

# The Living Church

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VOL. LXVII

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NO. 18

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THERE IS only one Power that can make Peace, and that is the Power of God at work in the hearts and minds in the great mass of the human race—the power of God at work in Human Opinion.—Rev. G. A. Studdert Kennedy, in *Lies*.

I BELIEVE in Christ and the Church for what they have done.—Bishop Johnson, in *The Witness*.

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## EDITORIALS AND COMMENTS

### Pending Amendments to the Constitution

**E**IGHT amendments to the Constitution, tentatively adopted by the General Convention of 1919, come before that of 1922 for ratification or final action. Each of these should receive careful thought.

#### SUFFRAGAN BISHOPS

It is proposed to amend Article I, Section 2, and Article II, Section 4, in order to provide for the Suffragan Bishops to have votes in the House of Bishops.

We have tried hard to make it seem desirable that this change should be made, especially since rather delicate personal questions have been permitted to enter into it. The objections are that the extension of the suffragan bishopric can be made much more general if the duties of that office do not extend beyond the diocese affected. The bishop of a diocese cannot easily make more than a certain maximum number of episcopal visitations within a year, the number depending upon convenience as to transportation and the extent of other duties pressing upon him. When the need for episcopal visitations extends beyond that convenient maximum, one or more suffragan bishops should be provided so that the visitations may be properly performed without the haste that is sometimes given to them. The suffragan bishop will thus be an important factor in advising as to parochial problems. This requires a man of balanced judgment and it rightly gives the suffragan much influence in the diocese. Perhaps it would be better that, ordinarily, the suffragan's duties should not extend beyond those functions, the only ones for which he was consecrated. It is not clear to us that he should become an *ex officio* legislator for the Church in the House of Bishops though, by reason of his orders, he should participate in all those delicate consultations that are involved when the bishops sit "in council" and he may often be welcome in debate or in committee service. The question is also complicated by the consecration of a native suffragan bishop for Liberia, who is neither a citizen nor a resident of the United States; and by the great desirability, as we view it, that citizens or subjects of lands in which foreign missions are maintained should similarly be consecrated as suffragan bishops, in transition toward the complete autonomy and self government of the Church in those lands. We should look forward to a considerable increase of the suffragan episcopate in those lands, and we should like to see them, chosen from the clergy of the land, in each of our Japanese and Chinese districts at the earliest moment possible. But that citizens or subjects of other nations, non-resident in the United States, and in no way familiar with American affairs, should, on a rather considerable scale, become *ex officio* legislators for the American Church, involves rather grave questions of policy. In our judgment the extension of the vote to suffragan bishops means the downfall of the system, and we continue to be advocates of the system. With a vote in the House of Bishops, and with his present freedom to resign his work, and his eligibility to election as bishop of any diocese, the suffragan bishop would be the most privileged member of the episcopate.

#### EXTENSION OF POWERS OF PROVINCIAL SYNODS

We have already briefly treated of these proposals—to enable the bishops of a Province to assume charge of a vacant

missionary district within the limits of the Province, and to pass upon the resignation of a bishop. We have commended the former and expressed doubt as to the wisdom of the latter provision.

#### TO PERMIT A BISHOP CONSECRATED UNDER AMERICAN CANONS FOR A FOREIGN CHURCH TO BECOME AN AMERICAN MISSIONARY BISHOP.

This permission was assumed when the status of the once (theoretically) independent Church in Brazil, created by American Churchmen, was changed to an American missionary district and its bishop—Dr. L. L. Kinsolving—to an American missionary bishop. This amendment is held necessary to legitimize that changed status and should be ratified.

#### TO REPEAL THE RIGHT OF A DIOCESE TO REMAIN OUTSIDE A PROVINCE.

When the Provincial System was created, it was incumbent upon every diocese to vote whether it would or would not become an integral part of the Province in which it was geographically located. As every diocese has now voted to do so, the provision is no longer needed in the constitution.

#### TO REMOVE A PROVISION AS TO ORDINATION

According to Article VIII, "no person shall be ordered Priest or Deacon until he shall have been examined by the Bishop and two Priests and shall have exhibited such testimonials and other requisites as the Canons in that case provided may direct. No person shall be ordained and consecrated Bishop, or ordered Priest or Deacon, unless at the time, in the presence of the ordaining Bishop or Bishops, he shall subscribe and make the following declaration: 'I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America.'"

The proposed amendment is to add the words "to minister in this Church" after the word "deacon" where the word twice appears in the foregoing article.

This proposed amendment was introduced in the House of Bishops by the Bishop of Chicago in the hope of making it feasible for our bishops to ordain deacons or priests for various Eastern Communions represented in the United States, such as the Armenians, that do not have here a complete hierarchy; but the question was complicated from the first by the equal facility with which it would permit a bishop to ordain deacons or priests to minister elsewhere outside the communion of this Church, and for that purpose it was promoted in the interest of the movement to give opportunity to the newly appointed Joint Commission to meet with Congregationalists in the quest of a basis for unity through a Concordat. The tentative adoption of the amendment three years ago was promised in the resolutions that were adopted providing for the appointment of that Joint Commission, but under circumstances, and with a caution in the use of language, which very carefully refrains from promising that the amendments would be ratified three years later; the intention being to open the question so that, if a satisfactory basis of unity were provided by report of the Joint Commission, the Gen-

eral Convention of 1922 would then discuss on its merits the question of ratification of the proposed amendments in connection with any canon that might be proposed. How careful were both houses to secure freedom to the coming General Convention to act in this matter, as not compromised by the tentative action of 1919, is shown in the H. B. amendment to the resolutions which emanated in the House of Deputies, which substitutes the words, "this Church hereby declares its *willingness to initiate action* which may make possible the ordination as deacons and as priests of ministers in other Christian bodies", in place of the more ambiguous language in the original resolutions: "will enact legislation such as shall permit", etc. It was explained by the chairman of the Committee on Amendments to the Constitution when the amendment of the Bishops was accepted, that the committee, and presumably the House of Deputies, had understood the original language to embody the same caution as was contained in that of the House of Bishops, but as amended by the latter there can be no question whatever of the intent of the resolution; to take the initial action of amendment to the Constitution in the General Convention of 1919, but to leave the entire matter open for discussion on the basis of any agreement between Congregationalists and our own commission that may be reported into the General Convention of 1922. Thus it becomes necessary to discover whether, in fact, such a satisfactory basis of unity has been or will be reported by the Joint Commission to the coming General Convention.

At this present writing, two weeks before General Convention assembles, no information whatever has been given of any agreement reached between our Joint Commission and the Congregationalists. We have already observed that since it is essential that in the event that any agreement were reached, there should be the opportunity for full discussion prior to General Convention, extending at least over several months, and since such opportunity has not been given, it follows that the Church should not proceed with the ratification of these proposed amendments.

Believing, as from the first we have done, that the Concordat system was absolutely impossible and that no satisfactory arrangement between Congregationalists and ourselves on any basis that is likely to be accepted can be reached, we were yet ready in 1919 to give to those who felt otherwise the opportunity to try whether they were right. They have had that opportunity. The Joint Commission was appointed with the very general concurrence of the Church. The general lines on which the earlier Concordat was subject to criticism were clearly stated in the resolutions constituting the Joint Commission, and the opportunity was therefore given to those who believed that the system could be separated from its defects to show what could be done. They have not done so, at least in time ample to admit of discussion. It follows as a matter of course that the coming Convention should not ratify those amendments to Article VIII that were tentatively made three years ago.

For it never was assumed that the constitutional requirement of subscription to the standards of this Church could be relaxed except in particular instances which were to be clearly set forth in a canon. That the canon proposed in 1919 was unsatisfactory, not to say impossible, was very generally felt at that time; and when the House of Bishops, in which, alone, it was introduced, held it to be unconstitutional, it was impossible to proceed further with the matter at the time. But since the Congregational National Council asked for the appointment of a commission to meet a like commission from its own body to seek jointly to find an approach to unity, it was entirely in line with Anglican precedents and with our oft-repeated desire for unity that such a commission should be appointed. In neither house, so far as we can learn, did any single member raise objection to the appointment of such a commission, the only debate on the subject in the House of Deputies turning on the specific instructions to the committee. But nobody, pro-Concordat or anti-Concordat, ever supposed for a moment that the constitutional requirements for ordination would be relaxed unless or until a canon that should be generally considered acceptable was ready for adoption. For our part we never dreamed that the Joint Commission appointed would hold back its report—if any report at all is to be made—until the very eve of the meeting of General Convention. In any event, under the conditions which led both pro- and anti-Concordat men to support the constitutional amendments in 1919—and scarcely a vote was cast against them, the dioceses not even being polled by orders—it is clear that ratification cannot be given by the coming Convention. If these two amendments should be ratified, and no canon on the subject should be passed, every bishop would be free to make

a deacon, a priest, or a bishop, of any man, in any religious body or in none, with no testimonials from his standing committee or from any one else, and with no terms or conditions whatever.

It seems necessary at this stage also to point out a grave inaccuracy in the record of the vote on the joint resolutions and on the constitutional amendments as printed in the Journal of 1919, page 425. The vote by orders there recorded is said to have been on "the resolutions contained" in messages 66 and 85 of the House of Bishops, "and the House concurred with the House of Bishops in messages Nos. 66 and 85 with the amendments proposed in the said Report No. 12 on a vote by orders."

According to this record, therefore, two messages of the House of Bishops involving two separate propositions, one of them materially amended by the Committee of the House of Deputies, and involving three separate and distinct resolutions, one appointing a Joint Commission under certain conditions, and two taking tentative action toward amendment of the Constitution, were all adopted by a single blanket vote in the House of Deputies. This, of course, is a parliamentary impossibility. No such hybrid vote was taken. Our recollection is very distinct that the vote by orders as printed on that and the following page was the vote on the joint resolutions to appoint the Joint Commission and to instruct it. After that, the amendments to Article VIII were, we distinctly recall, adopted by a separate *viva voce* vote, only a few scattering votes in the negative being heard. The proposed amendment to Article II, Section III, contained in message 85 of the House of Bishops, providing that there be added at the end of the section the words "or to act in otherwise exceptional cases", is not printed (on page 605 of the Journal) among the amendments tentatively passed in 1919 and certified to the dioceses, and in spite of the inclusive but obviously incorrect language in which the whole of messages 66 and 85 of the House of Bishops with amendments as to the joint resolutions are said on page 425 to have been adopted by a single vote, we incline to think that the amendment to Article II, Section III, was not adopted, nor have we recollection that it was even put to a vote; in which case the secretary was right in omitting that from the list of constitutional amendments tentatively adopted and certified to the dioceses, printed on page 605 of the Journal, but obviously incorrect in the language relating to the resolution or resolutions covered by the vote by orders, which should have been attached to the joint resolutions alone. This faulty character of the record, leaving it wholly uncertain what were the constitutional amendments that were adopted in connection with the Concordat matter, lends additional reason why the ratification of the amendments as certified by the secretary should not be made in the coming General Convention; though we should not press this technical objection growing out of the faulty record in the minutes as in itself and alone requiring the rejection of those amendments that were properly certified to the dioceses, and properly printed among the pending amendments, though inaccurately described in the record of the vote. It does, beyond question, however, make it impossible to ratify the addition of the words, "or to act in otherwise exceptional cases," which has not been certified to the dioceses as having passed and which, if our own recollection is of any value, did not pass; notwithstanding the secretary's record printed on page 425.

#### THE USE OF THE PSALMS

Amendment to Article X of the Constitution proposes to exempt "all Tables and Rubrics relating to the use of the Psalms" from the difficult conditions under which the Prayer Book may be amended, classing them with the tables of lessons, which are now subject to change by direction of a single Convention. If this provision applied only to "tables" we should deem it unobjectionable; but that "rubrics" should be subject to such change seems to us inadmissible, and we would think that the amendment should not be ratified.

**I**T IS something more than a joke on our humble selves that the sovietized "reform" movement within the Church in Russia should have determined to call itself the Living Church—thereby conveying the idea that the old Church of the land from which the "reformers" have seceded is a dead Church.

#### A New Living Church

The new or "Living" Church starts, apparently, with at least one archbishop—Yevdokim, of Nijni Novgorod—several bishops, and an unknown number of clergy and, perhaps, of laity. But the essential fact is that it appears to be a soviet scheme to divide and to wreck the historic Russian Church, which is, to-day, the one great foe of soviet radicalism. Per-

haps the Erastianism that disfigured the Russian Church in the days of the czars has come home to roost, precisely as the Stuart watchword, "No Bishop, no King", was changed by English rebels to "No King, no Bishop". Erastianism is a deadly evil, as the history of both England and Russia bears witness; but for any who claim to be of the Church of our Blessed Lord to admit any part or entanglement with the persecuting, thieving soviet government, is comparable with an alliance between Christians and Nero while the latter was engaged in tormenting the real disciples of Jesus Christ.

The "Living Church Congress"—O that we had taken out a Russian patent on that name before it was too late!—is now sitting in Moscow, or was very recently. Except that it has abolished the canonical obedience to the authorities of the Church, and has decreed that the clergy, including monks under vows, may marry, it is not clear to us what "reforms" it will establish. The taint of its soviet support must preclude it from receiving the sympathy of Anglican Churchmen, who might otherwise be interested in a movement to introduce modernist changes in a Church that has for centuries withstood change. But the magnificent courage of Tikhon and of those who stand with him in hurling "Thus saith the Lord" in the teeth of the persecutors must rather command our admiration and respect. The old Russian Church is being purified by fire; not by efforts at compromise.

In the meantime the Vatican is making every effort to Romanize Russia and to secure the control of the Church, and reports come to us from authentic sources of the magnitude of these efforts. The best Russian thought turns, in this day of trial, to Anglicans for sympathy. That Anglo-Eastern entente, for which the American Church made serious efforts under the leading of such men as Whittingham and Whitehouse and Coxe and Young and Littlejohn and Bedell and others a half century and more ago, is now ready to become an accomplished fact if we, on our side, are sympathetic and wise; and the evidences of lack both of sympathy and of wisdom that some are showing would have shocked those greater leaders of earlier days who sought to promote cordial relations with the East when it was very pioneer work. To-day we can have both the honor of giving and of receiving through the development of these better relations.

In the meantime THE LIVING CHURCH of America and the Living Church of Russia are poles apart. With soviets in Russia, Romans at the Vatican, and Protestants in America doing what they can to prevent a unity between the historic Russian Church and the Anglican Churches, we of the real LIVING CHURCH are pledged to do what we may to promote that unity.

JUST as we go to press we have received the information relating to the acknowledgment of the validity of Anglican orders by the Holy Synod of the Orthodox Church, in Constantinople, which appears on another page. It is the most momentous ecclesiastical happening in many generations. It is the culmination of the hopes and prayers of innumerable Churchmen through at least three centuries.

For it is proof to us from an impartial examination of those outside our communion that the conviction which we of the Anglican Churches firmly hold that our orders are valid by the strictest tests that can be applied, is warranted. The strongest charge that Rome has made against us during these centuries of estrangement is that no impartial forum has ever heretofore formally accepted the Anglican view concerning our orders. That charge is now forever nullified; and Rome is left in a position of isolation, clinging to a disproven position that grew partly out of prejudice, partly out of misunderstanding, and which has been fanned by controversialists for propaganda purposes. *Roma locuta est*; and Rome was wrong. Constantinople is right.

Of course this decision does not, of itself, establish unity between Easterns and Anglicans. It does, however, make unity, each communion being wholly autonomous and preserving its own characteristics, the inevitable next step if all

of us preserve that attitude of friendship and sympathy which means so much in mutual ecclesiastical relations.

To the Ecumenical Patriarch, Meletios, this forward step is, under God, immediately due. To him we express our sincere appreciation and thanks.

And it is a gratification to us that Dr. Emhardt's "chance" presence in Constantinople at the time of the synod has given the opportunity to his Holiness to transmit through him to the American Church, duplicate copies of the formal letters that are transmitted primarily to the Archbishop of Canterbury.

HOW pitiful is the inability of operators and unions to establish working relations, both in the coal and in the railroad industries!

The question of seniority rights depends wholly upon a moral issue. The strikers hold that to lose seniority rights because of a strike is to make strikes impossible. The operators hold that to deprive those workmen who have refused to strike, and those other workmen who have enlisted on promise of protection of their rights, of the seniority rights that have accrued to them by their willingness to work when others would not, would be an act of bad faith, and therefore an immoral action for them.

Here, then, is a distinct moral issue, and it ought to be treated as such, and decided on the basis of what is right and honorable, and not on what is expedient. Why is not the key to the situation to be found in referring it to a board of experts in moral questions?

Suppose the two sides agree to designate certain religious, or other, organizations which may be presumed to have the highest moral ideals, and invite the heads of these bodies to appoint commissioners to determine the moral issue relating to the seniority dispute. Assume, for instance, that the heads of the Roman Catholic, the Orthodox Greek, the Episcopal, the Methodist, and the Jewish organizations in this country were invited to appoint such commissioners, and that both sides agreed in advance to abide by their decision; or if a majority of five might leave the moral issue inconclusive by a possible three to two verdict, six organizations could be selected, so that a

majority would be two thirds of the commissioners.

We should then have a moral issue determined by men who have the best right to speak as experts on the issue. Their judgment would not be infallible. They might conceivably err. But the responsibility for it would be thrust by the immediate parties concerned upon others, and each could properly bind itself in advance to accept the decision of such a board.

If both parties desire a solution of the problem based only on considerations of justice and right, this seems to be the way out of their deadlock.

But, if either party is unwilling that justice and right should be the test of its position, this, of course, would be rejected by that party.

And the public would understand.

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NOTES ON THE NEW HYMNAL

SECOND SERIES—XXXIX

BY THE REV. WINFRED DOUGLAS

THE THIRTEENTH SUNDAY AFTER TRINITY

THE teaching of the day centers in the Promises of God, and their relation to the law of the older Covenant. The Collect reminds us that we may attain them only by such true and faithful service as comes from the gift of God's grace. The Epistle carries back the promises of the Christian Covenant to the Patriarch Abraham, four hundred and thirty years before that Law, which, though it were our schoolmaster to bring us unto Christ, could never yield the fruits of righteousness because it could not give life. The guilt, then, which we have incurred by our failure to keep the Law, reveals to us our utter need of Jesus Christ, the promised seed of Abraham; believing in, and being baptized into whom, we may gain a new life which can manifest the righteousness which is by faith, and ourselves be "heirs according to the promise". In the Gospel, our Lord tells His disciples that they have received the fulfillment of the promise, anticipated with such ardent desire by the kings and prophets of old time. And again follows contrast with the ancient Law in the question of the lawyer who wished to test his knowledge of the same. But Jesus draws from the lawyer that perfect summary of the Law which we hear weekly at the Eucharist, and then reveals the insufficiency of his legalistic self-justification by the marvellous Parable of the Good Samaritan; in which we see the divine virtue of Christlike charity displaying a righteousness undreamed by priest and Levite. The concluding "Go and do thou likewise" forms the necessary condition on which we ourselves may attain the heavenly promises.

Introit, 303—Approach, my soul, the mercy seat  
or

- 314—My soul with patience waits
- Sequence, 253—The God of Abraham praise
- Offertory, 215—Jesus, my strength, my hope
- Communion, 340—Let thy Blood, in mercy poured
- Final, 270—We walk by faith, and not by sight

Of the two hymns suggested at the Introit, 314 is preferable.

The stirring first tune is very effective for the choir; it can be made more congregational by playing in the lower key given at number 492. At this point it may be well again to call attention to the Index of Tunes Transposed on page xxxii of the present edition of the Hymnal. It lists about thirty tunes which may be found in lower than the original keys. Not every tune will bear such transposition; some melodies would lose the very qualities which render them desirable. Hymn 253 can hardly be bettered as an act of praise on the part of the spiritual "seed of Abraham", after to-day's Epistle. By all means sing the first and great melody, Leonl. It would be better to end the beautiful Communion hymn, 340, with the third stanza to-day. It is one of the best of the recent enrichments.

At the Church school, these two, which follow, are cognate to the subject proposed.

- 355—Saviour, like a shepherd lead us
- 379—O Jesus, I have promised (4 stanzas).
- At Evensong, continuing the same topic:
- 530—Onward, Christian soldiers
- 236—O Love that wilt not let me go
- 313—As pants the wearied hart for cooling springs
- 541—Ten thousand times ten thousand  
or
- 7—Forth in thy Name, O Lord, I go

WHEN IN line of battle, soldiers are not much given to finding fault with each other.—*Anton.*

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

September 4

READ Psalm 145. Text for the day. "He will fulfill the desire of them that fear Him; He also will hear their cry and will save them."

Facts to be noted:

- 1. This Psalm was used by the Jews in their daily services.
- 2. It is a song of praise and thanksgiving.
- 3. The writer has learned that God never fails those who fear and trust Him.

As you read your Bible, notice how frequently you meet with the expression, "The fear of God". Job says: "The fear of the Lord, that is wisdom"; and Isaiah speaks of "The spirit of knowledge, and of the fear of the Lord"; and in the Acts we read, "And walking in the fear of the Lord". Fear as used in these passages, and in the text for the day, is not a servile, slavish thing; it is a deep reverence combined with a sincere love on the part of the creature for the Creator. When St. John says, "There is no fear in love" he means that there is no anxious fear. Day by day, let us, by study, prayer, and meditation, deepen our reverence and love for almighty God, and we shall know something of the meaning of the fear of the Lord.

September 5

Read Psalm 37:1-11. Text for the day: "Rest in the Lord, and wait patiently for Him."

Facts to be noted:

- 1. Warning against envy.
- 2. Justice and righteousness must prevail.
- 3. The punishment of the wicked.

