

The Living Church

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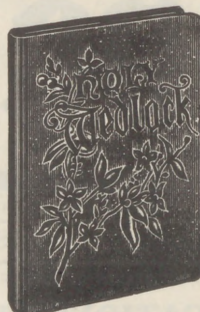
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	275
The Present Stage of Prayer Book Revision: I. Holy Communion-Baptism—The Laity's Opinions—Answers to Correspondents.	
ACKNOWLEDGMENTS	277
THE FIFTH SUNDAY AFTER TRINITY (Poetry). By H. W. T.	277
THE NEED OF GRACE. By the Bishop of Delaware	277
"THOU ART DIVINE!" (Poetry). By Martha A. Kidder	277
DAILY BIBLE STUDIES	278
BLUE MONDAY MUSINGS. By Presbyter Ignotus	279
IN MEMORIAM: GEORGE CLARK HOUGHTON (Poetry). By Stella Grenfell Florence	279
"GREER COURT." By Agnes Emily Wagner	280
AT THE FOOT OF THE CROSS (Poetry). By Harriet Storer Fiske	280
THE FOUR GREAT EPOCHS OF AMERICAN HISTORY. By the Rev. Charles S. Macfarland	281
RELIGION AND FREEDOM. By the Rev. Wm. A. Brown, D.D.	283
PIECES FOR THE NEWSPAPER: SINNERS IN THE CHURCH. By a Small Town Priest	284
THE NATION AND INTERNATIONAL RELATIONS. By the Bishop of Connecticut	285
A DISAGREEABLE CUSTOM. By the Ven. W. W. Steel	285
CORRESPONDENCE	286
The Consecration of Bishop Ferrando (The Rt. Rev. Manuel Ferrando, D.D.)—The Volstead Act (Everett P. Wheeler)—A Voice from the Pew (Benjamin W. Wells)—A Matter of Style (Rev. James R. Sharp)—A Roman Advantage (Richard H. Thornton).	
LITERARY	278
MELETIOS OF CONSTANTINOPLE LATEST VICTIM OF PERSECUTION (London Letter)	292
MANY CANADIAN SYNODS HOLD ANNUAL MEETINGS (Canadian Letter)	292
EMINENT NEW YORKERS DECIDE TO COMPLETE THEIR CATHEDRAL (New York Letter)	293
JOANNIDES CONSECRATED BISHOP FOR MIDDLE-WEST GREEK ORTHODOX (Chicago Letter)	294
IMPORTANT RELIGIOUS CONFERENCE OF ARMY CHAPLAINS AT WASHINGTON (Washington Letter)	295

IF YOU HAVE only five minutes to pray, it is well worth spending one out of the five in remembering what you are going to do. Hush yourself before you pray.—*Bishop Win-nington Ingram.*

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MILWAUKEE, WISCONSIN, JUNE 30, 1923

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EDITORIALS AND COMMENTS

The Present Stage of Prayer Book Revision

I. Holy Communion—Baptism

IT was a wise determination of General Convention to direct the publication of so much of the material for revision of the Prayer Book as has received favorable action whether tentatively, in one Convention, or finally, after ratification by the second Convention. In three separate forms this material is now available.* That which has passed the scrutiny of two General Conventions is finally adopted and authorized for use. That which has passed only once is published for information only, not being final.

The revision itself has, on the whole, been on very satisfactory lines. The portion of it that is completed has to do only with the daily offices, the Prayers and Thanksgivings, and the Use of the Psalter. Of this there is now very little added to what had been completed in 1919; the alternative prayer for the President in Morning Prayer, the adoption of a special inscription in place of a *Gloria* after the *Benedicite*, and the new provision for proper psalms, topical psalms, and for the permissive omission of certain clauses in the psalms, being practically all that is worth mention in the final legislation of 1922.

But the tentative legislation of 1922 far exceeded, both in quantity and in quality, all that had gone before from the beginning of revision in the Convention of 1916. The Holy Communion, Baptism, Confirmation, Matrimony, Visitation of the Sick, Burial of the Dead, and Ordination, have now undergone preliminary revision, while additional changes in the daily offices and in Prayers and Thanksgiving have received their first adoption. All of these will come before the General Convention of 1925 for ratification. It is our understanding that the entire number of changes in an office must be adopted or rejected *en masse*, so that particular items may not be altered or eliminated, except by instituting new legislation which, in turn, shall require two Conventions for the correc-

tion of whatever may be amiss in details; action which, however, must be taken for the correction of certain small blemishes if the revision of most of the offices shall be ratified.

THE LITTLE BOOK, *The Daily Service*, contains the daily offices, with Prayers and Thanksgivings and the new tables for use of the Psalter, brought up to date and presenting these in their present authorized form ready for use. This book supersedes the form of these offices now printed in the Book of Common Prayer. It is inexpensively made—so far as anything printed can be called inexpensive in these days of high costs—and is intended to be placed in the pews and used in rendering morning and evening prayer.

The tentative changes of 1922, requiring ratification in 1925, are set forth in the pamphlet, *Prayer Book Amendments*, while the offices containing these changes in the text comprise Part II of *The Proposed Revision*. It is really necessary to have them visualized in the latter publication, where each amendment is shown in connection with its context, in order to appreciate precisely the value of the amendment. Thus placed, it becomes evident that a number of corrections in minor matters must still be made.

In the Holy Communion, where the commission has proceeded reverently and intelligently in its recommendations, the outcome of the first legislation seems generally satisfactory and is accomplished with no serious blemish. The appeals to popular prejudice against return, in details, to the use of 1549, had much less effect in General Convention than might have been feared. For the most part, questions were determined on their merits as these were appraised by the deputies, and not on ancient prejudices. It is regrettable that the House of Bishops could not have been persuaded to agree with the lower house in restoring the *Benedictus Qui Venit*, and if the reports are well-founded that their failure was due to a misunderstanding rather than to rejection of the restoration on its merits, we believe some of the bishops should be ready to introduce the amendment at the next Convention, and try it out again; the Joint Commission is estopped from taking the initiative in the matter.

The chief amendments in Holy Communion are: the transposition of the Lord's Prayer to its place in 1549 immediately following the Invocation in the Canon, introduced by the words, "And now, as our Saviour Christ hath taught us, let us say"; and after the Lord's Prayer follows "We do not presume", etc. The effect of this change is that the office proceeds immediately from the high plane of the *Sanctus* to the Consecration, while the people's Lord's Prayer and the intercession in their behalf come immediately before they proceed to the altar rail to receive. In 1549 the confession, absolution, and comfortable words similarly found place after the consecration, so that the entire preparation of the people was

**The Daily Service, Edition of 1923*: The Order for Morning and for Evening Prayer, together with Prayers and Thanksgivings and the Order for the Use of the Psalter, as modified by the action of General Convention in the Years 1916, 1919, and 1922. Authorized for use in Churches. With footnotes showing the further changes proposed in Morning and Evening Prayer by the General Convention of 1922, but not finally adopted. Heavy paper cover, 20 cts. Black cloth, 40 cts.

Prayer Book Amendments: Adopted by the General Convention of 1922 and to be finally voted upon by the General Convention of 1925. Paper, 20 cts.

The Proposed Revision of the Book of Common Prayer. Heavy paper, \$1.00. Black cloth, \$1.25. The contents of this book include: Part I., identical with *The Daily Service*, noted above, but in large print. Part II., containing the full text of the Holy Communion, the Offices for Baptism, Confirmation, Matrimony, Visitation of the Sick, Burial of the Dead, the new Collects, Epistles, and Gospels, the new Prayers and Thanksgivings, the new Litany and Suffrages for Ordination; and summaries of the changes in other offices of the Prayer Book—all as tentatively adopted by the General Convention of 1922 and requiring final action by that of 1925.

All published under the editorship of the Rev. Carroll M. Davis, Secretary of the House of Deputies, by Morehouse Publishing Co., Milwaukee.

made immediately before they received. The preparation is now divided, only the two elements mentioned being taken out of their former setting. The *Agnus Dei* is printed for use "in the Communion time", "some other Hymn or Hymns" being permitted as alternative.

The prayer for Christ's Church militant is broken into paragraphs and a petition for the departed incorporated into the present commemoration, so that the paragraph will read: "And we also bless thy holy Name for all thy servants departed this life in Thy faith and fear; beseeching Thee to grant them continual growth in Thy love and service, and to give us grace to follow", etc. We submit that this intercession having been incorporated into the prayer itself, the word *militant* should also be dropped from the bidding. The recommendation of the Commission had been that a more extended but permissive intercession should follow the present prayer, which latter would continue to stand for "Christ's Church militant." This having been altered in the course of the debate, the change in the bidding seems necessary.

In the rubrics, the term *minister* gives way to *priest* throughout the office except in connection with the reading of epistle and gospel, but a rubric at the end of the office provides that "In the absence of a Priest, a Deacon may say all that is before appointed unto the end of the Gospel." The Decalogue is printed with the mandate in heavy type and the secondary portion in lighter type and inset, with provision for the permissive omission of the latter. The additional Proper Prefaces are satisfactory. The omission in *Gloria in excelsis* of the redundant clause. "Thou that takest away", etc., is a restoration of the original text which may, or may not, justify itself in practice. The like amendment of the text where the *Gloria in excelsis* is printed in Evening Prayer has been ratified and obviously the text must be made uniform here. All things considered, the changes made in Holy Communion are invariably in the nature of improvements, and we shall hope that there may be no question as to their ratification in 1925.

Two unfortunate typographical errors in *The Proposed Revision* should be noted. On page 92 the first line of the first exhortation is confused with that of the second, and should read, as heretofore, "Dearly beloved in the Lord, ye who mind to" On page 84 the omission of the word *Almighty* is a typographical error—"It is very meet, right, and our bounden duty. . . . O Lord, Holy Father, *Almighty*, Everlasting God." These are the only typographical errors that have been discovered in the volume.

WE ARE LESS SATISFIED with the combination of the three Baptismal offices into one than we had hoped to be. We do not challenge any of the proposed changes on their merits and the Convention has restored much of the material whose proposed omission has been criticised. But in an office intended for adaptation to use for public baptism either of infants or of adults, or for both together, or for the private baptism of either, the rubrics are not nearly clear enough to permit the office to be used easily and smoothly for any one of the purposes, and in some instances they are conflicting. The very office that must be used by the simplest people, and in which these must find the places and make responses under considerable distraction at best, is made the most difficult of all to follow, and what parts are to be used only in baptism of infants, and what parts only in baptism of adults, cannot be discovered without considerable study.

Thus, there are three alternative gospels, which is confusing in itself; after which we have the rubric, "When the Gospel from St. Mark is read, the Minister may add this Exhortation." The Gospel from St. Mark and the Exhortation are clearly intended only for Infant Baptism, and the two alternative gospels only for adults, but the rubrics do not say so. The next rubric, with the bidding and the prayer made by priest and people, are applicable to all baptisms, but there is nothing that distinctly says so. The next rubric (p. 98 in *The Proposed Revision*) reads, "Then shall the Minister speak unto the Godfathers and Godmothers on this wise", which undoubtedly is an intimation, not very clear, that it applies only in the case of infants. But not until we reach page 103, five pages further along, do we find this distinctly stated, together with alternative questions and answers for use in the baptism of adults; neither is it made clear where

the alternative section ends. Two new (and excellent) questions and answers (page 99) follow those that have been customary, with the provision, "in which case the two exhortations at the end of the service may be omitted." These questions and answers are appropriate only in the case of infants, though the rubrics do not say so, and when we reach the exhortations referred to (page 102) a mandatory rubric gives no indication that an alternative provision has been made three pages previously. Two rubrics following the prayer, "We yield Thee hearty thanks", etc. (p. 101) are obviously out of place, belonging at the close of the office. The first of these requires that "in the case of an Adult, the Minister shall first ask the questions provided in this Office for the baptism of Adults"; but what is the meaning of "first" in this connection, or whether a requirement beyond the provision of other rubrics is here involved, does not appear, and the whole rubric seems to us meaningless. Still more perplexing is the interpolation here of an excellent rubric providing that "If a Minister cannot be procured, then any baptized person present may administer Holy Baptism, using the foregoing Form"; for, without some clarification, the "Form" would seem to refer to the whole service to this point but not beyond. The provision for lay baptism *in extremis* is an admirable addition to the rite, but it is not intelligible in the place and form provided for it. In our judgment it should be placed at the end of the office, following the provisions for baptism in "extreme sickness" and rewritten so as to show the lay officiant more exactly what he is to do.

Reluctantly, our conclusion is that the single office for Holy Baptism, to take the place of the three present offices, is not a success. It may be that the three separate occasions for its use are so distinct that a combined office for them all necessarily involves too great complexity, and too many alternatives, to be practicable. Whether so or not, it seems to us that as now proposed, the directions are not sufficiently clear to admit of the smooth use of the service; that though the clergy would, of course, soon accustom themselves to the various alternatives, simple people among the laity never would, and therefore never could use the service or make the responses without constant promptings; and that the wiser course would be to leave the three present offices substantially as they stand, since it is impossible, now, to begin a revision of each of them separately. Some simplification of rubrics could, of course, be introduced, and by instituting new legislation the various anomalies noted could be corrected; but after carefully reviewing the necessity for so many alternative forms to fit the one office for the three occasions for which separate offices are now provided, we incline to the belief that the commission has attempted the impossible, and that the three offices cannot be combined except at the cost of too great complexity. We ought not to make the Prayer Book more difficult to use, as we should do if this combination of three necessarily distinct offices into one be permitted to stand, even though supplementary legislation in correction of details be instituted.

Yet there are some details in the revision that we should regret to lose. We beg to suggest that the Joint Commission either consider abandoning the new office entirely or else be prepared with alternative suggestions in the event that this be not ratified, so as to save the more important changes that have already been accepted in principle. These, which could easily be fitted, by new resolutions, into the present offices, would be, especially:

- (a) The revision of the first exhortation.
- (b) The addition of the questions and answers (page 99) amplifying the sponsors' duties.
- (c) The repeal of provision for omitting the sign of the cross.
- (d) The changes in the prayer, "We yield Thee hearty thanks."
- (e) The provision for lay baptism *in extremis*.

In our judgment the Joint Commission would be well advised if they should prepare themselves to save these excellent features of the revision in the event that the combined office shall be rejected; and it is no reflection upon their own excellent work when we say that, in our judgment, they have demonstrated that the three offices cannot be combined without too great sacrifice of simplicity.

IT IS well for the clergy and the ecclesiastical-minded of the Church to learn, sometimes, what is in the minds of the laity, especially as it is expressed through the mirror of the secular press. Two editorials have come into THE LIVING CHURCH office recently that give a light on such intellectual workings, and they may well be called to the attention of our readers.

The Laity's
Opinions

The one is short. It is from the *Midletown* (N. Y.) *Daily Times-Herald*, and says: "The pews should not insist that the pulpit should be better than the pews. What is right and wrong in the clergy is just as right and wrong in the laity." Putting aside obvious moralizations, this is a protest against the caste system assumed by, or sometimes thrust upon, clergymen, and that is, at bottom, resented by the laity.

The other is longer, in the *Philadelphia Public Ledger*. It commends the "block party" given by the Rev. Dr. Karl Reiland (whose name, with usual newspaper accuracy, is spelled "Ryland"), of St. George's, New York. It is entitled "God and a Good Time", and has for its thesis the need for the expression of happiness in religion.

As a matter of fact, it is stated that the Modernist revolt is not so much against religion as it is against certain Reformation misconceptions of the Christian religion. And, while it is necessary to take religion seriously and solemnly, as it is necessary to take life seriously and solemnly—for after all religion itself is spiritual life—yet there is nothing rightfully in religion to take joy and happiness out of it: at least, not in the Catholic religion.

ANSWERS TO CORRESPONDENTS

M. S.—(1) See the article on Confirmation and the Holy Communion in THE LIVING CHURCH of June 16.—(2) It is impossible for us to suggest or criticize plans for lighting a church. In general any lamps should be so hung as not to obstruct the full view of the chancel, and the services of an expert in lighting should be secured if possible.

ACKNOWLEDGMENTS

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THE FIFTH SUNDAY AFTER TRINITY

In all the turmoil of the world's wild way,
Grant, we beseech Thee, Lord, to manifest
Thy ruling power that mankind, impressed
By Thy great goodness, may for ever stay
Well in the way of peace, that day by day
Thy Church may serve Thee well and undistressed
By tumults: that Thy Name may be confessed
Above all else in heaven and earth, we pray.

From that uncertainty that earthly things
Bring to our anxious hearts, good Lord, we ask
Deliverance: instead, do Thou prepare
Assurance of Thy rule, O King of kings,
That we, Thy servants, may perform our task
And in Thy Church Thee worship everywhere.

H. W. T.

HAIL, cross, which in the body of Christ wast dedicated and wast adorned with His members as with pearls. Before the Lord mounted up to thee, thou didst inspire earthly fear; but now, since thou obtainedst heavenly love for us, thou art undergone with devotion. Calm and rejoicing, therefore, come I unto thee, that, lifting me up, thou mayest receive me as a disciple of Him who hung upon thee.—*Attributed to St. Andrew in the Legenda Aurea.*

THE NEED OF GRACE

FROM A CONVENTION ADDRESS BY THE RT. REV. PHILIP COOK, D.D., BISHOP OF DELAWARE.

HOW much we need—how much the country and the world require—the grace of God and the peace of Christ, is witnessed by the conditions about us, and the daily news of what is transpiring in other parts of the world. Let us not picture to ourselves these national and world conditions in colors too dark. Nothing is easier nor more common than to lay too serious stress on the evils and perplexities of our own time. But the conviction will creep into the alert mind that there is something fundamentally wrong with mankind somewhere when the situation may be fairly described in some series of paradoxes such as this: that a time which has more of scientific information than those which preceded it is much less sure of its fundamentals; that an age which prides itself on its humanitarian spirit and gives evidence of that spirit in numerous ways is yet an age when there is probably more actual and needless suffering than any other the world has known; that a generation which seems so tolerant of every sort of opinion is yet one which has seen the death of more martyrs for religion than all the preceding days of persecution combined; that a world which through the application of modern invention has done more than ever before to release the wealth of natural resources and apply them to human needs is a world in which there are more on the brink of actual starvation and need than any former time; that a period which has seen the forces of democracy most widely spread is one in which more governments are weak and unstable; that people who ought to know the value of law are quite given to lawlessness; that a time of greatest accumulation of wealth is a time when national bankruptcy prevails among many peoples. One could continue this series to a much greater length within the limits of a fair and just description. The time when nations had learned the need and value of coöperation is one when many refuse to coöperate. Now, when we know better than ever before how the interest of one class is bound up with the interest of another we find most intense bitterness between class and class.

Under these trying, not to say depressing, conditions, the Christian will not be pessimistic, but is bound to be very humble and very alert. "This is the victory which overcometh the world, even your faith." To interpret the mind of Christ to such a generation, to be a steward of the mystery of God in such a time, will bring the most devout to their knees to ask for guidance, wisdom, patience, and courage. The world needs the Kingdom of God and it becomes the business of the Church to show men what is the Kingdom of God.

"THOU ART DIVINE!"

Thou art divine
Though some deride Thee, hanging on the Cross
Who died for us, and suffered pain and loss.
"Give us a sign Thou art divine!"
The people cry with many a tear and sigh.

Thou art divine
The laws of Nature Thou couldst ever change
Who made the rules that seem to man so strange.
"Thou gav'st a sign, water to wine
Didst turn, the dead called back, thy people fed.

Thou art divine
Thy miracles of grace we see each day
And flowers bloom upon our pilgrim way.
We ask no sign who now by faith are Thine
And follow on where Thou, our Lord, hast gone.

MARTHA A. KIDDER.

THANKSGIVING FOR THE GROWTH OF THE SOCIAL CONSCIENCE

THANKS BE TO THEE, O GOD, for all patriots, for all who have given their lives to their country, all who have spent their fortunes in her cause, all who have suffered for her sake, who have earned no fame or name; who have been baffled, scorned, mocked, persecuted. Thanks be to Thee for their vision of the truth, their courage and patient courtesy, their purity and strength. Of them we have not been worthy, but do Thou forgive our sins. And when Thou sendest forth to us prophets and leaders, may we know that they are sent from God, and may we turn away from sin and humbly follow them in their work for Thee, for Thy Name's sake. Amen.

From Binyon's *City of God in A Book of Social Progress and Devotions* issued by the National Council.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

July 2

READ Exodus 17:8-end. Text for the day: "And Joshua discomfited Amalek and his people with the edge of the sword."

Facts to be noted:

1. First mention of Joshua, Moses' successor.
2. The rod of God would remind Israel of what God had already done for His people.
3. One of the early records was called, "The Book of the Wars of Jehovah" (Numbers 21:14).

Up there on the hilltop, the great leader Moses was praying for the success of his people, and, down there in the valley, the young man Joshua was leading the armies of the Lord to victory. What a lesson this young man must have learned on that day, a day he never could forget. His chief on the mountain top praying; he himself in the valley fighting. Moses knew the secret of all success, and Joshua must learn that secret too. What was the secret? Faith, prayer, and work. And all through the rest of his life these were the outstanding characteristics of Joshua, whose very name means "Jehovah is my salvation." And the lesson for us? Where faith, prayer, and work are the outstanding characteristics of a life, that life cannot be a failure.

July 3

Read Exodus 24:12-end. Text for the day: "And Moses rose up, and his minister Joshua."

Facts to be noted:

1. Moses received another commandment to come up into the mountain.
2. He takes Joshua with him, and leaves Aaron and Hur in charge of the people.
3. Another account adds that during the forty days Moses neither ate nor drank (Deut. 9:9).

Joshua had another lesson to learn. It was not enough that he should know the value of faith, prayer, and work, but he must also learn that he had to give God an opportunity of speaking to him. Moses had learned this lesson well. Many years later John the Baptist spent a long time in solitude while God prepared him for his work. After his conversion St. Paul went into retirement for a long period, and, of course, the outstanding illustration of preparation for God's work is that of our Lord's forty days spent in the wilderness. Too much emphasis cannot be placed upon the need of this kind of preparation. So many times we go ahead with our plans and try to make a success of our work in our own way, and only too often we meet with failure. How many times would results have been far different if we had only spent more time in spiritual preparation, and had allowed God to show us the way just as He has always shown the way to those who have done great things for Him!

July 4

Read Numbers 27:15-end. Text for the day: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him."

