



The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, AUGUST 12, 1922

NO. 15

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THE ULTIMATE TRUTH in man is not in his intellect, or in his possessions; it is in his illumination of mind, in his radiation of sympathy, in his recognition of this world, not merely as a storehouse of power, but as a habitation of man's spirit, with its eternal music of beauty and inner light of the Divine Presence.—*Tagore*.

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EDITORIALS AND COMMENTS

Our Central Ecclesiastical Administration

THREE years have elapsed since the executive and administrative machinery of the Church was wholly revolutionized by General Convention through the creation, by enactment of Canon 60, of the Presiding Bishop and Council. Churchmen have not only the right but the duty to inquire how it has worked, and what changes, if any, should be made in the system at the next Convention.

The obvious purpose of the new legislation was twofold: to secure an executive head for the Church, and to provide machinery whereby the Church might corporately do her work instead of delegating much of it to semi-independent boards or commissions, each jealous of its own autonomy and authority.

In both respects the system has been a success, though in details it is likely that changes in legislation are needed. To secure an executive for the arduous work at the Missions House, the new canon (60) provided that until there be an elected Presiding Bishop—the present beloved incumbent of the office having succeeded to it by seniority—the elected President of the Council should perform the duties assigned to the Presiding Bishop in that canon. This is in direct conflict with the provisions of Canon 16 relating to the duties of the Presiding Bishop, by virtue of which the latter is made “the executive head of all departments of the Church’s work, including those of Missions and Church Extension, of Religious Education, and of Christian Social Service.” This conflict between two canons, both of them passed in the same General Convention (1919), would have created a very delicate situation were it not for the unfailing courtesy which both Bishop Tuttle and Bishop Gailor brought to bear towards its solution. In practice, by their mutual arrangement, Bishop Tuttle, as Presiding Bishop, retained all those functions that had been vested in his office prior to 1919, and Bishop Gailor, as President of the Council, assumed the new duties that had been laid upon both by the two canons (16 and 60). Thus what might have been so serious a conflict of authority as to have led to grave embarrassment was solved by the forbearance and mutual courtesy of the distinguished incumbents of the two offices. But the general misconception of the relation between the two executives has continued and the situation is one that needs clearing up.

In practice it also proved expedient to divide the duties of the President of the Council with the Vice President, which office, though recognized in the new canon (60), was not actually created until the need for it was felt, more than a year after the Council had

entered upon its work. Mr. Lewis D. Franklin, adding the duties of vice president to those of treasurer, has taken the detail of coördinating the work of the Departments, presiding at the weekly meetings of the executive secretaries, and determining any questions as to conflicting jurisdiction that might arise.

The relation between the (theoretical but not actual) Presiding Bishop and the Council also involved a delicate situation. It is possible to read Canon 60 in such wise as to assume a bureaucracy or new impersonal board at the head of the Church, or as the creation of a personal executive with a legislative council assisting him. If there had been any serious difference between the will of the President and that of the Council, a second conflict of authority would have been involved, but again mutual forbearance and courtesy have saved the day. Whatever verbal defects there may be in the canon, there has, in fact, been entire harmony in the administration of the Church, and in no triennium since the American Church began have there been so many extensions of the Church’s work into new fields, or so great a degree of expansion, as has been witnessed in these three years that are now drawing to a close.

In practice our Church administration now follows rather closely the organization of the nation. The President of the Council is the equivalent of the President of the United States, save to the extent that, on the one hand, certain of the executive authority is still vested in the Presiding Bishop, and on the other hand, some of it has been divided with the Vice President of the Council. The vice presidency is a very active institution, being the correlating factor between the Departments. The executive secretaries, at the head of six separate Departments, are the equivalent of the cabinet of the President of the United States. The Council is the continuing legislative body which sits at frequent intervals during the recess of General Convention and continues, in a limited way, by delegated authority, the functions of that body. There is no equivalent to this Council in the federal government, but if Congress met only once in three years, and then for a period scarcely longer than two weeks, the need for such a body would be compelling and it would from necessity have been called into being. There will be no place for misunderstanding between the functions of the Presiding Bishop and the Council if the canon be so amended as to treat of these as two institutions rather than, by inference, as one; the former executive, and the latter legislative. So also it is a common misapprehension to speak of the Coun-

cil as the President's cabinet, since the executive secretaries are, by every analogy, entitled so to be regarded.

IT WAS A NOVELTY in our ecclesiastical procedure to call a bishop from his diocese, place him in the Church's capitol, fill his time completely with the national work of the Church; and then, at the expiration of a term of years, expect to send him back to his diocese and call another bishop to the presidency.

Frankly, it is not at all certain that that will prove a workable system. The elective Presiding Bishopric, the term of which is six years, is not yet in operation, but the existing Presidency is sufficiently analogous to afford an illustration of its working.

The term of office of the President who acts on behalf of the Presiding Bishop until the latter office becomes elective is not stated in the canon, but since the members of the Council serve for a three-year period, the inference is that the President serves for a like term. The President, however, is not elected by the Council, but by General Convention, the initiative being vested in the House of Bishops.

To take a bishop from his diocese for a term of three years, and even more for a term of six years, involves a grave problem of administration in the diocese. It becomes necessary that the entire administration and initiative be vested in another bishop, presumably a coadjutor or a suffragan. This administrator may or may not desire to pursue the same policy as that of the bishop of the diocese. In any event he must carry on the work according to his own conceptions with the knowledge that in a few years he may probably be relegated to second place and then have no control over the work or the policy that he has inaugurated. His policies can thus have no degree of permanence to them. And the very fact that the bishop of the diocese has been called to the national primacy among bishops indicates that he is recognized as a man of outstanding personality and force. Obviously he will not be content to be a figure-head when he returns to his diocese. It does not require much knowledge of human nature to perceive that the coadjutor's position is one of extreme delicacy.

Moreover, if the diocese have no coadjutor when its bishop is called to the national presidency of the Church, it must probably be called upon to elect one; and then, at the expiration of the national term, the burden of maintaining two bishops, where possibly only one is needed, may conceivably be a difficult one.

Thus it becomes clear that the position which we have created in our new legislation is one which very few bishops would be in position to accept, and one which lays upon the bishop, upon his diocese, and upon his coadjutor, a succession of burdens which the Church has scarcely appreciated. To translate the condition into the field of our national government, it would be necessary to assume that we call the governor of a state to the presidency, put the lieutenant governor in charge for a term of years, and then afterward put the original governor back as his superior. Very likely bishops have a larger measure of the grace of God than have governors and lieutenant governors, but yet the delicacy of the situation cannot be overlooked.

The system has worked admirably during these three years, during which the never failing courtesy of the President of the Council has made the solution of every embarrassment possible; but the inherent defects of the system are not thereby removed. Our own judgment is that we shall not solve this and kindred problems until we put a real archbishop, clothed with real visitatorial authority, over each province, and then choose one of those archbishops to be metropolitan of the national Church, though retaining the archbishopric of his province and some small degree of episcopal authority in his diocese; giving him a life tenure subject to compulsory retirement at a specified age; and in all ecclesiastical matters (as contrasted with those of business administration) limiting his

authority by requiring that he act in conjunction with the archbishops. Of course, if men who are afraid-of-words are in the majority in the Church this system cannot be created. But if we create, not one but eight archbishoprics, and if we compel the one metropolitan to act in conjunction with the eight, we shall prevent the tendency toward papal absolutism that is undoubtedly involved in the elevation of a single individual to autocratic authority. Indeed there would be less opportunity to abuse in a system such as that than there is in our present Presiding Bishopric; while a life tenure subject to age retirement does not involve a very long span of years for a man in or past middle age, such as would undoubtedly be selected for the chief bishopric, as those of us who have already reached that stage of life are painfully conscious.

In the meantime, until the whole Church can be free from the awful fear of words which characterizes some of us, we are content to work out the present system, in spite of its defects.

THE PRESIDING BISHOP AND COUNCIL functions chiefly through Departments, each of which has an executive secretary, as a cabinet minister at its head, subject to the superior authority of the President and Vice President, and subject also to the direction of a section of the Council which has the legislative supervision of the Department. This legislative body is conceived of, not as distinct from the Council, but as the Council operating in a particular field, and as of relieving the Council of a mass of detail while yet submitting to the latter for determination every question not wholly routine.

It has been our great pleasure during this triennium to view the work of the Departments at close range, and so to obtain a working knowledge of the activities of each of them as one could scarcely do from the outside. When we say that each of the Departments is exceptionally well managed, we are saying only what we believe to be the necessary conclusion of a close observation during a period of more than two years. That there should be differences of opinion as to the relative value of particular appropriations and expenditures, that no two men would agree on every detail of every phase of the work, that the Church Missions House has no more reached one hundred per cent of efficiency in its workers than has any other work of equal magnitude, employing many scores of workers—and no corporation ever claims to have reached that degree of perfection—these are so obvious that they do not need to be set on paper, and they are not the criteria by which any work is properly judged. That among a thousand workers in the mission field there should be some failures, that among experiments in policy some should not be wholly successful, that in the attempt to reach the uninterested and dormant Churchman and to bring him back to his duties in the Church and inform him concerning the work of the Church there should be some waste, with no absolute standard of legitimate relative expenditure for publicity—these, again, are so inevitable that they go without saying.

The coordination between the various branches of the national work of the Church, which was a chief reason for its organization, has been successfully accomplished. The substitution of a new directorate for the Domestic and Foreign Missionary Society, with control of its millions of assets and income, has been attended by no difficulties whatever. This society has been made the instrument whereby the Church officially carries on her work, instead of the activity of enthusiastic individuals who resented the intrusion of the Church officially into what they conceived to be their affairs. [It is only six years since a resolution expressing a mere recommendation as to the salary of an official in the society was declared out of order by the presiding officer at a joint session of the two Houses of General Convention, and the same period since par-

participation in a conference involving grave questions of ecclesiastical policy was deemed the sole concern of that corporation, whose authority was expressly said to be derived from the state that granted the incorporation a century ago.] The Church now officially administers her own affairs and is doing it well.

All this the Church has the right to know. It is likely that some changes in the canon may be suggested as the result of the experience of the triennium. Our own feeling is that a certain proportion of new members of the Council should be chosen at each General Convention, thus involving the necessity that a like number of members should be ineligible for reelection. We feel that the members elected by the provinces should be more directly charged with the duty of scrutinizing all matters relating to quotas, appropriations, and specific work within their own province, each being required to furnish a written opinion as to such matters within the provincial limits; that in considering such details the provincial members should be expressly taken into confidence; that these members should act more definitely in conjunction with the provincial synods which they formally represent; and that the provincial synods should assume a larger degree of responsibility for the attitude of their representatives in the Council. The provincial members should thus stand upon a totally different footing in the Council from members elected by the General Convention to represent the Church at large, with an especial trust vested in them. And it is right that the membership of the Church at large in the Council should stand, as it does, in substantially the ratio of two-thirds to one-third representing local interests.

It is a pleasure to us to feel that from personal knowledge we are able to express this great satisfaction with the national administration of the Church.

BISHOP JONES, in his letter printed in the Correspondence columns in this issue, counsels love as the solution of the problem of the Turk. Yes, we grant the duty. Let us all love the Turk.

But why not love the Armenian also? Somehow that seems not to have occurred to Bishop Jones. For if we truly love our brother, and some other beloved brother pounces upon him and maltreats him, we are unquestionably bound to consider whether love for brother number two justifies us in standing idly by while brother number one is assaulted, tortured, maltreated, persecuted, turned naked into the desert, and finally killed. Now just why should we not love the Armenian enough to stop our beloved brother, the Turk, from inflicting all this upon him?

We mean this seriously. There is no conflict, in the Mind or in the Person of God, between the principle of love and the principle of righteousness. Love does not justify acquiescence in unrighteousness; and the love that acquiesces in unrighteousness is a spurious counterfeit of that love which is of the nature of God. To refuse to stop the Turk from his persecutions of the Armenians is to show a hideous absence of love to the persecuted and a no less hideous parody upon love to the persecutor. The love that we are bound to show to the Turk does not justify us in failing to act with love toward those whom he is persecuting. Let Bishop Jones begin to show a little real love for the Armenians and so protect them from the brutes that are assaulting them.

For let us be perfectly clear. Calling it a "sneer" does not overthrow the truth of what we have written about Pacifists, and neither Jane Addams nor Bishop Jones can assume the role of critics, as they have done, and then object to finding themselves roundly criticised as well. We have not gone out of our way to attack Bishop Jones or his position; but since he takes the initiative by claiming the freedom of our Correspondence columns for the expression of his views, we feel

justified in expressing our sense of utter loathing for the parody upon the Christian religion which he has been presenting during these awful years, when America was bound to exert all her force in the righteous purpose of putting down war and war-makers; a purpose that ought to have appealed with especial force to men calling themselves Pacifists, and which applied the acid test of fact to the reality of their convictions, the extent of their determination to stop war, and the clarity or muddle-headedness of their mental processes.

Perhaps this modest editor may record that he once received a medal for his services in the cause of world peace, and he does not yield to Bishop Jones or Jane Addams in his hatred of war and his firm resolution to do everything in his power to make great wars forever impossible. It is not the Pacifists who are doing that; it is the people whose hatred of war is sufficiently intense to lead them to sanction every sort of force—spiritual and physical—to stop war. And when Bishop Jones, safe and comfortable in America while hundreds of thousands are being persecuted by the Turk, talks about "self sacrificing love as the only method capable of touching the hearts of hardened sinners", we would remind him of the difference between "SELF" sacrificing love and the kind of love that is willing to sacrifice thousands and thousands of his brethren rather than to intervene to stop the sacrifice. Our Blessed Lord did not reside comfortably in Rome and invite somebody else to mount a Cross in Jerusalem, while He prated about loving the persecutors—of somebody else. No, Bishop Jones is not entitled to write about "self sacrificing love" in this connection. And much as we rejoice at the magnificent work of Near East Relief—in which THE LIVING CHURCH has taken a notable part—we can but recognize that the amelioration of suffering thus afforded is an absolutely trivial service compared with the prevention of that suffering which America could have secured if she had not weakened in the united purpose which she sustained so well during the war. For our part, we fully believe that *those Americans, call themselves what they will, who have made it impossible for this strong, wealthy nation to intervene for the protection of the Armenians from the Turks, will some day find that God sees the blood of the persecuted Armenians dripping from their hands.* Let Bishop Jones beware how he plays with that possibility.

And we are perfectly confident of the truth of the proposition that when the Christian nations so thoroughly *hate* war that they will combine together to stop war, at its very inception, by whomsoever made, war will cease. In all probability it will not even be necessary for force to be used to make it cease, but it will be necessary that a war-making nation should be perfectly certain that force of every conceivable sort will be used to the utmost degree to restrain it, if necessary.

As we have remarked before, if Germany had understood how thoroughly and how effectively England and America hated war, and how they would react against a group of nations that wantonly made war, the world war would never have begun, and all these millions of lives would not have been given up. No sensible person denies this to-day. But it is not the weak, puerile disapproval of the Pacifists that finally stopped the war and drove the principal war maker into exile.

In that crucial day when America had to decide whether she hated war enough to help in putting down war, did Bishop Jones help, or did he not? Did his hatred of war lead him to encourage America to exert every ounce of energy toward stopping it, or did it not?

For, very reverently and in the fear of God, we charge that whoever did not help in that awful day, is, with the Kaiser and all his hosts, guilty of the war.

And calling oneself a Pacifist does not hide his guilt. God is not mocked.

THREE years ago, it will be remembered, there was appointed by General Convention, at the request of the Congregational National Council, a Joint Commission to confer with a like commission of Congregationalists in regard to a possible Concordat with legislation to permit the extension of holy orders to Congregational ministers under certain circumstances. A draft of a Concordat, which had received the tentative sanction of voluntary groups of both bodies was taken as a basis for deliberation, but resolutions of General Convention pointing out certain inherent defects in that instrument were also made conditions of any plan that might be proposed. This proposal for a Joint Commission received the support, very generally, both of men who believed the Concordat plan feasible and those who believed it not feasible but were willing that the attempt at agreement should be made.

We are now within a month of the meeting of General Convention and not a single word has been given out to indicate whether any measure of success has been reached by the conferees or whether any Concordat will be reported. This undoubtedly creates a difficult situation.

Certainly any proposed Concordat that might involve delicate questions, such as would require very careful deliberation, could not properly be reported into General Convention unless several months had been allowed for thought and discussion in advance. This is so self-evident that we may presume that no agreement between Churchmen and Congregationalists has been reached; for if any such agreement should be reported at this eleventh-and-a-half hour, it is scarcely reasonable to expect that it would receive serious consideration at the coming Convention.

ACKNOWLEDGMENTS

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NOTE: Through a typographical error in last week's issue, a contribution of \$18.75 from "A Friend" was omitted and the item of \$1.50 from "A Friend, Andover, Mass." printed twice. The total of \$160.00 as given was correct.

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It was the Pharisee, whose standard of all things was the Pharisee, who thanked God that he was not as other men. But the poor publican, with his God-touched conscience, and his vision of the splendor and purity of heaven, could only cry, "God be merciful to me, the sinner". With such heights to scale, and with such depths to loathe, it was impossible to despise the sorriest brother.—G. H. Morrison.

LOT'S WIFE lost because she did not keep moving on. The soldiers use to say, "Let's go". They won.—Christian Evangelist.

NOTES ON THE NEW HYMNAL

SECOND SERIES—XXXVI

BY THE REV. WINFRED DOUGLAS

THE TENTH SUNDAY AFTER TRINITY

THE lesson to-day is of supreme importance in our lives of correspondence with the guiding of the Holy Spirit. It is by His Holy Spirit that God will "make us to ask such things as will please Him": and they will be spiritual gifts, first of all. In the Epistle, St. Paul instructs us regarding spiritual gifts, and the necessity that every man should profit by the individual equipment bestowed upon him by the Holy Ghost for the individual work to which God calls him. The Gospel again shows us the negative side. The earthly Jerusalem did not, even in the great day of its promised Messiah, recognize the things of the Spirit, which belonged unto its peace. Even in the Temple, the House of Prayer, the Chosen People did not ask such things as pleased God. Instead of asking for the Sevenfold Gifts of the Spirit, they bought and sold, and sought only the potentially poisonous gift of material riches; and the meek Son of Mary cast them forth as thieves, with the scourge of His wrath; and taught daily there as One who had not the Spirit by measure, since He was the Christ, anointed with the full flood of that Holy Ghost, who with the Father is One with Him in His eternal God-head.

Introit, 3—Come, my soul, thou must be waking
Sequence, 373—Holy Spirit, Truth divine
Offertory, 198—Creator Spirit, by whose aid
Communion, 33—O help us, Lord; each hour of need
Final, 43—O day of rest and gladness

Hymn 3 should be sung to the lovely fresh tune by Peter Lutkin, which perfectly mirrors both the rhythm and the feeling of the words. Note, in the third stanza, the thought of to-day's Collect; in the last, that of the Epistle. Samuel Longfellow's prayer to the Holy Spirit, 373, appropriately follows the Epistle. The alternative tune, *Low Trenchard*, hymn 417, will be found very beautiful with these words. It is much easier for a congregation to sing than *Sandringham*, although it strikes a higher note at one point. Let me urge the use of this tune, not only here, but with Henry Coppee's hymn for those at sea. Popular as *Melita* is, it will be welcome to many to sing an alternate occasionally when such a hymn is frequently needed. At the Offertory, note that Dryden's paraphrase of *Veni Creator* not only expresses the main thought of the day, but also alludes, in a striking manner to the Gospel in the words, "And make Thy temples worthy Thee".

At Evensong, the following hymns allude to the same thoughts:

524—Hear us, thou that broodest
34—Inspirer and hearer of prayer
385—I do not ask. O Lord, that life may be
540—Those eternal bowers

Of these 385 is new to the Hymnal. Its personal, subjective character is not ordinarily suited to public worship: but to-day its correspondence with the Collect would justify its use.

ST. BARTHOLOMEW'S DAY

Introit, 306—Lord, for ever at thy side
Sequence, 400—O Love divine, that stooped to share
Offertory, 287—King of Saints, to whom the number
Communion, 137—Heal me, O my Saviour, heal
Final, 267—From all thy saints in warfare
stanzas 1, 15, 19, 20.

GOD IS with us. Anchor yourself to that. He is not sitting up on a throne, an absentee landlord, letting the world shift for itself, and yet holding it accountable; He is with us here, right now, yearning to lift us all into happiness and lovingness.—Anon.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

August 14

READ St. John 15:1-8. Text for the day: "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

Facts to be noted:

1. The main stock of the vine is Christ; we are the branches.
2. The branches depend upon the stock for their life.
3. Fruit grows only on those branches that remain in union with the vine.

The book of nature furnished many illustrations for the teaching of Jesus. Here he opens the book for the last time to emphasize the union between Himself and His followers. Every member of Jesus Christ is a partaker of His life. He expects that when He asks anything of us, He will receive it. When we ask anything of Him, He will grant it; but there are two conditions: "If ye abide in Me, and My words abide in you." Consider this illustration: If I could so implant my life in you that my words and thoughts would become your words and thoughts, my personality become your personality, then my life would control your life. Every Christian should try to hold such a relationship with Jesus Christ that his thinking, his speaking, and his works would be the result of the life of Christ flowing through him.

