difficult task of securing agreement upon a suitable line of division and upon an equitable division of invested funds. These matters had been very carefully considered by a special committee appointed at the last council; and it is a matter of much gratification to the Church people of South Carolina that after full discussion of the report presented by

this committee the members of this council found it possible to adopt the report exactly as submitted, and by a practically unanimous vote. The matter of division has been under almost constant discussion for the past twenty years, a special committee to consider it having been appointed during the episcopate of the late Bishop Capers. The line of division now agreed upon runs north-east and south-west, practically parallel to the coast. In the matter of communicants and population the two dioceses will be of approximately equal strength, with abundant opportunity for missionary expansion in each.

If permission to divide is given by General Convention, an adjourned session of the present council will meet in Grace Church, Charleston, in October, to bring about the necessary reorganization of the old diocese, which will retain the former name, and will have as its bishop the present diocesan, the Rt. Rev. Wm. A. Guerry, D.D. The Rt. Rev. Kirkman G. Finlay, D.D., the present Bishop Coadjutor, will become the bishop of the new diocese, with his residence in Columbia. Bishop Guerry will continue to reside in Charleston.

The following were elected as deputies to General Convention: the Rev. Messrs S. C. Beckwith, A. S. Thomas, W. H. K. Pendleton, Alex. Mitchell; Messrs. Walter Hazard, R. I. Manning, John P. Thomas, T. W. Bacot. Alternates: the Rev. Messrs. F. A. Juhan, William Way, D.D., T. T. Walsh, W. S. Poyner; Messrs. J. N. Frier-son, Arthur R. Young, J. S. Whaley, W. W. Johnson.

In their address to council, both bishops reported marked progress in all parts of the diocese. There was a considerable increase in the number of confirmations during the year, and the number of postulants and candidates for the ministry is now the largest on record in South Carolina. Council was addressed by the following invited speakers: Rev. W. W. Way, rector of St. Mary's School, Raleigh; Rev. Walter Mitchell, D.D., rector of Porter Military Academy, Charleston; Rev. T. P. Noe, superintendent of the Church Orphanage, York; Rev. Henry Phillips, D.D., formerly chaplain of the University of the South, now rector of Trinity Church, Columbia; and Rev. B. T. Kemerer, field secretary of the Department of Missions. Dr. Phillips spoke on the Church's Responsibility of Religious Education and Mr. Kemerer explained the present program of the Nation-wide Campaign.

In his address to council, Bishop Guerry discussed at some length the third report of the Commission on the Revision of the Prayer Book. He made the following quotation from a recent editorial in the *Southern Churchman*:

"Speaking generally, with no effort to enter into details, it seems to us that this final report of the commission is marked by so many admirable suggestions that the convention ought to approach it in hospitable mood, determined to take quick advantage of the very genuine improvements its adoption will bring to the liturgy of the Church", and then said:

"This is high praise, but we believe it is deserved, and I am sure that such an utterance coming from the source it does will help to clear the atmosphere of those clouds of controversy which usually go with any attempt at Prayer Book revision, and will help to bring together men of all parties, so that what goes out from Portland will, I believe, represent the mind of

the whole Church, guided and illumined by the light of the Holy Spirit.

SOUTHWESTERN VIRGINIA DIOCESAN COUNCIL

THE MOST interesting actions taken by the third annual council of the Diocese of Southwestern Virginia, held in Christ Church, Roanoke, May 16th and 17th, were the adoption of a tentative diocesan program for the next triennium, and the approval of the diocesan organization already at work on preparations for the coming Nation-wide Campaign, together with initial steps toward the formation of a diocesan Laymen's League, with a branch in each parish.

At the evening session of Tuesday, addresses on the work of the Executive Board were made by Rev. Messrs. Churchill J. Gibson, G. Otis Mead, and Karl M. Block, representing respectively the sub-committees on Social Service, Missions, and Religious Education, after which Mr. C. Edwin Michael, the treasurer of the diocese, discussed most interestingly the work of the Board as a whole.

On the evening of Wednesday, a great service in the interest of the Nation-wide Campaign was held, during which addresses were made by the Rt. Rev. Thos. F. Gailor, D.D., President of the Council, and Mr. Daniel H. Hamilton, a layman of Baltimore.

The deputies elected to the General Convention are: The Rev. Messrs. Jos. B. Dunn, D.D., G. Otis Mead, Karl M. Block, and Churchill J. Gibson; Messrs. C. Edwin Michael, William King, Charles P. Macgill, and C. S. Hutter.

The alternate deputies are: Rev. Messrs. Thos. D. Lewis, J. Lewis Gibbs, John J. Gravatt, and J. M. Robeson; Messrs. Chas. Francis Cocke, Robert L. Pierce, John B. Newton, and W. D. Tyler.

Two outstanding features of Bishop Jett's council address should command the earnest attention of every Churchman. The Bishop deprecated in the most emphatic terms the growing tendency to the violation of law, especially as evidenced in connection with the Prohibition amendment, and impressed with all his power the fact that it is the duty of the members of the Church not only to obey this as well as all other laws of the State and Nation, but to live lives worthy of emulation in word and deed, standing forth among their fellows as faithful citizens and loyal Churchmen.

Next the Bishop described the wonderful progress the Church has made in this diocese and elsewhere as a result of the Nation-wide Campaign and called upon his people to rally round their leaders and make the Campaign of the fall of 1922 even more successful in every way than that of 1919.

The Council accepted an invitation to meet next year in Emmanuel Church, Staunton.

NORTH DAKOTA CONVOCATION

RELIGIOUS EDUCATION was the key-note of the thirty-eighth annual Convocation of the District of North Dakota, which met in Gethsemane Cathedral, Fargo, May 14, 15, and 16, and the Rev. F. E. Wilson, of Eau Claire, Wis., preached at the morning service on Sunday on this subject, using as his text, "And He took a child and set him in the midst of them." In a masterly way Mr. Wilson led his hearers through the many interesting and perplexing problems

in the education of the child of to-day; clearly and concisely making indisputable the fact that you could cram the child's mind with all kinds of knowledge for five hours a day, five days a week, making possibly a brilliant scholar, but with all that, with only one short hour, or possibly less, on Sunday for the development of the moral and spiritual resources of the child, he or she should not be expected to meet the moral issues of the day and meet them successfully. In the afternoon, Mr. Wilson further expanded and developed this important subject, leading a conference on Week-Day Religious Education.

Bishop Tyler in his annual address told of the work going on in the District and stated that he felt the year 1921 had been a "testing time" in the life of the Church in the district, and in the people's courage and devotion to their Church. In spite of the fact that appalling and unprecedented financial conditions had existed in the state, the people, instead of falling behind in their contributions on their N. W. C. quotas, had exceeded what they had given the previous year, and the congregations have given much larger sums towards self-support than ever before. Another indication of growth is the increase in the enrollment in the Sunday schools and that they have exceeded all other years in their gifts for the extension of the Church; the establishment of two Young People's Service Leagues; the Church School Service League; and a number of troops of Boy Scouts and the increasing efficiency of an already existing Branch of the Girls' Friendly Society. Four deaneries have been established and the six departments of the Bishop and Council are meeting regularly and doing effective work.

The Bishop made special mention of the importance of teaching and preaching the spirit of unity and brotherhood, and that "we must get together and be of one heart and one mind, for we are brethren one of another." He urged the clergy to re-establish the custom of family prayers in the homes where it was not now observed, and laid a great emphasis on the need of real missionaries, who would be priests and pastors to their people and not "chair experts."

One of the important constructive actions of the Convocation at the business sessions was the adoption of several resolutions offered by the Commission on the Endowment of the Episcopate. Committees were appointed to take steps towards the beginning of a definite campaign to raise the necessary fund to make North Dakota a self-supporting diocese.

Another matter of great importance to the District was the appointing of a committee to investigate and see what could be done to secure and maintain a suitable diocesan office for the use of the Bishop of the District and the diocesan officers, with the necessary furnishings, including a safe or vault for the safe keeping of the District records.

The delegates elected for General Convention were, clerical, Very Rev. Henry F. Kloman; alternate, Rev. N. E. Elsworth; lay delegate Mr. C. A. Wheelock; alternate, Hon. W. B. Overson. Clerical delegates to the Provincial Synod, Dean Kloman, Rev. N. E. Elsworth, and Archdeacon Martyr. Lay delegates, Hon. W. B. Overson, Mr. C. A. Wheelock, and Dr. E. H. Lier.

The all-day meeting of the Woman's Auxiliary and Guilds was one of the best attended and most successful gatherings ever held by them. The president, Mrs. J. P. Tyler, in her address spoke particularly

of the great loss to the Church everywhere in the death of Miss Emery and Mr. Betticher. She earnestly urged the women to make the North Dakota United Thank Offering one to be proud of next September when presented at General Convention. Miss Alice M. Bennett, who succeeded Miss Margaret R. Elliott in the Indian work, gave an account of what she had done in the short time she had been in the work; and of some of the things she hoped to do in the future. Mrs. Byron Wilde, the president of the Indian Woman's Auxiliary gave a very interesting account of how the Indians were trying to do their bit for the Master, and what Christianity meant to them.

