

The Living Church

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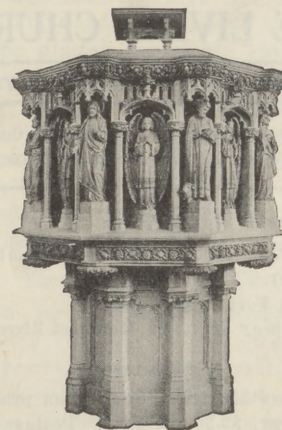
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How God must love beauty! Every evening I watch the Divine Artist painting a new sunset over the New Jersey hills, and marvel at His masterpieces. Last night the whole sky was aglow with gorgeous colors shining through long bars of clouds—awe-inspiring in its loveliness. First a mass of molten splendor—like Dante's great rose of gold—with a foundation of dark vapor. Gradually the gold changed to delicate, tender green, then to pale lavender, deepening into soft purple as night came down—like a shade slowly drawn over a latticed window in the City of God.—J. F. NEWTON in *The Atlantic*.

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EDITORIALS AND COMMENTS

The Present Stage of Prayer Book Revision

II.

CONFIRMATION

THE office of Confirmation is considerably clarified in the revision. The old, misleading phrase, "ratify and confirm", is gone. That it is the bishop who confirms the candidate, rather than the candidate confirming promises, is explicitly stated.

The Preface disappears, in accordance with the general practice of the revisers in discontinuing or curtailing exhortations. The assumption of baptismal responsibilities is more explicit than before. Instead of a single question to which is appended the single answer, "I do", there are four questions, in which the baptismal obligations are explicitly stated, to each of which a formal affirmation is appended. This is an improvement, though we can think of a good reason why it was not introduced in sixteenth and seventeenth century revisions. In those times the children coming up for confirmation would read with great difficulty, if at all, and many of them not at all. It was necessary, therefore, that the priest, preparing them, should personally teach them to make the response at the proper time, and the simple "I do", in acceptance of the obligation summed up in the Bishop's question, "Do ye here", etc., was all that could reasonably be expected. It was the duty of the parish priest, in his instruction, to teach them all that was involved in that terse reply. Today our revisers are assuming the ability to read on the part of practically all the candidates. Standing at the chancel rail, it will now be necessary for them to follow the service in their Prayer Books and to read the four responses now provided. It is easy to foresee that this expectation will fall down in many specific instances, particularly in the mission field. Still, we believe the change to be justified, and that in most classes it will involve little or no grave difficulty; but we can foresee the necessity, in no inconsiderable number of cases, of the Bishop being obliged to read the answer audibly first and cause the children to repeat it after him. This will undoubtedly introduce a measure of confusion in some confirmations, but the more explicit affirmation of baptismal obligations seems to us justified notwithstanding.

MATRIMONY

That the woman is no longer to be asked to "obey", nor the man "with all [his] worldly goods" to "endow" his wife, are the elements in Prayer Book revision that have aroused the greatest interest in the world at large. That wifely "obedience" is a thing totally different in kind from the obedience of a child, of a servant, or of a subordinate, it has not been possible to convince the world; while the duty of the husband to guarantee ["endow"] the support of his wife, though it require all his worldly goods to do so, is not the interpretation that the man in the street gives to the words. The necessity for altering the language grows, undoubtedly, from

general misconception of its meaning; but at the same time we believe the alteration to be wise, and the changed psychology of the day to demand it. But the public has failed to see that the Church is not altering her doctrine as to the relation of husband to wife. Still does their marriage signify "the mystical union that is betwixt Christ and His Church"; and the nature of that union is explicitly stated in the newly adopted epistle for the Solemnization of Matrimony, taken from Eph. 5:20 ff., in which St. Paul is to be the exponent, at greater detail than before, of the Christian conception of marriage. The provision of a special collect, epistle, and gospel for the Solemnization is a silent commendation of the nuptial Eucharist and a needed protest against the secularization of marriage. A number of minor changes in the office seem to be well made. There is a prayer for the blessing of the ring. The doxology is added to the Lord's Prayer, thus obviating the almost invariable embarrassment where the congregation can be induced to repeat the prayer audibly with the minister. The references to "the time of man's innocency", at the outset, and to the analogy of the marriage of Isaac and Rebecca, near the close, are omitted. Two new permissive prayers are introduced. And, in our judgment, the service, already one of the most perfect in the Prayer Book, is still further improved.

VISITATION OF THE SICK

If this were to be viewed as a mandatory office, to be used in full at every visitation of the sick, we should simply congratulate the revisers upon their evident good health and immunity from sick-room experience, and let it pass as hopeless. We do not so understand it.

Viewed as a framework for private meditation on the part of a devout communicant, in which, for the most part, it is immaterial whether the minister be present or not, it is excellent. A series of antiphons and psalms carries the meditations from the point of the complaint of the sick man at his troubles, through acquiescence, to triumph over his infirmities. Then comes examination of the conscience, with a new rubric (from the English book) urging the sick person "to make a special confession of his sins, if he feel his conscience troubled with any matter"; a few prayers and a blessing and the framework is concluded. Following are a series of special prayers and an excellent Litany for the Dying, concluding with a commendatory prayer. The rubric directing exhortation as to making a will is happily recast to state that "The Minister is ordered"—an exceptionally strong expression, perhaps the strongest in the Prayer Book—"from time to time to advise the People, *whilst they are in health*, to make wills arranging for the disposal of their temporal goods, and, when of ability, to leave bequests for religious and charitable uses."

Properly understood, we say, the material, as the frame-

work for devout meditations, is excellent; and as a substitute for the present gloomy office, it is beyond comparison.

But a real opportunity has been lost, notwithstanding. The perspective of pastoral visiting of the sick by the priest is not that which modern psychology demands. The priest is being banished from the sick-room by the medical man because he does not bring light and optimism and health and life with him on his visit. It is easy to condemn the doctor for this unwarranted exclusion of the priest; but if it could be shown that the visit of the priest meant real coöperation with the doctor in the task of assisting nature to heal the sick, the doctor would become as enthusiastic for the help of the minister as he is now apathetic, or worse.

