

The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, AUGUST 5, 1922

NO. 14

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A BAD ACT stands condemned at a court from which there is no appeal.—*Sir Henry Jones.*



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EDITORIALS AND COMMENTS

Prayer Book Revision

WITH the paper printed in this issue, the series in review of the Third Report of the Joint Commission on Revision of the Prayer Book is completed. The names of the writers insure the respect and the confidence of the Church, and the papers themselves should be a large factor in the determination of the attitude of the Church toward Prayer Book revision.

There have been some indications that the Church is tired of that revision, and some rather superficial letters have been printed urging that the whole matter be closed up. This means only that we have reached that stage at which Americans are invariably impatient at the failure to do everything quickly. We are not a patient race, and we generally change our point of view in the middle of our undertakings. As a people, we are prone to change horses in the middle of a stream. We elect presidents and repudiate them before their terms are over. We give overwhelming majorities to a political party and then grumble because its rainbow promises have not matured before its second year is finished. We do not easily plan for years and then stick to our plans.

But it is to be remembered that we have deliberately adopted the policy of making it a very difficult and long drawn out process to revise the Prayer Book—thereby rather reversing our usual attitude toward change. This has not always been the Anglican policy. Looking into past centuries, we find that the masterpiece of English liturgiology, the Prayer Book of 1549, was entirely produced, partly by translating and adapting, partly by composition, in about two years; that in less than three years afterwards it had been completely revised all over again; that the second revision had not really come into use when it was abandoned for the old Latin books; and that in seven years more the Latin books were abandoned for the second time and the English book subjected to a third revision which, again, seems to have been inaugurated and completed within a few months. When, therefore, we have, in spite of our national characteristic, run to the other extreme by compelling great deliberation and delay in tampering with the book, we ought to realize that, as we should not lightly start on a process of revision, so we should not lightly abandon it after we have started. We are in the middle of the stream and it would ill become us to change horses. Thus, whether it was wise or not to begin—and we certainly began with the acclamation of the whole Church—it is unthinkable that we should stop at this

stage. To do so would be to convict ourselves of a frivolous changeableness in serious matters that would be anything but creditable.

So ALSO, the psychology that dreads to consider really important changes is a false psychology. The commission has been faulted with exactly opposite charges, and, curiously enough, sometimes by the same men. Thus those several critics, who have pointed out in derision that the first alteration proposed was to eliminate the word *always* from a rubric, have been the same ones who have raised the greatest objections to every proposal that was really worth while. To object to one class of proposals because they are trivial and to another class because they are not, is anything but logical.

It ought to be pointed out, however, that the net accomplishment to the present time, on the eve of the fourth Convention since the Joint Commission was appointed, is next to nothing, and that the few proposals awaiting final action at the coming Convention are so trivial as scarcely to warrant making at all. We have pointed out before this that unless those responsible for legislation in the two Houses can prevent those difficulties that have blocked joint action, except on a trivial scale, heretofore, it is worse than useless to ask busy men to give their time to fruitless, academic discussions of proposals that will not become crystalized in legislation.

We made the suggestion some months ago that if the Church really was in earnest in the desire to press the matter through to (relatively) speedy determination, the only feasible way seemed to us that of adjourning the regular session to a time approximately a year later when an adjourned meeting might be held at which nothing else should be considered; when a week of constant work should be devoted to Prayer Book revision. The proposal seemed not to receive general approval, and was not officially accepted by the Joint Commission. It has been informally arranged, instead, that the bishops will meet for conference several days in advance of the formal sessions, in the hope that the proceedings in their House may thus be expedited. We hope they may be successful in this attempt, though it is difficult for us to see how such a conference, at which legislation will be impossible, can be of much avail, except to the extent that sessions of the "Bishops in Council" may thus be gotten out of the way in advance and so leave the regular sessions free for legislative matters. But unless the pathway of legislation be made easier than it has been in recent

years, we shall close another Convention with a similar tale of failure to coördinate action to that which has been made before; and there is somewhere a limit to what men will stand, when they are giving time by weeks, at large expense to themselves, such as most of them cannot easily afford.

It seems probable, then, that the attempt at revision will be made at the regular session. If it is successful on any considerable scale, we shall be thankful; but if, toward the end of the session, there appears to be the fiasco that we may now call usual, we shall hope that those representing the Revision commission in both Houses will take the initiative in action authorizing a later adjourned session. If they jointly fail to obtain reasonable progress at the coming regular session, and fail to provide for an adjourned session, we shall then be ready to acquiesce in the total failure of the Revision movement, or to refer the whole matter to a new commission.

WITHOUT USING party names, it is clear that, on the liturgical side, the Church is divided into two parts—friendly but distinct: one is the part that makes Morning Prayer the chief service of Sunday and the other the part that makes the Holy Communion the chief service. Neither of these parts altogether neglects the service that is put first by the other; but, obviously, each part is, and ought to be, chiefly interested in the service that it puts first.

At each of the preceding Conventions the House of Deputies has given its attention almost wholly to the perfection of the services that mean most to the first of these groups. None of the rest of us has complained. Each of us has tried, to the fullest extent, to coöperate in making the daily offices as useful as they could be made, chiefly in the interest of those churches that specialize upon them for their Sunday worship. Whether the *Te Deum* should be printed in three sections instead of one, whether the people might say the General Thanksgiving with the minister, whether the prayer for the President could be improved—these constitute the kind of questions which the advocates of Morning Prayer for the Sunday musical service have discussed among themselves, sometimes almost in tears at the seriousness of the issue, while the rest of us have given every opportunity to them to reach their own conclusions.

But those who put the Holy Communion in the first place on Sundays ought to receive a like courtesy from the other group. We also desire certain alterations in our service. Yet it would seem as though every sort of proposal that has been made in that interest drives somebody into hysteria.

Now we are not pleased with the idea of discussing the Holy Communion from an hysterical point of view. The proposals of the Commission are such as these: to change the title of the office to "The Divine Liturgy; being the Order for the Lord's Supper or Holy Eucharist, commonly called the Holy Communion"; to introduce an alternative (not compulsory) commemoration of the saints into the Prayer for the Church Militant and to follow it with a permissive (not compulsory) petition for the faithful departed; to provide for the permissive (not compulsory) use of the *Benedictus* and *Agnus Dei*; to add two or three new Proper Prefaces; to transfer the Prayer of Humble Access to a place immediately after the Comfortable Words; and to insert the Lord's Prayer after the Prayer of Consecration. These, with a number of minor suggestions, are the full extent of what is proposed. Even the permissive rubric in regard to Reservation, proposed in 1919, is now eliminated. And every proposal which could possibly be distasteful to the extremists of the Morning Prayer school is made permissive and not compulsory.

Is there not enough comity in the Church to accept all this by a substantially unanimous vote? Are we to be perpetually suspicious of each other? Can we

be nothing bigger than a collection of rival parties? Are "breadth" and "comprehensiveness" only words, words, words, to be forever on the lips of men who invariably repudiate them by their actions?

The Church is not being asked to go so far as to describe the Holy Communion as the Mass, as Lutherans do; nor to provide separately for "Low Celebrations", "Solemn Celebrations", and "Requiems", as Dr. Orchard does in his *Divine Service* for the use of Congregationalists; nor to make the use of *Benedictus* or *Agnus* compulsory, as Lutherans do; nor to provide a list of "Adorations", as Presbyterians do; nor to repudiate the title Protestant, as the Irish Church does. No, we are recognizing in our proposed alterations that we have in this Church a greater or less number of people who would be shocked, distressed, and horrified at being asked to approach the heights that are reached by the best thinkers in the Protestant world, and we are carefully—O so carefully—providing that nothing in our revision shall shock their tender consciences. But must the whole of the Church be held perpetually down to the level of those who have developed suspicion to the maximum degree, who, at best, do not put the Holy Communion in the principal place in their Sunday worship, and who are wholly out of touch with that revival of the sacramental aspect of religion that was the glory of the nineteenth century? It is incredible that the Church will acquiesce in any such pettiness. We appeal to the leaders and scholars of Virginia Churchmanship and of that called Broad, to enter upon the consideration of the proposals respecting the Holy Communion with generosity and not with the sole thought of their own spiritual needs; with a spirit of confidence in their brother Churchmen and not one of suspicion; with a desire for comprehensiveness and not for partisanship.

Let our good friends bear in mind that to celebrate the Holy Communion only as an appendage to Morning Prayer, with many of the congregation leaving before it is over, and with the music of the service confined almost wholly to the preliminary office, gives a different perspective from that wherein the chief service of the day is the Holy Communion alone, with the whole congregation attending throughout. Nobody seeks to interfere with their liberty to do the former; but the churches that specialize on the Holy Communion really are entitled to consideration. In the one case the musical climax is the *Te Deum*. In the other it ascends through a series of increasing climaxes from the *Kyrie* through the *Sanctus*, *Benedictus*, and *Agnus*, to the *Gloria in Excelsis*, with, in some churches, an anthem Creed as the climax of the first half of the service, and in others an offertory anthem fulfilling the same function. We ask, not that these other churches shall substitute this service, which surrounds our Lord's "Do this", for that which they prefer, but that they give intelligent and sympathetic appreciation to the service that others prefer to make the chief service of Sunday morning. Certainly nothing unreasonable is proposed; and the very fact that the proposed changes are deemed important ought rather to commend than to condemn them.

Instead of fearing to approach proposals because something worth while is involved in them, we should rather be afraid lest we terminate revision with a mass of trivialities; lest we show before the world that in this day of war and reconstruction we are content to think about and talk about the mere phrasing of prayers; too cowardly to cope with real issues; too much behind the best thought of Protestantism to recognize that sacramental religion is what the world craves and that the altar has the solution for the ills of society.

By the work of this coming Convention the success of the revision of the Prayer Book stands or falls. We cannot continue to play with the subject. We cannot go on devoting ourselves to absolute trivialities. We—our generation of Churchmen—are on trial before history. It is now or never.

A Chapter of Our History

INSTEAD of inserting in the usual Correspondence columns the following bit of history contributed by the Suffragan Bishop of Pennsylvania, we are incorporating it in the editorial department in order to add our own testimony to that of the writer:

"To the Editor of the Living Church:

"I have read with interest your editorial, *After Fifteen Years*.

"In the interest of accuracy I think that a correction should be made to some statements contained therein. I was on the editorial staff of the *Church Standard* at that time, and in addition I may now say that I drafted for the Bishop of Pennsylvania the Form of Deposition used in the case of Dr. McGarvey and the others who were deposed with him.

"Canon Nineteen (or Canon Twenty-two, as it is now numbered) was not the cause of their action. This was made absolutely clear in the Deposition. If you will refer to your files of THE LIVING CHURCH you will find the following statement:

"A Romeward Movement that was well under way before Convention met, that was planned in advance and was to be promoted by seizing upon some legislation of the General Convention as its nominal cause.

"It was reported to us before the meeting of General Convention that such a movement was under way and that such a plan for promoting it was contemplated. The intention and reasons for the renunciation of our ministry by these priests were antecedent to the meeting of the Convention, and the Deposition so states in very clear language, because it gives the very time at which the causes began to be operative. I may say that these causes were taken from the original letters of each one of the priests asking for Deposition, so there could be no question about it."

"Your own paper at that time came to the following conclusion:

"We view the panic as, for the most part, artificially manufactured in the interest of a Romeward movement."

"These corrections do not affect your argument of the position of THE LIVING CHURCH, but it seems to me it is clear to keep in mind that this Romeward movement within the Church is one which clearly antedated the passing of the Canon.

"Very faithfully yours,

"THOMAS J. GARLAND,

"Bishop Suffragan of Pennsylvania.

"Philadelphia, July 22."

We can add our own testimony to that of Bishop Garland. We were well aware, as stated in the quotations that he has cited from 1908 issues of THE LIVING CHURCH, that a Romeward movement, fostered by Dr. McGarvey, had been planned prior to the General Convention of 1907. But after the Convention was over, it was Canon 19 that Dr. McGarvey seized upon as the club that was to drive men out of the Church. We recall that THE LIVING CHURCH declined to print a violent attack from his pen, and Dr. McGarvey afterward issued it in pamphlet form bearing the title, *The Open Pulpit in the Episcopal Church*. "The Church will never again be the same as it was", is one of the mildest of the accusations made in its pages. In our own editorial columns (March 14, 1908) we wrote of the production as "a wildly partisan attack upon the Church", "a thoroughly unbalanced, distorted presentation of alleged conditions". One of Dr. McGarvey's assistants in his Philadelphia parish, who joined his rector in the Romeward movement but afterward returned, wrote on the subject with scarcely less violence in THE LIVING CHURCH of Dec. 14, 1907, basing his whole attack upon the amendment to the canon and the attitude of THE LIVING CHURCH toward it.

But while, as we stated in the recent editorial, "the good faith of one or two of the leaders" was open to question, or perhaps may even be said to have been disproven, since Bishop Garland writes that antecedent causes were shown in "original letters" from such of those as were deposed in Pennsylvania—which we did not previously know—we are confident that not

many were parties to that conspiracy. The public attack made by Dr. McGarvey was based wholly—as we recall it—upon the Canon 19 legislation. Of something more than twenty priests who abandoned their allegiance under his leadership, only seven were from the Diocese of Pennsylvania. That diocese was, indeed, the central point in the conspiracy, and if Bishop Garland's testimony as to the production of letters showing antecedent causes applies to all of them, the number whose good faith was open to criticism must reach that number. But of the others, most of whom were disciples of Dr. McGarvey in the Middle West and not very closely associated with him, we question whether there were any—though we cannot assert positively—that were involved in the conspiracy. Rather were they victims of his leadership. These men took Dr. McGarvey at his word when he charged that the American Church had become apostate by reason of that legislation, which he grossly misrepresented. They refused to accept any sort of explanation, as that the amendment actually adopted was not even framed by open pulpit proponents, or to give weight to the language actually taken into the canon. Moreover a number of others, who did not succumb to the Romeward movement, were violently proclaiming the same complete misinformation. It was a panic that spread over the Church, promoted, very likely, in the Romeward conspiracy, but extending far beyond the greatest limits of those who can be considered parties to that conspiracy. It was the psychology of the Salem witchcraft transferred to the Twentieth Century. Yet we are not willing to grant that the good faith of those who were so seriously distressed, whether they succumbed or not, was open to question except where actual evidence to that effect was in existence.

As we look back upon it, we view it as the most curious chapter in the history of the American Church. To-day, we can all review it impersonally and dispassionately, and it would be difficult even to get up an argument on the meaning of the language of the canon, so plainly is it expressed. But it was once an exceedingly serious matter.

WE would direct attention to the brief article entitled *A Universal Minimum Pledge*, in this issue, which is contributed by Mr. Angus S. Hibbard of Chicago.

Mr. Hibbard is one of those men of large affairs who threw themselves heartily into the financial side of the Nation-wide Campaign, as he had previously done with the great national funds raised during the war. The fact that Chicago was able to score a hundred per cent in raising war funds but less than half that in the Nation-wide, aroused him, as it has aroused many others, to anxiety. Mr. Hibbard proceeded thereupon to seek to discover why only a minority of our people are supporting the general work of the Church. He believes that the absence of a base line of minimum contributions is, in part, responsible for the failure. Those able to give only a little, do not give that little. Make it a moral requirement that the baptized contribute 5 cents a week, and communicants 10 cents a week, toward general Church work, and treat those minimum sums as a base from which people of normal incomes should advance to proportionate contributions, and the work of the Nation-wide committees will be simplified.

The treasurer's reports showing large falling off in contributions for general purposes indicate that we cannot rest where we are. Too many parishes are not making annual every member canvasses. Too

many are acquiescing in the inevitable depletion of income that is caused by allowing lapses not to be covered by additions. This produces anything but adequate support.

Perhaps Mr. Hibbard's suggestion of a base line supplies a missing factor in our system.

ANSWERS TO CORRESPONDENTS

J. C. G.—High Mass, as the term is used among Anglicans, denotes the Prayer Book Service when rendered with a maximum of ceremonial. Generally speaking, communions are not made at that service, provision being made for them at earlier services, though, so far as we know, opportunity is always given—certainly always should be—to any who may not be willing to waive their right to receive at that service.

ACKNOWLEDGMENTS

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It is THE full, simple, sacramental Religion of Christ, as held and taught by this Church, which men need to-day, and which will satisfy their minds and hearts if we will hold it up faithfully before them. We are proud of our heritage and mission as Americans. Let us not be unmindful of our great heritage and mission as members of this Anglo-American Catholic Church. We know the wonderful part that this Church has played in the life of our Country from its beginning. Let us make it a greater power for Christ in our own land and in the world than it has ever been.—From a sermon by Bishop Manning.

NOTES ON THE NEW HYMNAL

SECOND SERIES—XXXV

BY THE REV. WINFRED DOUGLAS

THE NINTH SUNDAY AFTER TRINITY

THE Eucharistic lessons continue the subject of the two previous Sundays, the fruit of good living, which is, of course, the main topic for the whole period between Trinity Sunday and Advent. The Collect, pointing out the flat impossibility of goodness apart from God, beseeches the help of His grace in our thoughts as well as in our deeds: since we do not live according to His will unless thought and imagination are captive to it, as well as outward act. In the Epistle, the example of the Hebrew fathers in the wilderness is cited. They had, like us, the needed help of God; for the spiritual Rock from which they drank was Christ. Yet many of them yielded to the common temptations which beset us all; not realizing that from every besetting temptation, God provides the way of escape. In the parable of the Unjust Steward, the Gospel for to-day, our Lord shows us that the way of escape may lie in the very agency which has caused the temptation. The "mammon of unrighteousness," which led the steward first to abuse his responsibility, and then to cheat his lord for his own material comfort, may be used to make heavenly friends in everlasting habitations. Thus the negative counsel of the Epistle, to resist temptation, is uplifted by the Gospel to the positive plane, of making the temptation itself a means of grace. The hymns may be chosen with primary reference to either Epistle or Gospel, depending largely on which aspect of the lesson is presented by the preacher.

Introit, 310—Call Jehovah thy salvation

Sequence, 424—We come unto our father's God
(Two stanzas only.) Or

118—My soul, be on thy guard

Offertory, 374—Lord, thy children guide and keep
OR

319—We give thee but thine own

Communion, 325—I hunger and I thirst
OR

334—Here, O my God, I see thee face
to face

(Three stanzas only)

Final, 379—O Jesus, I have promised

Number 310 vividly pictures our God-protected journey through the spiritual wilderness to the everlasting habitations. Another suggestion for the place of the Introit might have been 308, "O come, loud anthems let us sing", with its reference to the Rock of our Salvation; but the writer has suffered too much acute devotional distress from the singing of loud anthems ever to invite to that "work of supererogation", which does seem "more than of bounden duty is required". The first two stanzas of 424, sung to the noble chorale from Mendelssohn's "St. Paul", express the Epistle wonderfully. To-day is probably the best occasion in the year for this fine hymn, which merits much use. At the Offertory, 374 is closely related to the thought of the Epistle, 319 to that of the Gospel. This prayer, that we may receive and use God's bounties as "stewards true", ought surely to be sung to-day; if the subject of the sermon should make 374 more appropriate in the morning, it might be sung at night. At the Communion, 334 suggests help in temptation, 325, the living Water from the spiritual Rock.

At Evensong, some of the unused hymns from the morning list will be available; and in addition, any of the following numbers:

449—Jesus, still lead on

23—The day is past and over

28—Before the ending of the day

495—O brothers, lift your voices

Number 449 may be used as a processional with the beautiful tune composed by Walter Henry Hall, and revised by him for the New Hymnal; but for congrega-

tional use, the old chorale here called *Rochelle*, but more widely known as *Seelenbräutigam*, is more suitable. Perhaps no hymn tune surpasses this in deep tenderness of emotion.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

August 7

READ Isaiah 12. Text for the day: "Therefore with joy shall ye draw water out of the wells of salvation."

Facts to be noted:

1. This is a hymn of thanksgiving for the mercies of God.
2. It looks back to the song sung by the Israelites after crossing the Red Sea.
3. It looks forward to the coming of our Lord Jesus Christ, through whom the world was redeemed.

"On the last day of the feast (of Tabernacles), each separate priest produced a golden vase, and, stooping down, filled it from the quiet pool (of Siloam), lifted it upon his shoulder, and fell back into rank. To the sound of music, the procession returned to the Temple and formed a circle round the altar. As each priest emptied his golden vase upon the sacrifice, the Levites chanted the words: 'Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.' One day, at the conclusion of the feast, Jesus stepped out of the crowd, which filled the Temple courts, and stood, and cried, saying: 'If any man thirst, let him come unto Me, and drink'" (Hastings).

August 8

Read Isaiah 35. Text for the day: "Say to them that are of a fearful heart, Be strong, fear not."

Facts to be noted:

1. Israel is to return from her captivity.
2. God will be with them on the journey.
3. Sighing and sadness will give place to gladness and joy.

As it was with the Jews in exile and on their return home, so it is with us. We need encouragement, we need assurance, we need to know that somebody cares. An Arctic explorer was once asked whether, during eight months of slow starvation which he and his comrades endured, they suffered much from the pangs of hunger. "No," he answered, "we lost them in the sense of abandonment, in the feeling that our countrymen had forgotten us, and were not coming to the rescue" (G. A. Smith). There are thousands upon thousands of people going through this world whose lives are unhappy, on whose faces smiles are seldom seen, who look upon life as nothing but a weary journey, and whose hearts are filled with anxiety. Why? They feel that nobody cares. Read this chapter over again, and during the day, say to some one in your home, in your office, or shop, "Fear not, be strong."

August 9

Read Isaiah 40:1-9. Text for the day: "But the word of our God shall stand forever."

Facts to be noted:

1. A message of hope to a people in captivity.
2. It is also a prophecy of the coming of Christ.
3. The assurance that God will keep His promises.

In the old story of Damon and Pythias, we have a beautiful illustration of a man's faith in the word of his friend. When Pythias offered to go to prison until his friend Damon should return from a last visit to his home to pay the penalty of death imposed by the king, he knew that Damon would keep his word. Even when Damon failed to arrive at the appointed time, Pythias knew that some accident must have happened,

and cheerfully prepared to take his friend's place on the scaffold. But at the very last moment, Damon arrived, true to his promise. The faith that Pythias had in his friend is an illustration of the kind of faith we must have in God. It is not easy at times to take God at His word, but if we persevere in developing our faith and trust in Him we shall be able to say, with the Psalmist, "Though He slay me, I will trust Him", because we shall have learned the meaning of our text: "But the word of our God shall stand forever."

August 10

Read St. John 1:1-5. Text for the day: "In Him was life; and the life was the light of men."

Facts to be noted:

1. The WORD here means Jesus Christ.
2. There was never a time when Jesus Christ did not exist.
3. He is the source of all life.

When John first knew Jesus, he did not know Him as the WORD who had lived with the Father from the beginning. He knew Him as a man. He walked with Him, he talked with Him, and lived with Him. He saw Jesus perform miracles, he saw Jesus transfigured. Then he saw Him nailed to the cross, and finally, after the resurrection, he saw Him go away. As these experiences came to John, there came also the revelation that Jesus was more than man, that He had come out of the eternal, and had gone back to the eternal. It was the mission of John and the other disciple to make Jesus known to the world. This same Jesus, of whom John was a companion, is with us to-day. He is the LIGHT which shall dispel all darkness. Have you any dark place in your heart? Have you any dark spots in your day? You need not have, for Jesus, the Creator, the Companion, the Source of all Light and Life, lives to dispel that darkness.

August 11.

Read St. John 6:63-71. Text for the day: "Lord, to whom shall we go? Thou hast the words of eternal life."

Facts to be noted:

1. A number of our Lord's disciples found His teaching too hard.
2. They turned back to follow their old ways.
3. St. Peter's reason for following Christ.