On Monday evening the second meeting of the "Men's Club of the Episcopal Church of North Dakota" was held and officers were elected for the coming year.

The Men's Club of Gethsemane Cathedral served a dinner to the visiting clergy and laymen, and the speakers at the dinner were Rev. F. E. Wilson and Col. Harry R. Drummond.

Following this meeting and dinner an informal reception was held at the Bishop's House, where all the delegates to the Convocation and the members of the Cathedral parish met and had a most enjoyable time.

The last evening of the Convocation was called Girls' Friendly Society evening, and was under the able direction and leadership of Miss May Case Marsh, the National Extension Secretary, who has been doing such effective work in the District. She had an illuminating program on the work and aims of the Society, in which the different Groups of the Cathedral Branch took part. A moving picture of the history of the Society was shown, and one of the special features of the evening was a demonstration in Branch organization in which the clergy and lay-workers in the District took the part of the little girls to be organized into groups. This gave the clergy a fine opportunity to relax after three days of strenuous activities, and it furnished amusement for the audience that made a happy closing to a very successful Convocation.

CONVOCATION OF SAN DIEGO

THE CONVOCATION of San Diego, in the Diocese of Los Angeles, held its spring meeting on Monday, May 15th, in the little town of La Mesa, as guests of the newly organized St. Andrew's mission. The morning was devoted to the subject of Social Service, the speakers being the Rev. Charles B. Scovil, diocesan executive secretary for Social Service and Religious Education, and the Rt. Rev. Edward W. Osborne, retired Bishop of Springfield, who now lives in San Diego. St. Andrew's Mission is only a few months old and has no church property as yet. The afternoon session was given over to the subject of Christian Education. In addition to the Rev. Mr. Scovil, the speakers were the Rev. W. E. Wreford, and the Rev. Marion Law. Attendance at the meeting was unusually good.

CONVOCATION OF LOS ANGELES

THE SPRING meeting of the Convocation of Los Angeles, held at the Church of SS. James and Barnabas, Los Angeles (the Rev. Ray O. Miller, rector), on Tuesday, May 16th, was remarkable both for the attendance of over two hundred delegates, and for the larger number of younger delegates than ever before. The Rev. Robert Reni-

son, general missionary for the Convocation, gave a vivid description of his work. The Rev. John M. Yamazaki told of the expanding work of St. Mary's Japanese Mission, Los Angeles.

The afternoon session was devoted to Social Service. The Rev. Charles B. Scovil spoke on The Church's Ideal of Social Service, leading up to addresses on practical aspects of the work by the Rev. Harold H. Kelley, superintendent of the Seamen's Church Institute at San Pedro, and the Rev. V. D. Ruggles, chaplain of the County and City Mission Society. The latter now has a staff of thirty visitors assisting him in his work at the County Hospital, in which are housed 1200 patients. The Society also regularly ministers to five other civic institutions.

LONG ISLAND ALTERNATE DEPUTIES

THE ALTERNATE deputies to the General Convocation from Long Island are the Very Rev. Oscar F. R. Treder, the Rev. Messrs. George E. Talmadge, J. Howard Melish, and Wallace J. Gardner; Messrs. Lewis B. Franklin, William B. Hubbard, M.D., Lewis W. Francis, and John Wilson.

MINISTER AND CONGREGATION RECEIVED INTO THE CHURCH

AN ENTIRE colored congregation, with its minister, have been received into the Church in Charleston, S. C. The following statement is made by the Bishop of the diocese:

"The Rev. Wm. Marshall Morgan, of the Mt. Moriah United Methodist Episcopal Church, with the consent of the officers and members of his congregation, has applied to me for admission into our Church.

"The initiative in this case was taken by some of the leading men in the congregation who had been brought up in the Episcopal Church and educated in our colored parochial schools, and who had never lost their love for the Church of their childhood.

"I submitted their request to the Standing Committee of the diocese acting as a council of advice, and after due inquiry into the character and standing of the minister, the Rev. Wm. M. Morgan, I was advised by the committee to complete the necessary steps leading towards the admission of this congregation and its minister into union with our Church. Archdeacon Baskervill will therefore proceed at once to prepare the congregation and the minister for confirmation; and when this is done I will license the minister to preach and act as lay-reader until such time as he shall be able to stand his canonical examinations for ordination to the diaconate."

PRESENT PLANS TO ATTORNEY-GENERAL

ACTING AS CHAIRMAN of a group of religious leaders, the Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento, recently presented the plan of adjusting public school schedules to week day religious instruction to the Attorney-General of California and his staff. Present and participating were the Most Rev. Edward J. Hanna, Roman Catholic Archbishop of San Francisco, Bishop Parsons, the Rt. Rev. C. A. Ramm, and representatives of Jews, Protestant, and other religious bodies.

EDUCATIONAL

COMMENCEMENT AT THE WESTERN THEOLOGICAL SEMINARY

THE THIRTY-SEVENTH commencement exercises of the Western Theological Seminary were made of unusual interest by grouping the whole program into one day, thus securing the presence at one time of a large portion of the Alumni and interested friends of the students and of the Institution.

The Alumni Association met at eleven o'clock, transacted the usual business, and elected the Rev. Messrs. E. W. Averill president, M. J. Van Zandt, vice president, Hugh M. Mac Whorter, treasurer, and Walter S. Pond, secretary.

The alumni dinner followed in the rectory with forty-two present. Between the final courses the under-graduates distributed copies of a song written by one of their number and led the whole assembly in the singing. Following the last course Auld Lang Syne was similarly sung with a gusto that awakened echoes through the open windows for a block in every direction. Adjourning at two P. M. to the Library Annex, an address was made by President Bernard Iddings Bell on Education for the Ministry.

The question as to the desirability of removing the Seminary to the environs of a University was discussed with varying opinions, being concluded with a resolution pledging the loyal support of the Alumni Association to whatever policy should be determined upon by the Board of Trustees.

At three P. M. the commencement exercises were held in the chapel. The Rev. Edward W. Averill, rector of Trinity Church, Fort Wayne, Indiana, an alumnus of 1891, delivered the sermon on the subject, "The Spirit of the Prophets". Diplomas were then formally delivered by the president of the Board of Trustees the Bishop of Chicago, to the students who had successfully completed the full three years course: Messrs. William O. Johnson, of Milwaukee, Constantine C. Keller, of Chicago, Howard B. Pullin of Northern Indiana.

The Dean then presented upon recommendation of the Faculty and Board of Trustees the only alumnus not elected to the Episcopate to whom the Degree of Doctor of Divinity had ever been awarded by this Institution, the Rev. Bernard Iddings Bell, M.A., S.T.B., of the class of 1910, president of St. Stephen's College.

Singularly followed the presentation of Rev. Frederick Clifton Grant, S.T.M., rector of Trinity Church, Chicago, the first student in the seminary's graduate school to complete successfully the faculty's requirements for the degree of Doctor of Sacred Theology in course. This degree was awarded *magna cum laude*.

The Dean then outlined the strict requirements of the trustees and faculty in the matter of awarding degrees, indicating the intention to make these degrees to represent unusual accomplishments in point of scholarship and service to the Church.

The attendance upon the commencement exercises and at the reception following was the largest for many years, taxing the capacity of the Institution. For the chap-

el service the doors between the chapel and the lecture room were thrown open, as also between the lecture room and the common room. The order of service having been typed, and Mr. Emory L. Gallup presiding at the organ, the music on this occasion was rendered with unusual spirit and volume. The floral decorations throughout Wheeler Hall were the offerings of a large number of the friends of the students and of the seminary, the greater portion having been brought by automobile from the suburbs.

THE PHILADELPHIA DIVINITY SCHOOL

THE FIFTY-SEVENTH ANNUAL commencement of the Divinity School of the Protestant Episcopal Church in Philadelphia took place in St. Philip's Church, West Philadelphia, last Wednesday, followed by luncheon and Alumni meeting in the new library building of the school, at Forty-second and Locust streets. The choir of old St. Peter's Church, under the direction of Mr. Gilbert, was in attendance and led the singing, their well-trained voices causing much complimentary comment. At the service, Bishop Cook, of Delaware, preached a forceful sermon on the present reaction from agnosticism, and the earnest search for truth on the part of all thinking people, which truth is to be found in the Christian teaching of the Blessed Trinity.

The Dean of the School, Rev. G. G. Bartlett, D.D., announced the following elections to the Board of Overseers: Messrs. W. Linton Landreth, Prof. Warren P. Laird, and the Hon. George Wharton Pepper. The Rev. Messrs. J. O. McIlhinney and John M. Groton. The Rev. G. W. Douglas, D.D., has been elected Adjunct-Professor of Homiletics and Pastoral Care, to assume his duties on the re-opening of the school.