Whenever you are tempted to become envious; when you find a spirit of jealousy creeping into your life; whenever you are tempted to fret because things seem unfair; when you think that, after all, it is the wicked who really prosper, and have the best things in life; and whenever you are tempted to "let go," just get your Bible and read over the thirty-seventh Psalm and you will find it "an antidote to murmuring" (Tertullian), "a mirror of Providence" (Isadore), and "a garment for the godly" (Luther). True prosperity cannot be measured in terms of wealth, honor, or position. These all have their part in life, but of what use are they without a clear conscience, a quiet life, and some knowledge of the peace that God alone can give?

September 6

Read I Corinthians 2:1-11. Text for the day: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

Facts to be noted:

- 1. The purpose of St. Paul's preaching.
- 2. The sin of the Jewish leaders.
- 3. The revelation made to man by the Spirit of God.

A man who knew little or nothing about painting, watched an artist as he painted a picture of a glorious sunset. As the colors on the canvas became deeper and deeper, the man suddenly said, "I can't see any such colors in that sky"; and the artist replied, "Don't you wish you could?" Without the Spirit of God in our hearts we simply cannot understand the meaning of God in the ordinary things of life, and we can know nothing of the joy and happiness that God intends shall be ours. The artist had to develop his God-given talent; by those moments of daily silence, by making it the rule of our lives to put first things first, by prayer for the inspiration of God's Holy Spirit, we shall daily increase in the Holy Spirit until He takes possession of our whole being and then we shall begin to understand something of the meaning of verses 10 and 11.

September 7

Read Psalm 62. Text for the day: "God hath spoken once; twice have I heard this; that power belongeth unto God."

Facts to be noted:

- 1. David probably wrote this Psalm at the time of Absalom's rebellion.
- 2. He appeals to his followers not to be led away by the
- 3. God alone is the Psalmist's defence.

You have stood on the shore and watched a ship battling with the wind and the mighty waves, as they break over her decks, and you form some idea of the tremendous power of the storm; but what is your knowledge of its power in comparison with the knowledge of the captain, who is trying to guide that boat? His knowledge is the result of personal experience. And knowledge of the power of God, as the re-

sult of personal experience, is the only knowledge that can be of real assistance to us. In his book, *The Practice of the Presence of God*, Brother Lawrence says: "And I see Him in such a manner as might make me say sometimes, I believe no more, but I see. I feel what faith teaches us and, in that assurance and that practice of faith, I will live and die with Him."

September 8

Read Isaiah 30:12-19. Text for the day: "For the Lord is a God of judgment: blessed are all they that wait for Him."

Facts to be noted:

1. The Israelites were planning an alliance with Egypt against their enemies.
2. The prophet tells them that their strength is in reliance upon God.
3. And that God is not only All-mighty and All-merciful, but He is All-methodical (Smith).

The word "judgment" here does not carry with it the idea of "doom" or "punishment". It has reference to a long process of law, and means manner, method, design, order, system, the ideas, in short, we sum up under the word "law". Just as we say "he is a man of judgment", so simply does Isaiah say here that the Lord is a God of judgment—that having laid down His lines according to righteousness, and established His laws in wisdom, He remains in His dealings with men consistent with these (Smith).

Of course there are many, many times when we simply cannot understand "why things happen as they do", but God is working out His purposes, and some day we shall understand. In the meantime let us do our full part, and trust Him.

"O yet we trust that somehow, good will be the final goal of ill."

September 9

Read Hebrews 11:23-29. "He endured, as seeing Him Who is invisible."

Facts to be noted:

1. The whole passage, a summary of Moses' life.
2. The secret of his whole life found in the text for the day.
3. Our own need of spiritual vision.

Absurd to think of talking over a wire thousands of miles long, but James Graham Bell could hear that voice on the other side of the continent even before the wires were erected. Utterly impossible to use air waves to transmit sound, but Marconi's message was on its way across the ocean even while people ridiculed him. As the Wright brothers worked at their bench in Dayton, Ohio, they saw men as birds flying in the air; their victory was won before their first flying machine left its hangar. These men conquered because they endured, and they endured because they saw the invisible. Moses had a tremendous task to perform, a work that was to change the history of the world, a work from which the world would reckon the greatest progress of mankind, and he accomplished his work because he was able to see Him who is invisible. When doubts, or fears, or ridicule make the task hard, remember the text for the day.

**BE STILL**

Be still beloved Soul, rest thou in peace:  
And know that I am God, forever cease  
The strain and struggle, learn the Christ within!  
And thus a new and glorious day begin:  
Be still and know that I am God!

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

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

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

MAY KIDDER CHASE.

**RESPONSIBILITY FOR THE STUDENT'S CHURCH LIFE**

ANY rectors think they have no responsibility for the Church life of their young people who go to college, and blame the clergy in the college towns if their students come back a dead loss to the Church.

The home rector can at least notify the clergyman in the college town that the student is coming. This gives the student a good start.

The clergyman to whom you should write is listed on pp. 168-172 of the *Living Church Annual*. Or you can write to the Rev. Paul Micou of the Department of Religious Education, 281 Fourth Avenue, New York City for information.

The 1922 Chicago Conference of Religious Education Leaders ordered a special postcard prepared to use in reporting names. These cards may be secured, for the asking, from the Department of Religious Education.

Have you ever considered what a college pastor is up against if he has to call upon as many as 200 Churchmen



among the Freshmen? Naturally those reported to him by their rectors receive attention ahead of those whose names are secured at the registrar's office.

Report your students before college opens. There is usually a reception given to the new students by the parish in the college town. Your students will be invited, if they are known.

Just such a group of happy Church students as you see in this picture is waiting to welcome your students, if they know they are coming.

There are 57 Units of the National Student Council in colleges and universities all eager to welcome new students into their fellowship. But they need the names.

The National Student Council aims to receive the graduates of the parish Young People's Societies. So have your Y. P. S. transfer its members of the N. S. C.

A needle in a haystack is easier to find than the unknown Churchman in college, for the student has the power of losing himself. Don't blame the college pastor for neglect if he has not received the names of students in advance.

**THE SUB-DIACONATE**

WE NOTICED recently some proposals made in India for the modification of the Diaconate, by way of a return to something of its original purpose, and now the Convocation of the Province of York has adopted certain important recommendations of a Committee on the revival of the sub-diaconate, but with the understanding that the sub-deacon should not be considered in Holy Orders, but as he was during the earlier days, and is at present in the Eastern Church, a member of a minor order. It was recommended that the sub-deacon should have functions similar to those of a diocesan reader, with power to administer the Chalice, to read the Epistle at Holy Communion, to read banns of marriage, and to baptize if no priest or deacon were available. It was pointed out that Bishop Milman of Calcutta, and Bishops Tozer and Steere of Zanzibar, had made sub-deacons in their dioceses in the last century. It might have been added that the same course had been taken from time to time by several bishops in this Province.—*South African Church Chronicle*.

WE HAVE much to say about the snobbishness of the newly rich but that is nothing to the snobbishness of the newly intellectual.—*John Plato*.

EVEN BAD MEN grieve when a good man is guilty of folly.—*Eccleston*.

## READY FOR SPECIAL MEETING OF HOUSE OF BISHOPS

BY JOHN DOHERTY RICE

**B**Y the time this article appears in print, the special meeting of the House of Bishops will be under way in Portland. Forming the principal part of the pre-Convention program, this meeting will be held in the Auditorium, beginning Wednesday, August 30th, and concluding the following Tuesday. The Revision of the Prayer Book will be the sole subject for consideration, and the bishops will not meet as the House of Bishops, but as a committee of the whole. It is expected that their deliberations will bring them abreast of the House of Deputies in the discussion of Prayer Book revision; at present they are about one week behind.

While luncheon will be served at the Auditorium each day, there will be no evening sessions or general entertainment. The individual bishops will be guests in Portland homes at dinner. Most of the bishops will attend the great service of the Brotherhood of St. Andrew in Seattle on Sunday, September 3d.

Seventy bishops have signified their intention of attending the special meeting. Regrets, occasioned by illness, have been received from Bishop Morrison of Iowa, Bishop White, Bishop Osborne, Bishop Whitehead, and Bishop Paddock. Word has also been received that Bishop Griswold will not be able to be present. Bishop Tuttle will not be here for the special meeting, but will arrive on Tuesday September 4th.

While preparations are being made for the special meeting of the House of Bishops, Convention program details are being ironed out and in some instances amplified.

An interesting event of the Convention, it transpires, will be a mass meeting under the auspices of the Commission on Eastern Orthodox and Old Catholic Churches at St. David's Church on the evening of Monday, September 11th. Addresses will be made by a Syrian archbishop, a Russian bishop, and the Archbishop of Antioch. Bishop Darlington will preside.

A dinner in honor of the Presiding Bishop and the President of the Council will be given by the Greek congregation of Portland at the Multnomah Hotel on Monday, the 18th.

Also a new number on the social program is a dinner to be given by Bishop and Mrs. Sumner, to the missionary bishops at the University Club on Tuesday, the 12th.

Bishop De Pencier of New Westminster and Bishop Doull of Kootenay are announced as the Canadian deputation, and Bishop McInnes of Jerusalem will represent the Anglican Church. They will be received by the Convention at noon on Thursday, the 7th.

The date of the laying of the corner-stone of St. Michael and All Angels' Church, Portland, has been changed to the afternoon of Sunday, the 17th. This service should prove the most notable of its kind ever held in Portland.

The dedication of the Joseph Kithcart Clark surgery, a \$50,000 gift to the Good Samaritan Hospital, will take place Saturday, the 9th, at 2:30 p. m. The hospital itself is the third largest Church hospital in the country, ranking next to St. Luke's, New York, and St. Luke's, Chicago. The new surgery is the finest on the Pacific Coast. It consists of a battery of surgeries occupying the entire fifth floor of the new east wing, which will be open for inspection.

At the Missionary Mass Meeting the evening of Thursday, the 14th, the presentation of the Bishop Rowe Foundation Fund will be made by Bishop Nichols. This Fund was raised by voluntary contributions the country over, to commemorate the twenty-fifth anniversary of Bishop Rowe's consecration. It will go to the Department of Missions, the income being used for the work in Alaska at the discretion of Bishop Rowe.

With the opening of the Convention but a few days distant, the local organization is dealing with final arrangements; parish committees and guilds are busily planning; the Church in Oregon is putting on her full strength. "Everything is moving along splendidly," says Bishop Sumner.

The Housing Committee expresses appreciation of the fine spirit shown by people seeking reservations belatedly and finding their specific desires impossible of fulfilment. The committee has kept itself free from any semblance of partiality; its great desire is to please every guest. For any reservation made through any other agency, the committee cannot be faulted.

One thing is certain—Oregon appreciates both the task and the privilege of being host to the General Convention. It hopes and prays for its greatest success from every point of view. And we are all mighty busy. The next three weeks will certainly be eventful.

Lord, imprison me in Thy love, and I shall fly.—*Matheson.*

## ANGLICAN ORDERS RECOGNIZED BY CONSTANTINOPLE

**T**HE most momentous chapter in ecclesiastical history in a thousand years, scarcely excepting the chapters written during the Reformation period, has just been completed in Constantinople. The Synod of the Ecumenical Patriarchate in session in that city on August 1st, pronounced in favor of the validity of Anglican Orders. This report, which first appeared briefly as a special dispatch to one of the London daily papers, is now fully confirmed. The decision will be communicated to the other Patriarchates and to the autocephalous Orthodox Churches, which must also express opinions before the decision becomes final, though there is little doubt but that the latter will concur in the view of the Ecumenical Patriarchate. Thus, after centuries of questioning, the validity of the Anglican episcopate and priesthood is established by the Patriarchal See of the most ancient branch of the historic Catholic Church.

To some extent this grows out of the acceptance, by the late *Locum Tenens* of the Patriarchal throne, of the Concordat submitted by the American Commission. The succession of the present Patriarch, however, who had come in close contact with the Anglican Churches in America and England, paved the way for the more definite and far-reaching acceptance of our Orders, and the decree of the Synod will be formally transmitted to the Archbishop of Canterbury. The American Church, however, is honored with a formal part in the final action.

It so happened that the Rev. Dr. W. C. Emhardt, of the Bureau for Work Among Foreign Born Americans, who is in Europe on credentials from the Presiding Bishop and Council in the interest of finding better methods for protecting immigrants and bringing them into touch with our Church authorities, was able to be present at Constantinople on August 10th when the final ceremony took place. His credentials enabled him to take no part in any negotiations on the subject, and he was careful not to exceed his instructions, but yet, as an informal representative of the American Church, he was greatly honored in the course of that ceremony.

The Holy Synod was gathered in the State Chamber. Dr. Emhardt was escorted by the Secretary to a seat of honor next the Patriarch. The latter addressed the Synod at length, relating the conditions which had led up to the present action, and stating his desire that the message conveying the friendly action of the Synod to the American Church be transmitted to the latter by Dr. Emhardt as their representative. His Holiness having become well acquainted with Dr. Emhardt while resident in New York.

The Patriarch thanked Dr. Emhardt for the interest he had shown in the Eastern Church and in caring for the children of that Church in America, and then, in the name of the Synod, placed a large gold crucifix around his neck, and gave his blessing and the Patriarchal kiss. Dr. Emhardt made a response to the address.

The Holy Synod asks that a chaplain of the American Church be sent to Constantinople. The ancient church of St. John the Baptist in a suburb of the city and in the heart of the American institutions—Robert College, the Woman's University, the Near East House, etc.—will be assigned to him. This was formerly the summer Patriarchal church, and the parents of the present Patriarch live in the close. The American chaplain will have the right to use any church, after the liturgy has been said in the morning, and always for evening services.

So the schism of a thousand years' standing bids fair to be healed in our day, and the healing process is all but complete.

DEMOCRACY cannot exist in any real sense apart from true religion.—Rev. G. A. Studdert Kennedy, in *Lies*.



THE VITAL TEST

BY EDNA BILLET

THE Church is recovering from her sleeping sickness and the symptoms indicate that she is in a period of convalescence. The vital test of her condition, however, will not be determined by the reports of increased strength that will be made at the General Convention in Portland. The many signs of improvement that have been before us for several months are helpful, but it is not enough to be satisfied with the considerable financial gain. True, that indicates a certain strength. It is not enough to be satisfied with the number of people who listen to sermons weekly, although most sermons are not without their spiritual significance. We are not satisfied with the increase in Church school attendance nor the members who are receiving week day instructions; but the faithfulness of those who carry this responsibility is having its effect.

We are not satisfied with the number of young men and young women who are volunteering for life work in the Church. We are deeply grateful for those who have done so. We are not satisfied to gauge our strength by the spirit of tolerance and unity much in evidence throughout the land, and this means the truest sort of growth. We are not even satisfied with the splendid, intelligent interest, that has been created recently in the great cause of missions, for that is the bounden duty of every individual who has received the sign of the Cross.

When we try to judge of the spiritual condition of the Church, there is only one way we can do it. Only one sufficient test can we make, and it lies in our ability to answer the question: "How many of our communicants come regularly to receive the Bread of Life in the Holy Communion?" and when we make this test, it is then that we are most disappointed.

The number persons in the Church who habitually come to the Holy Communion is relatively small. We can bear glad witness that the number is increasing—particularly among women—but in proportion to the size of the Church, it is still far below what we ought to expect. With the world's hunger and need for spiritual food so great, are we not in danger of committing a mortal sin, unless we speedily make every effort to eliminate this weakness.

It is difficult for a lay person to get at the root of the trouble, but it would seem that if certain customs prevalent in the Church to-day could be discontinued, and natural, normal sacramental teaching take their place, the Holy Eucharist would hold a deeper meaning and our communicants would find within it spiritual sustenance and a constant source of help in the hours of trials and tribulations.

It will serve our purpose to mention concretely a few things which hinder our spiritual growth. After six years of intensive traveling throughout this country, there is one thing in the Church to which I can not reconcile myself and it saddens me every time I see it, and that is the exodus, in many instances, of more than half the congregation in churches where the Holy Communion is the central act of worship at eleven o'clock on the first Sunday of each month. Just like a lot of silly sheep they straggle out. Someone leads and others follow after. I am sorry to "insult the sheep", but I need the illustration. We are taught that such an act is entirely unbecoming; that there is no more reason or authority in the Prayer Book for one half of the congregation or more going out in the middle of the Holy Communion service than for their departure in the middle of morning prayer. We are told that such an act is a deadly insult—the deliberate turning of their backs and going away when the Lord of Heaven and Earth offers Himself, the Living Bread. The sad pity, that such a state of affairs can exist in our glorious Communion!

Then again, the sadness comes as I go early in the morning to receive the blessed sacrament, and I ask myself, "Where are the members of our own household?" Those who have been baptized and confirmed in our own Church; those whose

names appear upon the parish records; and then the temptation comes to try to gauge the spiritual condition of "communicants in good standing", who are satisfied if they make their communion yearly at Easter, or perhaps a little more frequently, at eleven o'clock some Sunday mornings.

I am not unmindful that there are legitimate reasons and that physical weakness must receive certain consideration. Neither am I unaware that many of us have a hard, stiff fight against unadulterated laziness. The sadness turns to sympathy for the people in their bewilderment, as I go from diocese to diocese and see the laxity in the teaching regarding one of the greatest of all sacraments essential to our salvation.

It is painful to read an announcement on a parish bulletin board: "Holy Communion will be celebrated at 11 A. M. on the first Sunday of each month." It is more painful still when we learn that the priest in charge is not responsible for other services outside of his own parish. It staggers one sometimes to hear the statement, "It is our Lord's Table, and any Christian who cares to come regardless of denomination is welcome to do so." It would be a great joy to me to have my own very dear Methodist brother kneel by my side, but not until he feels the need sufficiently to come the whole way.

It causes me to tremble for the future to see so many of our happy, laughing children left in total ignorance in this respect; ignorance illustrated in such remarks as: "Mother, what did that man give you to eat?" and "Come on, George, let's go up and see what it tastes like". It is encouraging, however, that a remedy for this weakness has been found by the parishes where the children's Eucharist has become an established fact. For in such parishes, when the children are carefully taught, they soon gain a spirit of reverence, and they are responsive.

Again, it is confusing to find in a diocese the Holy Communion scheduled to begin as the noon-day bells start to ring, and a little further on in another diocese to learn that fasting Communion is the custom, and the people have been taught to go early in the morning before

the petty, irritating things in life have taken hold; and so it goes. And in the face of it all, it is not difficult to understand the perplexity in the minds of the laity, nor to see the reason why the Blessed Sacrament of the Holy Communion is counted of so little value by many confirmed persons. But in this age in which we are living, when the time for equivocation and temporizing, if it ever existed, is certainly ended, it is beyond the comprehension of many people to understand how such a condition can be permitted to continue. "The wonderful Sacrament of the Holy Communion is not primarily the acceptance or the non-acceptance of a code of ethics. It is not whether the service appeals to the aesthetic taste or not". Rather it is this: Our Blessed Lord says, "This is My Body; take, eat: this is My Blood; drink ye all of this. He that eateth My flesh and drinketh My blood hath eternal Life".

This is all that is offered in the Holy Communion, but this is the vital test of the Church's life to-day, and it leaves only one thing for us to do; namely, to fall on our knees in adoring love, while we whisper, "Lord, ever more give us this Food. Thou art the Christ, the Son of the living God. Lord, we believe, Help Thou our unbelief".

WHEN YOUR LOVE grows so cold that no one can hear its throb or feel its beat, you have somehow grieved the Holy Spirit and lost touch with Jesus Christ, who is the only source and Supply of Christian love. And when your enthusiasm wanes and all your Christian duties are performed in a dead, perfunctory way, you have somehow quenched the Spirit and shut off the living Truth, Jesus Christ, from your mind and heart. Feed on the word of God and keep constantly in fellowship with Jesus Christ by prayer, and your fire of zeal cannot die.—C. P. Ditmers.

HAVE A CARE, but do not have a fear.—Christian Evangelist.

**THE PRAYER FOR GENERAL CONVENTION**

**A**LMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with the Church to the end of the world; We beseech thee to be with the Council of thy Church about to assemble in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe we beseech thee, so to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen

## Protection for Maternity and Children

By Clinton Rogers Woodruff

WHILE in Halifax not long since, I made a visit to what they call the "Health Center No. 1" which through "good offices" (as they so finely put it) has been opened in the historic old Admiralty House. The work done in this fine old mansion where so many of old England's sea dogs have lived was significant in itself and likewise of that splendid friendliness and neighborliness which characterize our relations with Canada.

Immediately after that frightful disaster caused by the explosion of TNT as a result of a collision in Halifax Harbour, the friends of Halifax in Massachusetts made most generous plans for relief. Red Cross trains fully equipped were rushed forward hours before telephone and telegraph communication had been restored. This first aid was followed up by steam ships and train loads of supplies and at the same time contributions of large sums of money poured into the hands of the Relief Committee in Boston. Nearly \$750,000 in money was contributed by generous friends, in addition to great help in the way of supplies valued at \$500,000 and the personal services of many volunteers. The response was so generous that after the immediate relief program was carried out a substantial balance of a quarter of a million dollars remained.

From this balance, assisted by funds from the Halifax Relief Commission and the Provincial and City governments, a "Massachusetts-Halifax Health Commission" was created under a special grant of the Nova Scotia Legislature. The New England custodians of this balance agreed that it might be spent to organize sanitary leagues for boys, and little mother's leagues for girls, and to use the Admiralty rooms as community committee meeting places; to offer the facilities of this building to properly constituted organizations to teach cookery and the proper use of family budgets to mothers, and to offer the school officials of Halifax and Dartmouth operating room facilities and ward facilities for correcting remedial defects in school children.