And this is the question for all men to-day: "To whom shall we go?" We must go somewhere, we must follow some one, or some thing. When we look at the vast throng of people who are living lives of selfishness and deliberate sin, who are seeking pleasure and happiness in every way but Christ's way, we are tempted to be angry and even disgusted. But it is our pity and sympathy that should be excited. For people, who are living in that way, simply do not know, or are unwilling to accept, the source of true happiness. If the temptation ever comes to us to go back, as some of the early disciples did, let us stop and ask ourselves the question, "To whom shall we go?" The prize at stake in the race of life is not mere earthly pleasure and the gratification of selfish desires; it is nothing less than eternal life through Jesus Christ our Lord. "Thou hast the words of eternal life."

August 12

Read St. John 17:13-20. Text for the day: "They are not of the world, even as I am not of the world."

Facts to be noted:

1. The seventeenth chapter of St. John's Gospel is our Lord's great prayer for His followers.
2. "The world" here means the world of mankind in opposition to God.
3. The Christian must live an active life with people of all kinds.

Doctors and nurses are among the very last to be taken with sickness and diseases. And yet they come into closest possible contact with it. Why? They

[Continued on page 477]

An Appreciation

By the Rt. Rev. Walter H. Overs, Ph.D.

Bishop of Liberia

ONE can scarcely realize the loss sustained by the African Mission in the death of both the Rev. Wm. H. Ramsaur and Mrs. Ramsaur within the last five months. Yet it has been the history of missionary endeavor in West Africa, that when one worker falls on the field, another worker immediately volunteers to fill the place. During the past one hundred years very many have given their lives, and found graves in the burning sands of that fever-cursed country, but the work goes on. Never was the missionary work more successful and progressive than it is to-day.

The Rev. Mr. Ramsaur and Mrs. Ramsaur have left an influence in Liberia that is immortal. Three years and a half ago, the Rev. Wm. H. Ramsaur was the first representative of the Episcopal Church to travel through the interior of Liberia, where dwell the Mendi, Gbandi, Gize, and Buzzi tribes. He was the first white man many of these people had ever seen. There had never been a Christian teacher among them. Many will remember the earnest plea he wrote home that the Church extend her work to touch these people, for whom nothing was being done. It is significant

ern Liberia, founded a small hospital at Cape Mount.

In 1916, the present small building, known as St. Timothy's Hospital, was erected. For four years this brave effort was financed entirely from her own income, with the help of an occasional small special. In spite of limited quarters, and still more limited finances, from six to seven thousand treatments were given every year. Time after time the tiny building has been crowded to capacity, and Mrs. Ramsaur and the native assistants worked day and night.

It was not long before the work done at St. Timothy's resulted in insistent pleas from some of the neighboring towns for similar help. It was not possible to establish even small hospitals, so Mrs. Ramsaur devised the plan of starting a chain of three or four small dispensaries. Every month she made the circuit, and was thus able to give medical relief and Christian teaching to still more people.

Mrs. Ramsaur's sad death has led the Liberian people of Cape Mount to revive the plan, dear to Mrs. Ramsaur's heart, to enlarge the hospital. An addition is proposed to increase the ward space and pro-



ST. TIMOTHY'S HOSPITAL, CAPE MOUNT, LIBERIA

though, that the very month of Mr. Ramsaur's death, two priests of the Church began their work in this far interior territory.

Mrs. Ramsaur, who, as Sarah Conway, worked for eight years at Cape Mount, built St. Timothy's Hospital there, and was the first to open a dispensary at Bendoo. Hundreds of natives have reaped the benefit of her self-sacrificing work as a nurse. When she died, it was thought that, as a memorial to her work, the hospital could be enlarged and a nurses' home be erected, natives from the whole district came and gave what they could toward the establishment of such a memorial.

When the Rev. W. H. Ramsaur and Miss Conway were married two years ago, they worked together at Bendoo for the education of Vai children and Christianization of the Vai people. They loved their work, and desired to continue it. We reached a time, however, when an industrial school must be established at Cape Mount. A good man was needed to head this work. Mr. Ramsaur was willing, and many of us know, and sincerely appreciate, his hard work in laying the foundations and in giving shape to our first efforts at industrial education for the youth of Liberia. Just when we needed him most he was taken.

Shortly after she went to Africa in 1912, Mrs. William H. Ramsaur, a trained nurse, oppressed by the wide-spread physical needs of the people of North-

vide a small home for the American nurses. It is estimated that the enlargement will cost about \$5,000. The Liberians are taking the lead by promising building material and labor, besides giving \$650 in cash, with more to follow.

In the letter which the Rev. Mr. Ramsaur sent regarding the death of his wife, he spoke of the lack of medical and nursing care in Liberia, and appealed to the Church at home to send help. Not quite four months later, the Church in America received word that Mr. Ramsaur had died of pneumonia. Everyone is aware that recovery from pneumonia is, in very many cases, a matter of proper nursing. Two valuable missionaries, in the prime of life and the height of their usefulness, have died, without—if not for the lack of—sufficient medical and nursing care.

It is proposed that an enlarged building should be made a memorial to Sarah Conway Ramsaur. This plan was laid before the Westchester Branch of the Woman's Auxiliary in the Diocese of New York at a recent meeting and was received with great favor. If the needed \$5,000 can be provided within the next three months, the new construction can be done during the next dry season.

Shall not the influence of these consecrated persons be always felt hereafter in a greater St. Timothy's hospital and a greater St. John's Industrial School, constantly growing from the work which they so nobly began?

Proposed Revision Analyzed

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

VI. Burial of the Dead—Burial of a Child—Visitation of the Sick

(Report Pages 124-173; 134-150)

By the Rev. George Craig Stewart

SENTIMENT shrinks, and decently so, from touching a form of service hallowed as this one is by many centuries of use. There is woven into every phrase the tenderest, solemnest memories, and to disturb a single word suggests desecration. Kings and peasants, bishops and laymen, aged saints and innocent babes, have been buried with this service:

“Our mother the Church hath never a child
To honor before the rest:
But she singeth the same for mighty Kings
And the tiniest babe on her breast.”

Any change made in the Burial Office must be made with delicate hands, with sensitive awareness of “the mystic chords of memory stretching from every word of it to almost every living heart and hearthstone all over this broad land!”

And yet the office needs revision. Sentiment should make us reverent, but it should not make us cowards. There are mistranslations of Scripture which must not be perpetuated; there are gruesome infelicities of speech which ought to be corrected; and there are arid waste places in the service which should be made to blossom with comfort and good cheer. The Commission on Revision has done its work with reverence and good taste, and most of the proposed office has already been adopted by the House of Deputies.

1—Consider first certain changes in wording:

“Corpse” is changed to “body”.

“The soul of our *deceased* brother” becomes “the soul of our brother departed.”

“Though after my skin worms destroy this body” is omitted.

These changes are, surely, all of them, desirable.

2—Consider certain elisions of Scripture passages:

The passage from Job in the opening is an egregious mistranslation. It says exactly the opposite of what the original says, and even Jenny Lind singing it would not make it anything but false: “Yet in *my flesh* shall I see God” should read “*without* my flesh shall I see God.” The revisers propose the following abbreviation and corrected translation of the passage: “*I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: whom I shall see for myself and mine eyes shall behold not as a stranger.*”

In the long lesson from St. Paul’s first Epistle to the Corinthians there is a cryptic passage on being “baptized for the dead” which no one understands and which suggests to the average hearer nothing more than Mormonism.

It is followed by a verse in which appear those beasts with which St. Paul fought at Ephesus, and by yet another verse which sounds like William of Wykeham’s motto for the boys at Winchester School, “Evil communications corrupt good manners.” This passage (I Cor. 15:29-34), is recommended for omission; and if you will turn to your Bible or Prayer Book you will see that the omission clarifies and strengthens the lesson.

3—Consider the elements of optional enrichment by the addition of alternate lessons and prayers.

1—Psalms:

Psalm 27—“The Lord is my light and my salvation.”

Psalm 46—“God is our hope and strength.”

Psalm 121—“I will lift up mine eyes unto the hills.”

These are all welcome additions for optional use.

2—Lessons:

There are two great passages in the New Testament dearly loved by all Christians for their devotional riches. The Bible of every saint of God turns open easily to either of them. One is the fourteenth chapter of St. John’s Gospel, “Let not your heart be troubled: ye believe in God, believe also in Me”; the other is the eighth chapter of St. Paul’s Epistle to the Romans, that great mounting *Jubilate* for deliverance from sin, which closes with a paean of victory: “I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!”

The revisers draw upon St. John 14 for an additional sentence at the opening of the service.

They propose Romans 8:14 to 39 for an optional Scripture lesson.

(3) Prayers:

Two prayers for the departed are provided. How pathetic that we should have to record this as a new or distinctive enrichment of the Church’s Office for Burial of her Dead! As if the Church had ever denied this deep instinct of man, who cannot cease to pray for his dear departed just because they have passed out of sight.

There is also proposed a prayer “For the Blessing of a Grave.” This prayer was not adopted by the House of Deputies in 1919:

“O God the Father of our Lord Jesus Christ, vouchsafe, we beseech thee, to bless this grave in which we are about to lay the body of thy servant; through the same thy blessed Son, who is the resurrection and the life, and who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*”

Other proposals are as follows:

1—The first rubric to be transferred to the end of the office.

2—The second rubric to be changed by omitting the words “or sing” and the words “at the entrance of the Churchyard.”

3—Omission of the references to chapter and verse at the end of the opening sentences.

4—The optional omission of the *Gloria* at the end of each psalm. It must be used, however, at the end of the whole portion or selection from the Psalter.

5—The provision of proper titles to Psalms 39 and 90 which lack them at present.

6—The provision of a definite, though optional, order of service after the lesson, including the *Benedictus*, the Creed, the Kyrie, the Our Father, and appropriate versicles, responses, and prayers.

7—The provision of a blessing at the end.

8—The Committal. Here an optional anthem is provided for the traditional “Man that is born of a woman”. The proposal is made to “strike out from the form of the committal, page 299, the words from and including *Forasmuch* to and including *second coming*, and to insert in their place the following:

“*Unto Almighty God we commend the soul of our brother departed and we commit his body to the ground; earth to earth, ashes to ashes, and dust to dust; in sure and certain hope of the Resurrection unto eternal life through our Lord Jesus Christ, at whose coming . . .*”

In other words the committal is not only of the body to the ground, but also, and much more, of the soul of the departed to God.

But why did not the revisers change the sentence of committal for Burial at Sea to correspond with the above form? As it stands in the report they have changed the words from "our deceased brother" (second report), to "our brother departed" in the above, but they have left the phrase "our deceased brother" in the form for Burial at Sea.

For the "Grace of Our Lord Jesus Christ" at the conclusion of the service, page 201, is appropriately substituted that wonderful blessing, "The God of peace who brought again from the dead our Lord Jesus Christ", etc.

Nothing, however, proposed by the revisers is more welcome than the

ORDER FOR THE BURIAL OF A CHILD

In structure the office corresponds with the foregoing order for Burial, but the anthem, the selection of Psalms, the lesson, the versicles, the prayers, all are in a sweeter, simpler, tenderer tone as becometh the little white innocent soul and body. It is difficult, however, to understand why, in the committal, the soul of the child is not definitely commended to God. We understand, of course, that this is implicit in the beautiful ancient blessing, "The Lord bless *him* and keep *him*", but the failure to make the commendation explicit as it is in the case of adults, throws the form of committal out of balance.

And is it fair to ask whether the revisers intend this office for baptized and unbaptized children alike? If it is intended for general use, should there not be a special prayer provided for those whom "it hath pleased Thee to regenerate with Thy Holy Spirit, to receive for Thine own child by adoption, and to incorporate into Thy Holy Church"?

THE VISITATION OF THE SICK

A large part of the ministry of the modern pastor is his ministry to the sick. Every week finds him at the hospital; in a large parish every day finds him in some sick room. But who among our clergy uses the present "Order for the Visitation of the Sick"? If he did, he would soon find himself *persona non grata* to patient and doctor and nurses alike, and properly so. When Phillips Brooks walked down the street, men said, "The sun is shining! What a fine day!" To read the present order for Visitation of the Sick would be to draw the blinds and summon the undertaker. It is "Hark from the tomb a mournful sound", and we ought to banish it, or else set it in a different key. This doesn't mean that we hold a Manichean theory of sickness; it doesn't mean that we cancel the Cross or deny the value, much less the reality, of physical suffering, or exclude God from this whole area of His universe. It only means that we recognize the canons of common sense in dealing with the sick. To pray "Sanctify this thy fatherly correction" over some dear little child with infantile paralysis is cruelly unreal; to pray, "or else give her grace so to take Thy visitation that after this painful life ended", is a cheerless prayer to offer for a woman undergoing gas pains after an operation for appendicitis; and it is nothing less than cowardice to hit a man when he's down by solemnly exhorting him to "take in good part the chastisement" of say, a high fever and a splitting headache, because "whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth."

Then there are those recurring words over which our fathers loved to linger with mournful intonation in luxurious lugubriousness. How dolefully the changes are rung upon them as the office is solemnly tolled! "Fraud", "malice", "distemper"; "correction", "visitation", "adversity", "wrath", "decayed", "decayeth", "dissolution", "the grave"—thus the dirge is sounded in prayers and exhortations until the unhappy sufferer, if he were tortured with the office, would feel

(and who could blame him?) that the heaviest of the visitations of an angry God was this visitation of the sick.

The proposed revision is a great improvement. It really provides a helpful, practicable office. And the first rubric should be carefully noted:

"The following service, or any part thereof, may be used at the discretion of the minister."

Thank God for that! The present form "shall" him through prayer and exhortation along many "a vale of misery" to the bitter end!

We do not just see why the second "too" is omitted from the original *Pax*, but we do see clearly why the *Pax* is to be given upon "coming into the sick person's presence" rather than in the presence of, say, the maid, or the doorman at the hospital, as provided in the present "coming into the house."

It isn't always possible or desirable to kneel down in these days of high beds in hospitals, and the revisers have trusted here to the reverent judgment of the pastor. They have omitted the words "kneeling down." They have also shortened the suffrage so that the sufferer is not called upon to make a response. And they have mercifully provided that the office may close on the middle of page 282.

The alternate psalms, with their antiphons and appropriate collects, are exquisitely arranged. Psalm and collect chime together, and each group mounts in a steady sequence, a crescendo of hope and praise. The following table will make this clear:

Psalm 3—O Lord my defender, my worship, the lifter up of my head.

Prayer—Visit him O Lord, restore him that he may give thanks.

Psalm 43—God of my strength, God of my joy and gladness.

Prayer—Sanctify the sickness: add strength to his faith: and seriousness to his repentance.

Psalm 77—In heaviness I will think upon God.

Prayer—Bestow the help of thy merciful consolation.

Psalm 138—I will give thanks: I will worship: Thou heardest me.

Prayer—Turn heaviness into joy over his recovery.

Psalm 103—Praise the Lord. Praise the Lord. Praise! Praise!

Prayer—Accept the praise of thy humble servant.

No stated, stilted address is provided. Fancy a clergyman solemnly standing before a sick bed of a parishioner and reading the exhortation in the present office! "*As occasion demands*", says the proposed rubric, "*the minister shall address the sick person in the meaning and use of sickness and the opportunity it affords for spiritual profit*"; and let us hope, we add, that he may have the grace to be a Good Samaritan, with plenty of oil and wine of speech to comfort and tonic the patient who is in no condition to be exhorted from a book of ancient homilies.

The rubric on "special confessions of sins" seems to us a timid one. "*The minister shall assure him of God's mercy and forgiveness.*" What is surely meant is what the English Prayer Book honestly says: "The Priest shall *absolve* him after this sort: Our Lord Jesus Christ who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of his great mercy forgive thee thine offenses: and by his authority committed to me, I absolve thee from all thy sins, in the Name," etc.

If that is what is meant, and surely absolution *is* meant, since a form of "*absolution to be said by the priest*" is provided a few pages over in the report, why not say so? Surely we of the American Church do not mean "to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

What are the local requirements that should make us depart here? The ordination of a priest includes a quite explicit commission to absolve. Why not say exactly what we mean?

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Portland Plans Welcome

Deputies to be Made Comfortable

By Ernest W. Peterson

PORTLAND is fast preparing herself to entertain what promises to be the most largely attended General Convention in the history of the Church. The extensiveness of the arrangements being made for the comfort of the deputies and visitors to the Convention city was revealed at a general committee meeting held in Portland last week.

Immediately upon arriving at the union station every visitor will be met by the reception committee. Under the direction of the Woman's Auxiliary committee, visiting Churchmen will be escorted to waiting automobiles, and whisked to the hotel or private home where they are to reside during Convention. Every deputy or other Churchman attending the Convention, who makes advance registration, will be notified shortly by mail of the address where he is to re-

also at the right hour each day, the Entertainment Committee will require each of these double tickets to be validated at a special validation office before either trip is taken. This will enable the Entertainment Committee to determine the exact time and date each person desires to make either of the trips. Each person will be accorded the privilege of arranging a time to suit his own convenience. The trips will be made in privately owned automobiles and not in sight-seeing busses.

One day during the Convention a Royal Chinook salmon barbecue will be held at Booneville, a beautiful park surrounding the United States Government fish hatchery and located along the Columbia River Highway.

The Entertainment Committee has also made ar-



ST. MARK'S CHURCH, PORTLAND, OREGON

side. These notification cards should be retained and be brought to Portland, to be shown upon arrival.

To keep Churchmen from becoming "lost" in a strange city, the Publicity committee is preparing a special city directory, giving the location of all the Convention halls, the principal hotels, the public buildings, and the diocesan office. Each visitor will receive a copy of this directory upon his arrival.

As soon as registration is made at the Convention hall, which will be the large Municipal Auditorium, a double ticket will be handed to each registrant. One end of the ticket will entitle the holder to a two-hour automobile ride through the most picturesque sections of the city, including a ride up Portland Heights, where a panorama of the western metropolis can be had from a height of 1,200 feet, and where, on a clear day, five snow-capped mountains can be seen. The Heights also afford a beautiful view of the valleys leading to the City of Roses. The view is beautiful by night as well as by day.

The other end of the ticket will be honored for an automobile ride over the famous Columbia River Highway. This is a trip that every deputy is urged to take advantage of. To assist the Woman's Auxiliary in providing sufficient automobiles each day, and

arrangements for the bishops to have unlimited use of the many golf courses surrounding the city, and also to enjoy the facilities of downtown clubs.

The Housing Committee reported 2,500 registrations to date, and estimated that at the rate letters are pouring in daily, the total would soon be over the 4,000 mark. Portland, however, does not shudder at the sight of 4,000 visitors, as the city housed over 50,000 visitors during the Shrine convention here two years ago. The committee has adopted the policy of "first come, first served", so it is to the advantage of each deputy, or other Churchman, to make early registration with the diocesan office at Portland. Early registrants have been assigned the exact kind of rooms they requested, and at places as near the Convention Hall as possible.

The Convention Halls committee reported an abundance of rooms for all committee meetings. The Municipal Auditorium, which can be made into one mammoth room, or hastily divided into three sections, will be used for all the great mass meetings, and also for the meetings of the three larger bodies—the House of Bishops, the House of Deputies, and the Woman's Auxiliary. The basement of this building will be converted into a postoffice, lounging rooms for both men and wo-

men, and into a large restaurant seating 1,000 persons. Regularly elected deputies to the Convention will secure their noon luncheon gratis in this dining room, and others may also eat there at a nominal figure. A leading hotel chef has agreed to assume the management.

The Labor Temple, which is but three short blocks from the Municipal Auditorium, will be a popular place for the smaller Church organizations to meet, and also for committee meetings. The Labor Temple



CHAPEL OF ST. HELEN'S HALL,
PORTLAND, OREGON.

committee has virtually told Portland Churchmen that they will hold their union meetings out in the street, or in some other building, as they have turned over every hall in their building—eleven in all—for the use of the Convention. The Labor Temple is one of the new and beautiful buildings of the Rose City, being a six story modern fireproof structure. Construction of the building is almost perfect, as each trade tried to outdo the others in the class of work performed.

Should the above mentioned fourteen halls not be enough to fulfil the needs of the Convention, arrangements have been made to use several of the large downtown churches, including the Jewish Synagogue, which are but a few blocks further up the street. Additional halls have been secured at a greater distance from the Auditorium, should emergency demand still more room. These include a series of both large and small halls at the Public Library, and the use of the Scottish Rite Cathedral.

The special Postoffice at the Auditorium will be operated by the Seamen's Institute. They will also care for the men's lounging room. As a matter of fact the Institute men plan on making themselves generally useful around the Convention Hall.

The Music committee has organized the singers of the Portland parish choirs into one large choir, which is to be vested and present the special music at the various public gatherings during the Convention. Rehearsals to date give indications of the production of some very excellent music.

The Transportation committee, composed almost entirely of leading railroad men, is doing its best to see that trains and street cars are operated in a manner convenient to the visitors. A special validating office will be installed at the Auditorium by the railroads, for the convenience of all.

Many other things are being done by sub-committees, some of them possibly too small to mention here, but nevertheless none too small when convenience and comfort of our visitors are considered. The General committee meeting showed that Portland Churchmen will spare neither time nor money in making their fellow Churchmen happy during the three weeks of General Convention.

TRIED STONES

BY THE REV. J. F. WEINMAN

THE expression is Isaiah's: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

The figure of a building is common in Scripture and in all religious thought and literature. It needs no great show of imagination to reflect that, noiselessly as in the case of the Temple of Solomon, each stone fashioned without sound of hammer and brought to its own peculiar place in the structure that is to be, there is in building through the ages the structure of a glorified and perfected humanity. "God is working His purpose out." "There is a far-off divine event to which the whole creation moves." "It doth not yet appear what we shall be." "A thousand years are but as yesterday." As in earlier days men built cathedrals through centuries, each man working his part in his generation, and never seeing or knowing the finished structure—working solely in faith and, let us say, in gladness of heart—so in all the years, and in each individual life, the purpose of God goes forward. Silently, patiently, unceasingly, slumbering not, God is taking out for Himself the stones for His finished building, fashioned stones, tried stones, precious stones.

Here, then, one sees as by a lifted veil some of the meaning of human life, which else oftentimes so sorely baffles and casts down. Not without meaning and purpose, then, the disappointments, the separations, the testings, the pain, and even the sin, of man's troubled course below. The stones are being tried and fashioned and prepared for the finished structure of a perfected humanity. God is building and from the early beginning to the distant, age-long end, holds in His mind and heart the Building not made with hands, eternal in the heavens, a new Mount Zion, beautiful for situation, the joy of the whole earth, filled with the glory of the Lord.

Here a ring on a finger, there a black band on an arm; here a lonely cross in a lonely place, marking perhaps the very spot where it was given youth to die, to go and not to stay; there a head bowed down and silent at your unthinking question; here a mother with her brood and no strong arm to lean upon save the unshortened arm of God; there a light gone out when no man thought there could ever be darkness. "Behold, I lay in Zion . . . a tried stone."

Coming back from a short vacation in the summer, one hastens to the city hospital, only to be met by the nurse with, "Oh, didn't you know? It was early yesterday morning." No, we didn't know and we didn't expect this; not so soon. Save for the text it was one of the unanswered tragedies of life. A young mother, just past thirty, and such a tried stone. Domestic difficulty; separation; the breaking up of the home; return to work in the big city's big store; the days and the nights of anguish at unanswered love; then the chest disease, which no treatment seemed able to reach; the little daughter at home with a noble, loyal sister; then the days on days in the charity hospital; just a stranger to the visiting chaplain, but soon more than a stranger, as of one's own; then the weeks of visiting, pleasant talk, Communion, and through them all not once anything but patience, resignation, and sweetness; then this: "Oh, didn't you know?" No, we didn't know—nor expect—that—so soon.

But what we do know is the text: "Behold, a tried stone;" terribly tried, day on day, and with no hope. And yet in God how safe, how sweetly safe, in the great structure, for which no event of human life is without purpose, unguarded, or unknown.

God rest and lighten with perpetual light, and fashion into the finished structure, another patient, uncomplaining spirit—a stone, alike tried and precious.