August 15

Read Romans 6:16-23. Text for the day: "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

Facts to be noted:

1. It is possible to be set free from the control of sin.
2. Man thus set free constantly has his capacity for holiness enlarged.
3. The fruit of sin is death, but of holiness, immortal life.

St. Paul boldly asserts that it is possible to be set free from the control of sin. His statement savors of the boldness of our Lord's words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." We know that our blessed Lord lived without sin, that sin found no response in Him. However, the mere example of His sinless life could never save us. It would be like sending a fine physical specimen of manhood into a hospital, and saying to the sick and lame, "Look on this splendid example of physical health, and be ye strong and well." It would never work. Jesus Christ brings to us not only the example of His life, but with it the power to live that life.

August 16

Read Romans 15:1-7. Text for the day: "We then that are strong ought to bear the infirmities of the weak."

Facts to be noted:

1. Our responsibility to the weak is the subject of this passage, and also of Romans 14.
2. As Christians, we have no right to consider our own convenience.
3. Our Lord "pleased not Himself."

The average Christian man or woman is not selfish when it comes to helping the poor or extending sympathy to those in sorrow. But it is a very difficult thing to succeed in getting many Christian people to take an interest in those who are indifferent to the claims of our Lord and His Church, and in those who are living in deliberate sin. Most people feel that it is no concern of theirs whether people try to live a Christian life or not. But it is, and the life of our Lord Himself is our authority for the statement. There is no greater act of kindness that one man can do for another than to bring him nearer to his Lord, and

nothing will bring a greater reward: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

August 17

Read I Cor. 12:4-14. Text for the day: "But the manifestation of the Spirit is given to every man to profit withal."

Facts to be noted:

1. God gives different gifts to different men.
2. All gifts of all men to be used for the general good.
3. We are all members of the body of Christ.

God not only gives different gifts to different men, but He also gives different numbers of gifts to different men. Not all of us are five or ten talent folk. Most of us are in the one or two talent class; we have a special genius for one or two things. When our Lord gave the parable of the talents He pronounced a scathing judgment on the man to whom He had given the one talent. The man was not condemned because he had only one talent, nor yet because he wasted the one he had. He was condemned because the talent was not placed to some good use. He had kept it intact, but he had kept it out of circulation. Try to picture what it would mean to the people, if all the talent in the world were placed in circulation. Can you sing? Can you speak? Can you read men? Have you the gift for making money? That is your talent; use it for His kingdom.

August 18

Read Ephesians 4:1-16. Text for the day: "But unto every one of us is given grace according to the measure of the gift of Christ."

Facts to be noted:

1. All Christians are members of the body of Christ.
2. Each one receives some gift to be used for Christ and humanity.
3. Our true happiness and peace of mind depend upon our use of our gift.

"But what can I do?" How frequently one hears this question in connection with Christian work. And many people who ask the question are conscientious about it. They would be glad to help, if they only felt that they could do something and do it reasonably well. What can I do? A little lad asked the question, gave his few loaves and fishes to Christ, and the multitude was fed. What can I do? And David Livingstone answered the question by giving himself to Africa, and his consecrated life and work won multitudes of the natives to Christ. What can I do? And a humble woman taught a Sunday school class that gave several of its members to the Christian ministry. "What gift, then, have I, and what can I do?" "Whatever thy hand findeth to do, do it with thy might," and Christ himself will give your work His blessing.

August 19

Read I Corinthians 16:1-14. Text for the day: "Watch ye, stand fast in the faith, quit you like men, be strong."

Facts to be noted:

1. The practice of a weekly offering in the early Church.
2. St. Paul plans to visit both Corinth and Ephesus again.
3. His splendid exhortation to the Christians at Corinth.

The sleeping outpost gives the enemy his opportunity; the country is betrayed by the traitor. The coward deserts the ranks when the battle rages most fiercely, and the weakling allows the hostile forces to break through the lines. The Christian Church has not only to win the so-called "heathen" to Christ, but

[Continued on page 514]

Summer Conferences—and A Department

By the Rev. Robert S. Chalmers

THE year 1922 is not only Convention Year; it is surely Summer Conference Year.

From coast to coast, summer schools and conferences are being held every where, and from them all comes the same report; a delightful and profitable experience. And the older and larger conferences, Wellesley, Geneva, Sewanee, are gaining, not losing, as newer ventures are started in different parts of the country. Gambier last year had a registration of 312; this year 420 registered. And there is an advance all along the line in the character and range of the courses offered.

In nearly all the schools and conferences the Task of the Church (not the book—the thing itself) is being studied as never before. Every department of the Church's work finds students keen to understand what is involved, and willing to undergo training to fit themselves to do their bit. This atmosphere, the willingness to serve, the keen desire for the knowledge that will make service effective, together with the fine devotional spirit that is so marked a characteristic of the Conferences, is one of the most hopeful signs of the times in the Church. No one can take an active part in the work of a summer conference and remain indifferent or pessimistic regarding the future of the Church.

The Summer Conference movement—if we may so call it—is distinguished from most other recent movements by certain very marked characteristics:

1. It is not stressing any one department of the Church's life and activity at the expense of other departments. It is definitely promoting the whole mission of the Church.

2. It is completely free from partisanship. Where Church people from all sorts and conditions of parishes and missions gather to learn how to do the will of the Church's Lord more effectively in this day and generation, there is a marvelous unity of spirit and purpose. We find new avenues of service, we learn from Churchmen of a different "type", and we forget party labels.

3. It is attracting young people of both sexes, not only to attend Conferences, but to the great challenge to Life Service in the Church. It is demonstrating to these young people, in a comprehensive way such as is beyond any single priest in his own parish, the many different fields of service included in the Church's work, and every field needs workers.

It will be an interesting task for someone to trace in the future the rise and development of this movement. Credit will be given to Northfield, Chautauqua, and Silver Bay; to the Student Volunteer Movement, to the Y. M. C. A. and the Y. W. C. A. The Summer School of Church Music at Cambridge, and the Clergy School at Gambier (now in its seventeenth year) have played their part in blazing the trail. And of course to Wellesley and Sewanee, the entire Church must record her gratitude for giving us the ideal of a great Summer Conference for Church Workers.

To deal adequately with all this is beyond the scope of this article, which is written with the purpose of bringing out the fine constructive work of a single department of the Presiding Bishop and Council.

We shall gladly grant all that the Movement owes to individual initiative: to the fine missionary and educational work of the Woman's Auxiliary and the Church Service League; to the departments of Missions, Social Service, and Nation-wide Campaign. Everyone recognizes the impetus given to the movement after the formation of the P. B. and C. in 1919, and by what must be called the "Spirit of the Nation-wide Campaign". Those who inaugurated the N. W. C. and the new administration of the Church, were probably thinking very little of summer conferences,

or of large groups of the Church's young people gathered in every Province, keen to learn how to give their lives in the service of our Lord in His Church. Are we still blind to the way in which the Holy Spirit does guide the Church?

All this, and much more, is cause for praise and thanksgiving as we approach the Convention of 1922.

But we think there is more that may well be said, here and now. Our memories go back to our first reading of a book called *The Children's Challenge to the Church*. We remember the Christian Nurture Ideal, and then the necessity for Christian Nurture text books; the adventure of introducing a new ideal of parochial religious education, the opposition, the criticism, the indifference, but also the gratitude and enthusiasm because at last the Church was endeavoring to find out just how she wanted the Church's children to be nurtured in the Church's Faith. To teachers in large city parishes and in isolated mission stations alike, since Christian Nurture lessons have been increasingly used, it has become more and more evident that it is necessary to have a real interest in and a real knowledge of the whole, world-wide range of the Church's work, of the devotional life of the child, of the new ways of storing his memory and awakening his interest. Does anyone doubt that it is just this; not the Christian Nurture lessons, but the new conception of the task of the teacher which they have brought to the Church, which is sending great numbers of our teachers and potential teachers to the Summer conferences? Does anyone deny that Christian Nurture is making imperative a widespread knowledge of the Church's whole task, and of her history too? And those who are close to the work are glad to bear testimony to the new understanding on the part of our loyal and devoted Church school teachers of the magnitude of the trust which our Lord Jesus Christ, through His Church, is imposing upon them to-day.

And if the growth of the Conference Movement has been healthy as well as rapid, if it has received a great impetus since 1919, too much credit cannot be given to the Department of Religious Education for calling together in 1920 and 1921 representatives of all our Church summer conferences for exchange of methods, ideas, and plans.

We could go on to speak of the work of the Student Commission of the same Department of the wise guidance given by Dr. Lester Bradner to representatives of the various conferences, of the work of hundreds of men and women who, in one way or another, have contributed to the success of the Christian Nurture text books.

But, back of it all, is not the Church in America to-day, and particularly the Summer Conference movement, profoundly debtor, under God, to one man, who wrote *The Children's Challenge to the Church*, who gave us a new ideal of Christian Nurture, who guided the preparation of the text books, who practically made the old Board of Religious Education and has made the Department what it is to-day; a man who studiously keeps in the background and is constantly finding opportunity and vocation for others—Dr. William E. Gardner?

We apologize, Mr. Editor! Judging from some of the contemporaries of THE LIVING CHURCH, one ought not to write for Church papers, unless to criticize Departments and Executives. You may excuse this, being obviously a first offence!

QUIETNESS is often essential to many of the operations of grace. "A very restless person will never be very godly, and a very godly one will never be very restless." "Be still, and know that I am God."—*Selected*.

Where's Where at General Convention

By John Doherty Rice

IT is reducing the metaphor, rather than stretching it, to say that the Portland Municipal Auditorium will be a hive of activity when the two Houses of the General Convention and the Woman's Auxiliary are in session and various departments are "functioning". This may be conjectured from the space allotments made—a genius-taxing process which has exempted hardly an inch of floor space in the immense building from practical utilization, yet this without crowding. Even at that, there will be an overflow, to be gathered into the Labor Temple and the Portland Central Library. "Convenience, comfort, capacity", might well be styled the motto of the committee in charge of this particular department of Convention planning.

Of the three large halls on the main floor, the central auditorium has been assigned to the House of Deputies. The seats will be arranged in blocks of eight for the delegation groups. The joint mass meet-

ings will include writing desks and couches, enabling rest before or after writing the letters "home".

Special women's activities will be domiciled on the south and east sides of the second floor section.

Five alcoves in the North Exhibit Room will be allotted to other organizations and their exhibits, which will be under the direction of the Department of Religious Education. The specific allotments will be made through the New York headquarters.

There is also a commodious North Hall on this same floor. Seven secretaries of departments with their assistants will be domiciled there. In addition there will be a large exhibit of the Christian Nurture Series and other publications of the Morehouse Publishing Company, constituting a showing of the principal literature of the Church. Adjacent to it will be the exhibit of the Department of Missions.

In the finely finished basement there is a mammoth



PORTLAND MUNICIPAL AUDITORIUM

ings will also be held in this, the largest hall; the \$30,000 pipe organ should help to swell the volume of congregational singing. By utilizing the gallery and the two side halls, which may be thrown open by folding back the doors, six thousand people can be seated.

The two side halls are designated "the North Hall" and "the South Hall".

The North Hall has been assigned to the House of Bishops. Its capaciousness has permitted the partitioning off of a portion of it to serve as a rest room for the bishops, and it will be furnished with this object in view.

Likewise, the South Hall, where the Woman's Auxiliary will meet, is generously capacious. One end will be partitioned off, providing a large, well-lighted room for the press. Here the typewriters, clicking off the Convention proceedings for THE LIVING CHURCH, will vie in the general metallic chorus.

In the rear of the assemblage halls for both the House of Bishops and the Woman's Auxiliary, raised seats for visitors will be provided.

On the second floor will be presented scenes and phases of departmental life. What is designated as the West Exhibit Room contains twelve alcoves, to serve as the headquarters for all organizations in connection with the Church Service League. The furnish-

ing room, with every modern accessory, accommodating upwards of 1,500 people at one time. Luncheons will be served daily—except Saturdays and Sundays—to the bishops and the clerical and lay deputies as guests of honor. All others may secure their lunch-
eons at the same time and place for eighty-five cents.

On the south side of the basement there will be a large rest room for the Woman's Auxiliary. There many teas may be enjoyed.

The west end is being transformed into a Social Hall for the benefit of the Department of Social Service, with facilities for various activities and exhibits. Moving pictures of superior quality will be exhibited daily, beginning at 1 P. M. Here the courtesy of Mr. Will Hays in providing exclusive reels merits hearty appreciation. In this hall will also be conducted the Social Forum, and other program spaces will be filled with lectures and conferences during the day. Also interesting displays of moving picture machines, portable and stationary, are promised each afternoon.

On the north side of the basement will be the exhibit of the Seaman's Institute. It will take the form of the interior of a typical Institute—a scheme worked out along very practical lines, as it will have a telegraph office, telephone facilities, and a special Con-

vention Postoffice, as well as a reading and rest room for the deputies.

With the Auditorium space thus fully utilized, none of the other departments will have occasion to feel that they are crowded off the Convention map. For a trip to the magnificent new Labor Temple nearby, and thence to the Central Library, a tremendous source of civic pride, will be doubly reassuring.

In the Labor Temple the Department of Religious Education and other organizations will have the use of twelve halls, seating from 200 to 400 persons respectively, and a 1,200 capacity auditorium. Classes will also be conducted under the auspices of the Board of Religious Education in the Central Library. There twelve halls, some seating as many as 150 people, and

Requests for reservations at particular hotels have been honored as long as rooms were available at the prices stipulated. The housing problem is not an easy one, yet everything possible is being done to insure the comfort and convenience of every guest. The Committee on Housing is doing its best to satisfy belated requests for reservations, but confesses inability to meet all demands—a circumstance common to convention experience even in much larger cities than Portland.

Church people and citizens in general are also throwing open their homes to the guests. It is estimated that about two thousand of them will be provided for in this way.

A refreshing manifestation of hospitality, of which

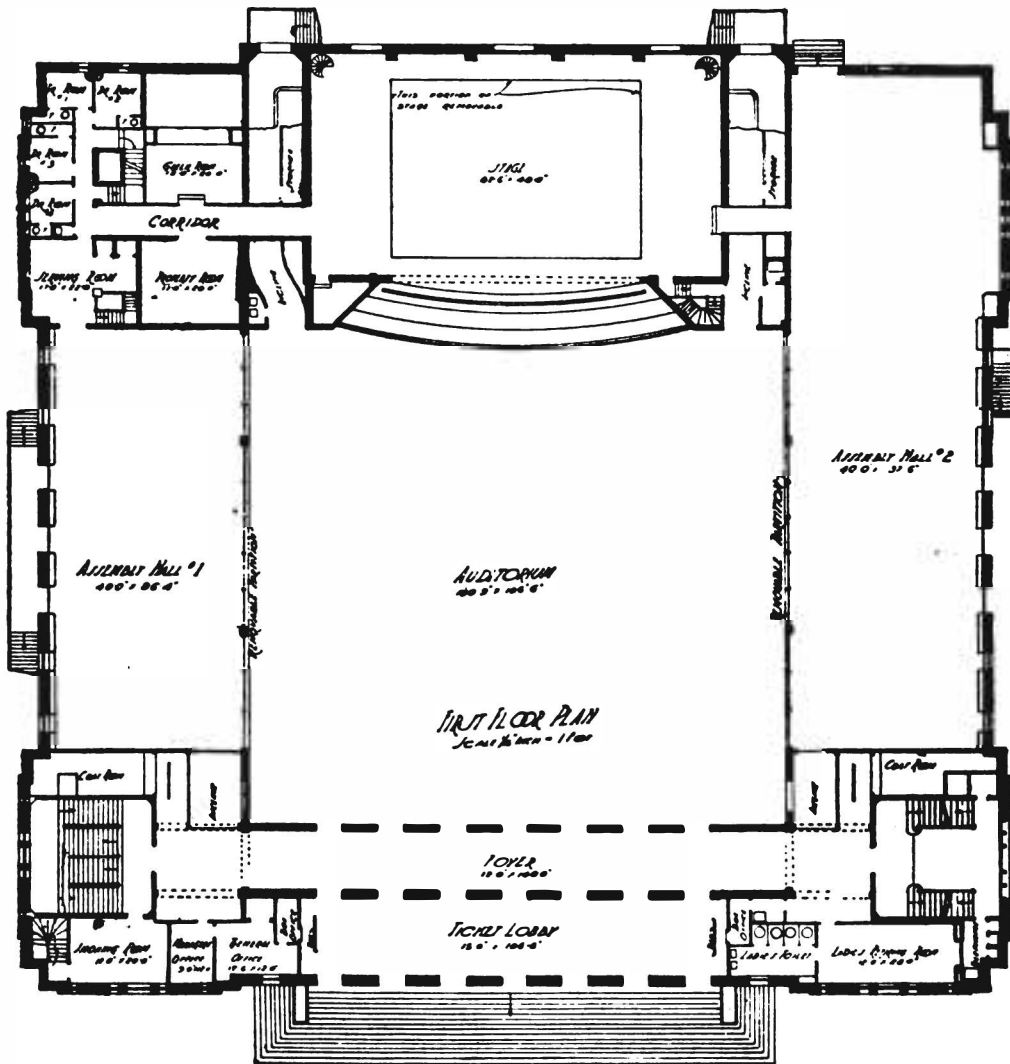


DIAGRAM OF MAIN FLOOR
PORTLAND MUNICIPAL AUDITORIUM

an auditorium accommodating an audience of 1,200, will be available.

Other Convention meeting places will be Trinity Church, where the great opening service of the Woman's Auxiliary will be held, and St. Stephen's Pro-Cathedral—both also on the west side and adjacent to the main business section.

An inter-communicating telephone system is being installed to keep the two Houses, the Woman's Auxiliary, and the departments in the Auditorium in touch with each other during the Convention.

A few words as to the housing of guests are also seasonable. The headquarters of the Convention will be at the Multnomah Hotel, where the Presiding Bishop, President, and Council, and their families, will be in residence, as will bishops desiring reservations there, secretaries of departments, and Convention officials.

Reservations at other hotels are being allotted to all clerical and lay deputies in order of application.

there are not a few such instances, was made by a busy Churchman, who said: "My family will be away during September, all except myself. And I would be glad to have a man and his wife come in and take possession of my house; I won't bother any. Charges? What are you talking about? There'd be no charges! I'd feel honored to have them under my roof."

DAILY BIBLE READINGS

[Continued from page 511]

she has to conquer the traitors, the deserters, and the enemies within her own gates. Look at the multitudes who are indifferent to every claim of the Master, and so absorbed are they in their own personal, selfish interests that it seems almost impossible to attempt the task of rousing them to a sense of their responsibilities and privileges. But the effort must be made, and the text for the day tells us how to begin it.

BISHOP ROOTS' VIEW OF THE CALL OF THE NATIONAL CHRISTIAN COUNCIL

To my Fellow-Workers in the Diocese of Hankow:

THE National Christian Conference held in Shanghai May 2nd to 11th, reached remarkable unanimity in the establishment of the National Christian Council. Having been chosen by such a representative body this Council quite naturally claims widespread sympathy and support among Christian people in China.

The purpose of this Council is to do for the whole Christian movement in China that which no individual, or Mission, or Church, could possibly do alone. The constitution explains the function of the Council in one of several paragraphs, which reads as follows:

"To foster and express the fellowship and unity of the Christian Church in China and the realization of its oneness with the Church throughout the world, and to provide an opportunity for united prayer and corporate thought toward this end."

As this purpose was explained during the meeting of the Conference, the Council is concerned with the strategy as contrasted with the tactics of Church work and Church extension in China, for the Council is to deal with the whole of the Church's work in the whole of China, while any mission, or group of missionaries, is concerned with only a part of all the Church's work and with only a part of China. At the same time its purpose would not be to devise a plan either through the work of its secretaries or by trusting to the thought and work of its one hundred members alone, but rather to lead the whole Christian community in China to a kind of corporate thinking which would be as far as possible removed from anything like the product of a superchurch or superboard of missions imposing a plan of action upon the rest of the Church or on the constituent members of the Christian community.

I need not enlarge upon this point further in this place except to point out that if the National Christian Council really can do what this purpose implies and do it as it will be doing it, at the direct command of the whole Church which was represented in the National Christian Conference, it will inaugurate a new day for the Christian movement throughout China.

At the present moment the National Christian Council has no funds in hand. Even bearing this fact in mind, however, we may take it as more than the expression of a pious hope that the Council has proceeded through its executive committee (to which it gave full authority) to choose full time officers whom it invites to join its service just as soon as possible. The four persons so invited are the Rev. K. T. Chung, of St. Peter's Church, Shanghai, Miss Y. Y. Fan of the National Committee of the Y. M. C. A., and myself. Should I accept this invitation it will involve an entirely new provision for the episcopal oversight of the Diocese of Hankow.

The situation demands that not only I, but you also and the Diocese as a whole, should soon come to a conclusion about this invitation from the National Christian Council. As a step in trying to come to the right conclusion I consulted the Diocesan Executive Council May 27th, and they passed the following resolution:

"The Council, though fully conscious of the urgency of promoting the united Church in China and the necessity of securing strong spiritual leadership for that end and realizing further the important position occupied by the Bishop of the Diocese in the newly organized National Christian Council, desires to express its unwillingness to agree to the necessity of the Bishop's taking the responsibility of a full-time officer in the National Christian Council, but it wishes further to declare that, if the Bishop should feel himself called by God to accept this appointment of the National Christian Council, it does not dare to oppose the Bishop's decision in the matter, although it realizes that it would be a great sacrifice on the part of the Diocese for the Bishop to leave it."