The splendid garden on the grounds, where Admiral Sir John Fisher (later known the world over as Lord John Fisher) wanted to keep pigs, was prepared as a children's vegetable garden and for families utilizing the health center who have no garden space on or near their homes.

Provision has also been made for a suitable organization to conduct day camps for under-nourished children, so that those not likely to get it otherwise are given weeks of residence in the open air, with suitably prepared nourishment furnished each day. Likewise the health center serves a valuable purpose, as a place where public health nurses get broad training while pursuing their studies. From the center an expert diagnostician is able to render valuable assistance to the medical profession and the public in determining the diagnosis in doubtful cases of tuberculosis, and by serving as consultant in families where providing the fees of a consultant proves a hardship. In working out the medical and dental policies of the health center a consulting staff of eminent Halifax professional men has been organized under the guidance of an old Pennsylvania friend, Dr. B. Franklin Royer, formerly connected with the Pennsylvania department of health.

Some idea of the growth of the center may be gathered from the statement that all the services outlined in the original plan have been organized with the exception of an eye clinic, and are now operating. The dental clinic has been projected as a purely pre-school age service, taking no child above six years of age, featuring especially rational prophylactic and preventive measures in infant life and in early childhood, and concerning itself with prenatal conditions as related to oral hygiene and tooth nutrition in the off-spring. Nutritional requirements of the teeth are featured quite as much as sanitary requirements, thus emphasizing as is so greatly needed the prime

importance of the teeth. Nutritional clinics have been organized and posture clinics are about to be organized.

A day camp for under-nourished children exposed to tuberculosis has been opened. The classes in cookery and home economics have been projected for the early Autumn. The operative tonsil and adenoid clinics are conducted three mornings each week. With the second summer of gardening, some twenty-two families with whom the nurses are working, have been assigned space for growing vegetables under supervision.

Another well equipped Health Center has been opened in the town of Dartmouth, where prenatal, child welfare, eye, ear, nose and throat, and tuberculosis clinics are conducted, and two full time public health nurses work throughout Dartmouth and vicinity.

The work of the first Health Center, when reviewed by representatives of the International Health Board of the Rockefeller Foundation, influenced them to " earmark" \$200,000 for building a Dalhousie health center for the south of Halifax. This new center is being planned for the University as an integral teaching unit of the medical school, and will serve as an outpatient department to the group of hospitals now growing up in the immediate vicinity of the medical school. With health center service for the southern half of Halifax conducted from a University building, staffed with public health nurses, students of medicine will be given great clinical opportunities and will here for the first time be given ample opportunity to study domiciliary causes of diseases, and a chance to acquire a better fundamental ground work for preventive medicine. If Rockefeller money is to be accepted for any purpose, it would appear to be proper to take it for educational, medical, and sanitary work among children so that a new generation may grow up capable of becoming stronger and better citizens.

Surely as Oliver Wendell Holmes has said:

"God lent His creatures light and air,  
And waters open to the skies;  
Man locks him in a stifling lair,  
And wonders why his brother dies."

Our American government, as I have pointed out on more than one occasion in these columns, is giving an ever increasing degree of attention to the whole subject of the protection of mothers and children and especially along the lines I have just described.

Among the measures that have proved successful in preventing waste of life among mothers and babies are: Prompt and accurate birth registration, health centers, public health nurses, special clinics, trained attendance at childbirth, adequate hospital service, education of the mother in maternity and child hygiene, and education of the general public in the significance of and necessity for maternal and infant health. This work has been carried on because, as the Children's Bureau at Washington has shown, in 1919 in the United States one mother died for every 135 babies born, and every eleventh baby born died before he was a year old. That these rates are excessive is shown in *Save the Youngest*, a bulletin issued by the Bureau, and just revised to compare the latest rates for the United States with those for foreign countries.

In it we are told that six countries have a lower infant mortality, and 16 in a group of 17, a lower maternal mortality, than the United States. Not only do we lose more mothers in proportion to births than practically any other civilized country, but we apparently lose more on an average each year than the year before. Whereas in other countries there has been a decrease in the deathrate from childbirth, the rate in the United States rose from 6.1 per 1,000 births in 1915 to 6.2 in 1916, 6.6 in 1917, and 7.4 in 1919. Moreover there is no appreciable decrease in the proportion of babies who die from causes largely connected with the care and condition of the mother.

Experience has proved, this bulletin points out, that

thousands of these deaths could be prevented every year by proper public measures for the protection of maternity and infancy. In New York City, among 4,496 mothers who were supervised by the New York Maternity Center Association before and after the birth of their babies, the maternal mortality rate was less than one-third the rate of the United States and the rate for deaths in early infancy was less than half that for the city as a whole. In other cities of the United States and in foreign countries the institution of infant welfare measures has been followed by greatly decreased rates.

The lesson which the bulletin teaches is that there should be greater care under proper governmental supervision and as a result of proper education along the lines I have described.

Among the means adopted by the Federal government has been the issuance of carefully prepared monographs and leaflets which are being given nearly as wide a distribution as are the pamphlets issued by the Department of Agriculture as to the raising of hogs! A pamphlet just issued is entitled *Breast Feeding* in which we learn that studies made in different countries demonstrate that the death rate among artificially fed babies is at all times higher than among breast fed babies; that where, for any reason, breast feeding is the custom, the mortality rate is low in spite of other unfavorable factors; and that when, for any cause, breast feeding is increased in a community the infant mortality rate is lowered. Studies made in over-crowded and poverty stricken districts of New York, Chicago, and other large cities, clearly indicate that where by race or custom it is the practice to feed infants at the breast the infant mortality rate is relatively low. It further shows that the good effect of breast feeding is manifested not only in infancy but in later childhood and even in adult life.

This problem of insuring breast feeding to babies involves economic, educational, and health aspects. As factors to be considered in promoting maternal nursing, the bulletin includes high standards of medical and nursing care before and after the babies are born, instruction of all mothers in the importance of breast feeding and in the means of promoting it, and the interest of the community in this phase of child welfare. It emphasizes the importance for the nursing mother and her family of an adequate income in order that the mother may have proper nourishment and freedom from overwork and from the strain and worry that are inevitably attached to insufficient income.

These are the sort of arguments that have been quietly but effectively brought forward in behalf of the Shepard-Towner bill, which provides adequate protection for mothers and babies by a plan of federal cooperation with the states. In the opinion of the legislative representatives of the American Federation of Labor (one of the strongest supporters of the Act), along with the organizations of women, its provisions, if carried out, will save the lives of at least two-thirds of the mothers and at least one-half of the babies who die before they are a year old. This would mean, they declare, that the Federal government, working hand in hand with the states, could save the lives every year of at least 13,000 mothers and 100,000 babies.

This legislation is entitled "a bill for the public protection of maternity and infancy, and providing a method of cooperation between the Government of the United States and the several states." The Children's Bureau already referred to in the Department of Labor is charged with the duty of carrying out its provisions, and the chief of that Bureau is designated as the executive officer. An annual appropriation of \$480,000—\$10,000 for each of the states—is authorized, and for the fiscal year ending June 30, 1922, an additional sum of \$1,000,000, and annually thereafter a sum not to exceed \$1,000,000. The annual \$10,000 appropriation seems to be in the nature of a gift; but no sums can be paid from the added appropriation unless an equal sum has been set aside by the state "for the maintenance of the services and facilities provided for in the act." The main provision of the bill is for "instruction in the hygiene of maternity and infancy through pub-

lic health nurses, consultation centers, and other suitable methods." A special section provides for "popular non-technical instruction . . . on the subject of the hygiene of infancy, hygiene of maternity, and related subjects," to be given by "qualified lecturers" chosen from educational institutions.

Section 4 provides that when a state has a child-welfare or child-hygiene division in its agency of health, it shall administer the provisions of the act. The Federal Bureau may "recommend" the appointment of advisory committees, both state and county or municipal, at least half of whose members shall be women. Section 8, provides that any state desiring to avail itself of the benefits of this act shall submit to the Children's Bureau for its approval detailed plans for carrying out the provisions. These must include the provision to be made for the administration of the act in the state; the provision for instruction in the hygiene of maternity and infancy through public health nurses, consultation centers, and other suitable methods.

Adequate control of the federal fund is lodged in the hands of the Secretary of Labor. Each state agency cooperating under this act shall make such reports concerning its operation and expenditures as shall be prescribed by the Children's Bureau, which may withhold the allotment of moneys whenever it shall be determined that such moneys are not being expended for the purpose and under the conditions of the act. If any allotment is withheld from any state, the state agency of such state may appeal to the Secretary of Labor, and if he shall not direct such sum to be paid, it shall be converted into the treasury of the United States.

While this measure has continuously had the support of a large group of labor and social organizations it has also met with strenuous opposition, not only on the part of those who may be depended upon to oppose every similar measure, but of those who are sincerely and devotedly on the sides of progress and the adequate protection of childhood and motherhood. Perhaps this opposition has been no more forcibly and calmly expressed than by Alice Robertson, the faithful and intelligent Congresswoman from Oklahoma. In a thoughtful address she said:

"Remember, the political women who are supporting this bill, wishing the first test of their power in legislation to be a masterstroke, have used the most touching and irresistible appeal that could be placed before a body of American men. Mothers of America, is this not an insidious attempt to secure the most dangerous class-legislation, the class-legislation of sex?"

"I oppose this bill, basing my action on the belief that my sister-women have not been fairly dealt with; that even to the great-hearted President of the United States it has been claimed that mothers want it and ask for it, when the vast majority know nothing of it. I have personally given more time, study, and thought to this bill than to any other legislation now pending. That has been my duty as the only woman who would have the right to lift her voice either for or against it, as a national law-maker desiring to be prepared when the fateful issue comes, to speak for the women in humble homes, whose toil is glorified by love of husband and babies. And it is these women who will be the subjects for experimentation. This is a danger not sufficiently guarded against by the extraordinary clause in the bill which recognizes that the agents may be tempted to force their alleged services where they are not wanted.

"If, in your judgement, this legislation is unnecessary for the reason that the family, the community, the municipality, and the state, understanding local conditions, can care for their own without national mandate or espionage, say so."

Father Blakely, writing in *America*, states what has been said by some as to the position of the Roman Catholics, but I am not so sure of this. I think he expresses the opinion of a group of thoughtful people in various communities and of various political affiliations who have a real doubt about the soundness and efficacy of all such federal aid and legislation. I repeat his view in this connection because I believe the readers of *THE LIVING CHURCH* want to read and know both sides of important public questions. Here is what Father Blakely has to say:

"The belief that the Federal government can profitably teach the hygiene of maternity is pure assumption. No competency has been established; the facts warrant a negative conclusion.

The government has money, or thinks it has, but money can be foolishly and dishonestly applied. Through more than one agency, involving hundreds of millions of dollars, the Federal government undertook a work which by constitutional purview and American usage is its own: the care of the wounded and disabled soldier. Yet no one can say that the Federal Boards, some of which were almost immediately investigated by Congress, fulfilled their functions even measurably well. As for the hospitals, the less said about them the better. Senator Walsh of Massachusetts has shown that many are a national disgrace. The customary investigation will shortly be inaugurated, and will probably reveal a depth of stupidity not to be equalled even by the Government's experiment in national road-making. This legislation is not a sop, merely, to the growing army of the discontented childless. With all charity for the intentions of its framers, it is a fraud. We shall not increase the birth-rate by instruction alone, for too much of what passes, even in respectable circles, for the hygiene of maternity, is a vileness which makes happy motherhood impossible. The empty cradle is not the sign of lack of knowledge, but, more frequently, of a moral evil that has been occasioned by economic stress. Let the Government, State and Federal, attack that evil and not strive to delude the people by bread and circuses laws which hope to make a man forget the tyranny under which he lives, by an occasional dole. Disease and late marriage are daily reducing the birth-rate, and the deferred marriage is one powerful reason why the disease flourishes. When men shall be relieved, as far as legislative action can relieve them, of the fear of the poor-house, we shall have established one among the many conditions requisite for hard-working but contented fathers and mothers, and for homes which echo to the noise and laughter of happy, healthy, numerous children. But not before."

It is hardly necessary to add that there is real food for thought in what these two sincere friends of children and mothers have said.

NOTE:—The whole question of *The Community Health Problem* is discussed at length in a very interesting volume under that title by Dr. A. C. Burnham and published by the Macmillan Company. It offers in condensed form an outline of some of the most important movements for the improvement of national health (and therefore local health) and practical methods for obtaining it. Dr. Burnham, who was in the Health Service of the American Red Cross and a Lieutenant Colonel, M. O. R. C., has had the broad experience which gives his comments and recommendations great weight.

### PEACE

Peace comes not for the asking;  
It will not be wooed by the bold;  
It cannot be caught nor tempted;  
It cannot be bought nor sold.

It comes not on wings of morning,  
When the garish day has begun;  
But drifts in on the shadows of evening,  
With a knowledge of work well done.

Peace is the sigh of contentment  
When you have righted a wrong,  
Or lifted a fallen brother  
Who was stumbling blindly along.

It is the look that lingers  
And blesses and understands;  
'Tis the touch of kindly fingers,  
The clasp of love's gentle hands.

It is a song you have captured  
That will never be lost again;  
Endurance, learned of sadness,  
And courage gleaned from pain.

M. EMMA GREEN.

### A DARING PROGRAM

THE CHURCH needs to be jolted out of the rut in which she is moving. She cannot, without deep shame to herself, pursue a policy of self-serving at a moment when mankind, educated by one grand adventure of faith, is prepared and waiting for another in which the Church alone is equipped by her charter to lead.

Here, then, is the vision of the Church—to have a giant's share in distributing among men in a practical way the moral and spiritual spoils of war, and to demand of the world the incorporation into its life of the main features of the Kingdom of God until every coal mine, every back alley, every factory, as well as every study and every office is moved by its inspiring leadership. Without this our Church has no adequate excuse for continual existence.—*Bishop Brent.*

### "AT EVENING TIME"

BY WILLIAM C. ALLEN

Days of my age,  
Ye will shortly be past;  
Pains of my age,  
Yet awhile ye can last;  
Joys of my age,  
In true wisdom delight;  
Eyes of my age,  
Be religion your light;  
Thoughts of my age,  
Dread ye not the cold sod;  
Hopes of my age,  
Be ye fixed on your God.

—*St. George Tucker.*

I CAME across the following a few years ago:

"When John Quincy Adams was eighty years of age, he met in the streets of Boston an old friend, who shook his trembling hand and said: 'Good morning, and how is John Quincy Adams to-day?'"

"'Thank you,' was the ex-president's answer, 'John Quincy Adams himself is quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shatterer, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well!'"

It is good to see old people with an unconquerable spirit. When their earthly course is almost run, how often they fearlessly look into the future. It is well when they have such vital faith in God that they think of the worn body, shaken by every wind, as only becoming "uninhabitable," that soon they must "move out of it" as expressed by the venerable ex-president of the United States.

Generally speaking, there are two kinds of old age. One represents an attitude of mind that has become mistrustful or cynical after participating in the great adventure of life. This sort has not laid hold on that restful confidence in "the eternal Goodness" that Whittier sang of. It relinquishes its uncertain hold on this life with doubtfulness or dismay. God pity such—but let these remember that He ever loves them! The other kind of old age reviews its career as a wonderful school in which sweet and bitter lessons have been learned but during which preparation has been made for the mellow years and for the triumphant life beyond. These experiences have developed a firm reliance on the gracious intent of the Great Caretaker of men. The valley of the shadow of death may, in some of the waiting hours, look dark, but beyond is the victory and the glory, the beauty and the joy, that await the faithful child of God!

And now the searching question comes home to each one of us—are we regulating our lives so that our swiftly passing days shall become fragrant and beautiful if ripe years shall overtake us? Are not youth and middle age the periods in which to form the habit of voluntary obedience to God and to acquire the happiness of un-mixed trust in Him? Shall not His fortitude and grace finally sustain us when physical and mental powers shall diminish and our earthly ties are soon to be sundered?

I ask my readers to think of the abundant possibilities associated with age and of how it can become a flower-strewn pathway to the gates of heaven!

Zachariah, the far-seeing prophet, wrote:  
"At evening time there shall be light!"

THE DUKE OF WELLINGTON heard an English curate remark fastidiously. "I do not care very much for foreign missions." Whereupon the old soldier, throwing off his years, with body erect and eyes blazing, thundered out the question. "What are your orders, sir?" "My orders?" stammered the curate. "I do not think I understand." "I will repeat them for you," said the Duke. "they are 'go ye into all the world, and preach the gospel to every creature.' It makes little difference whether you care about it, but it makes all the difference whether you obey."—*Selected.*



# CORRESPONDENCE

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

## ADDITIONS TO THE BOOK OF COMMON PRAYER

To the Editor of the Living Church:

WHILE there is a rather widely spread desire for some additions to the Prayer Book, there appears to be a strong feeling against adding to the Book at this time. Personally, I think there is no need for several of the offices or forms of service proposed for consideration and perhaps adoption. Allow me to explain.

In the House of Bishops, at the General Convention of 1907, the question of the need of a Book of Offices, not to supplant, but to supply some services for times and seasons not provided for in the present Book, was brought up.

After full discussion, it was determined that an effort should be made to prepare and publish some such book. The Bishops of Texas, Kansas, Newark, Springfield, and Fond du Lac were appointed a Committee to consider and report.

Their first report was made to the House of Bishops in 1910 and a second in 1913; a tentative book was prepared, and on each occasion the book was referred back to the committee for further consideration.

After conference with a large number of bishops, the Book was printed in full and placed in the hands of every Bishop and most heartily, I think I might say unanimously, accepted. It was finally revised in 1916 and was published in 1917 "by authority of the House of Bishops", "as set forth for use where the Bishop of the Diocese may authorize it."

This book is in existence, and can be purchased of the Morehouse Publishing Co., its title being, *A Book of Offices. Services for Occasions not provided for in the Book of Common Prayer*. I do not know how many copies are in circulation, but I have heard many expressions of thankfulness for the Book.

Now I would say that, while it may not be possible or desirable to enlarge or otherwise alter the Book of Common Prayer, this Book of Offices may, with the sanction of the whole House of Bishops or with individual Episcopal sanction, very well supply the prayers or offices which are at this time asked for.

To show how effectively this Book may supply needs, I will ask you, Mr. Editor, who have given most kindly help in the production of the Book, to add one further help by printing the following titles of offices from the Table of Contents, if you cannot make room for all—

V. The Order for the Consecration of a Cemetery, or of an Addition to a Cemetery.

VI. Form for the removal of the Consecration of a Church.

VII. Service for the Admission of Lay Readers to their office.

VIII. A Form for the setting Apart of Deaconesses.

IX. Office for the Benediction of a Holy Table or Altar.

XIII. Form for the opening of a Hospital or a ward of a Hospital.

XVII. An Office for Harvest Thanksgiving.

XX. A Compline Office.

XXII. An Office for General Use at a Parochial or Society Meeting.

XXIII. Office for a Missionary Meeting.

XXIV. A Short Service of Comfort and Hope for Sick Communicants.

XXVI. Order for the Burial of a Child.

XXVII. An Order for the Burial of Those for whom the Prayer Book Office may not be used.

XXIX. Form for the Commemoration of Ancestors or Members of a Family who have died without the True Knowledge of God.

XXX. Office for the Installation of a Bishop.

XXXII. Various Prayers.

I venture, as Secretary of the Committee of the House of Bishops, to commend this subject to the thoughtful consideration of the General Convention at this time in session.

EDWARD W. OSBORNE.  
Retired Bishop of Springfield.

## APOSTOLIC SUCCESSION

To the Editor of The Living Church:

IF you will allow me, I should like to make some further remarks on the subject of the transmission of the ministerial commission in the Catholic Church. My wish to do so has been stirred up by Mr. G. H. Warwick's letter on the same subject, which appeared in your issue of July 15.

As I explained in my letter, published in your issue of June 3, I did not write that letter to defend the validity of Anglican orders especially. I wrote to defend the validity of the orders of every branch of the Catholic Church.

I wished to point out the danger of the theory which has been held by some Roman Catholic theologians, namely, that the transmission of the Episcopate is carried out solely by the presiding consecrator; so that, if in the long line which connects any Bishop of the present day with the Apostles, any link in the chain was defective on account of the absence of something necessary for the validity of the episcopal status, or some omission in the consecrating actions, of the presiding consecrator, all the subsequent consecrations in that line would be invalidated.

I am not aware that this particular danger applies to us Anglicans in any greater degree than it does to Romanists and to the Eastern Orthodox.

Of course Roman writers attack the validity of our ordinations from all sorts of points of view. They shift about from one point of view to another, because their attacks are very weak, and our theologians with no great difficulty refute them. But, so far as I know, when they fix their attention on any one consecration, and try to prove its invalidity by an effort to show that the presiding consecrator was not a consecrated Bishop, they invariably select for their attack the consecration of Archbishop Parker by Bishop Barlow, assisted by three other co-consecrating Bishops. But it happens that, in that particular case, all the four consecrating Bishops not only laid their hands on the Archbishop-elect, but also recited over him the consecrating words: "Take the Holy Ghost, and remember that thou stir up the grace of God that is in thee by imposition of hands" etc., quoting St. Paul's words to St. Timothy in reference to Timothy's consecration to the episcopate by St. Paul himself. This form, containing as it does a reference to the episcopal office, is a much fuller and more satisfactory form than the bare "*Accipe Spiritum Sanctum*," which, according to the *communis sententia* of the Roman theologians of the last few centuries, constitutes according to the Roman rite the "Form" for the transmission of the episcopate: and therefore, even if *per improbable et impossibile* Bishop Barlow had never been consecrated, Archbishop Parker would nevertheless have been validly consecrated by the three co-consecrators.