What should the priest do, normally, when he visits a sick communicant?

He should enter in a cheery way, express his sympathy and interest, offer a few simple prayers, provide a confession and an absolution, administer the reserved sacrament with the very minimum of fuss, and—*get out*.

Or, much less frequently, but with equal brevity, he should administer the anointing—and *get out*.

In both cases it should be perfectly clear that he was preparing the sick man for life and not for death.

Now as long as the subjects of Reservation and Unction are treated as primarily academic, and legal, and polemic, to be discussed on highly technical lines, from which any considerations as to the good of the sick man and the psychology of the sick-room are carefully excluded, it is useless to try to provide an office that will make the priest welcome as a coördinate factor with the doctor in healing the sick. If the Prayer Book commission had tried to do this, they might or might not have succeeded, but apparently they did not have that perspective; and the innocuous rubric which they had appended to their proposed office in regard to unction was somehow lost in the shuffle, nobody knows how, and is gone.

The office they have provided is excellent as a devotional exercise. We venture to prophesy that no priest will use it more than once, and that the sick person will ask to be excused when he calls the second time; but it has value. We recommend its adoption, as a substitute for the present office which is so much worse, *provided* we can escape from the absurd argument advanced by a group of grave and reverend bishops, that because General Convention provides *something* to be used in the sick-room, *therefore*, nothing else is lawful. The exclusion of the priest from the sick-room is the natural and inevitable corollary of that argument. This editor, were he a "minister", would enjoy nothing better than "visitating" with the official offices, those eminent Churchmen who, without the slightest intention of doing so, are making it impossible for the parish priest to visit his sick parishioners without the disapproval of their physicians. And having himself been ill, he hopes for the time when the call of the priest can be described as a visit instead of a visitation.

The next time we revise the Prayer Book, we suggest that the preparation of a *real* office for the guidance of a priest in the sick-room be committed to a group of invalids, episcopal, clerical, and lay. They, at least, will understand.

BURIAL OF THE DEAD

The Burial Office is distinctly improved. Instead of grief, it is to tell of hope and prayer. Nowhere was the lack of distinct prayer for the departed more depressing, nowhere is the supply of the need more gratefully to be received.

The supply of alternatives in psalms and lessons gives the opportunity to vary the office according to particular circumstances, but it also makes it more difficult for strangers to use the office. There is a question whether the gain is equal to the handicap thus created. The obvious lack of proper material after the lesson is read is aptly supplied by provision for discretionary use, including a beautiful prayer for, and a no less beautiful blessing of, the departed. The portion at the grave is also much improved. The committal begins with a commendation of the soul to God before the body is committed to the ground, and makes one wonder how we could so long have tolerated the latter without the former. Additional prayers appended are, in general, admirable; and the new office of The Burial of a Child fills the oft-felt need for the variation in the rite that is desired when one of

God's innocent little ones is committed to Him. All told, if there were no other gains to be credited to the long period in which revision has been under way, the improvements in the Burial Office are enough to justify it all.

We regret the omission of the rubric withholding the use of the office in the case of unbaptized adults and suicides; in the case of the former because of the desirability of making the distinction between those who are committed to rest as children of the Church and those who are not, and in the case of the latter because of the need for laying continued stress upon the grievous sin of suicide in these days in which, with the decline of personal religion, the sin is so largely on the increase; though in the interpretation of the rubric we should always wish that the presumption of insanity be given in every instance in which the circumstances give the slightest possibility for it, and with that presumption we should wish the office to be used—as, commonly, it has been.

CONCLUSION

We have now enumerated the principle changes which are disclosed in the publications that have been issued. It is much to be desired that the principal one of these, *The Proposed Revision of the Book of Common Prayer*, would be secured by every intelligent Churchman, so that he may study the changes completed and proposed as they will actually appear in the revised text if accepted. The size and type are those of the 12mo Prayer Book. In Part I are printed the daily offices—in which revision is practically completed—in what is nearly their final form, a series of footnotes adding the tentative changes that have yet to receive final action, acceptance of which is practically certain. Part II contains in full each of the other offices in which there are material changes, while the proposed alterations in the Churching of Women—now to be known primarily as The Thanksgiving of Women after Child-Birth, with the former title as a subtitle—and in the Ordinal, being few and of minor importance, are summarized. The new Litany and Suffrages for Ordinations—an improvement on the old form—and the new form of the *Veni Creator*, following the text of Hymn 375 in the New Hymnal, are printed in full.

The two smaller publications, *The Daily Service*, comprising the daily offices with changes ratified and authorized for use; and *Prayer Book Amendments*, containing a simplified list of the changes yet to be ratified; are intended for general circulation in the pews, where the distribution should be very generally made. It is of the greatest importance that these changes should be carefully studied before the next General Convention.

On the whole, the Church may be congratulated that the work of revision, which is now so far advanced, is so well done; and the real meed of thorough appreciation should be extended to the members of the Joint Commission on Revision.

BISHOP Brewster's Reply to Dr. Newman Smyth's Open Letter*, which is printed on another page in this issue, seems to us to cover admirably the ground that ought to be covered. And, in comparison with Dr. Smyth's letter, a curious irony of history is disclosed.

Congregationalists of the older order were very much incensed over the arbitrary character of the episcopate, and, as in most disputes, there was some justification for their dissent. The trend among them toward reunion in England is, to this day, based upon an urgent demand that the "monarchical" episcopate give way to a "constitutional" episcopate. The present-day negotiations between Churchmen and Congregationalists in that land have turned upon the willingness of both parties to accept an episcopate of the latter character.

But in this country a "constitutional" episcopate is the only sort we have ever had. What Congregationalists in England have presented as an ideal, or at least as a demand that must be granted as a condition prior to unity, Congregationalists in America can have at any moment that they are willing to accept it.