As the next step, I am sending out this circular letter asking your counsel and prayers. I must also communicate with the Standing Committee of the Chung

Hua Sheng Kung Hui, with the Presiding Bishop and Council in America, and with the House of Bishops of the General Convention, to all of whom the National Christian Council is directing a communication concerning its action.

I earnestly trust we may so help one another by thought and prayer in consideration of this subject that we may reach a conclusion which is in accordance with the will of our Master, and which will most effectively help us to perform our part in setting forward His Kingdom in China.

Faithfully yours,
L. H. ROOTS.

On May 29th, the Council of Advice passed the following resolution, instructing the secretary to publish same in the *Newsletter*:

"This Council of Advice expresses its great appreciation of the fact that the Bishop of Hankow has been honored by the call of the Executive Committee of the National Christian Council to act as one of its executive secretaries in the work of coördinating the Christian activities of China and of drawing the various Christian bodies at work in China into unity of spirit, and, as far as possible, into united endeavor for the spread of the Kingdom of God in this land. We do not presume to express any opinion as to whether this is or is not a call of God to him; but if he himself should decide that it is, we want to express our unanimous and earnest desire that some way be found by which he may still retain his official connection with this diocese. We recognize that should he accept the position of a full-time officer on the National Christian Council of China, he would not be able to give his time to this diocese, and that another bishop would be necessary; but we believe that it would greatly strengthen the contribution he would make to that work if he were still a bishop in the Protestant Episcopal Church in the United States of America and in the Chung Hua Sheng Kung Hui rather than merely an individual. We believe it would be a fine contribution for this Church to make to lend the Bishop of Hankow to this work indefinitely; or, if preferred, for a definite period of three years, and that such action, including the continuance of his salary as Bishop in this Church, would help forward the notable spirit of cooperation among Christians in this land which he has already done so much to foster and develop. We respectfully present this, our united opinion, to the Presiding Bishop of the Church in America, and to the Presiding Bishop and Council with the earnest hope that some such arrangement may be possible, both for the sake of the general missionary work in China and because of the value to us in providing a way for the return of Bishop Roots to this diocese in the eventuality of his taking up this new work, should he at any future time desire to do so.

"Paul Maslin, Secretary of the Council of Advice."—Hankow *Newsletter*.

THE CHRISTIAN SOLDIER

Whithersoever Thou leadest me, I go.
I ask no choice,
But listen, listen to Thy voice
Within the silence of my soul, and know
Whither Thou leadest, I must go.

Whithersoever Thou leadest me, I go.
I may not see,
But follow, follow after Thee;
And if Thy way lead on to joy—or woe,
Whither Thou leadest, I will go.

H. R. S.

BUDDHIST PRIEST'S DAUGHTER IN ST. AGNES' SCHOOL

IN A RECENT letter Bishop Tucker, of Kyoto, says that one of the chief priests in the Hongwanji Temple in Kyoto, has not only sent his daughter to St. Agnes' School, but she attends daily prayers regularly and, as the Japanese express it, "she hangs down a cross from her neck".

"This is one of quite a number of incidents", says the Bishop, "to which my attention has recently been called, showing that some of those who adhere loyally to Buddhism or Shintoism themselves are not opposed to, but indeed, in some cases, are even desirous of, having their children brought up as Christians."

JEAN BATISTE GAUTHIER: AN APPRECIATION

BY THE REV. A. PARKER CURTISS

THE death of the Rev. Jean Batiste Gauthier, vicar of the Church of the Blessed Sacrament, Green Bay, Wisconsin, on June 21st, removes from the Church Militant an unique personality, a faithful priest, and a sincere and humble Christian man. In the region where he spent thirty years of the thirty-three years of his ministry, Green Bay and the "Door County peninsula", there are few men who were so well loved and will be so much missed. His name is a household word, not only among the Belgian farm folk among whom he labored, but with the Church people of the English speaking parishes.

His name is as typically French-Canadian as John Smith is typically English.



THE REV. JEAN BATISTE
GAUTHIER

And he was typically Canadian. His were all the sterling virtues of the French Canadian peasant. Simplicity, humility, gaiety, humor, friendliness, filial piety, frugality, these united to a fervent faith in Christ, and, through Him, in the Church and Sacraments, made him a man lovable to an unusual degree. In hundreds of homes in that region where he was so well known, there is sorrow to-day because Père Gauthier has been taken from the world. The sympathy and charity that were an integral part of his nature, made him the

confident and counsellor of many who will be sore bereft at his going, and his name will smell sweet there for many long years, as long as there are those who remember him.

Père Gauthier was born in Montreal, Dec. 17, 1853. With his parents he was a member of the great parish of Notre Dame. At the age of sixteen he entered the order of the Christian Brothers. He remained with these Religious for eleven years, renewing his vows from time to time, as is their custom. At the expiration of one of these periods, he left and entered the order of St. Viator, and subsequently the Franciscan Order. His heart however always remained with the Christian Brothers, and leaving both of the last named orders during his novitiate, he became a teacher in parochial schools until such time as he could see just how his life was to be disposed.

While in the Community of St. Viator, he became attached to René Vilatte, who later became a priest of the Old Catholic Church, under the jurisdiction of the Bishop of Fond du Lac. In 1889, Gauthier was teaching in the parochial school of the French Roman Catholic Church in DePere, Wisconsin, while Père Vilatte was hard at work founding the first Old Catholic parish of the Precious Blood, Gardner. In the summer vacation Gauthier made a visit to his old friend, and became interested in the work. Another parish had just been started, St. Mary's, Duvall, and another priest was needed. Jean Baptiste felt called to the work, and arrangements were made for his ordination by Bishop Herzog in Switzerland. At least two years' delay would have been necessary if he were to be ordained in the Episcopal Church, as no way could be found to comply with the canons otherwise. On St. Luke's Day, in the Cathedral in Berne, he was ordained priest by Bishop Herzog, who still outlives him; his ordination to the diaconate had preceded by a few days.

His first work as a priest aside from his first mass, was to hear the confessions of the prisoners at a near-

by prison. He did not spend many days in Switzerland after his ordination, but hurried back to his work. Père Vilatte turned over the parish at Gardner to him, and devoted himself to the new parish at Duvall. Here he remained for fifteen years, when a sort of homesickness drew him to Canada, where he became rector of a Church of England French-speaking parish at St. Ursule, but only for about a year. He returned to Gardner, and again in Gardner he remained until it seemed best for him to take charge of St. Mary's, Duvall, removing to the parish in Green Bay at the Bishop's request in 1908, where he remained until his death. Thus for thirty years his life has been interwoven with these three parishes, their family life and religious relations.

In all these years he has been faithful and loyal to the Episcopal Church. He received the ministrations of its clergy on his deathbed, and was buried by his bishop. He really loved the Church of his adoption, while alive to its defects.

The writer of this appreciation became acquainted with him the summer preceding his ordination. A friendship sprang up at once, which has continued without interruption. No words of his can fully express what that friendship has been. He feels it an unspeakable privilege to have known such a simple, sincere, and faithful priest. In his picturesque English, he always signed his letters to the writer, "Your truly brother in Christ." It was indeed a brotherhood, and the severing of the tie makes it easy to understand the grief of those to whom he was so long "the Father". May God give him light and rest!

BE STILL

Be still, beloved Soul, reach out thy hand
And now that I AM GOD; forever cease
The strain and struggle, learn the Christ within!
And thus a new and glorious day begin:
Be still, and know that I AM GOD!

Be still, beloved Soul, reach out thy hand
To weary ones and help them understand
This inner Voice, tho' hard to comprehend
The blessings they may claim, without an end!
Be still, and know that I AM GOD!

Be still, beloved Soul, hark to my voice,
For I will guide thee to the very choice
Of whom to help, and just what thou shalt say
To turn their darkness into perfect day:
Be still, and know that I AM GOD!

Be still, beloved Soul, rest thou in peace;
And know that I AM GOD! I shall increase
Thee more and more, for I know the Christ within
Will make a new and glorious life begin:
Be still, and know that I AM GOD!

MAY KIDDER CHASE.

UNCOVERS WHILE PRIEST PRAYS

THE *Daily News* of New York had the following notice of the Washington's Birthday noonday service in Wall St., New York:

"Donning cassock, surplice, stole, and crucifix for the first time in his twenty years of preaching to the noon crowd in Wall Street, Father William Wilkinson of Trinity praised George Washington and God to a fascinated crowd on February 22nd.

"The portly old man with a twinkle in his eye and a smile on his lips, inspired mirth and reverence alternately in the minds of his hearers, most of whom he thought knew 'less about religion than a duck does about the Hallelujah Chorus.'

"'But that doesn't matter. Do you understand? Do you understand?' said the father, who was willing to answer any question as a teacher of religion in Wall Street.

"As he prayed for America and for more men like Washington, financiers and messenger boys, big business directors and porters, believers and nonbelievers, bared their heads and paused to pay respect."



CORRESPONDENCE

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

THE CONFIRMATION OF CHILDREN

To the Editor of *The Living Church*:

WILL you allow me to speak on this subject from my own experience?

When I was sent to Capetown to take charge of the missions in South Africa, I found that the number of the children of white or light colored people, who were communicants, was very small, and that the tradition, brought from England, was that no one was thought to be old enough for the gift of the Holy Ghost unless sixteen or eighteen years of age.

After the first visit of the Archbishop to confirm grown up people, I felt something must be done to bring about a change. I, therefore, laid the matter before the Archbishop, and requested him to come for another visit for the confirmation of children only. After consideration, his grace agreed and set a date, making only one stipulation, that none be under nine years.

The notice of the coming of the Archbishop to confirm children only was a great surprise. It was a greater surprise when a number of adults were told, "You are too late, too old now; the Bishop only confirms children this time".

On the appointed day the church was full of parents to see the children receive their spiritual gift, and forty-two children, in about equal numbers of boys and girls, were ready and desirous. The sight of the very tall Archbishop bending over each little one was very beautiful and brought tears to many eyes.

That confirmation was never forgotten. Nor was the sight on the following Sunday when the parents knelt for the Blessed Sacrament with as many as three or four little ones kneeling between father and mother. I had no cause to regret that day. Only last week I heard that one of the little girls, now a mother, is bringing her son to receive the greatest gift for his boyhood, and so of others.

As long as the Archbishop lived he never failed when he saw me to refer to that day and the pleasure that it gave him.

I would add to this, to say that in the Diocese of Springfield the clergy understood that as Bishop I kept up the good custom I began many years before, and brought children to me for confirmation.

San Diego, Cal.

EDWARD W. OSBORNE,
Retired Bishop of Springfield.

LOVE THE TURK

To the Editor of *The Living Church*:

JANE ADDAMS needs no defense at my hands against the sneers which you have been pleased to cast at her; but I cannot remain silent when a paper which calls itself a record of the thought of the Church betrays such a lack of understanding of the simple principles of our Lord's teaching as was indicated in your editorial comment on "Pacifists, Turks, and Duty".

Have you never heard of forgiveness and love as being dynamic forces in the world? The records of the Church as well as the pages of history are filled with story after story of men and women and groups who have, by the love and forgiveness which they have expressed and lived, won to better things the most brutal peoples of the world. Those same records and pages are also filled with accounts of those who have tried to cure the evils of the world by a resort to armed might, and those accounts form one long series of tragedies; for even when the objective has seemed to be attained, it has usually been at the cost of new evils to replace the old one.

The Turkish world of to-day is our inheritance from fifteen hundred years of the application of force by Christendom against Mohammedanism; and it is notorious that Mohammedans to-day are less responsive to the teachings of Christ than any other people. Is there not a possible connection?

In your comment you assume that the only alternatives in dealing with that situation (and apparently also with both the last and the next war) are acquiescence or the use

of armed force. Why is it that you ignore so completely the possible third course of action—the use of love? It is the only method which has proved effective in such cases, and it is essentially God's method; for, you remember, it was while we were yet sinners that Christ died for us. He chose that way of self sacrificing love as the only method capable of touching the hearts of hardened sinners and thus putting an end to the repeated barbarities of the world.

Why should that approach to this and other similar human problems be ruled out? Are there limits to God's love and forgiveness, or are not the limits rather those of our own courage and faith, so that we leave unappropriated the immense resources of God? Active, aggressive love, as expressed by certain of the Near East Relief workers, has already won its victories in Asia Minor, where armed force has only called forth more reprisals. Could we but rise to the height of following that course on a national scale, a course which seems to be in harmony with our Lord's methods, who shall say what results might not follow?

If you are not ready to advocate such an approach to the problem, that question rests with your own conscience; but if you aim to represent the thought of the Church, you might at least state that there is such a third choice for those who wish to follow Christ's teachings and example.

Very sincerely yours,

New York City, July 28. PAUL JONES.

EMPTY PEWS

To the Editor of *The Living Church*:

AN item dwelling on the empty pews in London churches is going the round of our daily papers. The comments seem to miss the cause. It is not unpopular preaching, or even golf and ball games, nor Fords, nor is it entirely the fault of the war; but it is due to this generation having lost the idea of worship; and this is largely due to the mad career of the innumerable religious bodies touting for patronage.

If you go to a church for what you get, good music, cheerful songs, preaching of the kind you like, sooner or later it palls and wearies. Churches are not built and dedicated to the worship of God to compete with the theatre or the movie. To the latter we go or from it we stay away as the offerings attract us. The church is where the community gathers to offer to God thanks for His mercies; not to get, but to give prayer and praise and thanksgiving. No nation has more to be thankful for at this time than our own, and we are really not unmindful that all things come of Him; but we do not, as we should, make it a solemn duty to meet at least once a week to give voice to our duty, and so are a prey to golf or Ford, etc., which the devil is at present actively backing under various pleas—health, recreation after toil, etc. If we have not time to return thanks for our blessings we may be pretty sure that the time is not far distant when our blessings will be withdrawn.

The war taught us the worship of our flag. Where it is, we acknowledge its protection, we glory in it, call it Old Glory, and know the blessings that flow from its unity and power. This should bring us to a fuller understanding of God, whom, as a nation, we acknowledge as the Head over all. "In God we Trust." Therefore when at certain times we raise our hats to Old Glory, and stand at attention, we should be mindful that our country sets aside one day of the week, not for golf, or Ford, but that we may have time to make that acknowledgment of the over Allness of Him whom we call God. A Sunday on which any citizen of the United States fails to stand at attention in the community place of assembling—church, temple, or synagogue—should be as serious an omission, or more so, than not doing the salute as men are all so careful to exact toward our flag.

No golf, Ford, or ball game excuses a citizen from the respect due from a free citizen who enjoys the protection of the flag and what it stands for, or the protection and blessings of that Being whom we address as God.

W. C. HALL.

THE FAITH: A GEM OR A GERM

To the Editor of *The Living Church*:

THE love feast between Mr. Tyson and yourself is a matter of interest to us all, and augurs well for the spirit of unity and concord in the coming General Convention. May I be permitted, in the first place, to add my word of commendation for your "noble words" about the two ways of looking at things? And may I be still further permitted to add another point which it seems to me is still more fundamental and which neither Mr. Tyson nor yourself has called attention to? It is this: To explain these differences in the Church as due to differences of temperament is somewhat like offering a similar explanation of the variant reports made by the blind men on the make up of the elephant. You remember that one said he was a tree, another that he was a rope, and still another that he was certainly a wall. Not but that you are right as far as you go. But the point is that, corresponding to these differences of temperament (a subjective matter) are actual differences which are objective. This was doubtless implied in your editorial. But it needs to be made as explicit as possible; otherwise the differences among us are not fully explained. And I am submitting for your consideration that those of us who are trying to see "according to the whole", cannot be satisfied with your editorial, admirable in spirit and illuminating as it is.

You do, indeed, deal with the question objectively; you even assert that our Lord's Revelation "is a growing thing"; and that sentence made me hopeful; but your explanation, as I understand it, is simply that it must "bring forth fruit" in the sense that it "must be put into service". Now true and helpful as that is, it is not the same thing as was meant by our Lord when He said (in the Parable of the Sower) that truth was as a seed cast into the ground. The question is not merely of applying truth to life but of what is the truth; and we have amongst us two "schools of thought" whose real difference is this, to borrow a phrase from my dear departed friend, the late Rev. R. Grattan Noland, that one school regards the "faith once delivered to the saints" as a "gem", the other regards it as a "germ".

Nor is this a difference that may be cast aside as "academic"; and whether a certain "deposit" is a gem or a germ is not explained by differences of temperament merely. A thing is what it is, no matter what people's temperaments are. All that temperament has to do with the matter is that one temperament sees one aspect of truth; its permanence, say; and the other sees another aspect of truth; its growth, let us say.

In the first place, the "gem" theory causes us to misread the past and even to falsify history. That may be readily seen in the loose way for example, in which people sling around the formula: "What has been held, always, everywhere, and by all." If that is our test of catholicity, the Church is done for. The first thing we would have to throw overboard is the Nicene Creed. It simply is not true that the theological dogmas concerning our Lord's Divine Human Personality as given in the Nicene Creed—and which, permit me to say, I hold *ex animo*, despite its admixture of Greek philosophy, and expect to stand by until our Modernist friends can give us a statement of the Logos doctrine of St. John in terms of evolution, or something else up-to-date—had been held, up to that time, "always, everywhere, and by all". St. Peter did not hold it when he said: "Thou art the Christ, the Son of the Living God"; nor when he, after Pentecost, preached the first Christian sermon. It cannot be found entire in the teachings of St. Paul, who represents a later stage of development of doctrine; and it is found in the Gospel according to St. John, who represents a development that certainly goes beyond St. Paul, in its attitude toward philosophy and the human intellect in general, only as a "germ", not as a "deposit" in the sense in which that phrase is ordinarily used.

It might wake some folks up to do some real thinking and not to be satisfied with the constant repetition of formula whether applied to life or not, to realize that they take the ground from under their own feet. Then, in the next place, the "gem" theory defeats or at least opposes progress, and practically assumes that the promised guidance of the Holy Spirit is a thing of the past. Take the Incarnation, for example. Not only does Church history show us a development of doctrine down to the Council of Nicea, but it is still going on.

As another illustration, take the question of heredity as connected with the dogma (which I use in a most respectful sense; it is not "dogma" but "dogmatism" which is offensive to right-minded people): "conceived by the Holy Ghost, born of the Virgin Mary". The early Church, as some one has said, "blinked" that question; the Roman Catholic Church tried to evade "heredity" by its doctrine of the "Immaculate Conception" of the Virgin Mary; and DuBose and some others accept

heredity through the Mother of our Lord and make it the basis of a most illuminating teaching concerning the work of Redemption itself; for which valuable, almost invaluable work, he was, of course, in certain quarters which shall be nameless, promptly accused of heresy! That is not, I submit, a difference of temperament; it is a question of what is the truth on a matter vitally connected with Salvation itself.

I may perhaps gain a wider sympathy for the point I am pressing, if I take for still another illustration, the First Prayer Book of Edward VI. and those that followed it, down even to Prayer Book Revision in the General Convention of 1922. I hazard the assertion that, as a matter of fact, we have two "schools of thought"—though I do begrudge the word "thought" to either one—which, respectively, take the position that a certain "catholic" set of doctrines is true and that another, evangelical reformed set of doctrines is true. The net result is, that it is extremely difficult to get certain important questions considered on their merits; and this is true of both sides.

That, I categorically assert as a matter of fact; and I do not think the assertion will be seriously questioned. But I go further and express the opinion, in which I am not alone, that the questions fought over inside and outside the Church of England at the period of the Reformation have all got to be fought over again; not because certain conspirators are trying to hand us over body and soul to the Church of Rome, though the conception or interpretation of Christianity held by some is essentially the same as that of Rome, viz., a religion of external authority; but because those questions were not thought through. New light, for example, has come to us on the vexed subject of Justification, from the labors of Ritschl, which will help to reconcile the Protestant individualist to the "claims" of the "Church". Again inside our communion, the oft repeated statement that "The Church existed before the Bible" has to be recognized for what it is, a misleading truth. The Church was before the Bible, but it was not before the Word of God, because the Church was brought into being by the preached Word of God. "Prayers for the Dead" is another subject which has to be reopened. And so on.

The subject is a large one. I close with the reminder that "Always, everywhere, and by all", has not yet come to pass.

Respectfully yours,

Atlanta, Ga., July 24.

C. B. WILMER.

THE GOAL OF MODERNISM

To the Editor of *The Living Church*:

IN his letter in your columns, July 15th, the Rev. Stuart L. Tyson, whose fine scholarship I admire, quotes with approval your editorial entitled "Searching for the Truth", and likewise from the June number of the (*Oxford Modern Churchman*), in which occur these words in regard to "the Modernist": "The Modernist is not revolutionary: he does not want drastic and destructive change." "With the advance of the Modernist spirit the conflict between the Catholic and Protestant within the English Church will disappear, and we shall get a form of the Christian Religion which will unite both ideals."

What a pity such a leading exponent of the Modernist School as Kirsopp-Lake in his book just out, *Landmarks in the History of Early Christianity*, voices such an opinion as the following:

"The modern man does not believe in any form of salvation known to ancient Christianity. He does believe that, so long as life lasts, and he does not know of any limit to its duration, good and evil are realities, and those who do good and are good achieve life of increasingly higher and higher potentiality. If anything were gained in practical life by calling this 'salvation', it would be right and wise to do so. But in fact it is disastrous, for it obscures thought and confuses language."