It follows that, in writing the letter of mine which you published on June 3, Archbishop Parker's consecration was not in my mind.

Still, the danger involved in the theory of those Roman theologians, to whom I have referred, would affect our ordinations, if it were true, but, as I have said, it would also equally affect the Roman ordination and the Eastern ordinations. It is desirable therefore that its futility should be exposed.

But before dealing directly with that matter, I should wish to call attention to the remarkable way in which Mr. Warwick deals with Cardinal Gasparri's expert opinion. We shall, I think, learn some things helpful in dealing with the main subject of this letter, if we spend a short time on this side issue.

The Cardinal holds that, if the presiding consecrator omits to lay his hands on the Bishop-elect, but the assistant Bishops do lay their hands on him, the consecration is by no means to be repeated (*tunc putamus consecrationem non est repetendam*). Mr. Warwick admits that in such a case the validity of the consecration "*seems probable*"; "but", he adds, "in practice it would not be acted upon. In the administration of the Sacraments, all theologians agree, 'the safer part must always be followed'; therefore the ceremony, in such an event as is supposed, *would always be repeated conditionally*." It is really comic to notice the audacity of an Anglican layman undertaking to correct a Roman canonist of such out-standing eminence as Cardinal Gasparri in regard to a consecration carried out under the rules laid down in the Roman Pontifical, and under

the principles of the Roman canon law applicable to such a case. The Cardinal thinks that in the case supposed "*the consecration is not to be repeated*", a dictum which, of course, implies that the consecration is *certainly* valid. Mr. Warwick corrects him, and informs him that the consecration is only *probably* valid, and that in practice such a consecration "*would always be repeated conditionally*." The readers of THE LIVING CHURCH have now before them two opinions on an important problem which requires for its solution a competent knowledge of the canon law of the Latin Church. For one of these opinions His Eminence, the compiler of the world-famous *Codex Juris Canonici*, is responsible; for the other the responsibility rests on Mr. Warwick. It is for your readers to determine which of the two opinions has behind it the heaviest weight of authority.

I pass on to consider another instance of Mr. Warwick's treatment of Cardinal Gasparri. He says that the Cardinal "holds the more mediaeval opinion". The context shows that he means that the Cardinal holds the view that the words, "*Accipe Spiritum Sanctum*", is the essential "Form" of the Sacrament of episcopal consecration, a view introduced by the schoolmen about the year 1300. This is a very misleading representation of the Cardinal's belief and teaching. In paragraph 1109 of his *Tractatus Canonice de Sacra Ordinatione* (edit. 1894, tom. II. p. 278) the Cardinal, speaking of the Roman rite, expresses his belief that the consecration of a Bishop is valid, if the laying-on-of-hands takes place together with the ancient preface-like prayer which follows the prayer "*Propitiare, Domine*", even if the words "*Accipe Spiritum Sanctum*", which occur a little earlier in the service should be entirely omitted. He has given his reasons for that belief in his paragraph 988 (p. 204). But the Cardinal goes on to say in paragraph 1109 that he also holds that the consecration of a Bishop is valid if the laying-on-of-hands takes place together with the recitation of the words "*Accipe Spiritum Sanctum*", even if the ancient preface-like prayer, to which I have referred, is omitted. He admits the validity in this last alternative very largely in deference to the overwhelming opinion in its favor to be found among Roman theologians. He says concerning it: "*Admittimus CUM COMMUNI SENTENTIA esse validam*". He has given other reasons for that belief in paragraph 990 (p. 205) of his treatise.

The Cardinal in fact holds that in the service set forth in the Roman Pontifical under the title "*De Consecratione Electi in Episcopum*" two valid "Forms" are contained, each of them without the other adequate to effect a valid consecration; but of course to be, both of them, normally used, because both are directed to be used in the prescribed order of service.

The reader will perceive that Mr. Warwick has completely misrepresented the Cardinal's standpoint in regard to this matter.

I now revert to the subject of this letter, namely, to the dangerous theory held by most Roman controversial theologians, at any rate here in England, that the assistant Bishops are not co-consecrators and joint ministers of the Sacrament of episcopal consecration; but are merely there to give their consent to, and to become authoritative eye-witnesses of, the important event which is taking place. And, as the persons that I have in view are Roman theologians, I will begin by considering what is the present belief and practice of the Roman Church on this matter.

Some twelve years ago there was a correspondence in the *Tablet* (a Roman Catholic weekly newspaper published in London) on the subject of the assistant Bishops at episcopal consecrations. Various letters appeared, none of which seemed very convincing one way or the other; I am writing from memory, for I have not got the *Tablets* for 1910 at hand. But at last a letter appeared, which contained first-hand information, and I took care to keep a copy of the most important part of it. It was written by the Rev. G. B. Tatum, a Roman Catholic clergyman, with whom I have no acquaintance, but whose letters I occasionally read, as he is a not infrequent correspondent of the *Tablet*. In the course of his letter, which appeared in the *Tablet* for June 18, 1910, on p. 975, he wrote as follows: "Not many months ago I wrote to consult Mgr. Stagni, O. S. M., who, having been called to Rome by Leo XIII to lecture on philosophy, had lately been made Archbishop of Aquila by Pius X., on this point. In his answer to me he said: 'From my own consecration and many others at which I have been present, I remember that from the beginning to the end of the consecration service the assistant Bishops say everything, at least *submissa voce* with the consecrator. Among others I have consulted Mgr. Carinci, one of the Papal masters of ceremonies, who is also Professor of Liturgy at Propaganda. He said: 'The assistants must do and say everything that appertains to the essence of the consecration, and must have the *intention of consecrating*: hence they are ministers.'"

It would be difficult, in such a matter as the one which I am discussing, to find a witness as to the practice of the Roman Church more likely to be well-informed than Mgr. Carinci. When he gave the information here reported, he was a Prelate of the Curia, a Papal master of ceremonies, the Professor of Liturgy at Propaganda, and he lived at Rome, where, unless I am mistaken, during most parts of the year an episcopal consecration is an event, on the average, of weekly occurrence: and we learn from him that at Rome, under the eye of the Pope, all the assistant Bishops at episcopal consecrations are under an obligation to have the intention of consecrating, and are therefore joint-ministers of the Sacrament along with the presiding consecrator. Considering the centralized condition of the Roman communion, and considering that in that communion the Pope has reserved to himself not only the appointment, but also the consecration, of all the Bishops of the Latin Church (*cf. Cod. Jur. Can., 953*), so that under pain of suspension *ipso jure* no Latin Bishop can officiate either as a presiding consecrator or as a co-consecrator, unless a mandate authorizing the consecration has been received from the Pope, it is to be presumed that what is practiced and taught at Rome on this point, is taught and practised everywhere within the papal fold.

The assertion therefore that is continually made by Roman controversialists in England that the assistant Bishops are not regarded in the Roman Communion as co-consecrators is, as far as I can see, absolutely false, though I do not accuse any one of intentional falsehood in regard to this matter.

But this point having been settled, a very interesting question arises: Why, under existing circumstances, is it considered to be of such importance to secure at every episcopal consecration a plurality of consecrators: three at least. The Bishop who is to preside is bound to take to his assistance (*adhibere*) two other Bishops in communion with the Pope as co-consecrators with himself (*cf. Cod. Jur. Can., 954*). He can apparently choose them at his own will and pleasure. Such an arrangement does not seem to provide much additional safeguard against clandestine, or schismatic, or unsuitable consecrations. For those, who wish to remain in the Roman communion, sufficient safeguards are already provided by the necessity of a mandate from the Pope, apart from which every one concerned is *ipso jure* suspended. Moreover, if there be any additional safeguard in requiring two assisting Bishops to be present as witnesses, what further safeguard is involved in the requirement that they should become co-consecrators? To me it seems that the requirement of three consecrators is evidently made in order to provide a barrier of tremendous strength against the danger of invalid consecrations.

It must be remembered that in all parts of the Catholic Church the validity of consecrations in the twentieth century absolutely depends on the validity of consecrations during all the preceding centuries back to the Apostles. Even the Pope does not claim to have authority to start a perfectly new ministry, originating with himself. That would indeed be to usurp the crown rights of the Lord Jesus. Now, Mr. Warwick says that "validity" is "invariably assumed". But a person who can assume that every presiding consecrator, say in the tenth century, had been validly baptized, or had an adequate intention, or even knew, the prescribed form of consecration, must either know very little of the history of the tenth century, or must be a man of reckless lack of reflection. And what has been said in regard to the tenth century might be said of some other centuries also.

Let us spend a few moments in the consideration of this point. The level of culture in the East during the sixth century was very much higher than the level of culture in the West during the tenth century; yet, in the sixth century Justinian, in the Preface to his 137th Novel, says that he has received complaints against certain (Eastern) Bishops "who did not even know the prayer of the Holy Oblation or of Holy Baptism"; and in consequence he decreed in the second chapter of that Novel that, before a Bishop is consecrated, he shall recite in the hearing of his principal consecrators "the sacred Oblation which is made at the Holy Communion, and the prayer at Holy Baptism, and the other prayers". Now, if in the relatively enlightened sixth century Eastern Bishops were to be found, who had not the requisite knowledge for celebrating properly the Holy Eucharist or for administering properly Holy Baptism, rites which were in very frequent use, is it likely that in the darkness of the tenth century there would not be found a larger number of Western Bishops, who would be wholly incompetent to insure validity, when attempting to carry out the much less frequently used service for the consecration of a Bishop?

But the greatest peril of all would arise from uncertainty as to whether any particular Bishop had been validly bap-

tized. Normally a Bishop would have been baptized in his infancy by the parish priest of the place where he was born, and if *Bishops* were sometimes found, who were so ignorant as to make it very uncertain whether they would know how to baptize properly, we may be sure that a much larger proportion of *priests* would be still more ignorant as to the essentials of a valid Baptism. But to have received a valid Baptism is a necessary pre-requisite for receiving validly episcopal consecration. I deduce from these considerations the conclusion that any one, who holds, and does what he can to spread, the opinion that the validity of any particular episcopal consecration finally depends on the episcopal status of the presiding consecrator and the adequacy of his fulfilment of his share in the ceremony, is imperilling, so far as his influence reaches, belief in the reality of the transmission of the Apostolic ministry throughout Catholic Christendom.

The celebrated English statesman, Mr. W. E. Gladstone, once illustrated mathematically the wisdom which the Church has shown in requiring that at least three real consecrators should normally take part in every episcopal consecration. In order to be perfectly fair, he suggests a situation so extreme, that it is difficult to suppose that it ever actually existed; but, anyhow, he takes the case of one Bishop in twenty being either upbaptized, or, in consequence of mistakes in the ceremony, invalidly consecrated, and he shows how quickly the lesion in the general succession would be healed. The probability would be 8,000 to one against there being an invalidating flaw in the status of all the three Bishops who should join in consecrating a new Bishop; and the probability against this Bishop being chosen along with two other Bishops, as coadjutors, in the same condition as himself, to hand on the succession to the next generation, would be 512,000,000,000 to unity (see Mr. Gladstone's *Church Principles considered in their Results*, edit. 1840, pp. 235, 236).

But to all this Mr. Warwick will perhaps answer: "Your argument may stand good for those Christian bodies, in which the assistant Bishops, as well as the presiding Bishop, take part in the recitation of the Form as well as in the Laying-on-of-hands; but among Anglicans the Form is recited by the presiding Bishop only, the assistant Bishops joining in the Laying-on-of-hands silently".

To that line of reasoning I reply: "Your objection rests entirely on the theory that in the administration of a sacrament no one is an effective minister, unless he both recites the Form and also applies the Matter. But where is the proof that that theory rests on the basis of Divine revelation, or forms part of the Faith once for all delivered to the Saints?"

The custom, which we follow, was not invented by us in the sixteenth century; it has been followed by the Church of England ever since she was founded by St. Augustine at the end of the sixth century; and long before his time it was in use both in the East and in the West. In the Eastern Church there has never been any other use. It is found in the Apostolical Constitutions. It is found in all the Eastern ordination services, which the Oratorian, Morinus, has brought to our knowledge by giving them at full length in the second part of his epoch-making book *De Sacris Ecclesiae Ordinationibus*.

Similarly in the West it is found in the earliest ordination service that has come down to us, namely the service arranged in its present form in the early part of the third century, and contained in what used to be called *The Egyptian Church Order*, but which is now recognized to be the long lost works of St. Hippolytus, entitled *The Apostolic Tradition*. Here I may be allowed to say that the whole Church ought to rejoice in this remarkable discovery, due preëminently to the convincing proofs brought forward by the learned Benedictine, Dom R. H. Connolly, in his treatise on the subject, which Dr. Armitage Robinson, the Dean of Wells, has published among the Cambridge *Texts and Studies*.

It is found also in the *Statuta Ecclesiae Antiqua*, a code of Canons drawn up, as the Abbé Malnory, Mgr. Duchesne, and Dom Leclercq believe, by St. Caesarius, Metropolitan of Arles (A.D. 502-542.) in the very beginning of his episcopate. These Canons were influential in many parts of the West, and very specially those of them which deal with ordinations.

The same custom is found in Gaul, Spain, and England, and, I have no doubt, also in North Italy, though in regard to this last I have not got the proofs at hand. In central and southern Italy all the Bishops were consecrated at Rome by the Pope, who had no assistant Bishops joining with him in the Laying-on-of-hands, so that he consecrated in the strictest sense alone. This custom of his was quite exceptional in the West. Duchesne, however, thinks that it is probable that in Egypt the Pope of Alexandria enjoyed the same exceptional privilege. In later times the Roman Pope very

wisely gave up this peculiar and dangerous custom of his predecessors; and he is now assisted at consecrations by two Bishops who join with him in the Laying-on-of-hands.

But during the first twelve or thirteen centuries the assistant Bishops were always regarded as sharing with the presiding Bishop the function of being ministers of the Sacrament of episcopal consecration. In those times it was always ideally, and often actually, the whole episcopal College of the Province, which, as a College, corporately consecrated the Bishop-elect, and acted corporately as the one minister of the Sacrament. Before the evolution of Metropolitans to preside over the several provincial episcopal colleges, the College, when it met to constitute a new Bishop, deputed one of its members, often the one who was senior by consecration, to preside. He, on their behalf and in their name, offered what is called the consecration-prayer, and during its recitation, the whole College, including the president, laid their hands on the Bishop-elect. After Metropolitans had come into existence by the action of their respective colleges, the Metropolitan, if present, presided as of right. If he was not present, he appointed one of his comprovincials to represent him. But in other respects the consecration took place as before. When for any reason the whole of the College could not attend personally, those who could not come sent their written expressions of consent or dissent; and those who could come, three being the minimum number (*tres faciunt collegium*), were empowered to act on behalf of the whole College. If there was a division of opinion, reckoning the votes of present and absent members, the opinion of the majority was regarded as the opinion of the College.

It is impossible for me, in a letter like this, to support each of these statements by authoritative quotations. But I will bring forward three or four passages in support of some of the more important points, reserving the most important point of all for separate treatment just before I bring my letter to a close.

I will begin by quoting a few lines from a weighty article entitled "*Concélébration Liturgique*", which is to be found in the admirable *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, edited by the learned Benedictines, Dom Cabrol and Dom Leclercq (tome III. coll. 2470-2488). The article deals with the practice of concelebration in connection with various liturgical rites, such as the Holy Eucharist, the Benediction of the Holy Oils, the Consecration of Bishops, etc. In connection with the last-mentioned rite the following statement is made on col. 2483: "*Il est depuis longtemps de règle en Orient aussi bien qu'en Occident que deux évêques au moins assistent le prélat consécrateur et participent avec lui à la transmission de la grâce épiscopale. Ils représentent les évêques comprovinciaux de l'êlu, dont les anciens canons réclamaient l'assentiment pour que l'on pût procéder à la consécration... Tous procédaient à l'imposition des mains, mais un seul choisit par eux—plus tard ce fut l'office du métropolitain—prononçait la formule de consécration.*" One or two words in this statement smack of unprimitive scholastic terminology; but that fact makes it all the more to the credit of the statement that it brings out clearly the very important point that, in the ancient days, to which this passage refers, when assistant Bishops took part silently in the Laying-on-of-hands, they nevertheless "shared with the president (whom they had chosen) in the transmission of the grace of the episcopate". Cardinal Gasparri's words referring to modern consecrations in the Roman communion, at which the assistant Bishops recite the formula along with the president, were also true in the earlier days when the president alone recited the central prayer. Gasparri says (*op. cit.*, n. 1088; tom. II. p. 265): "*Conjunctim omnes sunt unica causa, seu unicus totalis minister consecrationis*": "All acting jointly are the one cause, or in other words "the one complete minister of the consecration".

In my letter published by you on June 3, I gave a number of positive proofs that in the early times, before the age of the schoolmen, all the Bishops who joined in the Laying-on-of-hands, were regarded as effective consecrators. I quoted among others, the first of the Apostolical Canons: "Let a Bishop be ordained by two or three Bishops." Here all the Bishops are regarded as ordainers. Even Mr. Warwick will hardly venture to suggest such a paraphrase as the following: "One of the three ordain; the other two do not ordain, but only impose their hands inefficaciously: for the word, *χειροποιεῖσθαι*, is used strictly in regard to one ordainer, but loosely in regard to the other ordainers". If he does commit himself to such a paraphrase, he must prove its soundness up to the hilt. So improbable a gloss cannot be accepted on his *ipse dixit*.

But here is another passage of much later date. Pseudo-Isidore concocted the Forged Decretals in the middle of the

ninth century. The best scholars agree that he wrote in or near Le Mans in the province of Tours. In the forged decretal attributed to Pope Anicetus, the supposed writer lays down that, when an Archbishop is to be consecrated, all the Bishops of the Province are to assemble in the Metropolitan city, that a new Archbishop "may be *by all* elected and ordained (*ut ab omnibus ipse eligatur et ordinetur*). Pseudo-Anicetus then goes on to describe how any one of the suffragan sees is to be filled, when it becomes vacant. He says that, if necessity compels, it is sufficient that, when all the Bishops have given their consent, the Bishop-elect should be consecrated, under a mandate from the Archbishop, by three of the Bishops. "But", he adds, "the better plan is that the Archbishop with all his suffragans should elect the man who seems fittest, and that all should *equally* consecrate him to be a Bishop" (*et cuncti pariter sacraverint pontificem*). I have translated the word "*pariter*" by the English word "equally", because that is its primary meaning: but if any one prefers to substitute "likewise" for "equally", I shall not object, because that is a possible rendering. Either way there is not the slightest suggestion that the Archbishop is to be the sole consecrator.

A great number of similar passages might be quoted if it were worth while.

If Mr. Warwick wants to establish his position, let him produce evidence from writers belonging to the first eleven centuries, denying that the assistant Bishops really consecrate. It is, I think, universally recognized that, when he has not got an axe to grind, Pseudo-Isidore is a very good authority for the prevailing ideas and practice of the ninth century. His forgery would easily have been detected, if, while safeguarding the particular points in connection with which he desired to provide seemingly primitive evidence of the most authoritative kind in favor of his own views, he had not made the greater part of his work a faithful transcript of Church life and belief, as he and his contemporaries knew it.

I do not hesitate to say that the change of view in regard to the function of the assistant Bishops was brought about as one result of the Scholastic movement. That movement, no doubt, effected much that is praise worthy. But the schoolmen were continually starting new theories, and giving answers to subtle questions, based not on Holy Scripture or tradition but on *a priori* notions as to what in their opinion seems congruous or abstractedly desirable. In regard to matters connected with the Sacraments especially, their speculations gave rise to much uncertainty and confusion. For example, they asserted that the "Forms" in Ordination must be in the imperative mood. Some went so far as to say that, if any one denied this dictum, he became guilty of formal heresy. Many of them laid it down that the porrection of the instruments was the sole essential matter of ordination to the priesthood; on this point even a Pope was carried away by their ignorant dogmatizing; although, if the theory were true it would invalidate all the ordinations to the priesthood in the East up to the present time, and in the West during the first nine centuries. Others declared that of one Sacrament there can be only one minister. Of course, if that were true, the *thesis* which I am defending would be proved to be false. But this scholastic assertion has no basis in the tradition of the Church. It certainly is not accepted at Rome, as I have already demonstrated in this letter. When we are dealing with such a *causa gravissima*, such a very weighty matter, as the transmission of Christ's ministerial commission from the Apostles, who first received it, to all the succeeding generations, we must hold that nothing can be essential to validity beyond what has been practised from the beginning.

There can be no serious objection to the recitation of the "Form" by all the assistant Bishops who take part in the imposition of hands, but it cannot be a necessary condition of their being effective consecrators: because during more than a thousand years they carried out their share in the Laying-on-of-hands *silently*, and were nevertheless held to be true consecrators.

One may close this part of the subject by putting a question to the adverse party: By what decree of the universal Church have the ancient Councils and Bishops of the Church, who held this view, been branded as teachers of error?

But the further question may be asked, what would have happened under the conditions which prevailed everywhere for twelve or thirteen centuries in the West, and in the Anglican Communion prevail to this day, if the presiding Bishop, who recited what was commonly regarded as the consecratory prayer, should for some reason or other be no Bishop at all. Of course it must be assumed that the fact of his not being really a Bishop is unknown to the authorities of the Church, and presumably unknown to the presiding Bishop himself. It would be unthinkable that at the present

time or at any other time, within the limits of the Church, a person who was notoriously not a Bishop should preside at an episcopal consecration.

To simplify matters it will be well to consider the question, as it would present itself during the first thousand years of our era. The provincial system was then universally recognized as the authentic traditional system which the Church had inherited from the earliest times. The provincial episcopate recognized itself as an organized whole, or, to use St. Cyprian's expression, a "*collegium sacerdotale*", an Episcopal College.