But Dr. Smyth seems to demand exactly the opposite. That the bishops cannot proceed to act in a manner contrary to the

*Dr. Smyth's Open Letter to Bishop Brewster has been published in pamphlet form and may probably be obtained by inquiry to its author at New Haven, Conn.

constitution, and that the representatives of the clergy and laity in General Convention were entirely justified in refusing to concur with the bishops in certain legislation, seems to him an outrage, to be described in terms scarcely even courteous. We have granted throughout that the case has been badly handled on behalf of this Church, not because it is pleasant to say so, but in order that we may not unduly thrust the blame for the failure of the negotiations on the other party, as has so often and so unhappily been done in ecclesiastical history before. But surely Dr. Smyth will appreciate the force of what Bishop Brewster has so aptly presented in his present letter, and will recognize that he is not justified in asking for the American bishop a right to act in defiance of a constitution such as English Congregationalists have earnestly pressed upon Anglican Churchmen as a *sine qua non* of unity, nor to assume for the House of Bishops a right to treat with contempt the coördinate rights in legislation of the House of Deputies. And after all, whatever errors or blunders have been made by Churchmen, are due to over-zeal and over-haste, and not to bad faith, as Dr. Smyth may well recognize; and we have yet to see a single instance in which the Bishop of Connecticut, with whom, naturally, Dr. Smyth comes into more immediate contact personally in these matters, has acted otherwise than wisely, discreetly, courteously, and in manner worthy both of a spiritual leader and a statesman. In accepting, on behalf of the Church, the responsibility for what we have done amiss, let us at least ask for corresponding credit on behalf of some of our representative men who have done well.

THE conflicting reports as to the fate of the Metropolitan Tikhon may perhaps be intended to prepare us for the worst. He is variously reported to have died from poison on June 16th, to have signed a recantation on the same day, to have been released from prison pending trial, and to have been released indefinitely. None of these reports has been confirmed.

The Martyrs
of Russia

In the meantime he is entitled to the continued prayers and confidence of the Church. If torture has wrong from him the published recantation—which is probably untrue—it means that his mind and his spirit have been broken by the ordeal through which he has passed. Perhaps we may hope that the report of his death is true, and that thereby he has been released from his sufferings and has obtained the martyr's crown.

Yet it may be that he has been released, as the latest reports state, in which case, if his sanity be assured, it will be a source of world-wide gratification.

But if not, may his blood and that of the great number of others who have been martyred for their faith in Russia, prove once more to be the seed from which the Church will again spring up with renewed vitality.

ANSWERS TO CORRESPONDENTS

E. T.—(1) The lines quoted constitute Psalm 117 in the P. B. version.—(2) White, rather than red, is the liturgical color for St. John Baptist's day because it is his birth rather than his martyrdom that is commemorated, contrary to the general practice of the Church in commemorating martyrs.

THE SIXTH SUNDAY AFTER TRINITY

O God, whose counsels are so excellent
That Thou canst make for us a better way
Than we can e'en surmise, do Thou, we pray,
Fulfil our hearts with love, that increment
Of love, in Thy most holy service spent,
Shall win for us the blessings of that day
When Thou shalt call us with Thee e'er to stay
And of Thy love have full experiment.

Lift us into the fulness of Thy love,
O God, that, joined to Thee, we find the truth
Of what we are, what Thou wouldst have us be:
For naught is good that comes not from above.
As our misdeeds can teach us to our ruth;
We find our happiness alone in Thee.

H. W. T.

ACKNOWLEDGMENTS

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"G. O."	10.00
	\$51.30

* For starving children.

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AUDIT

Of THE LIVING CHURCH Relief Fund
For the Year Ending May 31, 1923.

Milwaukee, June 23, 1923.

Mr. Frederic Cook Morehouse, Editor,
THE LIVING CHURCH,
Milwaukee.

Dear Sir:

In accordance with instructions received we have examined the records relative to the various relief funds collected through THE LIVING CHURCH and certify that the donations received for the period from June 1, 1922, to May 31, 1923, as published in THE LIVING CHURCH, amounting to \$25,959.98, were duly accounted for.

No charge has been made by THE LIVING CHURCH in connection with the handling of the funds, and the total amount collected and distributed for relief purposes as from November 1, 1914, is as under:

Total to May 31, 1922, as previously certified to	\$299,990.15
Amount certified to above	25,959.98
Total collected and distributed to May 31, 1923	\$325,950.13

Yours very truly,
PRICE, WATERHOUSE & Co.

WEDDED LIFE

UPON THE FELLOWSHIP of wedded life depends the fabric of society. A primary function of the Church is to uphold the inviolable sanctity of the family and to inculcate reverence for that sacred institution. It belongs to the Church's business, and never was the business more seriously urgent than today, to see to it that marriage be not entered into unadvisedly or lightly, to see to it that young people be considerably and reverently taught the meaning of marriage, taught that the home is a divine school for the training of personality, and not only the personality of the children but of the parents also, that the purpose of marriage is something more, by a great deal, than happiness, that it is likely to involve a wholesome discipline which solitary asceticism might altogether miss, that its love must include the finest qualities of life, kindness and courtesy, self-forgetfulness in service, and sacrifice, together with a devoted loyalty not only to each other but to the tie that makes them one, and that it is the lack of these that brings upon home life a withering blight.—*The Rt. Rev. C. B. Brewster, D.D.*

PHILOSOPHY, though it can, working by itself, substantiate Theism, cannot substantiate the equivalent of the Biblical idea of God without the postulate of a positive self-revelation of God.—BISHOP GORE, *Belief in Christ.*

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

July 9

READ Judges 4:1-9. Text for the day: "If thou wilt go with me, then I will go."

Facts to be noted:

1. The nation's sin punished.
2. To judge was not only to settle disputes but to lead and to govern.
3. Deborah calls upon Barak to overcome the oppressor of Israel.