Of course this is pure agnosticism. It is not simply denial of "There is no other Name that is given among men wherein we must be saved": it goes to the root of the matter; says there is no salvation. It does not say there is no life after death. It says *we do not know* of any limit to life. Now this is quite different from the faith of St. Paul, who said:

"I know Him in whom I have believed" . . . "Who abolished death, and brought life and immortality to light through the Gospel" . . .

Is the spirit of super-intellectual agnosticism in this book of Dr. Kirsopp-Lake not simply the cropping out again of the old prejudice against the miraculous and the supernatural? Yet, was there ever an age in which it has been less logical to reject the miraculous and the supernatural? We have found that atoms do not exist, that they are aggregations of energy.

We are now taught that ether does not exist. Our hypotheses of matter are found dissolved into nothingness. What there is in interstellar space we know not. All we know is, our tiny planet has life on it; man is a marvelous microcosm, of which it can be said as truly that he has a will as that he exists at all. Will, then, is, of all alleged realities, the most real. Yet certain types of mind seem ever to object to the personal will of God being exercised in a way that appeared unusual to those who witnessed its results. So men, chiefly in the German institutions where Dr. Kirsopp-Lake studied, have started out with an act of their own personal wills, to disbelieve in the events in the New Testament which could not be explained without any unusual, direct, personal action of Divine will at specific moments for specific purpose. Thus sentencing God to act as they deemed it right for Him to act, if He has been reported as acting not as they have said he must act, such "Modernists" have simply said that the men who reported His unusual acts have either lied or been deceived.

Yet breaking out in Spiritism, Christian Science, and manifold other forms, we find the ineradicable belief showing itself that the spiritual is the real, and that the real is the personal, and that personality in God and in man made in His image is far more actual than any mere scientific theory which man alleges.

Then, however we may revolt against the dogmatism of Rome, or the unyielding orthodoxy of the Greek Church, is it any better to follow irrevocable dogma of certain scientists who would say: "It was impossible for Jesus Christ to rise from the dead: therefore He did not rise: this belief of Churchmen is built on flimsy testimony"? Are we not landed in Unitarian attitude toward Jesus Christ? Or to go further: in regard to the Virgin Birth of Jesus, after reading Dr. Orr's book of fifteen years ago, one must accord to Bishop Hall and Bishop Gore a position just as rationally tenable as that of these Modernists who reject it as incredible. It is easier to believe in a sinless Jesus, one brother in a large family. The trouble is that sinlessness is dismissed also as miraculous and supernatural. And ultimately we get a natural man, not sinless, but sinful like ourselves. And of course this natural man is no saviour. It may be held he is a great prophet. But Christianity becomes little better than Judaism. And ultimately the modern Hebrew becomes more worthy of leadership than any sort of Christianity. For the Hebrews have at least had the same religion for probably some four thousand years, and they are the most consistent modernists, especially in their rejection and their explanation of the supernatural.

Better, it would seem, the superstition of the humblest Romanist, Russian peasant, or Fundamentalist Baptist believer, than the superstition of this type of Modernist Sadducee, which believes in "neither angel nor spirit, nor resurrection." With the best friendship for the Rev. Mr. Tyson, I fear that a most charitable catholicity in the Church will not be able to embrace and countenance such conclusions of modernism!

WYTHE LEIGH KINSOLVING.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

IT is not in a merely critical spirit, but for the betterment of what is, on the whole, an excellent work, that I offer some additional comments on the Third Report on the Prayer Book. One of the most difficult duties of the Commission has been the preparation of new collects, and it is here that the onlooker who is not wedded to his own offspring, may be of some service.

In spite of some adverse criticisms, the substitute for the *Holy Innocents* (p. 60) is excellent both in matter and form, though the weak ending, "incline thine ear to hear them," would be improved by reading "to their cry." The Prayer Book version follows closely the Latin of Gelasius and Gregory (5th and 6th centuries), and possesses the rhythmical charm of the true collect, though it is not Cranmer's, but dates only from the revision of 1661. Nevertheless, the petition beginning "Mortify and kill all vices" can scarcely be regarded as a logical sequence to the unconscious martyrdom of the children of Bethlehem. The prayer as it stands is dear to many from old association, and it might find a place among "Prayers and Thanksgiving (pp. 26-35) or "Prayers to be used in families" (pp. 200-212).

Second Sunday after Christmas (p. 61). This collect needs to be made more definite. Add after "lives": "and make manifest to others the tidings of great joy which thou hast given us in the birth of thy blessed Son, Jesus Christ, to whom with thee,

and the Holy Ghost, be all honor and glory, world without end."

Wednesday before Easter (p. 66). Here again we have a lack of definiteness. Let the collect read: "Lord God of our salvation; mercifully assist us to enter with joy upon the meditation of the passion and death of thy dear Son, whereby thou hast opened unto us the gate of everlasting life, through the same Jesus Christ our Lord, who now liveth and reigneth," etc.

Thursday before Easter (p. 67). "Fill us with such devotion for these holy Mysteries that we may learn more and more the greatness of thy redemption," is surely a more natural and intelligible petition than "perceive within ourselves the fruit of thy redemption"!

Good Friday, Third Collect (p. 67). Surely our Lord's own nation should be definitely prayed for, though not in the company of the "unspeakable Turk." Let it read: "Have mercy upon thy ancient people the Jews, and all who deny thee or know thee not," etc. (Or the Canterbury form might be adopted.)

Monday in Whitsun Week (p. 73). Besides the petition in the Litany, the prayer in the Institution Office, the *Veni Creator Spiritus*, and an act of adoration in the *Te Deum*, our Book is singularly lacking in prayers recognizing the Personality of the Holy Ghost. Let the collect read: "O God the Holy Ghost, Guide and Comforter of thy people; descend we beseech thee, into our hearts, and rule and direct us according to thy will. Comfort us," etc.

The long and difficult rubric proposed to follow the *Gospel for the 24th Sunday after Trinity* (p. 74) affords no solution of the problem. There is only one way, and that a very simple one, to meet this long-felt awkwardness. It will cost only three additional pages of the Book. Let the service for the 5th and 6th Sundays after the Epiphany be printed a *second* time for the 25th and 26th Sundays after Trinity, preceded by this short and easy rubric: "If in any year there be only twenty-six Sundays after Trinity, the service for the 25th Sunday shall be omitted." The rubric on p. 183 will then be needless.

Collect for St. James' Day (p. 75). Make this also a prayer to the Holy Ghost: "O Holy Spirit of love and power; Give courage and strength to all who call upon thee in trouble or danger; that following the example of thy holy Apostle and Martyr, St. James, we may worthily confess thee in life and in death. Grant this, O Blessed Spirit, whom, with the Father and the Son, we worship and glorify as one God, world without end."

A Saint's Day (p. 77). For "Grant to our minds" read, "Grant unto thy servants."

Ember Days (p. 81). After "reconciliation" let it read: "We humbly beseech thee to put it into the hearts of many to seek this holy office, that thereby the bounds of thy Church may be enlarged, and thy kingdom come, through." (Avoiding also the repetition of "ministry".)

Rogation Days (p. 83). Let it read: "Almighty God, the giver of all good gifts in heaven and earth; we beseech thee favourably to behold thy people who call upon thee. Send down thy blessing on the fields to give us fruitful seasons: and grant that we, who are constantly receiving of thy bounty, may never fail to give thanks to thee in thy holy Church; through."

Independence Day (p. 85). After "commandments" read: "that walking humbly in thy faith and fear, and trusting in thy mighty protection, we may possess our liberties in righteousness and peace, through." (Another example of separation of the auxiliary from its verb.)

Matrimony (p. 27). After "holy ordinance" read: "and grant that, being ever mindful of their sacred union like that between Christ and His Church, they may receive the manifold blessings of his grace in a life of purity and love; through the same," etc.

The beautiful "*Exhortation*" after the first Gospel in the office for Holy Baptism (p. 94) should by all means be retained. Its omission would be a grievous loss in days when Baptism, both of infants and adults, is so ignorantly regarded and undervalued. Granting that the address is no sound argument for the baptism of infants, nevertheless, the touching and just appeal to parents is sadly needed, when more logical reasons would be in vain.

The last two questions addressed to sponsors, beginning, "Having now in the name of this child" (p. 98), are wholesome additions, as pressing home to the conscience the personal responsibility of parents and sponsors as a very real thing, instead of a mere form or fiction. But the last answer, "I will," should have the addition, "God being my helper."

The "*Offices of Instruction*," which are entirely new, are sure to be found most useful, especially by lay readers and

superintendents of Church schools. Bishop Hall has called attention to a few errors in wording which should be corrected.

In view of the gross ignorance concerning *Confirmation* (p. 123) as being one of "the principles of the doctrine of Christ", and its sacramental character as an appointed instrument of the Holy Ghost, the revised office of the Canadian Prayer Book (1915-1921) ought surely to be followed. This requires the reading of all three principal passages of the New Testament concerning Confirmation, namely, Acts viii. 14, etc.; xix. 1, etc.; Heb. vi. 1, etc.

To this might well be added a *brief address* (as in the office for Holy Baptism) as follows: "Beloved, ye hear in these words of Holy Writ that the Apostles prayed for, and laid their hands on, those that had been only baptized, and that the Holy Ghost was given thereby to strengthen and bless those who humbly desired him. Ye have heard also that this Laying on of Hands by the Apostles is one of the principles of the doctrine or teaching of Christ, for confirming and strengthening the life of every baptized Christian. Wherefore the Church hath thought good to order that persons who have been baptized and who humbly desire this added gift of the Holy Spirit shall now, openly before the Church, confess the vows and promises made for them (or by them) at their baptism; I demand therefore.

Bishop. Dost thou renounce, etc." (As in the Report, p. 124.)

I would again call attention to the ambiguity and frequent misunderstanding of the third rubric on p. 277 of the Prayer Book, which prescribes the position of the bride and groom, "the man on the right hand, and the woman on the left". Whose right hand? When it is so easy to make the meaning unmistakable, why not restore the ancient form and say, *the man on the right hand of the woman*? It is not even necessary to add, "the woman on the left hand of the man", as in the original, "*mulier ex sinistris viri*".

The proposed change of "their marriage is not lawful" to "their marriage is not such as the Church alloweth" (p. 127), said to be suggested by the lawyers, is a distinct weakening of the doctrine of the Church, implying a mere canonical sanction, and should not be considered for a moment in these or any other days.

In the first prayer in "Matrimony" (p. 131), it should read: "that obeying thy will, *they may* continue in safety under thy protection, and abide in thy love, so long as they both shall live; through," etc. "*Continue in safety*" should have the form of prayer (instead of a mere condition, "*continuing*"). In the second prayer omit "may be devoted to thee with their whole heart", so as to read: "so advance in the knowledge of the truth that they may please thee both in will and deed; through," etc. The sentence is too long, and "devoted," etc., has already been expressed in "abide in thy love."

It is surely greatly to be desired that the Commission, after considering all suggestions made to them since the publication of the Third Report, should print a supplement containing all changes adopted by them for the use of the Convention and all other persons interested in the revision.

Summit, N. J., July 27.

WALKER GWYNNE.

To the Editor of *The Living Church*:

THE Prayer Book Revision Committee of the National Assembly of the Church of England brought in its Second Report with a schedule of the Proposed Alterations, May 22, 1922. In doing so the Committee recommended the passage of the following resolutions. It is possible they may be of interest to many American Churchmen at the present juncture if you can afford them space in *THE LIVING CHURCH*.

1. That the Second Report of the Prayer Book Revision Committee be received.

2. That it is not desirable at present to seek to introduce into the text of the existing Book of Common Prayer any of the changes now recommended; but that such changes, together with the additions suggested, should be embodied in another volume or schedule to be sanctioned by authority for optional use for such period as may hereafter be determined.

Faithfully yours,

Newport, R. I., July 27.

STANLEY C. HUGHES.

THE PROPOSED OFFICE OF INSTRUCTION

To the Editor of *The Living Church*:

WHEN the Prayer Book was compiled, people needed theological teaching, and that was supplied by the Catechism in a marvelous way. To-day our children need to have those theological truths applied to their personal and social conduct, in this new age.

May I suggest some amendments to the Office of Instruction, as recommended by the Joint Commission on Common

Prayer (page 117)? The words which I have added are in capitals, those to be omitted are in parentheses.

My bounden duty AS A MEMBER OF THE CHURCH IS FOUR-FOLD: (to go to Church and worship God every Sunday; to follow the example of our Saviour Jesus Christ; and to work for the spread of His Kingdom).

FIRST, RENOUNCING THE EVILS OF A MERELY SELFISH EXISTENCE, TO LIVE A LIFE OF PRAYER IN OBEDIENT AND LOVING INTERCOURSE WITH CHRIST, THE HEAD OF THE CHURCH, THE HOLY SPIRIT, WHO IS GOD IN OUR HEARTS.

SECOND, TO OBEY THE LAWS OF THE CHURCH, THE TEN COMMANDMENTS, THE TWO GREAT COMMANDMENTS, AND THE CIVIL GOVERNMENT, AS VITALIZED BY THE TEACHING AND LIFE OF CHRIST.

THIRD, TO KEEP SUNDAY, THE RESURRECTION DAY, THE CHRISTIAN SABBATH, AS A HOLY DAY FOR REST, EDUCATION, AND WORSHIP IN THE SERVICES OF THE CHURCH; NOT TO PERFORM ON IT ANY WORKS EXCEPT THOSE OF NECESSITY AND KINDNESS, AND NOT TO USE IT FOR ANY RECREATION EXCEPT SUCH AS IS IN KEEPING WITH THE PURPOSES OF ITS INSTITUTION, AND WHICH SHALL NOT EMPLOY ANYONE TO LABOR FOR MY SELFISH PLEASURE OR PROFIT ON THE PEOPLE'S DAY OF FREEDOM.

FOURTH, TO FIGHT MANFULLY UNDER CHRIST'S BANNER AGAINST SIN, THE WORLD, AND THE DEVIL; AND TO GIVE A GENEROUS SHARE OF MY TIME AND MONEY FOR THE WHOLE WORK OF THE WHOLE CHURCH IN ESTABLISHING THE RULE OF RIGHTEOUSNESS AND LOVE OF GOD ON THE EARTH AND IN CARRYING THE GOSPEL INTO EVERY PART OF LIFE AND OF THE WORLD.

What is the office of a priest? (page 121).

The office of a priest is, to preach the word of God; to baptize; to SOLEMNIZE MARRIAGES; TO OFFICIATE AT THE BURIAL OF THE DEAD, to celebrate the Holy Communion; to pronounce absolution and blessing in God's name; and to minister to the people AND TO LEAD THEM IN ADVANCING RIGHTEOUSNESS, PEACE, AND LOVE AMONG ALL MEN, ESPECIALLY AMONG those committed to his care.

I am quite aware of the imperfection of these suggestions and do not expect to have them verbally adopted. I am hoping merely to suggest something as a basis for a more definite teaching along the lines which my suggestions indicate.

The Roman Catholic Church has strengthened its organization by the definiteness of its teaching in what it calls the TEN COMMANDMENTS of the Church.

I suggest that a fourth Office of Instruction be added to those provided by the Joint Committee. It could deal with such subjects as the Church's teaching concerning marriage, obedience to civil law, Christian stewardship, and international peace. It could be included in a simple explanation of the meaning of the Ten Commandments, as applied to the problems of this generation. Christ founded His Church upon the heroic spirit. We can extend His Kingdom only by training heroes.

Brooklyn, N. Y., July 26.

WM. SHEAFE CHASE.

PREACHING AND TEACHING

To the Editor of *The Living Church*:

IN Bulletin No. 29 of the P. B. & C., just issued, it is stated that "the clergy are preachers and priests, rather than teachers". I hope this statement is utterly mistaken; but if it is true it accuses the clergy of most flagrant violation of their ordination vows. Every time the bishop calls a convention of his clergy he is presumed calling a convention of "teachers". For the ordinal exhorts the candidates for the priesthood to "teach and to premonish", they are to be "apt and meet for their learning", which, in view of what follows, obviously includes a knowledge of pedagogy. They are asked if they are "determined to instruct the people". They are further given the gift of the Holy Spirit to be "faithful dispensers of the word of God". Could anything be clearer than that they must be teachers in the fullest sense of the word?

On the other hand, "preaching" is mentioned but once in the entire service, at the presentation of the Bible, and since the Bible is to be studied in order to teach, surely this one mention of "preaching" implies that sermons are intended to "teach".

It is often asked why the Church has so few Bible classes in comparison with the denominations, and my answer is that the service of the Church, together with the sermon, is, or at least should be, an instruction class. And I know many persons who have not come to any Church school classes but who have heard sermons every Sunday, say that they learned as much in three months as they had learned in thirty years previously. So, if the clergy are not "teachers", the ordinal

needs to be completely rewritten or else they need to be further trained in its present requirements. Lay teachers are only assistants to the priest in his work of teaching, but the responsibility of all teaching rests primarily on him. The last exhortation of the Baptismal office also implies that the priest is to use his pulpit for teaching as is also the case where the Prayer Book tells what the sermon is to be about (*e. g.*, page 514).

It would seem more correct to say that "the clergy are teachers rather than preachers". In practice, perhaps, there is too much "preaching" and too little "teaching", as Bishop Fiske says.

St. Thomas' Church, Canonsburg, Pa. GEO. M. BREWIN.

ARMENIA AND AMERICA

To the Editor of *The Living Church*:

THANK you heartily for your editorial as to the Armenians. In our conduct toward that unfortunate nation, I feel that we have committed a great sin and every teacher of righteousness should try to convince us of judgment. I would say with Jefferson, "I tremble for my country when I remember that God is just."

For eighty years we have made treaties with Turkey, assuring protection to our citizens in that country in all their lawful affairs. During the same time our citizens have gone to Armenia under the protection of these treaties and have established schools, hospitals, and colleges there for the benefit of these Armenians who have become our pupils and our wards. In 1894, when the massacres of that year began, one brave woman, Corinna Shattuck, hoisted the American flag over the door of the mission compound at Oorfa, admitted a thousand Armenian refugees, and refused entrance to the Turks who were bent on the slaying of the innocents. Our flag counted for something then and her courage counted for much.

But when the Allied powers offered to this country a mandate to follow her example, we forgot our professions of love for the Armenians and gave them over to their murderers. No wonder the people of Europe say to us now, as one of them recently said, "We want no more of your pious preaching!"

We have not taken warning by the fate, during the last ten years, of empires which seemed as great and powerful as we are now. We should remember the words of our Lord: "Except ye repent, ye shall likewise perish."

New York City, July 24. EVERETT P. WHEELER.

THE RELIGIOUS SIGNIFICANCE OF THE RADIOPHONE

To the Editor of *The Living Church*:

PROTESTANT writers and preachers have worked overtime to inform the world of the antagonistic attitude of the Catholic Church toward science. But of the deadening influence of modern science upon Protestantism, they seem to be unconscious.

For it is very obvious that the invention of the automobile and the motion picture machine has had a more perceptible influence in emptying the Protestant than the Catholic Churches. And this disintegration is going to be carried still further by the radiophone, which looms as a veritable enemy of Protestantism. For, as that instrument becomes more perfect and common, the home will take the place of the Church. And the man who has been trained to think of the Church merely as the place where Mr. X preaches will gradually come to think that it is unnecessary to go thither when he can hear better sermons and music at home; and at the same time recline on his couch and enjoy his cigar.

But the Blessed Sacrament cannot be given by wireless or through the medium of the radiophone; for this, one must come to church. Consequently the Catholic Church cannot be affected by the radiophone. Indeed, it is an argument in favor of the Catholic conception of the Church, which places its *esse* not in preaching, but in the Sacraments. And if we are wise enough to discern the signs of the times, we will accept this argument from science, and act accordingly, by placing a greater emphasis upon the Sacramental life of the Church.

Spring Hill, Ala.

EMANUEL A. LEMOINE.

HOMES FOR RETIRED CLERGYMEN

[CONDENSED]

To the Editor of *The Living Church*:

THE most sane, beneficent, and right thing the Church ever did was when the "Pension" was inaugurated and carried through.

But another matter: The sum granted to our clergy may

make it possible for them to meet the needs of food, clothing, etc., but what about a house to live in?

With a house a man and his wife and a small family may get on comfortably, but when the rent of a house must come out of this small sum the problem becomes serious. There are those who have a cottage in some village that has been made very cozy and comfortable that could not be turned to any use nearly as helpful as to be willed to the diocese as a home for retired clergymen. Should this be accomplished with an income of \$3,000 or \$4,000 for upkeep, it would make the gift complete, independent, and assured of perpetuity.

Many men have a home of their own, and some are otherwise provided for; but five or six cottages about a diocese could no doubt be used much to the relief and comfort of those not otherwise cared for.

Would it not be well for the laity to consider the feasibility of such bequests?

ARTHUR M. GRIFFIN.

DEFENDS ILLINOIS MINERS

To the Editor of *The Living Church*:

YOUR editorial of July 1st relative to Williamson County happenings does not "edify" the Body of Christ. The laboring class in this country has been lost to the Catholic Church except the large following of the Roman communion. We profess to follow One whom the common people heard gladly; One who drove bankers and merchants from the temple, using means that would be rated, to-day, as mob law. No, the Church has done little to prevent alienation of the laborer. Let us say nothing that will intensify it into abiding hatred.