The College, either present by the presence of all its members, or represented by at least three of its members with full powers to act on behalf of the whole body, was the one minister of the consecration, although each individual member of the body remained a competent channel for the transmission of the episcopate, and if there was any flaw in the status of the other consecrators, the gift would still be imparted through the one sound channel. In those days nobody thought about Form and Matter in connection with ordination or any other Sacrament. Those Aristotelian words were first introduced into the theology of the Sacraments by William of Auxerre, a thirteenth century schoolman, and gave rise to endless disputes. That wise and extremely learned Pope, Benedict XIV, strongly advises Bishops, when they are speaking in their Diocesan Synods about the several Orders of the Ministry, "to avoid altogether questions discussed in the schools, and especially those which have to do with the Matter and Form of the three Hierarchical Orders, lest, if they act otherwise, they should thrust themselves into those thorny thickets of difficulties, from which it is scarcely possible to get disentangled" (*ne secus in ea se conjiciat difficultatum dumeta, a quibus vix possit explicari*). Happily, during the first thousand years of the Church's history these contentious expressions, Matter and Form, had not been thought of in connection with Holy Orders. In those days the whole of the outward part of an Ordination, the visible and audible part, was thought about and spoken about, as a unity, which was expressed by the single word "*Sacramentum*" (cf. Morin. *de Sac. Ordin. pars iii. exercit. i. cap. iii. § x.*). That word, when used in such a context, means "the sacred sign" or "the sign of a sacred thing", and in the case of an episcopal consecration it consisted of Imposition-of-hands by the College, together with some indication of the Order which was being conferred, and a prayer for God's blessing on the person who was being consecrated. The indication of the Order need not be expressed in the prayer, as is evident by an examination of several ancient Ordination prayers, and as is frankly admitted by the well known Canonist, Mgr. Boudinhon, who had formerly held the opposite opinion (See *Revue Anglo-Romaine*, ii. 674). Of course a prayer for God's blessing on the person who is being consecrated is an obviously right accompaniment to the transmission of episcopal status and power. It would be difficult to conceive Christian Bishops meeting for such a purpose, and not offering corporately such a prayer. But it cannot be too strongly emphasized that the whole outward action is the corporate act of the consecrating body. All the Eastern Orthodox theologians, that I have studied, insist that a Bishop must be consecrated by a *Synod*: not merely elected by a Synod, but *consecrated* by a Synod. Any other view appears to me to be inconceivable, so bristling with difficulties would any such view be; and the difficulties would be of such a needless kind.

Let me illustrate what I mean. Suppose that an episcopal College, acting as a unity, has made it clear that it is going to consecrate a Bishop, and has corporately laid its consecrating hands on the Bishop-elect, and has deputed one of its members to offer a prayer in its name for God's blessing on the person who is being consecrated, would it be possible to believe that the whole proceeding would have to be declared invalid, if a hundred years afterwards it should turn out that the presiding consecrator of the Bishop, who offered the prayer, had been baptized by his nurse with an invalid form, a case which, in regard to babies in general, as I have good reason to know, has often occurred in France? The Bishop, who offered the prayer might very probably be an Archbishop, or might become an Archbishop, and so have to act as the presiding Bishop in any number of consecrations: so that it is appalling to think of the invalidity of all sacramental ministrations during three generations throughout a whole province, arising from a hitherto unknown mistake made by an ignorant nurse a hundred years earlier.

To me it seems inconceivably hazardous to spread abroad a theory of Ordination, which by concentrating all the efficacious power on one man, runs such tremendous risks as I have indicated. No wonder that, the *communis sententia* at Rome being what it is, the Pope now makes all assistant



Bishops recite what are now regarded as essential parts of the service along with the presiding consecrator. But if the *communis sententia* is right, the change was made at least 1,300 years too late, perhaps 1,600 or more. The real remedy is to revise the *communis sententia*, as it has been revised in regard to other points. We of the Anglican Communion have no need of revision on that point; but we shall rejoice if our Roman brethren can see their way to correct the dangerous opinion which is still very prevalent among them.

The fuller consideration of the whole matter, which I have given to it since I wrote my first letter to you, has led me to doubt whether the expression "independent channels" was the best phrase to use in setting forth the functions of the several members of the consecrating body. It does indeed set forth one side of the truth; but it might be taken to deny the other side, though that was not in any way my intention. It would, I think, be better to say that all the consecrators are jointly and severally channels for the transmission of the gift which is conveyed, as St. Paul conveyed it, by the laying on of their hands.

The Mission House, Cowley St. John

Oxford, August 7.

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

P. S. If any one cares to look into Martene's *De Antiquis Ritibus*, lib. i. cap. viii. art. x. § xvi. (edit. 1736, tom. ii. coll. 78, 79) he will see that Mr. Warwick is wholly mistaken in his interpretation of that passage. Martene begins by stating the main point which, in that paragraph, he is going to prove, namely, that assistant Bishops were not mere witnesses but real coöperators in the consecration, "for", he says, "only the Pope enjoyed the privilege of consecrating Bishops, as the sole consecrator" (*solus enim pontifex Romanus hoc gaudebat privilegio, ut solus episcopus consecraret*). He goes on to prove this last statement about the Pope's exceptional privilege by a quotation from Ferrandus; and then confirms it by another quotation from St. Isidore of Seville, which, however also proves the main point of the whole paragraph, namely that assistant Bishops are real coöperators: for St. Isidore says: "*Episcopus non ab uno, sed a cunctis comprovincialibus episcopis ordinatur*", words which exactly express the universal teaching of antiquity, and sum up tersely the whole purport of this letter of mine. The rest of the quotation from Isidore, with which I am in entire agreement, is used by Martene to explain the peculiar privilege of the Pope.

At this point Martene leaves the side issue about the Pope, and concentrates on the proof of the main point of his paragraph. For this purpose he quotes a passage from a Life of Bishop Benno written by a certain abbot of Iburg, named Norbert. The thirteenth chapter of that Life contains an account of Benno's consecration to the see of Osnabrück by St. Hanno, Archbishop of Cologne, of whose province the diocese of Osnabrück formed a part. Norbert having stated that Benno was consecrated by Hanno, goes on to say that coöperating worthily with him in that work (*dignis etiam in id co-operatoribus*) were Frederick, Bishop of Münster, and Egilbert, Bishop of Minden, by their bestowal of the gift of consecration" (*BENEDICTIONIS impendentibus officium*) on Benno. Here we get an explicit statement that the coöperation of the assistants was a coöperation of co-consecration: for a very little acquaintance with the ecclesiastical literature of that age makes us familiar with the fact that "*benedictio*" was one of the technical terms for the consecration of a Bishop. The attempt to explain away Dom Martene's evident meaning must be pronounced a failure.

F. W. P.

#### EXPONENTS OF MODERNISM

To the Editor of *The Living Church*:

I AM afraid I must question the accuracy of my friend, Mr. Kinsolving when he describes Dr. Kirsopp Lake as "a leading exponent of the Modernist School". If he will take the pains to study the report of the Girton Conference of Modern Churchmen; or examine practically any English Modernist comments on his books or public speeches, he will discover how fundamentally erroneous his statement is. The truth is, Dr. Lake, in many ways, is *sui generis*, and I know of no Anglican Modernist (of whom alone I was writing) who follows him.

It is probably a coincidence that Mr. Kinsolving makes exactly the same quotation from *Landmarks in the History of Early Christianity* (which incidentally is not "just out," but merely reprinted—my copy is dated 1920), as appeared in the review of this book in the current number of *The Chronicle*. At any rate, if he will read, or re-read, that review, he will ascertain what one Modernist thinks of Dr. Lake's position. The review is from my pen (as is the previous one on Modernism), and certainly represents the general point of view

of the great body of Anglican Modernists, to whom alone I was referring in my former letter. And if Mr. Kinsolving will put his notation in the larger context, both of *Landmarks*, as well as his earlier work, *The Stewardship of Faith*, and his recent lecture on Immortality, he will realize that the Harvard Professor definitely disbelieves in a conscious, personal life after death. But no other Modernist of whom I have knowledge, unless possibly one or two former French priests, shares his disbelief. What the great mass of Modernists are so earnestly endeavoring to do, is to show that belief in immortality and devotion to our Lord are not weakened but strengthened by the frankest acceptance of the stupendous wealth of knowledge which in these days His Spirit is making known to men. No, Mr. Kinsolving never made a greater mistake than to imply that the trend of Modernism is in the direction of Dr. Lake's position. The present Dean of St. Paul's is not exactly a conservative: yet in a sermon preached in May to members of the University of Oxford, alluding to the type of mind represented by the Abbé Loisy and "a few well known disciples in the Anglican Communion," with their "singularly perverse handling of the Gospel history", he does but voice the sentiment of the overwhelming majority of English Modernists when he says, "We are no more desirous of being mixed up with them than they with us". I submit then, that my friend is in error: in as great error as when he writes, "The Hebrews have at least had the same religion for probably some four thousand years".

May I venture to make a comment on a central criticism of Dr. Wilmer's, which is perhaps best summed up in his words, "A thing is what it is, no matter what people's temperaments are"? This, of course, is obvious. But rather universally in the past, and among extremists on both sides even now, the first member of the sentence becomes, "A thing is what I think it is", and the result is a narrow and un-Christian intolerance. As I read your fine editorial, which I still think went to the very bottom of the matter, its thought appeared to me to be, "A thing is what it is: but as we ourselves grow in education and spiritual maturity, we come to see that it is more complex and many sided than any of us thought it was: that while, indeed, the thing can never be other than what it is, at no time in this world have we an absolute, but only a relative, apprehension of it; yet the degree of relativity grows less with the passage of time and the growth in spiritual wisdom. Therefore, as deepening power of heavenly discernment makes us more truly aware of the stupendous greatness and complexity of the thing, and so reveals the awful relativity of our own knowledge and consequent inability to apprehend the whole: it is on the one hand both inevitable, as well as our highest duty, in accordance with the requirements of our own temperaments, to use to the full those aspects of the thing which we ourselves see most clearly and which meet our own particular needs: but, on the other, it is equally our duty (but alas! not inevitable), gladly, and not grudgingly, to grant equal freedom to other temperaments to grasp other aspects of the same thing which best meet *their* needs." Each, as you said, must recognize the other's loyalty to Christ; each, as you seemed to me clearly to imply, must acknowledge *from his soul* that his own point of view and resultant body of belief, represents not the whole, but only a part, and that a more profound and adequate synthesis will show the other's view to be, not contradictory but complementary.

Surely it is only in this way that *Christian Unity* can ever be realized. Uniformity to an educated Christian can never be other than an idle dream. It never existed, even among the Apostles; and unless all men in the future are to be cast in a single intellectual mould, which is absurd, it can never come to pass on this earth. "That they may be one" does not mean one in mental concepts, but "I in them, and Thou in Me, that they may be perfected into one", which surely can only be brought about, not by identical beliefs (though it is perhaps the supreme duty of the individual to think through his own beliefs and verify them in experience), but by fellowship in a common life. The only justifiable rivalry between our different temperaments is in the manifestation of the fruits of the Spirit. Each, whether Catholic, Protestant, or Modernist, has the same rights in his Father's House: and it is not the least glory of Anglicanism that an honored place in her Communion is found for each.

Princeton, N. J.

STUART L. TYSON.

IF MAN did not fall, the sin that is in him must have been in him in his origin, at his creation—that is, God must have created him sinful: if sin is not man's choice, it is God's responsibility. The dilemma is inexorable.—D. M. Panton.



### THEOLOGICAL

*Apology and Polemic in the New Testament.* The Bohlen Lectures, 1915. By Andrew D. Heffern, D.D., Professor in N. T. Literature etc., Philadelphia Divinity School. New York; The Macmillan Co. 1922.

Dr. Heffern aimed "to give a connected view of the various lines of propaganda and rebuttal employed on behalf of the Christian cause within the pages of the New Testament". We say "aimed" for the lamented author died in 1920 shortly after completing his manuscript, and the book was seen through the press by Dr. James A. Montgomery, his colleague, in Philadelphia.

The main subjects treated of are the Genesis of the Apostles' faith; the polemic in the Gospels; the Apostolic apologia to Jews and their proselytes, and to the Gentiles; the treatment of converts in the Catechesis, their confirmation and establishment in the Faith; Jewish attacks and conflicts with the State; the Judaic controversy; and, at some length, the attack and repulse of Gnosticism in its incipient forms.

Dr. Heffern has opened up a new field, for nothing quite like this treatise has previously appeared in our literature. And he has brought a minute and careful learning to bear on the subject. The result is a very valuable addition to our knowledge of the beginnings of Christian apologetic—one which constitutes a fitting and noble monument to its departed author.

F. J. H.

*The Temptation of our Lord.* Considered as Related to the Ministry and as a Revelation of His Person. By H. J. C. Knight, D.D., Bishop of Gibraltar 1911-1920. With Portrait, and an Introduction by H. H. Montgomery, D.D. (Bishop). London, S. P. C. K. New York etc: The Macmillan Co.

This is a reissue of a work originally published in 1906, constituting the Hulsean Lectures of 1905-6. Its republication is abundantly justified, for it represents an unusually fine example of theological treatment of Scripture, and has solid and abiding value.

While we think that its departed author underrated the traditional interpretation of the temptations—that which connects them with the lust of the flesh, the lust of the eye, and the pride of life,—we gladly acknowledge that his own method of relating them to Christ's prospective ministry and to the revelation of His Person, sheds new light on the sacred narrative. It exemplifies the possibility of bringing new treasures out of the ancient deposit left by the Lord.

We wish that our clergy generally would read and ponder on these Lectures. And we heartily subscribe to the words of the late Dr. Swete, addressed to the author: "We have among us few theologians in the true sense of the term, though Biblical critics and Church historians and the like are fairly numerous. But a *Θεολόγος* in the old sense is rare, and such you have shown yourself to be."

F. J. H.

### MISCELLANEOUS

*The College Standard Dictionary of the English Language*, abridged from Funk and Wagnalls' *New Standard Dictionary of the English Language*, by Frank H. Vizetelly, Lit.D. The Funk and Wagnalls Co., New York and London. Price, \$5.00.

This book aims at completeness, conciseness, and timeliness. It embraces the vocabulary of Shakespeare, the Bible, and the Book of Common Prayer, as well as the most recent terms to be found in current literature; yet it is of a size convenient for the desk. There are combined, under one alphabet, many valuable features, for the book is almost encyclopedic in scope. It is a very convenient book for those who desire to read, write, or speak English understandingly.

*Prisoners of Hope.* A Story. By Beatrice Levertoff. London: The Faith Press. 1922. 2s. net.

A somewhat graphic portrayal of Jewish life in imperial Russia, in particular, in Nemirov and Warsaw. The narrative concerns the Jewish attitude towards Christianity, and indicates how a devout young Jew felt his way, or rather was providentially led, to the vision of Christ. The book is worth reading and interesting.

### APOLOGETICS

*A Faith That Enquires. The Gifford Lectures of 1920-1921.* By Sir Henry Jones. New York: The Macmillan Co. 1922. \$2.00.

This is a thoughtful contribution to Christian apologetics, given from a protestant and somewhat anti-dogmatic standpoint. It is not easy to read, because of the closeness of argument and numerous incidental discussions, although the literary style is clear. There is need both of a more analytical "Contents" and of an Index.

Summarizing in his last lecture, he says, that "the course falls into three parts. In the first part we dealt with the obstacles in the way of enquiry into the validity of our religious creeds by the frank, and severe, and free methods of science. In the second part, I expressed, as unsparingly as I could, the antagonism between the religious and the secular life. I considered carefully the apparently irreconcilable opposition of morality and religion, pointed out the erroneous conceptions from which the contradiction arose, and, finally, indicated the principle and method by which alone that contradiction could be solved. In the last part we were engaged with the conception of the God of Religion and his relation to the finite world, and especially to man; and we identified him with the Absolute of Philosophy. The result seemed to prove that reason comes to the support of religion which is enlightened. Enquiry, if free and thorough, will demonstrate the validity of our religion."

Dogmas are treated as scientific hypotheses, to be scrutinized and brought to the test of spiritual experience—very properly so in apologetics were it not for the accompanying negation of their authority for the faithful.

His avowedly fundamental assumption is that moral life has a value which is final, unlimited, and absolute. And from it he declares the harmony of religion and morality; the invariable success for progress of moral effort; the immanence of God; and His participation in our moral strivings. Incidentally he gives a rather fresh treatment of the problem of evil, although we cannot follow him in all of his contentions *ad rem*.

There are limitations. The most pervasive, perhaps, is his intellectualism or treatment upon intellectual processes as excluding feeling and will. Of course no such processes are possible for us, and the security of reason is at every point conditioned by the manner in which feeling and will are enlisted and controlled in truth-seeking. He also gives disproportionate emphasis to the truth of divine immanence, this being connected with his attempt to identify God with the philosophical absolute. This absolute is the totality of all reality, and to call God this is to run into pantheism, which the lecturer in fact does. Finally, and in relation to this tendency; he can find no rational place for "providential interventions". At no point does his failure to rise to the Christian outlook seem more pronounced than here. He does not perceive that his argument shuts out the whole economy of redemption which was initiated historically by the Incarnation.

In spite of these grave departures, however, a *properly equipped* Christian reader will gain much of valuable suggestion from the book.

F. J. H.

### JUVENILE

THE THOMAS Y. CROWELL Co., is offering four very interesting books to the younger readers this fall. One, *Bobby Coon, Detective*, is another of the always fascinating animal tales of Crawford N. Bourgholtzer. *Trini, the Little Strawberry Girl*, containing also *The Children's Christmas Carol*, is by Johanna Spyri, the author of *Heidi*, and both tales are character studies written so children will enjoy and appreciate them.

The two other books are *A Treasury of Eskimo Tales*, by Clara K. Bayliss, and a volume larger than the others, *Korean Fairy Tales*, by William Elliot Griffis. It is needless to call attention to the interest displayed by children in folk and fairy tales further than to say that these books will maintain their interest in these subjects. All four books are well illustrated. The three first mentioned are priced at 75 cents net, each; the other at \$1.60, net.

# Church Kalendar



## SEPTEMBER

1. Friday.
3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew, Evangelist.
22. Ember Day.
23. Ember Day.
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Saturday.

# Personal Mention

THE Rev. E. H. J. ANDREWS, formerly of All Saints' Church, Elizabeth, N. J., has accepted charge of the mission stations at Plainview and Canyon, Texas, and should be addressed at Plainview.

THE Rev. Professor GEORGE A. BARTON, Ph.D., having resigned his professorship in Bryn Mawr College, and having accepted the professorship of Semitic Languages in the University of Pennsylvania, his address is now 3725 Chestnut St., Philadelphia, Pa.

AFTER September 1st, the address of the Rev. THOMAS DUCK will be changed from Cornelia, Georgia, to 185 Westminster Drive, Atlanta, Ga. He will retain charge of the north-east Georgia missions for the present.

THE Rev. H. J. GLOVER, rector of St. Stephen's parish, Brooklyn, has resigned that parish, and will become associate rector of the Church of the Heavenly Rest, New York, City, on October 15th.

THE Rev. ROMAN L. HARDING, Senior Curate at the Chapel of the Intercession, Trinity parish, New York, has accepted a call to the rectorship of Grace Church, Middletown, New York, and will take up his duties on the return of Dr. Gates, the vicar, from Europe.

THE address of the Rev. RICHARD M. HARDMAN, formerly of Sioux Falls, is Box 144, Dell Rapids, S. D.

THE address of the Rev. ARTHUR P. S. HYDE, is 1222 J. Sta., Lincoln, Nebr.

THE Rev. JOHN BRIAN McCORMICK has resigned his work in Portland, Oregon, and will take up work in Alberta, Canada, retaining his canonical residence in the Diocese of Oregon. Address after Sept. 15, Ferintosh, Alberta, Canada.

THE address of the Rev. WALTER MARVINE is changed from 820 Corinthia Ave, Philadelphia, to Andalusia, Pa.

THE Rev. FREDERICK LEE MARYON, has been called to Trinity parish, Bristol, Rhode Island, and is to be instituted on September 3d.

THE Rev. WALTER NAISH, after six years in the Far East, is the guest of the Rev. G. F. Degen and Mrs. Degen, of South Byfield, Mass., while on his way to his home in England.

THE Rev. FRANCIS L. PALMER, for the past nine and a half years rector of Ascension Church, Stillwater, Minn., has accepted an election to be professor of Divinity and Apologetics in Seabury Divinity School, Faribault, Minn. Mr. Palmer was also rector of Ascension Church from 1900 to 1910, and then for three years taught at Seabury.

THE Rev. KENNETH IVES RICE has been appointed priest in charge of Christ Church, Daventry, Iowa, and may be addressed there.

## SUMMER ACTIVITIES

THE Rev. ARTHUR R. CUMMINGS, rector of the Church of the Resurrection, Richmond Hill, L. I., is taking his vacation at Hanover, N. H., and North Bywater, Mass.

DURING the month of September, the address of the Rev. JOHN COLE MCKIM will be care of William R. Powell, 297 East 37th Street, Portland, Oregon.

THE Rt. Rev. JOHN C. WARD, Bishop of Erie, spent his vacation, as usual, in the wilds of Canada, in company with his brother, Hamilton Ward, Esq., Buffalo. The Bishop left on August 20th for Portland, intending to visit Yellowstone Park en route.

THE Rev. WILLIAM N. WEBBE, rector of Emmanuel Church, Great River, Long Island, is at Warwick, N. Y., for the summer.