Facts to be noted:

1. Moses prays for a successor.
2. Joshua is chosen.
3. And is ordained for his work.

Joshua was well prepared to lead the people of Israel. He had been trained as a leader of the army, and had shown himself successful. For years he had been associated with Moses, and had learned the absolute necessity of faith and prayer and work. From Moses, also, he had learned to turn to God for guidance and protection, and now, in answer to Moses' prayer for a successor, Joshua is indicated, and is set apart for his greater task. People foolishly talk about luck. Surely there is no such thing as luck in the ordinary sense of the word. We receive in this world what we are prepared to receive, and we can do only those things that we are prepared to do. Each day of life is part of a preparation period, and happy are the men and women who allow God to prepare them for greater and still greater service, and for the joys He has promised to all who are able to receive them.

July 5

Read Joshua 8:30-end. Text for the day: "Then Joshua built an altar unto the Lord God of Israel in Mount Ebal."

Facts to be noted:

1. Joshua obeys the commandments of Moses.
2. With verse 3, compare Deut. 11:29, Deut. 27, and Exodus 20:25.

3. The law of Jehovah proclaimed as the law of the land. "No other people ever thus inaugurated its occupancy of a new country; the whole proceeding was abnormal and peculiar. By this religious act the Israelites took possession of Canaan in the name of the Lord. A sudden pause in the career of conquest is made in order to consecrate the land, and the mode by which it was obtained. Henceforward the Law of the Lord was to be the principle by which the country was governed; this was set up in the most central position, solemnly proclaimed in the very heart of the transferred territory, in order that all men, contemporaries and posterity, might recognize the Divine intention in the conquest of Palestine, and the responsibilities which that possession involved—a law to obey, a curse to avoid. Here was Israel's strength; here was the guide which would lead them to complete victory; here were the conditions which would secure their national life" (Deane). As it was with the nation of old, so is it with the individual today.

July 6

Read Joshua 9. Text for the day: "And asked not counsel at the mouth of the Lord."

Facts to be noted:

1. The petty kings combine against Israel.
2. The Gibeonites' deception.
3. The folly of their foolish fraud.

Up to the present, Joshua had done nothing without asking counsel of Jehovah. But now, for some reason, he fails to do this, and, "without asking counsel of God, trusting entirely to his own judgment, Joshua made a league with these deceivers; with culpable carelessness the princes ratified the alliance by an oath. The national pride was gratified by the arrival of this deputation; here was a tribute to the reputation and the power of God's chosen people; the evidence seemed incontestable; and thus the engagement was rashly made which had such momentous consequences." We are not told just why Joshua failed to ask God's help at this time, but it may have been that his victories had something to do with it; whether this is the case or not, we know that it happens only too often that, in the days of prosperity, we are inclined to go our own way and forget Him to whom we invariably go in times of adversity, and the result is always disastrous.

July 7

Read Joshua 24:14-end. Text for the day: "As for me and my house, we will serve the Lord."

Facts to be noted:

1. Joshua, near the end of his life, recounts the history of Israel.
2. He warns them of the dangers of idolatry.
3. The people's choice.

"Joshua was a soldier, an ideal soldier, but he was something more; he has other claims on our love and veneration. . . . There was no self-assertion, no pride, no presumption; his victories were referred to God as the giver, for them he claimed no reward and no thanks at the hands of his countrymen. When he is jealous, it is for the honor of God, or his master Moses, never for himself. Inflexibly just, he exacts the full penalty from the miserable Achan, yet tender in his severity, he calls him 'son'. He is faithful to the crafty Gibeonites; he is never partial, never imperious; gentle and strong, firm and loving, conscious of power, yet clothed with humility, he is the most perfect representative of the religious leader, the theocratic general, the guileless Israelite" (Deane). As he lived throughout his long active life, so he spent the end of his days with just the one thought in mind "As for me and my house, we will serve the Lord."

PRIMARILY the soul suffers from shyness, seldom showing itself naked before others' eyes. This is a form of instinctive modesty; it is not mere secrecy; it is chastity of spirit.—*Rev. R. E. Welsh, D.D.*



BLUE MONDAY MUSINGS

By Presbyterian Ignotus

SOME one sends me a *Christian Science Sentinel*, containing an editorial on "Mrs. Eddy's English", from which I learn that "grammatical construction is of no importance, but", adds the writer, "Mary Baker Eddy has written the finest English prose in ex-

istence. There is nothing to indicate that she has been influenced by the English of any other author. There is no trace of any other great literature in either her vocabulary, phraseology, or sentence construction. Her style is wholly original, and yet she is a master of English prose. In the choice of words to express her thought she has command of a remarkable vocabulary, in which the finest shades of meaning are brought out."

All of which goes to prove that there is no accounting for tastes. But I venture to suggest that even a superficial reading of *The Quimby Manuscripts* (published by Thomas Y. Crowell Co.) will give another impression as to Mrs. Eddy's originality, if not as to the beauty of her style. Every characteristic teaching of *Science and Health* is found there, except that concerning "Malicious Animal Magnetism." The work is well worth reading by all those who are interested in fancy religions. But I am sorry to say that some baneful influence has been exerted upon newspapers, in America and England, to prevent its adequate review. Can it be the same influence that for years sought to destroy the manuscripts themselves?

OF THE POEMS of St. Paul, Myers' remains the most interpretative, the most admirable. But in these days of near-verse, these two, from the *Chicago Tribune* are not insignificant:

ST. PAUL

On Mars Hill he quoted a Stoic poet
Against his school,
Mixed metaphysics and stately pagan verse,
Dwarfed Epicurean doubt,
And won a convert from the Attic court:
At Ephesus he silenced the Philonic school,
And the Artemis cult,
Until the image-makers rioted in the streets,
Invoking aid from Diana,
The goddess of the chase.
And so he journeyed an Empire o'er,
Confounding all the Alexandrian schools,
Until the Logos of the Greeks
Became the Christ upon the cross,
And God Himself then tabernacled in the flesh.
But when he came to Rome in chains
Late in his life,
And weary of contending cults,
New values came into his soul,
And metaphysics at last gave way to love;
So, when he wrote his sweet farewells,
From pen of Paulus trooped
A host of simple words of simple virtues lived—
Faith, hope, and love—
The trinity that even men in prison understood.

THE PENMEN OF PAUL

We salute you,
O penmen of Paul!
We lesser penmen of these latter days;
We salute Stephanas,
the first-fruits of Achaia,
Corinth cultured,
but counting all as naught when the vision came;—
Penman of the Peloponnesus
who wrote for Paul—
the greatest thing in all the world!
And we salute Titus
of the Isles of Crete,
and praise Euroclydon
that blew the ship of Paul out of its course,
but wafted Paul to thee
and Christ to Crete.
'Twas from thy pen that trooped—
at Paul's behest—
the old integrities to guide a virgin church.
We salute Tychicus,
penman of the prison

where Nero chained the prime ambassador of Christ;
O noble youth of Rome,
forsaking a portfolio
to write the lingual love
of one whose hands were palsied by the chains!
We salute Epaphroditus
of Colossae fame,
and the Macedonian amanuenses from the mighty
schools—
Lucas, Achaicus, and Fortunatus;
For when the Great Cause called for penmen—
having naught but slaves
whose minds were also bound—
you did respond,
forsaking Attic art and high careers in stately verse,
to write for Paul and flood an Empire
with the story of a Man who loved the world,
and died upon a cross.

ANOTHER neglected Duty is brought to mind by observance of Whitsunday. This is the Birthday of the Church. Our Lord established it Himself, and added to it such as should be saved. He bids us "hear the Church"; He calls it by titles of high praise and dignity, "Thy Kingdom", "The Body", "The Bride". Entrance into it is by means of the Holy Sacrament of Baptism; but one continues along the way by "not forsaking the assembling of ourselves together." Yet there are many who ignore the Church altogether, or despise her godly ordinances. They boast of "having got beyond all Churches and creeds"; they talk as if going to church had solely or chiefly to do with hearing sermons, and say they can get more benefit at home than in the house of God. In these modern days, they may "listen in" by radio, and think that takes the place of worship. But of the old, duteous feeling for the Church, our Mother, they know nothing whatever; and they bring their children up in like ignorance.

Now this is grievous wrong. Common worship has sanctions which are not given to solitary folk. We are not isolated units, each linked to God, but having no connection with our neighbors; not conscious, autonomous grains of sand. We are one in the Fellowship of the Kingdom:

"We are travelling home to God
In the Way the fathers trod."

If we renounce the Brotherhood, how much we have lost! "Going to church" means the whole fabric of Christian institutions, Christian sacraments, Christian aspirations, from Baptism to Burial. Can we afford to belittle that practice? No; the devout Christian is in the Lord's House, at the Lord's Service, on the Lord's Day; and nothing but sickness or words of mercy can prevent him from that presence.

IN MEMORIAM: GEORGE CLARK HOUGHTON

Priest and Doctor

You did not wait to see the tender green
Of Spring's first buds break through your garden hedge—
To watch the April sunlight's golden sheen
Caress the tulips on your window ledge.

You went so swiftly that none said farewell,
One moment you were with us, and the next
Had vanished. Even while the passing-bell
Tolled over us, we stood amazed, perplexed.

Among the budding branches soft airs stirred;
The fountain idly crooned its tuneless song,
While on its rim a little twittering bird
Poised airily, to view the silent throng.

We spoke in whispers—just as though you slept,
And we were loath to wake you. And, 'tis odd,
But there were some who smiled the while they wept—
They must have known that you were safe with God!

Your mortal frame among the lilies lay—
A weary pilgrim, spent at journey's end,
But Paradise must have been glad that day—
And glad our Lord to welcome home His friend!

STELLA GRENFELL FLORENCE

"Greer Court"

By Agnes Emily Wagner

President Greer House and Court Committee

A SPECIAL problem is still confronting the Churchwomen's League for Patriotic Service in the Diocese of New York. It is recognized that the solution of that problem will be of more real benefit to almost every other diocese in the United States than to the diocese which is specially working for its solution.

For this is the problem:

How can we hold for the Church the hundreds of her young people who come, twice annually, to New York as "students"? From the Far West, the Middle West, and the South, they come to study music, painting, dramatic art; to take courses at business and other schools as well as at Columbia University.

These young people, members of the Episcopal Church, frequently lose all touch with the Church during their student years; they become interested in new 'isms—New Thought, Christian Science, Ethical Culture, etc.—and return in time to their home parishes and dioceses, many of them to hinder rather than to help in the work of the Church in which they have been brought up. That this is no unreal or imaginary danger was brought to the attention of one of the C.L.P.S. Committee three years ago by a bishop who said that he did not know why, but almost all the young people who left his diocese for the purpose of studying in New York, lost interest in the Church and became interested in Ethical Culture or Christian Science. This in spite of the many efforts made by several of the New York churches.

This, then, is the problem which the C.L.P.S. is trying to help solve in New York. It is a bit of the "Student Problem"; a bit of the "Housing Problem" (but only as that problem becomes a Church one); it is a bit of the "Young People" problem of which we hear so much; and to the members of the League, it seems to be one of the biggest problems in need of solution by Church people who desire to do practical, philanthropic, and patriotic work.

The first attempt which the League made towards its solution was the opening of "Greer House", 123 East 28th St., New York. This house was opened in response to an appeal made by a group of girl students who asked that the Church would openly show her interest in them. These girls pleaded that "our Church" should do for them what other Churches, sects, and organizations were already doing for "their young people". So Greer House was opened as a Church club center for Church students coming to New York City.

At Greer House a room for girls, with board, can be obtained at very reasonable prices; their friends and all men students can use the restaurant and share all privileges of the club. The Social Director is a Churchwoman, who takes a motherly interest in all Greer Club members, chaperones their "parties", and does everything in her power to care for all who live in or visit the house. Most of the residents become interested in some branch of Church work, or at least identify themselves with some special parish whilst in New York. Greer Club students are not likely to return to their dioceses less valuable members and workers than they were when they left home.

Greer House is already on the way to become "self-supporting", i. e., it is gradually returning its capital for further investment in down-town work in the neighborhood of "Greenwich Village".

Another urgent appeal has come to the League from students who are too far away from Greer House to be able to use it freely as their "headquarters". These students applied to the Department of Religious Education and were sent by the Rev. Paul Micou to the Churchwomen's League for Patriotic Service. They need a Church center, distinctly under the Church, in the neighborhood of Columbia University, though not exclusively for Columbia students, and they "do want it to be as like Greer House as possible."

After a good deal of urging on the part of the students, the C.L.P.S. decided to work for this thing; and during the last two years it has raised almost \$20,000 for this purpose. This money is, of course, invested temporarily. But another

\$12,000 to \$15,000 must still be raised before a house large enough to become self-supporting can be secured, altered, and adapted to student use and furnished.

Church people have recently given splendidly to various housing schemes which are "undenominational". They have helped launch big philanthropic movements with marvelous generosity, and during the two years in which the League has been working to raise the \$20,000 above mentioned, big enterprises have been started. A Roman Catholic Center, "Newman Hall", has been opened upon the Columbia campus, showing that that great branch of our Holy Catholic Church has quickly recognized her responsibility with regard to students' needs. Various clubs and organizations have opened houses for girls in other parts of the city. To all these magnificent schemes, Church people have contributed generously. But none of these splendid doings render unnecessary the opening of an Episcopal Church Club Center, since (we quote the words of the student who made the appeal) "many of these undemoninational places do not talk our language." Neither does the fact of their existence prove to the students that their own Church cares for them.

Since they do not provide places where Church students may go on to their first arrival, as strangers in the city, for a Church welcome, to obtain Church introductions, and get such advice or protection from Church members as they may need, past experience has only too painfully proved that by not having such Church club centers, the Church is losing a large percentage of her most thoughtful and talented young people, amongst them many who might have become efficient leaders in Church work in future years.

Therefore we are sure that those Church people who have given so generously to work which is necessarily undemoninational will not be behindhand in contributing to this special Church enterprise. We are confident that they will not say No to a request from their own young people—men and girls—who are indeed asking for a "good gift"; for our Church people do know how to give good gifts unto their children.

The Bishop of New York is the chairman of the Greer Club Advisory Board, of which the Rev. William E. Gardner, D.D., the Rev. Paul Micou, Chaplain Knox, of Columbia University, as well as two lawyers, are members. The Bishop, in a letter endorsing the work, says, "I commend the project most warmly and wish it speedy realization."

All contributions towards the capital still needed should be sent to the treasurer, Mrs. J. S. Carlson, care of Greer House, 123 East 28th St., New York City. Checks should be made payable to the United States Mortgage and Trust Co., Greer Court Account.

AT THE FOOT OF THE CROSS

To Thee the anguish of forgotten years,
 The sacred press
 Of thought, the curse, the rush of blinding tears,
 The nothingness
 Of all things—and the bending of the knee
 In mockery of Hope, and Heaven, and Thee.

Desire for Thee, all given gifts to Thee,
 And fearful fate,
 Grim ignorance, dead love, continually
 To expiate.
 To Thee, Unnamed, the last cry of despair
 Rending the emptiness with unsaid prayer.

But oh, the consolation of the Cross!
 That other Cry!
 That other dying Love, more cruel Loss
 Of Deity!
 That God made Man! That thirsting open Side,
 In whose dark Passion, oh, I hide! I hide!

HARRIET STORER FISK.

The Four Great Epochs of American History

By the Rev. Charles S. Macfarland

General Secretary Federal Council of the Churches of Christ in America

WHEN, in the course of human events, the story of America comes to be written in the undiminished and clarified light of historical perspective, it will be marked by four great and distinct epochs, all shadowed and hallowed by great conflicts, their issues born of righteous determination, and their ends attained by human suffering and sacrifice.

The first of these great eras was that of the nation's birth. The issue of that consecrated hour of the world's life was that of individual liberty, and the structure of our nation rests upon the divine right of the individual human soul, in the inviolable solitude of personality, to stand face to face with the divine reality; upon the imperial privilege of the human soul itself.

The first words of the Declaration of Independence were carved on Plymouth Rock by pilgrims, and were rewritten all along our shore from North to South, by the same Huguenot hands that had carved in the prison tower of Constance the immortal word, "*resistez*".

The conflict with which this era was marked was not only one with flesh and blood, but with the battles of uncharted seas; the stern resistance of hostile shores was marked indelibly with daring, with fortitude, and with sublime faith, which broke the dominance of human masters with their boastful claims of a divine right to fetter and to chain the minds and souls of men.

The vital and the fundamental law of this first era of the nation's history, lasting for a century and a half, was that to make a free nation you first must have free men.

The second of these great epochs were the days in which these free souls were formed into a free nation. Re-reading the history of those little colonies in the light of the issues then determined, comparing and contrasting them with the American nation as it is today, we witness the gradual translation of the Declaration of Independence into the Constitution of the United States, which has defied the assaults of a century and a half of human vicissitudes. This second great era was the establishment of an order of human society by which more than a hundred million people, made up of men and women from all climes and nations of the earth, have been able to live together in a body politic so constituted as to induce unity with liberty. It was the bringing forth not only a new nation, but a new type of nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

The second great epoch was also associated with severe and bitter conflict, the War of American Independence. *Its achievement was that of liberty under law.*

Then came the third great era of our national life, to test these eternal principles. Was a government of the people, for the people, by the people, equal to its task? Could it go on weaving the mantle of human freedom, large enough to cover the race?

Could the nation continue individual freedom and yet maintain the integrity insured to it by the Declaration and the Constitution which was its sequel? Were these several states to avail themselves of that license which is the annulment of true liberty? Could they act apart from each other or make war upon one another if they chose? Or were they bound by the solemn seal and covenant of a consecrated compact to maintain that union in which alone there is the strength which alone can maintain righteousness and truth? *Could a nation of free souls live in unity under law?*

The first epoch: the ideal of individual human freedom.

The second epoch: the establishment of this human freedom under law.

The third epoch established the principle that freedom could endure only in the sacred and invisible union of free souls.

And now today, we are in the midst of the fourth great

era of our history. That era began in 1917, but it did not end in 1918; that was but the beginning of its profound issues.

These three great outstanding periods of our national life were mainly concerned with our internal life. The era upon which we have now entered calls upon us to determine what is our place of duty, of opportunity, and of service, in the life of the world of all mankind. And it is not altogether different from the principle established in the days of 1861; it is the same principle enlarged. We determined then that these autonomous states were bound to find ways and means whereby they might fulfill mutual duties in unbroken unity. We are now seeking to find and to establish some principles of human freedom which shall extend to the unity and the mutual duties of all nations. *The United States now faces her fourth great decision, and it is no less significant than the other three: What is her place in the life and the order of the world?*

There are those who say, unthinkingly, that the political processes by which humanity seeks the unity in freedom which we establish for ourselves in 1776, must stop at the boundary of national lines. They forget that even back in those rather shadowy days of 150 years ago, we had forecasts of those eternal principles of world unity now struggling for a right and just solution. They forget that the British Army was reinforced by Hessians. Those who are inclined to be contemptuous today towards peoples across the sea, now stretching forth their hands and asking for our political help, seem to forget that away back in those early days, the American nation sent Benjamin Franklin to Paris on precisely the same errand, and that he returned with Lafayette and Rochambeau. It seems to have escaped their memory that again, in the days of 1861, when the cause seemed in danger of being lost because our internal conflict interfered with other nations whose interests were involved, we sent our political emissaries, very much as Lord Robert Cecil has just come to us, to Great Britain, among them notably a man named Henry Ward Beecher, with the open and avowed purpose of propaganda, in a true and lofty sense. These historic circumstances are absolutely parallel, both in principle and fact. France and Great Britain, today, are doing exactly what we ourselves did in '76 and '61. If the recent War has taught anything, if history itself has any lessons, they have taught us that no nation liveth to itself and no nation dieth to itself. We were afflicted by a temporary astigmatism from 1914 to 1917, when we suddenly discovered that precisely the same principle that we had established between our states in 1861 had now become worldwide; that, as in those days, no state among our own could do as it pleased, so today no nation can do as it pleases without it being the concern of every other nation of the world.

This is another great era in our national life. It corresponds with those other great epochs of our national existence. And the principle which we must determine is that of the moral relationship between nations and of our own part and place in that relationship. We are trying to answer the question as to whether or not the consecration of the nation at its birth into institutions of free constitutional government, its final seal and covenant in 1861 confirming forever the freedom and unity of its own life, now lead us on by the inevitable path of law, of logic, and of human experience, to a new consecration in precisely these same principles in the constitution of the human order throughout the world. If these ideals are the principles on which a nation must be built, are they also the basis of a world order?

These other three great epochs were great hours of decision for our forefathers and our fathers; the compact in the *Mayflower*, the convocation in Independence Hall the proclamation of the great Lincoln. They were no less so than the hours of decision now upon us. These eras pass from one into the other with ceaseless and unbroken march. There is absolutely but one alternative to the warm and hearty coöpera-

tion of the United States in the affairs of all mankind. That alternative is to bring back to our shores every ship of commerce, to recall to our confines every national in every state and nation of the world who is engaged in the world's commercial life, to summon to their towns every teacher and every missionary back from every land; for if one thing is clear, it is that wars and conflicts have their roots deep in the economic, in the commercial, and in the social life of humanity, and that you cannot draw any line of demarcation between the political interests and the economic concerns of any nation or of the world of nations.

America began in 1917 to do her part to save the world. A great deal has been said, with truth, about the valor of our soldiers; and yet it is rather an open secret that our contribution to the armed force of the allied powers was rather a moderate offering, for which our friends of France and Great Britain and Belgium have been very gracious in their computations. The real influence that the United States brought into the War was a moral influence; and when the day of armistice had come, the United States stood where the world offered her of its moral and its spiritual leadership.

And then what happened?

We had entered upon the field of battle. Its devastation we had shared. But we came back, and we left our comrades on the other side of the sea to clear up all the wreckage of the battlefield. We are seeking, and we shall find, our way back. One of two things is absolutely sure: we shall either go back with the moral power of our political influence, or we shall be forced back again with arms.

About two years ago it was my privilege to participate in two great moving scenes, which were so impressive that they became a part of my very life. They followed upon successive days. They were wonderfully suited to each other. Those experiences came to me as I followed the remains of the Unknown Soldier on its way to Arlington and heard our President as he offered our Lord's Prayer at that sacred moment; and then the next day, as he stood before the assembled representatives of the other nations and offered our hearty and unreserved service in the effort to solve their deeply perplexing problems. The Conference at Washington was our first step back towards the path of national opportunity and duty. I suspect few of our people know how momentous it was, or what grave possibilities it averted. We must find some way to do for all the world what we did then for part of it.