HEAVEN is heaven because there is nothing but love.—ANON.

ORDINATION QUESTIONS AND UNITY

BY THE RT. REV. G. MOTT WILLIAMS, D.D.

WHEN Episcopal and Presbyterian clergymen mutually propose each to submit to reordination by the authorities of the other Church, they seem at first blush to be proposing a fair exchange, a reasonable give and take. But is it so?

The only ground for reordination is that some one may have a serious doubt whether the ordination already received is sufficient. Some of the Eastern Orthodox, and some Old Catholics are doubtful about Anglican orders. I am not doubtful about them, but the doubt exists. I can understand, therefore, the promoting of some arrangement that might remove this doubt.

In the same way, while thousands of Anglicans seem to consider Presbyterian ordination with some favor, the great majority of Episcopalians of all sorts have always considered that such ordination could not make out a sufficient case for general acceptance in the Church. This is entirely without prejudice to the high character, learning, piety, and spiritual efficiency of multitudes of ministers with only Presbyterian ordination. What Episcopal ordination does in such a case, if it is submitted to, is to remove the doubt, and so it benefits the whole church.

But if the man who is already in Episcopal orders agrees to submit to Presbyterian ordination, what does he get, and what does he do? He does something that has never been done before, simply to save the face of his Presbyterian brother. He had already received Presbyterian ordination at the same time with his Episcopal orders. The Presbyterian Church already would receive him without any reordination. They have never doubted of that ordination. So he gets nothing. By the statements made recently in your columns, he shows that he thinks he gets nothing, and, of course, the ordaining authorities consider that they are really conferring nothing. I can not see, under the circumstances, how any reordination could be devised without the danger of terrible unreality. Religious unreality is a very great sin.

On the other hand, any attempt to induce Presbyterian ministers to conform by wholesale, and accept an ordination they do not really consider necessary, would be full of great danger for us. We operate through representative synods. Suppose we succeed in drawing to us, by such strange means as this "give and take," a large body of clergy previously content with Presbyterian orders; we have simply invited revolution. For though men may for a good intent, but on a mistaken reason, now and then act without deep conviction, yet habitually they will act upon their convictions. I have always, so far, refused to ordain any one who proposed to change his ecclesiastical relations without convictions.

Besides, there are two particular reasons why we should not at this time throw away any part of our heritage, or in any way jeopardize it. The first is that it is quite illogical to seek to get the world to admit that two kinds of ordination are valid before they can unite. Every one already concedes the validity of episcopal ordination rightly performed. The Presbyterian already concedes it, the Congregationalist as well. He doesn't agree, perhaps, with us as to what it confers. But he does not doubt that I am a Christian minister, if he thinks I am a Christian at all, because I am episcopally ordained. So we already have a sufficient basis for agreement in that no one now demands the reordination of a man episcopally ordained, except through doubt that it may not have been properly done.

And the other reason is the drift of all non-episcopal bodies toward episcopacy. I do not mean the drift of the ministers to us, which is considerable, but the drift of the non-episcopal systems towards episcopacy, leaving names out. The most extreme non-

episcopal system is Congregationalism. Yet in the mission field the Congregationalists find they have to have superintendents, and this cuts directly at the root of their fundamental convictions. The early Church was nothing if not missionary, and superintendency was as necessary in those first days as now. Of course,

"John P.
Robinson, he
Says they didn't know everythin'
Down in Judee!"

But they at least knew as much about Church necessities as we do.

It has been very interesting to me at three Lambeth Conferences to see that the fixed intent of the English bishops to deal with Presbyterianism as a thing by itself is based on two reasons, one good, and one bad. The good reason is that the Presbyterians undoubtedly are very much like us. We do not look for them to take up any radically different moral platform from our own. Methodists and Roman Catholics can surprise us by their point of view, but ordinarily we can understand the Presbyterians.

The bad reason is that the Scotch Presbyterians represent an "establishment". That point of view has an influence even in the English colonies, though it is a waning one. But it is no reason at all with us. Indeed, if the Lambeth Conferences are ever wrecked, it will be on the rocks of the Establishment. It was the disestablished and proscribed Scottish Church which gave us our "free, valid, and purely ecclesiastical episcopacy". So whatever Welsh non-conformist prime ministers do with the English episcopate, and I suppose they will do their worst, it is likely that America will always have convinced Episcopalians in her Episcopate.

Had Scottish Episcopalians not been Jacobites, the Presbyterian Church would never have been "established" in Scotland. Difference in politics more than difference in religion brought the change.

Again had German bishops not been great lords, intent on feudal power, temporal vassals of pope and empire, the Lutheran reformation would probably have remained episcopal.

Let us not surrender our advantages nor our principles, nor any one good thing that comes to us with our "free, valid, and purely ecclesiastical episcopacy."

DAILY BIBLE STUDIES

[Continued from page 471]

take proper precautions. Christian men and women must live their lives in the world, and come into contact with all kinds of people. They must live in the world; not apart from it: they must live in the world, but not of the world. How can one do this? By making use of the power that God has given us, through His Holy Spirit. St. Paul understood this when he wrote: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death . . . for to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:1-6).

ALMOST ALL the ethnic faiths are concerned with the quest of man after God. When one turns to Christianity, this is changed. It is not man seeking God, but God seeking man. It begins with God being born into our humanity through Christ, that He might find it and draw it to Himself. "I am come to seek and to save that which is lost."—*Rev. Frederick Lynch.*

EVERY ONE of us has a cross to bear. God never mistakes the measure of our strength. He knows when we stagger under the weight laid upon us. He knows, too, when we uphold it. How much we lose when we allow the suffering to weaken our characters instead of strengthening.—*E. du Maurier.*

THE BASIS OF CHRISTIAN SOCIETY

BY THE REV. H. P. SCRATCHLEY

ARE we, the people of these United States, Christian? I do not mean in name and assertion but in reality. Are all our actions in life governed by the teachings of our Lord Christ or even by the Hebrew prophets?

This question naturally comes up when we are confronted by industrial warfare as we are at present, a warfare which will grow rather than diminish with the months. How much of God is in this, and who thinks of God and His righteousness as a solution of the difficulty?

The heads of the corporations are calling themselves Christian, and the labor leaders are, most of them, members of some Christian body or of the Jewish body, but are they, any of them, basing their actions upon the precepts of the Lord God?

The name of God appears in no speech, in no law, in no document, in no proclamation, in no newspaper editorial, in no magazine article, of the general public. If American civilization and American industry are frankly based upon material acquisitiveness, let us know it. But is it not time the Church of God speak with no uncertain voice, and the true Christian say to all men, that the governing principle of his life is the Lord Christ and His righteousness?

What, after all, is the basis of Christian society? Is it not human personality? Human personality is sacred because of the humanity of Jesus Christ, the Son of God Incarnate. Every soul is infinite and of equal value, because all men are children of one Father. Institutions are secondary and must give away when they conflict with it, because institutions are a means and personality is an end. The liberty to develop personality is but an outward expression of the faith that all Christians are freemen in Christ Jesus. So Christians must judge modern civilization in all its respects by the principle of the sanctity of human personality. Will it bear the test?

Then, as individuals, Christians are members of a society, and as members they are bound to each other by mutual obligations. This demands the duty of service, mutual service one to another, based upon non-competitive temper, leading to coöperative industry. Work is the duty of all Christians, but work which has a social value. St. Paul gives us the reason for work, "that we might have to give to others"; to give, not to get; work for the service of others, not for the personal profit of ourselves. Christianity insists on the duty of every one working; that idleness and institutions which encourage idleness are wrong, no matter what they are. A Christian society must hold that "God and man are akin, that His love gives value to every human life, even the least, that He has taken action for man's redemption in Christ Jesus, and established His Church to be the home of brotherhood, that the power which really works to carry human development onwards towards its goal is the power of God Himself working through Christ in the consciences and efforts and character of men." The Christian society is a brotherhood. Industry is the coöperative work of a brotherhood. Wealth is not an end but a means to an end by which society is benefited: it exists for men, not men for it.

Then again, as a brotherhood a Christian community is responsible, individually and as a whole, morally for the character of its own economic and social order. A Christian city is responsible for its slums and indecent housings. A Christian corporation (if there is such a thing) is responsible for its output and working conditions. An economic system which produces the striking and excessive inequalities of wealth which characterize our present society is not one that is compatible with the spirit of Christianity or one in which a Christian Church ought to acquiesce. Can any boast of our material greatness justify Chris-

tian people allowing such conditions to pass unchallenged?

But above all else, God's will and the teachings of Christ are the ultimate authority to rule all social practices: a platitude, one will say, but is it not of more power than a platitude? If we only believed it in our hearts, what a power we so-called Christians would be in the world! Think how much is involved: God is our Father, and all men are our brethren; they are not "wops", "hands", "numbers", "inferiors", but workers together with us and co-workers with God. Then selfishness would be the deadliest of all sins. Life would be the measure of true value and all men would be of equal value in the sight of God, for all would share in the life of God. Life would be deeper, larger, more sacred, more eternal, than any social arrangement or material consideration. The relations between those engaged in industry would be determined by considerations of right and equity, by love, not merely by economic expediency or economic power or legal contracts. All work would be equally honorable, if it be honorable at all. The true life of man would be the life of brotherhood, not of strife or acquisition for individual profit.

A dream it may be, but the dream of the Kingdom of God; the dream of apostle and prophet!

I am indebted to Tawney's *The Acquisitive Society* for most of the above.

A UNIVERSAL MINIMUM PLEDGE

BY ANGUS S. HIBBARD

THREE years of organized effort by a Presiding Bishop and Council for the country at large and in foreign lands, and by a Bishop and Council in each diocese for all general work of the Church, have convinced Church men and women throughout the country that methods which have been successful and well tested in secular affairs are equally successful when applied to the work of the Church in its various branches. Well considered budgets for national or diocesan endeavor have shown the needs of the several years, and campaigns for funds, while by no means adequate, have surpassed the accomplishments of any previous years. Good organization and well directed effort have appealed to a greater body of the laity than ever before.

We now face another three-year period, and, as men and women, privileged by being members of our National Church, we must consider what we shall do to meet our obligation. The Nation-wide Campaign aroused our enthusiasm, gave us a vision of the new orderly and business-like methods proposed for future work, and secured a wide support. But, after the first year, pledges began to lapse, interest lagged, and, as before, the general support was found to come from a minority rather than a majority of our membership. To-day probably less than one third of our communicants make regular pledges for the support of the Church at large, and from baptized persons, as represented by Sunday school offerings, the pledges probably represent a smaller proportion. People whose pledges have lapsed have dropped off to nothing at all. Those of small means have been ashamed to pledge small sums which they might well afford.

We have had no base line on which to stand. We have now no base line from which to start out on our new campaign. We have not convinced ourselves that the privilege of being a baptized person or communicant of the Church, which means first of all the spirit of sacrifice, should be represented by some basic minimum pledge of money to be expended for God's work, which one should make and pay just as one must pay a just tax for the privilege of living in a civilized country. The adoption of some such definite, practicable, and fundamental pledge, would surely make a foundation upon which our future structure may safely stand.

In this situation I present for the consideration

of the coming General Convention the following proposal:

a. Each baptized person, for himself, or by sponsors or parents, shall pledge for the support of the Church at large, at home and abroad, a sum not less than five cents per week.

b. Each communicant of the Church shall pledge for the same purpose a sum not less than ten cents per week.

The bishop of each diocese shall be requested to secure a written ballot in each parish and mission from communicants of the Church, showing the number of persons who are in favor of the above proposal for minimum pledges.

If a majority in a diocese is in favor of the proposal it shall become the policy of the diocese that it be carried out and such minimum, or larger, pledges shall be secured from as nearly as possible all communicants or baptized persons through their sponsors.

This minimum pledge shall thus become the personal obligation and requirement of each person claiming the privilege of Church membership.

It shall be the ever present duty of all whose means afford, to increase this pledge and give liberally for the extension of God's work by our Church in this and other lands.

In my own diocese, Chicago, this would mean a minimum pledge of \$5.20 each year by thirty thousand communicants, or \$156,000 a year; and \$2.60 each year from, let us say, no larger number, which would produce \$78,000, making a total of \$244,000; a sum far exceeding the total now secured in the diocese. What man or woman, boy or girl, would remain in the minimum class when able to pledge a larger sum? Who of us would not be inspired to liberality by the fact that, at last, the great majority, nearly all of our fellow members, are joined in regular contribution and sacrifice?

This is not putting a price on our Christianity. It is deciding upon a definite minimum sum which we believe may reasonably be asked from all who can call the Church their own. On some such basic line of procedure applicable to the greatest possible number, our campaigns will go forward to still greater successes.

Without a widespread base of operations our structure will rest upon the sand.

LOVE

BY A DAUGHTER OF THE KING

LOVE may be defined as the yearning or out-going of the soul toward something excellent, beautiful, or desirable. It may denote the sublimest and holiest spiritual affection, as "God is love". Christ taught the doctrine of love, the keynote of which is sacrifice and service. God loved the world because it was His; He had made it, and in the beginning it was good. Later, through the sin of man, He saw the need of a Redeemer. Therefore, our Church is founded on love, for, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life". Likewise, the mother loves her child because it is a part of herself, then, through the child's need of her care and protection, there grows a higher and greater love, ready to serve in any way—to make any sacrifice. The love of a mother is one of the most beautiful and wonderful things in life. We must liken it to the divine love of God which passeth all understanding. So, we find need for the inspiration of the noblest and highest love.

It is natural for us to love those near and dear to us. This requires no effort on our part and, therefore, is not to our credit. When Christ said, "A new commandment I give unto you, that ye love one another, by this shall all men know that ye are My disciples." He did not have in mind this love which springs unbidden, but commanded us to minister to the needs of our fellow human beings. The Levite who passed by on the other side may have been an ideal husband and father, devoted to those dear to him, but he failed to realize his duty to this stranger—this "neighbor" who sorely needed him.

The wife of an atheist, in dying, left this message for

her daughter; "Only love of the universe can keep one from bitterness." She could not speak of the love of God for she knew Him not; so she turned to the next best thing, the world which God had created. We cannot have this feeling of brotherly love which Christ commands without a desire to serve. Such service involves giving of our time and means. The greatest reward that springs from doing for others is, not only the satisfaction which we derive from such service, but our capacity for greater service. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

One of the synonyms of love is charity though it is so far swung aside from this original meaning that it can probably never be recalled. The revised version uses love in the place of charity in First Cor., 13th chapter. Charity is universal love; the disposition to think favorably of others and do them good. Under this head, we might also speak of tolerance; forbearance and leniency towards others, who, on account of environment, lack of opportunity, or peculiarities, may act in such a manner as to make us question their motives. In the words of Browning:

"Now who shall arbitrate?
Ten men love what I hate.
Shun what I follow, slight what I receive;
Ten, who in ears and eyes
Match me; we all surmise,
They this thing, and I that: whom shall my soul
believe?"

In conclusion I cannot do better than quote Van Dyke:

"What means the voice of life? She answered, Love.
There is more love than hate, more hope than fear,
In the deep throbbing of the human heart;
For love is life and they who do not love,
Are not alive. But every soul that loves,
Lives in the heart of God and hears Him speak.

"Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the Blessed are.

"There are many kinds of love, as many kinds of light.
And every kind of love makes a glory in the night."
There is love that stirs the heart, and love that gives it rest,
But the love that leads life upward is the noblest and the best.

"Self is the only prison that can ever bind the soul;
Love is the only angel who can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light at last."

PROPOSED REVISION ANALYZED

[Continued from page 474]

The Prayers provided for use are, in the main, excellent, although we wish some were added for sick children; it is not always convenient to hunt through the earlier section of the Prayer Book or through "Family Prayers" to find one. The present prayer for a sick child is omitted but none is here provided to take its place. The Litany for the Dying, the Commendation, and the Commendatory Prayers, are welcome additions. The form for Holy Unction at the end of the office is a step in the right direction, but a separate office should, in our opinion, be given to this, or else the proposed form should be expanded.

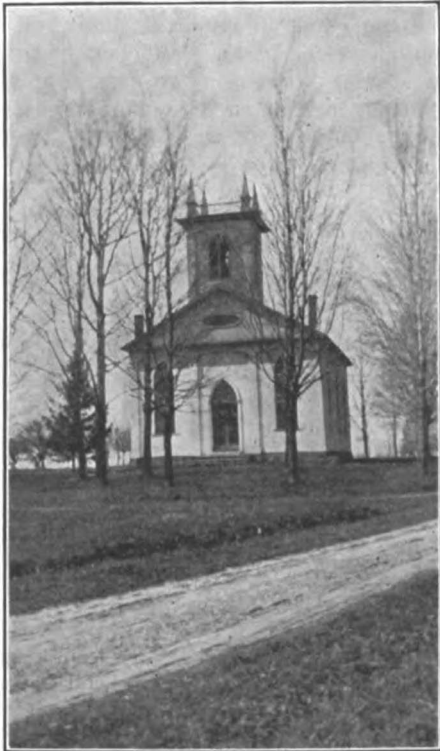
THE FOREIGN-BORN IN THE PARISH

ONE OF OUR clergy on the Pacific coast told our Field Director, Dr. Emhardt: "I have not had time to attempt any Americanization work. Of course", he continued, "we have a number of children of foreign parentage in our Church school and societies, and our people are friendly with the parents. Those unchurched seek me for ministrations, and our parish has been able to establish general good feeling toward the 'foreigner' in our community generally". "Why, this", was the reply, "is one of the best samples of Church Americanization I have seen". Thank God, hundreds of parishes all over the country are increasingly catching the vision and acting thus normally.—*The Spirit of Missions.*

EARLY HISTORY OF WESTERN NEW YORK

ADDRESS BY W. PIERREPONT WHITE, AT THE 125TH
ANNIVERSARY OF ST. PAUL'S CHURCH,
PARIS HILL, N. Y.

ONE must place oneself in the conditions existing 125 years ago to understand that St. Paul's Church, Paris Hill, cradled in the forest of the Six Nations, was organized by eleven laymen from New England, and mostly from Connecticut, without the aid of clergy. Beyond the jurisdiction of the Bishop of Connecticut, under the laws of the State of New York, but before it was possible to come in contact with the authority of the Diocese of New York, and as laymen, their acts constituted the organization of the mother church of both the Dioceses of Western



ST. PAUL'S CHURCH, PARIS HILL, N. Y.

New York and of Central New York, which is the Church's division of the lands of the Six Nations.

These conditions are directly traceable to the Iroquois, whose six tribes, situated on the headwaters of the streams of New York, controlled all other Indian tribes on the Atlantic slope of North America. The Dutch, contesting with Spain the question of the absolutism of the Roman Church (or the progress of personal liberty), challenged Spain's control of this continent by assuming trade relations with the Iroquois, after Hendrick Hudson's discovery of the Hudson in 1614. In the vale of Tawasentha, four miles below Albany, on Norman's Hill, they entered into a treaty with the Indians that was unbroken for 170 years. By this treaty, which the English assumed in 1664, the Iroquois and English drove the French from Canada. English discovery brought this continent in touch with the Church of England.

As soon as settlements began, the Church work was directed by the Bishop of London, until 1702, when the Society for the Propagation of the Gospel was organized, and the Atlantic coast of North America was set out as a great missionary district. To the office of the S. P. G. in London, men constantly dispatched the reports of the missionaries who were in charge of the Church's work; they commenced in 1702, and continued, for this state, to about 1785. The Jesuit missionaries made similar reports to their home office from 1610 to 1798. The missionaries of the Dutch Reformed and Lutheran Churches made their reports to their home offices during the same period.

At the close of the Revolution, all of New York state, except Long Island and a narrow strip bordering the Hudson,

and a still narrower strip bordering the Mohawk river, was the absolute and undisputed property of the Iroquois. By 1820, these Indian lands had been absorbed by the migration from New England, which raised the population of the state from 390,000 to 1,400,000, making the state distinctly, in population, a province of New England.

In order to avoid the dissolution of the Church, for lack of bishops and dioceses, Connecticut in 1783, alone and in advance of others, and by the united efforts of its Churchmen, sent Samuel Seabury to England for consecration, which he received in Scotland in 1784. In Philadelphia, in September, 1784, the General Convention of the Church united the interests of the Church in the United States into a functioning body. In the fall of that year, John Stuart, an S. P. G. missionary to the Iroquois, was holding what was probably the final service of the Society at Lewistown, near Fort Niagara, at Brant's commodious log church. From a tree nearby, the bell sent by Queen Anne to the Mohawk chapel at Fort Hunter, which had been removed from there as the fortunes of war fell to the colonists, summoned one hundred persons of the five Iroquois tribes to baptism.

It was in that same year of 1784 that Hugh White, of Middletown, Connecticut, became the first of the New Englanders to take up land beyond the Palatine settlements in the Mohawk, and made his settlement in Whitestown, which, by the act of the Legislature in 1788, was made the western township of Montgomery County. This contained some 14,000,000 acres and is now identical with the twenty-nine counties contained in the limits of both the Dioceses of Central New York and Western New York, and, at that time, contained a population of 200 souls.

In 1785 the Diocese of New York was created, the area of which was set out as covering the entire State, and it so remained until 1838, when the Diocese of Western New York was created. This diocese was again cut in two in 1868. In 1787 the Diocese of New York received its first Bishop, Samuel Provoost. In 1792 the General Convention of the United Dioceses directed that missionary work should be undertaken on the frontier of the United States. In 1796 each diocese took up its individual work on its own frontier. In 1797 the Rev. Robert Griffith Wetmore was appointed the first missionary to assume this work in the Diocese of New York. In the fall he went to Canandagua, and on his return learned at Bridgewater, Onondaga County, of some Churchmen at Paris Hill, and set out before daylight for that place. Here he found that his work had been anticipated by the organization on February 13, 1797, of St. Paul's Church: the founding of this parish, then, was the work of these eleven laymen—a work undertaken by laymen without the aid of bishop or priest, and continued by them with only the aid of itinerant clergy for many years. Their work is indeed an inspiration, a work from which the clergy and the Bishops of that day were drawn, and it is with intense satisfaction that the return of the laymen to his Church duties is noted in this day.

WAYSIDE SONG

I sing the wayside flowers,
The daisy's smile of cheer;
The clover and the buttercup,
Each democratic dear.
Proud men within their fences
God's beauty cannot hold;
He gives the poor His violets,
His dandelion-gold.

I sing the wayside poems,
The wayside stories too,
That show us how, through common things,
Divinity to view:
I sing the wayside people
Who do not walk apart;
But mingle with the common crowd
And serve with humble heart.

I sing wayside religion
Which long ago One taught,
Who passed along the common ways,
And works of mercy wrought.
A day-by-day religion
To carry everywhere,
To bless us and our fellowmen
Like wayside flowers fair.

MAUD FRAZER JACKSON.

The Lay of the Land

By the Rev. Hugh Birckhead, D. D.

Rector of Emmanuel Church, Baltimore

SYRIA lies between the Arabian Desert and the Eastern Coast of the Mediterranean. The length of this irregular beach is 400 miles, and the fertile land back of it varies in breadth from 70 to 100 miles. All this region is so broken by mountain ranges and valleys that it has never been brought up under one native government; and yet its well defined bounds—the sea on the West, Mt. Taurus on the North, and the Desert to South and East—give it a certain unity and separate it from the rest of the world. The name Syria is a Greek contraction of Assyria, and was originally applied to the whole Empire from the Caucasus to the Levant.

The Mandatory of Palestine which was taken over by Great Britain in the Peace Conference, but has not yet been definitely approved by all the Allied Nations, occupies the southern half of this territory, stretching from Caesarea Philippi on the North to Akaba, a port on the Red Sea, on the South, and on the Coast from the Ladder of Tyrus to the village of Rafa. Palestine is a Greek contraction or mispronunciation of Philistia, and was used to distinguish Southern Syria from Phoenicia. The Romans made this name permanent when they created the separate Province of Palestina. This territory is about as large as Massachusetts, 8,000 square miles. It is 4,000 square miles smaller than Maryland.