## ORDINATIONS

### PRIESTS

NORTH CAROLINA.—On Sunday, August 20th, in the Church of the Resurrection, Henderson, N. C., the Rev. DAVID W. HARRIS was advanced to the priesthood by the Rt. Rev. Henry B. Delaney, D.D., Suffragan Bishop for Colored Work. The candidate was presented by the Rev. James E. King, and the sermon was preached by the Rev. John W. Herritage, D.D., Mr. Harris is now missionary in charge of the colored work in Warren county, N. C.

SOUTHERN VIRGINIA.—On Tuesday, August 22d, in Holy Trinity Church, Onancock, Virginia, the Rev. HERBERT N. LAWS was ordained to the priesthood by the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia. The Rev. E. W. Cowling and the Rev. J. R. McAllister read Morning Prayer; the Rev. Arthur P. Gray presented the candidate; the Rev. W. E. Callender read the Litany; the Rev. R. E. Benton read the Epistle; and the Rev. Chas. P. Holbrook read the Gospel and preached the sermon. The Rev. N. F. Marshall and the Rev. T. S. Forbes were in the chancel.

Mr. LAWS came into the Church from the Baptist ministry about two years ago, and, after serving as deacon in charge of All Saints' Church, Portsmouth, Virginia, was called to his present cure in Accomac county on the famous Eastern Shore of Virginia.

SOUTHWESTERN VIRGINIA.—On Tuesday, August 15th, in Emmanuel Church, Bristol, Va., the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, ordained to the priesthood, the Rev. CHARLES STUART HALE.

Morning Prayer was read by the Rev. Edgar C. Burnz. The Rev. Karl M. Block, rector of St. John's Church, Roanoke, preached the sermon. The Rev. Devall L. Gwathmey, rector of St. John's Church, Wytheville, was the presenter. The Rev. Mr. Gwathmey said the Litany and read the Epistle, and the Rev. Mr. Block read the Gospel.

Upon the completion of his diaconate, and prior to his ordination to the priesthood, the Rev. Mr. Hale had been formerly called to the rectorship of Emmanuel Church, Bristol, Va., where he has heretofore served as deacon-in-charge.

## DIED

FOSTER.—Entered upon the life everlasting at Christ Church Rectory, Gary, Indiana, HESTER GILPIN, loving and loved wife of the Rev. James FOSTER. The funeral service in Christ Church on St. Bartholomew's Day, the Rev. Messrs. Peter Langendorf, D. D. McLean, and W. A. Simms, officiating. The interment was at Hinsdale, Illinois.

MATTHEWS.—On Sunday, August 20th, at her late residence, in New York, there passed to her reward LILLIAN SCHIFFER, the wife of William Thorne MATTHEWS. Mrs. Matthews was a daughter of Charles F. and Elizabeth L. Schiffer, of Albany.

The funeral service was at the residence, Monday, August 21st, and was taken by the Rev. Dr. S. H. Prince, of St. Stephen's Church, of which Mr. and Mrs. Matthews were members. The interment was in the Albany Rural Cemetery, Albany, N. Y.

## THE SEATTLE CONVENTION

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

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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, CURATE, ST. JOHN'S, WILMINGTON, Delaware. Young, unmarried, Stipend \$1,200 and rooms. Address Rev. ALBAN RICHY, D.D., 2020 Tatnall St.

A VACANCY HAS OCCURRED IN OUR PARISH of St. Luke's, Niles, Ohio. We desire an active rector, salary to commence \$1,500 and rectory. All applications, addressed Mr. EDGAR TRICKER, 123 Lafayette Avenue, Niles, Ohio.

THERE ARE PLACES ON THE STAFF of St. Clement's Church, Philadelphia, for two unmarried priests, to be filled by November 1st. Correspondence with the RECTOR at 2013 Appletree Street, is invited.

### MISCELLANEOUS

WANTED FOR HEAD TEACHER IN Church School for girls, an active Church-woman who can teach Geometry, Latin, and first-year Greek. Good stipend. Address the WARDEN, Helen Dunlap Mem. School, Winslow, Arkansas.

WANTED, A PRIEST OR LAYMAN TO teach Latin-History in a boarding school. Address HEADMASTER, St. Albans, Sycamore, Illinois.

WANTED. A BOY OF HIGH SCHOOL AGE capable of playing small pipe organ in a boarding school. Part scholarship offered in payment for services. Apply HEADMASTER, St. Alban's, Sycamore, Illinois.

DEACONESS WANTED—IN MIDWESTERN city, growing parish. Big field, general parochial work. Answer with reference and experience. Address Progressive 719 care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

### CLERICAL

AMERICANIZATION: RECTOR OR BISHOP venturesome enough to employ capable well-recommended, old, foreign-born Priest, some years in America, for recruiting members among immigrants, and ordinary parish-work, address "OESTREICHER", care LIVING CHURCH, Milwaukee, Wis.

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

### MISCELLANEOUS

DEACONESS WISHES POSITION NEAR New York City. Can be interviewed at General Convention. Address Box-715, LIVING CHURCH, Milwaukee, Wis.

DEACONESS DESIRES POSITION DEALING with the delinquent girl or juvenile court work. State type of work in full. Address D-723, care LIVING CHURCH, Milwaukee, Wis.

**DEACONESS, GRADUATE CATHOLIC, EXPERIENCED,** desires position in a mission or in a progressive parish. Give particulars. Address D-724, care LIVING CHURCH, Milwaukee, Wis.

**CHOIRMASTER AND ORGANIST WOULD** like change to better position. Experienced Churchman, coach, accompanist, recitalist. Pupil G. E. Stubbs, New York. Address A. 714 care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN, HOUSEMOTHER OR** General Parish work. In New York City October first. Four years' institutional experience. References. Address H-725, care LIVING CHURCH, 11 W. 45th St. New York City.

**ENGLISH CATHEDRAL TRAINED ORGANIST,** choirmaster of exceptional ability, voice trainer, recitalist seeks position. Salary \$1200-\$1500. Highest references and testimonials, address FRANK PEAVEY, 113 West 13th Street, New York City.

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

**ORGANIST DESIRES POSITION IN N. Y.** city, or other large city, (boy choir) specialist in boy and tenor voice training. Address I-722, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST, MEMBER ORGAN PLAYER'S Club;** in charge of organ and well paid quartette, in city, desires position in or near Philadelphia: in charge of choir and up to date organ, or assistant to organist in large Church. Organist, T-721, care LIVING CHURCH, Milwaukee, Wis.

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

**YOUNG MARRIED MAN, COMMUNICANT,** wishes position as Sexton in or near Greater New York. Will offer services as athletic director among young people, wife as social worker. Highest references. Address M-720 care LIVING CHURCH, Milwaukee, Wis.

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## 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 RE-** treat 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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## INFORMATION BUREAU



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

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

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

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

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

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**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. SMAGLE, D.D., rector  
Summer Sunday Services 8, 11 A. M.

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

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

**ST. PETER'S CHURCH, CHICAGO**  
Belmont Avenue at Broadway  
(Summer schedule of services.)  
Sundays: 7:30, 10, 11 A. M.  
Week-days: 7:00 A. M.

**BOOKS RECEIVED**

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

D. Appleton & Co. 29-35 W. 32d St., New York, N. Y.

*The Federal Service.* By Lewis Mayers.

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

*Crime: Its Causes and Treatment.* By Clarence Darrow. Price \$2.00 net. Postage extra.

Federal Council of the Churches of Christ in America, 105 East 22d St., New York.

*Labor Sunday Message, 1922, of the Commission on the Church and Social Service.*

Henry Holt & Co. 19 W. 44th St., New York, N. Y.

*Belshazzar Court.* By Simeon Strunsky.  
*The Public Conscience.* By George Clarke Fox.

Alfred A Knopf, New York, N. Y.

*The Economic Basis of Politics.* By Charles A. Beard.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

*The American Party System.* By Charles Edward Merriam.

**PAMPHLETS**

From the Author.

*America's Thanksgiving.* Our Blessings and Our Responsibilities. Sermon delivered by the Rev. William F. McGinnis, D.D., LL.D., at the Thirteenth Annual Pan-American Mass, St. Patrick's Church, Washington, D. C., Thanksgiving day, 1921.

From the Author.

*Die Kirche als der "Leib Christi".* By Rt. Rev. Ed. Herzog, D.D., in Bern. Reprinted from *Internationalen Kirchlichen Zeitschrift* in Bern.

*The Society of SS. Peter & Paul.* 32 George St. Hanover Sq., London W. 1, England.

*Boys' Camps.* How to Organize and Run Them. By L. Richards Lewis.

*The Lord's Service.* For the Lord's Children.

WE SEE subjectively, not objectively, what we are capable of seeing, not what there is to be seen. It is no wonder that we make so many bad guesses at truth.—Selected.

**LONDON OBSERVES BI-CENTENARY OF SIR CHRISTOPHER WREN**

*Bishop of Oxford on Synods—Theories of Inspiration—Revised Tables of Lessons*

The Living Church News Bureau }  
London, August 11, 1922 }

IT is difficult to imagine a London without the work of Sir Christopher Wren, and the coming celebration of the bicentenary of his death (February 25th, 1723) may well appeal to the imagination of Londoners. No other architect ever had so stupendous an opportunity of leaving his mark upon the City of London as Wren; for, following the Great Fire of 1666, he was called upon not only to rebuild St. Paul's Cathedral, but no fewer than thirty-four City churches. A walk from the Law Courts, Strand, down Fleet Street to Cheapside and Cornhill, will show how much Wren did to beautify London by his fine conceptions of domes, towers, and spires. All architects are agreed upon the extraordinary grace and variety of Wren's spires—they are a striking feature of the Church architecture of this great city.

Wren was something more than an architect, however. Even Sir Isaac Newton paid a high tribute to his work in geometry and mathematics, and he was also for a time Savilian Professor of Astronomy at Oxford. Truly a remarkable man, who lies buried in the great cathedral which he designed.

Meanwhile, it may be hoped that the public will do as well in the matter of the repair of St. Paul's as they have done with respect to Westminster Abbey, and that the Dean and Chapter will encourage support by keeping all who are interested informed of the real facts concerning difficulties and progress.

I referred last week to the possibilities of harm arising from the dissemination of unduly optimistic views as to the security of the fabric. If we in our generation are called upon to make good, even at a great cost, deficiencies in the building to which Sir Christopher Wren was no willing party, that is a small price to pay for so noble an inheritance.

**BISHOP OF OXFORD ON SYNODS**

The Bishop of Oxford, in his diocesan magazine, returns to the subject of the revival of Diocesan Synods, his resolutions upon which were defeated at the recent meeting of Convocation. "It would," he says, "be mere pretence to say that I am not deeply disappointed." The committee of which the Bishop was chairman was appointed to report upon synods, "with special reference to the needs of our time". It unanimously recommended that the bishops should normally and regularly summon the clergy, at least once in three years, to take counsel with them on matters affecting the well-being and work of their dioceses, matters particularly which relate to the due discharge of their corporate ministry—faith, morals, discipline, and the pastoral office. "I confess," writes the Bishop, "that I entertained high hopes that the bishops of our province, assembled in synod, would have fearlessly, and with confidence in the future, taken their opportunity. I think the very last thing I desired was that the Upper House of Convocation

should declare that it is desirable to go on doing what we have been doing for the last sixty years, holding synods here and there, if it suits our disposition, now and then, if we think it worth while. Most certainly the committee could never agree that this specially 'meets the needs of our time'. Indeed, my own view is that the least satisfactory decision of all is to approve of holding synods so long as it is understood to be a practice which will be only adopted by some bishops. Of this method, as I have said, we have now had sixty years' experience. If it produces any results, it is the result, chiefly of emphasizing the divergence between one diocese and another, and does nothing to bring out the principle for which synodical action stands."

**THEORIES OF INSPIRATION**

The controversy which has been troubling the authorities of the Church Missionary Society has certain elements of mystery about it, although, as I informed you some weeks back, it turns mainly on theories of plenary and verbal inspiration of the Scriptures. Various meetings and conferences have been held, but these have not prevented the Dean of Canterbury, and others who think with him, from resigning their offices in the Society. Dean Wace, in a letter to the *Record*, gives the reasons that moved him to take such a step. He says: "It seems to me that the final clause of the resolution adopted on July 12th amounts to an instruction to the sub-committee to secure the representation among missionaries in the field, and on the staff at home, of the views respecting the trustworthiness of the Bible, and the limitation of our Lord's authority, which have occasioned the present troubles; and I could not co-operate in the administration of the Society under those conditions. . . . I have since been asked to withhold my resignation until the sub-committee has reported, and even to serve on the sub-committee, but as my objection lies against the very instructions under which the sub-committee will act, this is obviously impracticable for me." Meanwhile the missionary in China, a report of whose sermon precipitated the trouble, has been asked to send home his original manuscript.

**REVISED TABLE OF LESSONS**

The Revised Tables of Lessons Measure, 1922, has now received the Royal Assent, and will come into operation on the First Sunday in Advent. The Tables of Lessons contained in the schedule are already familiar to a large number of Church people, as, with a few amendments suggested by the National Assembly, they are almost identical with the proposals of Convocation which have been in use experimentally in a number of churches for some time past. The New Lectionary is alternative, but there is a proviso that when it has been adopted in any church it is to be continuously followed until the end of the ecclesiastical year.

**A BUSINESS-LIKE EPISCOPATE**

The Bishop of St. Albans is always worth listening to, and is so refreshingly outspoken that his utterances receive an

amount of attention from Churchmen which is vouchsafed to few other diocesan bishops. Speaking about the last meeting of the National Church Assembly, Dr. Furse says: "We had a very interesting debate on the subject of bishops, in connection with the report of the Committee on New Sees; interesting to me particularly, because I did not realize that anyone nowadays held the 'prelate' idea of bishops. But evidently they do; I confess it seems a very odd idea, and I do not believe it can be held by many. I do not anyway meet many, who are keen to see the work of the Church go forward, who want the sort of bishops whom somebody once described as 'invisible six days of the week and incomprehensible on the seventh'. The fact is that every diocesan bishop in England to-day has far more to do than he can accomplish with real efficiency. When such a state of affairs occurs in any other profession or business it is faced and tackled in a business-like way. I hope it will be thus dealt with in the Church of England. It will cost money; of course it will, but it will be worth it. If a bishop is given the opportunity of really knowing both his clergy and his people, there is much more chance of the diocese as a whole producing what is necessary for the efficient maintenance and extension of the work, including the adequate payment of its servants or ministers."

#### HAVE THE CHURCHES FAILED?

The vicar of a church in one of the suburbs of London called a conference in his parish hall the other day to consider the question, "Why have the Churches failed?" One might be tempted to an irreverent smile at such a *milieu* for so heavy a problem, but the good vicar's proceeding has at least the merit of practicality. But *have* the Churches failed? A Cambridge undergraduate who gave his views thinks that they have. He finds that the men now presenting themselves for ordination are of the type that the ordinary man does not care to know. He would like the Church services to be simplified, and the Church of England to take a more prominent part in the important social questions of the day. He was followed by a woman speaker, who wanted more physically powerful clergymen! The remaining arguments which were advanced were on more or less familiar lines, and the conference broke up without arriving at any useful result. After all, what mortal can judge of the success or failure of a Divine institution such as the Church? If the Church is the repository of certain unchanging and eternal truths—and that is the justification on which it should stand or fall—it should only be concerned with guarding and proclaiming these truths, and need not concern itself overmuch with popularity. If it has to endure neglect, suffering, and poverty, there is no lack of consolatory precedent.

#### PUBLIC SUNDAY RECREATIONS

The Rev. F. H. Gillingham, rector and rural dean of Bermondsey, and well known as a county cricketer, makes allusion in his monthly letter to his parishioners to the decision of the London County Council to permit games in the public parks on Sunday. He says: "I believe that now this step has been taken other steps will eventually follow, and that, sooner or later, theatres, league matches, county cricket, etc., will be the usual thing on Sunday." He adds that the decision of the L. C. C. will not make

the work of the Church any easier. It may take away some members from Church and Sunday School, and those who do go in the future will not go because there is nothing else to do, but because they prefer worship to play.

With reference to Mr. Gillingham's statement, the Rev. Basil Bouchier, vicar of St. Jude's, Hampstead Garden Suburb, writes to the *Times*: "May I be allowed, as one of those who took a small part in pleading the right of those who so desired to play health-giving games on Sunday, to say emphatically, in view of the statement of the Rev. F. H. Gillingham, that, should an attempt ever be made to introduce either theatres or professional games, etc., on Sundays, the most strenuous opposition will be forthcoming from practically all of us who see the widest difference in the world between a harmless game played simply for its recreative value and a game played for money and involving work on the part of others."

#### G. K. CHESTERTON PERVERTS

The *Universe* announces that Mr. G. K. Chesterton was received into the Roman Catholic communion by Father John O'Connor (the original "Father Brown" of Mr. Chesterton's well-known book). The news is not altogether surprising, for some years ago Mr. Chesterton's brother became a convert to Roman Catholicism.

This brother was killed in the war, and "G. K." has always held sacred his brother's influence and views. His great friend, too, Mr. Hilaire Belloc, is a very well-known Roman Catholic.

Mr. Chesterton, in a chat with a Press representative, confirmed the statement, but wished to say very little about it at the moment. "I don't want to talk about it as though it were a highly important matter," he said, "but I have no objection to it being known. I shall probably write about it soon." He added that he had been contemplating the step for some time.

#### A LOOMING DANGER

"THE FOOL hath said in his heart there is no God." And some foolish people, who are unable to understand all the suffering of this present time, are inclined to neglect the things of the spirit. Some in their greater prosperity, others in their increased troubles, neglect the Church which stands to offer the only hope we have out of the chaos of the times. True it is, that a double portion of the world's work has fallen to our lot. But we are falling into a bad habit if we allow all our strength to go into daily toil and leave no time to seek from the Christ that refreshing which He promised to all "who travail and are heavy laden."—*Selected.*

## INCREASE OF SUNDAY EUCHARISTS IN NEW YORK CHURCHES

### Teaching the Children to Worship —Daily Eucharists Increasing —Narrow Escape of Bishop Shipman

The Living Church News Bureau  
New York, August 25, 1922

THE Church in which the Lord's Service was the principle worship of the Lord's Day was a rarity as recently as twenty years ago in New York City. The last few years have witnessed a remarkable advance in New York, as elsewhere, in the restoration of the Holy Eucharist to its proper place in the worship and devotional life of Church people. Daily Eucharists, at one time considered the mark of "advanced" Churchmanship, are now valued in churches that could under no circumstances be labeled "extreme". New York churches in which our Lord's own service is the principle act of worship on Sunday (that is, celebrated at the hour of 10:45 or 11 A. M.) are no longer limited to a few pioneers of Catholic teaching and worship, such as St. Mary-the-Virgin, and St. Ignatius', but include Trinity Church and most of its chapels, St. Paul's, St. Luke's, Trinity Chapel, St. Chrysostom's, and St. Agnes'; the Churches of the Transfiguration, St. Edward-the-Martyr, Corpus Christi, San Salvatore, St. Peter (Westchester), the Chapel of the Messiah, St. Mary's (Italian), and Holy Redeemer, Holy Cross Mission, and St. Paul's (Tompkinsville). There are other churches where a step has been taken in the right direction by alternating the Holy Eucharist with Morning Prayer, among them being the Cathedral of St. John the Divine, St. Thomas' Church and its chapel, St. Mi-

chael's: the Churches of the Beloved Disciple, and of St. Matthew and St. Timothy; and the Chapel of the Intercession (Trinity Parish). At the Cathedral and the Church of the Beloved Disciple, there is a celebration of the Holy Communion at 10 o'clock, when Morning Prayer is said at 11. At the Church of the Holy Communion there is a plain celebration at 12 o'clock every Sunday, after Morning Prayer.

#### TEACHING THE CHILDREN TO WORSHIP

In an increasing number of churches the young people also are being taught to know and love the Lord's Service as the normal worship of the Lord's Day, by celebrations of the Holy Eucharist in connection with the Church school. Such services are held every Sunday at 9 o'clock at Trinity Church, St. Mary the Virgin, St. Michael's, the Transfiguration, and St. Agnes' Chapel; at 9:30 at St. Luke's Chapel, St. Ignatius', St. Edward the Martyr, and St. Peter's, Westchester. At St. Mary the Virgin and St. Luke's a great many of the parents and other adults come to worship and make their communions with the children. At these two churches, this service might well be called the "Family" service rather than the "Children's" service.

#### DAILY EUCHARISTS INCREASING

The Cathedral schedule of services includes a daily Eucharist and daily Evening Prayer (though, strangely, not daily Morning Prayer). Of course, the daily Eucharist has been contemporaneous with the existence of such churches as St. Mary the Virgin, St. Ignatius', Corpus Christi, Holy Cross, and, no doubt, of the Transfiguration and St. Edward the Mar-

tyr. Daily celebrations have, for some time, been established at Trinity Church, and the chapels of St. Paul, St. Luke, and (from October to June) the Intercession; also at the Church of the Holy Communion. The church in New York that does not have an early celebration every Sunday is now as rare as once was the church that had such a service; and almost as scarce are the churches that do not have at least one Eucharist between Sundays and on Saints' Days. There is also an increase in churches and institutions where the Blessed Sacrament is reserved more or less continuously.

#### NARROW ESCAPE OF BISHOP SHIPMAN

The junior Suffragan Bishop and Mrs. Shipman had a narrow escape Sunday forenoon, August 20th, from the fire which destroyed the home of Mrs. Shipman's parents near the Thousand Islands. Some defect or stoppage in the chimney of the large fireplace where a wood fire had been kindled late in the morning is supposed to have been responsible for the conflagration, which quickly reduced the house and its art treasures to ruins. The family and guests took refuge from the scorching heat of the flames in the family yacht, which was moored nearby, making their escape into Alexandria Bay.