The world offers us its moral leadership. Last September, as I passed out from the Assembly of the Nations in Geneva in the historic Hall of the Reformation, in company with one of the greatest statesmen and one of the finest spirits in the public life of the world today, we passed that picture so familiar to us all, of the young man standing before the Master with the title under it, "The Great Decision." This man stopped; and as he pointed to it he said, as his voice shook with deep emotion, "The Great Decision: America is in the process of making it today."

Some things have been said about George Washington in the current political turmoil; and so, recently, I have been giving a renewed study to the utterances of the Father of his Country. Inasmuch as some of our political leaders are forever quoting one rather casual phrase of his, I would like to quote one which seems to have been overlooked, from his farewell words to the nation:

"Harmony, liberal intercourse with all nations, are recommended by policy, humanity, and interest. But even our commercial policy should hold an equal and impartial hand; neither seeking nor granting exclusive favors or preferences; consulting the natural course of things; diffusing and diversifying by gentle means the streams of commerce, but forcing nothing; establishing with powers so disposed, conventional rules of intercourse, the best that present circumstances and mutual opinion will permit, but temporary, and liable to be from time to time abandoned or varied, as experience and circumstances shall dictate."

The only alternative is for America to cut herself off from economic and commercial relationships of the world. We went to Lausanne. Great questions of human justice were uppermost. Should a nation be admitted to the family of nations which reserved the right to massacre human beings by the million, whose little children are now, by millions, the wards of our American Churches? We sent our unofficial observer. We are at Lausanne again today, and the question is, Shall we give

our diplomatic sanction to a great commercial transaction which affects our economic interests made with that same nation whose children we must feed and care for? How, in the name of Heaven, can an intelligent man suppose that today, with the complexity of our modern life throughout the world, we can draw a line of distinction between our commercial and our political relationships, and attempt to occupy the one field unless we are willing to occupy the other?

Our nation can fulfill its part in this new order of the world only by a willingness to sit down around the table with the other nations of the world to think out their common problems. Our nation can fulfill its part only as it follows the leadership of our President to unite with all the other nations in submitting international questions to an organized Court instead of to armored conflict.

Our opportunity is still before us. On a beautiful September day last year, as I walked the banks of the beautiful lake in Switzerland with one of the most real and genuine statesmen in the world of affairs today, he pointed to the building from which we had just emerged; and turning to me, with a trembling voice, said, "If that breaks down (I do not believe it will) but if that breaks down, your United States must bear the responsibility for its failure. On the other hand, were the United States here with us, that body could command the moral consent of the civilized world."

A few days later, in the beautiful French capital, after I had talked for a few moments with one of the great military leaders who had been expressing the hope of all Europe that some strong, clear expression might come from across the sea from us, he turned to me and said, with tears in his eyes, "If not, and Europe goes down with a mighty crash, a large measure of moral responsibility will rest on America," and then, with his face suddenly lighting up, he said, "but, on the other hand, and reasonable and just proposal from your country could command universal assent and compliance."

Any one who was present at the Conference on Armament at Washington, to witness and to feel the response of eight powerful and sovereign nations to America's leadership, both political and moral, felt the assurance, beyond the peradventure of a doubt, that it was but a symbol of the masterful opportunity of our nation in the life of the whole world.

Let the American Government say to the nations across the sea, We will sit down with you, all of us together, friend and foe, to determine together the just and righteous settlement of all our mutual problems: the response would be universal and light would break like the morning sun. Let the United States of America at Lausanne in this very hour utter a clear voice, and say, We are here, first of all, not primarily to talk about concessions, but to insist on righteousness and justice between peoples: and the Turk would no longer flaunt his defiance in the face of the civilized world.

Let our Department of State say to the rest of the world what it said to eight great nations in our capitol two years ago, and the mad race of destructive armament would at least be turned in the direction of law in place of force, the instant that we spoke.

That is where our nation stands today in the world's life.

Four great epochs in the life of a great nation. Each one of them leads and merges into its successor. We are privileged to live in the greatest of those eras. The first great decision, that the human soul should eternally possess its freedom. The second great decision, that there should be a nation living in freedom under law. The third great decision, that it was the moral duty of the people to live in unbroken unity to maintain that freedom under law. The fourth great decision, to accept humbly, reverently, without pharisaism, with the sense of a human weakness which reaches out for a divine strength, to accept the moral leadership of the disordered world in obedience to the call of a distracted humanity, that the ideals, determined and possessed by us, should become the heritage of all mankind.

It is not an ideal either new or novel. In 1796, in his classic farewell to the people of America, which for more than a century has passed from the lips of one generation of our children to another, George Washington voiced a great prophecy in these immortal words: "It will be worthy of a free, enlightened, and a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an ex-

(Continued on page 281)

Religion and Freedom

An Address by the Rev. Wm. A. Brown, D.D.

ON THURSDAY, April 26th, a service was held at Cape Henry, Virginia, to commemorate the landing of the first permanent English colonists in the United States of America. While the permanent settlement was later established at Jamestown, Va., during the month of May, the first landing was made at Cape Henry where the colonists offered thanks to God for their safe voyage from the mother country to the new land.

The Rev. Wm. A. Brown, D.D., of St. John's Church, Portsmouth, Va., a son of English parents, made the address of the occasion. The clergy of Norfolk, Portsmouth, and vicinity, took part in the service and gathered around the old light house, which has been displaced in recent years by a larger and more modern one.

Dr. Brown's address on this occasion was as follows:

BURKE has said somewhere: "They will not look forward to their posterity, who never look back to their ancestors."

The general truth in this statement is that only he who learns from the past will have anything worth conveying to the future. To the masses of men it is absolutely applicable that the possibilities of the future lie hidden in the accomplishments of the past.

This is because evolution and not revolution is the means of progress. The events of history are not like beads on the string of time. As Carlyle says, "the centuries are lineal children of one another." The future is folded within the present. Therefore we draw from the study of past experience the help and inspiration needed for going on. The deeds of the past and the lives of those who have gone before are not closed books.

The great English poet in his *Henry IV*, makes Warwick to say:

"There is a history in all men's lives,
Figuring the nature of the times deceased;
The which observed, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life, which in their seeds
And weak beginnings, lie intreasured."

Therefore, as we stand certainly near the spot made sacred by the presence of the first English to make a permanent settlement in the western hemisphere, we feel and live again the struggles and the privations endured by the brave men of the Jamestown settlement. The chronicle of their trust in God, the beautiful description preserved to us of their faithfulness to the Church, the beginning of the development of that liberty which we now enjoy, should, at least in a general way, be the knowledge of every school child. We look back with pride, mingled with a deep humility and thankfulness to the brave souls of more than three centuries ago.

It was the period of the beginning of the modern greatness of the English people; when the defeat of the Spanish assured the English of the supremacy of the seas; when the reign of Elizabeth had brought peace, prosperity, and coherence to the nation; when Spenser, and Bacon, and Shakespeare, and many lesser lights were illuminating the sky of English literature; when the Church had crystalized into success her efforts against a foreign hierarchy and Protestantism had become established; when scholars, by order of the monarch, were preparing the revision of the Sacred Scriptures; when men were looking forth with a clearer vision and a better understanding of civilization and were pushing to further development the heritage of their age. The eyes of all were turned to the West. For a century, since Christopher Columbus—with the name "the Christ bearer"—had discovered to the Old World the presence of a New, effort after effort, with varying success, had been made to colonize the lands beyond the setting sun.

In April, 1606, a charter was passed under the great seal of England by the Lord Chancellor, Sir Thomas Edgerton, claiming for the crown the whole of North America between 34 degrees and 45 degrees north latitude, commonly called Virginia. One of the leading motives of this charter is stated as "the furtherance of so noble a work . . . as the planting of Christianity amongst the heathen." Two companies, one for planting a colony in South Virginia and the other for

planting a colony in North Virginia, were both incorporated by this one charter.

In August, 1606, a ship was sent from Plymouth, England, intended for the North Plantation of Virginia. This venture was a failure. On Saturday, December 30, 1606, the first expedition sent out for "The First Colony in Virginia", sailed from London in three vessels, the *Susan Constant*, the *God-speed*, and the *Discovery*. Captain Christopher Newport—also bearing the name "the Christ bearer"—had the sole charge and command of the voyage. They did not leave the coast of England until about the 18th of February, 1607. The small fleet stopped at the Great Canaries and sailed for Virginia via the West Indies. On April 3d, they reached the island of Dominico. Touching at several of the islands, they "disimbogued out of the West Indies" on April 20th.

On Sunday, April 26, 1607, quoting the Hon. George Percy, "about foure o'clock in the morning we descried the land of Virginia; the same day we entered into the Bay of Chesopoc directly, without let or hindrance; there we landed and discovered a little way, but we could find nothing worth the speaking of, but fair meadowes and goodly tall trees, with much fresh waters running through the woods, as I was almost ravished at the first sight thereof." From this landing place they began to explore. On the second day they had the great pleasure of eating some oysters in Lynhaven Bay, which were described as "very large and delicate in taste." The same day they touched a point of land "in good comfort" which they named Cape Comfort, now Old Point Comfort. The third day after landing they set up a cross at Chesupioc Bay, claiming the land for the Crown of England, and named that place Cape Henry, for Henry, Prince of Wales, a patron of the voyage.

A more vivid imagination than mine would be needed to picture the aspect of this spot more than three hundred years ago, before the rude and mercenary hand of the white man had touched it. That spring morning "must have shown masses of the white flowers of the dogwood, mingled with the pink-purple blossoms of the redbud against the dark primeval forest." They were like a people in a fairyland, strange and new, "all the ground bespread with many sweet and delicate flowers of divers colors and kinds." Their thoughts must have been that "heaven and earth had never agreed better to framé a place for man's habitation."

The landing of these adventurous men on the shores of our beloved state is not a thing apart. It is an incident in the development of great principles. Marshalling facts by law, we nevertheless appreciate the individual facts, but we learn the art of taking broad views and reducing the multiplicity of facts to the unity of principle. Traveling along the mountain trail one sees the small stream of water bubbling forth from the mountain side. The imagination leads on, and, as the water trickles down the mighty steep, one sees the silver thread winding away on the boundless plain and there is revealed to him, far beyond the physical vision, the stately river, gathering force from every side, with cities resting on its banks and the commerce of the world borne upon its bosom.

Thus it is we commemorate today as representative of many others, this little stream in the progress of the western civilization. To many such we owe the conformations of national life. Sometimes the streams have been most circuitous, sometimes almost lost, sometimes turbid or obstructed; but they have worked themselves pure enough to irrigate with their healing waters all the provinces of human life. From the landing place of the first settlers, we see the unfolding of the great principles of our freedom.

Criticisms have been marked against these men, and many who followed them. One author tells us that "those who shaped the destinies of the colony had left little undone that inventive stupidity could suggest to assure the failure of the enterprise." "And", he continues, "the company is described by one of its members as composed of poor gentlemen, tradesmen, serving men, libertines, and such like." The words of

Charles Kingsley describing the sea captains of the day have been applied to the colonists;

"Adventurous hearts who bartered bold
Their English blood for Spanish gold."

We remember that our founders were human. We do not ascribe to them divinity, or perfection. There were among them the weak, the foolish, the errant. We know that the conditions of life in the country of their birth could not be transplanted without difficulty across the seas. We see in these later days their mistakes and their failures. But we realize with thankfulness that to them and their successors we owe the precious heritages of today. Conspicuous among these, and in a measure embracing the others, are the two great outstanding principles of "a free popular state" and a "Christian civilization".

By the colonists of Virginia, there was furnished the strength of character that removed the royal governor. Among them were nurtured the ideas expressed by Nathaniel Bacon and later developed by Patrick Henry, and others. From them came Washington, who took the government from the crown and placed it in the hands of the people. They furnished, as sons, many of the members of the Continental Congress, of whom it was said by no less an authority than Gladstone, "that no greater body of statesmen ever sat together in the history of the world."

An age of restlessness is not always an age of danger. It may be caused by the pent-up energy such as we see in the boy, and, given the right and proper opportunity of development, will bring forth much good. The expansion of the world by the discovery of America gave to our forefathers of old England the chance to express the potential sturdiness of the adventurous spirit and the repressed power of the pioneer. With these inherent characteristics they founded a new country and built upon the foundation which they had been laying for centuries, the political freedom of the New World.

But more important than political freedom, the founders of our colony brought with them the religion of their people. In the attitude of prayer uttered by the first settlers landing at this point; in the erection of a cross, the symbol of their salvation; in the building of a church when they arrived at their "seating place"; in the very inception of their venture, we find the basis of the lives of the people who gave to the New World the foundation on which has been reared, since, the Christian civilization of our nation.

The Virginia colonists were not religious fanatics. They were not fleeing from persecution. But they brought with them the religion of their fathers, which, through the years, had become a part of the very life of the people. A community without the Church of God, with its services and administrations, was foreign to their thoughts. This is attested by the old churches, or the remains of them, throughout the eastern section of this old commonwealth. From this very point you can find, for every ten miles or less—and remember in what was then a sparsely settled country—a church foundation, attesting the devotion and religion of the Virginia colonists.

The boast is sometimes made that the American colonies developed religious freedom and tolerance. This is true, and something of which to be proud. The great glory, however, with which our forefathers are to be crowned is the establishment of a nation on the principles of Christian civilization.

God may not be written in our Constitution and other documents of state, but the fear and love of Him through Christ was written large in the hearts of those who framed them.

We therefore stand in reverent attitude, and give thanks on the spot of their first landing to the brave and hardy men whose lives are in part summed up in the "Instructions Given by the London Company for the Voyage to Virginia"; "Lastly, and chiefly, the way to prosper and achieve good success is to make yourselves all of one mind for the good of your country and your own, and to serve God, the Giver of all Goodness, for every plantation which our Heavenly Father hath not planted shall be rooted out."

THE EUCHARIST has an enduring hold upon human life only less marvellous than the power and persistence of the sway of Christ Himself.—*Archbishop Lang.*

PIECES FOR THE NEWSPAPER

BY A SMALL-TOWN PRIEST

SINNERS IN THE CHURCH

IMAGINE yourself to be a very sick man, far from home, needing the best medical attention, and that you start for a hospital. You hear that therein are other very sick men, some of whom do not appear to be getting well. You hear that there has actually been a death in that hospital. But still, hoping that you may get well, trusting that the skilled physician may exercise his ability on your behalf, you enter the hospital, and submit to treatment.

And yet, if you see a sick man in the Church—which is the hospital of souls—you immediately announce that, however sick you may be, still you are too good to associate with hypocrites—and thereby proclaim that you are somewhat of a hypocrite yourself! And worse. You impugn the honor and ability of the Great Physician Himself.

Does anyone suppose that Jesus Christ doesn't know that there are sinners, gross sinners, sinners who try to hide their sin from the world by an appearance of sanctimoniousness, in His Church? That men are sinners is the reason His Church is in the world: and the greater the sinner, the greater the need for him to be in the Church. Our Lord is holding on to some of these old cases in hope, we may say, of curing them. And yet *you* can't put up with what the Son of God endures? There will be many a man in heaven who has led a sinful life on this earth—if that weren't so, there would be no men in heaven at all!

You judge the Church by its "finished product", do you? It doesn't deliver goods that meet with your approval? Did you know that the only "finished product" of the Church was Jesus Christ? That not until the day of final judgment can you, or anyone, say, "This one is saved, that condemned"? And even on that day it is Almighty God who is to judge; your opinion, and even your testimony, will not be called for; and it seems to be a little previous to decide on the spiritual state of a man in advance, for a great many things may happen between now and the day of judgment.

The difference between a good man and a bad man isn't so great, after all. An ant once climbed a stalk of grass and called down to another, "See how high I am!" while the sun, at meridian height, the beauty and glory of the day, laughed at him. We are all pretty close together here on earth, saint and sinner, and there is only one possible end for all of us—possible, that is, if we love life—Jesus Christ.

Now, if you are sincere in your objections—and one hates to question the sincerity of any person—even if you do see some Church members who are not quite up to the mark, look to Jesus Christ, and to the thousands upon thousands whose lives He has sanctified and saved. He, no less, is the type of Church member to which you should endeavor to conform yourself: judge the Church by Him, and by what He is surely making it, and not by the spiritual cripples and consumptives that are undergoing treatment. Better, join with Him and use your energy in making the world spiritually better. Come, let Him cure the disease your sins have fastened upon your soul, so you may go out and help Him in curing others.

Sincere or insincere, the excuse that there are sinners in the Church won't justify you. God will not ask you what you think about others, but will enquire only into your personal relationship with Himself. His Son, Jesus Christ, is saving the world, men and women, by including it into His Body, the Church. And what excuse for not joining this Church is it to say "Hypocrite"?

Nor is it a good excuse for lying in bed Sunday morning, or for reading the Sunday papers all the forenoon, or for "worshipping" in a motor car at the rate of forty miles an hour, and such like. Don't cry Hypocrite when, in reality, your life isn't in consonance with the Christian religion, for you won't deceive God, nor will you be able to stand against Him long. He is good at the waiting game, and can outlast any man every time.

Suppose, then, that you come into the Church and ask its Head Physician to take you as you are, and to cure the disease of the soul. It may take bitter medicine, it may cut as if by a knife, but it will cure you in the end, and you will have good health thereafter throughout eternity. With your cure will come increasing, fresh strength: this you can use in

helping Him, in nursing some one else back to life: and when you get to that stage you will know that you are doing the right thing.

Be a man, and take your rightful place in the Church!

THE NATION AND INTERNATIONAL RELATIONS

BY THE RT. REV. C. B. BREWSTER, D.D., BISHOP OF CONNECTICUT.

THE principle of nationality has been left too much on the secular side of life, outside the sphere of spiritual restraint and impulse. Upon the Church devolves a mission to consecrate the principle of nationality, to put into patriotism all the idealism possible, to make our people see that genuine patriotism is distinguished from cheap shams in the measure in which it means devotion to our country as the repository of certain principles and ideals; not the boasted bigness of what "America" may connote of freedom and equal opportunity for all.

This truer patriotism, consecrated by a lofty idealism, looks beyond narrow confines. We are prepared to see that Christianity, because it can regard nothing that is human as foreign to itself, applies to the relations between nations. In the view of Christianity, no nation lives to itself. To the earnest advocacy of good-will and coöperation among nations the Church is bound in simple loyalty to its own Catholic ideal of a human fellowship transcending limits of nation and race.

An attitude to be reckoned with, is that which dismisses all this as dangerous theory and mistrusts the very word internationalism. This issue we must, as Christians, meet, and maintain that there is a Christian internationalism. This Christian internationalism is to be distinguished from the meaningless cosmopolitanism of a man without a country and a mere individualist. It is in no wise incompatible with the truest patriotism, on the contrary is rooted therein and dependent upon the freely and consciously realized life of each nation.

Recent events have demonstrated the need of emerging from the chaos of undeveloped international relations into some ordered peace of mutual understanding. Inspired by the divine design, Grotius, supreme genius in the history of international law, three centuries ago had the vision of "that greater society of nations". The very fact and experienced need of international law would seem to demand some tribunal or world court of impartial adjudication. The fact of a society of nations might well find expression in some covenant of the nations. Such a covenant might serve to promote not only peace but public righteousness, to be realized more and more through the organized opinion of mankind. We may expect the higher activities of mankind to be more and more international.

The framework and machinery to effect such covenanted relations are minor details. The participation of our country in such covenant, whether it shall be the present League, with modifications which undoubtedly might be secured, or some other association, is a matter seen more and more to be lifted quite out of mere politics on to a high plane of non-partisan patriotism. There is less and less alarm at bogies conjured up by petty partisanship or timid provincialism. There is increasing response to this ideal of the authority of law and right guaranteed by covenanted agreement of the nations. It is an ideal; but who shall limit the potency of an ideal? On the side of this ideal, is Christianity with its dynamic impelling forward and its vision of a spiritual republic of God and commonwealth of man; a vision that beckons on to vaster issues. It is for the Church to warn against disobedience to the vision, to inculcate loyal devotion to the principle of human fellowship and to the ideal of a new world wherein may dwell righteousness and peace and joy in the Holy Ghost.

DO NOT PRAY that you may be seen of men; but if your confinement obliges you to be always in the sight of others, be more afraid of being seen to neglect, than of being seen to have recourse to prayer.—*William Law.*

WHAT is called "free thought" is really thought enslaved to a negative dogma, which is not really valid.—*BISHOP GORE. Belief in Christ.*

A DISAGREEABLE CUSTOM

BY THE VEN. W. W. STEEL

IT BEGAN with Bishop Knight when he was Bishop of Cuba. He was travelling somewhere in the eastern part of the island, when someone took a fancy to his rather corpulent vestment case and carried it off. One may smile as he thinks of the amazement of the thief on discovering what the case contained—a great black satin robe, a white linen lawn affair with ruffled sleeves, several stoles of various colors, possibly a book or two, and maybe a sermon or so! The stoles may have had crosses on them, which could not have added much to any satisfaction the thief may have anticipated in making the theft, and which possibly may have frightened him a little, for all thieves and thugs are very superstitious; so that it is not surprising that, later, the vestments were found in the road by some one—or at least some of them, all bedraggled and muddy—and in course of time they found their way back to the Bishop, useless, of course, and a great loss to him.

Then came the Rev. P. H. Asheton Martin, who, at that time, was the missionary in charge of the work at La Gloria and Ceballos in the province of Camagüey. While making a change of cars at Ciego de Avila between Camagüey and Caballos, at about two in the morning, and while he was walking up and down the platform to keep warm, suddenly he saw flames bursting out from the roof of a nearby house. As usual not thinking of himself, but only of the others who might lose their property, and possibly their lives in the fire, he left his suit case on the platform, and ran to the fire and attempted to rouse the people, and to help extinguish the flames. When he returned to the place where he had left his suit case on the platform, it had disappeared, with his vestments, a change or two of underwear, and one or two suits of clothing; and this was for him, also, a great loss.

Then came the Archdeacon of Havana. He was returning from one of his monthly trips to Santa Clara province, and, in obedience to the requirement of the street car company, had placed his suit case behind the rear seat of the car. He took the opposite seat, and did his best to watch the suit case, which also contained his vestments and the usual things necessary for a country trip.

The car filled up and the middle passage was crowded, and although he tried to keep his eye on the suit case, yet when his gaze wandered for the fraction of a minute, a negro man snatched it up and was off the car and out of sight before he could be caught, as it was nightfall and already dusk. A Cuban sitting near the suit case saw the negro take it, and when the Archdeacon had discovered the theft and had stopped the car, they made a chase together but to no purpose.