The most noticeable thing about Palestine is its color. Every land has a scheme of color of its own, and while form and outline are the first, they are not the most permanent or the deepest impressions which a region makes upon the traveller. We observe the outlines of a scene; we remember its coloring. This is particularly true of Palestine. We entered Palestine through Judea; the valleys up which the road climbs to Jerusalem one at once recognizes as a new world of color. Some greenery may linger beside the dry water courses, or perhaps a dusty strip of cultivated land, but the hills above are sure to be composed of white and gray limestone. There are frequently stripes of purple, yellow, and black, but these all succumb to the dominating gray of the slopes and merely give an artificial and decorative appearance. A recent traveller has described the land as "most interesting as a work of art, but almost incredible as nature." It is a country of half tones, a tawny fawn color predominating.

This whole region is divided into five stripes running north and south. On the east are the hills of East Jordan, separating Palestine from the Wilderness; then comes the amazing depth of the Jordan Valley, which starts at the foot of Mt. Hermon and loses itself a hundred miles further south in the Dead Sea, 1,300 feet below the level of the Mediterranean; then the hills of the Central Range on which Jerusalem is built. This is broken by the breadth of some of the valleys and partly by the gray Plain of Esdraelon; then the foothills, and finally the Maritime Plain, which runs back of the sea shore. The whole region is surprisingly contracted. The Sea of Galilee is only twenty-five miles from the Mediterranean; the Dead Sea fifty, and the distance between these two historic bodies of water is but fifty-five miles.

Up to three years ago, travel over this irregular landscape, which makes Palestine seem much larger than mere distance implies, was difficult and dangerous. The roads were irregular tracks across the hills sufficient for pedestrians, camels, and donkeys, but rendering a long drive in a primitive carriage under the rays of the tropical sun an endurance test. Moreover the hills were infested with brigands, who easily concealed themselves on the tops of the rocks and fired on the traveller beneath. Baedeker, the famous guide book, calmly recommended a convoy of Turkish troops and the display of firearms, especially for travellers in the Jordan Valley. This has been wonderfully changed in a short time by the control of the British

Army. In the first place excellent roads are under process of construction connecting all the principal towns. Both Arabians and the new Jewish colonists are employed on this work, and men and women in the tremendous heat labor for long hours, carrying little baskets of earth and stone. The primitive methods of Abraham still obtain.

Then General Allenby introduced the Ford car to the Holy Land. They had never thought it possible that an automobile could successfully cope with the ruggedness of their highways, but the Ford conquered while the Rolls-Royce was left far behind. When we started from Jerusalem for Galilee, we seated ourselves in a "flivver" at half past six in the morning, and arrived at Tiberius by four in the afternoon; and most of the journey was very comfortable.

Then the British Government has called in the firearms of the surrounding natives, and although on our descent into the Jordan Valley our chauffeur had a revolver on the seat beside him, we never felt the need of it, and in spite of the passing of caravans of fierce looking natives bringing their grain from Trans-Jordania to the market at the Damascus Gate, we at no time had a sensation of fear. I prophesy that in the next two years the safety and comfort of travel in the Holy Land will bring to the Holy Places thousands of Americans and Europeans who would never have contemplated the journey before.

It has been said that the villages of the Palestine are brown; the towns are white and the one great city is gray. It is true that nothing could exceed the squalor of the villages. They are extremely picturesque from a distance, frequently built upon the crest of some hill for protection, and sometimes dominated by the house of the ruling Sheik, which rises with importance above the mud walls of the surrounding houses. But to enter a village is to come into close contact with all that is most unlovely in human habitations. The little houses are piled one against another: only in rare instances are trees planted among the dwellings. The rooms are very dark and cheerless, almost without windows; the inhabitants sitting on the floor; the furniture consisting of a few mats and cooking utensils. The flat roofs are still used as sitting rooms, especially in the evening, and in the long rainless season, between May and October, the roof is the family bedroom. An acrid smell hangs upon the air because the fuel is dry cakes of dung. These are plastered over the walls of low ovens on the side of the streets. In some of these ovens crowds of filthy children and tattooed women are sitting, while the men loiter in idle rows along the house walls. In the Cave of the "Holy House" at Nazareth, the reputed home of Christ in His boyhood, a traveller observed to a monk in charge that it was dark for a dwelling place. He answered very simply, "The Lord had no need for much light."

In some of the houses the floor space is on two levels; half of the room being two or three feet higher than the other half. On this platform the family lives; while the cattle, sheep, and fowls occupy the lower half. Along the edge of the platform there are hollows in the floor used as mangers for the beasts. No doubt it was in such a manger that Jesus was laid in Bethlehem.

The villagers are the Fellahin, a people of almost unmixed stock. They are neither Bedouins or Turks, but are probably descended from the original tribes that Israel displaced. There are strains of other blood mingled with theirs in certain instances. It would be impossible when one considers all the invaders of Palestine, Jews, Romans, and Christians, that they should have left no human traces behind them, but these rustics are conservative to the last degree. This is brought about by the tradition of inter-marriage, by their great ignorance, coupled with pride of race, and finally by the oppression which until very lately has held them down. We owe a distinct debt

to their conservatism, for it has preserved for our observation the habits of speech and manner with which the Bible has made us familiar, and hence the "sacramental value" of Palestinian travel.

The towns are much cleaner and more enterprising than the villages, and the general effect of them is white. I, particularly, remember Nablus, which is the Shechem of the Bible, lying in a deep valley between the great mountains of Gebal and Gerizim. Samaria, which many consider the most beautiful town in the Palestine, stands quite alone on a lofty, circular hill, looking down upon a well watered, fertile valley. I shall have more to say about it later on. Of course the town which gives one most satisfaction is Nazareth. The white houses amid the olive trees, with an occasional cedar, are for the most part detached, and the town has an appearance of cleanliness and prosperity which is delightful to find in a place where Christ spent thirty years of his brief life upon earth.

Jerusalem, the one great city of the land, is magnificently situated, and with its surrounding wall has a dignity and color all its own. In the First Century it appeared like one great fortification, except for the pinnacles of the Temple. The walls are still there, although the city has overflowed in all directions.

The British Government, with characteristic intelligence, has formed the Pro-Jerusalem Society. This has on its Board of Directors the heads of all the factions which represent this great religious center: the mayor of Jerusalem, who is an Arab or a Greek, His Eminence the Grand Mufti, the leader of the Mohammedans, the president of the Franciscan Community, the custodian of the Holy Land, His Beatitude the Greek Patriarch, His Beatitude the Armenian Patriarch, the President of the Jewish Community, and many others. This organization is to preserve the ancient city, to take down the houses gradually which now are built against the walls, to plan extensive suburbs which shall be garden cities, and to cooperate with the Departments of Education, Agriculture, Public Health, and Public Works. We had a long interview with Mr. C. R. Ashbee, to whom we were introduced by the Hon. Ronald Storrs, C. M. G. B. E., District Governor of Jerusalem. It is hoped that Americans will be interested in joining this Association for the preservation of the Holy City.

British occupation means that Palestine will inevitably be brought into the current of modern civilization. Under the rule of the Sultan progress was prevented to a large extent, and it was to his interest to keep the various religious factions in active enmity, as in this way it was easy to dominate the situation; "Divide and Rule." A few years ago, for instance, the Baroness Burdett-Coutts, one of the richest women in England, offered to give Jerusalem an adequate water supply, the most essential thing in Palestine. In holding out this magnificent gift she did not include a sum to pay bribes to the Turkish official, and therefore the Sublime Porte, through the Sultan, refused her offer. Again great areas of land in Palestine, like the region around Jericho, which could have been irrigated and made very fertile, belonged to the Sultan, and have never been developed. Moreover the system of taxation from both the State and the Mosque was rapacious and irregular. The taxes were farmed out, as in the First Century, and the poor peasant entering Jerusalem with a dozen eggs for sale was stopped at the barrier, the State taking one egg and the Mosque another; and this was also true of all kinds of farm products and grain. The English Government has swept aside these age-old abuses, and in the next few years a modern spirit will prevail throughout Palestine. Travel will be comfortable and safe, and by automobile. New and adequate hotels will be built at various points of interest. The peasants will no longer rob historic ruins in order to have stones for their own hovels. We are thousands of miles nearer to Palestine in spirit and the possibility of going there than we were three years ago.

I would like to suggest to the various congregations of Baltimore that they could do nothing more inspiring and educational for their ministers than to send them to

visit the Holy Land next spring. The trip could be arranged for approximately \$600, and the knowledge of Biblical conditions and the background of the Old and New Testament they would thus receive, would be invaluable. We have studied the Bible too long as a book detached from the atmosphere which produced it and the land in which its great story took place. Our pictures of the lives of the great men of Scripture, and particularly of the life of Christ, have come to us through the great paintings of the Middle Ages. It is time for us to see with our own eyes the actual surroundings which have produced the greatest religious influences in the world. Let us see to it that among the thousands of pilgrims from America and Europe, who, Bible in hand, will visit the sacred soil of Palestine during the coming year, there will be a goodly number of the religious leaders of this city. Let us bring Baltimore nearer to Jerusalem by a continuous chain of men and women, each one bringing back to us some new and vivid aspect of the Bible Land.

ON CHRISTIAN SCIENCE

IT IS INDEED a false and vain and mischievous belief, leading silly people. It is the kind of thing against which we are warned in Holy Scripture. It is one of the deceptions of these days devised by the father of lies to deceive the very elect, if possible.

One of the best things we have seen in a long while is the comment in many papers upon the fact that from the ruins of the Knickerbocker Theater in Washington were carried dead and wounded bodies into the adjacent First Church of Christ, Scientist, which church thus became a morgue and a hospital. Under that roof, which every Sabbath day and every Wednesday night gives back echo of the false teaching that there is neither sin nor sorrow nor suffering nor death; people were moaning in their pain, bleeding from their wounds, gasping a last breath from their broken bodies, or were growing rigid under the cold touch of death itself.

One does not need to say more about the type of mind which could accept the teachings of Christian Science than to say that some of the worshippers of the Mrs. Eddy cult gathered at that church on the following Sabbath, still saying there is no such thing as pain, and no such thing as death of this mortal frame.

But to turn away from the somber picture a moment to lighter things:

Probably most of our readers remember an old story. A scientist passing a house said to the little boy who was in the front yard, "Johnnie, has your father gone to the office this morning?"

Johnnie answered, "No, papa is awful sick in bed."

Reprovingly the scientist said, "You're wrong, Johnnie. Your papa just thinks he's sick."

"Oh!" was Johnnie's comment.

The next morning as the scientist was passing he said to the boy, "Johnnie, does your father still think he is sick?"

In a burst of tears, Johnnie replied, "No, papa thinks he is dead."—*Christian Statesman*.

WITNESS TO THE success and desirability of prohibition comes from many other sources. A notable one is by Bishop Johnson of the Episcopal Church who visited the Russell Sage Foundation for the Betterment of Social Living Conditions to get their conclusions. Among other things he learned from this research institution with its endowment of \$10,000,000:

That investigators of repute are telling us in newspapers and magazines, which are not muckrakers, that there is plenty of evidence that women and children are not beaten up by drunken husbands and drunken fathers as they used to be; that the effect of the new conditions upon child welfare is indicated by the statement of the largest manufacturer of milk bottles in the United States, that, under the amendment, his business promptly increased by thirty-five per cent; that crimes of violence and passion and crimes against sex have greatly diminished; that soliciting for prostitution in one large city was reported to have fallen off by more than half; that labor is more alert and more efficient, and that improvement in this regard is especially noted on Monday mornings; that savings banks deposits are apparently growing rapidly and that the number of depositors is increasing.

EVERY SUBSTANTIAL grief has twenty shadows, most of them your own marking.—*Sydney Smith*.



CORRESPONDENCE

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

THE JUDICIAL SECTION ON LAW ENFORCEMENT

To the Editor of *The Living Church*:

OWING to my absence in California it has not been practicable for me to reply earlier to the Open Letter addressed to me, published by my friend and former vestryman, Mr. Stuyvesant Fish, in reference to my statement as to the duty of all good citizens to obey the Prohibition laws.

It is not my wish to enter into controversy upon this subject, but as the letter above mentioned seems to call in question the authenticity of the quotation which I made from the proceedings of the Judicial Section of the American Bar Association, I feel called upon to make the following statements, and as this letter seems to have been rather widely circulated, I shall be grateful if you will give this reply space in your columns.

1. The heading of the Open Letter refers to "the alleged action of the American Bar Association," and the letter of Mr. W. Thomas Kemp, Secretary of the Association, quoted by Mr. Fish says, "I beg to say that the American Bar Association has taken no action", etc. These statements convey a wrong impression (no doubt unintentionally) to one who reads them, and who has not read what I said on the subject. They give the impression that I have claimed the authority of the American Bar Association for the statement which I quoted. I made no such claim. It was not "alleged" in my address that the American Bar Association had taken any action. I referred only to the *Judicial Section* of the American Bar Association; and the Judicial Section did take action upon the statement which I quoted.

2. It is true that the statement quoted in my address was part of the report of the Executive Committee presented to the Judicial Section, as Mr. Kemp says, and not a resolution. This, however, in no way detracts from, but on the contrary adds to, the weight of the statement quoted.

3. The letter of Mr. Kemp, given out by Mr. Fish, says that the quotation which I made in my address "was merely a part of the report of the Executive Committee of the Judicial Section of the American Bar Association to that Section, but no action whatever was taken thereon." This statement by Mr. Kemp is a very surprising one, for the published report of the proceedings of the Judicial Section of the American Bar Association, on page 558 of the "Reports of the American Bar Association, Vol. XLVI, 1921", states the exact contrary. It gives the report of the Executive Committee to the Judicial Section, containing the entire statement which I quoted, and adds as part of the official record: "It was moved and seconded that the report be adopted, and the motion was carried."

I must leave Mr. Kemp to explain the statement, in his letter to Mr. Fish, that "no action whatever was taken thereon."

4. I stand absolutely and as the result of enquiries in many parts of our country more strongly than ever, if possible, by the position which I took in this matter in my Address to the Convention of the Diocese of New York.

July 22.

WILLIAM T. MANNING.

To the Editor of *The Living Church*:

IN justice to Bishop Manning, will you permit me space to refer to the "Open Letter" addressed by Mr. Stuyvesant Fish to the Bishop on the subject of the Volstead Act and law enforcement?

In this letter Mr. Fish incorporates a communication from the secretary of the American Bar Association to the effect that the report of the Judicial Section of the Association, quoted by Bishop Manning in his Convention Address, was merely a report of the Executive Committee of the Judicial Section, and that "no action whatever was taken thereon."

In the published proceedings of the Association covering the meeting held in Cincinnati, August 31-Sept. 3, 1921, there appears on page 556 a report submitted to the Judicial Section by its Executive Committee, containing the words quoted by the Bishop. This report having been submitted to the meeting (the volume of proceedings contains a list of nearly one hundred distinguished judges registered as in attendance

at the Cincinnati meeting), the record quotes the chairman as saying (page 558): "What will you do with the report, gentlemen? It is open to discussion." Then follows the statement that "It was moved and seconded that the report be adopted, and the motion was carried."

It is not for me to attempt to reconcile this statement of the official journal of proceedings of the Judicial Section with the assertion of the Association's secretary as contained in Mr. Fish's letter. Whatever the facts of the matter may be, it must be evident that Bishop Manning was justified in assuming that the record of proceedings means what it says. The words could not be more explicit.

Since Mr. Fish gave publicity to his letter to the Bishop on the ground that he had attributed to the Judicial Section sentiments which the secretary of the Association asserts to be merely a part of the report of a small committee, upon which "no action whatever was taken," I am sure that Mr. Fish, as well as Bishop Manning, will appreciate your publication of the above in explanation of the source and authority of the quotation contained in the Bishop's Convention Address.

New York, July 24.

CHAS. K. GILBERT.

PACIFISM AND THE RESTRAINT OF WAR

To the Editor of *The Living Church*:

I WONDER if you realize how many thoughtful people there are who were ardent militarists throughout the World War but who have since become more or less pacifist.

I do not say that I am one of them, but I do say that I find myself having infinitely more sympathy with them in these present days than through the war.

Your editorial on page 401 of the July 22d issue of *THE LIVING CHURCH* relative to Jane Addams and the question of Pacifism is surprising and difficult to me. The vein in which it is written, your temper of mind in the writing of it, the strange analogies you make, the conclusions at which you seem to jump, these things and some others about your editorial puzzle me.

May I make bold to submit some suggestions and questions?

1. Are the Turkish massacres really analogous to the German invasion of Belgium? I should not envy you your task of proving them so. The European countries have long watched with comparative indifference and unconcern and inexcusable inaction the frightfulness of the Turk. Why? Because to have interfered would have meant conflict with their own selfish interests. To England's shame be it said that it is almost as true in her case as in that of any other European power. At any time those countries could have compelled Turkey, without resorting to war, to cease.

Germany started out for world conquest: Turkey's aim is the extermination of a lot of Christians. The attitude and actions of the nations in regard to both situations are a terrible commentary on their motives.

2. Does Jane Addams' appeal mean force in the sense of war? In the interest of absolute fairness is she inconsistent and has she gone back on her former convictions? I am not attempting a defense of Jane Addams, but I do submit that she is talking and acting with a perfectly warrantable distinction in her mind.

If I see a bully maltreating a little fellow and I step in and make the bullying to cease, surely it were delightfully absurd and laughable to say that I am warring on a small scale or justifying the institution of war.

3. I wonder if you really believe your own argument: "If a nation of thugs assault several hundred thousand wayfarers, and another nation intervenes to stop it, that is war." By that definition we have never had a war in civilized history. There has yet been no such thing. The causes of the World War were, as everyone knows, much more complex and intricate than that. You are really justifying the pacifist stand that war is organized murder.

4. Are you right in assuming, as your editorial seems to do plainly, that there is no other solution save that force which results in war? The World War was, after all, the

result and climax of a large and pernicious system of national aspiration and rivalry and competition. It was of a piece with all that went before, and had been contributed to, in greater or less degree, by all the civilized countries.

You must admit that, if Jesus' ideal of the universal brotherhood of man were realized, war would be utterly impossible. If this be granted, surely it is no violation of the laws of logic to say that wars are a result of the world's failure to apply the ideal of Jesus. Ideally and ultimately the Church must be pacifist. War, no matter for what waged, is the negation of brotherhood. To say that there is no other way is to acknowledge our sins, the weakness and inefficiency of our Faith and Love, and the truth that whatsoever is sown shall be reaped.

5. Have not the results of the World War and the conditions created and left by it in the minds of men been, after all, one of the greatest possible arguments for Pacifism? Can one point easily to anything spiritual or moral or good that has been its definite contribution to the world, except the defeat of Germany, which result itself, in point of fact, is highly debatable?

Indeed the more I think of it the more I sympathize with the Quakers' appeal of "Christendom for a warless world". We militarists have tried war often and long enough, God knows. Maybe it were only fair and reasonable to give the advocates of the Prince of Peace a chance. One can hardly imagine how they could possibly make a worse mess of the world than confronts us at present.

Pardon me for saying that I am not so dead sure that the devil may not be happier at your Gospel than at Jane Addams'.

I am tempted to write a great deal more, but this is my first offense in addressing you, and I apologize for trespassing to this extent on your valuable space.

Very truly yours,

W. H. ANTHONY.

Christ Church Rectory,
New Brighton, Pa.

[Without answering each of our correspondent's questions in detail, we shall content ourselves with not only expressing agreement with him that "wars are a result of the world's failure to apply the ideal of Jesus", and the "negation of brotherhood", but that they are such a colossal breach of the moral law that when any nation so violates that moral law, it becomes the duty of all law-abiding nations, by force if necessary, to restrain the belligerent to the utmost extent of their power. The act of restraint may involve a conflict extending over a term of years, as it did during the World War. But when it is perfectly understood that Christian nations mean what they say in declaring that war shall cease, and that they will expend unlimited blood and treasure first to restrain and then to punish those nations that wantonly make war, war will cease. It is well known that Germany would not have made war if it had been understood that England and America would translate their hatred of war into action. It is also well known that Turkish persecutions would never have begun if the Turk had realized that the Christian nations would exert every ounce of their force to stop and punish him. This is the exact opposite of the approach to the subject made by our Pacifists, who are to-day, in our judgment, doing more to prevent the abolition of war than the Kaiser in all his glory was able to do, simply by serving notice upon the world that, while they deprecate war, they will make it impossible for their nation forcibly to stop war if it is begun by others. And the Turk is to-day taking advantage of that condition that the Pacifists have in part—not wholly—created.

So the Near East is to-day the illustration of Pacifism in accomplishment.—EDITOR L. C.]

THE CHURCH OF IRELAND

To the Editor of *The Living Church*:

IN his timely article on A Consultative Council in connection with the Lambeth Conference, Bishop Guerry makes an assertion which, as the son, grandson, and nephew of Irish clergymen, I feel compelled to dispute. He mentions, by way of contrast to ourselves, the Church of Ireland. This, by the way, is its legal title, as recognized by Parliament; not, The Church in Ireland, although it is also that, in the same sense that we are The Church in the United States of America.

No Irish Churchman would or could admit that the Church of Ireland, to-day, is not the lineal and true descendant and successor of the original, ancient Irish Church, founded by St. Patrick. The fact that a majority of the population, from various causes which historians have often recorded, do not regard its claims on their allegiance, cannot vitiate and must not be allowed to obscure them. It is connected with that early Church by an unbroken line of Episcopal succession, and is therefore a true National Church, independent, and not subordinate to any other. The unfortunate fact that it is now the Church of a minority no more affects its claims to be a National Church than our own similar numerical position affects our claim to be a National Church in this country.

It can easily be shown that the claims of the Church of Ireland to this position are, if anything, stronger than ours. Her antiquity is much greater, and her founders were indisputably the first missionaries in what was then a heathen country. Fifty years ago, when the establishment of the Church of Ireland was a live topic, a series of sermons was preached on this subject in Westminster Abbey by Dr. Wordsworth, then a canon of Westminster. "This volume, the work of a noted English scholar," to quote from a lecture on the Church of Ireland delivered before the Y. M. C. A. in Dublin by Rt. Hon. James Whiteside, LL.D., Chief Justice of Ireland, and himself one of many gifted sons and defenders of the Church of Ireland, "teems with instruction on the ancient Church in Ireland. Like a true logician, he (Wordsworth) proves every proposition, examines each authority he quotes, and arrives at undeniable conclusions. This well read divine has the profoundest reverence for the ancient Catholic Church in Ireland, and brings out in the brightness of truth the doctrine held and taught by the Church, when in a state of apostolic purity. He argues that no scholar did assert that before the English invasion the Pope had exercised or claimed supreme authority over the Church in Ireland, and adds with truth: "We, my brethren, we Englishmen, were the first, who, in the twelfth century, crippled the vigour and sacrificed the liberties of the ancient, independent Church of Ireland. We brought it under subjection to Rome. We obscured the light of its candlestick." To quote again:

"At the present day Rome exercises great influence in Ireland. *But from the beginning it was not so.* We have seen, from evidence adduced in previous discourses, that Christianity, in a pure, apostolic form, was planted in Ireland early in the fifth century, and that for many years afterwards the Church of Ireland was free, and that it resisted all encroachments on its Christian liberty." In regard to the Reformation in Ireland he says: "But, it may be asked, Was the Irish Reformation carried on in a regular and orderly manner by lawful synods of the Church? To this question we reply deliberately and unhesitatingly, Yes."

In the year 1551 a synod of Irish Bishops received and authorized the English Liturgy in place of the Latin service Book. Again in 1560-1 a synod of Irish Bishops was held for establishing the Protestant Religion. And what was determined in this synod of bishops? It sanctioned the Reformation. *All the bishops* of Ireland took the Oath of Supremacy, and conformed to that Liturgy, except two, who had been placed in the sees of Meath and Kildare by Queen Mary, from which the lawful prelates had been ejected because they were married men. Those two intruders, whom Queen Mary had appointed, were in their turn displaced, and their rooms filled by two bishops who took the oath of Supremacy and conformed to the English Liturgy.