#### WEST INDIAN SYNOD AGAIN POSTPONED

On account of delay in the arrival of Archbishop Hutson, the meeting of the Synod of the Province of the West Indies has been postponed to Monday morning, August 28th, when there will be held a corporate communion of the Bishops in the Church of St. Mary the Virgin, at which the Most Rev. Archbishop will be celebrant.

#### BISHOP LLOYD WILL ADDRESS B. S. A. CONVENTION

The Rt. Rev. Arthur S. Lloyd, senior suffragan bishop of New York, leaves New York to-morrow for Seattle, to attend the thirty-seventh annual convention of the Brotherhood of St. Andrew, where he is to be one of the special speakers. From Seattle, Bishop Lloyd will proceed to Portland, to attend the meeting of General Convention, but, as previously stated, he will waive his right to vote by virtue of his position as retired bishop coadjutor of Virginia, until such time as his brother suffragan bishops shall receive the franchise. Two of Bishop Lloyd's sons-in-law are members of the House of Deputies, the Rev. Dr. Churchill Gibson, of Lexington, Va., and the Rev. Edmund P. Dandridge, of Petersburg, Va.

#### SUMMER OUTINGS

The choir of All Souls' (Anthon Memorial) Church, St. Nicholas Avenue and 114th St., returned recently from a two weeks' outing at St. Luke's Chapel Camp at West Cornwall, Conn. During the earlier weeks of the summer, groups of boys from St. Luke's enjoyed the farm life, under the leadership of Mr. Frank Idle, of the General Theological Seminary. Since the departure of the choir of All Souls' Church, a group of girls from St. Luke's has been in camp.

A large number of mothers and children left the city on August 14th for two weeks at Carmel, the summer home of Calvary parish. This was the fourth group to go this summer.

The summer home of the parish of St. Mary the Virgin, at Keyport, N. J., has its usual number of enthusiastic guests

this season. The boys are under the direction of the Rev. Carl W. Bothé, one of the parish clergy.

THOMAS J. WILLIAMS.

#### BISHOP ROWE FOUNDATION FUND

IT IS STATED that the amount paid in to the Bishop Rowe Foundation Fund to August 1st is \$56,226.75. In addition to this, however, there are other amounts in the hands of local treasurers, including something over \$500 in Washington, and amounts that have been acknowledged in the columns of THE LIVING CHURCH since that date. However, the whole amount of \$100,000 has not nearly been raised, and it is earnestly hoped that substantial contributions will be made between now and the date fixed for the presentation of the fund to Bishop Rowe on Thursday, September 14th.

#### ST. PAUL'S SCHOOL, ANKING

MR. JAMES H. POTT, headmaster of St. Paul's Middle School, Anking, reports that the academic year which closed in July, 1922, has been very successful. Of nine graduates, eight are going to St. John's University for further study and two of the best of them are candidates for the ministry. One will teach a year before going to college.

When the school closed, every student agreed to bring back at least three dollars when he returns in the autumn, to help start a day school for poor children in Anking, to be known as St. Paul's Mission School. The boys of St. Paul's are already contributing \$100 a year for the support of a day school for boys in Sian-fu, the capital of the Province of Shensi where the Board of Missions of the Church in China maintains a mission station entirely supported by Chinese. The school chapter of the Brotherhood of St. Andrew has helped to emphasize the truly Christian character of St. Paul's.

Of 121 students in the school last term 70 were Christians.

#### WORLD ALLIANCE FOR FRIENDSHIP

AMERICAN DELEGATES who attended the meeting of the International Committee of the World Alliance for International Friendship through the Churches, held at Copenhagen from August 5th to 11th; were favorably impressed by the friendly spirit that prevailed throughout the conferences of representatives from twenty-five different countries. Germans, Austrians, French, and English discussed the problems of world peace and disarmament without a trace of the rancor in evidence at the international gatherings held at Genoa and The Hague. Nearly two hundred delegates were present, including about a score of leading clergymen from the United States, and the principal Protestant denominations were represented, as well as the Greek orthodox Church.

The Americans agreed that questions of the utmost delicacy were discussed with great frankness but perfect goodwill. Dr. Deissmann, the leading German representative, and Dr. Monod, of France, beat out their differences of opinion courteously in open conference. Dr. Deissmann admitted that his countrymen had made great mistakes. They had not realized, he said, what war meant, but now they knew: their sufferings had taught them a great lesson and people

and government alike were unanimously for world disarmament.

Dr. Monod said that he could trust men like Dr. Deissmann and the other German delegates, but that the French, as a nation, wanted more definite assurances before putting aside their own arms and trusting the German government.

When an effective League of Nations possessed sufficient power to make the world safe, France, he declared, would hail with gladness the day of universal disarmament. He called on the Churches to strive for the state of public opinion and the mental and spiritual attitude which must precede any uniform reduction of armaments.

The resolution favoring limitation of armaments was adopted by a rising vote, many of the delegates manifesting much emotion. Other resolutions thanked President Harding for the Washington Conference, and declared that the time had come for another world conference of wider scope to consider not only limitation of armaments but the economic situation and other obstacles to world peace. Many delegates pointed out that America must take the lead in this movement and suggested that the World Alliance shape its work to this end.

Among the definite steps taken to minimize international ill-will was the appointment of a committee to deal with educational text books for the purpose of preventing the installation of racial prejudices in the minds of the rising generation.

The conference declared that a particular province of the Churches was the protection of racial and religious minorities, and adopted resolutions calling upon the League of Nations to secure to such minorities the right to present their grievances before an appropriate international committee. The League was asked to appoint a permanent committee to deal with this situation, which was considered as a serious peril to world peace.

The American delegates received the impression that the representatives of other nations present looked to the United States to solve the European tangle. Some of the latter spoke of the risk, if America remained outside the League; of dividing Europe into two camps of pro-League and anti-League nations with Germany and Russia associated in the latter.

Dr. Alexander Ramsey, of England, was appointed International Organizer for the World Alliance. He will start work immediately, visiting every European nation except Russia.

#### MARY MORRILL AND GENERAL FENG

THE ABSORBINGLY interesting story of the conversion of General Feng, the "Chinese Christian Fighter," was told in *The Literary Digest* of August 12th., quoting in part *The Christian Advocate* and *The Sunday School Times*. Mary Morrill was an American missionary who in 1900 was beheaded by the Boxers; and Feng, at that time a young Chinese cadet, was one of the witnesses. The impression must have been similar to that made on Saul when the latter witnessed the martyrdom of St. Stephen. The account says:

"Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare

the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgettable impression on him."

It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911, and during the eleven years that have since elapsed General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted.

#### BACK TO PRE-WAR PRICES

CHRISTIAN WORKERS all over the country will be glad to learn that the Bible at least is getting back to pre-war prices. For the first time in almost five years the American Bible Society is able to offer Gospels with heavy paper cover for one cent. An edition of the Gospel of St. John is already off the press and the other Gospels will be prepared in the same style and in various languages. One is amazed that a book of 64 pages, so attractively covered, is issued for the price of one cent.

#### DEATH OF THE REV. F. T. WEBB, D.D.

THE REV. FREDERICK T. WEBB, Registrar of the Diocese of Olympia, died at his home in Tacoma, Wash., Tuesday, Aug. 22d.

The Rev. Dr. Webb was a graduate of Griswold College, Iowa, and had received from that institution the degrees of M.A., B.D., and S.T.D. He was ordained to the priesthood in 1875 by Bishop Clarkson, and spent his entire ministry in the west. He was a member of the Standing Committee of a number of dioceses, and served as examining chaplain in two.

#### DEATH OF DEVOTED LAYMAN

MR. JOHN HAYWARD, for thirty years connected in various capacities with Trinity Cathedral, Omaha, Neb., died in the Bishop Clarkson Memorial Hospital, Omaha, on August 17th, after a long illness. Mr. Hayward was a devoted member of the Church and served as Sunday school superintendent, lay reader, and chairman for many years. He was one of the oldest members of the Cathedral choir. During his last sickness, he was ministered to by the Rev. William A. Haupt, also a patient at the hospital.

The funeral was held at Trinity Cathedral, Saturday afternoon, August 19th, and was conducted by the Rev. Charles Edwin Brown, of St. Matthias' Church, South Omaha, a personal friend, and the Rev. Kenneth Ives Rice, *locum tenens* at the Cathedral. Although the vested choir was taking a vacation during the month of August, nearly all of them were in their places at the service. Mr. Hayward is survived by his wife, who is custodian of Trinity Cathedral parish house.

#### DEATH OF THE REV. DR. GASSNER

THE REV. GEORGE SEARS GASSNER, D.D., a widely known retired clergyman of the Church in the diocese of Pennsylvania, died Aug. 25th, in the Episcopal Hospital in Philadelphia, Pa. Two weeks ago last Monday, Dr. Gassner was stricken with apoplexy and was taken to the hospital.

Dr. Gassner was born in Germantown, Ohio, March 23, 1850. He was a graduate of the Iowa Wesleyan University. For eight years prior to ordination to the priesthood of the Church in 1884, he was in the ministry of the Methodist Church. From 1884 to 1899, Dr. Gassner held rectorships in Easton, Md., St. Johnland, N. Y., Kansas City, Mo., Delaware City, Delaware, and Quakertown, Bucks county, Pa. In 1899 he took charge of the Chapel of the Redeemer (Seamen's Mission) in Philadelphia, occupying that work for many years. Since his retirement he had been temporarily in charge of a number of parishes. At the time of his death, he was in charge of St. Paul's, 15th and Porter streets, filling a vacancy in the rectorship there. Prior to that he had been in charge of the parish of St. Jude and the Nativity.

Dr. Gassner is survived by a widow, three sons, and two daughters. The funeral service was held Monday, Aug. 28th in the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon streets. The Rev. Percy R. Stockman, superintendent of the Seamen's Church Institute, officiated. The interment was in Long Island.

#### COMMITTEES ON LEGISLATION IN FIFTH PROVINCE

AT A MEETING of the Council of the Synod of the Province of the Mid-west held recently, a resolution was passed to the effect that, "as the legislatures of all the states in the Province will be in session in January, 1923, it is extremely desirable that state committees should be organized in each state to propose legislation, and to bring to bear the influence of the Church toward securing the passage of desirable legislation. The council therefore designated the following members as state chairmen, and is inviting the various dioceses to appoint two members, one of whom should be a member of its Social Service Department, to constitute, with the chairman, the legislative committee of each state:

"Illinois, the Bishop of Chicago; Michigan, Mr. C. L. Dibble, Kalamazoo; Ohio, the Bishop Coadjutor of Southern Ohio; Indiana, the Rev. Wm. Burrows, Bloomington; Wisconsin, the Bishop of Milwaukee."

The eighth Synod of the Province of the Mid-west will be held in Chicago, on October 10th and 11th, 1922.

#### GREAT WAR MEMORIAL FOR PARIS CHURCH

PLANS for the Memorial Battle Cloister, which is to be constructed in the American Church of the Holy Trinity, Paris, France, in commemoration of the Americans who, with their Allies, gave their lives in the war, and which will make of the Paris church a great national shrine for Americans who come to visit the scenes of the conflict, have been accepted by the vestry of the church, and it is confidently expected that the memorial will be ready for unveiling on Memorial Day, 1923.

It was felt, at the close of the war, that the Church of the Holy Trinity was a fitting place for a great memorial to our soldiers, in view of its having been an important center during the war for thousands of American officers and men of all branches of the service. It was a military church, with its weekly military services, and particularly the impressive Memorial Day services inaugurated in 1918, under the shadow of the German offensive.

In view, also, of the fact that it is the largest and most beautiful American church on the Continent, it seemed particularly appropriate to place on its walls a memorial to the heroic dead.

Subscriptions for the plan were generous both in America and France, and a fund was secured which had the double purpose of building the memorial and providing a partial endowment for the work of the church and its chapel, St. Luke's, in the Latin Quarter.

The design, prepared by Mr. Bertram Goodhue, is in Gothic style and will cover the wall of the cloister on the south side of the church. A dedicatory half-bay in sculpture will show the figure of Columbia in stone, sheathing her sword after the war. In the upper part of the half-bay will be delicate stone canopy work including a panorama in stone in four parts showing Verdun, Rheims, Saint Mihiel, and Chateau-Thierry.

The American eagle and the forty-eight stars of the States will be above. The corbels at the extremities of the canopy will be carved into small heads, as is usual in Gothic architecture, and will represent a soldier, a sailor, a marine, an aviator with his hood, and an army nurse. The insignia of the various branches of the service will show in the canopy tracery, and a large tablet of marble, to tone with the stone of the wall behind it, will bear the dedicatory inscription. A lamp of special design will hang before it.

The four other full bays of the cloister will carry inscriptions to the forty-three American units actively engaged in the fighting and suffering losses. The name of the units will be cut in the stone of the wall itself, with the divisional insignia above them in the original colors, antiqued. The inscription of each division will show its honor roll, in numbers of officers and men lost, and its battle credits.

Dean Frederick W. Beekman, rector of the Church of the Holy Trinity, is chairman of the Paris committee.

#### PROFESSOR JOSHI AT SCHOOL OF THE PROPHETS

PROFESSOR SAMUEL JOSHI, senior professor of English Literature at Baroda College, India, and exchange professor at the University of Nebraska for the coming year, spoke recently to the School of the Prophets assembled at Evergreen, Colorado, under the direction of the Commission on Preaching Missions.

Professor Joshi gave an interesting explanation of the various streams of culture that have mingled to form the culture of India, which, like our own, is essentially Aryan. He drew a distinction between ignorance and illiteracy. India is 94 per cent illiterate, and, consequently, is in need of an extensive system of schools for her people. But while so many are illiterate, they are not ignorant, because of the agencies other than books used to disseminate information and ideas. Chief



among these are the itinerant teachers, who give their lives to the work of going about the country, visiting towns and villages, and speaking to the natives who gather to hear them after work hours. For the basis of their instruction they use texts from the two great epic poems of India.

Touching on the state of the Church in India, Prof. Joshi said that progress was not satisfactory at present, because of the bankrupt state of the English Missionary Societies, and because of the Association of Church and government in the minds of the people, which is unfortunate under the present circumstances of strained relations between England and her Indian colony.

This situation, Prof. Joshi believes, brings a challenge to the American Church, since India is very friendly to the United States and would look with favor, untinged with suspicion, upon any work undertaken by Americans. The outstanding opportunity of the American Church is educational work; and he suggests that a college situated at Bombay would be of immense value to Christianity and the Church in India. Bishop Palmer, formerly Fellow at Balliol College, Oxford, and now Bishop of Bombay, would welcome a college maintained by the American Church. The Church of England has no college located there, and would probably not object to an American College in that city.

Professor Joshi is in a position to speak both for India and the Church in India. He is a Hindu, the son of a native priest of the English Church, and a brother of the Rev. D. L. Joshi, Canon of the Cathedral of Bombay, and head of the St. Thomas' Converts' Home. In addition to being exchange professor to Nebraska University, he is commissioned as a special emissary to the General Convention in Portland from the Church of India, and will speak there in its behalf.

### SEWANEE SUMMER TRAINING SCHOOL FOR CHURCH WORKERS

THE TWELFTH ANNUAL session of the Sewanee Summer Training School for Church Workers, the Rev. M. P. Logan, D.D., director, came to an end on August 22d. The school was in session for two weeks and had an official registration of 342 students, which exceeds that of any previous year. Most of the students came from the Southern States, but there were representatives from New York, Pennsylvania, Michigan, Illinois, Missouri, and Ohio.

As usual, a full schedule of courses was offered in each of the three departments. Religious Education, the Rev. G. L. Tucker, D.D., Dean; Missions, Dr. W. C. Sturgis, Dean; and Social Service, the Rt. Rev. Wm. A. Guerry, D.D., Dean. In the Department of Religious Education the following units of the Standard Course in Teacher Training, involving ten hour credits on the Certificate plan, were given: The Teacher, by the Rev. C. H. Boynton, D.D.; The Pupil, by Miss Mabel Lee Cooper; How to Teach the Life of Christ, by the Very Rev. I. H. Noe; and Church School Ideals, by the Rev. H. W. Starr, Ph.D. There were also two five hour Credit Courses given on Departmental Management, the Junior Department by Mrs. DeArmand, and the Senior Department by the Rev. W. A. Jonnard. In addition, ten hour courses of instruction were given in each of the fourteen subjects of the Christian Nurture Series.

There was a special course of ten hours on Story Telling by Miss Cooper, and ten hour courses on Church School Service League by Mrs. D. D. Taber, assisted by Mrs. F. K. Follitt and Miss Elizabeth Slocumb.

The two principal courses in Social Service were Case work Study of Social Service by Miss Christine Boylston, and Practical Social Service work in the Parish, based on the new hand-book, *The Social Opportunity of the Churchman*, by the Rev. C. L. Street.

Three courses were given in Mission Study; Normal Class with Applied Principles, by Mrs. Geo. Biller; Conditions in the Orient, by the Rt. Rev. L. H. Roots, D.D., of Hankow; and The Church's Life, by Dr. Sturgis.

Among the miscellaneous courses of special interest were Parish Organization, by the Rev. B. T. Kemerer; Pageantry, by the Rev. and Mrs. C. P. Parker; and a ten hour Conference for the Clergy under the leadership of the Rt. Rev. T. DuB. Bratton, D.D.

The daily noon-day Devotional Hour was conducted during the first week by the Rev. Louis Tucker, and in the second week by Dr. Sturgis.

The list of special preachers included Bishop Gailor, Bishop Guerry, Bishop Colmore, Bishop Roots, and the Rev. Matthew Brewster, D.D., of New Orleans.

Perhaps the outstanding feature of the school this year, was the establishment of a separate department, the Young Peoples' Department, under the leadership of the Rev. W. A. Jonnard. More than one hundred boys and girls between the ages of 15 and 21 were enrolled in this department and given separate quarters in the barracks of the Sewanee Military Academy.

Special courses of instruction were arranged for these young people in connection with conferences and organized outdoor activities, all tending toward training in the principles and methods of the Young People's Service League. Twenty-six parishes already having organized chapters of the League were represented, and there were delegates from several parishes where it is planned to organize the League in the immediate future. Students in this department were also allowed to register in such of the courses in the three other departments of the school as were specially adapted to their needs. The program committee is already planning to increase the number of such courses to be given next year. So far as the writer knows, this is the first Summer School of the Church in which the young people have been organized separately, and provided with studies, conferences, and activities of their own.

An outstanding feature of the young people's department was the Challenge to Life Service during the second week, given to the boys by Dr. Sturgis, Bishop Guerry, the Rev. H. D. Phillips, D.D., the Rev. James Stoney, and the Rev. W. A. Jonnard, and to the girls by Mrs. Biller, Mrs. Herbert Woodward, and Dr. Sturgis. Several members of this department were presented for Confirmation before the school closed, and, while no effort was made to secure from any one a formal committal or final decision, leaders of both series of conferences report that quite a number both of boys and girls have expressed their desire and intention to devote themselves to some form of life-service through the Church.

Two pageants were effectively presented

in the University Chapel under the direction of the Rev. and Mrs. C. P. Parker. The usual Stunt Night was held on Aug. 16. On this occasion, the more serious work of the school was interrupted by an hour of fun-making and the hilarious spirit of the young people present (and all present were young!) was given expression.

There was harmonious and helpful co-operation between the authorities of the Summer School and of the University under its new Vice-Chancellor, Mr. B. F. Finney, whereby all the splendid equipment of the University was turned over for the time to the use of the School, giving it, in this respect, a unique advantage among all the Church's Summer Schools.

### A STRONG ILLINOIS PARISH

ST. MARK'S CHURCH, Evanston, Ill., keeps up the name of solidity and generosity that it has long had, accomplishing much at home and afield, and saying little about it. The treasurer's report in the midsummer number of *The Lion of St. Mark's*, the parish paper, lists facts and figures without comment, but these matter of fact statements say much. For example, during 1921, the cash receipts for parish support amounted to \$23,377.88, and, remarkable to relate, the disbursements for extra-parochial objects were \$23,427.23, which included receipts for pledges sent to the diocesan treasurer for \$12,687.77. That is, St. Mark's is one of those rare parishes that has spent more for outside objects than for those in the parish. In addition, during the year, the parish has acquired the valuable Fabian property next door for \$30,000.

Through the liberality of Mr. Frank S. Cunningham, a payment of \$10,000 was made at the passing of the title, and an additional payment of \$5,000 was made later from funds in the Parish House Trust Fund. The parish now owns the entire Ridge Ave. frontage from Grove street to and including the rectory, 300 feet, the entire property extending back to the alley. The only incumbrance on the entire property being a mortgage for \$15,000.

In the midsummer number of *The Lion*, is an account of the choir anniversary, to which reference has been made. At the head of the account is this item:

A former chorister of St. Mark's who has risen to a position of prominence in the United States Army is George van Horn Moseley. Early this summer General Moseley was announced to be in charge at Fort Sheridan and it was hoped that he might possibly be able to be present at the choir anniversary. Acknowledging an invitation from his headquarters at Camp Custer, Michigan, the General wrote as follows: "Your letter was addressed to Fort Sheridan where I was assigned to command, but for the summer I will be here, organizing and administering the Training Camps of this corps area. I very much wish I could come over to the anniversary—Whitsunday, June 4th, but only recently I declined to speak in Chicago on the 6th, as I cannot leave this Camp at that time. My associations with St. Mark's are very dear to me. I hope the 35th anniversary will be a great success." In response to a request, General Moseley has been good enough to promise his picture to be hung in the choir room.

The rector, the Rev. Arthur Rogers,

D.D., is abroad at present, but will return in October. In June, just before sailing, the vestry voted him a gift of \$1,000.