The miners of Williamson County are not obeying the Gospel; we have not taught them. The operators are violating every precept of the Christ whom we and they are supposed to reverence. "Let him that is without sin among you cast the first stone."

Unfortunately the demands of greed have banished reason from the unfolding struggle. God pity us and the innocent doomed to suffer with the guilty!

Yours for the Church,

Martinez, Calif., July 21.

J. N. McCULLOUGH.

BOYS FOR THE MINISTRY

To the Editor of *The Living Church*:

LAST year a letter was written from St. Alban's School for Boys, Sycamore, Illinois, asking for money to cover board and tuition for a number of boys who were looking forward to Holy Orders. There was a most generous response and \$1,150 came in from friends. Until we have an endowment or a special fund for this purpose, we must again appeal for a sufficient amount so that these boys may continue their work. We also have a request for help from three more boys. I am quite certain that friends reading this will respond with generous gifts so that we may be able to offer this help to these worthy boys. If more interest was manifest with boys of high school age, and we could have better financial support, our seminaries would not be obliged to worry over their small enrollments.

Six hundred dollars covers the board and tuition of a boy. Small gifts as well as large gifts will be appreciated.

L. B. HASTINGS, Headmaster,

St. Albans' School, Sycamore, Ill.

"PONTIUS PILATE"

To the Editor of *The Living Church*:

IN your issue of July 15th, under Answers to Correspondents, is the statement, "Pilate is an Anglicized form of the Latin name *Pilatus*; but *Pontius* is already as near to an Anglican form as it can be made." Formerly in England they said *Ponce Pilate*, a form that appears in the earlier versions of the creeds. It has always seemed to me a more consistent rendering than the form that has come to be generally received. The form *Pontius Pilate*, one of a number of unauthorized readings that had crept into the text of the Prayer Book, was printed in the revised book of 1604 and perpetuated in the book of 1661. Notwithstanding its long acceptance the form *Pontius Pilate* is quite as faulty as would be Marcus Antony.

Glendale, Ohio, July 20.

C. F. BROOKINS.

LEARNING could be more easily disseminated without a school, than Christianity could without the Church.—*Christian Evangelist*.



LITURGICAL

The Anglican Missal; American. Society of SS. Peter & Paul, 32 George St., Hanover Sq., London. 1921. Pp. xxxi-1239.

This book may be compared to a really magnificent song which is so sadly marred by an execrable accompaniment as to be distressing. Elaborate care and the most painstaking work show on every page, and as a result the *Anglican Missal* constitutes what may well be called the last word in altar books, so far as accuracy of source and inclusiveness are concerned. There is here, logically arranged, everything that could well be said at an Anglican altar, complete between the covers of one volume.

The book is divided into seven divisions, the pages of which are lettered by groups from A to G. Each section has its own pagination.

A. 272 pages: The Proper of the Season from Advent Sunday to the Saturday after Passion Sunday, inclusive.

B. 131 pages: Proper of the Season from Palm Sunday to Holy Saturday.

C. 24 pages: The Ordinary of the Mass.

D. 204 pages: Proper of the Season from Easter to the end of the Trinity Season.

E. 341 pages: Proper Masses of the Saints.

F. 91 pages: Common of Saints.

G. 156 pages: Votive Masses.

Everything possible is arranged chronologically, this adding greatly to the logical and convenient quality of the *Missal*.

But the mechanics of the book make it a constant annoyance. It is only six and one-half by four inches in size, which makes it look like a speck on an average sized altar desk. Because of this absurd format the pages are of very thin and flimsy paper, thus making it very difficult to turn them. No tabs or even ribbons are inserted, which is perhaps the greatest single mechanical fault. In binding, the book is of a brick-orange color, very dull and unattractive. This, with its small size, makes it look like a cheap notebook.

Various liberties with the American text have been taken by the compilers. Thus, the archaic English "k" is left on the word "Catholic". The Lord's Prayer at the end of Communion is arranged with a Response at the end, and concludes with "deliver us from evil". "The Sunday Next Before Advent" is described as "25th and Last After Trinity," etc. "Ye who do truly..." is rendered: "Ye *that* do truly," etc. All the Epistles and Gospels are introduced by the formulas: e.g., "The Lesson from the former EPISTLE of Blessed Paul to the Corinthians. *I Cor.* 11. 23" and "The Continuation of the HOLY GOSPEL according to John. *St. John* 6:55."

There is about this *Missal* an atmosphere of immense liturgical erudition, coupled with the most devout and painstaking skill of the liturgical compiler's best work. It is, in the judgment of the reviewer, a pity that the peculiar genius of the Society of SS. Peter & Paul should be evident here as elsewhere, in the inclusion of wholly unnecessary archaisms; and it is too bad that the American Book of Common Prayer could not have been treated with the same respect which has been shown for the almost innumerable sources out of which this monument of liturgical usefulness has been worked. One could wish that the minds which brought to light (e. g.) "*Ad mensam dulcissimi convivii tui*" and placed it at the head of the Prayer of Humble Access, might have perused the American Book of Common Prayer with equal energy and solicitude.

HENRY S. WHITEHEAD.

THERE HAS recently been issued by the Church Service League in Massachusetts a book of *Prayers*, covering, in more than a hundred pages, the private and corporate intercessions which the League commends to its members. One always dislikes to criticize the language of prayers, since no doubt the effectiveness of prayer in no sense depends upon a happy choice of language; yet it may not be amiss to express the wish that this publication might have been edited by some liturgical scholar before it had gone to press. But there is very much in it of devotional value. [Church Service League, 1 Joy St., Boston. Paper, 50 cts. Cloth, \$1.00]

THEOLOGICAL

The Deity of Christ. By Charles Gore, D.D., D.C.L., LL.D., A. R. Mowbray and Co., and Morehouse Publishing Co., Price 90 cts.

This little book by Bishop Gore is well-nigh perfect. It consists of four addresses given last year in Grosvenor Chapel and published, as were his addresses on *Christian Moral Principles*, as preparatory to a more continuous and elaborate treatment of the subject. The addresses make one look forward with anticipation to the forthcoming book—which will be the second of the series of theological treatises, of which *Belief in God* was the first.

We wish that this small book might be read by laymen as well as by the clergy and that it could have general circulation in Protestant America, where the importance of faith in the deity of our Lord is denied or ignored. The book is as clear as crystal, both in its argument and in its style—the latter being especially forceful because the lectures were given extemporaneously and are published from stenographic notes, and so have the charm of informality and directness.

Bishop Gore shows how the first disciples came to belief in the deity of their Master through the authority and power of His ministry; how at first they had no theory about His person, but simply found Him occupying the place of God in their hearts; how this faith afterward became articulated and finally became formally stated, not out of a desire to dogmatize, but out of the need of repudiating all that robbed them of their experience of its power. The final address is on the practical difference which this Christian faith makes in life—how constancy, hope, courage, and endurance rest upon it.

The addresses are so intensely practical and the point of approach so thoroughly modern that one can hardly restrain enthusiasm of commendation. The little book is, in its way, as we have said, well night perfect.

IN ERNEST FREMONT TITTLE'S *What Must the Church do to be Saved?* we have a stimulating consideration of sin, salvation, Jesus Christ—the Hope of the World, Christianity and Life, and the Changing Conception of God, from the point of view of a devout, progressive Evangelical. These six chapters constituted the Mendenhall Lectures at DePauw University for 1920. The author is not considering what the Church must do to live—he knows it is not going to die—but to be saved to the largest usefulness in the world. The style is such as to pique one's interest. Here is a fair sample of it: "What the world needs is not merely a witness of democracy, but an embodiment of democracy. And lonely, heart hungry people, or cynical, skeptical people, who are looking for an embodiment of democracy, do not always find it in the Christian Church. The democracy of the Roman Catholic Church is more apparent than real. Rich and poor kneel at the same altar; but once they have left the great Cathedral they are apt to become strangers. And if in the Roman Catholic Church democracy is more apparent than real, in many Protestant Churches it is not even apparent." Dr. Tittle closes his little book with the assertion that Christianity meets our needs of God in two ways. It gives men a conception of God that is intellectually satisfying and morally uplifting, and "to those who keep spiritual company with Jesus Christ, it brings a lively sense of God's reality, a blessed experience of His presence." [New York: The Abingdon Press.]

BIOGRAPHICAL

IN *Great Penitents* (Macmillan, \$1.75), Dr. Hugh Francis Blunt tells the story of a dozen men who by heroic sacrifice became witnesses of the beauty of the penitential life. He does not go to the Lives of the Saints for traditional penitents, but takes such examples as John, the Fool of God, Father Hermann, the pupil of Liszt, Francois Coppe, J. K. Hysmans, Paul Feval, etc. The tone of the book may be gathered from the fact that it is intended especially to provide "spiritual reading", to give "hints to priests for addresses to sodalities," etc. It is not, however, over-Roman in its teaching, and the chapters, though rather primly pious, are not without charm.

Church Calendar



AUGUST

1. Tuesday.
6. Transfiguration.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholemew, Apostle.
27. Eleventh Sunday after Trinity.
31. Thursday.

Personal Mention

THE Rev. WILLIAM B. ALLEN, rector of St. Michael's Church, Tucumcari, New Mexico, has accepted a call to be Dean of St. John's Cathedral, Albuquerque, New Mexico, and will be in residence September 1st.

THE address of the Rev. C. P. A. BURNETT has been changed from 241 E. 14th St., New York City, to 300 E. 4th St.

THE Rev. CHAS. J. CHILD may be addressed after August 1st at No. 86 Marion St., Paterson, N. J.

THE Rev. FREDERICK W. DAVIS, rector of St. Martin's Church, Brooklyn, N. Y., is in St. John's Hospital for rest and observation. The Rev. Jas. Wessels is in charge of the services.

THE Rev. GEORGE W. DAWSON, of Winnipeg, Manitoba, has become the rector of Holy Trinity Church, West Orange, N. J.

THE Ven. FREDERICK B. DRANE, Archdeacon of the Yukon, after a year on furlough is returning to Alaska, sailing from Seattle August 15th. His address is to be Ft. Yukon, Alaska.

THE Rev. L. B. FRANCK has resigned West-over Parish, Charles City County, in the Diocese of Virginia, to take effect on August 15th. Mr. Franck has accepted a call to Texas.

THE Rev. T. D. HARARI, rector of Christ Church, Lockett's, Loudoun county, Va., has accepted a call to the rectorship of St. Paul's, Mount Calvary, and St. Peter's, in Loudoun county, Va. Mr. Harari will, in addition, continue in charge of Christ Church. His address, after September 1st, will be Hamilton, Va.

THE Rev. HENRY G. LANE, rector of St. Paul's Church, Newport News, has accepted the call to become rector of the Church of the Good Shepherd, Raleigh, N. C.

THE Rev. LEWIS R. LEVERING, rector of Port Tobacco parish, La Plata, Md., has accepted a call to become rector of St. Mary's parish, Cleveland, Ohio, and is in residence at No. 3233 East 93d St.

THE Very Rev. GEORGE LONG has removed to No. 401 Chestnut St., Quincy, Ill.

THE Rev. DONALD MILLAR has resigned as rector of St. John's Church, Columbia, S. C., and has gone abroad for several months. He may be addressed in care of the American Express Co., 11 Rue Scribe, Paris, France, until September 1st.

THE Rev. LOUIS W. PITT, curate of St. Luke's, Montclair, becomes rector of St. Mark's Church, Newark, N. J., September 1st.

THE present address of the Rev. WARREN A. SEAGER is The American Church Mission, Nanking, China.

THE address of the Rev. F. C. TODD, rector of St. Andrew's Church, South Orange, N. J., has been changed from No. 24 Berkeley Ave., Orange, to No. 359 Hartford Road, South Orange.

THE present address of the Rev. CHAS. H. WEBB is No. 35 Kingston Ave., Brooklyn, N. Y.

THE Very Rev. ELLIOT WHITE, dean of St. Paul's Cathedral, Fond du Lac, Wis., has resigned the resignation to take effect November 1st.

THE Rev. WILLIAM H. WHEELER, who has recently been assistant to the Rev. Dr. Milton at St. James' Church, Wilmington, N. C., has accepted the position of superintendent of the Thompson Orphanage, Charlotte, N. C.

SUMMER ACTIVITIES

THE Rev. R. B. H. BELL, rector of St. Thomas', Denver, Colo., is spending his vacation in an automobile trip to California and back with his family.

THE Rev. ERNEST V. COLLINS is in charge of the services of the Church of the Messiah, Brooklyn, N. Y., during the absence of the rector.

THE Rev. H. L. DURRANT is in charge of St. Margaret's Church, Washington, D. C. during the vacation of the rector.

THE Rev. T. J. HALDEMAN, of the associate mission, Denver, Colo., is in temporary charge of the services at Christ Church in the Bronx, New York, with residence at the clergy-house of Intercession chapel, Trinity parish.

THE Rev. GEORGE HILTON, rector of the Church of our Saviour, Plainville, Conn., is in charge of St. John's Church, Essex, Conn., for the month of August, and should be addressed there during that month.

THE Rev. WM. P. KEMPER, rector of Christ Church, Meadeville, Pa., will conduct the services at the chapel at Petit Menan Point, Maine, during the month of August.

THE Rev. FRANCIS S. LIPPITT, rector of All Saints' Church, Meriden, Conn., will spend August with his family at Hotel Mattaquason, Chatham, Mass. He will be in charge of St. Mary's Church, Barnstable, for the month.

MR. THOMAS G. MABLEY, a graduate of the Virginia Seminary, awaiting ordination, and curate-elect of Trinity Cathedral, Newark, N. J., is in charge while the Dean, the Very Rev. Arthur Lumper, D.D., is abroad.

THE Rev. A. H. MARSDEN, of St. Luke's, Kearney, Nebr., is spending his vacation in Colorado, and will attend the clergy summer school there.

THE Rev. ERNEST A. OSBORN, D.D., rector of the parish of St. John the Evangelist, Chico, Calif., officiated on the last Sunday in July in his former parish of St. John Baptist, Brooklyn, N. Y., and blessed a memorial Bible.

THE Rev. Dr. FRANK B. REAZOR, D.D., of West Orange, N. J., is officiating in Bermuda during this summer.

THE Rev. J. A. SCHAAD, of Bay City, Mich., is in charge of the services at St. Mark's, Denver, Colo., during August. He is one of the instructors at the Diocesan clergy summer school being held in Evergreen.

THE Rev. WALTER HERBERT STOWE, of William, Minn., is with the Denver Associate Mission for the summer.

THE Rev. CLARENCE TINKER, rector of All Saints', Denver, Colo., is on a vacation trip through California and Oregon.

ORDINATIONS

PRIESTS

OHIO.—On May 30th, the Rev. RAYMOND JAMES HARKINS, vicar of Christ Church, Kent, Ohio, was ordained to the priesthood in St. John's Church, Cuyahoga Falls, Ohio, by the Rt. Rev. Frank Du Moulin, D.D., Bishop Co-adjutor of the Diocese. The Rev. John Stalker of St. Timothy's Church, Massillon, presented the candidate, and the Very Rev. Francis S. White of Trinity Cathedral, Cleveland, preached the sermon. The Rev. Chas. Hull, Church of Our Saviour, Akron, read the Litany. The Epistle was read by the Rev. J. L. Max Stead, of St. Andrew's Church, Barberton, and the Gospel, by the Rev. George P. Atwater, of the church of Our Saviour, Akron. Many other visiting priests took part in the service. The Rev. Mr. Harkins now becomes rector of Christ Church, Kent.

IDAHO.—On Trinity Sunday, in St. Luke's Church, Coeur d'Alene, Idaho, the Rev. FRANCIS D. McCABE was advanced to the priesthood by the Rt. Rev. Herman Page, D.D., Bishop of Spokane, for the Bishop of Idaho. Bishop Page preached the sermon, and was assisted in the service by the Rev. J. G. Larson, rector of St. David's Church, Spokane, who presented the candidate; and the Rev. D. J. W. Somerville, who read the Litany. The Rev. Mr. McCabe has been deacon in charge of the church at Coeur d'Alene for the past two years.

BORN

PIGION.—Born at Grace Church Rectory, Huron, S. D., Thursday, July 27th to the Rev. and Mrs. E. W. PIGION, a son, GEORGE HENRY.

DIED

STIRLING.—Died of heart failure, due to neuritis, CHARLES GOLDSBOROUGH STIRLING, aged 49 years, the beloved husband of Sarah V. Daingerfield Stirling, at Saranac Lake,

N. Y., July 28, 1922. Mr. Stirling was the son of J. Archibald Stirling, of Baltimore, and the late Anne Lloyd, of Wye House, Queen Anne's Co., Md.

A requiem mass was said at the Church of St. Mary the Virgin, New York City, on July 31st, and the interment was in Woodlawn Cemetery. The Rev. Messrs. H. C. Cox, of Montreal, John F. Kirk, of Baltimore, and C. W. Peabody, of New York, who ministered constantly to Mr. Stirling during his illness, officiated at the services.

"Patient in tribulation, serving the Lord."

STOTT.—JULIA, the eldest daughter of the late Charles and Catherine STOTT, of Stottville, N. Y., died July 15th, at the Hudson Hospital.

"Blessed are the dead, who die in the Lord."

WOOSTER.—On July 25th, AVA SPAULDING WOOSTER, widow of the late Orlando Wooster, of Trinity parish, Rutland, Vermont. She was born Oct. 13, 1844, at Waltsfield, Vermont. The Burial Office was said in St. Stephen's Church, Middlebury, Vermont, where the interment was in West Cemetery.

"Grant her eternal rest, O Lord, and may light perpetual shine upon her."

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

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

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

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

POSITIONS OFFERED

CLERICAL

ASSISTANT WANTED. A YOUNG UN-married priest. Sound Churchman, broad minded successful worker with boys and young men in an interesting parish near New York City. Pleasant charge for the right man. Stipend \$1,800. Address WORK-709, care LIVING CHURCH, Milwaukee, Wis.

WANTED, CURATE, ST. JOHN'S, WIL-mington, Delaware. Young, unmarried, Stipend \$1,200 and rooms. Address Rev. ALBAN RICHEY, D.D., 2020 Tatnall St.

WANTED, A PRIEST UNDER THIRTY- five to teach Latin and the Sciences in a boarding school in the middle west. Address H-704, the LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

GRADUATE NURSE, LOYAL CHURCH- woman, for Church Hospital in Michigan. Work will be largely in operating room. Excellent future for right person. M-713, care LIVING CHURCH, Milwaukee, Wis.

WANTED: SINGLE MAN AS JANITOR IN Educational Institution who understands low-pressure boilers. References required. Churchman preferred. Address S. J. TOPPING, 2720 Washington Blvd., Chicago, Ill.

YOUNG GENTLEWOMAN OF GOOD FAM- ily, desires to hear from an elderly lady who is in need of a real companion. Highest references. Address K. W. 710, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

AN EXPERIENCED CLERGYMAN desires supply work for the summer or permanent work where there is not much driving. Address W-695, LIVING CHURCH, Milwaukee, Wis.

ABLE PRIEST DESIRES PARISH with educational advantages for children. Strong preacher and administrator. Very successful in present charge. Wife exceptionally acceptable. For reference write Rev. Dr. A. E. RIBOURG, Rector St. Andrew's Church, 2067 Fifth Ave., New York.

CHURCH SUPPLY WORK WANTED FOR August, or a permanency. Address Rev. PERCY DIX, Latrobe, Pa.

MISCELLANEOUS

BY YOUNG MAN, COMMUNICANT, AS sexton in or near Greater New York. Highest references, FORTUNATO MESITI, 432 East 17th Street, New York.

COLLEGE GRADUATE DESIRES POSITION as Oral English and Dramatic teacher in a Church school, for September, Good references. Address D-576, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, EXPERIENCED Kindergarten, and community worker, desires position, preferably south, X-712, LIVING CHURCH, Milwaukee, Wis.

GENTLEMAN F. A. G. O. DESIRES POSITION of organist and choirmaster in large active parish, boy choir. Teaching field must present splendid opportunities, pupils coached for organ and theory examinations. Apply Box-694, care LIVING CHURCH, Milwaukee, Wis.

INSTITUTIONAL EXECUTIVE OPEN TO position in the fall. New York City preferred. Ten years in welfare work. Churchwoman. Address Z-500, The LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND BOY CHOIRMASTER, specialist of ability with American and European education and excellent credentials desires an immediate appointment. Address Director-711, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN COMMUNICANT, WISHES position as social worker and athletic director among young people. Highest references. FORTUNATO MESITI, 432 East 17th Street, New York.

UNLEAVENED BREAD AND INCENSE

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

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

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

PARISH AND CHURCH

AUSTIN ORGANS. WORLD FAMED EXPERTS chose Austin to build the larger of the two massive organs in Eastman Conservatory, and to rebuild and greatly enlarge the instrument in Cincinnati Music Hall. There are over one hundred four manual Austins in use. Yet the construction of smaller instruments employs materials as fine and insures solidity as great as in the case of great giants of tone. AUSTIN ORGAN Co., 180 Woodland St., Hartford, Conn.

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.

MADONNAS AND SUBJECTS ON THE Life of Christ. Reproductions in colors of the Great Masters. \$1.00 per dozen, assorted. M. ZARA, Box 4243, Germantown, Pa.

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

PIPE ORGANS.—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. A. R. Mowbray, & Co., Ltd., 28 Margaret St., London, W. 1., and Oxford, England.