The architects have been instructed to proceed with detailed plans for St. Andrew's Chapel and the Deanery. It is expected that ground will be broken during the summer, and it is hoped that the chapel will be completed by the autumn of 1923.

An annual fellowship, amounting to \$500, has been granted to a recent graduate of the school to enable him to pursue special studies. This is the commencement of a new policy of the school.

The St. Peter's Church Prize for Excellency in Reading the Scriptures and the Book of Common Prayer—\$50—was awarded to Percy George Hall, of the junior class. Prize scholarships of \$100 each were awarded to students who had attained a rank of 90% or over: to John Marion Weber, of the senior class, John Doyle, of the middle class, and Warren M. Smaltz, of the junior class. A second prize of \$50 was given to Lloyd Mellor Smith, of the graduating class.

The Bishop of the diocese awarded the diplomas of the school to the following students: William Oliver Bellis, Lloyd Mellor Smith, B. A., Henry Rasmussen-

Taxdal, B.S., B.A.A., M.A., and John Marion Weber, B.A. The degree of Bachelor of Sacred Theology (in course) was conferred on Nathaniel Babcock Groton, M.A., honor man of the class of 1910, whose thesis was The Relation of Jesus Christ to Different Groups and Classes of People; and to the two honor men of the class of 1922: Henry Rasmussen-Taxdal, whose thesis was The Psychology of Adolescence in its Application to Religious Education; and John Marion Weber, whose thesis was The Doctrine of Immortality. The degree of Master of Sacred Theology (in course) was conferred on the Rev. Floyd Appleton, B.A., Ph.D., who had presented a thesis on Cathedral Chapters of the Past and Future; the Rev. Philip San Yuan Chu, B.A., S.T.B., whose thesis was The Messianic Consciousness of Jesus; and the Rev. Edgar Charles Young, B.A., M.A., whose thesis was The Development of the Rabbi.

Bishop Hulse read an essay at the alumni meeting in the afternoon on The Church and the Kingdom.

Prior to the luncheon, Bishop Rhineland offered appropriate prayers of blessing on the new building, the William Bacon Stevens Library, which was used for the first time on this occasion, and in which classes will be held in the autumn.

This commencement marks the beginning of a new era in the life of the school, and the future is bright with prospects of enlarged scope and influence.

PRINCETON AND GENEVA

THE SUMMER SCHOOLS of Province II, at Princeton Seminary, Princeton, N. J., and Hobart College, Geneva, N. Y., are offering programs which cannot fail to interest anyone connected with any branch of Church work: The Pupil; The Church School Service League; Arts and Crafts; The Teacher; Methods of Teaching; Story Telling; The Negro; The Church's Life; The Church and the Foreign Born; Social Service for leaders and for young people; Church Mission of Help; Girls' Friendly Society; Church Music; Bible Study, Old and New Testament; Christian Fundamentals; The Girl and the Boy in the Church; Psychology of Religion; Church Organization and Stewardship; Young People's Societies; Personal Religion; it is all there under the leadership of those who have proved their ability to gather their material and to impart to others the results of their experiences.

At Geneva the Rev. Gordon Reese will challenge the boys. His work with young people has been most successful, as anyone reading of Sewanee last year must realize. Dr. Bradner, Miss F. H. Withers, Miss Ashhurst, Mrs. Hutchison, Miss Harrison, Miss E. Withers, Mrs. Haff, Mrs. Cooper, Archdeacon Elmendorf, Dr. Hubbs, Mr. Parrish, Dr. Foote, and Mr. Franklin need no introduction. Miss Williamson, who has the Story Telling course, is known to all who attended Wellesley last year, and Dean Lutkin (Church Music) to all who have done any work along these lines. The Rev. Stanley Brown-Serman (New Testa-

ment) is one of the Examining Chaplains of the Diocese of New York. Mrs. Woodward (G.F.S.), Miss Neustaedter (Church Mission of Help), Miss Hall (The Girl in the Church), Mr. Percy Knapp (The Church and the Foreign Born), and Mrs. F. T. Brown (Mission Study), are all leaders of experience.

At Princeton, Canon Lewis, Miss McJilton, Mr. Conover, Canon Dunseath, Dr. Goodwin, and Dr. Patton recall good things of other years. Bishop Matthews will have the Bible Class for Young People; Canon Douglas, Church Music; Dr. Pennock, Bible Study, New Testament; the Rev. C. T. Bridgeman, The Church and the Foreign Born; the Rev. Pascal Harrower, work in the senior department of the Church School; Miss Lulu Wells, work in the primary department; Mrs. Bates and Miss Millikin, the methods of teaching; Miss Richards, (of St. Augustine's, Raleigh), The Negro; Miss Mahan, The Church's Life; Miss Mabel Turner, G.F.S. work; Miss O'Grady, Church Mission of Help; Miss Eleanor Forman, The Girl in the Church.

Last year's overwhelming registration has made it necessary to restrict this year's to the comfortable capacity of the buildings. At Princeton, arrangements have been made to serve the meals in beautiful Thompson Hall, where there is plenty of room for the whole school to be served at one time. Each school will have a mystery play presented out of doors, a recreation committee, and a hostess, besides the local hospitality committees, which always contribute so much to the life of these provincial schools.

COLUMBIA INSTITUTE

A PRINCIPAL FEATURE of the commencement exercises of Columbia Institute, Columbia, Tenn. was a memorial service for the late Bishop Beatty. The commencement sermon was preached by the Rev. Phillips S. Gilman, rector of St. Ann's, Nashville, and addresses were made by the Rt. Rev. T. F. Gailor, D.D., Bishop of the diocese, and the Rev. Dr. James M. Maxon, of Christ Church, Nashville.

ST. KATHARINE'S SCHOOL

THE CLOSING EXERCISES of St. Katharine's School, Davenport, Iowa, begin with the field day on May 27th and conclude with the series of exercises June 8th to 12th. The baccalaureate sermon will be preached on the 11th by the Bishop Coadjutor of Iowa, and the diplomas will be awarded on the following day. There are fifteen graduates. The school is closing a remarkably successful year.

HOBART COLLEGE CENTENNIAL

THE HUNDRETH ANNIVERSARY of the founding of Hobart College will be celebrated June 9th to 13th, the principal events taking place June 13th, which is Centennial Day. The final program, which has just been made public, shows that the principal centennial addresses will be delivered by Prof. M. H. Turk, of Hobart College, Pres. Livingston Farrand, of Cornell, and the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York and Chancellor of Hobart College. The Hon. George W. Wickersham will deliver an address to the graduating class, on Monday, June 12th. A memorial to the Hobart men who died in the Great War will be dedicated.

COMMENCEMENT AT ST. ANDREW'S

ST. ANDREW'S SCHOOL, (the Rev. R. E. Campbell, O.H.C., Principal) for mountain boys, situated in the Cumberland, near Sewanee, has just finished a most successful year. The closing exercises were marked with considerable spirit on the part of the boys, and with a sense of satisfaction because of faithful work done. On Sunday May 14th, the Rev. Dr. Mercer P. Logan, warden of the Du Bose Memorial Church Training School, Monteagle, delivered the baccalaureate sermon. Bishop Colmore, of Porto Rico, delivered diplomas to the eleven high school graduates on Wednesday, and also gave a most helpful and eloquent address.

Of those who are graduating, three intend to study for the ministry; four intend to go to college, while the remaining members of the class will take up farming, and put into practice what they have been learning at St. Andrew's.

BERKELEY DIVINITY SCHOOL

THE SIXTY-SIXTH annual Commencement of the Berkeley Divinity School will be held during the first week in June. On Tuesday, June 6, there will be a meeting of the Board of Trustees in the afternoon and the Class Reception of the Seniors on the lawn. At the annual Alumni service the sermon will be preached by the Rev. G. H. Toop, D.D., of the class of 1901, rector of the Church of the Holy Apostles, Philadelphia. In the evening will be held the Berkeley Dinner for Alumni and guests, at which addresses will be made by the Rev. G. Ashton Oldham, D.D., Bishop Coadjutor-elect of Albany, and John F. Moors, LL.D., fellow of Harvard University.

On Wednesday, June 7, there will be held the annual meeting of the Associate Alumni, after which there will be a conference conducted by the "Berkeley Associates", with a general discussion on "What a Divinity School can do for the Church and Nation." The Commencement exercises will be held in the Chapel and the address to the graduates will be made by Prof. J. M. S. Allison, of Yale University, after which the clergy and invited guests will be entertained at luncheon in the Deanery by Dean and Mrs. Ladd.