We all need the inspiration that comes from true companionship. Barak was summoned to a great work, but he would take it on the condition that he had the right kind of companionship. "There is nothing so ennobling and transfiguring as pure companionship. Writing of Beatrice, Dante says: 'I beheld a marvelous vision which has caused me to cease from writing in praise of my blessed Beatrice until I can celebrate her more worthily, which, that I may do, I devote my whole soul to study, as she knoweth well, insomuch that, if it please the Great Composer of all things to prolong my life for a few years upon this earth, I hope hereafter to sing of my Beatrice what never yet was sung or said of woman' . . . Beatrice was the inspiration of Dante's mighty poem. Had she not been, the poem had not been. It was the blossom of a pure companionship, but greater companionship with greater transfiguration is possible."

July 10

Read Judges 4:10-end. Text for the day: "So God subdued on that day Jabin the king of Canaan before the children of Israel."

Facts to be noted:

1. Deborah goes up with Barak in response to his request.
2. The enemy is completely routed.
3. The victory is ascribed to God.

The other evening I was talking to a young man who enlisted in the very first year of the war and stayed in the ranks until he was wounded and sent to the hospital in 1917 . . . We discussed the several opportunities when it seemed as if there was absolutely nothing to prevent the enemy going through the lines of the Allies and winning a complete victory. At one time there was a distance of ten miles, he said, when the allied lines were so thin that no resistance at all could have been offered, and yet no attempt was made on the part of the enemy to go through. Surely there can be but one explanation. God is on the side of right. He is not on the side of the armies with the most troops or the largest guns. And as it is with nations so it is with individuals. Let us realize that every victory belongs to God.

July 11

Read Judges 5:1-13. Text for the day: "Curse ye Meroz . . . because they came not to the help of the LORD . . . against the mighty."

Facts to be noted:

1. This is one of the greatest songs in any language.
2. Deborah's praise of the loyal and faithful.
3. The awful condemnation of the "slackers."

Meroz missed her one great chance. As far as we know Meroz is an unknown place today, but had she responded to the call to arms she might have gone down the ages as one of the best known places in the land of Israel. One wonders just what held Meroz back. Was she afraid of the outcome? Did she think that she was too small to be of any real service? Did she think that the possible reward wasn't worth the effort? We don't know. All we do know is that Meroz had her opportunity and failed. It is quite evident that Deborah did not consider that her reason for staying out of the conflict was good. When a call comes to any of us to undertake some piece of work for God and His Church and humanity, let us be as nearly certain as it is possible for us to be, that our reason for not undertaking that work will stand the searching scrutiny of the Master we serve.

July 12

Read Judges 6:7-16. Text for the day: "The LORD is with thee, thou mighty man of valor."

Facts to be noted:

1. The Israelites are rebuked by the prophet of God.
 2. The call of Gideon.
 3. God assures Gideon of His help in freeing His people.
- "There is a noteworthy progress in the call of Gideon. First, we have only the distinguishing 'The LORD is with thee.' But, next, the attention having been aroused, there comes the more explicit, 'Thou shalt save Israel from the hands of the Midianites' . . . The vocation is no longer a thing of hazy outlines; it has become a distinct and positive command . . . There is nothing more interesting than to observe the way in which, often from less to more, from weakness to strength, and then from strength to strength, men are brought face to face with the 'mark for the prize of their high calling', led into the fields in which they are specially to influence their fellows, and to complete their ministry to God and His world."
- Lang.

July 13

Read Judges 7:1-8. Text for the day: "And I will try them for thee there."

Facts to be noted:

1. The beginning of the enterprise.
2. Opportunity given to return to their homes.
3. V. 5. There is no special reason given for this particular kind of test.

We are all constantly being tried and tested. There is hardly a word we utter, or an act that we perform, that does not, in some way, test our faith or try our loyalty. Every wind that blows tests the reed by the waterside, and the mighty oak of the forest. None are free from test. And tests either strengthen us or weaken us. They bring out the best or reveal the worst. Christ was tested, but without sin. His testing strengthened Him for the great work that God sent Him into the world to do. His apostle Judas was tested, and failed. He died the death of a suicide. He hadn't prepared himself for the test that was to be made of his loyalty. Day by day, then, store up that spiritual power that will be your one source of safety in the day of testing.

July 14

Read Judges 7:19-25. Text for the day: "And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hand."

Facts to be noted:

1. The middle watch was well before midnight.
2. The rout of the enemy.
3. Gideon summons Ephraim to help it the complete overthrow of the Midianites.

"But there is more than a trumpet. Its blast is loud and shrill, but the effect must be completed by the flashing of the light . . . If the good soldier of Jesus Christ has the trumpet in the one hand to sound the alarm, to summon the ungodly to surrender, to proclaim the acceptable year of the Lord, he has the torch in the other hand, to flash with full force on the darkness and confound it, to indicate where and with whom salvation is. The light is hidden in the pitcher; it is a treasure in an earthen vessel, a vessel of inferior stuff indeed, because the excellency of the power is only and wholly of God. And the light is concealed until the earthenware is broken. The carnal must die. The mere fleshly life must be given away. It is out of this death that the power of the torch comes; from this losing of life that the true life proceeds. The trumpet and the torch are the two emblems of the fight of faith."—Lang.

O LORD OF HOSTS, who didst guide our fathers out of the house of bondage: bind up the nation's wounds and make us whole. Save us from arrogance, vanity, self-deception, and greed. Help us to close the widening chasm between the strong and weak, the rich and poor; to cast away from us all pride and prejudice, luxury and lust, envy and covetousness, the insolence of riches with the rancor of poverty: so may we establish the Republic, and build in America the Holy City foretold by the mouth of all the holy prophets since the world began. We ask this in His Name, who maketh men to be of one mind in an house, and giveth integrity to states, the Desire of all Nations, Jesus Christ. Amen.

From *A Book of Social Prayers and Devotions*, issued by the National Council.

THE HURT FOOT

BY THE REV. LOUIS TUCKER, D.D.

JOHN?"

"Ay, Peter."

"Where are we bound?"

"To the next village, I suppose."