CLERICAL COLLARS DIFFICULT TO secure during the war are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now, the manufacturers will be encouraged to complete and maintain this department so that further delays will be avoided. Reduced prices — Linen (Anglican or Roman styles). \$2.50 per dozen. Cleanable fabric (Roman style only), 4 for \$1.00. CENTRAL SUPPLY CO., Wheaton, Ill.

RETREATS

ANNUAL PRIESTS' FELLOWSHIP RETREAT will be held at Kent School, Kent, Conn., beginning evening of September 11th and closing Friday morning the 15th. Father Whittemore, O.H.C. will conduct the Retreat. All candidates and clergy welcome. Notify Father Sill, O.H.C., Kent, Conn.

HOLY CROSS, WEST PARK, N. Y. THE yearly Retreat for clergy, and candidates will begin Monday evening, September 18, and end Friday morning, September 22. Address GUESTMASTER.

ST. PETER'S HOUSE, RIPON, WIS. A Retreat for clergy and candidates, conducted by the Order of the Holy Cross, will begin Tuesday evening, September 19th, and end Friday morning, September 22th. Address GUESTMASTER.

APPEAL

TO LOVERS OF ORPHANS: ONE WHO has had many years experience training children in England, Canada, and America, and who owns land in a lovely situation suitable for erection of Orphanage, desires to meet with wealthy person who would help in expenses. Cows, hogs, poultry, and bees are owned for the use of institution. References exchanged. Apply CLEMENT E. TAYLOR, St. Mark's Mission, Santa Rosa, Florida.

EDUCATIONAL

CAMP ON CAPE COD CONDUCTED BY clergyman's daughters has a few vacancies for coming season—children five to twelve years. References required. Circulars on request. Address T-534, care LIVING CHURCH, Milwaukee, Wis.

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.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

HOSPITAL—NEW JERSEY

ST. ANDREW'S REST, WOODCLIFF Lake, Bergen Co., New Jersey. Sisters of St. John the Baptist. From May 15th to Oct. 1st. For women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10-\$20 a week.

BOARDING

ATLANTIC CITY

SOUTHLAND REMOVED TO 111 SO. BOSTON Ave. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMEN.

THE AIMAN, 3605 PACIFIC AVENUE. Attractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodation, open all the year.

LOS ANGELES

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address VINE VILLA, 684 So. New Hampshire Ave., Los Angeles, Cal. Prices \$25.00 to \$35.00 per week.

NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms \$8 per week including meals. Apply to the SISTER IN CHARGE.

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. LADIES' CHRISTIAN UNION INC. ORGANIZED 1858

FLORIDA—FOR SALE

FARMETTE, CLERGYMAN'S PLEASANT income home, Dr. Blanchet, Olga.

WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary Educational Charitable, for the benefit of the whole Church. Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen, and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills: The Protestant Episcopal Cathedral Foundation of the District of Columbia.

THE SEATTLE CONVENTION

Brotherhood of St. Andrew in the United States.

The Thirty-Seventh Annual National Gathering of Laity, Clergy, and Bishops of the Church.

SEATTLE, WASHINGTON

August and September, Thirtieth to Third. The Brotherhood Convention's Theme: "The Church and the Boy". This is Our Responsibility.

Its Personnel: Leaders Who Will Make You Think. Thinkers Who Will Help You to Lead. Laymen, Rectors, Bishops.

Its Setting: In Time, a Week Earlier than the General Convention. In Place, at the Center of the "Charmed Land".

Features New and Old: Quiet Hours. Practical Conferences. Spiritual Services. Brotherhood Fellowship. Stirring Mass Meetings. The Annual Corporate Communion.

And—A Boys' Parallel Convention.

A PILGRIMAGE WITH A PURPOSE, COMBINING A HOLIDAY AND A CHURCHMAN'S ASSEMBLY

For information address: Brotherhood of St. Andrew, Church House, 202 South 19th Street, Philadelphia, Pa.

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.*

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE 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)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth Street, near Broadway
REV. NATHAN A. SHAGLE, D.D., rector
Summer Sunday Services 8, 11 A. M.

CHURCH OF THE INCARNATION

Madison Avenue and 85th Street, New York
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn Street
REV. NORMAN HUTTON, S.T.D., rector.
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
(Summer schedule of services.)
Sundays: 7:30, 10, 11 A. M.
Week-days: 7:00, 10 A. M.

CHRIST CHURCH

The Peace Church of Portsmouth, N. H.
Rector, the Rev. CHARLES LE V. BRINE, M.A.,
D.C.L. Sundays: 7:30, 10:30 A. M., 7:30 P. M.
Daily: 7:30 A. M. All Church privileges.

BOOKS RECEIVED

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

Boni & Liveright. New York.

Terribly Intimate Portraits. By Noel Coward.

Thomas Y. Crowell Company. 426-428 West Broadway, New York, N. Y.

Self-Discovery: or Why Remain a Dwarf? By Orison Swett Marden, author of *Pushing to the Front, Every Man a King*, etc.

Department of Missions and Church Extension. 281 Fourth Ave., New York, N. Y.

Wanted—Leaders! A Study of Negro Development. By the Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi.

George H. Doran Company. 244 Madison Ave., New York, N. Y.

A Literary Guide to the Bible. A Study of the Types of Literature Present in the Old and New Testaments. By Laura H. Wild, B.D., professor of Biblical History and Literature Mount Holyoke College. Price \$2.00 net.

P. S. King & Son, Ltd. Orchard House, Westminster, London, England.

Prohibition in America. By Arthur News-holme, K.C.B., M.D.

Macmillan Company. New York, N. Y.

The Reconstruction of Religion. By Charles A. Ellwood.

The Simple Gospel. By H. S. Brewster.

A. N. Marquis & Company. 440-442 Dearborn St., So., Chicago, Ill.

Who's Who in America. A Biographical Dictionary of Notable Living Men and Women of the United States. Vol. XII, 1922-1923. Edited by Albert Nelson Marquis. Revised and Re-issued Biennially. \$7.50 net.

McClelland & Stewart, Ltd. 215 Victoria St., Toronto, Canada.

The Story of the Canadian Revision of the Prayer Book. By W. J. Armitage, D.D., Ph.D., rector of St. Paul's, Canon and Archdeacon of Halifax, N. S., custodian of the Canadian Book of Common Prayer. With a Foreword by the Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land and Primate of All Canada.

Robson & Adee. Schenectady, N. Y.

Pulling Together. By John T. Broderick.

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

Saint Wilfred's Mass Book. With Supplementary Hymns.

BULLETINS

Episcopal Theological School, Cambridge, Mass.

The Faculty to the Alumni. Official Bulletin of the Episcopal Theological School. July, 1922. Vol. XIV. No. 4.

St. Alban's School, Sycamore, Ill.

The Record. Published by the St. Alban's Senior Class and Record Board. Volume IX. June, 1922.

The University of Chicago Press. Chicago, Ill.

Rush Medical College. Eightieth Annual Announcement. Circular of Information. Vol. XXII. May 1922. No. 6.

PAMPHLETS

From the Author.

Our Czecho-Slovak Neighbors. By the Rev. Thomas J. Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn, N. Y., chairman of the Greek Exhibit Committee of "America's Making Exposition," Knight Commander of the Royal Order of George I. of Greece.

Committee on Social and Religious Surveys. 111 Fifth Ave., New York, N. Y.

The Indiana Survey of Religious Education. Summary and Recommendations. By Walter S. Athearn. Price 25 cts.

A MISSIONARY TO AMERICAN ITALIANS

ON JANUARY 1st, 1922, the Rev. Sisto J. Noce took up his work as Missionary to the Italians in the Diocese of Erie. Mr. Noce came to this diocese in preference to many others who were seeking his services, but, surveying the Italian work in the United States for the Board of Missions, he chose this diocese as the one which offered the opportunity of work sufficiently large, but so well concentrated that he could really have an opportunity to see frequently, and nurture wisely, the people of Italian birth.

Taking up the project with the department in New York, Bishop Ward and the diocese were assured by the department a grant of \$1,500 for the year, to establish this type of an experimental station, provided the diocese would make a similar grant. This the Diocesan Missionary Board did, with the understanding that \$500 of its grant would be applied to salary, \$500 to house rent, and \$500 for the expenses of the mission, to include travel, the purchase of Prayer and Hymn Books in Italian, and the incidental expenses that might arise.

The Rev. Mr. Noce, with his wife and three children, arrived in Farrell, January 1st. He began his work that day with Evening Prayer and sermon in English at St. Paul's. For three or four weeks, he quietly made his contacts with the Italian people, especially among the leaders, and provided services in English at St. Paul's each Sunday. Bishop Ward was with him that first Sunday evening and was with him a second Sunday evening in January.

The first response was in the English congregation at St. Paul's. The congre-

gation immediately began to grow. Before the end of February, the executive committee of the mission officially requested the Bishop not to look further for an American born priest, and requested that Mr. Noce be put in charge of the English speaking congregation. After this request, Mr. Noce consented to care for them.

About February 1st, things began to look up from the Italian point of view. Mr. Noce, working carefully and wisely in his visits among Italians, found the situation worse than he imagined. The industrial depression burdened the Italians to an unusual degree. Laboring among those in distress, he soon became known through the valley as "the good priest". He aided, as interpreter, all agencies of relief, as well as acting, from time to time, as distributor himself. The Italians soon filled St. Paul's, Farrell, to overflowing at every service, and an enlarged congregation gathered every Sunday morning at St. John's, Sharon.

The Italians, conscious of the charges brought against them, that they only came to Mr. Noce's services because of relief, held a meeting unknown to Mr. Noce, and there frankly discussed the problem which the charges involved, and urged among themselves "that all those who were attending religious services for purposes other than religious to cease doing so", because Mr. Noce was willing to serve in a material way all Italian people without respect to religious affiliation. Distress conditions were suddenly lifted about April 1st by opportunities for employment, and that phase of Mr. Noce's work ceased. The testing time came at Easter when obligation demanded attendance by Roman Catholics on their own churches, as well as did the assertion of tradition and custom. St. Paul's Church was crowded to the doors on Easter Day.

From February until May 21st, the Rev. Mr. Noce was gathering his people into instruction classes, which he met weekly. Almost all persons to be confirmed or to be received into the Church had received two months or more of instruction. On Sunday morning at St. John's, Sharon, the Bishop was presented with a class of ten Italians for confirmation, and 110 were received as having been previously confirmed. St. Paul's, Farrell, had its confirmation and reception in the evening. 57 Italians were confirmed, and 175 were received into the Church. The Church was strengthened in the Shennango Valley by the addition of 352 persons.

This, of course, does not include unconfirmed children. Sharon has 180 children, and Farrell, 255, making a total addition to the Church of 787.

St. Paul's, under Mr. Noce's leadership, also added to its communicant list nine Americans by confirmation.

In speaking of his work, Mr. Noce says:

"The story is almost apostolic in its significance. To tell the story of the joy and happiness of the Italian people in their discovery of the Church with its message of the Good News of the Christ, would require more space than THE LIVING CHURCH could permit. It is a story of the opportunity of the reinterpretation of Christianity to the foreign born and their children, which lies almost everywhere in America. The question is one of leadership only. That leadership must come from people of their own race."

OBSTACLES TO UNION NOTED BY ORTHODOX

Scotch Bishops on Modernism— Bishop Dedicates a Tabernacle Miscellaneous Notes

The Living Church News Bureau
London, July 21, 1922

THOSE Anglican Churchmen who are keenly desirous of corporate reunion with the Orthodox Churches of the East, will feel a sense of disappointment with certain parts of the Report of the Delegation sent by the Patriarch of Constantinople to this country. It is pointed out, for instance, that "excessive tolerance and latitude and complacency towards heterodox religious views, and intercommunion without previous understanding and agreement regarding dogma and teaching, is not the way which leads to a sure and safe union of the Christian Churches."

A further obstacle in the path of reunion—and this has already been stated by Mr. Athelstan Riley—is that in the Church of England "there are really two Churches claiming to represent the Church, those who do not believe that God was incarnate, or that a sacrifice for sin was necessary at all, and those who, believing these things, have on their altars the Roman Missal in some form or other; sometimes altar books in which the Canon of the Roman mass, in whole or in part, is inserted in the Prayer Book."

To the Eastern mind a true member of the Church is one who accepts the whole teaching of that Church, shares canonically in the Sacraments, and believes in lawfully settled ecclesiastical principles. Holding this view, and believing, as the Delegation says, that "in the English Church, men differing from each other in faith, not only in things indifferent and non-essential, constitute one undivided whole", it is not to be wondered at that the Orthodox Eastern Church will require much more reassurance on the point of unity among ourselves, before it admits to the realm of practical politics any idea of reunion between their Church and the Church of England. The situation is, however, far from hopeless, and the "Declaration of Faith" recently prepared for presentation to the Ecumenical Patriarch may have the effect of clearing up doubtful points and helping forward matters.

SCOTCH BISHOPS ON MODERNISM

The bishops of the Episcopal Church of Scotland have issued an important communication to their clergy on the matters of the issues raised by the Girton Conference of Modern Churchmen. The letter is signed by the Primus and all the Scottish bishops with the exception of the Bishop of St. Andrews, who was not present at the meetings owing to a serious accident; he is understood, however, to be in entire agreement with the statement drawn up. It sets out in unmistakable language the grounds of orthodox belief, and expresses the bishops' considered opinion that the Girton theories are inconsistent with the unimpaired maintenance of the Nicene Creed. The Scottish bishops by no means imply that the statements made at Girton were assembled there in conference, but they think it fair to say "that the report of the conference, taken as a whole, pro-

duces a certain atmosphere, and that this atmosphere is not that of the Catholic Church from the days of the Apostles onwards. For it is not only that the Creed, by which the Church has, since the fourth century, guarded the sacred mystery of Christ's Person, is called in question—the challenge reaches to the Day of Pentecost and substitutes for the Gospel which the Apostles proclaimed to sinful men, a religion of ideals resting upon the teaching and example of one who was only a man supremely inspired by the Spirit of God."

There is little doubt that this outspoken statement of the Scottish bishops, which needs to be read in full, will be received with great satisfaction by Churchmen who have been dismayed by the Modernist theories. Its condemnation of those theories gains strength from the paragraph in which the bishops say:

"We welcome every earnest effort to commend to the mind and conscience of each succeeding generation the Faith by which the Church lives from age to age. No Church in modern times has a nobler tradition of fearless and reverent scholarship than the Anglican Church." None the less, they are clear that "the Church has a duty to protest if her commissioned teachers, at the bidding of a temporary philosophy, put forward theories which deny that faith in her Lord and Saviour, upon which her life has ever rested, and through which alone it can endure."

The great merit of the document is certainly that it "gives a lead". It is in plain and straightforward language, makes no parade of episcopal authority, for its own sake, and gives reasons for its conclusions such as will be appreciated by simple and learned alike.

BISHOP DEDICATES A TABERNACLE

It is recorded by a British newspaper that the Bishop of Bristol recently visited All Saints' Church, Winterbourne, "for the purpose of dedicating a tabernacle for the reservation of the Holy Communion, when necessary, for the sick". The bishop's action marks a welcome departure from the practice of some of his episcopal brethren who have placed "under discipline" priests who have insisted on reserving the Blessed Sacrament in their churches. The tabernacle, said the Bishop of Bristol, was intended for the purpose of reserving the Blessed Sacrament more reverently, when necessary. It is of solid silver, with the figure of the *Agnus Dei* in relief, and has been presented to the church as a memorial.

MISCELLANEOUS NOTES

The various comments of the religious press on the Thaxted flag case make interesting reading. As you may have learned, the vicar, the Rev. Conrad Noel, was ordered, last week, by the Diocesan Chancellor, to remove from his church the Sinn Fein and the Red flags. One paper, with unconscious humor, says: "The whole affair is, of course, insignificant, except that it illustrates how the autocratic power of a parish clergyman may be arbitrarily abused." While holding no brief for the vicar of Thaxted, it may be pointed out that the real facts are that the Parochial Church Council at Thaxted, elected on this very issue, was unanimous in favor of the retention of the flags. It will be interesting to see

what, if any, action the Life and Liberty Movement will take with regard to this deliberate overruling of the Parochial Church Council by the Chancellor. As to the Chancellor's action, it may be said that the Parochial Church Council only stands in the same position as the old vestry, and there have been many cases in the past when the Chancellor, as the representative of the Ordinary, has ignored the vestry's opinion.

The Rev. S. M. Harris, who has been inhibited by the Bishop of Gloucester on account of a sermon he preached at a local Festival of the English Church Union, at Kingsholm, Gloucester, is not a member of the E. C. U. His sermon, in which he made statements to the effect that the Prayer Book was "stained in every page with murder, bloodshed, and adultery, and was unfit to be used", and that we must repudiate it, has caused much distress to the members of the E. C. U., clerical and lay, who heard it. The incident serves to emphasize the desirability of the clergy and others responsible for arranging sermons on special occasions, making rather fuller inquiries than are sometimes considered necessary into the views of the preachers invited. It is due to Mr. Harris to add that he complains that he was inhibited on hearsay evidence, and was refused an interview with the bishop.

The new chancellor of the Diocese of London, Mr. F. H. L. Errington, has appointed Saturday, July 29th, to hear an application on St. Paul's Cathedral for a faculty ordering the removal of certain ornaments from the Church of St. Magnus the Martyr, London Bridge. The opposition to Mr. Fynes-Clinton, the rector of St. Magnus', is inspired by the Church Association, but there is every reason to hope that their application will fail. One of the "ornaments" is a tabernacle, which the Bishop of Bristol, as noted in a previous paragraph, has dedicated in one of his churches. GEORGE PARSONS.

OREGON CHURCH BUILDING ACTIVITY

AN EVENT marking a new epoch in the life of St. Paul's Church, Salem, Ore., was the laying of the cornerstone for the new church building by Bishop Sumner, assisted by the rector, the Rev. H. D. Chambers, the morning of Sunday, July 30th. The edifice will be semi-Gothic, with parapet gables and entrance tower; it will be constructed of hollow tile finished over with pebble dash stucco. It will seat 240 people. The building project includes also a new rectory, and the rebuilding of the old church structure into a parish house. The three buildings will be attractively grouped, and will be heated by hot water from a central plant. The total cost will be \$25,000.

PROTEST AGAINST DEMAGOGERY

THE TRUSTEES of St. Helen's Hall, Portland, Ore., have included their disapproval in the volume of protest against the measure proposing to abolish all private schools of primary and grammar grades, in Oregon. They call attention to the fact that such a law would have a serious effect upon the welfare of St. Helen's Hall, as well as to the narrowly partisan and un-American character of the proposal itself. Their views on the subject will be printed in the Oregon Voters' Manual, which will be published before the general election.

RETIREMENT OF DEAN COOMBS

Presentation to Retiring W. A. President—Memorial Hall at Fredericton

The Living Church News Bureau }
Toronto, August 1, 1922 }

THE Very Rev. G. F. Coombs, D.D., Dean of Rupert's Land, has been compelled, on account of failing health, to retire and at the end of this month he will leave Winnipeg and take up his residence in Southern California. He was appointed in 1883 by the late Archbishop Machray to a canonry in St. John's Cathedral and a professorship in St. John's College. If he had been able to continue his work for one year longer he would have rounded out a service of forty years in the Church in western Canada. He proved himself a great asset not only to St. John's College, but to the University of Manitoba. The Dean is a graduate of Cambridge. In addition to his work at St. John's College, he has lectured in classics in the University of Manitoba for several years.

In 1905, he was appointed Dean of Rupert's Land by the present Archbishop, for whom he has on various occasions acted as Commissary. In addition to his accomplishments in the field of classics, the Dean is an excellent musician and has done not a little for the cultivation of a taste for really good music in the city of Winnipeg. He did useful service on the Revision Committee of the Prayer Book.

In his enforced retirement the Church in the west loses one of its leading workers. All will hope that the climate of California may greatly restore his health.

PRESENTATION TO RETIRING W. A. PRESIDENT

The branches of the Woman's Auxiliary in the Diocese of Huron have united in a splendid recognition of the untiring and devoted services and faithful leadership of their former president, Mrs. Sage, who, for eighteen years, has held the presidency of the Diocesan Board, retiring from office this spring.

She was presented with a purse of \$475, the gift of the branches, to which was added a sincere expression of appreciation, coupled with loving greetings for her birthday.

Resigning from the presidency in May, Mrs. Sage, who was succeeded in office by Mrs. Frank Anderson, was named an honorary officer and retains a seat on the executive committee.

MEMORIAL HALL AT FREDERICTON

The corner-stone of the new memorial hall which is being erected on Church Street, Fredericton, N. B., by the Diocese of Fredericton in memory of the 373 members of the diocese who gave their lives during the great war, was laid on July 12th by Sir J. Douglas Hazen, Chief Justice of New Brunswick. A special service was conducted by the Very Rev. Dean Neales, assisted by Rev. R. H. H. Bulteel, curate of the Cathedral, and the Rev. W. G. Branch, rector of Devon, N. B.

SUMMER PREACHERS IN NEW YORK CHURCHES

Interest Maintained Throughout Season—Japanese Scientist Converted to Christianity—Lectures on English Parishes

The Living Church News Bureau }
New York, August 7, 1922 }

THE special preacher during August at the Cathedral of St. John the Divine is the Rt. Rev. Sydney C. Partridge, D.D., Bishop of West Missouri. During the summer months, the music at the Cathedral is in charge of Mr. William Anderson, of St. John's Church, Stamford, Conn.