Thus the Irish Episcopate accepted the Reformation, and those who had authority in Church as well as in state carried out the Reformation in Ireland. All of this proves what all Irish Churchmen have been brought up to believe and know, that the Church of Ireland as constituted to-day, although deprived of money and privileges that belonged to her, is the true, lineal successor and representative of the original Church planted there by the first missionaries and certainly deserves the sympathy and prayers of all Churchmen. To quote, once more, from the learned and eloquent chief justice, "we can fairly prove that we inherit the ancient faith taught in Ireland, and that we, by regular and unbroken succession, derive our episcopacy and orders from the bishops of that ancient Church." Referring to the writings of that profound scholar and apostolic prelate, Archbishop Ussher of Armagh on the "Religion anciently professed by the Irish and British" published in 1631, he says: "Every assertion made by him is proved by the words of truly Catholic writers; and there can be, and there is, no mistake about the matter; our Church is the old Church; the old faith in Ireland is our faith; let us treasure it in our hearts, and practise it in our lives."

These are some of the reasons why I respectfully submit that the Church of Ireland is fully as much entitled to be called, and is, a National Church, as any other branch of what we are accustomed to call the Anglican Communion; and I earnestly hope that both it and our own Church in the U. S. A. will never submit to accept a position in any way "subordinate to, or dependent upon, the convocation of any other Church," even though it be as pure and venerable and Catholic as the Church of England, which itself has scarcely maintained the hold in point of numbers which its advantages might seem to have warranted us to expect for it in England and her colonies.

July 19.

J. E. H. GALBRAITH.

"ONE MORE BLUNDER"

To the Editor of *The Living Church*:

IN YOUR issue of June 3d, under the caption, "One More Blunder," you give prominence to a discussion and criticism of a document signed by five priests of the Church of England in Canada and five Presbyterian ministers. In your treatment of this matter you have yourself made such palpable blunders that a word of explanation seems to be called for.

In the first place, you have failed to note that the document in question proceeds from and is based upon "an agreement...already reached in conference between a committee of the Presbytery of Montreal and a similar committee appointed by the Bishop of Montreal on the re-union of the Churches in response to the Appeal of the Lambeth Conference."

If you had examined this agreement, which it might have been expected you would have done, in common fairness, before pronouncing judgment on its further development in the aforesaid document, you would have seen that the committees in conference accepted the terms of Faith and Order laid down in Section VI. of the "Appeal to all Christian people" as being necessarily involved in any approach to unity. Having accepted also the Sections (VII. and VIII.) dealing in more detail with the question of Orders, they further agreed to a reciprocal form of commission which would involve the "Episcopal Ordination" asked for in the Lambeth Appeal. Such reciprocal action, however, presupposed the arrangement of terms of union, and the service suggested for the admission of Presbyterians was prefaced by the following statement:

"Forasmuch as terms have been arranged between the Church of England in Canada and the Presbyterian Church in Canada, with the purpose of realizing, through a visible and corporate union, their common fellowship in the universal Church of Christ, and of manifesting that fellowship to the world, and forasmuch as it is necessary that there should be in this united Church a ministry that shall be acknowledged in every part thereof, it is our purpose now to give to these our brethren, by the laying on of hands, a commission to the office of priesthood...."

The modified form of ordination service there proposed was, however, criticized and seemed inadequate by some responsible Churchmen both here and in England and it was as a result of such criticism that one of the Presbyterian signatories to the later document expressed himself as ready to accept the full Ordination Service of the Church of England, if by such action he could facilitate the great object of a comprehensive re-union with a view to which the Lambeth Appeal was made.

This remarkable offer appeared to be a challenge which the priests who signed the document felt they could not refuse without undertaking a more serious responsibility than that of accepting it. This action, it was felt, marked a distinct step forward in the negotiations and its issue might be safely left in the hands of the Church authorities. But it is not, as you wrongly charge, a proposition "to ordain forthwith" those who present the petition. The document reads: "We now offer ourselves" (both italics mine). This you must see, is something quite different. Nor is there any idea, as I understand it, that this should be done under the present accepted conditions of separation and disunion but only in view of a re-union of which there shall be some definite and reasonable prospect. The previous proposals are reduced from the abstract to the concrete in an offer from certain individuals to present themselves for the reciprocal authorization anticipated in the Lambeth Appeal, when the General Synod of the Canadian Church shall consider that such action may properly be taken. And I, for one, am well assured that the General Synod will see to it, in any movement towards reunion, that all essentials of Catholic faith and order are duly safeguarded. The synod has adopted, *in toto*, the Lambeth Resolutions regarding reunion and its action is sure to be in accord with those resolutions.

These facts, as well as all other considerations affecting the attitude and action of the Church of England in relation to the reunion of Christendom, are well known to the learned and well-informed representatives of the Presbyterian Church who have signed the document and it is an unwarranted reflection on their intelligence, as well as on the candor of those who have been in conference with them, to suggest that they have been "led into a trap." As to your charge of impertinence against an eminent Presbyterian divine for suggesting that it might be well to "test out what sincerity there is" in the recent expressions on reunion which have come from the Church of England, I merely reply in adaptation of your own language: Church unity is not brought nearer by such

methods, nor does such a charge reflect credit on the man who made it in connection with an honest endeavor to lower the barriers between two great Christian communions having so much in common as the Church of England and the Presbyterian Church.

Apart from reference to these accusations which I could not pass over in silence, I have endeavored to confine myself, in what I have written, to a mere explanation of the facts. It appears to me quite improper to discuss a matter in the public press before it has come under the consideration of the authorities to which it was submitted. This document was presented by our own signatories to their Bishop alone, to be dealt with by him as he thought proper, and has not been given any publicity by them. I therefore regret having been forced to make even this summary explanation by your action in bringing into the arena of controversy a document which awaits consideration by the authorities of the Canadian Church to which its appeal was made.

Bay du Vin, N. B., July 13.

G. ABBOTT-SMITH.

THE TE DEUM

To the Editor of *The Living Church*:

DR. John Henry Hopkins, *clarum nomen*, in three generations, lately expressed disagreement with the Revision Commission and myself, as to making optional the last eight verses of the *Te Deum*. His objection is based on the assumed Catholic character of the hymn. It might be replied that the Church has taken similar liberties with some of the Psalms and with the *Benedictus*. But the history of the great hymn gives the best answer to the objection. Scholars are now agreed that the author of the hymn, at least of the credal portion ending with v. 21, "glory everlasting", was Niceta, Missionary Bishop of Remesiana in Dacia, a contemporary of St. Augustine, at the end of the fourth century. There is equal agreement that what follows is a later addition adapted to times of trial and persecution, having its analogy in the addition of the *Agnus Dei* to the *Gloria in Excelsis*. There are in fact "two hymns", Bishop John Wordsworth says, "with a set of versicles and responses to follow, which might be added to any hymn". Dr. Frere and Dr. Julian both point to the rhythm as an independent argument that the original hymn ended with v. 21, which in the old Gregorian music is completed with a regular cadence.

But apart from these historical reasons, there are other reasons of a very practical kind for making the last verses optional on festivals: 1st, they largely neutralize the tone of praise and thanksgiving of the preceding portion; 2nd, they render it practically impossible to give the hymn its proper dramatic musical rendering, such as that so easily given to the *Magnificat*, which is one complete whole leading up to a climax; 3rd, in view of the already approved *Benedictus es*, as an alternative for the *Te Deum*, there is great danger that the present wearisome length and musical difficulty of the *Te Deum* will tend largely towards its disuse.

For a similar reason to this last, would it not be well also for the Commission to legalize the customary abbreviation of the *Benedicite* by using the refrains only after three or four versicles? Frere says of this, "The refrain was sung in the later medieval period only after the first verse, the last verse, and the two intermediate verses concerning 'the earth' and 'Israel'."

Summit, N. J., July 25.

WALKER GYNNNE.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

WHAT is it that our Prayer Book has never made any provision for Lay Baptism? Would it not be well for the Revisers to consider at this time the inclusion in some prominent place in the Prayer Book of some such provision as this:

If an unbaptized infant or adult is in danger of dying before a clergyman can be procured, any other person, whether man, woman, or child, may baptize it in the following manner: While pouring water on the head of the dying person pronounce the words, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Recently I came across a pathetic instance where an infant died in convulsions unbaptized because the parents did not know of Lay Baptism; and I am informed that physicians, no matter what their faith, do baptize dying infants, when moments count, in this manner.

HOWARD B. ZIEGLER.

Holy Apostles Rectory, St. Clair, Pa.



THEOLOGICAL

The Foundation of Faith. By John Kelman, D.D. Revell, \$1.50.

This is a very stimulating and thought-provoking book. Dr. Kelman has tried to make it "a book of reconciliations"; he finds that much of our divergence in religious thought is simply a matter of expression, and seeks, therefore, below surface differences, to set forth the essential unity of faith held by really earnest men concerning the deepest truths.

A Churchman will find the chapter on "The Basis of Authority" unsatisfactory, though much less so than one would expect. This is because the Churchman thinks less of his own part of the Church than of the whole Church—a world-wide, age-long, catholic, and truth-embracing organism. He feels that if he is to be free from the bondage of his own natural narrowness, he must think within the broad lines of Church tradition and teaching, with a distinct bias in her favor; he finds in the Church an authority independent of a particular age, freed from racial limitations, possessing moral vitality, and commending itself by the mark it has left upon the world.

Yet we are bound to say that Dr. Kelman, while emphasizing as we should not the test of individual experience, shows real appreciation of the Churchly position. Indeed the whole book manifests a breadth of sympathy and understanding, not simply of the thought of various Christian systems, but of the underlying truth of non-Christian religions. It is a fine example of true breadth of mind and devotion of spirit. We like especially the chapters on "The Character of God" and the "Incarnate Love"—even though the latter blurs a little the clear-cut lines of Catholic doctrinal statements.

Shaken Beliefs. By the Rev. T. A. Lacey. A. R. Mowbray & Co. and Morehouse Publishing Co. Price 55 cts.

Canon Lacey, in this small book (a pamphlet of some forty pages) gives the substance of three lectures heard at All Saints', Margaret St., London. What he really urges is that creeds are no more shaken than they were fifteen hundred years ago; questions and attacks upon belief are inevitable, except in times of complete religious indifference. The difference between this age and other ages of unbelief, he points out, is that then the attacks made a number of "contented unbelievers", whereas now they make a larger number of trembling and disheartened believers; "they stumble at this or that article of the faith and therefore they lose confidence in it as a whole".

Dr. Lacey's three lectures point out that the present peril comes from the neglect of habitual religion. "Not having the shelter of a general habit of religion, we lie open to suggestions of doubt." He suggests two roads of return to faith—one through a study of past difficulties of faith and the way in which Christianity weathered the storms; the other through what might be called an experiment of faith, or an adventure in faith. By this, Dr. Lacey means the acceptance of the Church's teaching as a working hypothesis to be tested by life.

The lectures are not only exceedingly helpful, but most fascinating in style.

The Revelation of Eternal Love. By the Rt. Rev. Frank Weston, D.D., Bishop of Zanzibar. A. R. Mowbray & Co. and Morehouse Publishing Co. Price \$1.60.

This new edition of the Bishop of Zanzibar's popular treatise on the Incarnation is a happy union of clear theological thinking and evangelical fervor. The essay is a development of the thought of God as love. It begins with an analysis of the eternal relation of love, not as an attempt to justify the doctrine of the Trinity by the analogy of human love, but by stating exactly to what the Christian commits himself when he starts from St. John's definition of God as love in His very essence. Creation springs from God's love, and men are created centers of the infinite love. The scheme includes, naturally, chapters on the response of Incarnate Love, on the Atonement as sacrificial love, on the Church as the Kingdom of Love, and the sacraments as love applied to human life. The problem of evil is treated rather as arising from man's rebellion against love; the Bishop does not face fully the evidence of ruin and disaster in nature and history apart from this rebellion and its exhibition in the fall. It would have been better frankly to leave the mystery as a mystery.

Christian faith does not solve it; the Christian simply declares an unshaken belief in God's goodness, despite the mystery, because God is revealed in His Son, whose infinite affection admits of no doubt. The strength of the book lies in the fact that he makes faith vital, not remote and theoretical—fulfilling life and making active and energetic its best thought. The failure to face the problem of evil apart from man's fall is its one weakness.

The Origin of Paul's Religion. By Professor J. Gresham Machen. The James Sprunt Lectures, ninth in the series. Macmillan, N. Y., pp. 1-329. \$3.00.

It has been well said that every great movement in the history of Christian thought has had its foundation in the teaching of St. Paul. In the present day, much work has been done by scholars of every point of view in the field of "Paulinism", and of works which have appeared recently, the above is one of the most significant. First of all, it is a perfect mine of information regarding modern literature on the great Apostle, but the *resumés* and summaries are not given without interpretation. It is a satisfaction to know where your author stands, and to understand why he stands where he does. This much for the satisfactory nature of the method of the book. As to its content, it would be easy to launch out into hyperbole: the sanity, reasonableness, critical acumen, honesty, and deep knowledge of the author, make the whole work a very rare and valuable contribution to the study of St. Paul's thought. Dr. Machen takes up in succession the different theories which profess to trace the origin of St. Paul's religion to Judaism, "Liberal Judaism" of the Diaspora, pagan religion, and private or individual creation, discusses each thoroughly, weighs every argument fairly, and comes to the conclusion that his "religion and his doctrine are absolutely inseparable; that both were derived from Jesus; and that the only Jesus from whom they could proceed is the supernatural Jesus of the New Testament" (advertisement on cover).

Present Day Problems in Christian Morals. By the Rev. George Belton. A. R. Mowbray & Co., and Morehouse Publishing Co. Price \$1.95.

A book which the clergy will find provocative of thought. The author has given careful consideration to the study of moral theology—a field in which Anglican theology is especially weak—and is the author of an admirable *Manual for Confessors*. In the present volume he discusses many practical problems of present-day life, and while he is guided in his conclusions, to a large extent, by a study of Roman Catholic casuistry, he is by no means a slavish follower of Roman thought, and always he shows not only spiritual insight but sane common sense. This is evident, especially, in his conclusions on the Church and Free Masonry, and on the celibacy of the clergy. Though himself a celibate from vocation, he is wholesome and sensible in his discussion of the whole subject. Such problems as those presented by the objections to vivisection of animals for surgical research, the plea for the right to relieve hopeless suffering by euthanasia, and the ethics of gambling, are exceedingly well treated. The chapter on Professional Secrecy is one which is most useful in breaking down Protestant prejudice against the use of the confessional.

A SERIES OF BOOKS, designed to aid young men in deciding on their life work, has been issued by Scribner (New York). The series is called "The Vocational Series," and the volume on *The Ministry* is by the Rev. Charles Lewis Slattery, rector of Grace Church, New York. Needless to say, it shows on every page Dr. Slattery's literary charm and delicacy of touch. It is truly a very inspiring and useful volume. We like especially the chapter on the compensations of the ministry, with its insistence on the delights of pastoral service, all touched with the appealing power of personal experience. The book is just the sort of study of the ministry—its necessity, the rich and varied opportunity it gives for service, and the greatness of the work—that every clergyman should have, both to remind him of the early ideals of his own response to the call, and as a convenient book to loan to young men whom he feels the appeal to service would reach. Necessarily, being a book for general use, it does not touch upon the distinctly priestly conception of the ministry.

Church Kalendar



AUGUST

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

Personal Mention

THE REV. ROBERT E. BROWNING has accepted a call to become rector of the Church of the Ascension, Baltimore, and will assume the duties of his new cure in the early part of October.

THE REV. CHARLES P. BURGOON has accepted a call to become rector of Christ Church, Albion, N. Y.

THE REV. BENJAMIN J. DARNEILLE, recently of Jerome, Arizona, has gone to the Diocese of Los Angeles as assistant at St. John's Church, Los Angeles.

THE REV. SAMUEL H. EDSELL, son of the late Bishop of Minnesota, has accepted a call to be rector of Trinity Church, Geneva, N. Y., in succession to the Rev. Charles M. Sills, D.D., who has retired, and becomes rector emeritus.

THE REV. RAYMOND H. FULLER, who is now associate chaplain in the Church Extension Society of Buffalo, N. Y., will go on September 1st to act as assistant to the Rev. Walter R. Lord, rector of St. John's, Buffalo.

THE REV. DR. S. MILLS HAYES, formerly rector of the Church of the Holy Trinity, Lincoln, Neb., has accepted election as honorary Professor of Literature at the University of Nebraska. Dr. Hayes was tendered a farewell reception by the people of the Church of the Holy Trinity on St. James' Day.

THE REV. A. P. S. HYDE, formerly rector of St. Clement's, Church, Seattle, Wash., has accepted a call to the rectorship of the Church of the Holy Trinity, Lincoln, Neb., and will be in residence in his new cure September 1st.

THE REV. FRANKLIN H. MILLER has accepted a call to be rector of St. Michael's Church, Oakfield, N.Y., to fill a vacancy made by the retirement, after a long and fruitful pastorate, of the Rev. C. C. Gove.

THE REV. A. F. RANDALL has resigned the rectorship of Trinity Church, Los Angeles.

THE REV. H. R. TALBOT, Canon of the Cathedral of SS. Peter and Paul, Washington, D. C., has accepted a call to be rector of Epiphany Church, Rochester, N. Y., to succeed the Rev. W. W. Jennings.

SUMMER ACTIVITIES

THE REV. A. J. GAYNER BANKS, rector of the Church of the Redeemer, Eagle Pass, Tex. and Rural Dean of San Antonio, will spend the month of August and part of September in Mexico. His address will be care of Mexican Corporation, Fresnillo, Zacatecas, Mexico.

THE REV. R. Y. BARBER, of Chanute, Kans., will have charge of St. Simon's Church, Chicago, during August.

THE REV. WALTER E. BENTLEY, rector of St. Stephen's, Church, Port Washington, L. I., sailed for England, to return in September. His son, the Rev. Cyril Bentley, Executive Secretary of the Diocese of Atlanta is at present in charge of the parish, to be succeeded later by the Rev. C. L. W. Reese, of Corinth, Miss.

THE REV. FRANK W. CROWDER, Ph.D., rector of St. James' Church, New York City, will be in charge of St. Peter's Chapel, Wianno, Mass., during the month of August.

THE REV. W. E. DAW, rector of Holy Cross Church, Fort Plain, N. Y., will spend his vacation in his former parish at Athens, Pa., and will conduct services during August at the Church of the Redeemer in the adjoining town of Sayre, Pa., while the rector, the Rev. N. W. Weir, is away.

THE REV. EDWARD DOUSE, vicar of St. George's Chapel, St. Alban's Parish, Washington, D. C., and priest in charge of St. John's

Chapel, Georgetown Parish, is spending a two months vacation in Jamaica, his old home, visiting relatives. Communications may be directed to him in care of the Lord Bishop of Jamaica.

THE REV. APPLETON GRANNIS, rector of St. Anne's Church, Lowell, Mass., has been conducting the services at St. Peter's Chapel, Wianno, Mass., during the month of July.

THE VEN. B. S. MCKENZIE, Archdeacon of the Diocese of West Texas, and Mrs. McKenzie are spending six weeks in California, Salt Lake City, and Denver. They will return to the Diocese September 1st.

THE REV. A. R. MITCHELL, and Mrs. Mitchell, of Ionia, Mich., are spending the last week in July and the whole of August at Higgins Lake, and may be addressed R. F. D. No. 1, Roscommon, Mich.

THE REV. GEORGE NATTRESS is priest in charge of the Church of the Advent, Boston, Mass., for the months of July, August, and September. His address is 30 Brimmer St.

THE REV. W. M. PURCE, of Maquoketa, Iowa, is taking his vacation at Long Beach, Calif., with his daughter, Mrs. H. H. Hitchcock, and may be addressed at the Schuyler Hotel.

THE REV. WILLIAM PORKESS, D.D., rector of St. Stephen's Church, Wilkingsburg, Pa., for the sixth year, will be, for the summer, preacher on the Sunday mornings of August, in All Saints' Church, Great Neck, Long Island.

THE VEN. ARCHDEACON RENISON, of the Diocese of Duluth is, with his family, spending his vacation in St. Paul, Minn., and will have charge of the services in August at the Church of St. John the Evangelist.

THE REV. HENRY C. SWENTZEL, D.D., rector of St. Luke's, Brooklyn, has already left for the General Convention, sailing on the Pacific Mail Steamer, *Ecuador* for San Francisco and continuing to Portland by water.

THE REV. JERRY WALLACE, rector of Christ Church, Springfield, Ill., has charge of Christ Church, Little Rock, Ark., until the middle of September.

THE REV. J. H. WEBBER THOMPSON, priest in charge of St. George's mission, Louisville, Ky., is to be in charge of Christ Church, Media, Pa., for the month of August.

ORDINATIONS

DEACONS AND PRIESTS

WESTERN NEW YORK.—On Trinity Sunday, in St. Paul's Cathedral, Buffalo, the Rt. Rev. C. H. Brent, D.D., Bishop of the diocese, ordained Messrs. CHARLES C. BINNS, of Alfred, and THOMAS H. CLOUGH, of Buffalo, to the diaconate, and the Rev. HERBERT E. RODWELL, to the priesthood. The Rev. C. A. Jessup, D.D., presented Mr. Rodwell and Mr. Clough, and the Rev. P. B. Hoffman presented Professor Binns. The Bishop preached the sermon.

PRIEST

ATLANTA.—On June 29th, 1922, in St. Luke's Church, Atlanta, Ga., the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, ordained to the priesthood the Rev. HIRAM K. DOUGLASS. The sermon was preached by the Rev. C. B. Wilmer, D.D., who also presented the candidate. The Rev. W. W. Memminger read the Litany; the Rev. Russell K. Smith read the Gospel, and the Rev. H. A. Willey, the Epistle. The Rev. C. G. Richardson acted as master of ceremonies, and the priest of the Greek Church in Atlanta, the Rev. Papageorge, joined in the laying on of hands.

ATLANTA.—On July 3rd, in St. John's Church, College Park, Georgia, the Rt. Rev. Henry J. Mikell, D.D., Bishop of the diocese, ordained the Rev. HORACE R. CHASE to the priesthood. The Rev. W. W. Memminger, rector of All Saints' Church, Atlanta, was the preacher, and the Very Rev. Thomas H. Johnston, Litt.D., Dean of St. Philip's Cathedral, presented the candidate. The Rev. Mr. Chase remains in charge of St. John's.

OHIO.—On July 21, 1922, in St. Thomas Church, Berea, Ohio, the Rev. LUKAS J. BOTTALL, was advanced to the priesthood by the Rt. Rev. William A. Leonard, D.D. The preacher was the Rev. John R. Stalker, and the presenter, Archdeacon Patterson. These clergymen, with the Rev. D. LeB. Goodwin, Rev. J. M. Withycombe, Rev. George Bailey, Rev. Wm. V. Edwards, Rev. R. Gay, and Rev. E. G. Maps, took part in the laying on of hands. The Rev. Mr. Bottall is rector of St. Thomas' Church.

DEGREES CONFERRED

UNIVERSITY OF ROCHESTER.—LL.D. upon the Rt. Rev. CHARLES H. BRENT, D.D., Bishop of Western New York, and upon Senator GEORGE WHARTON PEPPER.

DIED

HARISON.—Died at her residence in Astoria, Long Island, on July 17, 1922. GERTRUDE, widow of Richard Morley HARISON, and daughter of the late Richard H. and Elizabeth Schuyler Ogden. The funeral was at Trinity Church, New York City, on July 19th.

LEE.—Entered into life at her home in Austin, Texas, July 20, 1922. ADA BEALL COCHRANE, beloved wife of the late Rev. Thomas Booth LEE, rector of St. David's Church, Austin, Texas, for over thirty-seven years. Interment at Oakwood Cemetery, Austin.