One can but wonder to what use the vestments were put by the negro. They were unsalable, of course. Probably a skirt was made from the cassock for his wife, if he had one, and a carnival sash for her from the green stole, while the surplice may have provided him with a shirt. Who knows? At any rate they have not been recovered yet, although the Archdeacon has watched with considerable interest the merry-makers of two carnivals in the hope of possibly seeing again his green stole.

And now comes the Ven. J. M. Lopez Guillen, Archdeacon of the Oriente, who also has fallen a victim to this disagreeable custom, for really it does seem now to be an established custom. He was travelling on the railway, and some one carried off his suit case, presumably from the train. The particulars in our form of the Christian religion, especially when they discover—for it is a discovery—that we are not *los Bautistas*, *ni los Metodistas*, *ni los Presbiterianos*, with one of which they always confuse us, but that we really believe in God, and the Divinity of Christ, and the Virgin Birth; that we have altars, forms of service, and even vestments. Of course, we are more than delighted that they take all this apparent interest in these matters, but when that interest takes the form of a desire to possess themselves of our vestments, it is embarrassing and expensive to the missionary, bishop, priest, or deacon.

UNTIL Christianity has the best of our love and the best of our lives it cannot be effective against the passions which characterize this age.—*Bishop Woodcock.*



CORRESPONDENCE

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

THE CONSECRATION OF BISHOP FERRANDO

To the Editor of *The Living Church*:

MY attention has been called to the editorial in your excellent paper for June 9th, in which you emit your opinion of the manner of effecting my consecration.

While I fully agree with you as to the dangers of secrecy, and would abhor the idea of establishing such a precedent, I cannot admit that such procedure was followed in my case.

It is true that to avoid any unnecessary publicity, which, owing to the circumstances, might have provoked useless criticism from different sources, it seemed to me prudent that the ceremony of supplemental consecration should be private, and I submitted my judgment to the consideration of the wise and just men composing the committee concerned. Although I was fully disposed to abide by their decision as to the best mode of procedure, it was very gratifying to find that, owing to the peculiar circumstances involved, they agreed with me. I regret, however, that such a step, which was taken by all parties concerned in a spirit of truest devotion to the cause of the Church of Christ and His Kingdom, has been made the ground for criticism, and I only allude to your criticism in order to assure you of the sincerity and good intention which prompted the method observed in my case.

And now, with brotherly love, which has not been shaken in any way by this little incident, allow me to assure you also of heartfelt gratitude on my own part as well as on the part of my Church, for your expressions of interest and good-will.

Desiring the coöperation of your prayers in our behalf, I am,

✠ MANUEL FERRANDO.

Mountain Lakes, N. J., June 18.

THE VOLSTEAD ACT

To the Editor of *The Living Church*:

PRESBYTER Ignotus, in his Blue Monday Musings, fails to appreciate the position of those who favor the amendment of the Volstead Act so as to permit the manufacture and sale of light wine and beer. We believe in obedience to the constitution and laws as much as he does. He quotes Governor Pinchot. They both fail to discriminate between the Volstead Act and the Eighteenth Amendment. The latter prohibits the manufacture and sale of "intoxicating liquors for beverage purposes". The Volstead Act defines intoxicating liquor to be that which contains more than one half of one per cent of alcohol. It was admitted on the record of the prohibition cases that the beer made by the plaintiffs was not intoxicating, although it did contain more than this percentage. It is a matter of common knowledge that light wine and beer are not intoxicating. But the Supreme Court held that it could not look into this matter; that the matter of the definition was for Congress.

Our first objection to this act is that it gives a false definition. Our second objection to it is that it was put through Congress by two vicious deals. One has been fully exposed by the National Civil Service League. The bill exempts from the operation of the civil service law, all persons appointed under it. This enables political members of Congress practically to control the appointments to enforce the law. Many men have been appointed for political reasons who are entirely unfit. The result is graft, the enrichment of officials, and the violation of law. The other is the section which exempts farmers in their manufacture of cider and grape juice from the penalties of the act. This privilege to them won many votes. But it is unjust and a source of just dissatisfaction to the dwellers in cities. Why not let them buy the cider which the farmer is allowed to make?

We have a third objection to the act which in our Church at least should be fatal. We are a scriptural Church and believe in the inspiration of the Scripture and the Divinity of Christ. We believe that when He provided wine for the wedding feast at Cana, He did right, and that it is wicked in a Christian nation to pass a law which would punish Him if He should return to earth and do the same thing. Our Church again requires that portions of Scripture should be read which speak of wine as the gift of God and contain parables of the vineyard which represent in a figure the Almighty as planting a vineyard and putting a winepress therein. In the Cate-

chism which the Church requires that all children should study before they are confirmed, it declares that our bodies are strengthened and refreshed by the bread and wine.

The advocates of an amendment of the Volstead Act do not deny that the use of whiskey and other spirituous liquors as a beverage has often been injurious. We believe that whatever benefits have resulted from prohibition legislation have resulted from the prohibition of the manufacture of these liquors and their public sale. One great objection to the act is that it puts a premium on the secret manufacture of such liquors and encourages the smuggling of them. Wine and beer are bulky. They cannot be transported without discovery. Spirits are concentrated. They can be carried in a small compass. There would be no smuggling if it were not that multitudes of people desire stimulus. They would be satisfied with light wine and beer. But the manufacture of these has been effectually prevented. People satisfy themselves, therefore, with spirits, which is all they can get.

We do not agree with the Pennsylvania governor, that prohibition will raise the happiness and welfare of our people. On the contrary we think it is turning us into a nation of cheats and hypocrites. It is essentially Mohammedan. The Mohammedan religion is based on the idea that the merit of the believer consists in outward observances. Christianity teaches the reverse. St. Paul tells us that "the Kingdom of God is not meat and drink." Christ said to the Pharisees, who were strict observers of all the requirements of the law, "The publicans and the harlots go into the Kingdom of God before you."

The advocates of prohibition talk and act as if all virtue were summed up in the strict observance of the rules laid down by the Volstead Act. In the recent hearing before Governor Smith of New York, they claimed that the whole force of the state of New York should be employed to enforce the Volstead Act. To them this is much more important than the observance of the laws against adultery, robbery, and perjury. These crimes were forbidden by God Himself on Mount Sinai. They are a matter of comparative indifference to the prohibitionists. Let me urge them to consider the words of Christ: "This people honoreth Me with their mouth but their heart is far from Me; in vain do they worship Me, teaching for doctrines the commandments of men."

Let us emphasize the commands of God and the religion of the heart, and then we shall see the Volstead Act in its right proportion.

EVERETT P. WHEELER.

New York, June 6th.

A VOICE FROM THE PEW

To the Editor of *The Living Church*:

FOR some time past I have felt what my Quaker friends call a concern, to submit, with due deference, to many preachers whom it has been my lot to hear, that they should, in their talks from the pulpit about the Gospels and Epistles, show less fear of disturbing the faith of the simple whom they seem to me to be feeding with a very watered milk of the word. To take a very modern instance. This is St. Barnabas' Day. On its eve I heard a good talk on that saint as the normal, inconspicuous "good man and full of the Holy Ghost", but not a word of what it meant that this Cypriote of the Diaspora should have been an active Christian before Paul, not a word of the apparent contradictions between what Paul says of the whereabouts of Barnabas in Galatians and what Acts, as we know it, tells of them, or of the light which these discrepancies throw on the circumstances attending the making-over of that book, not a word of unrecorded grounds for the separation of the two missionaries. Why? Because to touch on such things might suggest that possibly "the Bible and the Bible only" might not prove an "impregnable rock", that possibly Leo XII may have had some justification for his *Ubi Primum*, and Pius IX for his *Qui pluribus*; and that, though Christ was indeed the sure foundation, the fulness of faith in Him was not "once for all delivered to the saints".

Is such ecclesiological "economy" wise? The laymen with whom I talk, think not. Indeed some are a little impatient at it. I have myself heard from metropolitan pulpits efforts at "harmonizing" quite unessential contradictions and at

wringing "moral lessons" from most unpromising tradition, which have made me wish, in Homeric phrase, that the earth might open to cover my humiliation.

From whatever critical science or research may have to tell us about the New Testament, we who know, from most pragmatic sanctions, the validity of the Sacraments and say our creeds with a good conscience, with such mental adjustments as modern ways of thinking involve, have nothing to fear. Perhaps we have much to gain. Let me put a most extreme case.

Suppose a Churchman were to take counsel with Eduard Meyer, with Loisy, and with Foakes-Jackson or Lake, to name only men who have written on Christian origins since 1920, and should come to think that there was no first-hand witness to anything regarding the human life or teaching or passion of Jesus and very little of second-hand; suppose he came to think that all the canonical writers, living in an atmosphere of exalted expectation of a Second Advent, were uncritical if not credulous in their reception of materials of very varied value, and ordered what they did receive less with regard to historical precision than to present effect, thinking it right to omit, to adjust, to rearrange, and, as was then the universal custom of historians, to record as the words of others what the writers thought these might, could, would, or should have said; suppose he came to believe that the wish to father tractates of the Second Century on writers of the First was often not resisted; that the Apocalypse combines futurist dreams of many peoples; that the Fourth Gospel is a sort of projection of tradition into a transcendental plane; and that there is throughout the books an habitual use of the Old Testament in ways even then questioned and now quite indefensible; will all this affect vitally that Churchman's Christian faith, his confidence in the revelation of the Divine in Palestine, in the Sacraments, and in the Church? Of course it will, but how?

Four things I think such a loyal Churchman might gain, finding in what some have thought barren negations, access to new phases of Catholic Truth. One who is no theologian must tread warily here, but with good-will I trust theologians will understand me and laymen not misunderstand.

From selecting, sifting, rectification, elimination in the records, he might get a more helpfully efficient and therefore, for him, a pragmatically truer apprehension—comprehension of course we can never have—of the ministry, teaching, and passion of Jesus and of the Incarnation in Him of the Divine.

Again, as he watched the working of the Holy Spirit in the gradual revealing of the Divine nature in its triune manifestations, he might well gain a more real and vitalizing idea of the Divine Immanence. To watch the gropings of the apostolic period, the uncertain steps of those who knew and prophesied in part, the slow emerging of Catholic truth through the mists of inherited misconceptions and superstitions, the saving of the faith from perils that beset it on every hand, fills the student of early Church history not alone with wonder but with awe. Thus the immanent Divine Spirit may come to be more fully realized as a true coördinate of the Divine Incarnation and no less an object of worship. This seems to me a very great matter.

Further, such a Churchman might feel that he was putting himself in a better position to comprehend the gradual unfolding in Christian consciousness of a deeper knowledge of the place and nature of Sacrament in religion, as he came to trace through the history of sacrifice the marvellous blending of the partial intuitions of Hebrew and Hellene, Zoroastrian and Egyptian, through the Divine touch that gave to the aspiration of each new life in their union, so that the great Sacraments would be seen not as wholly new institutions, but as newly spiritualized mysteries of our human nature, responding to universal needs, inevitable notes of a Catholic Church.

And finally, such an attitude of mind might bring him to a more magnanimous conception of the Church, conceived no longer solely or even chiefly as guardian of truths sprung like some Athene full armed into being, but as steward for mysteries and appointed guide to new and larger horizons of revelation, for which the Holy Spirit awaits only that we fit ourselves to apprehend them, and that the Church comprehend its mission.

BENJAMIN W. WELLS.

567 W. 113th St., New York, N. Y.

A MATTER OF STYLE

To the Editor of *The Living Church*:

AN any one tell why the "words only" edition of *The New Hymnal* does not capitalize pronouns referring to Deity?

If the idea was to conform to Prayer Book use, then quotation marks should also have been omitted throughout.

Tullahoma, Tenn. June 20.

JAMES R. SHARP.

A ROMAN ADVANTAGE

To the Editor of *The Living Church*:

FOR the benefit of such of our friends as have accepted the Roman obedience. I wish to point out an enormous advantage which, on strict Roman principles, they have thus gained. It is nothing less than the power of releasing faithful souls from purgatory; not by any trivial indulgences of a hundred or more days; but by taking them right out.

Let me explain the method. There are in Europe scores, and I think hundreds of what are known as "privileged altars". The privilege consists in this, that a mass said at one of these altars will liberate a soul, provided of course that the soul in question is detained. And the privilege is derived from the See of Rome: for the Pope, in virtue of the tradition of the keys to St. Peter, has unbounded authority over purgatory. I refer particularly to the Bull *Unigenitus*—not the famous one of 1653, bearing that title, but one issued about four centuries earlier, to which I will give a more particular reference, if desired.

Every Roman Archbishop (I am not sure as to bishops) has power from the Pope to make altars privileged. This power has been sparingly exercised in America. In the United States, at any rate, I have heard of only one privileged altar, and that is in a monastery in the State of New York. Lack of faith must be the reason why there are not many such.

However this may be, a copious remedy exists in the south of Europe; and every altar in the Roman Catholic Church is privileged on All Souls' Day, a fact which should be widely known. Let me take a concrete case. Suppose that a young man at the age of twenty were to place himself in communication with the clergy of Naples or Salamanca, and arrange for an annual mass; let him also secure an annual mass at his parish church on Nov. 2d. If he lives fifty years longer, he will have delivered a hundred souls from purgatory, at a cost of certainly less than \$500. And there ought to be confraternities with similar intentions. And a record ought to be kept at headquarters, to avoid duplications.

Some years ago I was discussing this matter with an intelligent Austrian. He said, "Yes, I believe that masses may take souls out of purgatory, if that be God's will." That, however, does not meet the case, for the whole thing is postulated on the divine will already declared, and manifested in the commission of St. Peter.

And now some one may say to me, "Why do you not make your submission, and gain the advantage you write about?" I can only reply that I am too sceptical. I do not believe that a mass said at one altar has any greater efficacy than one said at another altar. And I do not believe that the Pope has any more power over purgatory than the Archbishop (let me say) of York has. But if I should at any time "go over"—an unlikely event—one thing I will surely do. There is no use in nibbling at bits of Roman doctrine. The only logical proceeding is to accept it all. So I will procure the saying of masses at privileged altars for all the Popes from Leo X to Benedict XV. I think I will let Alexander VI alone, as I am doubtful of his present whereabouts.

RICHARD H. THORNTON.

244-24th St., Portland, Ore.

THE FOUR GREAT EPOCHS OF AMERICAN HISTORY

(Continued from page 281)

alted justice and benevolence. Who can doubt that, in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? The experiment, at least, is recommended by every sentiment which ennobles human nature."

Never shall I forget the new life in that old, war-worn humanity across the sea when the word came to them at last, America is here! And those same shattered forces still await the word, America has come back again!

The first great era: The freedom of the human soul

The second great era: The assurance of that freedom by law and constitution.

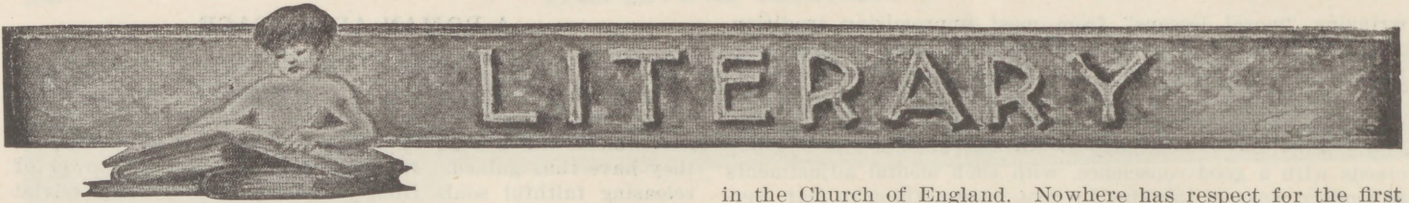
The third great era: Its maintenance in unity and union.

The fourth great era: The transmission of all these into the life of the world.

America was equal to the others. Will she now fail?

God forbid.

"Thy great world lesson all shall learn,
The nations in thy school shall sit.
Earth's farthest mountain-tops shall burn
With watch-fires from thy own uplift."



BIOGRAPHY

Life and Letters of W. J. Birkbeck, M.A., F.S.A. Edited by his wife, with a preface by Viscount Halifax. New York: Longmans, Green & Co., 1922. \$5.00.

Mr. Athelstan Riley's *Birkbeck and the Russian Church* has given us some inkling of the debt of the Anglican Church today to the labors of the late Mr. Birkbeck. This objective record of achievement, written by one of Birkbeck's best friends, tells only a part of the story. The discovery of Russian Orthodoxy by the English Church was both a revelation and a new creation: a revelation, in that it brought to light what was unknown, yet existent; a new creation, in that a vast horizon was opened up to the understanding of Churchmen. Birkbeck was, practically, entirely responsible for this great feat. He acted as apostle and interpreter of Slavic Orthodoxy to the Anglican Church. The present volume gives us the inside story of that rich, lovable, and fruitful life, with its singular simplicity of aim, its youthful and unflagging enthusiasm, and its marvellous endowment of powers. The preface says: "He was a brilliant scholar, reading Greek for his amusement. His historical knowledge was as wide as it was reliable, and as a theologian none could question the accuracy of his learning. With all this, he was endowed with a tact that enabled him to state a difficult matter in a way that disarmed opposition. . . He knew Russia better than many Russians. . . He was an accomplished musician . . . and an expert in all matters connected with hymnology. . . There is no one who can, in the least, take his place, for it is a loss which, in addition to everything else, has the special character attached to it of making itself . . . daily and hourly felt. . . I can confidently recommend the book. . . as the most interesting record of a life given up to the service of God and His Church" (pp. v-viii).

The Ideals of Theodore Roosevelt. By Edward H. Cotton. New York: D. Appleton & Co. \$2.50.

This is a welcome addition to the long list of books that have been written about Theodore Roosevelt. We have been shown the explorer, the statesman, the soldier. We have seen Roosevelt the comrade and the playfellow of his children. It has remained for Mr. Cotton to show us the ideals that made him great. Under the chapter on Early Influence, there are some interesting stories of his youth and dawning manhood. There are many selections from the writings of Roosevelt which add greatly to the value of the book. It is an excellent one to place in the hands of boys and young men who are at the formative period of their lives.

BOOKS ON UNITY

Christian Fellowship: The United Life and Work of Christendom. By Nathan Söderblom, Archbishop of Upsala. New York: Fleming H. Revell Co. \$1.50.

St. Paul on Christian Unity. By John B. Cowden, Christian Unity Evangelist-Pastor. New York: Fleming H. Revell Co. \$1.50.

We have here two new volumes of the Christian Unity Handbook series. Archbishop Söderblom's is by far the more useful contribution of the two. It includes a discussion of the need of unity, in view of the world problems of the age, an account of the effect of the World War on the movement, a singularly patient and uncontroversial account of the barriers which divide Christendom, and a survey of the efforts now making for reunion.

One is struck by the frankness with which a Lutheran acknowledges the weaknesses and faults of Luther while yet showing his sincere attachment to the Church and its system; more especially the recognition of the unfortunate trend of the Reformation when it fell into the hands of his successors with their lack of freedom and piety. There is also a most interesting interpretation of the movement for reform under Luther, Erasmus, and Loyola; one a Reformer, the second representing prophetic creation, and the third mysticism subjected to systematic training and disciplinary regulation. There is a really fine tribute to the Church of England: "I am nowhere so keenly sensible of the beneficent value of dignified, enlightened piety, wide of heart, and open to reform, as

in the Church of England. Nowhere has respect for the first centuries of the Church resounded with a more genuine conviction. . . Its main characteristics are ecclesiastical learning and humanism, its episcopal character, and its appeal to an older historical Christianity which is not Protestant in the modern sense, nor Catholic in the Roman sense, but something more comprehensive than either."

Discussing the way towards unity, however, the Archbishop ranges himself against those who regard an external order as necessary for the unity of the Church. Of his own Communion he says: "There is in our section of the Church (the Swedish) no room for the slightest doubt about the unbroken continuity of what has been called apostolic succession. Still no thought is here implied of a divine and unconditional law (We) reject any fundamental distinction between the essence of a bishop's office and that of a priest. . . . No regulation is ideal, but our history proves the immense advantage gained to the Church from episcopacy. Therefore we value it highly." It would have been interesting if the author could have explained the Swedish idea of priesthood (which is equally vague) and the teaching and practice of his Church as to sacramental grace. Indeed his spirit is so kindly that he might have made some real mediating suggestions as to Catholic and Protestant differences over sacraments.

The volume, however, is especially useful for Protestants in its irenic presentation of the thought of a corporate Christianity. The ordinary Protestant thinks of the Church as made up of individuals who have personally accepted Christ; who would prefer no organization or system; but unfortunately human nature is human nature and they find it necessary and so accept it reluctantly. The Catholic conceives of Christianity as necessarily corporate and finds membership in Christ involving membership in His Church.

In the survey of efforts towards unity, the coming World Conference on Faith and Order is briefly referred to, but (quite naturally, we suppose) the Archbishop devotes his space almost entirely to his own Upsala conference and to its plan and to certain distinctly Protestant movements.

Dr. Cowden's book is really a devotional exposition of the Epistle to the Ephesians, with special emphasis upon its doctrine of the Church and a plea for apostolic unity. It is valuable as urging the need of a corporate Christianity upon those to whom this is almost a new idea. It is a pity that the author had not seen Bishop Gore's practical commentary on the same epistle, which would have shed needed light on the subject he discusses.

BIRTH CONTROL

LITERATURE relating to the general subject of birth control, pro and con, continues to increase. A carefully written brochure by Lady Barrett, president of the Federation of Medical Women in England, is entitled *Conception Control, and its Effect on the Individual and the Nation* (published by John Murray, of London). The Archbishop of Canterbury has contributed a Foreword in which he says: "Very many of us who have daily to do with the problems and perplexities of our social life and to give counsel . . . will thank you for these clear, cogent chapters. To arguments based on moral and religious principles, you add the weight of ripe experience and technical scientific knowledge. I desire . . . to express the hope that your paper may have wide circulation among those who are giving attention to what is becoming an urgent question in thousands of English homes." The prevailing view on the subject, among Roman Catholics, is set forth in a volume by Dr. Holliday G. Sutherland under the title of *Birth Control*, being "a statement of Christian Doctrine against the Neo-Malthusians" (published by P. J. Kenedy & Son, New York). Dr. Sutherland quotes the declaration of the Lambeth Conference of 1908, "that deliberate tampering with nascent life is repugnant to Christian morality."

Another book dealing with the physiological, ethical, and legal points of view is Dr. Austin O'Malley's *The Ethics of Medical Homicide and Mutilation* (published by the Devin-Adair Co., New York). It is a helpful contribution to medical jurisprudence.