SUMMER SCHOOL AT MADISON

UNDER CHURCH auspices, a summer school of religious education will be conducted at Madison, Wis., in connection with the summer school of the University of Wisconsin, extending from June 26th to August 4th. The University authorities send out an invitation to Churchmen to affiliate with their own summer school and, so far as they may care to do so, embrace the opportunity at the same time to pursue regular courses of academic study in the summer school of the University. The Church school will be under the direction of the Rev. Dr. Frank Gavin, of Nashotah, as Dean, who will be assisted by various other experts. The principal course for undergraduates is on Modern Thought and the Bible, and there is a course especially for graduates on History of Christian Thought and Action. The registration fee for the Church school is one dollar. Club privileges in St. Francis' Club House are extended to those who are in attendance upon this summer school of the Church. In connection with the summer school of the University there will also be a course especially for ministers, in connection with which Dr. Gavin will lead the "Episcopal

group" that may attend those sessions. These extend from June 26th to July 6th.

Inquiries as to all may be addressed to the Rev. Stanley M. Cleveland at St. Francis' Club House, 1015 University Ave., Madison, Wis.

PRE-CONVENTION SUMMER SCHOOLS

THERE IS TO BE a summer school right at the gate of Yellowstone Park and a five-day trip through the Park immediately following the School, closing in time to go on to Portland just before the General Convention opens. This is the plan which Bishop Fox is arranging with the help of the general Department of Religious Education.

The school will open on Monday, August 20th, at West Yellowstone, Montana, which is reached by a branch of the Union Pacific Railroad. It will last until the 26th, when the Park trip will begin. The trip from the Park to Portland will occupy the better part of two days. Some of the best and most popular leaders in the Church will be on the teaching staff. The heads of the general Department of Religious Education will also be on the program.

Prices for the school will be moderate. The hotel charge will not be over \$4.00 per day. Registration may be made immediately with the Department of Religious Education at 281 Fourth Avenue, New York, and should be accompanied by a registration fee of \$3.00.

Another Summer School will be held in Salt Lake City, beginning Monday, August 28th and closing September 2nd. Anyone preferring to continue School work, and also to study the interesting features of Mormonism, can reach the Utah School in about twelve hours' travel, and finish in ample time to reach the Convention in Portland.

SUMMER SCHOOL AT FARIBAULT

SHATTUCK SCHOOL, Faribault, Minn. will be the scene of a Summer school for Church workers to be held under the auspices of the Dioceses of Minnesota and Duluth and the District of North Dakota, from June 12th to 17th inclusive, beginning Monday afternoon, June 12th. Shattuck, with its beautiful chapel, its splendid campus, fine gymnasium, swimming pool, and dormitory accommodations, is an ideal place for such a school to be held, and every effort is being made to secure not less than 150 students.

The daily program includes periods of worship, devotional Bible study, conference, and recreation. The faculty will consist of Bishop Bennett of Duluth, the Rev. B. T. Kemerer of New York, the Rev. J. M. Nelson of St. Cloud, Minn., the Rev. W. E. Mann of Council Bluffs, Ia., Deaconess Baker of South Dakota, and the Rev. P. E. Osgood of St. Mark's, Minneapolis. Bishop McElwain is chairman of the Board, and Mr. and Mrs. Newhall of Shattuck are at the head of the hospitality committee.

Courses are offered on the Bible, the Christian Nurture Series (courses 4, 7, 10, and 12), Parish Organization (as recommended by the Presiding Bishop and Council), Christian Social Service, Religious Drama and Pageantry (with a pageant presented at the end of the course), Problems of Young People in Personal Religion, Young People's Societies and Activities,

and Normal Classes for Leadership in Women's Work.

The board for the entire session will be \$10, and there is a registration fee of \$3.50. Applications should be made to the Registrar, the Rev. Guy C. Menefee, Seabury Hall, Faribault, Minn.

SUMMER TRAINING SCHOOL AT SEWANEE

THE SUMMER Training School for Workers at Sewanee, Tennessee, will hold its twelfth session from August 9th to August 22nd, inclusive. Instruction will be given in Religious Education, Missions, and Social Service.

In the Department of Religious Education of which the Rev. Gardiner L. Tucker, D.D., is dean, special emphasis will be laid on Teacher Training Courses, the Christian Nurture Series, and the work of the C. S. S. L. The faculty of this department will include Dr. C. H. Boynton, of New York, Dr. C. L. Wells, Ph.D., Miss Mabel Lee Cooper, the Rev. W. A. Jonnard, Rev. Dr. H. W. Starr, Mrs. F. H. G. Fry, and others.

The Department of Missions will have as its dean, Dr. Wm. C. Sturgis, of New York, with classes conducted by Bishop

Roots, of China, Mrs. George Biller, and Miss Ford.

Bishop Guerry, of South Carolina, will act as dean of the Department of Social Service, and he will have a very able faculty assisting him.

Besides these three departments there will be a Bible class conducted by the Rev. Louis Tucker, of Mobile. Mr. Tucker is particularly gifted in the art of telling Bible stories and giving them an interpretation and setting which are peculiarly his own. Of particular interest to the clergy will be special courses for them under Bishop Bratton, of Mississippi. Another special feature of the school will be a Young People's department, which will have its own dean and program, and, if possible, separate quarters.

The school is held at the University of the South. Arrangements have been made with the railroads for special rates. Board and lodging may be had for \$25.00 for the entire period, or, for less time, at \$2.00 a day.

The registration in the past has so far exceeded expectations, that it will be necessary to limit, this year, the number of those attending. For further information, address the Rev. Mercer P. Logan, D.D., Director, Monteagle, Tenn.

ENGLISH PROTEST AGAINST "MODERNISM"

A Revival of Pew Renting Considered Unlawful—The New Liverpool Cathedral

The Living Church News Bureau }
London, May 12, 1922 }

ON Monday last, a deputation of certain clergy and laity of the Church of England waited upon the Archbishop of Canterbury to present a memorial bearing nearly 1,400 lay signatures and 500 clerical signatures, publicly protesting "against the violation of law, and neglect of moral obligations, which are now allowed to prevail among many of the clergy of the Church of England," and by which, the memorial declared, the whole basis of the Church as established by law is being undermined. That stalwart Protestant, Sir W. Joynson-Hicks, M. P. (who introduced the deputation), said that the memorial dealt primarily with the spread of Modernism in the Church during the last twenty years, and the signatories viewed with anxiety the attitude taken up by the Girton Conference last year regarding the nature of our Lord.

This was but the preamble, however, to a vigorous denunciation of the "ritualistic excesses" of certain London clergymen—notably the incumbents of St. Saviour's, Hoxton, and St. Magnus-the-Martyr, London Bridge—and Sir W. Joynson-Hicks expatiated on the rights of members of the Reformed Church of England to maintain their most sacred interests.

The Archbishop, in reply, said that there had been a very considerable change of opinion on the subject of Modernism, brought about by new knowledge, modern science, and the way in which evidence was taken about books and their composition. They could not say there was something necessarily gravely harmful in a change. It was a question of degree; but he said without hesitation that some recent public utterances seemed to him to be absolutely inconsistent with the responsi-

bility of men who had made distinct promises as ministers accredited to be Church teachers. They must draw a distinction between a free agent in search of truth and an accredited man who held an authoritative licence, on the strength of which he was allowed to be a spokesman of the Church. His Grace then proceeded to administer "soothing syrup." Concerning the alleged disloyalties to the Prayer Book, he said that he and the bishops were making every effort, not only to give guidance, but a solemn warning of the perils of departing from what had been handed down to them from the past.

With this modicum of comfort the deputation had to depart, reassured on certain points, but apparently far from satisfied with the general result of the presentation of their memorial.

The rising generation of Catholics knows very little of the struggle made by their predecessors for liberty to practise their religion, and Sir W. Joynson-Hicks and his colleagues on the deputation will serve to furnish then with an example of the methods of the earlier generation of Protestants.

PEW RENTING CONSIDERED UNLAWFUL

The steady freeing of churches in England from pew-rents and seat appropriation has been one of the most gratifying Church reforms that recent years have witnessed. It is therefore not a little surprising to find that some of the newly-created Parochial Church Councils in various parts of the country are resorting to pew-renting as a means of providing money for the demands made upon them by diocesan funds and similar requisitions. These Councils should be reminded, if they are not already aware of the fact, that they they are acting clean contrary to the law. They have no more right to let seats in church has never been granted such a scale, have to sell tobacco or wines without the necessary licence. The authority for most pew-rents is given under the various church

building acts of the last century. A writer in the *Daily Telegraph* gives the following facts in support of this contention.

"The Church Building Commission, whose functions subsequently devolved upon the Ecclesiastical Commissioners, fixed scales of pew-rents at the time they made grants for church building out of the Million Pound Fund voted by Parliament in 1818. The scale specified which seats might be rented, the maximum amount of rent that might be demanded, and in what manner the moneys received were to be used. In some cases they went to augment the incumbent's stipend, and in others were devoted to general church purposes. If a church has never been granted such a scale, or or has no authority under a special Act of Parliament to let pews, the collection of pew-rents is illegal. It would be very serious if a custom of unlawful pew-rents were allowed to spring up, and it is greatly to be hoped that the Bishops, or possibly the Ecclesiastical Commissioners, will issue a warning and a statement of the law on the subject."