The Rev. J. Stuart Holden, D.D., of St. Paul's Church, Portman Square, London, who is special preacher during August at the afternoon service at Columbia University, preached on Sunday morning, July 30th, at Grace Church, Broadway and Tenth Street. Dr. Holden has been special summer preacher at St. Bartholomew's Church, this city, and elsewhere in this country for many years; as well as a frequent and always much appreciated speaker at the Northfield Conferences.

The Rev. Lyman P. Powell, D.D., able educator, sometime President of Hobart College, has been the preacher at St. Thomas' Church, for several Sundays past.

At Trinity Church, the Rev. Professor Lauderburn, of Berkeley Divinity School,

special preacher for July is succeeded in August by the Very Rev. George B. Myers, Dean of Holy Trinity Cathedral, Havana, Cuba.

INTEREST MAINTAINED THROUGHOUT SEASON

The Sunday morning congregations at the Cathedral have not suffered decrease during the summer. At eleven o'clock, the worshippers overflow into the choir, and many stand throughout the service. The Sunday afternoon service of the Cathedral is also well attended. St. Bartholomew's Church maintains the full choir at the Sunday morning service throughout the summer months.

CHURCH IMPROVEMENTS

Among the churches undergoing improvements or alterations during the summer, are the Church of St. Mary the Virgin, where the splendid altar piece of our Lady throned in glory, is nearing completion. St. Luke's Chapel, Trinity parish, which, in addition to interior decoration in the chapel of the Blessed Mother and St. John, and repainting outside, has been restored to its original external appearance by the removal of the wooden porches at the base of the tower. The Church of the Resurrection, in East 74th St., is closed for interior decoration and embellishment.

At Trinity Chapel, during July and August, while the boys of the choir are on vacation, a quartet of men is singing the *Missa de Angelis*, with devotional and musical effectiveness. At St. Paul's

Chapel and at St. Ignatius' Church, the music of the Sunday Eucharist throughout the year is plainsong. Both choir and congregation at St. Ignatius' have enjoyed extensive training by Canon Douglas of Peekskill, with the happy result that the sung eucharist is truly a people's service. The congregation is furnished with the music of each service sung.

The New Hymnal, which has been in use for some time in several of the chapels of the parish, has recently been adopted at Trinity Church.

JAPANESE SCIENTIST CONVERTED TO CHRISTIANITY

Dr. Jokichi Takamine, the noted Japanese chemist, and discoverer of adrenalin and takadiastase, whose death occurred July 22d, embraced Christianity only a few weeks before his decease. After years of study of the philosophy of religion, the practical need of God in his life pressed upon him with such force that he finally made his surrender to our Lord, and was baptized and admitted to the other sacraments of the Church in the Roman communion, of which his wife was a member.

Dr. Takamine is reported to have said that the Catholic religion best supplied his spiritual needs, "because it was a religion of revelation and authority."

LECTURES ON ENGLISH PARISHES

During August, illustrated lecture sermons will be given at St. Mary's, Manhattanville, at the evening services by the associate minister of the parish, the Rev. Paul Micou, who is also an assistant secretary in the Department of Religious Education of the Presiding Bishop and Council.

While in England Mr. Micou took a large number of photographs of English churches and of Church life, from which he has had lantern slides made to illustrate his lectures on The Parish Life of the English People.

ALTERNATE DEPUTY TO GENERAL CONVENTION

FOND DU LAC.—The Rev. George M. Babcock, rector of Grace Church, Sheboygan, has been appointed deputy to the General Convention, to take the place of the Rev. Newell D. Stanley.

ADVERTISING THE EARLY CELEBRATION

A MASSACHUSETTS PARISH is running unique advertisements in its local paper. It is emphasizing the accruing benefits connected with the celebration of the Holy Communion. The following is one of its typical advertisements:

"Holy Communion. It should be emphasized that, at the very beginning of the day, the soul is in its most receptive state. The mind has been refreshed by the rest of the night, and is also much less occupied than it will be at any subsequent hour of the day. Moreover, the outer conditions in the early morning are most favorable. The first hour is pre-eminently the still hour. The noises of yesterday have receded, and the din of the world of to-day has not yet broken in upon us. It is easier to say, 'My soul be thou silent unto God'. It is easier to heed the command, 'Be still, and know that I am God'."

PROGRESS IN CHICAGO PARISH

Daughters of King Plan for Autumn

The Living Church News Bureau
Chicago, August 7, 1922

THE year book and parish directory for 1922 of the Church of Our Saviour, Chicago, the Rev. F. L. Gratiot, rector, has recently been issued. The book includes a brief history of this splendid old parish, long reckoned as one of the staunchest of the low Church group in Chicago, "The Chapel of Our Saviour began life," the account reads, "on Easter Day, 1867. Since then it has developed from a small group of a dozen persons or so, into a parish designated by the bishop as 'the ninth in the diocese'."

The church was founded by a devout layman, Richard D. Van Wagenen, who gave the congregation a barn at the corner of Belden and Cleveland avenues, and fitted it up for church worship at his expense. The Rev. Edward C. Potter, assistant at St. James', Chicago, officiated at the first service, and, with the aid of the assistant of the Church of the Ascension, he kept up regular Sunday services until the Rev. Charles Ritter took charge in 1867-68, when the mission was organized. The interest of St. James', the mother church of the diocese, is attested by a silver flagon "presented to the Chapel of Our Saviour" by St. James' Sunday school on its first Christmas Day.

The mission was organized into a parish on January 5, 1868, and the statistics of the first year indicate a healthy growth for that time. The Rev. Albert E. Wells was rector from 1868-69, and the Rev. Wm. F. B. Jackson, from 1869-71. The Rev. William Jacob Petrie was rector for twenty-four years, 1871-95, to whom "our present buildings stand as a monument to his devotion, energy, and generosity", says the year book. In 1888, the present site on Fullerton Ave. was purchased, and Bishop McLaren laid the cornerstone of the church there on November 4th, and the first service in the completed church was held on the following Easter Day.

The Rev. J. H. Edwards, now president of the standing committee and rector of the Church of the Holy Spirit, Lake Forest was rector from 1895 to 1912. "Mr. Edwards," the year book states, "did much during his time to break down the traditional aloofness of the parish from the rest of the diocese. His task was to reconcile the differences in Churchmanship in the parish without offending either 'party'. For seventeen years, Mr. Edwards 'held the fort', and maintained services in a district that was rapidly changing."

Rev. John D. MacLauchlan, Ph.D., was rector from 1912-20. Under him, the heavy mortgage on the church was removed. "It is largely to his influence and wise foresighted planning," says the present rector, "that we owe most of the advances of the past year or so."

Rev. F. L. Gratiot took charge on January 1, 1921. "A record breaking Easter offering for 1922 of nearly \$5,500 wiped out the deficit from previous years." At the same time Mr. Henry E. Bullock, a loyal and generous vestryman, gave the house and lot east of the church as a memorial to his brothers, James and Walter Bullock, both of whom had been active

members of the parish. It is expected that a much needed parish house will be built on this property within a few years.

A forward step was taken last fall with the establishing of St. George's Mission Sunday school at 1503 Fullerton avenue. Under the able leadership of Mr. H. Foster Whitney, this school has more than justified itself. It is supported by the offerings of the Parish Sunday school. Plans are afoot for the opening of a number of such schools for the younger pupils in various parts of the parish.

DAUGHTERS OF KING PLAN FOR AUTUMN

The Chicago chapters of the Daughters of the King have already planned for their autumn work. The seventy-fourth local Assembly will be held at St. Paul's-by-the-Lake, Rogers Park, on October 26th. Bishop Anderson has been asked to make the address.

Mrs. William White Wilson, Provincial president of the Daughters, will give an account of the extension work done in the Fifth Province. Mrs. Green, of St. Thomas' (colored) chapter will tell of her visit as speaker at the Summer Conference held in the Province of Sewanee, where, as a result of her visit, five colored chapters were organized in that province. Mrs. E. F. Kenyon, diocesan delegate to Portland will give a report of the Convention, and Mrs. Laura O'Sullivan, chairman of the nominating committee for the Triennial election of officers, and also a delegate to the Convention, will speak at the October meeting which promises to be most interesting. A program of the D. O. K. work for 1923 has been arranged, and will be submitted by the program committee at the autumn gathering.

H. B. GWYN.

THE SUMMER SCHOOL OF NEW YORK AND NEW JERSEY

WITH A TOTAL ATTENDANCE of 300 students, all of whom remained for the entire ten days, the sixth annual session of the Summer School for Church Workers of the Province of New York and New Jersey was held at Hobart College, Geneva, N. Y., from July 3d to 14th. This session was considered highly successful especially, in view of the fact that through new regulations, all students were required to register, and be in attendance, for the entire course.

At the conclusion of the session diplomas were presented to ten students who had completed the three year course. There is every indication that the number receiving this diploma will increase from year to year.

Under the general direction of the Rt. Rev. David L. Ferris, D.D., Suffragan Bishop of Western New York, the Geneva School carried out a program of instruction, religious services, and recreation that was voted highly successful. The entire Hobart campus and the campus of William Smith College, was utilized. Delegates were housed in the dormitories, used Cox Hall as a dining hall, and the Hobart gymnasium for large assemblies, and the Hobart classrooms for lectures, while the campus was used for baseball and other sports.

The principal events were the celebration of the Fourth of July with a patriotic

service, the combined services on Sunday, July 9th, the annual "Stunt Night", July 10th, and the Mystery Play, July 11th.

The daily program of the conference began with a celebration of the Holy Communion in the Hobart College Chapel. Lectures were given throughout the morning, and in the afternoon there were conferences of Church organizations. There were special song services in the evening, and an evening session.

Especially features of the session were the address of Bishop Roots on China, lectures on the Psychology of Religion by the Rev. Theodore C. Foote, rector of St. David's Church, Roland Park, Baltimore, Md., on Christian Fundamentals by the Rev. Herbert Parrish, of New Brunswick, N. J., and on Social Service by Archdeacon Elmendorf. The Rev. W. Van D. Voorhees and the Rev. Dr. Lester Bradner were in charge of various features of the conference work.

Lewis B. Franklin, treasurer of the Presiding Bishop and Council explained to the Summer School the new plans for the Nation-wide Campaign and the project that is to come before the General Convention in Portland, Oregon, in September.

The Rev. J. B. Hubbs, chaplain of Hobart College, conducted a Bible Study Class on the Old Testament. Music was under the direction of Dean Peter C. Lutkin, who also gave lectures on Church Music and Hymn Singing.

This year's Mystery Play was "The Wrestler at Jabbok", depicting the story of Jacob, written by Miriam B. Denness-Cooper. It was presented outdoors upon the William Smith ridge, overlooking the Hobart campus and Seneca Lake, and was well received.

CLASS WORK IN PORTLAND

DURING THE SESSIONS of the General Convention at Portland the Woman's Auxiliary will conduct three discussion groups on *The Program Presented*, being the book to be issued for use in group meetings this fall. These will be held from 9:30 to 10:45 A. M. for five days, in the Public Library, led, respectively, by Miss Tillotson, of the central office, Mrs. C. R. Pancost, of Philadelphia; and Miss Eva D. Corey, of Boston. It is stated that these discussions will be useful also for diocesan officers of the Nation-wide Campaign, who, with any deputies to General Convention, or other men desiring training in group leadership, are invited to attend.

LOS ANGELES SUMMER SCHOOL

THE ANNUAL SUMMER SCHOOL of the Diocese of Los Angeles, formerly called the Santa Monica Conference, was held at Harvard School, Los Angeles, July 10th to 14th. Its success indicated the value of holding the school at a point where those attending from a distance could be housed upon the grounds, which was not possible in previous years, and also the value of extending the length of the conference from three days to five.

In addition to the registered attendance of just over one hundred, many Los Angeles Church people availed themselves of the opportunity of hearing different occasional lectures. A large percentage of those registered were young people. The general theme of the school was *The Task of the Church*.

The outstanding features of the school

were the lectures on Christian Education by the Rev. William E. Gardner, D.D., Executive Secretary of the Department of Religious Education, and those on Christian Social Service by the Rev. Lewis N. Taylor, Chairman of the Social Service Commission of the Diocese of North Carolina. Other members of the faculty, and readers, were Miss Frances Withers, of New York City; Deaconess Reardon, the Rev. Charles H. de Garmo, the Rev. Edwin S. Lane, the Rev. John M. Yamazaki, the Rev. Charles B. Scovil, the Rev. George Davidson, D.D., and the Very Rev. William MacCormack, D.D., all of Los Angeles; the Rev. A. G. H. Bode, of Long Beach; the Rev. Wallace N. Pierson, and Mr. Arthur C. Dodge, of Santa Monica; the Rev. Leslie E. Learned, D.D., of Pasadena; the Rev. Edwin T. Lewis, of Whittier, and the Rev. Charles T. Murphy, Jr., of San Diego.

The principal social events were an informal reception at the home of Bishop and Mrs. Stevens, on Tuesday night, July 12th, and a beach party at Santa Monica the following evening. The young people were in charge of the latter event.

In connection with the school was held the second Annual Summer School for Lay Readers. There were daily lectures on The Contents and Use of the Prayer Book, the presentation of the sermons and addresses for class criticism, and personal instruction in the use of the voice.

The arrangements for the school were in the hands of the Rev. Charles B. Scovil, diocesan Executive Secretary for Religious Education and Social Service.

SUMMER SCHOOL AT MADISON

THE RESULTS of the first Summer School of Religious Education, conducted on behalf of the Church in Madison, Wis., June 28th to August 4th, seem reasonably satisfactory. This school differed from the usual summer conferences in that it was for serious students who would devote much time and thought to careful study. The total registration was thirty-two. For the first course, Modern Thought and the Bible, there was a regular attendance of five. The second course, a round table conference on The Church in the World To-day, had an average attendance of twenty-five. It was noted in connection with this course that its interest was more in connection with the philosophical basis of Christianity than in the consideration of more practical questions. The third course was on The History of Christian Thought and Institutions, and there was an average attendance of about fifteen. An attempt was made in this course to trace the history of Christian beliefs and practice from Old Testament times to the present day. On Saturday evening, July 29th, a preparation service was held in St. Francis' club house, which was followed next morning by a corporate communion of the students at Grace Church. There were many communions made throughout the sessions at the daily celebration. The entire work was in charge of the Rev. Prof. Gavin of Nashotah.

A KERMESS AT HOOKER SCHOOL, MEXICO CITY

DEACONESS NEWELL, principal of the Church's school in Mexico City, in a letter to friends in the United States, says: "The girls of the Hooker School are preparing for a Kermess to be held some

time in October, after my return from the General Convention. This is their own idea, and is to be the work of the Literary Society, in order to raise money for the school library. They are busy now each Saturday afternoon, making articles for sale in their booths.

"Becoming a missionary has turned me into a desperate beggar! I am wondering if there may not be some who would like to contribute toward our Kermess. Anything sent me, care of the General Convention, Portland, Oregon, I can bring back with me, and the girls will doubly appreciate such articles as coming from friends in *Los Estados Unidos*".

YELLOWSTONE SUMMER SCHOOL GIVEN UP

A TELEGRAM received by THE LIVING CHURCH from the Rt. Rev. Herbert H. H. Fox, D.D., Suffragan Bishop of Montana, states that the projected Summer School, which was to have been conducted in the Yellowstone National Park, August 20th to 26th, has been given up on account of insufficient registrations.

DR. SLATTERY'S CONFERENCE LECTURES

AN INCREASING NUMBER of the clergy of Massachusetts have attended Church Conferences and Summer Schools this summer. Massachusetts men are tending to change from the conference exclusively for the clergy to the general conference including women as well as men. To meet this new tendency, and to encourage it as well, the Conference for Church Work this summer offered a course especially for the clergy. The Conference was happy in its selection of the Rev. Charles L. Slattery, D.D., as lecturer and leader. His lectures were so helpful that one clergyman rode eighty miles each day to hear them. In speaking of one of the lectures, Dr. Slattery said:

"This course has impressed me with the advantage of having a clearing-house for methods in the life and work of the clergy. In my lectures I have been telling what I have discovered to be useful in the parishes which I have served, and I have learned from the members of the class, both in the lecture room and outside it, many details of experiments which will help me in my ministry. I am convinced that the most effective ministry is made, not by a man who starts out with a hard and fast theory of administration, however good, but by a man who daily adapts himself to the needs and aspirations of the people committed to him. We of the clergy need consecrated and unselfish imagination."

COLORADO SUMMER CONFERENCE

THE SUMMER CONFERENCE for Church School Workers, just held at Evergreen, Colo., has been a marked success. The attendance was double that of last year, and it is expected that the enrollment for the next conference will have to be limited to those for whom accommodation can be provided. The spirit of those attending has been one of increasing enthusiasm and interest.

The program included general classes under the Rev. Robert S. Chalmers, lectures by the Rt. Rev. Irving P. Johnson, D.D., and group study work on the Christian Nurture Series, under eight teachers. The afternoons were given to recrea-

tion, and each night there was something different, Music, Pageantry, Young People's Societies, Church School Administration, and similar topics being discussed.

CHURCH SERVICE LEAGUE CONFERENCE AT PORTLAND

THE NATIONAL COMMITTEE of the Church Service League, with Mrs. A. S. Phelps, president, and Mrs. Paul Sterling, secretary, will confer with the diocesan delegates at Portland on September 7th, at 1:45 P. M. The meeting will be held in the Auditorium.

A survey of the work of the past three years will be made by the national officers, and Mrs. Julius Freeman, of Maryland, will tell how the Church Service League has been used in a centralized diocese. Mrs. Averill, of Northern Indiana, will speak for its value in scattered communities, and Mrs. Quinn, of Texas, Mrs. Potter, of Nebraska, and Miss Corey, of Massachusetts, will portray its value in different types of parishes.

On September 16th, there will be a conference of delegates and all others interested, when the ideals of the Church Service League will be presented by those who have been responsible from the first. Reports will also be given by those who have followed these ideals in their parish units.

SIXTIETH MARRIAGE ANNIVERSARY

THE SIXTIETH ANNIVERSARY of the marriage of the Rev. Dr. and Mrs. Charles W. Leffingwell, was celebrated, with their family, at the seaside summer home of their son Charles Warring, near Pasadena. Twenty-eight were seated at the table for luncheon, and in that number were included nearly all the immediate relatives of the family, which consists of four children, living; fourteen grandchildren, and three great grandchildren. All except Mrs. J. W. Vaughan, of Detroit, are resident in and near Pasadena. Since his retirement from the management of St. Mary's School, Knoxville, Illinois, in 1919, Dr. Leffingwell has remained at his home in Pasadena, without pastoral charge or school duty.

Dr. Leffingwell, as is well known, was editor of THE LIVING CHURCH from shortly after its foundation in 1878 until 1900.

BROTHERHOOD CAMP IN SOUTHERN CALIFORNIA

CAMP KIRCHHOFFER, the first vacation camp conference arranged under the direction of the Brotherhood of St. Andrew in the Far West, was held near Barton Flats in the San Bernardino mountains of Southern California from July 3d to 15th. The elevation at this point is about 6,000 feet.

Although there were only about twenty-five boys in attendance these made up in spirit and intimacy what they lacked in numbers. One of the features of the camp was the rustic chapel among the pines, with a bare altar of stone, built by the boys themselves. The camp chaplain was the Rev. R. A. Kirchhoffer, rector of All Saints' Church, Riverside, Calif., son of the late Richard B. Kirchhoffer, of Los Angeles, for whom the camp was named.

Mr. John D. Alexander, one of the Brotherhood's field secretaries, was camp

director. The various conferences were led by the Rev. V. D. Ruggles and the Rev. Charles B. Scovil, of Los Angeles, the Rev. Charles T. Murphy, Jr., of San Diego, and the Rev. A. G. H. Bode, of Long Beach.

A VACATION ACTIVITY

AN UNPRECEDENTED United Thank Offering rally was held on Grand Isle, Vermont, on the Seventh Sunday after Trinity, centering at the Lady Chapel of the summer home of the Rev. Dr. and Mrs. John Henry Hopkins, of Chicago. Last summer Mrs. Hopkins organized a branch of Woman's Auxillary at Grand Isle, and this was the first anniversary. Members and guests were present from Burlington. St. Alban's, Higate, Isle La Motte, South Hero, and Grand Isle, over sixty in all. Some drove over thirty miles to attend this rally. Dr. Hopkins celebrated at 7:30 A. M. and again at 10:30 A. M., and preached at the latter service on The United Thank Offering. The organ was played by Miss Edith R. Hopkins, now of Grace Church staff, New York City, and formerly the Head Resident of St. Barnabas' House, New York City. The offering was over sixty-six dollars, besides some twelve dollars from the Isle La Motte branch, where Mrs. Fleury and the Misses Montgomery, without any missionary organization, have maintained an Auxillary branch for twelve years or more.

A missionary meeting was held on the porch of Dr. and Mrs. Hopkins' summer cottage, after the celebration. Among the addresses were those by Mrs. Hopkins, Miss Rixford, and Mr. Edward L. Temple, author of *The Church in The Prayer Book*. Reports of the year's work at Isle La Motte, Grand Isle and St. Alban's were given. Some twenty-five of the visitors were Dr. and Mrs. Hopkins' luncheon guests, at the close of this very enjoyable missionary meeting.

INVITED BY S. P. G.