THE DIOCESAN ART COMMISSION of the Diocese of Colorado has issued a pamphlet, *Little Churches*, containing plans of a number of small churches, that can be built both cheaply and attractively.

Church Kalendar



JUNE

30. Saturday.

JULY

1. Fifth Sunday after Trinity.
8. Sixth Sunday after Trinity.
15. Seventh Sunday after Trinity.
22. Eighth Sunday after Trinity.
25. Wednesday. St. James Apostle.
29. Ninth Sunday after Trinity.
31. Tuesday.

Personal Mention

The address of the Rev. R. W. ANDREWS is in care of the Rev. Samuel Upjohn, D.D., St. Luke's Church rectory, Germantown, Philadelphia, Pa.

THE Rev. HERBERT J. COOK D.D., has removed from Beverly, N. J., to Albany, N. Y., where he resides at 274 Hamilton St.

THE Ven. and Mrs. JOSEPH H. DODSHON have returned to their home, after spending six months in Cincinnati. Their address is 517 Adair Ave., Zanesville, Ohio.

THE Rev. H. L. HOOVER, of Lawton, Okla., has accepted a call to Trinity Church, Hartwell, Cincinnati, Ohio, and will take charge Sept. 1st.

THE address of the Rev. C. B. HUDGINS is No. 322 Temple Ave., Long Beach, Calif.

SUMMER ACTIVITIES

THE Rev. J. H. S. DIXON, of Yoakum, Texas, will be in charge of the Church of the Good Shepherd, Corpus Christi, Texas, during July.

THE Rev. Prof. W. A. R. GOODWIN, D.D., of William and Mary College, will be in charge of St. Thomas' Church, Abingdon, Va., for the summer.

THE Rev. DOUGLAS I. HOBBS, of Live Oak, Fla., is to be at Trinity Church, Rock Mount, Va., during the summer.

THE summer address of the Rev. CHARLES A. JESSUP, D.D., rector of St. Paul's Cathedral, Buffalo, N. Y., will be in care of Brown, Shipley & Company, 123 Pall Mall, London, England.

DURING July and August the Rev. EDMUND S. MIDDLETON D.D., will be in charge of St. James' Church, Cleveland, Ohio, and may be addressed at the parish house, 5607 Whittier Ave.

THE Rev. JAMES G. MINNEGERODE, D.D., of Louisville, Va., is to be in charge of Christ Church, Warm Springs, Va., during August.

THE Rev. V. A. PETERSON, rector of St. James' Church, Cleveland, Ohio, sailed for England June 22d from Montreal. During July and August his address will be in care of the American Express Co., 6 Haymarket, S.W., 1, London.

THE Rev. T. DEWITT TANNER, rector of Christ Church, Joliet, Ill., and Mrs. Tanner sail for England on June 23d, where Mr. Tanner represents the Diocese of Chicago at the Anglo-Catholic Congress.

ORDINATIONS

DEACONS

CENTRAL NEW YORK—On Tuesday, June 19, 1923, in Emmanuel Church, Norwich, N. Y., the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate REGINALD OSBORNE TULLOCH. The candidate was presented by the Rev. F. D. Gifford, and the sermon was preached by the Rev. H. H. Gifford, Ph.D.

The Rev. Mr. Tulloch was formerly the pastor of a Baptist church in Chenango Co., N. Y.

OHIO.—On Sunday, June 17, 1923, in the College Church of the Holy Spirit, Gambier, Ohio, the Rt. Rev. William A. Leonard, D.D., Bishop of the Diocese, ordained to the diaconate, Messrs. HERMAN S. SIDENER, WILLIAM L. ZAIDIE, and DAVID J. GRIFFITHS, all graduates of Bexley Hall. The presenter was the Rev. Dr. O. E. Watson, and the preacher the Rev. William M. Sidener.

SOUTHERN VIRGINIA.—At the Virginia Theological Seminary, Alexandria, Va., on June 8, 1923, RICHARD H. BAKER was ordered deacon by the Rt. Rev. B. D. Tucker, D.D., Bishop of

Southern Virginia. The candidate was presented by the Rev. H. H. Covington, D.D.

The Rev. Mr. Baker has been assigned to the charge of the churches in Pittsylvania County.

PRIESTS

DALLAS.—On Sunday June 3, 1923, in St. Matthew's Cathedral, Dallas, Tex., the Rev. EDWIN D. KIZER, was ordained priest by the Rt. Rev. Harry T. Moore, D.D., Bishop Coadjutor of the Diocese.

The candidate was presented by the Rev. Bertram L. Smith, and the sermon was preached by the Bishop Coadjutor. The Rev. Mr. Kizer, will for the present remain in charge of St. Andrew's mission, Dallas, where he has served his diaconate.

MILWAUKEE.—On June 19, 1923, at the Cathedral of St. John the Divine, the Rt. Rev. Dr. Lloyd, Suffragan Bishop of New York, advanced to the priesthood, for the Diocese of Milwaukee, the Rev. JAMES SMITH BULLINGTON. The candidate was presented by the Rev. M. F. Montgomery. The Rev. Ralph B. Pomeroy preached the sermon and united with Canon Nelson and the presenter in the laying on of hands.

DEGREES CONFERRED

EPISCOPAL THEOLOGICAL SCHOOL.—D.D. upon the Rt. Rev. WILLIAM LAWRENCE, D.D., LL.D., Bishop of Massachusetts.

ROANOKE COLLEGE.—D.D. upon the Rev. JAMES M. OWENS, rector of St. Luke's Church, Shreveport, La.

WILLIAM AND MARY COLLEGE.—LL.D. upon the Very Rev. BERRYMAN GREEN, D.D., Dean of the Virginia Theological Seminary.

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OF

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WANTED—ASSISTANT PRIEST, UNMARRIED, young College and Seminary graduate. Address City Church-912, care LIVING CHURCH, Milwaukee, Wis.

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LADY WANTED TO HELP MOTHER IN country home, four miles from Christ Church, New Haven. Light household duties, help with children, willing to drive automobile. Maid kept. Salary. Write to Mrs. EDWARDS A. PARK, 127 Ridge Road, Route 105, New Haven, Conn.

WANTED AN ORGANIST AND CHOIRMASTER for a live western city of ten thousand. Opportunities unlimited for the right man. State salary. The Church of the Saviour, Hanford, Calif. The Rev. F. AUGUSTUS MARTYR (rector).

WANTED: COLLEGE GRADUATE, EXPERIENCED, capable of teaching college preparatory subjects. Address HEADMASTER, St. Andrew's School, St. Andrew's, Tenn.

WANTED. A WOMAN AS PRACTICAL nurse; must be strong and healthy. \$50 a month, room, board, and laundry. Address ST. BARNABAS' FREE HOME, Gibsonia, Pa.

POSITIONS WANTED

CLERICAL

CONNECTICUT RECTOR DESIRES WORK in New York State during August. City preferred. Seminary and university graduate. Address 8-907, LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES CHANGE; CITY AND town experience; energetic, reliable; good reader, preacher, and organizer; musical, organist and choir-trainer; indefatigable parish visitor; best references. Address 8-914, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DEACONESS, GRADUATE, DESIRES POSITION in missionary district or small parish. Experienced, references. Address G-896, care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, EXPERIENCED, PERSON who loves children, desires responsible position as Institutional Matron. Address: Mrs. DRUMMOND, Hotel Monnett, Evanston, Ill.

ORGANIST-CHOIRMASTER, NOW EMPLOYED, desires change, man of wide experience with both Boy and Adult choirs. Highest credentials as to thorough musicianship and character. Address O. C. 849, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES POSITION: Good Churchman, splendid testimonials. Address "CANTO"-902, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF large city, desires change of position. Excellent proofs as to results attained in present and past positions, especially with boy voice production. Address, H-904, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change, thorough Churchman. Excellent credentials. Address K-910, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, MARRIED, desires immediate change. Churchman, 20 years' experience, age 36, graduate Trinity College, London. Address H-909, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, YOUNG man with experience and ability. Boys or mixed choir. Prefer modern instrument. Available Sept. 1st. Excellent reference. Address C-913, care LIVING CHURCH, Milwaukee, Wis.

WANTED: POSITION AS HOUSE MOTHER, girls' school, number of years' experience. Address M. L. B., Middleton, Del.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basons, Vases, Candlesticks, etc. solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

AUSTIN ORGANS—AS A RESULT OF A year's contracts, new Austin organs will be erected in thirty-one states, bringing the number of Austins in constant use up to 1,200. The big Eastman organ at Rochester brought two other large Rochester contracts within a month. AUSTIN ORGAN Co., 180 Woodland, St., Hartford, Conn.

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

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

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

VESTMENTS

A LBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Sets of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

C HURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

C LERICAL COLLARS AND CUFFS, DIFFICULT to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00, postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

REAL ESTATE

FURNISHED COTTAGE, CANTERBURY Park, on Big Star Lake, screened and glassed porches. \$500.00. Easy terms. Address M. GLEASON, Baldwin, Mich.

SUMMER RESORT LOTS IN CANTERBURY Park, Mich. (near Ludington), belonging to an estate which must be closed, will be sold at \$50 and up, for lots 50 x 75 feet on Big Star Lake, if purchased at once.

This property was originally secured for an Episcopal Chautauqua Summer School and Resort, but owing to the death of the leading promoter, these plans have not yet materialized.

Income from above tract has been conveyed in will to a large Episcopal church in Chicago which profits by the closing of this estate. Address G. A. C-804, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

MANUSCRIPT TYPING AND REVISING, Simple copying, \$1 per thousand words; revising and typing \$1.25. J. F. Browning, Mt. Pleasant, Mich.

RECTORS OF THE EAST AND MIDDLE west! The Church League for Industrial Democracy will supply a priest, without charge, any Sunday it is necessary for you to be away from your parish. For details address: Rev. F. B. BARNETT, Wrightstown, Pa.

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RETREATS

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York, beginning Monday night, September 17th, ending Friday morning, September 21st. Conductor the Rev. Dr. McCune. No charge. Notify GUESTMASTER.

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

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

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

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NOTICE

A GREAT GATHERING of CHURCHMEN

The International Convention of the Brotherhood of St. Andrew is an unparalleled opportunity for men to meet for consideration of the vital things in the life of the Church.

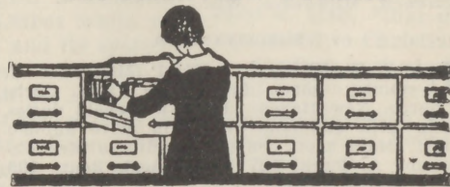
Practical methods of spreading the Kingdom are discussed; new inspiration is gained for Christian service; Christian fellowship is fostered.

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Chicago, September 19-23, 1923

For particulars address: Brotherhood of St. Andrew, Room 515, 180 No. Wabash Ave., Chicago, Ill.

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 productions, and in many cases the materials used are superior to those available now.

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

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

Church Services

Cathedral of St. John the Divine, New York

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

Church of the Incarnation
Madison Ave. and 35th Street, New York
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M., 4 P.M.

St. Peter's Church, Chicago

Belmont Ave. at Broadway
Sunday Services:
7:30, 10:15, 11:00 A.M. and 5:00 P.M.
Daily Services: 7:30 A.M.

Gethesemane Church, Minneapolis

4th Ave. So. at 9th St.
Rev. DON FRANK FENN, B.D., Rector
Sundays: 8, 11 A.M. 7:45 P.M.
Thursdays and Holy Days

BOOKS RECEIVED

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

The Abingdon Press. 150 Fifth Ave., New York, N. Y.

In Naaman's House. By Marian MacLean Finney. Price \$1.75 postpaid.

Barse & Hopkins. 21-39 Division St., Newark, N. J.

Etiquette for Everybody. A Guide to Social Usage for Old and Young. By Laura Thornborough.

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

Alexander Duff, Pioneer of Missionary Education. By William Paton, acting secretary of the India National Missionary Council, late missionary secretary of the Student Christian Movement, joint author of *The Highway of God* and author of *Social Ideals in India*, etc. Price \$1.50 net.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

Christian Education and the National Consciousness in China. By James B. Webster, Ph.D., Department of Education, Shanghai College, Shanghai, China. Price \$2.50.

Politics. By Frank Exline.

A Yankee with the Soldiers of the King. By Alexander Irvine, author of *My Lady of the Chimney Corner*, etc. Price \$2.

Henry Holt & Company. 19 West 44th St., New York, N. Y.

Redeeming Old Homes. Country Homes for Modest Purses. By Amelia Leavitt Hill.

B. W. Huebsch, Inc. New York, N. Y.

Industrial Democracy. By Glenn E. Plumb and Wm. G. Roylance.

Unemployment and our Revenue Problem. By John Sturgis Godman.

Lothrop, Lee & Shepard Co. 273-5 Congress Ave., Boston, Mass.

The Sahara Hunters. By Francis Rolt-Wheeler, author of *U. S. Service Series*. With thirty-five illustrations from photographs and prints. Price \$1.75.

The Boy Astronomer. By A. Frederick Collins, F.R.A.S. With Frontispiece from Painting by Will H. Low. One hundred and seventy-five Text Illustrations and Diagrams. Price \$1.50.

Small, Maynard & Co. Boston, Mass.

The Story of Man's Mind. By George Humphrey.

State Historical Society of Iowa. Iowa City, Ia.

The British in Iowa. By Jacob Van Der Zee.

University of Illinois. Urbana, Ill.

Open Price Association. By Milton Nels Nelson.

PAPER-COVERED BOOKS

G. A. Schroder & Co. Berlin, Germany.

Frieden auf Erden! By Leopold Loewenthal.

BOOKLETS

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

Is there a God? By A. R. Whitham, principal of Colham College. Hon. Canon of Christ Church. The Congress Books: No. 1.

The Resurrection of Christ. By B. T. D. Smith, fellow of Sidney Sussex College, Cambridge; examining chaplain to the Bishop of Lichfield. The Congress Books: No. 6.

The Holy Ghost. By G. C. Joyce, D. D., canon of St. Asaph, late principal of St. David's College, Lampeter. The Congress Books: No. 8.

A Short History of the Catholic Church. By W. H. Hutton, D.D., Dean of Winchester. The Congress Books: No. 11.

The Atonement. By J. K. Mozley, B.D., principal of Leeds Clergy School, examining chaplain to the Bishop of Ripon. The Congress Books: No. 40.

Mental Prayer. By M. R. Carpenter-Garnier, librarian of Pusey House, Oxford, assistant chaplain of Oriel College. The Congress Books: No. 44.

Heaven. By E. Graham, fellow of Oriel College, Oxford, examining chaplain to the Bishop of Peterborough. The Congress Books: No. 49.

PAMPHLETS

B. W. Huebsch, Inc. New York, N. Y.

The Historical Rhine Policy of the French. By Hermann Oncken.

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

France and Germany: The Future of Reparations and Inter-Allied Debts. Reprinted from the March (1923) number of The Round Table.

PLAYS

Church Missions Publishing Co. 45 Church St., Hartford, Conn.

The Whole Armor of God. A Mystery Play of the Christian Year. By Alice C. Chase. Publication No. 131. May, 1923. Quarterly—Price 25 cts. Soldier and Servant Series.

BULLETINS

College of St. John the Evangelist, Inc. Greeley, Colo.

Our First Annual. 1923.

St. Katharine's School. Bolivar, Tenn. *St. Katharine's School.* A Diocesan Boarding and Day School for Girls. Founded in 1872.

The University of North Carolina Press. Chapel Hill, N. C.

How Farm Tenants Live. J. A. Dickey and E. C. Branson. University of North Carolina Extension Bulletin. Vol. 11, No. 6. November 16, 1922.

Service to the State by the University of North Carolina Extension Division During the Biennium November 1, 1920, to October 31, 1922. University of North Carolina Extension Bulletin. Vol. II, No. 8. December 16, 1922.

YEAR BOOKS

Rector's Office, Trinity Parish. New York, N. Y.

Year Book and Register of the Parish of Trinity Church in the City of New York, A.D., 1922.

A LETTER FROM THE PATRIARCH OF JERUSALEM

BEARING A LETTER to the late Bishop Tuttle from the Patriarch of Jerusalem, the Hon. Ira W. Stratton, former Mayor of Reading, Pa., and Mrs. Stratton, have returned to their home from a tour around the world?

They reached Jerusalem during the observance of the Easter festivities, and were invited to the Patriarchate and were received there by His Holiness Damianos. They were also given the letter, the text of which is:

"To the Rt. Rev. Lord Bishop Daniel S. Tuttle, Presiding Bishop of the Anglican Episcopal Church in the United States of America, Greetings in the Name of our Lord Jesus Christ.

"Most Reverend and dear Brother in the Lord: I had a great pleasure today in receiving at our Patriarchate Mr. and Mrs. Ira W. Stratton, who conveyed to me your brotherly greetings.

"I thank Your Grace for your kindness and fraternal love, and I am glad to hear that you are enjoying good health.

"I pray God to keep you and protect you, and to help Your Grace in the administration of your Church and the guidance of its members to paths of righteousness which are pleasing to God, so that the day may soon come when all should be one in Christ Jesus.

"With best wishes for prosperity, happiness, and success of all members of your Church,

"Yours faithfully in Christ,

"DAMIANOS

"Patriarch of Jerusalem."

The letter was signed at Eastertide before the death of Bishop Tuttle.

Mr. and Mrs. Stratton were among those who were delayed by Chinese bandits while on their way from Peking to Hankow.

JAPANESE MISSIONARY INVALIDED HOME

THE RT. REV. JOHN MCKIM, 'D.D. Bishop of Tokyo, has informed the Department of Missions that Miss Eleanor Verbeck, the Church's efficient woman worker at Mito, Japan, has suffered a sudden and serious illness that will necessitate her immediate return to this country, and may prevent her return to Japan.

Miss Verbeck is the daughter of the late Guido Verbeck, who was one of the pioneer missionaries of Japan from the Dutch Reformed Church in the United States. Dr. Verbeck had a large share in the early days as an adviser to the Japanese Government, in laying the foundations for Japan's remarkable system of public education.

Miss Verbeck is the third woman of the Tokyo staff who has been obliged to return to this country within the last few months. Bishop McKim pleads for four or five women recruits, especially those who have had kindergarten training.

Much of the work of the women of the mission staff in Japan in the future, the Bishop says, "will be along the line of work among women and children. Expert kindergartners, women who can teach sewing and domestic science, are what are most desired."

Detailed information can be secured from the Department of Missions, 281 Fourth Avenue, New York.

ESKIMOS SHARE IN PROGRAM

THE POINT HOPE ESKIMOS are taking their share in the Church's Program. There has come to the Department of Missions a remittance of \$75 from the congregation at St. Thomas' Mission, for 1923.

If one quarter of the congregations of the Church were to give as generously in proportion to their means as have these Eskimos of the barren Arctic, the Church would have money not only to meet her budget and priorities, but to do hundreds of other good things that are not even included in the program at the present time.

DR. HILARY CLAPP

THOUSANDS of people in this country who never had the pleasure of meeting him, know Bishop Brent's Igorot friend, Hilary Pit-a-pit Clapp, who is now Dr. Hilary Clapp, if you please, having graduated from the Medical School of the University of the Philippines, in March of this year.

Bishop Mosher, writing in his *Diocesan Chronical*, says that for this Igorot lad, now a young man, to have gone successfully through a prolonged and difficult course of training is a remarkable achievement. Bishop Mosher wonders whether there are not friends in this country who would like to do what some have already done to help in meeting the expenses of Dr. Clapp's course in the Medical School, and make it possible for him to serve for a year at our missionary hospital, St. Luke's, Manila. Bishop Mosher feels that he would get a much better training there than he would get if he went to one of the Government Hospitals in the provinces. When he completes his work as interne at St. Luke's, Dr. Clapp will probably go back to his native town of Bontoc to care for the needs of his own people in the mountain province.

Bishop Mosher estimates that \$700 will meet the situation. Anyone who would like information can obtain it from the Department of Missions, 281 Fourth Avenue, New York.

HONOLULU NEEDS A TEACHER

A TEACHER is needed in Honolulu to take charge of Trinity Mission School for Japanese. Bishop LaMothe writes, in connection with this position, "The difficulty I am faced with everywhere is the small salaries we pay, in comparison with what public school teachers and clerical workers get here. Even an Oriental boy with a fair amount of English can get from \$125 to \$150 a month."

Trinity School carries its pupils through the first four grades. The woman asked for would do a good deal of teaching herself, with two other teachers under her direction, and would help in any way possible in the work of the Japanese congregation, the Sunday school, Guild, Woman's Auxiliary, and other activities.

Meletios of Constantinople Latest Victim of Persecution

Archbishop of York on Unity—A Measure of Agreement—The Visit to Ireland.

The Living Church News Bureau }
London, June 12, 1923 }

THE Patriarch Meletios of Constantinople is the latest victim of religious persecution in the Near East. On Friday last, a mob, composed of the riff-raff of the quays, and including Jews, Maltese, and other non-Orthodox, aided and abetted, it is said, by Turkish police, burst into the Phanar and offered the Patriarch personal violence, clamoring for his resignation. He faced the rabble calmly and resolutely, with a categorical refusal of their demand. On the arrival of the Allied police the mob left the Palace, and repaired to a neighboring police-station, where the Turkish police blamed them for not having carried out their purpose quickly enough. The Patriarchate has sent a memorandum to the Allied High Commissioners, demanding protection, and the assurance of special guarantees for the personal safety of the head of Orthodox Christendom and for the accomplishment of his functions. This the Patriarchate is fully entitled to do, since at Lausanne the Allied representatives were firm in their demand that the Patriarchate should be allowed by the Turks to remain in Constantinople. Adnan Bey has been informed that if the Angora Government is unwilling or unable to keep order in Constantinople, the Allied Commander-in-Chief is fortunately still in a position to resume that responsibility.