A BUDGET OF £157,000

The Earl of Selborne, Chairman of the Central Board of Finance of the Church of England, presided on Wednesday at the annual meeting of the Board held at Church House. The budget for 1923, which the Board proposes to place before the National Assembly at its next meeting on June 26th, was considered and approved. The sum required amounts to £157,000, and among the principal items are the following: — Training of the Ministry, £94,500; Religious Education, £40,200; Expenses of Convocation (Canterbury and York), £1,300; Expenses of the National Assembly (including committees), £4,200; Property and Revenues of the Church Committee, £1,500; and the Central Board of Finance, £2,900. This means more hard work on the part of many struggling parishes to make up their "quota" in the coming year, but it has to be accomplished somehow.

ADVISORY BOARDS USEFUL

As a means of assisting the clergy in the custody and maintenance of their churches and church treasures, the Advisory Boards are already proving their usefulness. In the Chelmsford diocese the Bishop is active in bringing his clergy in strong coöperation with the Board, particularly in notifying the method of procedure in respect to faculties. The Board is endeavoring to keep before the diocese a standard to ensure the acceptance of a dignified and artistic character in additions, enlargements, or enrichments in the churches, and is particularly opposed to the sale of ancient possessions, regarding these as heirlooms, and the parish church authorities as trustees for their proper use and safe keeping. The Board is also hoping to arrive at some scheme whereby unused or superfluous accessories belonging to one church might be lent or made over to another.

A WELL-BUILT CATHEDRAL

Dr. Chavasse, the Bishop of Liverpool, is rightly proud of the new cathedral which is being raised in the Mersey city. The other day he addressed the workmen engaged on this great scheme, and told them they were building a cathedral for all time. After a sly dig at the "jerry-building" of some of the mediaeval workmen (as illustrated in the present deplorable conditions of several of our English cathedrals), the Bishop expressed his belief that Liverpool Cathedral will be standing centuries hence untouched and un-

hurt by the processes of time. When it is complete it will be larger than York Minster and loftier than Westminster Abbey. It will occupy, together with the chapter house and Lady-chapel, over 100,000 square feet, which exceeds the area of any other English cathedral. A congregation of 2,500 will be able to assemble in the choir and eastern transepts, while the entire building will accommodate no fewer than 8,000.

Meanwhile, there is much speculation concerning the ultimate use to which the old Cathedral site in Church Street will be put. Church Street is an extremely busy thoroughfare (as many Americans know), and it is a valuable piece of ground which will pass into the possession of the Corporation. The purchase-price agreed upon between the Ecclesiastical Commissioners and the Corporation is believed to be little short of £250,000. A well-informed Liverpool correspondent states that he has reason to believe that, sooner or later, the site may be laid out as an open square somewhat after the manner of the "Grande Place" of Continental cities. A magnificent prospect, in truth — a noble square in the very heart of this great town, forming a veritable oasis in a desert of brick and stone. May it come to pass!

A "STATEMENT" CONCERNING MODERNISM

The debate in York Convocation last week on the subject of Modernism proved even less satisfactory than the Canterbury discussion. The wordy "statement" which the Upper House resolved to make public contains little more than well-worn phrases concerning the re-interpretation from age to age of the Faith "once delivered," by means of inquiry and discussion; the unwisdom of attempting to arrest movements of the intellect and conscience by the exer-

cise of authority; and the gradual guidance of the Church by the Holy Spirit into all truth. The writers in the *Modern Churchman* are complimented on their endeavour to express the ancient doctrine in terms of modern thought, but reminded of the need of "caution and reserve." The "statement", however, re-affirms the Godhead of Christ as the rock on which Christianity has from the first rested, and declares "the unique and priceless value of the ancient Creeds of the undivided Church as setting forth the essential identity of Christian belief in all ages." It is to be hoped that our Fathers in God will find themselves able to give a stronger lead in their respective dioceses than they have done synodically. Up to now, they have not reassured the faithful, but they have certainly given encouragement to the doubtful. As the *Church Times* remarks, "Their timid resolution has encouraged the Modernists to affirm that there is as yet no clear answer to the question, 'What think ye of Christ?'"

AN ENLARGED LIBRARY

The alteration and enlargement of the library of the Church House, Westminster, has now been completed, a committee-room having been added which provides space for a large number of additional volumes. The books are now being cleaned and catalogued, and it is hoped that the library and the new extension will be opened shortly for the use of members. Improvements have also been effected in the inquiry office and there is every possibility that a small book room will be available at an early date for the sale of publications of the National Assembly and the Central Board of Finance. A department for the sale of new theological works is also among the additions contemplated.

GEORGE PARSONS

CHICAGO U. O. PRESENTED

Church School Easter Rallies—St. Luke's Graduates Fifty-Six Nurses

The Living Church News Bureau }
Chicago, May 27, 1922 }

THE United Offering of the Woman's Auxiliary in this diocese is the largest yet, being to date well over \$6,000, besides the offering of the melting pot. The offering was made at the annual service for this fund, held this year in Christ Church, Woodlawn, on the morning of Ascension Day. The church was completely filled with women of the various branches. The representation from the country parishes and missions was larger than for some time, due, no doubt, to the consistent extension work by the diocesan officers. The Bishop of Chicago celebrated the Holy Communion, and was assisted by the rector of Christ Church, Rev. H. J. Buckingham, and by Rev. E. J. Randall, secretary of the Bishop and Council. The Rev. Dr. A. A. Gilman, president of Boone University, China, was the special preacher. He told of President Lowell, of Harvard University, asking him recently, "Is the unusual influence of converts to Christianity in China, a real or an apparent one?" And Dr. Gilman replied by giving living instances of men and women in his experience, in Boone and elsewhere, who showed in a remarkable degree the power of the converted in their lives. Dr. Gilman gave a fascinating sketch of the lives of some of his Boone students, citing particularly the case of one of Bishop Partridge's energetic, zeal-

ous boys, James Yellow, nicknamed by the Bishop "Yellow Jim." Jim is only one of many of his kind graduated from Boone. Dr. Gilman told, too, of the remarkably successful work done by Boone men as skilled librarians, some of them holding the best positions as librarians in China and the Orient. The library course begun at Boone by Dr. Gilman, with splendid results, was made possible, said the preacher, through the United Offering of the Woman's Auxiliary. One of the crying needs of Boone to-day is a modern department in science, and Dr. Gilman asked the help of the Woman's Auxiliary in establishing this.

At the meeting in the afternoon, Mrs. E. J. Randall, president of the diocesan branch presided. Rev. W. H. Ziegler made a touching appeal for the new Sanitarium, for tuberculosis at St. John's, Albuquerque, New Mexico, and Rev. E. A. Gerhart, of Christ Church, Winnetka, enlightened and stirred the whole company present with his talk on the budget of the diocese.

THE EASTER RALLIES

The diocesan Easter Rallies of the Church schools were held at different centers on the Second Sunday after Easter, when the Lenten Offerings were made.

The Rev. C. M. Andrews, vice chairman of the department of Religious Education, reports as a grand total of the offerings May 10th, the sum of \$8,536.76.

ST. LUKE'S GRADUATES 56 NURSES

A congregation that almost filled the body of old St. James' Church attended the

graduating services and exercises on Tuesday evening, May 23rd. Fifty-six nurses were graduated, receiving their diplomas from Mr. W. J. Bryson, president of the Board of Trustees, and their badges from the chaplain, the Rev. G. D. Wright, after they had been duly blessed by him. Dr. Frank Allport made an address as representative of the medical staff of St. Luke's.

The rector of St. James', Dr. Stone, delivered the benedictory address, stressing the spiritual side of the nurses' vocation. He pictured the nurse as a lay priest, engaged in the work of the Master, never nearer to God than when ministering to His afflicted ones, and especially when the souls of their patients were on the point of leaving their bodies.

The annual reception was held at Stickney House on the following evening, and was largely attended by the friends of the graduates, and of St. Luke's. Mr. Bryson, with his usual generosity, presented to each graduate a beautiful token of remembrance, and to one of the graduates chosen by lot, he gave a handsome wrist watch.

COMBINED DEANERY MEETING

Seven of the clergy from the northern Deanery and eight from the southern, including their deans, met together at Trinity Church, Aurora, on Tuesday and Wednesday, May 16th and 17th. The Bishop Suffragan was present and preached at Evensong on Tuesday. Rev. J. M. Johnson, dean of the northern Deanery, was the celebrant at the Holy Communion on Wednesday morning, and Dean Tanner, of the southern Deanery, presided at the joint sessions held during the day. Able addresses were made by the Rev. E. J. Randall on Church extension in rural deaneries; by Rev. Dr. Stewart on preaching; and by Rev. E. A. Gerhart on the diocesan quota and its larger meaning. The clergy from both deaneries announced that they were canvassing the towns in their neighborhood for scattered communicants, and where it was feasible they were beginning missions. Those who reported on this extension work said that their first object was to bring the sacraments to the scattered folk. A joint committee was appointed to formulate plans to identify the rural work more closely with the work of the whole diocese. This meeting of the two deaneries is the first joint session on record, and it was voted to make it an annual affair.