"The gift of God is eternal life through Jesus Christ our Lord."

NEWTON.—On July 24th, SAMUEL NEWTON, for many years vestryman of St. Luke's parish, Cleveland, Tenn., at the age of eighty-seven years.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

PORTER.—Died at Lexington, Mass., July 1922, SARAH M., widow of the late Daniel Rea PORTER, M.D. Funeral services at Christ Church, Manhasset, Long Island, July 10th.

YERKES.—Entered into rest, at his home in Grand Haven, Mich., July 7th, JAMES HILL YERKES in the 87th year of his age.

MEMORIAL

CLEMENT LIDDON STOTT

In ever loving memory of CLEMENT LIDDON STOTT, choir boy of St. George's Church, Kansas City, Mo., who entered into life eternal July 26th, 1910.

When the morning wakens
Then may he arise
Pure and fresh and sinless
In Thy holy eyes.

JOHN ALLEN GUILFORD

In loving memory of JOHN ALLEN GUILFORD of Old Orchard Maine, who entered into the rest of Paradise on the Feast of the Transfiguration, 1915.

"But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way.
Alleluia."

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.

RETREATS

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.

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.

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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

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.

MISSIONARY BISHOP IN THE MIDDLE—West desires to correspond with clergy regarding the following vacancies: Constructive ability needed.

1. Chaplaincy at boys' school. Single man. Salary \$1,500. Room and Board.
2. Rectorate of Church in town with State Normal School of some 2,000 pupils. Salary \$1,800 and house.
3. Mission Churches in two towns of 5,000 each, one of which plans new church. Agreeable surroundings. Salary \$1,800 and house. Address M-708, care LIVING CHURCH, Milwaukee, Wis.

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.

MISCELLANEOUS

YOUNG MAN (CHURCHMAN) TO TUTOR in High School subjects and take charge of Boys' Club from September until May. A western proposition in a health giving climate. Small remuneration. In replying to this advertisement write fully. Address H-706 care LIVING CHURCH, Milwaukee, Wis.

PRACTICAL NURSE IN SMALL CHURCH Hospital in middle west. Cook in small Church Hospital in middle-west. Good opportunity and home for widow with one child. M-707, care LIVING CHURCH, Milwaukee, Wis.

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.

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.

POSITIONS WANTED

CLERICAL

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

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

MARRIED PRIEST SEEKS RURAL PAR-ish or group of country churches. Has own car. Address "HIGH CHURCHMAN" 705, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

GENTLEMAN F. A. G. O. DESIRES POSI-tion 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.

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

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.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

PARISH AND CHURCH

AUSTIN ORGANS. WORLD FAMED EX-ports 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.

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EDUCATIONAL

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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

e 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. SEAGLE, D.D., rector
Summer Sunday Services 8, 11 A. M.
- CHURCH OF THE INCARNATION**
Madison Avenue and 35th 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 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.*]
- Heming H. Revell Company, New York, N. Y.*
The Angel Adjutant of "Twice Born Men".
By Minnie L. Carpenter. Introduction by General Bramwell Booth, Foreword by Commander Evangeline Booth. Price \$1.25 net.
- The Society of SS. Peter & Paul, 32 George St., Hanover Square., London, W. 1, England.*
Sonnets of the Cross. By Thomas S. Jones, Jr. Canterbury Books: 37.
S. P. C. K. London, England.
A Short History of the Church of England.
By Augustus Jessopp, D.D.

BULLETINS

- Department of Publicity, 281 Fourth Ave., New York, N. Y.*
Bulletin No. 31. *Report of Income and Expenditures for 1921 with Comparative Figures for 1919 and 1920.* Issued by the Department of Finance. Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1922.

CHRISTMAS PLAY

- The Society of SS. Peter & Paul, 32 George St., London, W. 1, England.*
Bethlehem: The House of Bread, A Christmas Play. By Stella M. Bainbridge.

PAMPHLETS

- From the Author.*
An Open Letter to the Bishop of New York (Distributed with his consent). By Leighton Parks, rector of St. Bartholomew's Church in the City of New York.

CANTERBURY RECEIVES FROM SOVIET UNSATISFACTORY REPLIES

**Orthodox Cathedral Instituted—
Bishops to Retain Seats—
Future of Knutsford**

The Living Church News Bureau }
London, July 14, 1922 }

THE Archbishop of Canterbury has received a further communication from the Soviet Government with regard to the joint protest of representatives of the Christian Churches in Great Britain in connection with the attack on the authorities of the Russian Church. The reply is entirely unsatisfactory. After impudently asserting that "the statements made in the protest clearly emanate from sources which in the eyes of the laboring masses of Russia and the whole world, do not merit any confidence," it goes on to say that the Archbishop's suggestion [to send to Russia a body of representatives of the various Churches in order to investigate the situation on the spot] "constitutes a claim even less justifiable than would be a suggestion made by the Soviet Government to send to England a small commission to investigate to what extent the laboring masses are exploited materially and spiritually by the hierarchy of the various English Churches, in order to maintain the domination of the exploiting classes."

The Archbishop in acknowledging this communication, "deplores the refusal of the Soviet Government to allow information to be obtained. Many people in Great Britain are anxious to promote the friendliest relation between the Russian people at large and the peoples of the English-speaking countries, and letters which the Archbishop receives from America show a similar desire. The present action of the Soviet Government is calculated to retard or prevent the realization of such a hope. If the announcement published during the last few days respecting the death sentence passed upon religious leaders in Russia proves to be well founded, the effect will be one of indignation and horror among civilized people of all classes."

ORTHODOX CATHEDRAL INSTITUTED

The Greek Church of St. Sophia, Bayswater, London, henceforward will hold the rank of a cathedral. This honor has been conferred owing to the fact that Archbishop Germanos has been appointed Metropolitan and Exarch for Central and Western Europe with the see in London. On his enthronement, the Metropolitan explained that one of the main objects of his appointment was to promote closer relations with the English Church. He had come with full authority to acknowledge the generous championship of the Archbishop of Canterbury for the suffering martyrs of Asia Minor.

Several English clergy were present, among them being the Rt. Rev. G. F. Browne, D.D., representing the Archbishop of Canterbury.

BISHOPS TO RETAIN SEATS

It is interesting to note that in the resolutions for the reform of the House of Lords, which are now being submitted to Parliament, no change in the position of bishops in the Upper Chamber is contemplated. This may surely be taken as

a tribute to the part which, in recent years at any rate, the Lords Spiritual have borne as legislators. The bishops were not always popular, and less than a hundred years ago efforts were made to exclude them from Parliament altogether. Following the great Reform Act of 1832, which abolished many abuses with regard to the election of members, and to which the bishops of that day were opposed, the question of depriving them of their seats in Parliament was raised in a very determined manner in the House of Commons. Nowadays, however, the bishops appear very much more definitely in their proper light as a spirituality.

Some interesting particulars are given by a writer in the *Daily Telegraph* on the matter of bishops in the House of Lords. He says:

"In these days, when the tendency is to curtail hereditary rights, the bishops have in their favor, apart from historical claims, the fact that they are, with the law lords, the only members of the House of Lords on their merits. Historically, there is no question that they represent the oldest permanent element in the Upper Chamber. Long before the Norman Conquest, they sat in the Witenagemotes of the separate kingdoms of Britain, and later in the Great Council. When this Council was merged into the House of Lords, many of the judges and councillors who formerly were of it ceased to be members, but the bishops remained. In the mediaeval House of Lords, the spiritual peers formed more than half the membership. Even in the time of Henry VIII the temporal peers numbered only thirty-six, and the King's motive in bringing their number up to fifty-four was, without doubt, to facilitate the passage of anti-clerical legislation. King Henry, however, created six new sees, though that of Westminster lasted but a few years, and from that time onwards, the number of prelates in the House of Lords has been limited to twenty-six. Though the lords spiritual and the lords temporal are equally in their writs of summons called to consider 'urgent affairs' concerning Church and realm, there is this small difference—that the bishops are summoned on their 'faith and love' to the Crown, the temporal peers on their 'faith and allegiance.' The style 'lord bishop' has nothing to do with membership of the House of Lords, but is that to which bishops having jurisdiction have been entitled since before the Conquest."

FUTURE OF KNUTSFORD

Since March, 1919, some five hundred candidates for Holy Orders have passed through the Knutsford Test School to the universities and other places of higher education. Now that the large subsidy of the Central Board of Finance is coming to an end the Test School is to start a new chapter of its history, and will become an unofficial venture. It will move, next term, into other buildings, where, on a somewhat similar but reduced scale, it will continue its work of testing the personal qualities, as well as the intellectual capacity, of young men who believe themselves to have a vocation to the priesthood. The Rev. F. R. Barry will continue to act as principal, and his

staff will comprise three tutors and a chaplain.

ROYAL ACADEMY OF MUSIC CENTENARY

A special service in connection with the centenary celebration of the Royal Academy of Music (now taking place) will be held in St. Paul's Cathedral on Monday afternoon next, July 17th. It is hoped that the Duke of Connaught will be present, and a sermon will be preached by the Bishop of London. The choir will be a special one under the direction of Dr. Macpherson, and a large orchestra will give a selection of sacred music before the service. The orchestra will be composed almost entirely of students of the Royal Academy.

SUNDAY RECREATION

There are many and varied opinions as to the wisdom of the London County Council in sanctioning Sunday games in the public parks from 2 p. m. until the hour of closing. But, taken as a whole, Church people seem to be agreed that it is an experiment well worth trying, and may lead to a welcome decrease in the "loafing" which characterizes the Sundays of far too many Londoners. Hitherto, the public-houses and the cinemas (the latter only in recent years) have been the only refuges of the non-churchgoers. The advocates of Sunday recreation can now hold up their heads having been vindicated by the London County Council. Sir William Treloar and Mr. Henry Mills, president and secretary of the National Sunday League, are constrained to point out that their organization has led the way in the matter of brighter Sundays—and that it was established in 1855!

The law of worship being observed, it is legitimate to spend at least a part of Sunday in honest recreation, and the Council's decision need not, therefore, cause Churchmen (as such) any regrets. There is, however, a feeling on the part of many that one effect of Sunday games will be that attendances at Sunday schools in the afternoon will be seriously affected.

PARLIAMENTARY MATTERS

There is little likelihood of the Separation and Maintenance Orders Bill passing through Parliament this session. The Government is certainly not inclined to give facilities to any private members' bills. They have quite enough in the way of contentious matter, and are anxious that Parliament should rise at as early a date as possible. There will be an autumn session without doubt, and it is not at all unlikely that Lord Buckmaster will introduce another Divorce Bill into the House of Lords. An autumn session without much business in the prevailing slackness, is thought to be a favorable time for such a venture.

GEORGE PARSONS.

BEQUEST

A BEQUEST to the Orphanage of the Good Shepherd, a Louisville, Kentucky, Church institution for boys, has been made by Mrs. Lily Abram in the form of real estate, the late owner's residence being left to that institution. It is expected that the property will be sold and the proceeds added to the funds for the new building. The old building having been recently sold to the Board of Education for a new high school, the trustees are looking for a desirable site for the new location. The bequest is valued at \$10,000.

INTERNATIONAL PREACHER WELL RECEIVED IN ENGLAND

Tribute to Veteran Missionary— Motor Van For Sunday School Work—Miscellaneous News Items

The Living Church News Bureau }
Toronto, July 27, 1922 }

Canon Cody, rector of St. Paul's, Toronto, who went to England on the invitation of the Archbishop of Canterbury to preach at Westminster Abbey at the consecration of three bishops, also preached in the Abbey on the occasion of the placing of wreaths and floral tributes on the tomb of Wolfe. The subject of Dr. Cody's sermon was the necessity of displaying good will not only between nations, but also between individuals within the nation. Dr. Cody has had the exceptional honor of being commanded to preach before the King and the royal household in the private chapel of Buckingham Palace on August 6th.

TRIBUTE TO VETERAN MISSIONARY

At the annual meeting of the Synod of Saskatchewan, an address congratulating him upon the completion of sixty-six years in missionary work, sixty of them in Holy Orders, and over forty as an archdeacon, was presented to the Archdeacon of Saskatchewan, the Ven. John Alexander McKay, D.D., the veteran Indian missionary.

MOTOR VAN FOR SUNDAY SCHOOL WORK

A short but impressive service to dedicate a Sunday school motor van donated

to the Diocese of Saskatchewan, was held in Prince Albert recently, at which Bishop Lloyd officiated. Following the dedication, Miss Henly, who will be in charge of the van, gave an account of the gift and of what it was hoped to do with it. The van was donated to the diocese for Sunday school work in districts where work is not organized, by Miss Eva Hazel of Cumberland, England. Sunday schools in remote districts, where not now organized, will be established when the numbers of pupils are sufficiently large. In other places families will be kept in touch with organized Sunday school work by correspondence carried on by the teachers' hostel at Saskatoon.

With Miss Henly will go Miss Jackson, also an English girl, who, during the war, was engaged in motor transport work in France and Italy, and who has now come to Canada to devote herself to this work and who will drive the van.

MISCELLANEOUS NEWS ITEMS

Professor Lorne N. Richardson, who for several years has been head of the mathematical department at the Royal Naval College of Canada, at Halifax, N. S., which is being closed by the Government, has accepted the senior mathematical mastership at Bishop's College School, Lennoxville.

The Rev. G. W. Tebbs, of Burlington has been appointed rural dean of Halton, in the diocese of Niagara.

The Rev. Professor Hopkins, of Emmanuel College, Saskatoon, has been appointed vice-principal of the college.

BROTHERHOOD PLANS IN BOSTON

To Avoid Waste of Flowers—Wellesley Conference School of Church Music

The Living Church News Bureau }
Boston, July 29, 1922 }

A SERIES of summer outings was planned last spring by the Boston Local Assembly of the Brotherhood of St. Andrew. Two outings have already been held, one at Mr. Dunham's Camp at Dedham, June 24th, and the other at Marblehead, July 15th. One is planned to be at North Reading on August 12th, and one at Blue Hills on September 9th.

The plans for the regular meetings of the Brotherhood of St. Andrew for 1922-23 are as follows: October 8th, Corporate Communion, the Church of St. John the Evangelist; November 24th, St. John's Church, Framingham; January 17th, St. Francis' House, Cambridge; March 15th, St. Bartholomew's Church, Cambridge; May 24th, the Cathedral.

The president of the Boston local chapter, in speaking of these outings, and meetings, said, "The plans of the coming year are made, and it is hoped that all Brotherhood men will fall in line and attend the outings and meetings planned by the Executive Committee, that we may receive greater spiritual inspiration to do God's calling in spreading Christ's Kingdom among men."

TO AVOID WASTE OF FLOWERS

"Say it with flowers has become so commercialized, that at funerals, instead of suggesting comfort and an abiding sympathy, it really suggests a thoughtless and an awful waste. The lucrative motive for its publicity is too real for a poor parson single handed to attack the phrase. But when a parish and parson offer a spiritual substitute that is superior to the present method, they are helping many a parish in addition to their own. Such a help St. Stephen's Church, Lynn, is now rendering. Instead of lavishly spending money for flowers at the funeral of the man who for twenty-seven years had loyally served as sexton, the following note was printed in the parish calendar:

"Everyone knows that flowers are perishable and quickly fade away. Everyone agrees that our memories of Mr. MacLeod and our sympathy for his family are something that will not easily perish or quickly fade away. When therefore it was discovered that the family did not desire the mass of flowers that would inevitably have been sent, it opened the opportunity for all of us to devote such money at least as we might have spent on flowers, to start a memorial which might be used to put up something which was both permanent and appropriate. The names only of the givers will be passed on to the family, in the hopes and expectation that though some might give

large sums, even as they might buy expensive floral pieces, so too even little children might give smaller sums in token of their appreciation and love for Mr. MacLeod."

This note in the *Calendar* of the parish was followed by a letter sent to the members of the parish as follows:

"A meeting was held on Friday evening of representatives of each of the various Church organizations, at which it was unanimously voted to establish a fund for a lasting memorial to the memory of Mr. Charles K. MacLeod, which should be known as 'The Charles K. MacLeod Memorial Organ Fund,' this fund to be used for the purchase of a new organ. On account of the wishes of Mrs. MacLeod and family that no flowers should be sent to the funeral, and because it is felt that everyone in the parish will wish to show their appreciation of Mr. MacLeod's thirty year life contribution to the parish, it was voted to provide a means for such appreciation by starting the above memorial fund by what shall be known as the 'Flower Contribution'. The envelopes which are enclosed with this issue of the *Parish Notes* will be used for this purpose, and should be either placed in the alms basin at any of the services, or sent direct to Mr. A. J. Northrup at the Security Building. Additional envelopes will be placed in the church for the convenience of those who may not have received copies of the *Parish Notes*. It is believed that if anyone in the parish will contribute to the extent that they would have, if flowers had been actually purchased, that a considerable sum of money

will be obtained, which will form a substantial nucleus for the Memorial Fund."

WELLESLEY CONFERENCE SCHOOL OF CHURCH MUSIC

I am happy to be reminded of the School for Church Music held in connection with the Conference for Church Work at Wellesley College, June 26th to July 6th. I quote in part a letter just received from a prominent organist in the Diocese of Massachusetts:

"I read with much interest your splendid resumé of the Wellesley Conference, but missed a notice of the Music School, so am writing to ask if you would be able to mention it sometime. Of course, we worked along different lines, but just as sincerely and faithfully. I do not hesitate saying that no courses were more helpful than were ours. I have brought back home ideas with the instruction as to the means of producing results wished for, so that our services for the next year ought to be rendered with increasing intelligence and reverence."

After the conference was over I asked Canon Douglas what was his outstanding impression of the organists and choir-masters at Wellesley. The more I have thought over what he said, the more am I impressed with his answer. He said, "The heightened interest in Church music as a religious agency of importance to each member of a parish: as against the old professional point of view, that the music was primarily the concern of the organist and choir in a detached sort of way. Some of the younger organists in particular were keen for this larger view of their function." RALPH M. HARPER.

camouflaging it as merely religious history or literature. It teaches religion, not as denominational propaganda but in the really catholic sense of a fundamental part of the complete education of its students. A goodly number of students in the summer school are taking one or more of these courses and fitting themselves as teachers of these important subjects.

GOOD WORK AT BEDFORD

The Bedford Reformatory for Women is an enormously difficult field even for the enforcement of reformatory discipline. It is an intensely more difficult field for religious work. And yet, the present chaplain, the Rev. Annesley T. Young, has achieved quite remarkable results in the last two years. During that time he has presented three classes for confirmation, totalling thirty-six in number. On December 19, 1920, the first class ever confirmed in the Reformatory was presented to Bishop Burch. That memorable service was among the last acts of that devoted bishop, whose lamented death took place on the very next day. The second class of 13, was confirmed by Bishop Lloyd, on October 7, 1921, and the third class was confirmed also by Bishop Lloyd on St. Peter's Day of this year, and consisted of 12 candidates. This is a fine record of achievement in a most unpromising field and is worthy of record. The religious work at Bedford is under the general direction of the City Mission.

THE S. P. C. C.

The Society for the Prevention of Cruelty to Children has just issued its 47th Report. During the last year the society investigated complaints involving 51,350 children. Over 6,000 children were fed, housed, clothed, and cared for in the temporary shelter of the society at Inwood. The society collected \$68,438 from the parents of children committed to various institutions maintained by the city.

Since its foundation the society has rescued over 250,000 children from cruelty, abuse, neglect, abandonment or from wretched living conditions and from delinquency.

Last year the largest number of members were enrolled in its history, and the evidence of public interest in its work was more manifest than ever before.

The theatrical profession is coöperating cordially with the society in providing for the welfare of minors on the stage. Formerly these poor juveniles were mercilessly exploited and suffered much from the rigors of constant rehearsals and performances.

The society is shortly to move into new quarters at Fifth Avenue and 104th and 105th streets.

TENT EVANGEL

Tent Evangel occupies a lot on 110th street opposite the Cathedral. It stands for the most evangelical of evangelistic propaganda. This year it has developed a spirit of quite militant conservatism. On Sunday, July 23, the speaker of the day, the Rev. G. W. McPherson, made a spirited attack on the opinions advanced by the Rev. Harry Emerson Fosdick and Dean Robbins on the subject of evolution, calling them "baboon boosters"! This week the Rev. J. W. Porter, of Louisville, is challenging any Columbia Professor to debate with him on the following proposition: "Resolved, that Darwinian Evolution is False, and the Bible

COLUMBIA UNIVERSITY ACTIVELY TEACHES RELIGION

Good Work at Bedford—The S. P. C. C.—The Tent Evangel

The Living Church News Bureau
New York, July 29, 1922

IT may not be generally known, as it evidently is not, that Columbia University offers, as one unit of its entrance requirements, a knowledge of the English Bible. This should be interesting and stimulating to the managers of our Church Sunday schools who have high school students in their classes who may be thinking of entering Columbia. They should encourage such to make use of this privilege, and familiarize themselves with the required syllabus in this department. The knowledge required is elementary and chiefly historical, but even so, it is a sad fact that an acquaintance with the contents of the English Bible is among the last things that average high school students possess.

The requirements of this unit are based on the recommendations of the Committee of Fifteen, composed of teachers of the Bible in American colleges and secondary schools. They include the following: The epic narrative of the Old Testament; a knowledge of the chief characters and incidents presented in Genesis, Exodus, Numbers, Joshua, Judges, Ruth, 1st and 2d Samuel, 1st and 2nd Kings, and Daniel; the memorizing of some of the more notable passages of biblical prose and poetry; Hebrew history, from the Egyptian period to the

destruction of the Jewish commonwealth in 70 A. D.; development of the life and institutions of the Hebrew people, with some consideration of their contributions to human culture; early Christian biography: the life of Jesus and His early followers; the parables of Jesus; the life of St. Paul; introduction to the English Bible; how the Bible and its separate books came to be; and how they have come down to the present time.

The summer session of Columbia University, now in full swing, has two major courses in religion: four classes in Biblical Literature, and two in Religious Education. In Biblical Literature, Chaplain Knox lectures on the Bible, not merely as literature or history, but as to its essential content—the religious interpretation of human history. Dr. James Chalmers gives two sets of lectures, one on the literary study of the Bible, and another on the religious drama. Professor H. N. Shenton conducts a seminar on the socialization of religious institutions.

In Religious Education, Professor Hugh Hartsorne, of Union Seminary, gives two courses, one in the principles of religious education and another in special methods with adolescent pupils. There are also courses in the philosophy of religion and the Bible, sociology, social science, and allied subjects.

Thus it will be seen that this great university is not unmindful of its responsibility to teach the science of right living as revealed in the history of humanity recorded in the Scriptures. It has for years undertaken this work, without

Record of Creation is True". To date, no one has accepted the challenge.

At the National Bible Institute, last Sunday, the Rev. Dr. Charles A. Blanchard, president of Wheaton College, Illinois, debated the doctrine of evolution, pronouncing it unscientific, anti-Christian, and absurd. The redoubtable Dr. Stratton is hammering away on "Fundamentalism". He is greatly concerned at "the new infidelity in our schools and seminaries", which also takes on the form of belief in evolution. Mr. Bryan has found many allies. A 14-year-old girl evangelist has been holding forth at Tent Evangel of the "brainlessness of flappers."

A TIP FOR VISITORS

Churchwomen who may visit New York this summer will be glad to know that there are available places where they may secure nice, quiet accommodations under Church auspices. The Churchwomen's Club, 9 Park Avenue, is a most desirable place to go. It is near to the Grand Central Terminal and in the heart of the shopping and theater district. For the prospective student, Greer House, 123 East 28th street and the Girls' Friendly Lodge, 225 East 53rd street, are most comfortable and conveniently located.