THE RT. REV. JAMES R. WINCHESTER D. D., Bishop of Arkansas, has received a most gracious invitation from the Venerable Society for the Propagation of the Gospel in Foreign Parts to spend six weeks this fall in England in order to present the cause of that great Society and to emphasize the importance of missions at this crisis in the world. Bishop Winchester has not been able to decide up the present time.

A SUNDAY RELIGIOUS OUTING

IN ST. MARK'S PARISH, Culpepper Co., Va., there stands between Culpepper and Warrenton, an old colonial church, built in 1776, successor to one built in the organization of the parish in 1730. It is in good repair, and is used all summer for a monthly service by the rector and people of the parish, the regular services being in St. Stephen's Church, Culpepper.

Annual "all day services" are held on the summer "fifth Sunday", whenever it comes, this year on the Seventh Sunday after Trinity. It is a custom now of many years observance, and very popular.

Invitations were extended to the neighboring congregations, which filled the old church, which seats about 300 persons at the services, and who enjoyed the lunch

and social life in the churchyard at noon. The Rev. Edward W. Mellichampe, rector of Pohiek Church, was the preacher. The rector of St. Mark's, the Rev. K. J. Hammond, D.D., was in charge of the day's services, and the Rev. Frank Cox, of Bromfield parish, Rappahannock Co., assisted at the afternoon service. The day's offerings were for additional repairs to this old building.

COLLEGE PRESIDENTS' ASSOCIATION DINNER AT PORTLAND

ONE OF THE PRINCIPAL events in connection with General Convention will be a dinner arranged by a committee appointed by the Church College Presidents' Association, to be held on the evening of September 11th. The Presidents of Kenyon, Trinity, University of the South, Hobart, and St. Stephen's, have organized an Association with the above title for the purpose of bringing about closer relations between their institutions, as well as to have authorized representatives to confer from time to time with the Presiding Bishop and Council.

All graduates, former students, and trustees of the five colleges will be asked to attend the dinner. The committee appointed to arrange for it, consists of William J. Tully, representing St. Stephen's, as chairman, the Rt. Rev. Charles H. Brent and the Rev. Dr. Alexander Mann, Hobart, the Rt. Rev. William A. Leonard, Kenyon, Vice Chancellor B. F. Finney, the University of the South, and William G. Mather, Trinity.

\$13.50 FOR THE BISHOP ROWE FOUNDATION FUND

THE PRIVILEGE of repeating this interesting story was given by a member of the Woman's Auxillary. It was told at their meeting by the widow of their late beloved rector.

One day before her husband's death, he had a call from a man, begging for \$13.50, for a most urgent necessity; making, of course, the usual promise of returning it

Plan to Attend the General Convention Episcopal Church

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later. Some time elapsed, and the rector died.

His widow was surprised, some time after, to receive a strange caller, who told her that he had seen her husband in a dream, saying, "Pay back the thirteen dollars and fifty cents, I loaned you."

The man said, he was now a janitor in some large institution and could return the money. She urged him to keep it, knowing her husband would have wished it.

Shortly after, she received a letter from the man, enclosing the money, saying he could not keep it, and desiring her to apply it to some charity, if she did not want it for herself. She decided to give it to the Bishop Rowe Foundation Fund, and the amount was added to the parish Auxiliary's contributions, which have now amounted to \$220.

Perhaps some, who read this little story, have not as yet given their "\$13.50" to this important Missionary object, which must be completed before the beginning of General Convention.

DR. CLOUD IN DENVER

THE REV. JAMES H. CLOUD, D.D., a priest of the Church, and for thirty years principal of the St. Louis public school for the deaf, has resigned that position to give himself exclusively to the work of the ministry among the deaf, in which he has hitherto employed all of his spare time. He is giving the month of August to the diocese of Colorado. During this time he will conduct services in the sign language each Sunday at St. Mark's, Denver, and will prepare a number of deaf candidates for confirmation. At one of these services he will deliver a sermon for Bishop Ingley, translating it into the sign language. Dr. Cloud will give a series of mid-week lectures, and will make visits to the state School for the Deaf at Colorado Springs.

GIRLS' FRIENDLY HOLIDAY HOUSE, FLORIDA

ON SATURDAY, July 29th, the St. John's branch of the Girls' Friendly Society of Jacksonville, Fla., formally opened their Holiday House at Palm Beach. The Holiday House was formerly St. John's chapel, which had been set up by the Bishop of the diocese immediately after the big fire in Jacksonville in 1901, and which was used by both the congregation and Sunday school of St. John's parish until the consecration of the beautiful new St. John's in 1911. The House consists of a large reception room, a mother's rest room, a dining room, and a kitchenette down stairs, while the upstairs is one large room with a capacity for forty bunks. Here the girls of the Society, and their friends, who spend the week in offices, stores, etc., may come for their week-end recreation without cost, other than actual expense.

DR. NIES' FUNERAL

THE FUNERAL of the Rev. James B. Nies, Ph.D., who died in the Holy Land on June 18th, was held at Christ Church, Clinton Street, Brooklyn, N. Y., on July 30th. In the absence of the rector of the parish, the Rev. George C. Groves, vicar of Christ Chapel, officiated, assisted by several other clergymen.

In his will Dr. Nies leaves much of

his estate to the American School of Oriental Research, Bryn Mawr, Pa., for use in connection with excavations at Bagdad, etc., with \$50,000 for the erection of a school building in Jerusalem. He also leaves \$20,000 to the Diocese of Long Island.

DEATH OF THE REV. F. B. LEWIS

THE DEATH of the Rev. Frank B. Lewis, rector emeritus of St. James' Church, Bozeman Mont., occurred at his home in that city July 28th, after a very brief illness.

The Rev. Mr. Lewis was born in Fairfield, Conn., July 25, 1844. He received the degree of Master of Arts from Yale University in 1871, and was graduated from the Berkeley Divinity School the same year.

The first few years of his ministry were spent in the east, chiefly in teaching. In 1879, he went to Bozeman as rector of St. James' Church, which position he maintained until his retirement in 1911.

Mr. Lewis was very highly esteemed by the citizens, and particularly by the "old timers", of Bozeman, and they commend his interest in school and civic affairs. He was of high rank in the Masonic fraternity, and had recently been installed Grand Commander of Knights Templar of Montana.

He is survived by his widow, a son, the Rev. Arthur F. Lewis, rector of St. John's Church, North Haven, Conn., and two daughters, Mrs. A. E. Wisner and Miss Mary C. Lewis.

DEATH OF THE REV. C. S. MORRISON

THE REV. CAMERON S. MORRISON, rector of the Church of the Epiphany, Seattle, Wash., died Wednesday, August 2d, from poison. He had been instructed to take a dose of barium sulphate and was given by an error, barium sulphide, a deadly poison.

Mr. Morrison was a son of the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, and was 42 years of age, and had been rector of the Church of the Epiphany for about five years. He was also Dean of the Seattle Convocation, a member of the diocesan council, and deputy to the General Convention.

A requiem was said Friday, Aug. 4th, the Rt. Rev. F. W. Keator, D.D., Bishop of the Diocese, officiating.

MEMORIAL PARISH HOUSE FOR WILKES-BARRE

THE VESTRYMEN of St. Stephen's Church, Wilkes-Barre, Pa., have recently awarded a contract for the erection of a proposed parish house. The total cost, equipped, will be about \$135,000, and the new building will be a memorial to the Rev. Henry L. Jones, D.D., who was, for forty years, rector of the parish. Construction work will be started about September 1st. By the recent gift of Mrs. William H. Conyngham, his wife, Jessie Guthrie Conyngham, and their son, William Lord Conyngham, 2d, in memory of William Lord Conyngham and his wife, Olivia Hillard Conyngham, of the present Westmoreland Club building, valued at approximately \$75,000, and containing spacious rooms for all parochial guilds, which adjoins the church, St. Stephen's parish has acquired a most valuable plot

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of land in the central city, measuring two hundred by two hundred feet.

The memorial parish house is to be erected on the site of the present parish building, and adjoining land to the rear of the Westmoreland Club, bought some time ago from the Hunt estate. The plans provide for a building containing Church school rooms, an auditorium to accommodate 650 people, with stage suitable for amateur entertainments, a gymnasium, two sets of bowling alleys, and a central heating plant for the church, the rectory, the parish house, and the parish club house. It is hoped to see the work completed by May 1923.

FOR ALL CHURCHWOMEN

IN ONE of the recent articles relating to arrangements for General Convention it was stated that the corporate communion and the mass meeting of Thursday, September 7th, were for the Woman's Auxiliary. "By a resolution adopted by the Woman's Auxiliary in Detroit", writes Miss Lindley, "this service is to be the Corporate Communion for the women of the Church, and the mass meeting is also intended for the women of the Church. The plans for both these services have been made by the National Committee of the Church Service League."

NEW PARISH HALL AT HOLMESBURG, PA.

EMMANUEL CHURCH, Holmesburg, Pa., is planning to erect a new parish and community hall. On Christmas Day, the rector, the Rev. Sydney Goodman, announced the gift, by Mrs. Mary P. Garrett, of a very fine corner site adjoining the church. On Easter Day, he announced that the same benefactor was ready to give \$18,000 toward the erection of the building, and to endow it when erected. The proposed building will cost \$30,000, and will consist of an auditorium seating 400, and a basement with kitchen and recreational facilities.

MEMORIALS AND GIFTS

ON JULY 20TH, a memorial window was installed in the chancel of St. John's Church, Waynesboro, Virginia in memory of the Rev. Thomas Howell, the beloved rector of that church, who lost his life in October, 1921. The picture is of the "Good Shepherd", and the window was given to the church by a number of Mr. Howell's former parishioners and other devoted friends.

ST. BARNABAS' MISSION at Ivanhoe, Wythe Co., Va., has recently received as gifts two handsome offertory plates. One, of brass, was donated by St. Martin's Church, Philadelphia, and the other, of mahogany, is the gift of a sister of Mr. William Wilkins, one of the members of the congregation at St. Barnabas'.

GIFTS TO DENVER CHURCH

ST. ANDREW'S CHURCH, Denver (the associate mission) has recently been enriched by a number of valuable gifts, among which is a richly bound copy of the new "Anglican Missal", of the Society of SS. Peter and Paul.

St. Andrew's is so fortunate as to have among its parishioners one who is skilled in Church needlework, and her handiwork has added two sets of silk vestments, of the type made familiar by Saint

Hilda's guild. A superfrontal of exquisite old silk lace came from a lady in another city, who had read an account of the parish in THE LIVING CHURCH.

What was the communion table in the now defunct Reformed Episcopal Church of Denver is reappearing as the most dignified of credence tables, in place of the conventional "what-not" type of shelf.

DEAN HART MEMORIAL HOUSE

THE DEAN HART MEMORIAL HOUSE, Evergreen, Colo., was formally opened on June 19th. Mrs. Winfred Douglas gave the land on which the house is erected, and has also given more than half of the money for its building and furnishing.


The Hart House is to be used primarily for conferences of all kinds in the Rocky Mountain region. This year there will be the second annual conference for Church school workers, and also the provincial clergy summer school. Last September the Presiding Bishop and Council of the Province met there. When not in use for conferences the Hart House may be used by young people's societies, Church school classes, etc. At present it can accommodate about fifty people.

PUGONAYGESHIG

IN ENGLISH he is called Bishop Bennett, but since the Ojibway Convocation recently held on the banks of Leech Lake at Onigum, Minnesota, the Coadjutor Bishop of Duluth is known among the Ojibway people, wherever found, as "Pugonaygeshig" which means hole in the day, or hole in the sky.

When Indian people wish to convey a signal honor to a white man who has won their regard by service or kindness, they sometimes do so by receiving him into their tribe and giving him an Indian name. Bishop Bennett has been given a wholehearted welcome by the Ojibway Churchmen of the diocese, and, to show that their feeling for him was of no light sort, members of the Ojibway Brotherhood secretly arranged that after their annual meeting on June 19th, the people should, with one consent, congregate about a large American flag that had been raised near the waters of Leech Lake, and that the Bishop should be led to the center of the circle and named after one of their most honored chiefs, Chief Pugonaygeshig, or Chief Hole in the Day. Mrs. Bennett and the other white guests at the Convocation were let into the secret beforehand and everything worked out as planned, except that the bishop nearly escaped without even knowing that he was wanted for the meeting that was to be held just before din-

ner. However, he was overtaken, and duly led to the center of the huge circle where the purpose of the gathering was explained to him. An aged pagan Indian, called Meshakegwenabie was the spokesman and was supported in the ceremony by Chief Geshegwenauash, also a pagan, in full regalia of paints, feath-



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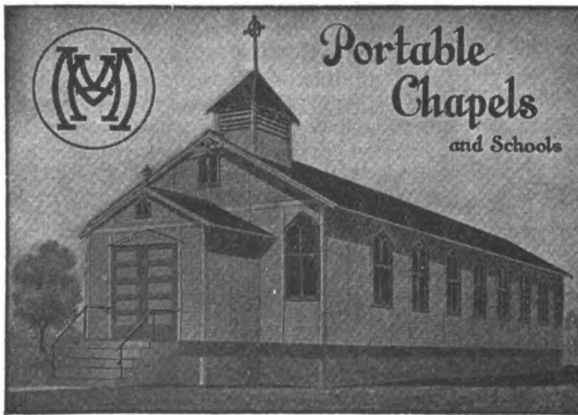
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ers, and beads. The Rev. Fred Smith represented our Indian Churchmen, and the Rev. Julius Brown acted as interpreter.

After expressing to the bishop the gratitude of the Indians for the efforts he is making on their behalf, and their wish to honor him by admitting him to their tribe, the aged leader pronounced the name by which they wish to call him, explained that it had belonged to one who had done much for their people, and whose memory is greatly cherished, and said that the name would have a special significance when attached to the bishop, since he is here to open a hole in the sky through which blessings might flow out upon his red brethren. A handsome "pipe of peace", inlaid with silver, was then lighted and handed to the bishop with the request that he take a puff. The pipe then went the round of an inner circle and was handed back to the bishop with the request that he keep it as a souvenir of the occasion. The Bishop acknowledged the honor bestowed upon him, thanking them for the friendliness thus shown, and promising to try, with God's help, to use his office as a true "hole in the sky" to those who have made him not only their friend but their rother.

The ceremony was followed by a feast of fish and wild rice at which the Bishop and Mrs. Bennett were the guests of honor.

AN INTERNATIONAL SCHOLAR

THE REV. DR. E. T. MERRILL, of the Latin department of the University of Chicago, has been a valued helper for a long time at the services of the Church of the Redeemer. His son, Robert Valentine Merrill, is also, like his distinguished father, a member of the faculty of the same University, in the Romance department, teaching French. He is also a Rhodes scholar, having spent some time in Oxford during his student days. The Rev. Dr. Hopkins, rector of the Church of the Redeemer, in a recent number of *The Kalendar*, makes this statement:

"The Rev. Dr. E. T. Merrill, like many scholars of international reputation, is a man of such modesty that even his close friends at times may not find out what he is doing, unless they make considerable inquiry. It was, therefore, with great interest that some of us discovered in an edition of the *Chicago Journal*, not long ago, a half column account of a very important work to which Dr. Merrill has been devoting many years of careful research. It is his revised edition of the *Letters of Pliny*. Off and on for nearly thirty-five years, Dr. Merrill has been giving attention to the one hundred or so copies of these letters which are extant in various classical libraries. Scholars in Oxford, Cambridge, Paris, and in some American universities have with one consent stood aside, on learning that Dr. Merrill has been devoting his attention to this revision. There have been many delays, for when it comes to reading proof published in Europe, speed is at a disadvantage. At last the book has been published, quite recently, and Dr. Merrill is receiving congratulations from all over the literary and classical world."

NEWS IN BRIEF

ALBANY.—A successful summer meeting and outing of the Junior Brotherhood of St. Andrew Assembly has recently been

held at Round Lake. Seven chapters were represented.

COLORADO.—The roof and steeple of St. Luke's, Denver, have been repaired and painted, the exterior woodwork painted, the floor planed and oiled, and the pews stained. The congregation hopes very soon to tint the walls, and put a new carpet in the chancel and aisles.—The chancel platform at St. Mark's, Denver, has been extended, and a new lighting system installed in the chancel, battleship linoleum has been placed in the porch, and carpet along the side aisles. The sacristy is to be remodeled, and a new reredos placed behind the altar as a memorial to the late rector, the Rev. John H. Houghton.—A boy choir has been organized at St. John's, Boulder, and renders choral evensong every Sunday. Their singing has produced a marked increase in attendance at these services.

HARRISBURG.—St. John's Church, Marietta, Pa., of which the Rev. Alan Pressley Wilson is rector, participated in community services with other churches on the Sunday evenings of July. There are five churches in town and each one served as host to one of the services on one of the Sunday evenings of the month. Beginning with the Presbyterian Church, in which the Rev. Mr. Wilson preached to an appreciative audience, each church took its turn and each minister preached in some church other than his own. St. John's Church held the last service, the Bishop of the Diocese giving permission for the minister of the Reformed Church to preach the sermon.

MINNESOTA.—There has recently been installed in St. Paul's Church, Owatonna, a new Möller Pipe Organ costing approximately \$3,000. The new organ is of the two manual type, the manuals having a range of CC—C. and the pedals CCC—G, and is of the latest electro-pneumatic construction. A service of dedication will take place sometime this Fall.

NEWARK.—On Sunday, July 30th, the cornerstone of an inexpensive chapel was placed in East Orange by the Rev. George M. Plaskett, of the Church of the Epiphany, Orange. It is a neighborhood where many negro people live, and the undertaking is a fine example of missionary spirit on the part of the rector and people of the Epiphany.—Preparations for a new chapel at Gilpin Park, a new community in Bergen county, have been made.

OREGON.—A bronze tablet, containing the names of the soldiers and sailors who enlisted from Trinity parish, Portland, in the World War, is being made, and will be conspicuously placed in the church.

SOUTHWESTERN VIRGINIA.—Miss Whitcombe, of Batavia, N. Y., is doing some fine social welfare and educational work among the people at Emanuel Mission, "High Top", in Montgomery parish. She is conducting study and sewing classes throughout the week; her teaching being along the lines of social service and Church instruction. For the past three summers, Miss Whitcombe has been doing this great work, giving to it both her time and her means, and she has won to a most gratifying degree the confidence of the community. Beginning the week of August 20th, the Rev. Claudius F. Smith, Diocesan Missioner, will conduct a mission at this point.

VIRGINIA.—The autumnal meeting of the Piedmont Convention of the Diocese

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of Virginia will be held September 25—27, in St. Paul's Church, Haymarket.—The Rev. Joseph Mitchell, rector of St. Mary's Memorial Church, Berryville, and Christ Chapel, Wickliffe, who is the oldest colored clergyman in point of years and of service, in the Diocese of Virginia, has resigned on account of increasing years and infirmity. His whole ministry has been spent among the people of his own race in the State of Virginia, and serving always at newer and weaker mission stations, he has laid foundations upon which the later growth and development of the Church have been built.—The Bishop has assigned the Rev. Athanasius N. B. Boyd, of Norfolk, to the charge of St. Mary's and Christ churches, succeeding Mr. Mitchell. Mr. Boyd will take charge early in August. His address will be Berryville, Va.—The Rev. Edward Ellis, Jr., deacon in charge of St. Cyprian's Mission, Richmond, has been assigned by the Bishop to the charge of Trinity Mission, Charlottesville, and St. Paul's Gordonsville, both in the Diocese of Virginia, succeeding the Rev. Thomas D. Brown, resigned. Mr. Ellis took charge August first. His address will be Charlottesville, Va.—The Bishop has assigned to the Rev. Junius L. Taylor, rector of St. Philip's Church, Richmond, the charge of St. Cyprian's Mission, Richmond, and Calvary Mission, Hanover. Mr. Taylor has taken, also, the charge of the work at the Chapel of the Good Shepherd in Richmond. He will be assisted in the work of these mission

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points by St. Philip's chapter of the Brotherhood of St. Andrew.

WESTERN NEW YORK.—The largest number of postulants that has ever entered Hobart College in any one year will enter in September, according to present indication. Not only will the entering class be the largest in Hobart's hundred years of existence, but the number of students for the ministry will also be the largest, according to figures just compiled. There is also an unusual number of sons of clergy. —Early in July, a few friends of the Rev. William S. McCoy, the rector of St. George's Church, Charlotte, Rochester, N. Y., presented him with a Ford sedan car, which was a much needed equipment in his work.

A WORD ABOUT RELIGION IN THE SUMMER

FOR THREE OR FOUR months our climate is semi-tropical, and we are gradually learning to adjust ourselves to that fact in dress, diet, and general habits of life; but certain fundamentals in all fields are unaffected by the heat. A good Christian is bound to be in God's House at the Lord's Own Service Every Lord's Day, Summer as well as Winter, and according to the old canon "at the time and in the place appointed by the 'church'". He should be unflinching in his private devotions; he must keep up his offerings to God's Cause; he must not lower his standards of conduct. But he is free to take innocent uncommercialized recreations, and, provided he is bound by his business the other six days, I find no prohibition against his use of

innocent uncommercialized sport after he has hallowed the day in the divinely appointed way.—*The Redeemer Parish Leaflet.*

WHATEVER CAN be made of me? Well, He took the publican tax-gatherer, one of a thieving lot, and made him a son of Abraham. He took the poor sinner on the cross trying to pray, and took him first to Paradise with Him.—*Selected.*

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