H. B. GWYN.

THE CHURCH CLUB OF PHILADELPHIA

ELECTIONS of officers, members of the Board of Governors and members of the Committee of Admissions marked the meeting of the Church Club of Philadelphia, at the Church House, May 15, 1922. The officers elected to serve during the ensuing year are: Edmund B. McCarthy, president; Louis B. Runk, first vice president; A. J. County, second vice president; Herman W. Coxe, recording secretary; William Ives Rutter, Jr., corresponding secretary, and John B. Lear, treasurer. Mr. Lear succeeded Philip Putnam Chase, treasurer since 1921, who died on April 21st.

Following the elections, talks on the work of the club being accomplished through the Community House at Morrisville, Pa., and the Boys' Club of Kensington were given by members of the club. Clinton Rogers Woodruff told of the activities in the Morrisville institution, while the work among the boys was outlined by Elmer A. Schroeder, director of the club.

PRESIDENT ASKED TO OPEN CONFERENCE

McKim Chimes Installed—Ancient Bullets Found

The Living Church News Bureau }
Washington, May 24, 1922 }

THE President has just been extended an invitation by Bishop Harding and Bishop Manning to make the opening address at the World Conference on Faith and Order. The conference is to be held here in Washington late in 1924 or early in 1925 and representatives from all religious bodies are expected to be present.

SENATOR PEPPER

The local papers are rejoicing in the nomination of Mr. Pepper for senator. One of them printed the following editorial:

"There is reason for rejoicing in the nomination of Mr. Pepper. He is the sort of man a great state should have in the Senate of the United States.

"In the two Camerons, father and son, in Mr. Quay and in Mr. Penrose, Pennsylvania enjoyed in the Senate the services of master politicians—skilled maneuverers and industrious committeemen, addressing themselves largely to local interests. They seldom appeared in debate. On what in the senate are called field days—days devoted to the discussion of questions of national or international moment—they were non-existent—they never took the floor—never contributed to the solution of such questions.

"Mr. Knox broke the tradition. On such occasions he had something to say, and always said it with commanding ability. Ranking with the leading lawyers and students of government in the Senate, he was always expected to add to the sum of knowledge on field days, and he never disappointed expectation.

"Mr. Pepper in his short service in the Senate has shown himself to be of the Knox sort. He, too, is a profound lawyer and student of government, and national and international questions interest him. Pennsylvania through him retains the place in the Senate established by Mr. Knox, and will continue to have her innings there while he continues in her commission. He has exhibited a liking for the chamber, and the chamber a liking for him."

THE GUILD FOR LAY-READERS

Five hundred members of the Guild for Lay-readers and Altar Servers are expected to be present at the annual meeting to be held in St. Thomas' Church the evening of Ascension Day. The Rev. C. Ernest Smith, rector of St. Thomas', will preach the sermon; Dr. Alvin T. Gregory will read the annual report. Following the services the members of the Guild, headed by acolytes and lay-readers, will march in solemn procession about the Church carrying banners and crosses, each parish being headed by its own crucifer. A special musical program will be rendered by St. Thomas' choir and it is expected that the Bishop will be in attendance. Rev. Enoch Thompson, vicar of Nativity Chapel, is this year's president of the Guild.

THE MCKIM MEMORIAL CHIMES

A delegate from the Meneeley Bell Co. has been giving daily concerts on the newly installed McKim Memorial chimes. The tone of the bells is very sweet and the concerts have attracted a wide hearing and

approbation. Each program has been plentifully sprinkled with hymns and has closed with the doxology. The set consists of fifteen bells, the fifteenth being added to the usual set of fourteen in order that the National Anthem may be played. The largest bell weighs forty-three hundred pounds and has a diameter of five feet; the total weight is 18,590 pounds. Later on an electrical connection will be made between the keyboard or "chime console" and the keyboard of the pipe organ so that the chimes can be played by the organist. Dedicatory services are to be held in the near future.

There is another set of chimes in the tower of the Metropolitan National M. E. Church, where President McKinley used to attend; but this set is situated at some distance from Epiphany and is not so complete. There has been agitation from time to time looking toward the establishing of a national carillon in Washington with half a hundred bells, and no doubt this splendid set of Epiphany will be a great incentive for those working for the big carillon.

CATHEDRAL FOUNDATIONS

The foundations of the Cathedral, so far as the excavations are concerned, are taking cruciform shape and the dirt that is being excavated is employed in building a new double road leading into the grounds from Massachusetts Avenue and making a very convenient as well as beautiful entrance to the Cathedral property. All together, sixty thousand cubic yards of earth will be removed: the total length of the excavation being 393 feet with the width at the transepts 216 feet. The average depth will be 16 feet, that for the center tower 35 feet and for the twin western towers 22 feet.

In sawing down some of the great straight-grained oaks which are to be made into Cathedral furniture later on, a great deal of interest was aroused when the saws struck leaden bullets which those informed on such matters declared are of pre-Revolutionary make. Whether fired by early settlers at Indians or by white or red hunters at big game, these long imprisoned bullets give a stirring reminder of the vast changes which two centuries have witnessed on St. Alban's hill. There is to be no wood in the Cathedral but only the stone with its known qualities, and it is worth while noting the similarity in material and methods of the present builders with those who constructed some of the great Cathedrals of the old country. In this one step alone there will be used 40,000 barrels of cement for the concrete work, 1,000 barrels of non-stain cement for stone work, 25,000 tons of sand, and 45,000 tons of gravel.

CITY MISSIONARY SOCIETY-WORK

The volunteers for work in connection with the City Missions from the diocesan organization of the Daughters of the King met at Trinity Community House last Thursday night to hear an interesting discussion by an expert on confidential registers and case records. To-morrow night, Dr. Loren B. T. Johnson, who conducts the Mental Hygiene clinic at Trinity, is to give a talk on "Psycho-analysis and Visitation of the Mentally Sick." These are two of the lectures from experts that these volunteers of the Daughters are hearing in order to give them a good background and equip-

ment for their work in visiting our Church people to whom the City Missionary Society administers in the various institutions in and about Washington.

MASONIC MEMORIAL SERVICE

Last Sunday night the Masonic fraternity and the Order of the Eastern Star assembled in Trinity Diocesan Church in numbers that packed the edifice when a special service, of a memorial nature, for those two organizations was held. The Rev. Dr. J. Stanley Durkee, president of Howard University, delivered a brilliant address on Why a Memorial? that gave comfort to the hearers and showed the reasonableness of a Church background to Masonic life and affairs. Thirty-one representatives attired in evening dress were present from the blue lodges and nineteen ladies, dressed in white, from the Eastern Star chapters. Each representative read a list of those who had died during the past year, and placed a white rose or carnation in a large star or cross in honor of each person whose name was read. At the close of the service these beautiful flower-bedecked symbols were carried forward and placed against the altar rail, while the benediction was given beneath the light of an electric cross over the altar all the rest of the church being in darkness.

PLAYGROUND RE-OPENED

There has been a re-opening of the Trinity Community House playground which took care of so many children, and was such a worth-while success last year. The Community House yard is not large but takes care of many children with the excellent equipment that has been placed therein, and permission has been secured from the police authorities to rope off one of the streets along the Community House where games are indulged in by the many enthusiastic youngsters under the direction of a playground teacher.

DEATH OF A COLORED SEXTON

When the Rev. S. M. Bird came to Galveston, Texas, in 1872, he brought with him from Selma, Alabama, his servants, Philip Perine and his family. Philip served as sexton of Trinity parish for several years, assisted by his son, Robert, who succeeded upon his father's death. From that time until a few months ago Robert has served continuously, giving of himself completely to the ministry of serving in and about God's house. In January of this year, while about his duties at the church, he was stricken with paralysis and was carried home in the rector's car, and was cared for till his death on May 12th. At the vestry meeting following his stroke he was placed on the pension list of the parish and the salary he had received at that time, to be continued as long as he should live.

His funeral was held in Trinity Church, the rector, the Rev. Raimundo de Ovies and the assistant, taking the service, while the vestry acted as pall bearers. The church was filled with his friends, both white and black. Mr. de Ovies took the opportunity to say that here was a shining example of how a colored man who was faithful in the duties of his office was not only honored but loved by the white people whom he served.

A GIFT TO BISHOP BREWSTER

AS A MEMORIAL of twenty-five years of service as Bishop of Connecticut, forty-nine clergymen who were resident in the diocese at the time of his consecration united in

presenting Bishop Brewster with a fund with which he is to provide himself a gift which he considers appropriate. The gift was presented at the recent annual convention of the diocese. The Rev. Alexander Hamilton, of Norwalk, rector emeritus of Christ Church, Westport, was responsible for raising the fund.