PERSONAL

The Very Rev. Jackson H. Randolph Ray, dean of St. Matthew's Cathedral, Dallas, Texas, was married on Saturday, July 22nd, in St. Thomas' Church, to Miss Mary Elmendorf Watson, daughter of the late Rev. J. Henry and Mrs. Watson, of 51 West 75th St., New York. The bridesmaid was Miss Margaret E. Hoffman, a granddaughter of the late Dean Hoffman of the General Theological Seminary. Mr. Byrd D. Wise attended the groom, and the Rev. W. O. Kinsolving, attached to St. George's Church, was an usher. Mrs. Ray's paternal grandfather was the Rev. Dr. John L. Watson of Boston, and her maternal grandmother was the wife of Dean Hoffman.

FREDERIC B. HODGINS.

NEW HAVEN CHURCH EXPANDING

WITH IMPRESSIVE CEREMONIES, the Rt. Rev. Edward C. Acheson, Suffragan Bishop of Connecticut, laid, on St. James' Day, the corner stone of the new parish house for St. James' parish, Westville, Conn., the Rev. J. Frederick, Sexton, rector.

About ten years ago the St. James' Building Fund, Inc., was organized, having for its purpose the securing of the necessary money with which to buy the land and to erect on it a group of parish buildings, to consist of a church, parish house, and rectory, in the fast growing northern section of New Haven, known as Westville.

The parish house, the first unit to be erected, will be complete in itself, and, for a time the auditorium will serve as a church as well as for a social meeting place: there will be a chancel and choir which will be curtained off when the room is used for secular purposes.

St. James' parish dates from 1835. The corner stone of the first church was laid in 1837 and the building was first used two years later, being consecrated by Bishop Brownell.

The present rector has just completed his 26th year of tenure, during which time the parish has grown from 92 communicants to nearly 400, and the Church school from 58 to about 200, entirely outgrowing its present church edifice.

PENNSYLVANIA NATION-WIDE QUOTA SHOWS DECREASE FROM LAST YEAR

Well Known Sexton Dead—The Reading of History—Laity's Need of Church Papers

The Living Church News Bureau }
Philadelphia, July 29, 1922 }

THE Executive Council of the Diocese has issued a circular showing comparative amounts received from parishes and missions, credited in Nationwide Campaign quotas for the first six months of 1921 and 1922.

The total applying on the quota for 1922 is, for the period mentioned, \$218,988.44, showing a decrease of about \$30,000, the 1921 figure being \$248,875.84.

Some parishes show a gratifying increase and the Lenten offering of the Church schools was some \$7,000 larger than in 1921.

WELL-KNOWN SEXTON DEAD

William J. Montgomery, for forty years sexton of the Church of St. Luke and the Epiphany, was buried last Monday, the service being conducted by the rector, the Rev. David M. Steele, D.D. Members of the vestry acted as honorary pallbearers.

Mr. Montgomery was one of the best known sextons in Philadelphia, because for many years the Diocesan Convention

has been held in St. Luke's, and in consequence he was a familiar figure to the clergy and lay delegates. He was seventy-four years old.

THE READING OF HISTORY

One enterprising Church in the city calls attention, in its parish paper "to a few recent books on Church History placed on the shelves of our Branch Free Library. Speak to the librarian about them and call for them. While you are reading you may just as well read good books. History is the story of mankind and we cannot know too much of it. A knowledge of history broadens our minds and our sympathies. . . Read history first and novels afterwards. History is bread and meat; novels are the dessert. You can get along without dessert, but you cannot get along without a solid meal."

LAITY'S NEED OF CHURCH PAPERS

The *Epiphany Star* says "Something must be done to get the laity to subscribe for the Church papers and magazines, as well as to purchase for their libraries some of the many useful books by the best minds of the Church. The lay people of the church must be intelligent as to the mind and the activities of the American Church."

FREDERICK E. SEYMOUR.

CHICAGO CHURCH MORTGAGES BEING LOWERED

New Priest for Holy Cross—Rapid Growth of Colored Population—News Items

The Living Church News Bureau }
Chicago, July 29, 1922 }

THE Church of the Atonement, Edgewater, the Rev. F. S. Fleming, rector, has been carrying a mortgage of \$40,000. A determined effort has been made to reduce this indebtedness, and in January of this year the members of the vestry subscribed and paid personally \$2,000 for an initial reduction. The mortgage redemption fund committee has been steadily at work getting pledges payable on or before July 8th, and now it is announced that the response of the parishioners has been so ready that \$8,000 was paid on the principal of the mortgage on July 8th, reducing the indebtedness to \$30,000. Further pledges to the redemption fund on which payments will be made during the balance of the year, assure the parish of practically another \$10,000 for payment on Jan. 8th, 1923.

St. Mark's, Chicago, the Rev. M. J. van Zandt, rector, is reaping the first fruits of its mortgage reduction effort, by which \$15,000 is being sought. Of this amount \$12,080 has been subscribed to July 8th. Not only members of the parish, but outside friends have helped by their contributions. It is the hope of the parish to raise the balance of nearly \$3,000 by the end of July.

NEW PRIEST FOR HOLY CROSS

The Rev. D. A. McGregor, who has succeeded the Rev. E. P. Sabin as priest in charge of Holy Cross-Immanuel, Chicago, comes to the Church from the Baptists. Mr. McGregor is a Master of Arts of McMaster University, Toronto, Canada, and took his theological course at the University of Chicago. He entered the Baptist ministry and spent five years in college work in India, later spending three years in the ministry in this country. He was ordained to the diaconate by Bishop Griswold, on December 15th, 1921, and to the priesthood by Bishop Anderson, at St. Mary's, Park Ridge, Ill., on June 11th of this year. He was immediately placed in charge of Holy Cross-Immanuel by the Bishop.

RAPID GROWTH OF COLORED POPULATION

The colored population is growing rapidly on the lower South Side, and its numbers offer a very real social problem there. It is reported that plans are being made by the Baptists, in which the Methodists may join, for the establishment of a training school for colored Christian workers in the building occupied by the Baptist Missionary Training School at 2969 Vernon Ave.

The Church's congregation for colored people on the South Side, St. Thomas', the Rev. J. H. Simons, priest in charge, has 1160 communicants. The other organized mission for colored people, St. Andrew's, Evanston, the Rev. H. B. Brown, priest in charge, has 58 communicants. According to the census just made by the Chicago Telephone Co., the num-

ber of colored people in Chicago is estimated as being 110,000.

NEWS ITEMS

On Sunday June 25th, the rector of Trinity, Dr. Grant, received a telegram from the program committee of the Wellesley Conference, in Massachusetts, asking him to take the place of the Rev. Dr. Easton, of New York, who was ill, in the department of the New Testament. The conference began on the 27th, "and with barely enough time," says Dr. Grant, "to wire ahead and ask what was the subject announced, I caught the train and started for Massachusetts. The Conference was held at Wellesley College, and was a great success in point of numbers and interest." Dr. Mercer, of the Western Theological Seminary, was also a lecturer at the Wellesley Conference.

Many of the clergy of the diocese, acting upon the urgent request from New York to write to their representatives in Washington, and to appeal for their support and action on behalf of the Armenians, have heard from certain of them promising favorable action. A strong letter has been received from Senator McKinley assuring that the matter has his interest and will have sympathetic action.

H. B. GWYN.

RATES TO SEATTLE AND PORTLAND

THE CHAIRMAN of the Transportation Bureau of the Church, the Rev. A. D. Stowe, D.D., asks that the following information about railroad rates to the Convention at Seattle, Wash., be made public.

"Round-trip summer excursion fares to the Northwest have been granted by the Trans-Continental Passenger Association, which may be purchased up to and including September 30th, and are good for return until October 31st.

"People attending the Brotherhood of St. Andrew Convention or the General Convention from the entire territory of the United States, except Washington, Oregon, California, and Nevada, may make use of these rates, which are practically a round trip for one fare, plus \$2.00, from important points. Persons desiring to attend the General Convention or the Brotherhood of St. Andrew Convention should consult their ticket agent regarding the matter, and he will give them particulars as to rates.

"In the states of Washington, Oregon, California, and Nevada, a rate has been made of a round trip for one fare and a half. Tickets to be sold upon the Identification Certificate plan. These identification certificates may be secured from bishops and secretaries of the dioceses and rectors of parishes in these states. These certificates are good for all persons belonging to our organization, wishing to attend these conventions.

"Tickets are to be purchased for the Brotherhood of St. Andrew Convention, in these states, from August 26th, to September 1st, and are good to return until October 20th. Tickets are to be purchased for the General Convention from August 25th, to September 15th, and are good for return until October 20th. All of these rates give people attending these conventions the opportunity of stopping off and touring the Glacier Park, Yellowstone Park, and any other of the parks along the line of routes used.

"The Transportation Bureau, 631 Metropolitan Life Bldg., Minneapolis, Minn.,



THE RECTOR'S BIBLE CLASS, ST. ANDREW'S CHURCH, JACKSON, MISS.

THIS BIBLE CLASS, with its enrollment of sixty men, together with the woman's Bible class, of forty members, give the rector, the Rev. W. B. Capers, D.D., active assistance in building up attendance on the services of the Church. The result is full congregations through the

summer months as well as during the winter. The officers of the class are (reading from left to right), A. F. Daniel, secretary; Sheriff B. L. Williams, vice president; the Rev. Dr. Capers, leader; and W. A. Montgomery, president.

is pleased to give any information desired, regarding rates, routes, and visits to the parks.

"Andrew D. Stowe, Chairman."

BISHOP JETT RECOVERING

THE RT. REV. R. C. JETT, D.D., has so far recovered his strength that on Sunday, July 23d, he made his first visitations following his recent illness. The Bishop now has a schedule of visitations for each Sunday from the present time until he leaves to attend the General Convention in Portland.

THE MORO EDUCATIONAL FOUNDATION

THE RT. REV. C. H. BRENT, D.D., has carried The Moro Educational Foundation as a personal responsibility since its inauguration in 1914, but it has just been incorporated, the incorporators being Bishop Brent, the Hon. W. Cameron Forbes, Mr. John T. Pratt, Mrs. Willard Straight, Mr. Lorillard Spencer, Colonel William C. Rives, the Hon. J. Mayhew Wainwright, the Hon. Theodore Roosevelt, the Rt. Rev. Alfred Harding, D.D., Dr. Charles Halliday, and Mr. C. F. R. Ogilby. The work has received a grant from a philanthropic foundation covering its entire deficit. The object of this work is to capitalize the goodwill of the Moro people, to clear away misunderstandings and prejudice against Christians and the Christian Church, and ultimately to present to them that knowledge of Christianity which will give them opportunity to accept Christ.

SOVIETS PUBLISH DETAILS OF CHURCH JEWEL LOOT

DISPATCHES FROM Helsingfors state that the soviets have published the results of the confiscation of Church treasures in thirty provinces, including some of the most wealthy. In part, they follow: Gold, 300 pounds; silver, 125 tons; jewels, 600 pounds. The jewels include incrustated precious stones besides an enormous amount

of emeralds, sapphires, rubies, and amethysts. The diamonds are so numerous that they have not yet been counted or weighed. Some are of fifty carats and have the purest coloring.—Catholic Telegraph.

LITCHFIELD ARCHDEACONRY FIELD DAY

ON WEDNESDAY, July 19th, about one hundred and fifty children, representing twelve parishes, assembled in Litchfield, Conn., as the guests of St. Michael's Church, to take part in the first archdeaconry field day. The children, carrying their Church school banners, formed outside the church, and, led by the Rev. William J. Brewster, the rector of St. Michael's, entered in procession, singing "Onward Christian Soldiers". The rector said a short service, and gave a talk on the construction of the church, and its spiritual significance. Archdeacon Humphrey spoke a few words of welcome and congratulation on the beginning of what is to be an annual institution, and told the children of two prizes to be competed for, every year; a banner for regular attendance, and a long-distance cup for the greatest number of miles walked to attended Sunday school. After service, the children went to the athletic field where various sports took place, and later assembled at the play house where they enjoyed the lemonade and cakes furnished by the ladies of St. Michael's. It is hoped that, as this field day is held from year to year, the different parishes, coming together in friendly rivalry, will learn to know each other better, and the children will gain an increasing knowledge of the history and the scope of the Church.

CARING FOR DISABLED EX-SERVICE MEN

AN INTERESTING WORK, established by the Churchwomen's League for Patriotic Service in New York City, is a home at 316 West End Avenue for ex-service men discharged from hospitals and taking vocational training. The house was

opened at the request of Bishop Shipman, and Bishop Manning states that the Church's work for these men ought to be continued. The residents of the house come from all parts of the country. It is stated that \$1,500 will be needed in addition to funds in hand to carry on this work. Any assistance may be sent to Miss Georgie Wayne Day of the Welfare Committee, 316 West End Avenue, New York, N. Y.

DEATH OF THE REV. HENRY EASTER

THE REV. HENRY EASTER died at Seawane, Tenn., July 22d, in the sixty-fourth year of his age.

The Rev. Mr. Easter was ordained by Bishop Quintard in 1894, and served in the diocese of Tennessee for nine years, as a missionary at Tracy City and afterward as rector of the Church of the Epiphany, Knoxville. For fifteen years he was rector of St. Clement's Church, El Paso, Texas. He returned to Tennessee in 1917 to take charge of the Otey Memorial Church, Seawane; but illness contracted in Texas, in the discharge of his duty, forced him to retire from active work the following year. He suffered greatly the last four years of his life; but God at last answered his prayer, and he is at peace.

"Henry Easter," his diocesan, the Rt. Rev. Thos. F. Gailor, D.D., says, "was a splendid example of humble, consecrated, and untiring service in the priesthood of the Church. His ready sympathy and pastoral care bound his people to him with cords of love; and his fine practical business ability enabled him to lay sure foundations of material success. The beautiful church building in El Paso is a monument to his far-sighted judgment and his tireless labors; and the love of thousands, who had the privilege of knowing him is the lasting testimony to his kind true heart.

"One who enjoyed his companionship on many strenuous missionary journeys, his bishop and friend, is glad to pay this imperfect tribute to his sterling worth and his enthusiastic devotion as a servant of Jesus Christ."

VIRGINIA SEMINARY ALUMNI IN THE EPISCOPATE AND MISSION FIELD

Two of the younger alumni of the Virginia Theological Seminary have recently been elected to the episcopate by diocesan conventions, the Rev. Edwin A. Penick, Jr., (class of 1912), Bishop Coadjutor of the Diocese of North Carolina, and the Rev. William G. McDowell, Jr., (class of 1909), Bishop Coadjutor of the Diocese of Alabama. With the consecration of these two alumni, the Virginia Seminary will have given forty-five of its alumni to the episcopate. The total number of alumni of the Seminary, from its first graduating class in 1823 up to and including its last graduating class in 1922, is 1,304; that is, of every twenty-nine alumni one is a bishop. Of the 550 living alumni there will be, with the consecration of the Rev. Messrs. Penick and McDowell, twenty bishops; that is, of every twenty-seven and a half living alumni, one is a bishop.

More gratifying, however, than its contribution to the American episcopate, is the contribution of the Virginia Seminary to the foreign Mission field. The Seminary has given eighty-six of its alumni to the foreign mission field; that is to say, approximately one out of every fif-

teen of its alumni has given the whole or a portion of his ministry to the Church's work in the foreign field. It is interesting to note that eight of the alumni have been bishops of foreign missionary jurisdictions namely, the two Bishops Boone and Bishop Ingle in China; Bishops Williams and Tucker in Japan; Bishops Payne and Penick in Africa; and Bishop Kinsolving in Brazil.

ST. PAUL'S SUMMER SCHOOL OF RELIGIOUS EDUCATION

THE FIRST SUMMER SCHOOL of Religious Education for the colored work of the Church was held at St. Paul's School, July 18th to 21st inclusive. The summer school was the same in purpose, intent, courses of instruction and organization as the Church school held at the University of Virginia for the past few summers. The faculty was the same in part. The Summer School of Religious Education is sponsored by the dioceses in the Virginias and was carried on under the auspices of the Committee on Religious Education of the Diocese of Southern Virginia.

The attendance of fifty at this first meeting is regarded as very encouraging. The opening session took the character of a "Get Together Meeting", at which short addresses were made, explaining the object and purposes of the school and outlining the work. The Rev. E. E. Miller, D.D., rector of St. Stephen's Church, Petersburg, Va., was in charge of the devotional side of the school. The faculty was the Rev. F. G. Ribble, D.D., Dean of Bishop Payne Divinity School; the Rev. E. R. Carter, D.D., chairman of the Committee on Religious Education of the diocese and rector of Grace Church, Petersburg; the Rev. S. W. Grice, Warden Bishop Payne Divinity School; the Rev. E. E. Miller, rector St. Stephen's, Petersburg, and the Rev. E. H. Hamilton, rector St. Cyprian's, Hampton.

The first sessions for instruction began Tuesday morning. The Teacher, was the subject of the lectures by the Rev. S. W. Grice. The emphasis of his lectures was placed on thorough preparation and consecration of the teacher, and the development of Christian personality and character in the pupil. The Rev. Dr. Carter's, lectures on Small School Organization were a succinct presentation of the possibilities and opportunities for effective work in a small organization. The Rev. Dr. Ribble's lectures on the Prayer Book were historical, informing, and explanatory. He emphasized the beauty of the Prayer Book's language, its loftiness of thought, and its simplicity and adaptability for every form of devotion. He laid especial stress upon its value for family devotions. The Life of Christ was presented by the Rev. E. H. Hamilton with a faithfulness to detail and a wealth of information. He laid especial stress upon the necessity of teaching the Life of Christ, and declared that such study enriched the soul, and broadened, sweetened, and purified, the life of any man or woman.

Besides the curriculum, general lectures on subjects of moral and religious interest were delivered. Bishop Thomson was not well enough to speak and the Rev. Mr. Miller was delegated to take his place. Mr. Miller noted the growing tendency of the negro to connect himself with the Church, which, he declared, was a hopeful sign. He laid stress upon the

adaptability of the negro to the worship of the Church, declaring that it taught him a pure conception of religion, a more reverent faith, and the value of an orderly dignified Church service, one that appealed to his highest conceptions and ideas of God and of religion. Archdeacon Russell spoke on his African trip, giving an instructive talk on his experiences in Africa, in which he told of the progress made in religion, education, and social and economic development. It was an interesting picture of Liberian conditions and surroundings.

The session came to an end Friday night with a delightful social feature. The members of the school were entertained on the Principal's lawn at an informal reception at which ice cream and cake were served. Various games and plays provided the recreational feature of the evening.

The following resolutions were adopted by the members of the school:

"We the members of the Summer School of Religious Education of St. Paul's School, Lawrenceville, beg to make the following request of the Board of Religious Education of the Diocese of Southern Virginia.

"(a) That the Board make it possible for six one day institutes to be held at six different points among our people during the spring of each year.

"(b) That a ten day summer school of Religious Education be made possible at Lawrenceville every year.

"(c) That the two other dioceses and the Diocese of West Virginia be requested to cooperate in this school.

"(d) That a blanket sum of \$300 be appropriated for the school.

"Respectfully submitted, M. B. Birchett, E. H. Hamilton, James S. Russell, the Committee."

AN OPPORTUNITY FOR SPIRITUAL ADVENTURE

A MOST EXCELLENT opportunity for spiritual adventure has opened up in the Philippine Islands. The Rt. Rev. Gouverneur F. Mosher, Bishop of the District, has accepted the resignation of the Rev. C. R. Wagner, who has been for the past three and a half years priest in charge of the church in Baguio. Mr. Wagner left at the end of May, having been called home by illness of his family. This leaves a serious breach in the already far too inadequate work, for there is no clergyman who may be spared for this station. Here is a list of the work that lies immediately before the Church in the Philippines:

1. The eighty Igorot children in Easter school.
2. Nearly two hundred Church boys in Trinidad Farm School.
3. About twenty Church girls in Bua School.
4. About eighty Igorot men and women of the Church in the Philippine Scouts at Camp John Hay.
5. Thirty American and British boys in Baguio School.
6. Officers of the Army, and their families, stationed at Camp John Hay.
7. A large number of summer visitors from Manila, from all over the Islands, and from abroad, during July and August.

Besides these opportunities, which the Church is, in a measure, trying to meet, there is a large field where most successful Church work could be carried on. In from ten to twenty *barrios* on the different mountain trails leading out from Baguio, particularly those that are the

omes of our boys and girls now in Easter school—schools to be opened, services to be established, Church helpers to be discovered and trained, children to be baptized, young men and women to be married, the dead to be buried, a primitive pagan people to be Christianized and civilized. Is there in the home church a young priest who wants a man's work? Are there three such?

At Tukukan, an outstation of Bontoc, a long-cherished wish has finally been fulfilled in the opening of a wee building to which has been given the somewhat pretentious name of Community House. About half of it is used as a dispensary, in the other part, girls make lace, boys play games, checkers, dominoes, etc. The phonograph discourses sweet music. There is a sewing machine which some of the girls will learn to use. It is hoped that the house will be the means of giving the people, especially the boys and girls, a more wholesome life than that which many of them usually live. It is filled every day and all day, so far.

CHANGES AT HOLDERNESS SCHOOL

AFTER THIRTY YEARS of service as rector of Holderness School, the diocesan boys' school of New Hampshire, the Rev. Lorin Webster, L.H.D., has resigned to accept the position of Professor of English in the medical school attached to the notable hospital recently established as a Rockefeller benefaction in Pekin, China. Word has just been received that the Rev. Robert E. Marshall, of Bedford, N. Y., as accepted the rectorship of Holderness School. Mr. Marshall has been for several years assistant to the Rev. Dr. Miel at Trinity Church, Hartford, Conn. He is a brother of the Rev. Andrew Marshall, president of the Connecticut College for Women, New London, Conn.

PROTEST AGAINST STATE INTERFERENCE

ON EVERY HAND, protests are being voiced against a measure to be placed on the next election ballot directed against privately controlled schools in Oregon. Apparently having the parochial school system of the Roman Church especially in mind, it aims to abolish all privately controlled schools of primary and grammar grades. Any person informed on the subject would discern readily the loss that such an enactment would bring to an institution like St. Helen's Hall, Portland, Oregon, the diocesan school for girls. That the results would be disastrous seems a wholly warrantable conclusion.

Not only is there strong opposition to the measure among the Church people of Oregon, but other religious bodies, including Lutherans, Presbyterians, and Adventists, have gone strongly on record against it. The grounds on which it is opposed by the Presbyterians are defined thus: It proposes to abolish one system of education and offers no substitute for it in any plan of religious instruction in connection with the public school system; it is based on the philosophy of autocracy, that the child belongs primarily to the state; it is an unjustifiable invasion of family authority, and threatens the guarantees of American liberty; and in its conception, promotion, and execution, the measure violates what is conceived to be the spirit of fraternity and brotherly love taught by our Master.

HONORS TO DR. LEFFINGWELL'S SON

ERNEST DE KOVEN LEFFINGWELL, SON of the Rev. Dr. C. W. Leffingwell, of Pasadena, Calif., who has spent several years as an explorer along the north coast of Alaska and Canada, has received recognition for his service to the latter country in the form of the Royal Patrons' medal. The honor is one awarded by the King of England, to a very limited number of men who have won exceptional distinction in any branch of endeavor.

Mr. Leffingwell became interested in Arctic exploration shortly after his graduation from the University of Chicago. He was associated with the early Mikkelson explorations and afterward went north alone and lived the greater part of the time for five years on Flaxman Island, whence he explored and mapped a considerable portion of the Canadian north coast.

COLLEGES IN CENTRAL CHINA

THE MAY ISSUE of the Boone *Bulletin*, a four-page publication from that University, is devoted chiefly to a discussion of the plans now under consideration for a Union University for Central China, to be formed by the cooperation of Boone, the College of Yale in China, Griffith John College (London Missionary Society), Wesley College (Wesleyan Missionary Society of England), Huping College (Reformed Church), and possibly one or two others.

This would place the faculties and resources of these five at the disposal of each, greatly strengthening the arts and sciences and athletics. Separate courses would probably still be given by each, especially in theology. Boone's great middle school of three hundred students would continue as it is. Boone College students would continue to live together in their own college building, and share their college life, and thus the fine traditions of the past fifty years would be preserved. If, as is possible, the University should be located at Wuchang, it would throw into prominence all the resources of Boone, especially the library. However, the project appears to be still in the discussion stage.