ARCHBISHOP OF YORK ON UNITY

The Archbishop of York, at Leeds on Sunday last, in the course of a powerful sermon on Christian Unity, made some significant references to the effects of the Lambeth Conference at home and abroad. His Grace said that it had fallen to him to give much time and thought to the effort to make the unity of Christ Church, not an ideal only, but a practical purpose in our time. There was a clear and manifest call to the Anglican Church to make its witness to the living Christ. Arising out of the Lambeth Conference, his lordship said that even within the Church of Rome new voices might be heard questioning whether a rigid uniformity imposed by authority was the highest type of Christian unity. In all parts of the world—in Australia, in Canada, in Africa, in India, in China—there were now going on conferences between representatives of the Anglican Church and the great Protestant Communions, moving towards a fuller fellowship. In England during the last two years—little known by the world outside—some of the bishops had been meeting the representatives of the six great Non-conformist Churches in this country. It had been a memorable privilege to him to be chairman of these conferences. They had already issued a statement of agreement, the consequences of which had been very imperfectly grasped by the majority of people. To anyone who knew the history of Christian dissension it was plain that an agreement, which once would have been absolutely impossible, on the great questions of the Church—the Creed and the nature of the ministry—had been achieved. They had come to a position

of some difficulty, but no man who had gone through this time of friendly and frank conference with the leaders of English Protestantism could doubt that men who had been allowed to go thus far together were meant to go further.

The main difficulty which stood in the way was that there did not appear to be behind the leaders the strong, resolute, and forceful purpose of the whole body of Christians. Unity of the Church of Christ could make little headway so long as a few were left to confer apart. There were great difficulties, great convictions men could not surrender, great trusts to which they felt bound to be faithful. The wounds of Christendom could not be healed by any surface patches. "It is difficult," concluded his Grace, "for those said to be your leaders to carry on unless they know that at least they are being watched and followed with sympathy and prayer, and the eager expectancy of their people."

A MEASURE OF AGREEMENT

The Bishop of Gloucester is a member of the conference which meets from time to time at Lambeth, between representatives of the English bishops and theologians on the one side and representatives of Nonconformity on the other. In a letter to his diocese, the Bishop (Dr. Headlam) says that in many ways the amount of agreement is far greater than might have been anticipated, and the result of probing questions as deeply as possible is to show that on the more fundamental points there is greater agreement—the differences are often inherited methods of expression. "The difference," he observes, "is not between High and Low Church. In many ways, Nonconformists are more definitely High Church than many members of the Church of England. At the same time there are serious difficulties which it may be hard to reconcile, and when we pass from theoretical to practical situations the difficulties will probably become greater."

THE VISIT TO IRELAND

The Bishop of London's visit to Ireland last week, which had been advertised in advance by some flamboyant letters from

Orangemen in the Irish newspapers, was an immense success, if such a term is permissible in this connection. A very large number of the clergy had attended the quiet day held in Dublin by the Bishop, and at St. Anne's Cathedral, Belfast, there were congregations which filled the church on three separate occasions to hear his evangelical sermons.

The Ulster Protestant Association must feel somewhat ridiculous, since it had issued a tremendous protest against the invitation to "the leading sacerdotalist in England", and had intimated that if on any future occasion the religious sentiments of the Protestant lay democracy of Ireland were disregarded, "they may not be in a position to restrain public indignation within lawful limits." The fact appears to be that the Kensitites in Ireland, as in England, have now very little to work upon.

GENERAL NEWS NOTES

One of the first steps of the Missionary Council of the National Assembly will be to stimulate as far as possible an increased observance of St. Andrew's-tide as a season of intercession for the work of the Church overseas. A special committee has been appointed to consider proposals for carrying this into effect, which will be submitted at a later date to the diocesan authorities.

A missionary exhibition that has been very carefully prepared is to be held in the Royal Horticultural Hall, Westminster, from June 16th to the 22d. It has been organized by the Rural Deanery of Westminster, under the patronage of the Archbishop of Canterbury. The societies to be represented are S.P.C.K., S.P.G., the Universities' Mission to Central Africa, and the Jerusalem and the East Mission. The exhibition will be opened by the Bishop of London.

The Life and Liberty Movement, to which we owe the "Enabling Act" and the consequent statutory powers exercised by the National Assembly, is now six years old, and is to hold its anniversary meeting on Monday evening, July 2d, in the Queen's Hall. "A Living Prayer Book" is announced as the general subject, and addresses will be given by the Bishop of St. Albans, the Dean of Manchester, Dr. Frere, the Rev. H. R. L. Sheppard, and the Rev. G. A. Studdert Kennedy.

GEORGE PARSONS.

Many Canadian Synods Hold Annual Meetings

Toronto — Ottawa — Moosonee—
Opening of Rest House—Miscellaneous Items.

The Living Church News Bureau }
Toronto, June 15, 1923 }

THE Synod of Toronto closed a four days' session on Friday afternoon, the interest and the attendance remaining unabated to the end. At the opening corporate communion, a most helpful devotional address was given by Canon Baynes Reed, rural dean of Toronto.

The matter of outstanding importance to which Bishop Sweeney referred in his charge, was the General Mission which it is proposed shall be held throughout the diocese during the coming autumn. The

time chosen is from Oct. 14th, the 20th Sunday after Trinity, to Dec. 2d, the first Sunday in Advent, allows a period of six weeks, with eight Sundays, to cover the 265 congregations of the parishes and missions of the diocese, rendering it necessary to have several Missions in progress in different parts of the Diocese at the same time in order to cover the field. The two paramount purposes, the Bishop said, are the deepening of the spiritual life of Church people and the conversion of sinners.

He urged immediate and thorough preparation for the Mission. Sunday, Oct. 7th, is to be observed throughout the diocese as General Mission Sunday in connection with which the Bishop has been asked to prepare and issue a Pastoral, and on which day throughout the Church the offerings will be on behalf of the necessary

expenses of the Mission. On the Wednesday before, Oct. 3d, a Quiet Day is to be held in Toronto, at which all the clergy of the Diocese shall be called together for prayer and meditation in preparation for the Mission.

A very important step was taken on the opening day of the Synod when a Canon on Church Extension in the Rural Deanery of Toronto and parts adjacent thereto was adopted. The canon will, it is hoped, provide adequate facilities for dealing with the pressing and complex problem of "downtown" churches, and with the equally pressing, though less complex, problem of meeting the needs of new districts as Toronto grows eastward, northward, and westward.

The Synod sermon was preached at St. Alban's Cathedral by the Metropolitan of Ontario, the Archbishop of Algoma.

Need for the teaching of the Bible in the public schools of the province, and the need for this urgency to be met without delay, was advanced strongly in the course of the discussion on the report of the Diocesan Board of Religious Education. It was suggested that a deputation of at least 10,000 from the various Communions wait on the Government next session.

THE SYNOD OF OTTAWA

At the Synod of Ottawa, Bishop Roper, in the course of his charge, referring to the importance of the action of the Synod of Constantinople in recognizing the validity of Anglican Orders, pointed out that "this does not mean immediate reunion, but it does mean closer relationships." "There was", he said, "no progress to report on reunion with other Communions of the English speaking world. The Lambeth appeal stands as the expression of the Vision and the Hope."

Speaking of the perils which threaten our social life, the Bishop referred to the tragedies which arise from broken homes, and the peril of childless homes, involving too often a definite lapse from Christian ideals. To the Church, men looked for character developed by prayer and sacrament, and it is by the use of spiritual power that the enemies of our social life are to be combated.

THE SYNOD OF MOOSONEE

At the Synod of Moosonee, Prof. Cosgrave of Trinity College preached an inspiring sermon. In the course of his charge, Bishop Anderson gave an account of missionary work among the Eskimos, and of his two recent visits to the Indian missions, during which 440 were confirmed. The Synod sanctioned the appointment of a special committee to further the cause of the creation of a diocese consisting of Eskimo missions only, and protested against the exclusion of half-breed children from the benefits of Indian Boarding Schools, to which generous grants are made by the Government.

OPENING OF REST HOUSE

The Bishop of Toronto has dedicated the Rest House of the Sisters of St. John the Divine on Bay View Avenue, just outside the city limits of Toronto.

The Sisters sang in the procession the 127th Psalm, and at each entrance prayers were said. The procession finally entered the chapel which was dedicated to the Holy Spirit. Several gifts were also dedicated, a paten and chalice, the gift of Miss Heaton, and a cross and candlesticks presented in memory of George Leicester Ingles, who gave his life in the Great War.

After the service, a reception was held at which the Bishop gave an address on

The Place of the Hilltop in the Development of Life. The Sisters have chosen the site of the Rest House—on a hill—outside the city, where patients may receive refreshment of soul and body.

This step marks a distinct and very gratifying advance in the work of the Sisterhood.

MISCELLANEOUS ITEMS

The meeting of the Woman's Auxiliary of the Diocese of Ontario, held in St. George's Memorial Hall, Kingston, was the largest missionary meeting at which the Bishop of Ontario has presided in his Diocese. Canon Shatford, of Montreal, told the story of Christian Missions during the last century.

Eminent New Yorkers Decide to Complete their Cathedral

Magna Charta Commemorated— The Church's Fresh Air Work— A Little List of Wants.

The Living Church News Bureau }
New York, June 23, 1923 }

THE Cathedral of St. John the Divine, initiated by Bishop Horatio Potter in 1872, and only partially built after 51 years, is to be completed. This was the announcement made by the Trustees after their meeting on Tuesday, June 19th. A preliminary campaign committee was named to make plans which will be matured during the summer and more definitely announced in the early fall. Mr. Franklin D. Roosevelt will head the National Committee as chairman and the Hon. Elihu Root, who by the way, is a Presbyterian, will head the New York Citizens Committee. It will be remembered that Mr. Root made an eloquent plea last October at the Bishops' Meeting in Carnegie Hall for the building of the Cathedral. He will be an influential factor in interesting Christians of all faiths in helping the Cathedral to be just what Bishop Manning is striving to make it: "a House of Prayer for All People." When finished, it will be actually such, for the response of the denominational Churches is sure to be widespread and generous, as it has been all along. As a matter of record, the first gift to the Cathedral was made by a Presbyterian, Mr. D. Willis James, who gave \$100,000. Another of the original donations came as a gift of \$100 from the Old Reformed Protestant Dutch Church in America.

At present, the Crypt, Choir, Seven Chapels of Tongues, the Crossing, and the Foundation for the Nave have been completed, at a cost of \$4,000,000, exclusive of the cost of the site. What remain to be completed are: the Nave, exclusive of the west façade and towers; Lantern, Central Spire, 500 feet in height, Transepts, exclusive of façades; West Façade and towers; façades of transepts; altar sacristy (north side); clergy sacristy (south side), and the rearrangement of the choir. All this will probably cost \$15,000,000. The Nave will be built first, so as to meet the most pressing need of additional seating capacity. This will be 10,000, when finished.

When completed, the Cathedral will be the largest in the English-speaking world. Its length will be 601 feet long and 315 feet wide across the transepts, covering an area of 109,082 square feet and being one-tenth of a mile long, from Morning-side Drive to Amsterdam Avenue. Ampli-

A splendid carved oak screen was dedicated by the Bishop of Toronto at St. Simon's Church, Toronto, in loving memory of Susan Isabel Lockhart, the gift of her son and daughters. Beautifully executed, the screen bears to right and left, figures of the Blessed Virgin and of St. John, while in the center is the Cross. With its simple dignity and striking absence of the ornate, the new chancel screen is worthy of comparison with any similar work in this country.

The Bishop of Toronto, in recognition of his splendid services to the cause of Church music in Canada during the past twenty-five years, has appointed Dr. Albert Ham organist of the Synod.

fiers will make it possible for every one of the 10,000 worshippers to hear the preacher clearly and easily. In addition to the already completed portions of the Cathedral, there are in the Close, the Synod House, the Bishop's House, the Deanery, St. Faith's Deaconess Training School, and the Choir School.

The campaign committee is made up of the following clergy: Bishop Manning (chairman), Bishop Shipman; Dean Howard Chandler Robbins of the Cathedral; Canon Robert Ellis Jones of the Cathedral; the Rev. Ernest M. Stires, rector of St. Thomas' Church, who is chairman of the building committee; the Rev. Caleb R. Stetson, rector of Trinity; the Rev. H. Percy Silver, rector of the Church of the Incarnation; the Rev. Dr. William H. Owen, rector of Holy Trinity, Harlem; the Rev. E. Clowes Chorley, of Garrison, N. Y.; and the Rev. Frank W. Crowder, rector of St. James' Church.

Among the laymen are: Dr. Nicholas Murray Butler, president of Columbia University; Major August Belmont, treasurer of the Cathedral; George W. Wickersham; J. Roosevelt Roosevelt; Edmund L. Baylies; George B. Bourne; Professor William H. Burr; William M. V. Hoffman; and Robert G. Hone, secretary of the trustees.

Others will be added as the work progresses.

"This is the opening gun of our campaign," Bishop Manning declared in an interview after the meeting of the trustees, of which body he is chairman. "Nothing in the way of a donation will be declined. Once we start construction there shall be no pause. St. John the Divine will be one of the finest Gothic structures in the world. It will be the largest cathedral of the English-speaking races. It will be the metropolitan Cathedral.

"While the campaign will be waged primarily in New York, we expect to receive gifts from all over the country. We do not want the edifice to be built by the rich, but by all the people. We want the Cathedral to be the church of the people.

The Bishop estimates that it will take from 15 to 20 years to complete the work, "but once it is begun, it will not cease until it is finished", he said. "Furthermore," continued the Bishop, "gifts may be made for specific parts of the structure; may be payable in installments; may be given during the lifetime of the donor or left by bequest. Also, the appeal is not limited to Episcopalians, but gifts from members of other religious bodies will be gratefully received. We

want all Christians", said the Bishop, "to feel that the Cathedral is for them."

Building operations will not, of course, be undertaken until the present exorbitant cost of labor and materials is reduced to reasonable proportions.

MAGNA CHARTA COMMEMORATION

The 708th anniversary of the signing of Magna Charta by King John at Runnymede on June 15, 1215, was commemorated at the Cathedral of St. John the Divine on Sunday afternoon, June 17th. The Rev. W. Russell Bowie, D.D., rector of Grace Church, was the preacher. Representatives of British and American patriotic and historical societies were present. Dr. Bowie declared that Magna Charta was the basis of English liberty, civil and religious. He exhorted his hearers to strive for international peace and orderly government. America should not remain isolated, he said, but should join with Europe in helping to solve post-war problems.

THE CHURCH'S FRESH AIR WORK

Away back in 1849, during the cholera epidemic, the Rev. Dr. Muhlenburg, of the Church of the Holy Communion, started to give his people one-day boat excursions as a measure of relief to suffering mothers and their children. This was the first fresh-air work ever undertaken in America. Every summer since then this fine old parish has carried on this work. It has a farm at Ashford Hill, Westchester county, where, in conjunction with the *New York Tribune* Fresh Air Fund, it sends several hundred people to spend two weeks or more away from the heat of the city.

Many other parishes followed, and still follow, the lead of this pioneer parish. A list of them would indicate the extent to which this good work has grown, there

being no less than ten, together with the City Mission's work.

Several of the summer homes and camps are shared with other parishes and the good work is much enlarged thereby. Many churches of other religious bodies maintain similar fresh-air work, so that those really in need of rest and recreation, but who cannot afford it, are provided for in ever-increasing numbers, thanks to Dr. Muhlenburg's far-sighted and Christ-like benevolence. It is a matter both for thankfulness and congratulation that our Church was the originator of this splendid work.

A LITTLE LIST OF WANTS

Here is a list of things which would greatly add to the pleasure of the many to whom the City Mission ministers: a Victrola for the Tuberculosis Ward at Bellevue; also books and magazines.—Shades for windows at Riverside Hospital (cost \$35) to make movies possible—Two silver baptismal bowls for use in hospitals, instead of ordinary china dishes. One chaplain baptized 208 persons in the last five months, and wishes to add dignity to the administration of the Sacrament—Thirty dollars (or 40 cents a head) will give 80 of San Salvatore's Italian children a trip to a nearby beach—Dolls for sick and shut-in children in homes and hospitals—Summer clothing for children arriving, or detained, at Ellis Island—Twenty-five Kindergarten chairs (at \$2 each) for St. Barnabas' House; also a globe for goldfish!—Simple games for the defective girls at Bedford Reformatory—All the white rags that can be had, to be sold at 8 cents a pound and used for wiping machinery. A sufficient amount of white rags would, when sold, pay the running expenses of the Goodwill Industries. These are all little things, but they will mean much to many sick, sad, and lonely folk this summer.

FREDERIC B. HODGINS.

rector, and left there to begin Holy Trinity, where he served "back of the yards" for twenty-six years. It was in the heart of this stock yards' district that Father Kinney labored continuously, living in the slums, identifying himself wholly with the people and their life, loving them and beloved by them, never considering himself when there was an opportunity to serve others. He often said that in these early days he officiated at more marriages, baptisms, and burials than any clergyman in the diocese.

Father Kinney was buried on Wednesday, June 20th, from the church that he built and in which he served his remarkable ministry. There was a requiem Eucharist at 8 A. M. and the burial office was said at 2 P. M. when the church was filled with his old friends and admirers, many of whom were clergy. Bishop Anderson said the first part of the service and Bishop Griswold the second part. Burial was at St. Bartholomew's cemetery.

ANOTHER WEEK-END CONFERENCE

The Chicago Local Assembly of the Brotherhood of St. Andrew held a second annual week-end religious conference for laymen, at St. Alban's School, Sycamore, Saturday and Sunday, June 16th and 17th. The conference of last year, with the Rev. Dr. F. C. Grant as leader, was a great success and gave much spiritual help to all who were there. This year also the meeting was most helpful. The Rev. Rowland F. Philbrook, rector of St. Mark's, Chicago, and chaplain of the Chicago Local Assembly, was the leader. The subject of the conference was, Every Layman a Prophet. The topics discussed on Saturday afternoon and evening were, The Prophetic Office, and the Prophetic Mind. On Sunday morning, there was a corporate communion in the school chapel, and later the delegates attended the parish church. The conference on Sunday afternoon was on the topic of The Twentieth Century Prophet. Most of the men motored to Sycamore and back. Such opportune questions as prohibition, strikes, legislative blocs, Darwinism, and world peace, and the Christian attitude to them, were discussed. Another question was that of the relation of prayer to right living. The conclusion was that the layman had a real and definite call to the prophetic office, for to be true to his Christian calling, he must have convictions and must voice them.

Registration for the International Convention is proceeding steadily, the number to date being 556. Mr. W. F. Pelham, the president of the Chicago Local Assembly, is also chairman of the registration committee for the Brotherhood Convention.

CHURCH EXTENSION

River Forest is a rapidly growing suburb of Chicago, adjoining Oak Park on the west. A very large number of the members and attendants of Grace, Oak Park, live in River Forest. Many of these, and of a large number of other Churchmen who have settled there, are feeling the need of a local church, and have made formal application to the Bishop for the organization of a mission. A committee has been appointed to cooperate with the finance committee in the selection and purchase of a site for the proposed church. Other growth is indicated by the contracting for suitable lots in either North Austin or northeast Oak Park.

RECENT IMPROVEMENTS AT ST. CHRYSOSTOM'S

The buildings of St. Chrysostom's, Chicago, the Rev. Dr. N. O. Hutton, rector,

Joannides Consecrated Bishop for Middle-West Greek Orthodox

Death of Senior Priest—Another Week-end Conference—Church Extension.

The Living Church News Bureau }
Chicago, June 19, 1923 }

AN event of remarkable significance was the consecration, on Thursday morning, June 21st, of the first bishop of the Greek Orthodox Church for the Middle West. The Rt. Rev. Philaretos Joannides is the new bishop, and was consecrated in St. Constantine's Church, 6105 South Michigan Ave., his consecrators being Archbishop Germanos, of London, and Archbishop Alexander, of New York. Bishop Griswold, vested, attended the service as the representative of the Diocese of Chicago. About ten of our clergy, some of them vested, were also present.

After the act of consecration, there was a slight disturbance made by certain men, opponents of the new bishop, and who represented the old faction friendly to King Constantine. Before the newly consecrated bishop took his place in the sanctuary, Archbishop Alexander, according to custom, chanted the query: "Is our new bishop worthy of the honor that has been bestowed upon him?" And as if by prearrangement, a dozen or more in the congregation sprang to their feet and shouted, "No, he is unworthy!" Those backing the bishop ac-

cepted the challenge, and there was considerable confusion for some time, which the police soon quelled. The inauguration of the new bishop will take place on Sunday, June 24th.

DEATH OF SENIOR PRIEST

The Rev. Henry Clay Kinney, the senior priest of the Diocese of Chicago, both in age and in residence, died on Saturday evening, June 16th, in his 86th year. He was known everywhere and by everybody as "Father Kinney", a term of love and endearment that no priest better deserved than he. Many of the clergy and his friends saw Father Kinney for the last time at the reception given by Bishop and Mrs. Anderson, in the new episcopal residence.

He was born in New York state, November 14, 1837. He was a schoolmate of Bishop Tuttle at Columbia, and graduated the year previous to him. He was a charter member of Chi Kappa Sigma fraternity at Columbia. He attended the Virginia Theological Seminary, and was ordained in New York on May 6, 1861; and married there during the week of the assassination of President Lincoln. Coming to the Middle West, he did missionary work in Iowa for about five years, and then came to Chicago, April, 1871, when he was received into this diocese. He lost his wife shortly after the Chicago fire.

He began his Chicago ministry at St. Bartholomew's, where he was the first

which have just been completed and formally dedicated by the Bishop of the Diocese, consist of two units, one an entirely new parish house, completely fireproof, with a cloister connecting the church with the other unit. The old parish house is still used and is connected with the new building. The unit on Dearborn Ave. was made by remodeling two old houses.

The material used in the buildings is Bedford stone of various shades. The style is Gothic. The cost of the erection of these two buildings, together with the amount of \$8,000 spent on remodeling the organ, totals \$256,000.

CHURCH SCHOOL NOTES

A notable Training Conference for teachers of the Chicago Daily Vacation Bible Schools began with a preliminary conference on Saturday, June 16th, at the Northwestern University Buildings. The sessions lasted from 9 A. M. to 5 P. M. A three day conference will be held June 28th to the 30th, and the schools will reopen July 2d and close August 3d. The conferences are under the auspices of the Chicago Church Federation, and are being

well attended by clergy, teachers, and workers of many churches.

Several of our parishes are conducting Daily Vacation Bible schools in their own parish houses this summer, or are taking part in Community schools with neighboring churches. Among these parishes are: the Atonement, Grace, Our Saviour, St. Paul's by the Lake, of Chicago; St. Luke's, Evanston; Trinity, Highland Park; Calvary, Batavia; and St. Mary's, Park Ridge. Chase House has also a school. This is a marked increase over the number of schools held last summer.

The commencement exercises of St. Luke's Church school, Evanston, were held on Sunday, June 17th. The program was unique, the pupils constructing it from the material studied during the year. It was a remarkable presentation of the effect of conscientious study by pupils, and of consecrated service by the teachers. Twenty medals were awarded for punctuality, obedience, and perfect attendance.