#### CHURCH NORMAL SCHOOL IN PHILADELPHIA

THE DEPARTMENT of Religious Education of the Diocese of Pennsylvania has arranged for a Church Normal school, which will commence its third year in the third week in October, with an enlarged scope. The main sessions of the school will be held in the Church House, Philadelphia, on Thursday evenings from October to February inclusive.

The sessions will be divided into two periods of one hour each, during each of which two classes will be held, the first studying units 1 and 2 of the Standard Course of Teacher Training, The Pupil, and The Teacher; the second studying units 6 and 3, Church School Ideals, and How to Teach the Life of Christ.

The second period will also be divided into two sections, one composed of Grade Conferences for teachers using Christian Nurture lessons, the other a lecture course on Church History.

On Monday evenings, from October to February inclusive, a branch of the Normal School will be held in St. Philip's parish house, West Philadelphia, for the convenience of teachers in the western part of the city. The classes have been so arranged that teachers unable to attend the classes at one of the centers in any week, can receive the same instruction at the other.

#### ACTIVITIES OF THE CHURCH IN CHAUTAUQUA

In its beautiful location on Lake Chautauqua, thirteen miles from Lake Erie, and three hours' ride from Buffalo, Chautauqua Institution is a religious and educational center in the United States for the summer. Though many parts of this beautiful spot, founded by the Methodist bishop, the Rev. John Heyl Vincent, and Lewis Miller in 1874, are especially noted for their maples, elms, and lovely scenery, one part is unusually beautiful even for Chautauqua.

It is here, above St. Paul's Grove and near the Hall of Christ in a secluded, quiet spot away from the common noises of the day, that is located the Chapel of the Good Shepherd, the Church's chapel for Chautauqua, which was founded in 1896.

Every Sunday morning, services are held in the chapel; Holy Communion at 8 o'clock, and Morning Prayer with sermon at 9:45. Over 500 Churchmen, including twelve clergymen, registered during July and August of this year. Chautauqua was founded for the spread of religion and education, and this large registration of Church people shows that they are taking advantage of its culture.

Churchmen at Chautauqua also have a furnished house known as The Church Cottage which has been the social center for Church activities. Here the weekly Thursday afternoon Social Hours are held, and guests and visitors to Chautauqua have here a lovely meeting place. The Church hopes some day to have a Mission Rest where returned missionaries may spend their vacation.

There is a wide opportunity for the enquirer of the Good Shepherd. It is full to overflowing every Sunday. Its parish-

ioners take an active part in the work of the institution and make their influence felt. Bishop Overs was chaplain for the Sunday service held in the Amphitheater on August 28th.

#### GIFTS TO PHILADELPHIA SEAMEN'S INSTITUTE

THE REV. PERCY STOCKMAN, Superintendent of the Seamen's Church Institute of Philadelphia, for which a new building, costing \$500,000 is being built at Second and Walnut Streets, announces the receipt of numerous bequests for memorial rooms and portions of the new building.

Relatives of the late Jacob G. Neafie, former head of the old Neafie and Levy Shipyards of Philadelphia, have contributed a \$1,000 memorial room. Other memorial rooms, each representing a gift of \$1,000 have been donated, in memory of J. Albert Caldwell; J. Enott Caldwell; J. Marx Etting, Emile Pope Etting; John Fell Howe; and Roland Leslie Tayloe, Jr. Designated rooms have been given by the Tuesday Missionary Bible Class; Mrs. Alexander Brinton Cox; the Wayne Auxiliary; the Senior Members' Club, Girls' Friendly Society; and the Overbrook Auxiliary.

Further gifts were announced as follows: School of Navigation, in memory of John A. Brown, Jr., \$5,000; Memorial room, in memory of William H. Horstman, \$1,000; room in memory of Paul Borda Kurtz, who lost his life in the world war, \$1,000; room in memory of James Pollack, \$1,000, and one in memory of James W. Paul, \$1,000.

Contributions are also being received to complete the following rooms: "Mayflower Room," "Gloria Dei (Old Swedes) Room," and the "Lusitania Room."

#### KO WLE GBU DONMA

"Who is that chap?" A visitor at the Pennsylvania State College, watching the ebb and flow of students upon the campus, would certainly single out this one figure sooner or later.

"Who is that chap; that tall, black, trim-looking fellow with that blue mark on his forehead?"

"Oh, that is Donma (pronounced Dítma), Ko Wle Gbu Donma, a native from the back country of Liberia. That blue mark is the sign of his tribe, the Kru."

You may have heard of him before, but none of us can fully appreciate him even yet. He is a full-blooded black, but you notice behind his unassuming man-



#### A CHURCH IDEA—*spreading like wildfire!*

**HOW IT HAPPENED:**—Some one conceived the idea that Candy Mints would easily sell. Everyone agreed. So they appointed a committee who called on Strong, Cobb and Company, the first house in America to make Mints—and good ones.

The committee arranged with the Company to get up a new package—four flavors—Peppermint, Wintergreen, Cinnamon and Clove—named "22 Mints." They come put up in four boxes—80 rolls to a box—a total of 320 3c rolls to a case.

A case costs only \$9. You sell the 320 rolls of "22 Mints" at 5 cents a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It is no wonder this CHURCH IDEA is spreading like wildfire among Church and Sunday School workers—also among individuals.

#### HOW IT WORKS:

Miss Mary E. Orr, 2007 Garrard Ave., Covington, Ky.: "Enclosed find money order for \$9. Please send as soon as possible one case of '22 Mints.' I am ordering these for our Young Woman's Society of our church. We have already sold two cases."

Mrs. Jessie Mevender, Sturgeon Bay, Wis.: "Please send another order of Mints. Had the other case only a week, and they are nearly all gone."

Dr. E. L. Caspman, 1017 Jackson St., Anderson, Ind.: "Our girls are delighted with the '22 Mints.' They sell fine."

Miss Lillian Caldwell, Freedom School, Alliance, Ohio: "Enclosed find order for three cases of '22 Mints.' Please rush this order, as we are having many calls."

Mrs. L. F. Jonsson, Corresponding Secretary W. C. T. U., Erie, Pa.: "The Mints sold like hot cakes and are fine!"

S. S. Classes; Societies; Young People everywhere—you can easily do what so many are doing! Send us \$9 to-day! We will immediately ship you a case of "22 Mints," charges prepaid!

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uer, an air of responsibility and purpose that is rather unusual.

That never flagging purpose makes him different. He is here in America to learn all that he can, especially all about the elements of simple agriculture and the Christian spirit, intending to carry these two back to his own people. He believes that through agriculture and Christianity he can best guide and elevate his people to meet the difficulties of an encroaching civilization for which they are now unprepared.

He is one of four boys who came over on their own initiative, straight from the wilds of Africa, to prepare themselves for Christian service in various ways.

Donna is taking the four year course of agricultural studies at Pennsylvania State College. Somewhere he came under the influence of the Church, and we are proud to claim him as a regular attendant at St. Andrew's, and wish that we might commend him to a wider acquaintance in the Church at large, which might then feel some responsibility for furthering him in his remarkable undertaking. Few can appreciate what difficulties he meets in carrying through his purpose.

First, imagine this inexperienced black boy in the earlier stages of his career, his passage across to this country with nothing to guide him but his own native intelligence all the way through.

Then imagine also the disillusionments that he met. The only American that he ever knew before he came was a devoted missionary woman, a woman who was regarded almost as an angel because of her motherly love and sympathy toward all her black proteges. Donna told me that, judging from her, he thought America must be like heaven. Yet here in our cities he has frequently heard the children's taunt, "Nigger, Nigger". He smiles when they do it, because, said he, "It is only thoughtless children. I do hurry away because it is embarrassing sometimes".

Consider also the extra work involved for him in college studies. Most of our boys are proud to graduate even with the advantage of all the centuries of British and American culture behind them. He has none of that. There are certainly some added difficulties in being unskilled in the language, literature, customs, and history, since the four year course in agricultural branches as well as in the technical knowledge of farming.

Another difficulty is this. While most boys get financial help from home, Donna is earning his own way: tending furnaces in winter, cutting lawns in summer, washing windows or doing household cleaning at any season that he can find the time. He does all these things with a simple dignity that is fine. But the necessity sadly encroaches upon time that he ought to use for scholastic work. And he gets no time for play: nor can he do enough of this sort of thing to pay his way adequately.

These would be enough tasks for any lad. But add to them a few more, such as are involved in the care of his personal needs, his room, his board. These things too he does for himself, mending, washing, and ironing. This coming year the college will supply him with a bare room lighted with electricity. This room he must equip with furniture and bedding. He must supply himself with an electric stove to cook his meals, for they will allow nothing but electric stoves

in that building. In these matters our Guild can help him and give him encouragement.

But I wonder sometimes whether others of the Church would not like to come in touch with his fine enthusiasm and feel the power of his noble purpose, and lend some help to him in his difficulties. This is his senior year. The easier his financial condition could be made, the better it would be for him and his work. Naturally, he cannot spare much time from his work to go about the country. Yet where people have heard of him and asked him to come with his story, he has gladly done so. It might not encroach too much upon his time if a few of our larger cities were to ask him to come, once each, to some suitable gathering to give the story of his vision and plans for Christian service. Meantime, there might be some of our people who, from what they know, may be glad to send him some assistance to help lighten the burdens which he assumes in fulfilling his good purpose. The Rev. E. M. Frear, of St. Andrew's Church, State College, Pa., will gladly answer inquiries and administer funds for his use.

A HALF BILLION RAISED BY CHURCHES

THE CHURCHES of America raised during their last respective fiscal years at least a half billion dollars.

Reports from the various religious bodies gathered by the Federal Council of Churches, and published in its Year Book of the Churches, give the exact figures as \$488,424,084, but they do not tell the whole story. Owing to the various methods of gathering statistics in the different Churches some of the reports include only part of the total amounts raised. Some, for instance, report missionary offerings only. In many cases the figures represent a minimum.

Of the total raised, the combined Methodist bodies lead with \$130,730,479. The Roman Catholic Church is second with \$75,368,294. The combined Baptists are third with \$60,798,534.

The standing of the leading bodies, according to the official figures of each, is

Methodist Episcopal (North)	\$85,934,000
Roman Catholic	75,368,294
Presbyterian (North)	47,036,442
Southern Baptist Convention	34,881,032
Protestant Episcopal	34,873,221
Methodist Episcopal (South)	33,859,832
Northern Baptist Convention	21,926,143
Congregationalists	21,233,412

These figures show that each of the 46,242,130 Church members of the country gives at least \$10 per year to the support of his Church and its work.

From the figures available, the 1,104,029 members of the Episcopal Church are the most generous of the larger communions, their average gift being \$31.50 a year. The 397,058 members of the Presbyterian Church in the United

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States (South) are second, with a per capita gift of \$30.54. Third place is held by the members of the Presbyterian Church in the United States of America (North) with an annual gift of \$27.31 each.

The Congregationalists give \$25.92 each, while the Northern Methodists give \$21.82 each. Other large communions according to the figures available, give as follows: Northern Baptists, \$17.48; members of the United Lutheran Church in America, \$14.75; Southern Methodists, \$14.43; and Southern Baptists, \$10.90.

Fuller returns from some of the Churches might change this standing considerably, but these figures are the best available from the facts obtainable.

The per capita gift of the Roman Catholics of the country is \$4.21, but that Church includes in its membership "Catholic population", and most of the Protestant bodies include only communicant members. A fair comparison on a common basis would show Roman Catholics at \$11.80 per capita. For many years the Roman Catholics were considered the most generous of all Churchmen, but in recent years the leading Protestant communions have adopted new methods of raising money, such as the every member canvass, and many of them have undoubtedly forged ahead of the Roman Catholics in per capita gifts.

#### MEMORIALS AND GIFTS

A TOWER CLOCK and bell have been installed in All Saints' Church, West Newberry, Mass., by the Misses Emery, in memory of their cousin, Brainerd Prescott Emery.

The bell is from the McShane Foundry, and is of exceptionally fine tone. It bears the following inscription: "To the glory of God, and in loving memory of Brainerd Prescott Emery, born March 25, 1865, died March 12, 1917." "Day by day we magnify Thee." The hour and half hour are struck.

A BEAUTIFUL memorial to the late rector of Christ Church, Tuscaloosa, Ala., the Rev. E. A. Penick, who died in February, has recently been placed in the sanctuary of the church by the women of the parish. It consists of a priest's chair of carved black walnut.

At St. Paul's Church, Steubenville, Ohio, the Rev. W. M. Sidener, rector, the organ has been rebuilt and enlarged in honor of the fifty-two members of the parish who served in the late war, and especially in memory of Robert Edgerly, an ex-member of the marine corps, who gave his life to save that of a fellow workman on January 11, 1921. The organ is the gift of Joseph B. Doyle. Other memorials at St. Paul's this year will include a marble altar and reredos, now being made in Italy under the direction of the Gorham Company of New York., a memorial to Eli T. Castner, fifteen years a vestryman.

Mrs. GEORGINE H. THOMAS, a resident of Cincinnati and a communicant of Christ Church, has made a magnificent gift to the City of New Orleans. The benefaction is to take the form of a Home for the Aged, and the only connection of the Church therewith will be that one of the Board of Trustees is to be a clergyman of the Church. It is probably to be known as the Holmes-Thomas

Home, being so named in memory of Mrs. Thomas' father, a wealthy merchant of the Cincinnati, and of her husband, a beloved physician of Covington, Ky. The gift was in the form of a check for \$800,000.

A SET of silk vestments in white brocade, with orpheys of azure, made by a parishioner, was used for the first time in St. Andrew's, Denver, Colo., at a recent service. The two sets described in THE LIVING CHURCH a few weeks ago, were black and red respectively. A bronze holy-water stoup of delicate workmanship has been added to the furnishings of the church, and a replica of a tenth-century ivory carving, representing Sts. Andrew and Peter, has been placed in the church by one of the priests.

A MEMORIAL WINDOW has just been placed in the Cathedral of St. Paul, Erie, Pa., and was unveiled at the service on Sunday morning, August 13. It is the gift of Mrs. Hamilton Wells, Buffalo, N. Y., who, several years ago presented to the Cathedral a handsome marble altar as a memorial of her parents, John and Susannah Hill, who were identified with the parish more than half a century ago. The subject of the window is the making known of the Master to the disciples at Emmaus in the breaking of bread. The figures are Jesus, Simon, Cleopas, and Mary, and the treatment presents a very pleasing and satisfactory effect.

#### NEWS IN BRIEF

ALASKA.—The alternates elected to General Convention from the Missionary District of Alaska are the Rev. Grafton Burke, M.D., Fort Yukon, and Mr. B. D. Stewart, Juneau.

COLORADO.—The Rev. James H. Cloud,

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#### EDITORIAL COMMENT:

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A CATHOLIC IN A PROTESTANT EPISCOPAL PARISH, by the Rev. Dr. F. S. Penfold of St. Stephen's Parish, Providence, R. I.

A PAGE OF INSTRUCTION, edited by the Rev. Dr. F. L. Vernon of St. Mark's Parish, Philadelphia.

A DEVOTIONAL DEPARTMENT, edited by the Rev. Karl Tiedemann, Order of the Holy Cross.

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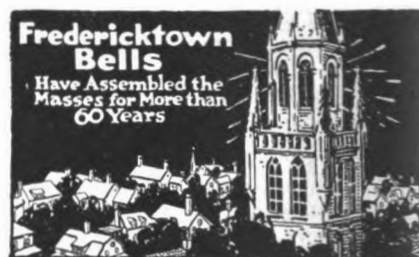
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D., who is spending the month of August in Colorado, ministering to the deaf, holding regular services in St. Mark's church, Denver, each Sunday. Recently he baptized nineteen persons, eight of them deaf adults, with their children. On one Sunday there was the largest attendance that has ever been present at any religious service for the deaf held in Denver.

CONNECTICUT.—The annual retreat at Kent School, under the auspices of the Priests' Fellowship, will be held beginning Monday evening, Sept. 11th and ending Friday morning the 15th. The Rev. Alan C. Whittemore, of the Order of the Holy Cross will conduct the retreat.—A building permit has been issued to the parish of the Epiphany, New Haven, for a stone addition to the parish house. The addition is to be used as an assembly hall and will have a frontage of 39 feet and a depth of 79 feet. The cost will be about \$25,000.

FOND DU LAC.—The Rev. Charles Herbert Young, rector of Howe School, conducted the annual Retreat for the Sisters of the Holy Nativity at the Mother House at Fond du Lac August 15th to 19th.

HONOLULU.—Bishop LaMothe may be unable to attend General Convention owing to the fact that Mrs. LaMothe has had a nervous breakdown and is in a hospital for rest and treatment. At last report, there was a hope that Mrs. LaMothe might sufficiently recover so that she might accompany the Bishop to Portland.—The Rev. Albert E. Clay, of Philadelphia, who has supplied services at St. Clement's Church, Honolulu, since May, leaves for home early in September. St. Clement's is still without a rector.—Bishop and Mrs. Restarick quietly spent the twentieth anniversary of their arrival in Honolulu on August 8th. Bishop Restarick will be unable to attend General Convention.

IOWA.—The Rt. Rev. T. N. Morrison, D.D., Bishop of the Diocese, has appointed the Rev. William C. Hengen, rector of Trinity Church, Ottumwa, as a deputy to the General Convention in the place of the Rev. R. G. Campbell, rector of Grace Church, Cedar Rapids. Iowa, who is in Europe.

LONG ISLAND.—During the vacation of the rector, the Altar Society of the Church of St. John Baptist, Brooklyn, has undertaken the redecoration of the chancel. Services have not been interrupted, however.

MAINE.—After September 1st, the Rev. Lewis Chester Morrison will be priest in charge of the important missionary work of the southern Mt. Desert mission field, comprising the Church of St. John the Divine, Southwest Harbor; St. Andrew's by the Lake, Seal Cove; St. Columba's, Gott's Island; and other mission stations. His residence will be at the rectory, Southwest Harbor, Maine.

NEW YORK.—The new address of the Girls' Friendly Society of the Diocese of New York is 133 East 45th Street, where they move Sept. 1st.

OHIO.—The Bishop of the diocese, acting under the provisions of the canons, restored to the ministry George A. Wieland and Frank Albus in the chapel of Bexley Hall, Gambier, on Thursday, August 17th.

QUINCY.—A beautiful property of seven acres, a building with twenty rooms, and an attractive log cottage, with a five hundred foot frontage on Portage Lake, Manistee, Wis., has been purchased as a summer camp for the pupils of St. Mary's School, Knoxville, Ill. Dr. Carrington, the rector, will open a summer school and camp there the middle of next June. St. Margaret's School for small girls will open in a building specially prepared on the grounds of St. Mary's and in connection with that school this fall.

SOUTHWESTERN VIRGINIA.—On Tuesday, August 15th, a meeting in the interest of the Nation-wide Campaign was held in St. Paul's Parish House, Lynchburg, at which were Churchmen from Campbell, Amherst, Bedford, and Nelson Counties, as well as from Lynchburg.—A meeting of the Executive Committee and Chairmen of all districts and departments in the diocesan Nation-wide Campaign organization was held in the Parish House of Christ Church, Roanoke, on Thursday, August 17th. This meeting was well attended,—practically every one of the seventeen committees being represented.

CONVENTIONS

IN A. S. M. HUTCHINSON'S famous novel, *If Winter Comes*, his hero, Mark Sabre, has the following to say about conventions:

"Conventions can be much more than odious and hateful—they can be cruel, as cruel as hell. But, nevertheless, they're all absolutely rightly based. That's the baffling and the maddening part of them. That's what interests me in them.

"In their application they're often utterly wrong, cruel, hideously cruel and unjust. but when you examine them, even at the cruelest, you can't help seeing that fundamentally they are absolutely right and reasonable and necessary.

"Look. Take quite a silly example. There's a convention against going to church in any but your best clothes. It's easy to conceive wrongness in the application of it. It's easy to conceive a person wanting to go to church, and likely to benefit by going to church, but staying away because of feeling too shabby. But you can't help seeing the rightness at the bottom of it—the idea of presenting yourself as decently at worship as before princes."

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THE COMMUNITY and the individual are helped in a very real manner by the public services of the church, but the individual really needs something more than the regular Church services. Each one of us has many problems to solve, many difficulties to be overcome, and we need personal direction and guidance. To whom shall we turn for this? Naturally to the minister. How often we feel the positive need of talking over some matter with one in whom we have confidence, and to whom we can look for counsel and advice. Or it may be that all we need is to be assured that our course is the right one; or it may be a question of conscience; we may be finding our conflict with temptation too strong; it may be one of a number of things, and who ought to be better able to help us than the minister of the Gospel, who has been ordained and set apart for that very purpose?

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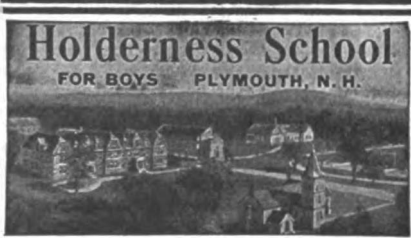
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listened one day to a sermon preached by our Lord, or possibly he saw Him work one of His miracles, or stood near as the Master talked quietly to a few of His followers: in some way Nicodemus learned that our Lord could help him, and one night he went to Christ privately and learned from Him the fundamental lesson of a spiritual life.

Now, just as the lawyer knows the law and the doctor knows medicine so does the Christian minister know the Christ and His religion, and is able to direct the individual. The minister longs to do this kind of work. He knows its value, but is often at a loss to know just how to break down the reserve that stands between so many people and his study.

Let us, then, in our effort to deepen our spiritual lives, go to the minister of our church and ask him to give us his personal assistance. It will not only help us, but it will be the means of helping others, when it is generally known that help of this kind is at their service.

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