"Why not press forward and ask Yeshua?"

"He is weary, Peter. He has called none of us. I think he talks with God."

"Saw any ever such a man in Israel? He must have cured three hundred folk today."

"More; more. He has worked since dawn, thirty an hour or thereabouts, and now the sun sets. 'Twas a great crowd. We had to ring Him round and move all swiftly; but now the sick are cured."

"I doubt it, John. There are always some left over."

"I saw none; or I would have helped them forward."

"Nor I, but—nay, what's this?"

"A little Son of Precept—a limping lad of twelve crossing the road behind the Master. Wait, son."

"Yes sir."

"I am Peter, one of Yeshua Natzri's men. This is John. Here come James, Philip, Andrew, and the rest. What do they call you, son?"

"They call me Skinny, but my real name is John Bar Simon."

"Are you lame, Skinny?"

"Yes sir; lame, and in pain."

"Why did you not come forward and be cured?"

"The crowd was too great. No one would let a boy through. I did not like to trouble the Master. Besides, the others needed it more than I."

"Good lad, good lad. John, the boy stood aside to make way for others. What think you?"

"We ought to cure him, Peter."

"Oh, can you, sirs?"

"We have cured dead and sick and halt and blind. We have cast out devils. We have cleansed lepers. Some of us, when sent out two and two together, have raised the dead. We should be able to cure a case of lameness. Yes, son, we can cure you."

"Will you, then?"

"Of course, of course. How long have you been lame?"

"Why, since this morning."

"What's that?"

"Since late this morning."

"Why boy, what is the matter?"

"Sir, I was running down the mountain side in haste to see the Master. I have no sandals. I dashed my foot against a stone. It will be well next week, but now it hurts."

"What think you, Peter?"

"What think you, Thomas?"

"What think you, John?"

"Please, Mr. John. Your eyes look kind."

"Now out upon you all for leaving it to me. I want to cure him. A word of prayer, with hands upon his head, would do it. But brethren to trouble the Lord God for such a thing—to call upon the Omnipotent Creator of the universe, Lord God of Israel, to cure a boy's sore toe—frankly, I dare not."

"I'm sorry. Will you, Mr. Peter?"

"No, son, it will be well in a day or two."

The small boy, standing on one foot and scratching his ankle with his other heel, questioned the remaining ten disciples with his eyes, in silence, and one by one, in silence, each shook his head. Sadly the little fellow turned to go. In the meantime, the Master, finding the Twelve failed to follow Him closely as usual, had turned and come back to them. Thus little John Bar Simon, turning, met Him face to face.

"What is it, son?"

"I stumped my toe. They will not cure it, sir, because they think it wrong to call on the great God for such a little thing."

"What think you?"

"That He is great enough to do anything, even little things."

"Does it hurt?"

"Yes sir—ouch!"

"Move it again."

"Oh, THANK you, Sir"—and with a piercing whistle addressed to some hidden comrade, John Bar Simon, surnamed Skinny, darted up a cross-road and was gone.

The Master, with a twinkle in his eye, looked at John, Peter, Thomas, and the others, one by one, and one by one, Thomas, John, Peter, and the others dropped their eyes. Nobody said anything. There was nothing to be said. But from that time on the disciples followed the Lord more closely.

MORE CLERGY NEEDED FOR JAPAN

BY THE RT. REV. H. ST. GEORGE TUCKER, D.D.,
BISHOP OF KYOTO

DOES Japan need additional ordained missionaries? That is a question to which some people are inclined to give a negative answer. They are under the apprehension that, with our Japanese clergy and other workers, the time has come when additional American missionaries are not needed. Conference with two large representative groups of the missionary districts of Tokyo and Kyoto has made it plain that our Japanese friends do want reinforcements, and as they would say, they want that help to come from men of special qualifications. Bishop Tucker points out some of the needs that can be supplied and probably only will be supplied in the present or near future by additional ordained American workers.

"While I believe that we should be able to carry on our work in the district of Kyoto as at present established without any serious inconvenience even if we could not get any new foreign men workers, yet I feel that the quality of our work would be much improved, and the scope of the influence much extended, if we could keep a force of, say, four or five men in this district.

"We have probably the most promising set of Japanese workers to be found anywhere in Japan. I have no doubt that if it is necessary to throw the responsibility for the future of the Church on them they will respond and do excellently, but I feel sure that with a small force of foreigners our Japanese workers, as a whole, could be made much more effective, and that we could take advantage of opportunities which our Japanese, unassisted, are not able to utilize.

"Of course the foreigners' great service is to stand by the side of the Japanese, but there are two lines in which they can render direct personal service in work for which no one else is either suited or available.

"First: There is work among students in places where there are Japanese colleges, the number of which has been greatly increased during the past five years. In this district, for example, there are government colleges or universities in Toyama, Kanazawa, Fukui, Hikone, Kyoto, Osaka, Wakayama, and Tsu. While I would not necessarily advocate putting a foreigner in each one of these places, yet the fact that the foreigner has special advantages in getting hold of the student class shows that there is here a real opportunity for useful service.

"Second: There is, I think, a real opening for the foreign worker in the smaller towns, or what one may call rural work. The field here is immense. It is a question as to how far it is practicable or wise to occupy it as a whole. In the first place it would mean, if we sent out workers, a large expenditure for equipment, because this would be practically new work so far as the equipment which the foreigner would use is concerned. Secondly, it is a question as to how far we should go in establishing rural work that cannot be made self-supporting for a long time to come, one might say until Japan becomes generally Christian.

"I should like, however, to try the experiment in one or two sections where we already have country work, provided we could find a man, or rather a family, who would be able and willing to live in one of the smaller towns. It is possible, of course, to do a certain amount of country work while living in a center such as Wakayama or Tsu, but it would be interesting, to say the least, to put a man in a place like Yuasa where he could come into direct contact with a class of people whose minds are just beginning to open to new ideas."

Are there any men willing to consider such work as this? They should be young enough to learn the language, and willing to remain unmarried for the first year or two of their work in Japan.