IN MEMORY OF TWO SOLDIERS

A BRONZE TABLET, erected to the greater glory of God and in loving memory of the Rev. Henry Lee Jewett Williams and of Chambers Laird Bunting, Jr., who gave their lives in the World War, former members of Christ Church, Macon, Georgia, has been placed on the walls of that church by the congregation and was dedicated at the morning service, May 14th. Present at this service were representatives from the Bunting-McWilliams Post, Veterans of Foreign Wars, and members of the American Legion. The Rev. Oliver J. Hart, rector of the church, conducted the service.

In eulogy of Captain Jewett Williams, Mr. Luther Williams, mayor of the city, said:

"Jewett Williams was quiet and gentle; so was the Saviour. He was also resolute and determined, as a man should be, in every righteous way, as his judgment dictated; and very clearly seeing the righteousness of the cause, he eagerly sought to do his part in the war. He appeared to be somewhat restless to cross over and join in the battle for the everlasting right. In placing this tablet to the memory of Captain Jewett Williams, we are not only honoring him, but also honoring ourselves." Mr. Williams closed his remarks with the words accredited to Captain Williams after he had received his fatal wound: "Look out for the others; I am all right."

The tribute to Corporal Chambers Bunting was made by his former captain, Boyce E. Miller, who spoke in loving terms of his former comrade:

"I do not think I have ever known a man to have more qualities that go to make up a man, or to make you love him, than Chambers Bunting had. He was a man who loved his friends, who had the ability to make friends, and bore no malice in his heart toward anyone. He was always brave and cheerful and always willing, if the occasion arose, to lay his life down for the cause for which we had come to France."

A MEMORIAL ON TURKISH OUTRAGES

THE FOLLOWING is a copy of a petition presented to the Secretary of State by a delegation headed by the Rt. Rev. Alfred Harding, D.D., Bishop of Washington:

"Honorable Charles B. Hughes,
"Secretary of State,
"Washington, D. C.,

"Dear Mr. Secretary:

"The persistent reports of continued Turkish cruelties to Greek Christians resident in Turkish territory are giving grave concern to us, as, of course, they are to you.

"We realize the delicacy of the international situation resulting from the recognition accorded Turkey by the Versailles Treaty, and from the fact that the United States is not a party to the Treaty of Sevres. We appreciate also the bearing upon the problem of the fact that the United States has not, as yet, recognized the existing government of Greece. We, therefore, do not venture to urge upon you the representation of the United States upon

the proposed international commission to investigate those atrocities and report them. We do, however, express the hope that the Powers directly concerned may be informed in no uncertain terms of the interest of the United States in the situation, and of the readiness of the United States to use her good offices to prevent the suffering which American citizens are, by their contributions and services, doing so much to

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relieve. We do not advocate any step by our Government which might give rise to international complications but in the name of common humanity as well as in behalf of our many fellow citizens of Greek birth, we ask that the moral indignation of America be given appropriate expression.

(Signed),

- “Alfred Harding, Bishop of Washington,
- William T. Manning, Bishop of New York.
- C. H. Brent, Bishop of Western New York,
- William F. McDowell, Bishop of Methodist Episcopal Church,
- (Bishop) John F. Hamilton, Chancellor of American University.
- W. S. Abernethy, Calvary Baptist Church,
- James E. Freeman, rector Epiphany Church, Washington, D. C.,
- Thomas D. Windiate, rector Christ Church, Kensington, Maryland.
- Charles H. Wood, Church of the Covenant, Washington,
- John C. Palmer, Washington Heights Presbyterian Church.”

VERMONT WOMANS' AUXILIARY

AT THE annual meeting of the Vermont diocesan branch of the Woman's Auxiliary, held at Bellows Falls, May 9th and 10th, an afternoon was most profitably devoted to the consideration of Preventive and Rescue work among women and girls. An impressive address was made by Mr. Harold Lee Berry, of Portland, Maine, on the Church Mission of Help, and this was followed by two addresses showing the need and opportunity for such work in Vermont, by Miss Lena Ross, the superintendent of the State House of Correction for Women, at Rutland, and Mrs. F. N. Whitney, the State Probation officer for Women—both earnest Churchwomen.

CHURCH FOR COLORED PEOPLE IN HARTFORD

WITHIN THE next year there will be a new church in Hartford for the colored Church people. It will be erected on the site of the old St. Thomas' Church on Windsor Avenue. The new church will care for the congregation of the present St. Monica's Church. It will be known as St. Thomas', taking the name of the old Hartford parish which was merged with the Cathedral congregation a year ago.

A CONNECTICUT PARISH HOUSE

ST. JAMES' PARISH, Westville, Conn., the Rev. J. Frederic Sexton, rector, is beginning the erection of the first unit of a set of church buildings, a parish house to cost \$60,000. It will be arranged so as to be used for services until such time as the church is built, the plans calling for a recessed chancel that can be shut off from the main auditorium when this is to be used for social purposes. It is hoped that the parish house will be ready for occupancy early in the coming winter.

A WELCOME TO EASTERN OREGON

THE BISHOP of Eastern Oregon and his little group of clergymen, with the members of the faithful flock in the four parishes and twenty-one organized missions of the district, will count it a privilege to welcome those coming to the General Convention. If motoring or travelling by train, any can stop over.

Whatever can be done for the pleasure or comfort of the visitors they will be pleased to do.

A CALIFORNIA PILGRIMAGE

THE PIONEER CHURCH of Coloma, Calif., will be the goal of a second pilgrimage to be held on Sunday, May 28th, when Bishop Moreland, assisted by several of the clergy, will unveil and dedicate a large memorial window to the Rev. C. C. Pierce, a pioneer priest, and two beautiful bronze tablets now being installed by the Gorham Co. of New York. One of the tablets will contain the names of Bishop Kip and of the pioneer clergy and lay founders of Emmanuel Church.

The Sunday selected will mark the climax of the "Days of '49" celebration in Sacramento, which will draw several hundred thousand visitors from all over the country.

LAKE WAWASEE, INDIANA

THE SIXTH ANNUAL Wawasee Conference for Church workers begins at Vawter Park, Lake Wawasee, Ind., June 19th and continues through the 24th. Among the leaders are the Rt. Rev. S. C. Partridge, D.D., the Rt. Rev. S. M. Griswold, D.D., the Rev. McVeigh Harrison, O.H.C., the Ven. F. B. Drane, of Alaska, and Miss Laura Boyer, together with others well known in the Church.

Further information may be had from Mrs. C. J. Grant, 1717 South Main St., Kokomo, Ind.

WOMEN IN CHURCH LEGISLATION

THE JOINT COMMISSION on the Status of Women in Church Legislation states that it is desirous of making its survey as complete as possible. A questionnaire on the subject has been sent to all bishops of the Church but some replies have failed to reach the secretary. It is hoped that those bishops who, for any reason, have defer-

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JUNE, 1922 Vol. XI. No. 4

EDITORIAL COMMENT

The Religion of the Average American—Dr. Parks As Magician—Where Does the Anglican Church Stand?—Reverence and Self-Restraint—Monks and Missions—The Younger Generation.

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red answering the questions asked will kindly send their replies as soon as possible. The Commission hopes to have its report ready in time to be circulated before the General Convention. All Communications should be addressed to the Secretary of the Commission, the Rev. Herbert H. Powell, 1051 Taylor St., San Francisco, California.

BEQUESTS

A LEGACY OF \$1,041.90 from the estate of Miss Helen Adeline Eliza Robins, of Berkeley, Calif., was recently paid over to Bishop Moreland. The income is to be used for missionary work in the Diocese of Sacramento.

MEMORIALS AND GIFTS

AT ST. JAMES' CHURCH, Eufaula, Ala. (Rev. C. Morton Murray, rector), there was recently unveiled a handsome bronze tablet to the memory of the late Maximilian Bethune Wellborn and his wife, Emma Julia Dent Wellborn. Mr. Wellborn was for many years warden of this church, born in 1825 and died in 1885. His wife was born in 1836, died in 1919. The tablet is erected by their children.

ON SUNDAY, May 7th, the Rev. Wallace N. Pierson, rector of the Church of St. Augustine-by-the-Sea, Santa Monica, California, dedicated the new organ erected by the people of the parish in memory of the late Dr. Alonzo Potter Williamson, for several years junior warden. The instrument came from the factory of the Hall Organ Co., West Haven, Conn., and is most satisfactory in tone, variety, and volume. The organ cost \$7,000. On May 10th there was an organ recital at which took place a short service of commemoration of Dr. Williamson who was greatly respected and beloved in both the parish and the community.