A pleasing incident expressing the appreciation and esteem which the school has for Mr. George K. Gibson, its superintendent, was the presentation to him of a beautiful gold watch. H. B. GWYN.

without distinction of creed. To interpret this as meaning that all creeds are alike, or that creed is of no value, is to impose one's own religious belief upon others. This is to offend religious liberty, because religious liberty postulates religious differences. To wipe out all religious differences, and then claim to be tolerant, has no meaning."

The specific findings of the report were as follows: The importance of the chief of chaplains continuing the present plan of general visitation; the importance of the various chaplains maintaining a close relationship with their respective denominations or groups; the advisability of occasional gatherings of chaplains, clergymen, and welfare workers in sectional conferences; endorsement of the chaplains' school; the necessity of a manual for the chaplains of the United States Army, including vital information concerning the religious program in the army, the duties of chaplains and how they may be performed; recommendation of a codification of Army regulations, and other orders and information relating to chaplains; provision of chapels at army posts, wherever possible; a study to be made by the War Department to ascertain what equipment is necessary for the highest development of religious program and an effort to secure from Congress an appropriation for providing and maintaining the same; and that a chaplains' corps be organized to include the rank of colonel, with advancement placed upon equality with the other non-combatant branches of the army.

YOUNG PEOPLE'S SOCIETY ORGANIZED

Forty members of Young People's Societies in nine of the local churches met at the Church of the Epiphany and instituted a diocesan organization of Young People's Societies under the name of the Episcopal Young People's Society of the Diocese of Washington. A committee presented a provisional constitution which was endorsed by the meeting, and provision was made to send this constitution to all the parish societies for consideration. Another meeting will be held on July 11th, when official representatives from the various parochial societies will assemble to elect officers and complete the organization.

Important Religious Conference of Army Chaplains at Washington

A Diocesan Young People's Society Organized.

The Living Church News Bureau }
Washington, D. C., June 20, 1923 }

OF GREAT significance and importance was the conference of Army Chaplains concerning moral and religious work for the army, called by the Secretary of War on June 6th at the auditorium of the National Museum. Brigadier General Charles H. Martin was the presiding officer and the conference began with an invocation by the chief of army chaplains. There were greetings from Assistant Secretary of War Roosevelt and General Pershing, responses by Dr. James E. Freeman, Chaplain, O.R.C., and the Rev. Charles Wood, of the Presbyterian Church of the Covenant, and an address by Chaplain Lazon, Religion for American Manhood. That afternoon, and the next day, the members of the Conference discussed the matters for which they had been called together.

The next session was on June 8th, in the morning, and dealt with pronouncements, with a closing address by Major General John L. Hines, and a benediction by the chief of chaplains of the navy.

The Secretary of War, John W. Weeks, in his address before the conference, said, in part: "We want to surround the men who come into the army with the best influences, so that they may continue to develop and improve and take their places in their home communities among the most respected citizens. That is the reason we have asked you to come and give us of your spendid counsel. More than that, I feel personally, as all men must who have passed the meridian of life, a growing inclination towards religion and religious life. I am speaking in the broadest sense of course. I am fearful about the results that have come and are coming from the late war. Civilization is not, as I see it, as stable a quantity as it was before the great war. The civilization of the world is threatened. Nothing will hold mankind better

together than, or be of as much benefit to the nations as, religion."

Brig. General C. H. Martin delivered an address showing the important part played by the chaplains in all the wars in which the United States has been engaged.

Maj. General John L. Hines spoke of the great value to civic life of the religious training given by the army chaplains and emphasized the importance of unity and coöperation of those of different religious opinions.

There were more than sixty distinguished educators, clergymen, and leaders of welfare organizations present at the conference, together with twenty-five chaplains who rendered exceptional service during the World War.

A committee, of which Bishop Perry was a member, submitted a report of pronouncements and findings which was unanimously adopted by the conference and approved by the Secretary of War.

Among other things this report said: "The welfare worker is not a chaplain. The chaplains are men of religion chosen from the Churches and commissioned to do religious work in the whole army.

"The purposes of our Government in appointing chaplains and the place of religion in the army have been misunderstood, because frequently a chaplain has been used simply to promote what is known as morale. The chaplain does promote true morale in the best possible way, by religious sanction. But morale, which looks upon a man only as an efficient fighting machine, means militarism in the ascendant, a denial of the soul and an undoing of the man himself. Against such a process the spirit of America protests. The chaplain has a high and holy office. He is the servant of the religious needs of the men. When he is asked to promote morale first and religion afterwards, he is asked to be false to his mission.

"To stand squarely on an American platform will never fail of the support of the American people. Chaplains are commissioned to work for all the men

CONSECRATION OF ST. GEORGE'S, LOUISVILLE

ON SATURDAY, June 16th, St. George's church, Louisville, Ky., was consecrated by the Rt. Rev. Chas. E. Woodcock, D.D., Bishop of Kentucky. The church was built in 1912, during the rectorship of the Rev. Chas. H. Mockridge, D.D.

The building is of simple perpendicular type of architecture, gray brick with white sandstone trimmings, and is located in one of the residential sections of Parkland.

The Rev. John H. Brown said Morning Prayer, H. G. Gardiner, senior warden, read the instruments of donation and endowment, Dean McCreedy, of Christ Church Cathedral, read the Sentence of Consecration, and the Rev. L. E. Johnston was the preacher.

The Rev. J. H. Webber-Thompson, is the priest in charge.

SYNOD OF THE EIGHTH PROVINCE

THE SYNOD of the Province of the Pacific, the Eighth Province, will be held at Fresno, Calif., from Oct. 17th to the 21st inclusive.



ST. BARNABAS' HOUSE-BY-THE-LAKE: THE REST HOUSE OF THE BROTHERHOOD OF ST. BARNABAS, NEAR ERIE, PA.

THE PORTO RICO CONVOCATION

THE RT. REV. C. B. COLMORE, D.D., Bishop of Porto Rico, introduced to the Convocation of the District, which met at El Coto de Manati, April 17th and 18th, the Rt. Rev. Manuel Ferrando, D.D., Bishop of the Church of Jesus, a notice of whose consecration appeared in THE LIVING CHURCH recently.

Among the noteworthy advances in the work of the District during the past year is the admission of two young Porto Rican men as candidates for Holy Orders. The need of a native ministry in Porto Rico has been felt for some years, as it is believed that such a ministry can better interpret the Church to the people than the missionaries from the outside.

Mr. B. J. Horton was elected chancellor of the District, and the following were elected delegates to the Provincial Synod: the Rev. Messrs. A. P. Banks, J. F. Droste, and C. F. Brookins, Mr. H. W. Brookins, Miss Iva Woodruff, Miss Ethel Robinson, and Miss Alden Hewitt.

CONGRATULATIONS TO THE BISHOP-ELECT OF WASHINGTON

THE PARISH PAPER of the Church of the Epiphany, Washington, of which the Rev. James E. Freeman, D.D., Bishop-elect of Washington, is rector, contains a full report of the election of Dr. Freeman, indicating the marvelous manner in which unanimity was gradually established so that the election should have occurred with the thorough good-will of all concerned, regardless of divisions on the earlier ballot. The same parish paper prints a remarkable galaxy of congratulations from distinguished men within and without the Church. Letters from a number of the bishops may indeed be duplicated by other bishops-elect, but few, if any, have received the congratulations of men in public life to the extent recorded here. President Harding sends the following letter:

"Please accept the sincere congratulations which I have so much pleasure in extending upon your selection to the episcopal office. In tendering my felicitations to you, I feel that they should be extended in equal measure to the diocese over which you have been called to preside. I am confident that your episcopal career will be a projection on greater scale of

the splendid works which have earned for you this eminence.

"I very earnestly hope that the service in the wider field of effort may bring full realization of your highest hopes, and win for you a bestowal of all the distinction and affection which were accorded to your illustrious predecessor.

"Most sincerely yours,

"WARREN G. HARDING."

The following is from ex-President Woodrow Wilson:

"I congratulate you with all my heart, and quite as heartily I congratulate Washington. I hope I shall have many opportunities to cooperate with you in the common cause of right. With warmest regard and most ardent good wishes, I am faithfully yours,

"WOODROW WILSON."

Other statesmen of distinction, whose congratulations are printed, include Robert Lansing, former Secretary of State; Franklin MacVeagh, former Secretary of the Treasury; General Pershing, and others, while Rabbi Wise; the president of the Ministers' Association in Washington; a Roman Monsignor, rector of St. Patrick's Church; the Rev. Dr. John A. Ryan, professor at the (Roman) Catholic University, and a number of others not of our Communion are quoted in congratulations. Most touching of all, perhaps, is the telegram of congratulation from the mother of the Bishop-elect, now in her ninety-second year, who wired: "Our prayers are answered. God bless and keep you."

CELEBRATION OF KOSOVO DAY

IN THE CATHEDRAL of St. John the Divine, New York, by appointment of Bishop Manning, a service was held June 15th, by the Rt. Rev. Archimandrite Mardary, administrator of the Serbian Orthodox Church in America, celebrating Kossovo Day, the Serb National Festival. Bishop Manning and some of our clergy were present, as well as the Yugoslav Consul General of New York, Professor Pupin, of Columbia University, and a number of Serbian Orthodox Churchmen.

A similar service was held by Archimandrite Mardary on the following Tuesday in our Cathedral of SS. Peter and Paul in Washington, D. C., at which the Serbian Ambassador and his staff were present.

Kossovo Day is the National Festival of the Serbs which they have celebrated annually for the last 534 years. On June 15th (June 28th, Old Style) the Serbian Emperor lost his army, his empire, and his life. The Turks had come from Asia Minor with the intention of conquering all Christian Europe. The Sultan asked the Emperor of the Serbs to let him pass, promising freedom. Emperor Lazar refused, preferring to join in the battle of Kossovo field. Thus the national soul was saved and Serbia fulfilled her duty, much as Belgium lost everything but fulfilled hers in the late war. Therefore, year after year, the Serbs, instead of mourning, celebrate with joy the day in which Serbia fell a martyr.

Archimandrite Mardary came here in January of this year to reorganize the Serbian Orthodox Church. He was elected by the Synod of Bishops of the Orthodox Church in Serbia, and authorized by them to administer the Serb Eastern Orthodox Diocese in the United States and Canada. He makes his residence in Chicago and plans to spend half a year in New York. He also will travel all over the country visiting his parishes and Serbian colonies. He has already appeared in many of our churches, preaching on unity and the common Christian cause of friendship.

SISTERS RESIGN FROM HOSPITAL

THE BOARD OF TRUSTEES of St. Barnabas' Hospital, Newark, N. J., at their annual meeting, June 11th, accepted, with regret, the resignation of the Sisters of St. Margaret who, for forty-two years, have managed and superintended the hospital. Their action was due to the failing health of the sisters who were qualified to undertake the management of the Hospital, and of the lack of other sisters to take their places.

There have been a number of improvements at the hospital during the year, among which are the conversion of the Sinnott homestead into the Annie E. Wright Memorial maternity ward, and an extension of the private corridor, to be known as the John Eastwood Memorial. An improved kitchen, and laundry, have also been added.

Bishop Lines was elected president of the Board of Trustees, and Bishop Stearly vice-president.



THE REV. J. S. MOTODA, D.D., PH.D.
Bishop-elect of Tokyo

THE ENGLISH CHURCH UNION

ACCORDING to the annual report of the English Church Union, recently issued, the Bishop of Nebraska has been added to the list of Episcopal Vice Presidents of the Union. During the year there were added 2,051 members, of whom 174 were in Holy Orders. The Union recorded the death of 338 members and associates during the year.

The Holy Eucharist was offered in connection with the E.C.U. anniversary, which occurred June 18th and 19th, at 1,608 churches in London and in the country. In this number were three churches in Australia.

A MILLION DOLLAR BUILDING PROGRAM

NEVER WAS THERE a time when the energies of the Diocese of Los Angeles have been so centered on the erection of new church fabrics as at present. During 1922, three new churches, two new rectories, and six new parish houses were built. This seemed like a fair record for a young diocese, yet at the present time well over a million dollars is being expended by various parishes and missions within the diocese upon new buildings.

In the first place, St. Paul's Cathedral, Los Angeles, is now erecting a Cathedral and parish house which will cost about \$350,000. Further out, St. John's Church, Los Angeles, is pushing to completion a new \$300,000 church. In addition to this the parish has already expended about \$55,000 in completely rebuilding its parish house and remodeling its rectory.

Among the missions in the see city, the Redeemer is expecting to begin work in the near future on an attractive \$20,000 church in the Boyle Heights section. St. Andrew's mission has sold its old property and purchased a more advantageously located lot, where a new church and parish house will soon be built. A new chapel is also planned for the mission of the Advent.

St. Stephen's Church, Hollywood, is now laying foundations for a church to cost at least \$125,000, which will complete the building program begun with the erection of a handsome parish house and rectory two years ago.

Out in Pasadena, the walls are rapidly rising for the new All Saints' Church

which will cost, without furnishings, at least \$225,000. St. Mark's Church, Pasadena, is erecting an attractive parish house to cost \$6,000. St. James' Church, South Pasadena, will expend close to \$30,000 this summer in the erection of a massive church tower in native stone.

The vestry of St. Paul's Church, San Diego, have just ordered preliminary sketches drawn for a complete church and parish house to cost somewhere between \$100,000 and \$150,000. These will be erected on the handsome site facing Balboa Park, recently purchased for \$25,500.

The Church of St. Augustine-by-the-Sea, Santa Monica, will soon start construction on a \$25,000 parish house. An expenditure of \$40,000 for the same purpose is contemplated at Trinity Church, Santa Barbara.

Among the outlying missions, St. Mark's, Van Nuys, has just completed its first church, as has St. Luke's, Calexico, down on the Mexican border. A new church is also rising for St. Andrew's mission, Fullerton. New churches are in immediate prospect for St. Barnabas' mission, Eagle Rock; All Saints' mission, Brawley, and for the recently organized missions at Chula Vista and Los Olivos.

In addition to all the above work involving absolutely new construction, considerable enlarging of churches is under way. At Glendale, St. Mark's Church is about to enlarge and improve its church edifice. St. Athanasius' Church, Los Angeles, recently added 100 sittings to its seating capacity. St. Clement's Church, Huntington Park, has just completed the work of moving its church building to a superior site, and in doubling its size, Grace mission, Glendora, is now adding a chancel and guild room to its church.

LIBRARY FUND GIVEN

THE GIFT of a fund of \$3,000 has been made by the Church of the Incarnation, New York, to the Virginia Theological Seminary, for the purchase of books for its library. This fund is a memorial in recognition of the work of Bishop Lloyd, who is an alumnus of this Seminary, and the book-plate provided for the books bears the following inscription: "Presented to the Virginia Theological Seminary by the Church of the Incarnation, New York City, in appreciation of the missionary service rendered the general Church by Arthur Selden Lloyd, class of 1880.

LAY CORNER-STONE OF JAPANESE HOSPITAL

ON ST. BARNABAS' DAY, June 11th, according to a cablegram received by the Department of Missions from the Rt. Rev. H. St. George Tucker, D.D., the cornerstone of the new St. Barnabas' Hospital, Osaka, Japan, was laid. The ceremony, which was largely attended, was an impressive one, with representatives from the Japanese congregations of a number of neighboring cities.

The building now under way will carry on the medical work begun in Osaka in 1873 by the famous Dr. Henry Lanning, the first permanent medical missionary sent by the Church to Japan.

The foreign staff at St. Barnabas' will consist of Dr. McSparran, Dr. John Southworth, of Ohio, who, after completing his course at the College of Physicians and Surgeons, New York, and as interne at the New York Hospital, will leave for Japan, it is expected, during the summer.



THE REV. YASUTARO NAIDE
Bishop-elect of Osaka

Two American nurses are already in Japan studying the language. The Japanese head nurse, Mrs. Sonobe, spent the winter of 1921-22 in this country taking postgraduate work at the Episcopal and the Pennsylvania hospitals in Philadelphia, and in the Woman's Hospital in New York. A young Japanese physician, who is to be on the staff, has just come to this country for postgraduate work.

The money for building the new St. Barnabas' Hospital comes from the sale of the land upon which the original building stood. That land cost \$1,500 and was sold about three years ago for \$225,000. While the proceeds of the sale will erect the new hospital building and provide a substantial endowment fund, the amount is not sufficient to give the hospital mechanical and surgical equipment it needs. Bishop Tucker hopes that the Church in the United States will give not less than \$40,000 for this purpose. Of the amount, \$25,000 is included in the Program for 1923-25 under Priorities 128 and 561.

CONSECRATION OF GRACE CHURCH, CANTON, N. Y.

ON WEDNESDAY, June 6th, the Rt. Rev. R. H. Nelson, D.D., Bishop of Albany, consecrated Grace Church, Canton, N. Y. He was assisted by the Ven. D. C. White, of Ogdensburg, the Rev. C. G. Prout, rector of the parish, and a number of other clergymen.

Grace Church, Canton, dates from 1836 and its first church, a frame structure, was consecrated by Bishop Onderdonk in 1842. The corner-stone for the new building was laid in 1913, and the church was dedicated the next year by Bishop Nelson, who had shortly before been consecrated Bishop Coadjutor of the Diocese. It is gothic in general design, built of a gray stone from a local quarry. The altar and much of the sanctuary furniture are of black walnut, taken from the old church.

COMMENCEMENT OF HARVARD SCHOOL, LOS ANGELES

COMMENCEMENT WEEK at Harvard School, Los Angeles, the diocesan school for boys, began on Sunday morning, June 10th. The baccalaureate sermon was preached by the Rev. Flavel S. Luther,

Ph.D., former president of Trinity College, Hartford.

The commencement address was delivered, June 14th, by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles. Bishop Johnson presented the diplomas of the school to a class of forty boys.

Harvard School has been filled to capacity during the past year, which has been an eminently prosperous one. During the summer the school will maintain its usual summer session as well as a camp in the nearby foothills.

EPISCOPAL THEOLOGICAL SCHOOL COMMENCEMENT

IN CONFERRING the degree of Doctor of Divinity upon the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, at the commencement exercises, which were held June 14th, the Very Rev. H. B. Washburn, D.D., Dean of the school, made the following citation:

"William Lawrence: student, teacher, dean, and officer of this school of theology; Bishop of Massachusetts; wise administrator, helpful teacher, tender pastor; biographer of men who have served the commonwealth and nation in business, politics, and religion; constant in his labors for the sound training of men who are entering the ministry; with sympathetic and business acumen securing a peaceful old age for those who have borne the burden and heat of the day."

Bishop Lawrence was the principal speaker at the alumni dinner, at which time he was presented a loving cup, in appreciation of his service in securing the \$1,000,000 endowment for the School.

Dean Washburn announced that the Rev. Norman Nash had been elected to fill the new chair of Christian Sociology. The dean described Professor Nash as "a scholar with a passion for social service". The Rev. James A. Mueller, Ph.D., is to become professor of Church History. Hereafter the professors will be given full instead of half pay during their sabbatical year vacations, because they are considered to be as much in the active service of the School as if they were in their classrooms.

The baccalaureate sermon was preached by the Rt. Rev. C. L. Slattery, Bishop Coadjutor of Massachusetts, and the alumni sermon by the Very Rev. William J. Scarlett, LL.D., Dean of Christ Church Cathedral, St. Louis, Mo.

CAMP CARLETON OPENS

TELEGRAPHIC INFORMATION comes to THE LIVING CHURCH that Camp Carleton, the Brotherhood of St. Andrew camp for boys on Lake Erie, near Buffalo, N. Y., opened June 25th. The camp accommodates seventy, but all reservations were taken before the date of opening, and many of the applicants were turned away. It is stated that there is every indication of a most successful year. The Rev. Frank Cox is chaplain, and C. Lawson Willard, Jr., is camp director.

COMMENCEMENT OF HOWE SCHOOL

THE RT. REV. J. M. MAXON, D.D., Bishop Coadjutor of Tennessee, was the preacher of the baccalaureate sermon to the graduating class of Howe School, June 17th, and the annual address to the graduates was given during the commencement exercises by Prof. R. M. Wenley, of the

University of Michigan, on Causes of Present Day Unrest.

During the closing exercises there were upon exhibition plans of the new building for the lower school, which is to be erected during the coming year. It is reported that the enrollment of the School for the next session is already nearly completed.

GRAFTON HALL COMMENCEMENT

THE FOUR PRODUCTS of an education should be the ability to choose a life work, the ability to think, courage, and a big heart, said the Rev. R. H. Heron, rector of St. Thomas' Church, Neenah-Menasha, in his commencement address at Grafton Hall, Fond du Lac, Wis., on June 13th. And he further said that he felt sure, from what he knew of Grafton Hall and its faculty, that the seven young ladies who graduated from that institution had gained these four products.

In speaking of professions for women he mentioned three, nursing, teaching, and the Church, saying no one can take the place of women in these three and that the demand of trained women in these lines is growing bigger every day.

In closing, Fr. Heron urged his hearers not to forget their heavenly Father, that He is interested in every one and is willing to help all, if they will ask Him.

SEWANEE SUMMER TRAINING SCHOOL

THE SEWANEE Summer Training School for Workers is to hold its sessions at the University of the South from August 9th to the 22d, inclusive.

A number of courses are offered under the heads of Religious Education, the Rev. Gardiner L. Tucker, D.D., Dean; the Department of Missions, Dr. J. W. Wood, Dean; and the Department of Social Service, the Rev. C. N. Lathrop, Dean. A number of special courses have been arranged, and there will be afternoon conferences, evening sessions, and a special department and program for young people under the direction of the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, "the young people's Bishop".

The expenses of the school are \$5 for registration and \$25 for board and lodging for the entire time. The Southeastern Passenger Association has made a special rate of one and a half fares for the School. The director is the Rev. Mercer P. Logan, D.D., and the registrar, Miss Gladys M. Fry, of Monteagle, Tenn.

LOS ANGELES SUMMER SCHOOL

THE FINAL program of the Los Angeles Summer School, formerly the Santa Monica Summer Conference, presents a very complete outline of courses. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, will give a course on Popular Modern Theology. The Ven. George H. Severance, Jr., Archdeacon of Spokane, is to present Church School Administration, with special emphasis upon the smaller school.