THE NEW YORK CATHEDRAL

RESUMPTION of building on the Cathedral of St. John the Divine at the earliest practicable moment, and a public appeal for the necessary funds, has been decided on by the Cathedral trustees. As the first step, it was announced that Mr. Franklin D. Roosevelt had accepted the national chairmanship of the fund raising movement and that Mr. Elihu Root had consented to serve as chairman of the New York Citizens' Committee. Bishop Manning will be the honorary national chairman. The members of the various committees will be appointed during the summer.

"The action of the trustees," said Bishop Manning, "is necessitated by the urgent need to find increased accommodations for the worshippers at the Cathedral. At the regular Sunday services the Cathedral is filled to capacity, but on special occasions it is necessary to turn away literally thousands of people. When entirely finished, the Cathedral will accommodate over ten thousand.

"Building operations will not be undertaken while the present high prices of construction continue, but there is reason to anticipate that conditions next year will make active work possible. It is the hope of the trustees that, once construction is resumed, the people of New York will not allow building operations to halt for lack of funds until the entire Cathedral is built.

"At the present time the crypt, choir, seven Chapels of Tongues, the crossing, and the foundation for the nave, have been completed. The additional steps in the erection of the building are as follows: nave, exclusive of west facade and towers; lantern, central spire, transepts, exclusive of facades; west facade and towers, facades of transepts, altar sacristy, north side; clergy sacristy, south side; rearranging choir.

"The construction of the nave as the first step will provide for the most important immediate need of the Cathedral in giving greatly increased seating capacity and general usefulness.

"I want to call particular attention to two considerations which the Trustees have had in mind in deciding to make this appeal. First of all, we shall ask gifts not only from those who can and will make large donations, but we shall seek to obtain the support and interest of those who can give in only moderate amounts or even in very small amounts. Furthermore, any gift may, at the pleasure of the donor, be distributed over a number of years or may, if so desired, be left to the Cathedral by bequest. Secondly, the appeal is not in any way limited to members of the Protestant Episcopal Church. We have received generous support from members or other denominations in the past, and we want all Christians to feel that the Cathedral is for them.

"The completion of the Cathedral of St. John the Divine will give to New York perhaps the most beautiful, and certainly the largest, structure of its kind in the English speaking world. Among all the churches of the world, only St. Peter's, Rome, and the Seville Cathedral, will surpass it in size. When completed, the Cathedral will extend from Morningside Drive to Amsterdam Avenue, more than a tenth of a mile. It will be 601 feet long and 315 feet wide across the transepts, covering an area of 109,082 square feet. Recent experiments with amplifiers have demonstrated that it will be possible for every member of the congregation of 10,000 people, or more, to hear clearly and without distortion, the voice of the preacher. In addition to the already completed portion of the Cathedral, there have been erected in the close: the Synod House, the Bishop's house, the deanery, the choir school and St. Faith's training school for deaconesses."

The completed portion of the Cathedral has cost more than \$4,000,000, exclusive of the cost of sites. Among the largest donors were former Governor and Mrs. Levi P. Morton, whose gifts totalled more than \$640,000; Commodore Frederick G. Bourne, who gave \$500,000 for the endowment of the choir school, and supplemented the gift by a bequest; and the late J. Pierpont Morgan, whose gift was \$600,000. One of the first donations was from a member of the Presbyterian Church, D. Willis James, who gave \$100,000. Another of the first donations was \$100 from the Old Reformed Protestant Dutch Church in America.

The architects engaged on the various portions of the Cathedral have been Messrs. Heins and LaFarge, Henry Vaughan,

Carrere and Hastings, and Cram and Ferguson, the present architects. The prevailing style of the Cathedral is French Gothic, and while a portion of the existing choir is of Romanesque architecture, slight alterations have been planned to bring this part into conformity with the rest of the structure. The loftiest features will be the two towers of the west front and the central lantern and spire, the cross upon the latter rising to a height of 500 feet above the ground.

THE GREAT PEACE

BY HARRIET STORER FISK

TO some, the name of Dr. Ralph Adams Cram is that almost of an Isaiah, too fearful to be popular, but too true to escape the attention of every reader. The hard philosophical thoughts are put forth in brilliant language, irresistible, and damaging to unrighteousness.

There has recently come from the presses of Marshall Jones, of Boston, his *Towards the Great Peace*. It is made up of a series of Dartmouth Alumni lectures delivered during the season of 1921, and has for its object, as the name implies, a Great Peace. It is Dr. Cram's method always to go straight to the root of the matter, and here, as in his earlier essays on the same general subject, he regards present troubles in the light of centuries. We are suffering, it seems, from the abnormal development of material prosperity since the Renaissance. We are living beyond the "human scale", inviting catastrophe. What is to be done about it? Dr. Cram does not hesitate to give advice such as only a bold and clear thinker would dare to utter in our self-satisfied times.

First we must renew our vital religion. Then, with a true devotion to God penetrating everything that we do, we must deliberately try to restore society, on the basis of merit, to a higher degree of spiritual efficiency. Immigration must be made selective. Rank, on the basis of character, not of wealth, must in some way be established, perhaps by a modernized knighthood. Enormous international institutions of finance and industry must be honeycombed with older, healthier community institutions, where people know one another and live approximately on the fruits of their own labor. Politics must be simplified, our representatives chosen more directly, and government more nearly localized. Education must be diverted from vocational ends to those of character. That the subjects discussed are practical may be further seen from the heads of various lectures: The Social Organism, The Industrial Problem, The Political Organization, The Function of Education and Art, Organic Religion.

It may be easily imagined even from this slight sketch that Dr. Cram draws his inspiration entirely from a simple and Catholic view of life which places God first, material acquisition a far second. The danger of the collapse of civilization is too imminent to allow us to temporize. Restoration must be immediate, complete, and personal, or not at all. The Great Peace cannot be accomplished by any mechanical device: it must spring from an intellectual submission to God in His divine order.