AT ST. ANDREW'S CHURCH, Turner's Falls, Mass., an altar, dossal, Eucharistic lights, and vases, have been given in memory of Lieut. Paul Borda Kurtz by his mother, Mrs. William B. Kurtz, of Germantown, Pa., and by his sister, Mrs. John B. Whiteman, of Greenfield, Mass. Lieut. Kurtz was killed in action, May 22, 1918, and the memorials were blessed on Sunday, May 21st.

ON SUNDAY, MAY 21st, a handsomely carved stone pulpit was dedicated in Trinity Church, Pittsburgh by the rector, the Rev.

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E. S. Travers D.D. It is a memorial to Mrs. Hester Harton Singer, a life-long member of the parish, and was presented by her son George Harton Singer. Dr. Travers preached an historical sermon. On the pulpit are commemorated by statues, Bishop White, first Bishop of Pennsylvania, who consecrated the second Trinity Church; and Bishops Hopkins, Upfold, Lyman, and Scarborough who were called to the episcopate while rectors at Trinity Church. At the conclusion of the sermon Dr. Travers announced his acceptance of a call to St. Peter's Church, St. Louis, to date from October first, 1922. Dr. and Mrs. Travers are going away for a European trip during July and August.

A BEAUTIFUL silver bread box and two cruets were presented to St. George's Church, Pittsburgh, as a memorial for Mary Amelia Magnus by P. H. Magnus, F. G. Magnus, and Miss Amy L. Magnus.

NEWS IN BRIEF

ALABAMA.— The Rev. Stewart McQueen, rector of the Church of the Holy Comforter, Montgomery, celebrated the fortieth anniversary of his ordination to the priesthood on Sunday, April 30th. He received orders from the hands of Bishop Wilmer in the city of Montgomery. — Well placed lots and a good proportion of the money needed have been secured for the erection with in the convocation of Birmingham this year of four churches in thriving towns where there has been no church building before.

CHICAGO.— The Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop of the Church, has appointed the Rev. Frederick L. Gratiot, rector of the Church of Our Saviour, Chicago, to be his chaplain to accompany him to the General Convention in Portland, Oregon, in September.

COLORADO. — Trinity Church, Trinidad, is showing a gratifying accession of life under its new rector, the Rev. A. W. Siders. The rectory is being remodeled to serve as a rectory and parish house, the choir has been reorganized, and a men's club formed.

CONNECTICUT.— Trinity Church, Seymour (the Rev. William A. Woodford, rector), will on Saturday and Sunday, June 10th and 11th, celebrate the 125th anniversary of the founding of the parish. — The Diocesan Department of Religious Education has put out a most complete and exhaustive program of Religious Education for the Diocese for the year coming — Dean Ladd, of the Berkeley Divinity School, Middletown, accompanied by Mrs. Ladd and their three children, sails on June 13th on the *Aquitania* to spend the summer in England. The Dean will have charge of the parish of Wheatley, near Oxford, for the summer, and will return to resume his duties at the school in September. His trip abroad will include a short visit to the Continent.

HARRISBURG.—The spring meeting of the Woman's Auxiliary of the Archdeaconry of Williamsport was held in St. John's Church, South Williamsport, the Rev. Charles R. Barnes, rector, on Thursday, May 18th. Mrs. Woolley of Danville, Archdeaconry vice-president, told of the work that had been accomplished, and of the hopes and responsibilities of the future, and urged more faithful and prayerful co-operation. Mrs. Wirt, of Bloomsburg, told of the Mary Smythe Memorial Fund, and the Archdeaconry went on record as endorsing anything that the memorial committee might see fit to do, but emphasizing the

wish to see some specific memorial, in Miss Smythe's memory, placed in the chapel of St. Mary's School, Shanghai, China. The Rev. B. Talbot Rogers, D.D., of Sunbury, told of the Eaglesmere Conference to be held in July.

IDAHO.—During the absence of Bishop Touret in the East, the Bishops of Utah

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and Spokane are making visitations for Confirmation throughout the state, Bishop Moulton in the southern part of Idaho and Bishop Page in the north. Bishop and Mrs. Touret will spend the summer at points on the coast of Massachusetts. On the advice of his physicians, the Bishop will not resume his active work in Idaho until fall.

LONG ISLAND.—The spring festival of the Church Charity Foundation was held on the day following the diocesan convention. Bishop Burgess pontificated at the service in St. John's Hospital, and spoke with feeling of the loss the Foundation has sustained in the death of Canon Swett, and of the fifty years of service of the Sisterhood of St. John Evangelist. The formal address was made by the rector of the Church of the Redeemer, Dr. Lacy. The proceeds of the sale and of the restaurant were more than \$2,000.—The fourth annual Junior Brotherhood of St. Andrew Conference of the Long Island Assembly was held at St. John Baptist's, Brooklyn, on the evening of Ascension Day. The attendance was good, and much interest was aroused in the Brotherhood Summer camps.

LOS ANGELES.—The regular monthly Diocesan meeting of the Woman's Auxiliary was held at the Church of the Epiphany, Los Angeles, on May 9th. Miss Orton spoke on The Work of the Church in South America.—The Bishop's Guild held its spring exhibit of work in St. John's parish House, Los Angeles, on May 12th. The speaker was Deaconess Hodgkin, of Berkeley.—The first meeting of the newly organized Church School Teachers' Association of the Diocese was held at St. Paul's Cathedral House, Los Angeles, on May 17th. Miss Ethel M. Robinson, vice-principal of the Santa Monica High School, spoke on The Church and the Public School.—The Church School Union of the Convocation of San Bernardino has just been organized, and plans to hold a training institute for teachers in the fall.—A plan of week day religious instruction is now being tried at Needles, where the superintendent of public instruction is a Churchman. Through the state as a whole there has been hesitation in regard to developing such plans as there is some question as to conflict with the state constitution. The matter is now before Attorney General Webb for a ruling.—A contract has just been let for the first building of the Diocesan Home for the Aged, which will be erected on its handsome six acre site in Alhambra. There are to be thirty-two single rooms beside the large living room, dining room, and kitchen. The building is so planned that all rooms have an outside exposure and all are on the main floor except a few of the rooms for men in the center of the building. The architecture is a modification of the mission type with stucco finish. The building will cost something over \$32,000 and will be ready for occupancy about September 15th. The need for such an institution in the diocese may be judged from the fact that seventy-five applications are already in the hands of the Board of Managers.

NORTH CAROLINA.—The public schools of Tarboro are giving one period a week to the various religious bodies for the instruction of their children from the fourth grade up. The Rev. John L. Peckham is director of religious education in Calvary Parish of the city.

PITTSBURGH.—A handsome desk chair was presented to Bishop Whitehead, commemorating the fortieth anniversary of his consecration, by the Pittsburgh Local As-

sembly of the Daughters of the King at a meeting held in St. Mary's Memorial Church recently. During a service held in connection with this meeting addresses were made by the Rev. Dr. Flint, administrative secretary of the diocese the Rev. Dr. Hills of Bellevue, and the Rev. A. W. Cheetham, of McKeesport.—Dr. William C. Sturgis, of the Church Missions House, New York, was the guest of honor and principal speaker at a joint meeting of the diocesan officers and of the leaders of study classes of the Woman's Auxiliary, which took place on May 19th, at the Twentieth Century Club. In the evening he spoke to a gathering of the Church Club at a dinner given in his honor.

SALINA.—Archdeacon Jones reports that in the southern half of the District twenty-two places are now under his care, this being an increase of eleven over the previous year. A favorable report has also been made regarding the northern half by Archdeacon Maltas.

VERMONT.—St. Paul's parish, Burlington, is rejoicing in Dr. George Lynde Richardson's acceptance of the unanimous call to the rectorship given by the vestry. Dr. Richardson's first parish was in Vermont, at Bennington, where he served from 1894 to 1898. His experience in many lines will make his ministry or great value in this college town.—The Rev. Dr. Frank S. Cookman, of New York, has very acceptably served as *locum tenens* since the beginning of Lent, after the resignation of the Rev. S. H. Watkins. Dr. Richardson will not be able to begin his work in Burlington before Sept. 1st.

WESTERN MASSACHUSETTS.—The Rev. Andrew F. Underhill, rector of St. John's Church, Northampton, is very ill and has been granted a four months' leave of absence by the vestry. He is at present in St. Luke's Hospital, New York City. Services in May have been supplied by the Rev. Benjamin L. Ramsay, associate at Christ Church, Springfield.—Bishop Ferris of Western New York, who was recently the college preacher at Smith College and who also preached in St. John's Church, Northampton, was announced in the local Northampton paper as "the Methodist Suffragan Bishop of Western New York and the director of Christ Church, Rochester."—Bishop Davies will entertain the eight candidates and five postulants of the diocese at a summer camp at Grafton, New York, from June 19th to 22nd. The Bishop and the examining chaplains will discuss with the young men the duties, needs, and problems of the ministry. The camp has been loaned to the Bishop by the Rev. Dr. Edward D. Tibbits, rector of Hoosac School, Hoosick, New York.



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