Other courses include the Old Testament, by the Rev. Robert L. Windsor; The Prayer Book, by the Rev. Leslie E. Learned, D.D.; The Life of Christ, by the Rt. Rev. W. Bertrand Stevens, D.D.; Christian Social Service, by the Rev. C. Rankin Barnes; Young People's Work, by the Rev. Chas. B. Scovil; and Training Parish Leaders, by the Rev. Edwin S. Lane.



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The Rev. Spence Burton, S.S.J.E., of San Francisco, is to act as chaplain of the school. Afternoon conferences on such subjects as The World Conference on Faith and Order, and Work among the Foreign-born have been arranged. Social events will be adequately cared for also.

The School is to be held at Harvard School, Los Angeles, from July 12th to the 17th, inclusive. In connection with it will take place the annual Lay Readers' Conference on July 14th and 15th. Full information in regard to the School may be obtained from the Rev. Chas. B. Scovil, 611 South Figueroa St., Los Angeles.

**CONNEAUT LAKE
SUMMER SCHOOL**

THE CONNEAUT LAKE Summer School, under the auspices of the Dioceses of Pittsburgh and Erie, will be held at Conneaut Lake, Pa., July 5th to the 14th. A fine program has been prepared, and, aside from the instruction to be received, the surroundings at this delightful place present an opportunity for an outing where both pleasure and profit are combined.

TRINITY CHURCH YEAR BOOK

THE YEAR BOOK of the historic parish of old Trinity, New York, has just been issued. The book shows the enormous amount of religious, social, and practical work carried on by this great parish in its nine congregations in different parts of New York City, from Governor's Island to 155th Street.

In the appendix of the year book, there is a full account of the observance of the 225th anniversary of the founding of Trinity Parish, the ceremony in connection with the unveiling of a bust of Lord Bryce at which Elihu Root made the address, and the most impressive service for the furling of the great service flag of the parish, with its 910 stars.

In his annual statement, the Rev. Caleb R. Stetson, D.D., rector of the parish, calls attention to the increasing use of the downtown churches by business people on weekdays and to the noon-day preaching services which are being held during a considerable part of the year to meet this need.

There are 9,590 communicants in the parish and 2,612 children and teachers in the Sunday Schools.

The several congregations contributed for charitable and missionary purposes \$154,656.04; and this total does not include many contributions and gifts made directly to various societies and organizations.

Dr. Stetson calls attention to changing conditions on Manhattan Island, and says in this connection:

"The maintenance of distinctively parochial work on Manhattan Island is becoming increasingly difficult. There are many reasons for this. The passing away of the old-fashioned home, where the family lived in one house, and in its place the apartment house crowded with families who move from house to house and neighborhood to neighborhood, makes the problem of keeping in touch with individuals and families extremely complex. Added to this is the fact that whole neighborhoods change in character in a surprisingly short time. Racial groups move from one section of the city to another, one driving out the other, so that it is impossible to tell from year to year what conditions will have to be faced. Again, in certain congregations, members

come to the city for a few months during the winter, and even then spend part of the time in the South. All these conditions make anything like continuous pastoral work of any permanent character extremely difficult. But such are the conditions, and they must be faced.

TO PROVIDE COLLEGE CHAPEL

A LUNCHEON was given by Mr. George A. McKinlock at the Casino Club, Chicago, June 6th, for the purpose of beginning the student drive for the chapel at the University of Illinois. The speeches brought out prominently the need of such a chapel, and of its immediate erection.

The first speaker was Bishop Anderson, who impressed his hearers by saying, "If the people of the state of Illinois do not answer this challenge, and answer it immediately, I shall consider it a scandal and a humiliation to the Episcopal Church."

Two undergraduates of the University, Bob Ayers and Miss Ruth Horner, gave the student aspect of the need of the new buildings, and of the value they would be both to the students and to the Church. "Give us students some work to do", was Miss Horner's plea.

The Rev. James C. Baker, director of the Methodist work at the University, stated that the other representatives of religion were disappointed at the showing that the Church made at the University. He also stated that the equipment for religious work was wholly inadequate at present, and that of the 9,000 students, there was accommodation for less than a half of them in church buildings.

The last speaker, Brewster Stickney, '25, student secretary of the movement, stated that during the last year more freshmen than ever before had interested themselves in religious matters, and that the required equipment was absolutely necessary to hold them and to attract the future incoming classes. He said, "We must have the additional \$300,000 this summer so that the students and faculty at the University of Illinois will see their chapel consecrated on Whitsunday, 1924."

MRS. EWING RETIRES

MRS. FELIX G. EWING has been obliged, owing to ill health, to tender her resignation as National President of the Daughters of the King.

Much regret has been expressed at the necessity for this action, and the Nashville (Tenn.) chapters have passed resolutions expressing deep gratitude for the many splendid developments that have been made under Mrs. Ewing's regime as well as their admiration and love for her.

PORTRAIT OF BISHOP GIBSON

ON THURSDAY, June 7th, at the conclusion of the Centennial Commencement of the Virginia Theological Seminary, an oil portrait of the late Rt. Rev. Robert Atkinson Gibson, D.D., sixth Bishop of Virginia, was presented to the Seminary by the Bishop's family. It is hung in the new library building.

The presentation address was made by the Very Rev. Berryman Green, D.D., Dean of the Seminary, and the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, in accepting it for the Board of Trustees, paid a very warm and a very high tribute to the character of his predecessor.

On the same day, the class of 1913

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presented the library with a clock in memory of one of their classmates, the Rev. Philip Howard Williams. The Rev. Mr. Williams spent from 1915 to 1918 in Alaska, and returned to the States to take up religious work in the army, but died of influenza, Oct. 24, 1918. The presentation was made by the Rev. Duval L. Gwathmey, and it was accepted by Bishop Brown.

PRINTING PLANT FOR BRAZIL

THE NEW PRINTING PRESS for the Brazil Mission has been successfully installed at Pelotas. Bishop Kinsolving writes: "It is doing a much needed work and is the beginning of a Church publishing house. I had great pleasure in inspecting it recently, and can vouch for the splendid service it is rendering the entire Mission."

The Bishop says that the money for this greatly needed and important piece of equipment was given by those whom he calls the "fairy godmothers" of the Brazil Committee in New York.

RESULTS OF EARLY CHURCH TRAINING

BISHOP MOSHER, writing in the *Diocesan Chronicle of the Philippine Islands*, tells of a man who wrote him recently stating that he had a Hymnal but no Prayer Book, and asking how one could be obtained. The letter came from Bauang Sur. A few days later, the Bishop came through there on his way home from Baguio, and discovered that the writer of the letter had been a little boy in a mission school in Asheville, N. C., forty-odd years ago, when Bishop Atkinson was in the diocese, and Dr. Buxton at the head of the school. He came to the Islands with the army twenty-four years ago and has been there since. On the rare occasions when he visits Manila he attends services at the Cathedral. It is a long way from Asheville to Bauang, and a long time from the '70's to 1923; but the early training has held good.

A NEGRO COMMEMORATED

ON THE AFTERNOON of July 25th, St. James' Day, at St. Mary's Church (colored), Augusta, Ga., there will be held a memorial service in honor of the late James Blair who was for many years senior warden of this mission. At this service it is expected that the Bishop of the Diocese will dedicate a pair of seven branch electric candelabra, and a brass alms bason, as a memorial to Blair. This godly negro was a very remarkable man, both as to piety, soundness of judgment, and faithfulness in service. For twenty-five years he served the Georgia Railroad Bank as porter, and at his funeral, which took place April 22d from St. Mary's Church, six of his white friends from the bank acted as pall bearers, thus testifying to the high regard in which they held him. The Georgia Railroad Bank is presenting the candelabra to the mission as an additional testimonial of their regard for Blair, and his friends in the mission are giving the alms bason.

This service will come on the day of the advancement to the priesthood of the Rev. Jackson H. Harris, in charge of the Church of the Atonement (white), who will become its rector, and who is also in charge of St. Mary's mission. If for any reason Bishop Reese cannot officiate at the dedication service, Mr. Harris will do so in his new capacity as priest in charge of St. Mary's mission.

DEATH OF REV. ALDEN L. BENNETT

THE REV. ALDEN L. BENNETT, a non-parochial priest of the Diocese of Milwaukee, died at St. Luke's Hospital, New York, on Friday, June 8th, and was buried from the Cathedral of St. John the Divine on the 11th, Bishop Manning and Bishop Stearly officiating.

The Rev. Mr. Bennett was born in Galva, Ill., Sept. 13, 1865. He was graduated from Union College in 1887 and from the Cambridge Theological School in 1890. He was ordained deacon in 1890 and priest in 1891 by the Rt. Rev. H. C. Potter, D.D., the Bishop of New York. His first work was as assistant at St. Luke's, Philadelphia. In November 1891 he became rector of the Church of the Ascension, Waltham, Mass., which charge he held until December, 1895. In 1898 he moved to Montclair, N. J., where he became assistant at St. Luke's Church. In 1901 he became rector of St. Mark's Church, Milwaukee, but in a short time returned to New Jersey, making his home for the most part at Montclair.

During the war, the Rev. Mr. Bennett went to France for the Y.M.C.A., where he served in hospitals and in the Prison de Roquette. In his work at the prison he was a chaplain without commission. After his return from France he supplied for various churches in the Diocese of Newark, and in April took charge of the mission at North Arlington.

He is survived by his wife, Helen D. Bennett, of Montclair, a daughter, Mrs. Sylvester Carlson, of New York, and a son, John A. Bennett of Montclair.

DEATH OF REV. ALBERT P. MITCHELL

THE DEATH of the Rev. Albert R. Mitchell, rector of St. John's Church, Ionia, Diocese of Western Michigan, occurred on June 7th. Mr. Mitchell was an Englishman by birth and was educated in Canada, where he was ordained as deacon in 1894 and as priest in 1895 by the then Bishop of Algoma. His priestly work was in Canada until 1901, when he became rector of St. John's Church, Hallock, Minn. He went to Michigan in 1906 and was successively rector at West Branch, Algonac, and, from 1913, St. John's, Ionia. He was sixty-three years of age. Mr. Mitchell is survived by his widow and by a son residing at London, Ontario.

DEATH OF MRS. WM. SHALER JOHNSON

MRS. WILLIAM SHALER JOHNSON died at the home of her daughter, Mrs. J. H. Baker, Chester, Pa., June 9th, in her 87th year.

Mrs. Johnson was the daughter of the Rev. John J. Robertson, D.D., who, in 1830, was appointed as the head of the American Church Mission in Greece. He founded what is now the Hill School in Athens, and later went to found schools on the island of Syra, where Mrs. Johnson was born. Several years later, he was removed to Constantinople, and, in 1842, when the family returned to the United States, the sailing vessel on which they took passage was becalmed, and the journey took 130 days from Constantinople to Boston.

Mrs. Johnson was graduated from St. Mary's Hall, Burlington, N. J., and afterwards taught at Cromwell, Conn. While visiting in Washington, D. C., immediately after one of the battles of the Civil War, she offered her services to the Govern-

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ment, and served six months in a small-pox ward in the Patent Office, which was used as a hospital.

She was married to the late W. Shaler Johnson in 1876, in which year she went to Chester where she was prominent in Church and charity activities.

DEATH OF DR. MARY V. GLENTON

THE DEATH OF Dr. Mary V. Glenton leaves a great gap in the working staff of St. Agnes' Hospital, Raleigh, N. C. Fortunately, Dr. Catherine P. Hayden, who served in St. Agnes' most effectively before Dr. Glenton became superintendent, was visiting the hospital at the time of Dr. Glenton's death and has kindly consented to serve once again as acting superintendent.

"I pray earnestly," writes Dr. Hayden, "that some person, not too old, but with courage and a love for these people, may be ready to carry on the work begun. There is so much here that is worth while, and Dr. Glenton, even with her great experience in China, has felt so.

"I have been here a good many weeks this winter, and we have been great friends. There was much we felt in common, and I have the satisfaction of knowing that these last weeks were not lonely for her. Her unselfishness, her generosity to me, were wonderful. She seemed to take such pride in the welcome given me. I cannot describe it but I felt her greatness.

"Is there anyone who wants missionary work that you think would come here? Today the work in itself, from a hospital standpoint, is worth while.

"On my way north next week, I hoped to come and talk to you about the elevator, but now I do not know when I shall come. It breaks my heart to think Dr. Glenton climbed up stairs, day after day, when the elevator was so inadequate. I am trying to think how we can get something better for the future, but first try for the Superintendent, for my sixty-five years are not equal to the task."

VIRGINIA MISSION STRUCK BY LIGHTNING

ON JUNE 1st, lightning struck Trinity House, a mission of the Diocese of South-western Virginia, at Richlands, Va. No one was injured, but the chimney was shattered, and some damage was done to the interior of the building. The insurance company made a speedy adjustment and the damage will be repaired immediately.

BEQUESTS

THE SISTERS of the Holy Nativity, Fond du Lac, Wis., are to receive a bequest of \$30,000, on the death of Hamilton Fish Webster, from the estate of Mrs. Sarah Webster. A similar bequest was made to Nashotah House, Neshotah, Wis.

MEMORIALS AND GIFTS

A MEMORIAL TABLET, in memory of the late Hon. Wm. E. Thorn, was unveiled at the morning service on Whitsunday, at St. John's Church, Cohoes, N. Y. The tablet is a tribute of the congregation in memory of one of its oldest and most valued communicants, and is placed on the west wall of the church, under its largest window, at the foot of the main aisle. The tablet was unveiled by the senior

vestryman, Mr. E. C. Game, assisted by Miss Mary A. Swits, a cousin of Mr. Thorn.

RECENT GIFTS to St. John's Church, Newark, N. J., the Rev. J. Fred Hamblin, rector, include a thanksgiving offering of a large brass alms receiving basin, a hand-made and embroidered white linen chasuble, a renaissance lace super-frontal for the altar, with fair linens and credence covers to match.

DR. JOSEPH CLARK HOPPIN, of Pomfret, Conn., has given to Christ Church, Pomfret, a beautiful new altar cloth and a crucifix. The cross is an extraordinarily rich piece of the goldsmith's art, being intricately fretted and chased, and bearing the symbols of the four evangelists. It is centered with a large amethyst and is on a high standard of ebony decorated with chased gold. It is 17th century French workmanship.

The altar cloth, or frontal, is of medieval design in gold thread.

ON WHITSUNDAY, at St. Ann's Church for the Deaf, 511 West 148th St., New York City, an angel lectern of carved wood was blessed by the rector, the Rev. Arthur H. Judge, D.D. The lectern is the gift of the Women's Parish Aid Society in grateful appreciation of the faithful devoted service of Virginia Butler Gallaudet, a daughter of the Rev. Thomas Gallaudet, founder of the Church Mission to the Deaf, and of St. Ann's Church. Miss Gallaudet was present on this occasion. At the same service, a class of fifteen people were confirmed by Bishop Shipman. The Bishop's sermon was translated by an interpreter into the sign language of the deaf and dumb.

NEWS IN BRIEF

ALBANY—On Sunday, May 25th, the Rev. L. C. Denney, rector of St. James' Church, Oneonta, N. Y., laid the cornerstone of the new parish house after an early corporate celebration of the Holy Communion, which was attended by the members of the parish. At Morning Prayer in the church, later, Archdeacon Yale Lyon, of Unadilla, preached the sermon, and also pronounced the Benediction after the corner-stone ceremony. The parish house is a much needed improvement, and marks the beginning of a new era in the history of the parish.—A feature of the spring meeting of the archdeaconry of Albany was an automobile tour of inspection by the archdeacon and clergy. Every church and mission in Columbia County was visited by the long and imposing caravan. Churchmen in places where the Church had been dormant for years were stirred up, and the excursion resulted in placing still another resident priest in the territory. Several mission stations asked that the mission grant be stopped, as they were in a position to finance themselves.

COLORADO—The annual service for the lay-readers of the diocese was held in St. Mark's church, Denver, on the Third Sunday after Trinity. The day began with a corporate communion of the Lay-Readers' League, at which Bishop Ingley officiated. The later service was said by three of the readers, and the Bishop preached. One new member was inducted into office, and the others had their licenses renewed for a year. The League has now nearly fifty active members.



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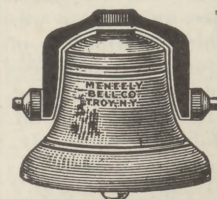
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DELAWARE—St. Mary's Church, Bridgeville, was struck by lightning June 16th, and damaged to such an extent that services could not be held there on the 17th.

ERIE—On St. Barnabas' Day, June 11th, the Rt. Rev. John C. Ward, Bishop of the Diocese, laid the corner-stone of the proposed new addition to St. Barnabas' House-by-the-Lake, a branch of the larger home of St. Barnabas' Brotherhood located at Gibsonia, near Pittsburgh, Pa.

This enterprise was established eleven years ago, and it is now the intention to enlarge the capacity for the care of convalescent and incurable men and boys to the extent of twenty-five patients.

IOWA—The Rev. Dr. LeRoy Titus Weeks, Ph.D., rector of Trinity Church, Emmetsburg, Iowa, has been elected a member of the Delta chapter of Phi Beta Kappa. Dr. Weeks will give two numbers on the regular Chautauqua program at Storm Lake, Iowa, July 27th and 28th. He has also just been appointed chairman of the executive committee of the Iowa Ornithologists' Union.

LOS ANGELES—The first inter-church service of the Order of Sir Galahad within the diocese was held at St. James' Church, South Pasadena, on the evening of Trinity Sunday. Five courts have been organized in the diocese within a year.—William C. Mushet, treasurer of the diocese for many years, was re-elected to the Los Angeles City Council on June 7th. He recently saved the city about \$2,000,000 by exposing and defeating the private sale of municipal bonds at a discount.—The parish festival of Christ Church, Ontario, was brilliantly observed on June 7th, the octave of Corpus Christi Day. The celebrant of the Solemn High Mass was the Rev. Irving Spencer, assisted by the Rev. Neal Dodd as deacon, and the Rev. William E. Maison as sub-deacon. The preacher was the Rev. James M. Niblo.—An interesting instance of a little child leading them was seen in the presentation of the missionary pageant, *The Great Trail*, on June 9th, by the youngsters of the Church Home for Children, Garvanza. It was given to raise funds for "their orphan" in the Orphanage at Sidon, Syria.—The diocesan meeting of the Woman's Auxiliary was held at St. John's Church, Los Angeles, on June 12th. Mrs. Grafton Burke, of Alaska, was the speaker.

MASSACHUSETTS—The second annual conference of the Massachusetts Young People's Fellowship was held in the Cathedral in Boston, on Sunday afternoon and evening, June 17th. At the mass meeting in the afternoon an address was given by the Rev. Henry W. Hobson, of Worcester. In the informal conferences in the Cathedral rooms in the evening, addresses were made by the Rev. P. M. Wood, and the Rev. John W. Suter, Jr., educational secretary of the diocese.

MILWAUKEE—On the Sunday before Memorial Day the Patriotic Societies of Eau Claire attended service at Christ Church. The church was filled, and they had a beautiful service in memory of the soldier dead of our country.—The Rt. Rev. W. W. Webb, Bishop of the Diocese, will sail for England from Montreal on June 23d, and will attend the Catholic Congress.

NEW YORK—A very successful mission, despite the lateness of the season, has just been concluded by the Rev. Walter

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E. Bentley at All Saints' Church, Richmond Hill.—The Rev. Roman L. Harding was instituted rector of Grace Church, Middletown, N. Y., by the Rt. Rev. W. T. Manning, D.D., Bishop of the Diocese, June 10th.

NEW YORK—The Rev. Ellis B. Dean, now teaching at Riverbank Court, Cambridge, Mass., preached the commencement sermon at Ossining School, Ossining on Hudson, Sunday, June 10th.

OKLAHOMA—The Rev. John Grainger, rector of the Church of the Redeemer, Okmulgee, had the distinction recently of baptizing a baby girl, brought to him by its father and mother in an aeroplane.—The women of the Cathedral Church of St. Paul and of St. John's Church, in Oklahoma City, met in the Cathedral rooms on June 5th, for the presentation of their United Thank Offering. The Bishop presided at the service and told the women of his gratefulness to them for all they were doing to carry forward the Church. Dean McCalla was prevented from being present owing to a bad railroad wreck and fire. The rector of St. John's, the Rev. Franklin Davis, made an

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address, and told the women that, even though he was no longer Archdeacon, he was, nevertheless, still a missionary.

OKLAHOMA—The Platt National Park is located near the little town of Sulphur, Okla., and last year this park drew the second largest number of visitors of any National Park in the country. St. Luke's Church in Sulphur, administers to some of these people and services are to be held there during the Sundays in July.—The Church of the Advent, Henryetta, and its people are rejoicing in that they are about to begin the erection of their new \$5,500 building. The Bishop considers this Mission one of the most promising in the state.—Bishop Thurston recently confirmed the chief of the Pawnee tribe in Oklahoma. The Indian has taken such an interest in the Church, and is so faithful to it, that the Bishop has just granted him a lay-reader's license.

SPRINGFIELD—The ladies at Mound City, Ill., have painted the rectory and are now working to paint the church. St. Philip's, burg, Ill., is nearing the point where it ought to be an organized mission with services more frequent than once a month. The attendance is regular and growing slowly.—St Peter's, Mound City, has recently received from the Trampert family a set of white linen hangings for the altar, lectern, and prayer desk. These are beautifully finished with lace, knitted by Mrs. Lena Trampert who is in her eighty-third year. The lace frontal for the altar is exceptionally beautiful, being six inches deep and of knitted lace. The priest in charge of this work has recently received a pocket private communion set for use in the field, from the Rev. E. S. Barkdull of St. Louis. It is worthy of note that he conducted 158 services in 90 days in his field, which shows how busy the lone priest in southern Illinois must be.

WESTERN NEW YORK—On Monday, June 4th, through an invitation extended by Canon D. R. Smith, of Fort Erie, the clergy of the Buffalo Clericus, with their wives, met jointly with the Lincoln-Welton Deanery at Fort Erie, Ontario. The Bishop of the Diocese of Niagara celebrated the Holy Communion. After luncheon, the Rev. Dr. John W. Chapman, of Alaska, gave an illustrated address on his work, and the Rev. G. M. Tebbs gave an illustrated talk on London, England. The meeting was a well-attended one and was a most enjoyable affair.—This month two of the clergy of the Diocese, the Rev. Walter North, L.H.D., and the Rev. C. H. Smith, D.D., celebrate the fiftieth anniversary of their ordination. It is a noteworthy fact that their entire ministry has been devoted to the Diocese of Western New York. Both Dr. Smith and Dr. North have been and are prominent in the work of the Diocese and are leaders of vision and foresight.

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