One interesting feature of this book is insistence on the rhythmic rise and fall of civilizations during periods of five years: as we near the mark of 2000 A. D., the glory of the Renaissance seems to be sinking to destruction, and perhaps the breaking of a new age is already at hand. Allied to this is a view particularly pleasing to those who distrust the workings of unmodified evolution—that our world shows signs of decay as well as of fruition, and that perhaps races hitherto regarded as undeveloped may on the contrary illustrate a decline.

It is impossible to give briefly an adequate treatment of a book at once so notable for philosophical learning and acumen, and so prophetic as a work of religious genius. It appears that Dr. Cram is not only the architect of magnificent structures in stone, but that he likewise "works in life".

ARGUMENTS FOR the being of God may fail to satisfy the reason, while head bears witness to the Infinite Divine who gives meaning to our passing lives.—*R. E. Welsh, D.D.*

LIFE IS NOT done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.—*Rev. F. W. Robertson.*

A Reply to an Open Letter from the Rev. Dr. Newman Smyth

By the Bishop of Connecticut

MY DEAR DR. SMYTH:

I BEG to acknowledge the receipt of An Open Letter. Your purpose in addressing it to me you state to be in order that I and my clergy have opportunity to correct any misunderstandings before the meeting of your General Conference. An Open Letter was received June 9th. The General Conference, I understand, was held on the 12th. Those three days were filled with engagements of imperative duty. After a series of appointments at a distance I take my earliest opportunity to reply.

At the outset let me express my conviction that you have been in important respects a true seer, and my recognition that you have hitherto manifested a spirit of large-hearted generosity and magnanimous understanding of positions other than your own.

In a letter of May 14th you wrote that you would be compelled to lay the whole matter before the public. I replied: "I have no objection to the public knowing the facts." The facts, however, have not been made public. This has been, I dare say, unintentional and through misunderstanding, although the facts were plainly stated in my letters to you.

As a consequence of your Open Letter and subsequent action in your Conference, much has been said in the press about my refusal to ordain Dr. Bainton. Your Open Letter refers to his "application". As a matter of fact, he never made a written or oral application to me. Your Open Letter, on its first page, quotes from your letter to me "under date of April 3d". The date of that letter was April 23d, with a post-script dated April 24th. In this letter you wrote of "a possible application of the new canon".

This letter was received at my busiest time in the year, amidst my preparation for the Diocesan Convention. Far from turning the cold shoulder on the proposition, I took my earliest opportunity myself to seek and secure an interview with Dr. Bainton, having first arranged that our Standing Committee remain after the Convention to consider the case, "their advice and consent" being required by the canon. The Rev. Dr. Beardsley I called in to the interview, he being a member of the Standing Committee.

At the outset of our conference, Dr. Bainton said that he had not read the Concordat or Canon, nor understood its details, until then, and that upon further knowledge he found he was not ready to accept its requirements. All the objections to procedure came from him. We parted with a mutual understanding of each other's position. Dr. Beardsley's impression and memory will bear me out as regards the interview. To this interview your Open Letter makes no reference except in the following particular.

In my report to you of the interview and of my consequent decision, I wrote in order to make my position clear: "Nothing came up which caused me to have doubt about his doctrinal views." Your quotation of this has produced the impression, stated in the public press, that I conducted an examination. Of course there was no examination into the doctrinal belief of a gentleman who had stated he was not ready to proceed under the Concordat.

Having upon this interview based my decision, I wrote you on May 11th:

"You will, I know, be much disappointed at this result. You may be interested to know that on my return home I find a letter from Bishop Lawrence to whom I wrote in regard to the proposition. You well know Bishop Lawrence's spirit and his position, which is far removed from anything extreme. He writes me as follows:

"Immediately after the last Convention I received two applications from ministers wishing to be considered subject to ordination under Canon 11. After studying the canon, I made up my mind that, as the General Convention had not made provision for carrying out the conditions, I did not feel at liberty to take any action in the matter, and I wrote those two men to that effect."

This position of Bishop Lawrence was quite apart from my own decision of the case. You had suggested my consulting other bishops, particularly Bishop Manning, our most conspicuous champion of the Concordat. His statement I

sent to you. It appears with verbal changes on page 5 of your Open Letter. Bishop Manning writes:

"If no action had been taken by the Convention in regard to this, I should hold that we were at liberty to make the changes which the canon calls for. The fact is, however, that action was taken. As you will remember, the matter was discussed in the House of Bishops and we took action authorizing these changes in the Ordination Service. Greatly to my surprise, the House of Deputies did not concur in this action but rejected it by a very decisive vote. The Convention having therefore definitely refused to authorize these changes, I should not feel at liberty to make them, and I do not see how we can proceed under the canon while the matter stands as it does."

At the end of my letter of May 17th I wrote:

"After this legal question of canonical authority has been raised, and raised by those who have championed the Concordat, I see I ought not to take action, were action desired by Dr. Bainton, without further light."

I intimated that I might bring up for consultation among the Bishops at our Provincial Synod, not, as you say, "Professor Bainton's application", for he had made none, but this legal question that had been raised.

It is not to be wondered at that there should be difficulties and delay in carrying into effect an arrangement which was far from receiving the unanimous approval of our clergy and people. I pointed out to you that the House of Bishops did take action and adopted a canon authorizing certain variations from the prescribed Ordination services which would be required in such cases but which apparently had not been foreseen by the committee. This canon was not concurred in by the House of Deputies and, without such concurrence, failed to be enacted.

In the Episcopal Church there is a traditional cherishing of liberty, and jealousy on its behalf. It is a liberty secured by law. Thus the bishops, far from having unlimited authority, are, as I wrote you, "under the law." You refer to "the Bishops in Council". Their meeting, let me explain, is exclusively for counsel, and no action could be there authorized which would be inconsistent with their obligations under the constitution and canons of the Episcopal Church. You write that in the Lambeth Appeal "no mention at all is made of the Church of England". It is, however, there distinctly said that action in carrying out its suggestions must be taken by the authorities of national, regional, or provincial Churches.