LEPERS' MISSION GIFT TO LEPERS

A VERY INTERESTING LETTER, accompanying a gift, has just been received by the Holy Comforter Mission to the Lepers at Palo Seco, Panama. Under date of June 9th, Miss Mary H. Cornwell Legh, Missionary at Kusatsu, Japan, wrote to the Chaplain of Palo Seco who, some years ago, had forwarded a generous gift for the building of a chapel for the Japanese patients:

"Our lepers have always a grateful remembrance of your good lepers who sent such a very generous gift for our church and we constantly pray for them among our unknown benefactors. Our people are very poor, a large number of them destitute, but they always are able to think of some method of self-denial in Lent, by which they can make a little extra offering at Easter. The women's contributions go to the missions of the Japanese Church, in Formosa and Manchuria. Those of the men, we are this year dividing, small as the amount is, and hope your people will accept this little gift from the heart, for anything on the spiritual side of your work as, for instance, hymn books or Prayer Books,

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or something else for your church. We are having wonderful blessing on our work, mainly through the prayers and earnest evangelistic work of some of our leper saints. Bishop McKim has just been here confirming seventy lepers much the largest number we have ever had in any one year. Please tell your people and ask them to give thanks for us."

At every service at Palo Seco special prayers have been offered for the work at Kusatsu, Japan, for some five years past, their interest having been aroused by a reference in the quarterly leaflet of Intercessions and Thanksgivings for Missions, formerly published by the Sisters of All Saints, Ilchester, Md.

Bishop Morris, accompanied by Archdeacon Carson, who is in charge of the work, visited the mission for confirmation, July 20th.

ADVICE FROM INDIA

GANDHI, the curious patriot, nationalist, and popular leader, now so much in evidence in India, was asked by a gathering of Indian Christians and British missionaries how Christians could make Christianity a real force in the national life of India. He replied:

"I would suggest four things. First, that all you missionaries and Indian Christians should begin to live as Jesus Christ did. Second, you should all practise your religion without adulterating it, or toning it down. In the third place, I would suggest that you should emphasize the love side of Christianity more, for love is central in your religion. Another suggestion I would make is that you should study non-Christian religions more sympathetically in order to find the truth that is in them, and then a more sympathetic approach to the people will be possible."

KANSAS CHURCH WORKERS' SCHOOL

A CHURCH WORKERS' TRAINING SCHOOL was held July 10th to 15th for the South east Deanery, at Grace Church, Chanute, Kans., the Rev. R. Y. Barber, rector. Courses were given in the Christian Nurture Series, the Church School Service League, Teacher Training, and Church School Music.

The chaplain of the school was the rector of St. George's, Kansas City, Mo., the Rev. E. J. Craft. His talks on Personal Religion to the teachers showed them how the result of their teaching must produce personal religion in the pupil.

Several pageants were put on for the benefit of the students.

If the plans of the Dean, the Rev. J. P. DeWolf, and of the chairman of the Department of Religious Education, Miss Nellie Smith, are carried out, there will be another conference next year, with an increased faculty, and it is hoped that another deanery can be invited to cooperate then.

CHURCHWOMAN FOR CONGRESS

IN THE THIRD CONGRESSIONAL DISTRICT of the State of California a candidate for nomination to Congress on a "dry" ticket is Mrs. Frederick M. Braddock, who has for a number of years been active in the work of the Woman's Auxilliary, the Daughters of the King, and other Church activities. She has been president of the Woman's Auxilliary branch at St. John's

Church, Stockton, and treasurer of the diocesan branch for the District of San Joaquin. She was also for several years treasurer of the Helen Dunlap School for Mountain Girls at Winslow, Ark. She was chairman of the Arkansas delegation to the Triennial of the Woman's Auxilliary in New York in 1913 and delegate to the Daughters of the King Assembly in the same year. Mrs. Braddock has been urged to make this campaign by those who feel it to be in the interest of good government.

CALIFORNIA CHURCH GROWING

ST. JOHN'S CHURCH, Los Angeles, Calif., the Rev. George Davidson, D.D., rector, is beginning the erection of a new church building which has been made necessary by its growth and development. The plans of the new building call for a seating capacity of 1,000 persons. The architecture will be Italian Renaissance, as most appropriate to Southern California. It is estimated that the cost of the building will be \$250,000, four-fifths of which is in hand. It is hoped that the edifice will be free from debt, and that it can be consecrated on the occasion of its completion and first public use.

A confirmation class numbering ninety-two, said to be the largest in the history of the diocese has recently been presented in this parish.

WILL BECOME GENERAL MISSIONER

THE REV. DR. W. J. LOARING CLARK, rector of St. Paul's Church, Chattanooga, Tenn., has resigned that parish in order to become a general missioner under the direction of the Nation-wide Campaign Department of the Church. Dr. Clark has already proven his ability in this field and will devote his time to that purpose after returning from General Convention.

In Chattanooga and in the Diocese of Tennessee his departure will be felt to be a loss. "Few ministers," says the Chattanooga Times, "have so impressed themselves upon the hearty and cordial affection and good will of this community

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as has Dr. Clark in his various associations and activities among the people. He has not alone been zealous in the cause closest to his heart—the spread of the religious faith that is in him—but he has been a progressive, public-spirited, and helpful citizen, taking a man's interest in all the activities intended to build up the material prosperity of the people and to stimulate their moral growth."

Mrs. Clark is a member of the national boards of the Woman's Auxiliary and of the Church Service League, and is to report the conventions of these at Portland for THE LIVING CHURCH.

MEXICO DESIRES AMERICAN NEGRO COLONIES

THE REV. JOHN ALBERT WILLIAMS, vicar of the Church of St. Phillip the Deacon (colored), and editor of *The Monitor*, calls attention of the members of his race to the fact that Mexico earnestly invites the American negroes to colonize in that country and offers them "opportunity, justice, and protection", and "in return asks only their loyalty to the commercial and social upbuilding of Mexico." The Rev. Mr. Williams states that, to a commission investigating the prospects of Mexico for the purpose of negro colonization, the President of the Republic said, "We desire the best element of your people to come and become interwoven with the commercial and social life of our people. We will see to it that you are afforded every opportunity of being a man, and our government will give you respect and protection. We are inviting the American negro to come and cast his lot with us because we believe in the development of the commerce, agriculture, and trade in our country, he will be fair enough to take some and leave some, and not try to take all." The Rev. Mr. Williams is president of the Society for the Advancement of the Colored Race, and will undoubtedly use his great influence to persuade the members of his race to accept the hospitality of our sister Republic to the south.

BISHOP BREWSTER'S TWENTY-FIFTH ANNIVERSARY

ON THE feast of SS. Simon and Jude, October 28, 1897, the Rev. Chauncey Bunce Brewster was consecrated in Trinity Church, New Haven, Bishop Coadjutor of the Diocese of Connecticut. The matter of a fitting celebration of this event being brought to the Diocesan Convention of 1921, a committee of seven was appointed to take steps necessary to mark the event. This committee, with the rectors of the New Haven churches, and lay representatives of these parishes, held a meeting at the residence of the Hon. Burton Mansfield, in New Haven, on July 19th, when the details of celebration of the Bishop's twenty-fifth anniversary were tentatively worked out. The diocesan committee was supplemented at this meeting with a local committee consisting of the rectors of the several city churches and one layman from each, of which the Rev. Charles O. Scoville, rector of Trinity Church, New Haven, is the chairman, and the following program for the event was presented. As the actual anniversary of the consecration comes on Saturday, it was thought well to advance the date of the celebration to begin with the afternoon of Thurs-

day, October 28th. On the afternoon of this day, in Trinity Church, New Haven, the church in which the Bishop was baptized, ordered priest, and consecrated Bishop, there will be held a mass meeting of the clergy and laymen of the diocese to consider the question of how to advance the financial progressive program of the diocese. In the evening of this day, under the auspices of the Church Club of the diocese, a dinner will be given in honor of the Bishop at which it is planned that addresses will be given by prominent bishops and other speakers. On Friday morning there will be early celebrations of the Holy Communion in the city churches, and at eleven o'clock in Trinity Church there will be a great commemorative service, at which an historical address will be given by the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, who was for many years closely identified with the work of the Diocese of Connecticut, and who is a close personal friend of Bishop Brewster. At one o'clock Friday, a complimentary luncheon will be tendered the Bishop, to be followed by a general reception at which time stated addresses will be given by visiting bishops and others.

The diocese has shown notable progress during the twenty-five years that Bishop Brewster has presided over it. Including the two Bishops and nineteen priests who are serving under special license of the Bishop, there are a total number of two hundred and twenty-seven clergy at work within the diocese: twenty deaconesses and trained women workers; and there are twenty-one postulants for Holy Orders. During the past Convention year 2,324 persons were confirmed and twenty persons were received from communions outside the Church. While the work of the diocese has gone along quietly, yet the work accomplished has been most effective, and the people, as a whole, united and progressive, feel that the present is the hour to consider an aggressive campaign to increase the work of the diocese in every way.

THE CHURCH AND SUMMER VACATIONS

SUMMER VACATIONS is the theme which occupies most of the printed message from the rector to the members of the Church of the Good Shepherd, Watertown, Mass. The timeliness of his words should carry his message beyond the limits of one parish. Mr. Ogilby wrote in part:

"Are you going to take a vacation? I hope so, for periodic relaxation and change are necessary to maintain maximum efficiency; the man who tries to work his hardest all the time is not the best worker. Change of scene is the best way to relax; but a quiet life at home is almost as good. I imagine all of us will do one or the other this summer, all of us will try to slow up the pace a bit.

"But will this be accompanied by a moral vacation? Are you going to shed your standards of living at the same time that you lay off your warm clothes? The unconventionalities of vacation life often lead to a moral let-down—if we do not maintain some moral stimulus. So your Church will not take a vacation; the Church of the Good Shepherd never closes its doors. And the Prayer Book service we all love will be available at most of the vacation resorts. It is good

The American Church Monthly

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AUGUST, 1922

Vol. XI. No. 6

EDITORIAL COMMENT:

Prayer Book Revision—Doctrinal Changes in the Prayer Book—the Church's Doctrine of Original Sin—the Concordat—The Proposed Constitutional Amendment—Magical Religion—Prayer in Church Work

THE CHURCH: ITS NATURE AND AUTHORITY

The Bishop of Vermont

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THE CHURCH'S RESPONSIBILITY FOR EDUCATION

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insurance, and the one hour a week which church-going entails is no great burden considering what it may mean to you and to others. And remember that an Episcopal church anywhere is your church; it is your privilege to worship in your own church whether or not you are invited and welcomed.

"Finally, 'pray without ceasing'. No vacation, no relaxation should ever interrupt regular habits of personal prayer. 'More things are wrought by prayer than this world dreams of.' Perhaps the quiet of summer may strengthen us in this habit in the sometimes neglected custom of reading. Vacation days are an opportunity to draw nearer to God; not an excuse to forget Him. May the widely scattered members of our parish remember each other as united by the common bond of a united calling upon a God who is always ready to hear."

PROSPECTS FOR BROTHERHOOD CONVENTION

PROSPECTS ARE EXCELLENT for a large attendance at the Brotherhood of St. Andrew National Convention to be held in Seattle during the week immediately preceding General Convention. The sessions will be held in the buildings of the University of Washington, and delegates will be housed in the fraternity buildings, dormitory hall, and neighboring houses. Arrangements have been made whereby those desiring to attend this Convention and afterward the General Convention in Portland can have the same favorable rates by railroad as though they attended one of these only.

BISHOP PADDOCK'S ILLNESS

THE RT. REV. ROBERT L. PADDOCK, D.D., Missionary Bishop of Eastern Oregon, went East on Church business in February. He expected to be gone a month. Shortly after reaching New York he broke down with nervous prostration. He has been on his back a good deal of the time, able only to attend to necessary business, but unable to return to his strenuous life.

Fortunately, he could leave the charge of the missions in the district in the hands of his archdeacon, the Ven. George B. Van Waters, and his assistant, the general missionary, the Rev. Chas. W. Du Bois. These men, with great loyalty and devotion, have worked hard to make up for their leader's absence. Bishop Paddock is depending on the other clergy and lay readers, and all the members, to be the more faithful, so making up for his enforced absence.

Bishop Paddock expected to get back to his district in the spring, and then hoped to recover some time this summer, certainly for the General Convention in Portland this September. His physician, however, tells him that he may have to take a longer rest before going back into strenuous work again.

Bishop Paddock's mail address is: care the Church Missions House, 281 Fourth Avenue, New York City.

GEORGIA PLANS FALL ACTIVITIES

FOLLOWING A MEETING of the diocesan Department of the Nation-wide Campaign, a bulletin has been issued through the Publicity Department, defining the plans for the fall activity. The plans follow

closely on those of the General Church as outlined in the Bulletin, "What Shall We Do To Promote the Church's Mission for 1922?", and will open with two diocesan conferences in October, one in Savannah, October 17th and 18th, and one in Albany, October 19th and 20th. The same program will be used for each conference, and will be conducted by the Bishop and the vice-chairman of the department, the Rev. William Johnson. The organization of the Group Plan in each parish and mission is urged by the department, which especially urges the necessity of each parish and mission making out its tentative budget for next year, sending a copy to every communicant before the Every-Member Canvass. The diocese has been divided into six districts with a clergyman as chairman of each district, and a layman as vice chairman.

PRAYERS FOR INDUSTRIAL PEACE

THE REV. DR. CALEB R. STETSON, D.D., rector of Trinity Parish, New York, has set forth special forms of intercession for use in the church and chapels under his jurisdiction. They are for the restoration of industrial peace, now so sorely threatened by the strikes in the coal mining regions and on the railroads. The prayers are appended, and will be used until the present disturbances are ended:

PRAYER FOR THE PRESIDENT AND ALL IN AUTHORITY

O Lord our Governor, whose glory is in all the world, we commend this nation to Thy merciful care, that being guided by Thy Providence we may dwell secure in Thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in Thy fear: through Jesus Christ our Lord. Amen.

PRAYER FOR SOCIAL JUSTICE

Almighty God, who hast created man in Thine own image, grant us grace fearlessly to contend against evil and to make no peace with oppression, and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

PRAYER FOR OUR COUNTRY

Almighty God, who hast given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion: from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in Thy Name we entrust the authority of Government, that there may be justice and peace at home, and that through obedience to the law we may show forth Thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail: all of which we ask through Jesus Christ our Lord. Amen.

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A LARGE CONFIRMATION CLASS

AT A RECENT visitation to St. Andrew's Church, New Berlin, N. Y., the Rev. H. H. Gifford, Ph.D., presented to Bishop Fiske a class of ninety-four persons, seventy being adults, and thirty-five being recently baptized. Five more were presented in private. And at the same service eleven adults were presented by the Rev. Oscar Meyer from towns surrounding New Berlin.

Dr. Gifford announces that, owing to the large number of persons interested in Confirmation, but who were not ready to be presented at this time, the Bishop will make an additional visitation this fall.

The Rector's Letter of this parish calls attention to Bishop Fiske's *The Faith by which we Live*, and Dr. Atwater's *The Episcopal Church, Its Message for Men of To-day*, and to THE LIVING CHURCH.

MEMORIALS AND GIFTS

IN MEMORY of her son, Francis Denis Herlihy, Mrs. Sarah Moynahan has presented to the Church of St. John the Baptist, Brooklyn, a lectern Bible.

A BEAUTIFUL BRASS DOUBLE GATE for the Communion rail has been given to Trinity Church, Mobile, Alabama, by Mr. and Mrs. Thomas E. Smith, in memory of their son, Thomas Orville Smith, who was lost at sea in the tropical storm of September, 1919. The gate was dedicated by the rector, the Rev. V. C. McMaster, on the Third Sunday after Trinity at the early Communion service. The members of the young man's family were present, and partook of the Sacrament kneeling at the gate.

A SPECIAL SERVICE of dedication was held on a recent Sunday in the Church of the Advent, Louisville, Kentucky, at the late Celebration, at which time the new memorial organ was consecrated. It is a memorial to Mrs. Thomas Underwood Dudley, widow of the former Bishop of the diocese, and is the gift of her daughter, Mrs. Harry S. Musson, wife of the rector of the parish. The instrument, which is most complete in its specifications, was built by the Pilcher Organ Company, of Louisville under the personal supervision of Mr. Robert Pilcher, senior member of the firm, who is also a member of the parish. The organ is remarkable for its beauty and richness of tone and variety of combinations. The affixed memorial tablet, which was designed by the rector, is of bronze with raised lettering of old English; it is surrounded by a wreath of lilies of the valley, the favorite flowers of Mrs. Dudley, with raised crosses at the corners and is inscribed: To the Greater Glory of God and in Loving Memory of Mary Elizabeth Aldrich Dudley, May 1, 1856-December 19, 1919. The service of dedication was conducted by the rector and was followed by a full choral Eucharist.

NEWS IN BRIEF

COLORADO.—The Rev. R. Percy Eubanks, rector of St. Matthew's Church, Grand Junction, has recently been appointed chaplain in the Officers' Reserve Corps of the United States Army, and attached to the 381st Field Artillery.

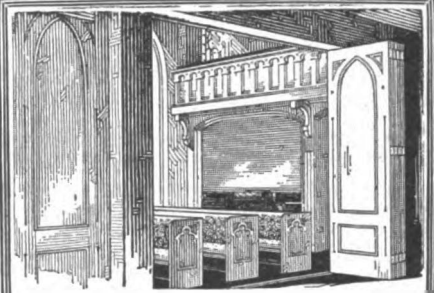
FLORIDA.—The school teachers in Jacksonville have been invited by St. John's

Church to use the parish house as their club house. One night each week is to be reserved for their exclusive use.

GEORGIA.—Work for the community constitutes the summer program of the Young People's Service League of St. John's Church, the Rev. W. T. Dakin, rector, Savannah. There is a great deal of talent among the sixty members of this league, and under the direction of the assistant rector of the parish, the Rev. W. A. Jonnard, they will give entertainments at the various charitable institutions of the city.—Steps have been taken by the Rev. W. A. Jonnard, diocesan educational secretary, towards the organization of a branch of the Y. P. S. L. at St. Stephen's Church, colored, the Rev. J. S. Braithwaite, rector, Savannah. There will be between thirty-five and forty members, and one of the features will be the formation of a glee club to sing the negro melodies. So far as is known this will be the first colored branch of the League in the Church.

KENTUCKY.—Bishop Woodcock has recently been elected as a member of the Board, and of the Executive Committee, of the Kentucky Children's Home Society.—The Rev. J. H. Webber-Thompson, priest in charge of St. George's Mission, Louisville, has been appointed chaplain, with rank of first lieutenant in the

Officers' Reserve Corps.—The G. F. S. Holiday House of the diocese has opened for its second season, in the hills of Indiana, overlooking the Ohio River. The house, which was opened last summer, entertained 255 girls and older women, and, this year, the number will probably be larger. It is planned to keep it open until the early part of September, and



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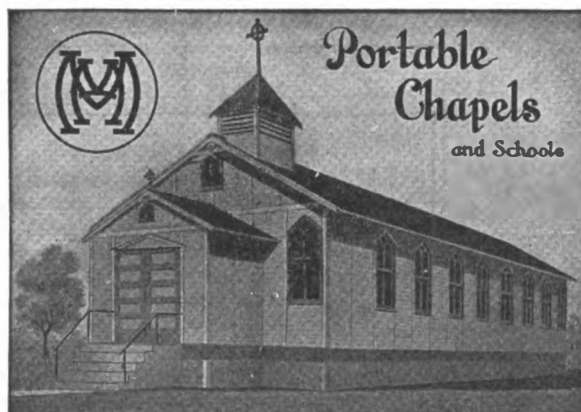
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the guests are not confined to G. F. S. members, but other girls and women are made welcome, and can find there a delightfully quiet and restful vacation at a very nominal cost.

LONG ISLAND.—During the summer, the Sisters' House of the Community of St. John the Evangelist, Diocese of Long Island, has been renovated and the oratory re-decorated and beautified.—Practically all of the Brooklyn parishes and missions are open for worship during the summer months. Some omit Evensong while others have no midday Celebration during July and August.

LOS ANGELES.—The Rev. George Davidson, D.D., rector of St. John's Church, has accepted an appointment to represent the diocese on the Executive Committee of the Joint Diocesan Lesson Board for the American Church Sunday School Lessons.

LOS ANGELES.—Work has been started on a new parish house for the Church of the Ascension, Sierra Madre, to cost \$8,000 without its furnishings. The building will include a large auditorium, a convenient guild-room, and a well-planned kitchen. This parish, located in an attractive foothill town east of Los Angeles, now has almost 200 communicants compared to 102 five years ago.—The Rev. William C. Shaw, rector of the Church of the Ascension, Sierra Madre, Calif., has been elected president of the local school board for a three year term.

NEBRASKA.—The diocese has acquired by purchase, a plot of ground in southeast Lincoln, where a chapel will be erected to care for the spiritual needs of the population rapidly occupying this desirable section of the city.—The little Church of St. Mark's, Florence, has been completely renovated and repaired, new windows and pews installed, and a tennis court provided for the young people on the lawn.

NEW YORK.—The Treasurer of the Associate Alumni of the G. T. S. is the Rev. Chas. Henry Webb, of the class of 1901, and his address is 35 Kingston Ave., Brooklyn, N. Y.

OREGON.—The vigorous leadership of the Very Rev. Horace M. Ramsey, D.D., who recently returned to resume his former position as Dean of St. Stephen's Pro-Cathedral, Portland, is making itself evident in the life of the parish. Among the plans being worked out, is the repainting of the church before the meeting of the General Convention. Trinity Church, Portland, is also making special preparations; the interior is being re-decorated. In the meantime services are being held in the parish house.—Quotas to be raised toward the financing of the General Convention have been assigned to the parishes and missions, which are manifesting an eagerness to help. The Chairman of the Finance Committee is Mr. W. J. Burns.—All diocesan secretaries expecting to attend the General Convention are requested to communicate with the Rev. John D. Rice, 1678 Gloucester St., Portland, Oregon.—The *Oregon Churchman* will publish a hundred page magazine edition, ready at the end of August, containing the program of the General Convention, and articles covering the life and activities of the Church in Oregon, in addition to special features. It will be well illustrated, and copies will be available for delegates and visitors,

who should find it a valuable handbook of reference.

SOUTHWESTERN VIRGINIA.—A number of preaching missions have been conducted, or are projected in the diocese. They are for the smaller parishes.—The Virginia Episcopal School, of Lynchburg, sent a delegation of boys to the St. Paul's Conference on the Ministry, larger than any other school except St. Paul's itself. The Rev. Dr. Pendleton, rector of the school, accompanied them.—The diocesan department of publicity is issuing a *Bulletin* to deal with the Nation-wide Campaign problems in the diocese.—The diocesan delegation to the General Convention, numbering twenty-two ladies and gentlemen, have perfected their plans, and will leave Roanoke August 28th.

WESTERN NEW YORK.—The progress of the movement to unify the Church colleges is encouraging. At the last meeting, under the presidency of Bishop Brent, plans were drawn which have been acted upon favorably by the Presiding Bishop and Council.

CHRISTIAN MEN TO THE FRONT

IN THESE DAYS we are being reminded, at every turn, of George Washington and Abraham Lincoln, men whose names are imperishable because of their worthy outstanding character. It is difficult to believe that they were not always popular in their day but, nevertheless, they stood firm in a glorious, indeed God given, task through many bitter, critical years. Today their names are known and honored in all parts of the world.

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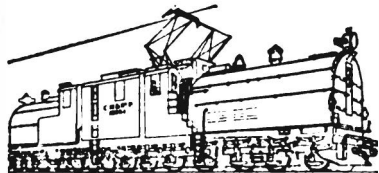
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