A fair review of all the facts affords no warrant for your intimation, on page 7 of An Open Letter, that there has been an evasion of the issue. I must express surprise at your desire that the Bishops should act by themselves without the consent of the People. Such a position I had supposed altogether inconsistent with the Congregational theory, wherein we on our side recognize a true principle to be embodied. In my letter of May 14th I reminded you that half of the members of the House of Deputies are laymen, and I added: "This whole process is educational."

In the movement toward Christian unity there is continual need of patience, the patience of faith. There are conceivable results which might be merely superficial. My own people I have more than once warned to beware of short cuts which might soon bring us to chasm impossible to cross, but to trust rather in the more patient process of building roads to unity. I myself cherish faith in the outcome of scholarly research, and hope in the possibility of thus at length reaching positions which might enable Christians from different standpoints and by different approaches to come together on what might be found to be common ground.

In my belief the paths to unity are the ways of openness, of utter fairness, of mutual consideration for positions conscientiously held, of fraternal conference, and of prayer. Surely we may cherish faith in the ultimate issue, if we rise to the height of that great prayer: "that they all may be one."

I am

Sincerely yours,

CHAUNCEY B. BREWSTER.

Hartford, Conn., June 18, 1923.

An Embassy to the East

By the Rt. Rev. J. H. Darlington, D. D.,

Bishop of Harrisburg

THE FOLLOWING ARTICLE contains extracts from the report of the Rt. Rev. J. H. Darlington, D.D., Bishop of Harrisburg, Chairman of the Commission to confer with the Eastern Orthodox Churches and the Old Catholics, as to his visit to the Near East, Palestine, and Egypt, taken as their representative. Bishop Darlington sailed from New York, Feb. 10th for Athens by way of Gibraltar.

I WAS fortunate in being just in time to be present by invitation of the Metropolitan-elect at his consecration in the chapel of his palace. As Professor Pappadopoulos, he visited this country some years ago, and I had the pleasure of welcoming him then. He and his brother bishops insisted that I stand with the other prelates, and we all voted *axios* three times, when the proper moment came, to express our belief in, and our appreciation of, him. Dr. Alivasatis, also well known in this country, and former minister of Public Education in Greece, did all he could to render our visit profitable and enjoyable, though I had to leave before the final consecration took place in the Cathedral, much to their and my regret.

At Constantinople, Lieut. Robbins, sent by Admiral Bristol, United States representative there, came on board the *Rotterdam* with a boat of the U. S. S. *Scorpion*, and invited us to the Admiral's House, which we could not accept, but did take us to Phanaar the residence of the Patriarch of Constantinople, Meletios IV, who had expected me to take part in the service in St. George's Church that Sunday morning, and was disappointed as the vessel did not arrive until eight hours after the time appointed. The Patriarch referred to the Concordat signed by his predecessor, Dorotheos, who was holding the patriarchal seat *pro tempore* by vote of the Ecumenical Synod in 1920, and of his own affirmation of the validity of Anglican Orders, as being fully as good as those of Rome, in a recent decision of the Ecumenical Council. On each side of his chair of state there hung on the wall two framed documents from the United States, which were presented to him through the efforts of our Commission. One was the certificate attesting that New York University had bestowed upon him the degree of Doctor of Divinity, *causa honoris*, and the other The Freedom of the City of Newark, signed by the mayor and public authorities.

The next day, by his arrangement, after a luncheon at his residence a special steam yacht conveyed a party of professors, and prominent laymen and women, with clergymen, to the island of Halki, an hour's sail through the Bay and by the Greek Islands. At the dock, carriages were waiting, and the whole party was conveyed up the hill to the Seminary buildings on the summit.

After a reception in the large hall of the Seminary, all went to the chapel, where a small congregation had gathered, and after suitable religious service, the degree of Doctor of Christian Theology was conferred on me by the dean.

After the documents were signed, a circuit of the buildings and grounds was made to see the pitiable condition of over 2,000 Greek refugees from Turkish lands. They were in rags, and presented a very deplorable condition, with little fires burning in the open, on which they were trying to cook in what looked like cast away vegetable cans. We were told that all men and boys over fifteen years of age had been detained at Smyrna, and that only women and children were allowed to leave the dock, after they had been searched to see if they were carrying any money or valuables. So many thousand refugees had come to Constantinople, that the Seminary authorities had offered all the cellars, out-buildings, and a number of the seminary rooms, to protect these half-starved and frightened wanderers from the intense cold which then prevailed. Their only support was said to be one half a loaf of bread given each day by the Near East or the Red Cross, to each person. The need of clothing, bedding, meat, milk, and coffee was most urgent. The refugees, hearing that I was an American, followed me around with hungry eyes, until I emptied my pockets of all the money I had, to secure milk

for the babies at least. On returning to our ship, aided by a representative of the Near East, Mr. Berry, and a leading woman representing the Red Cross, we told the story of refugee needs and of those sick with typhus and small pox, and collected about \$3,900, from the hundred or more people who were present. If these, over a million, refugees in Constantinople, Greece, Roumania, Palestine, and elsewhere, can be supported through the winter of 1923, I think they will all have found work and we will not be called upon again to support the adults or children who have one or more parents living. The full orphans, however, over 100,000 in number must be supported in the orphanages for a few years until they are old enough to take care of themselves.

The next day I visited the Near East Headquarters, to inspect the work this relief agency was doing, and found everything very systematically arranged. Also I aided Mrs. Miles, representative of the Red Cross, in bringing on the steamer jewelry, clothing, and furs which Russian refugees must dispose of for their daily bread. A number of thousand dollars' worth was sold for them at much larger prices than could be obtained in the Constantinople pawn shops.

On Friday, the 16th of March, at 7 A. M., at Beirut in Palestine, I landed in a row boat to call by appointment on His Beatitude, Gregorios, Patriarch of Antioch, whose two residences are at Damascus and at Beirut. The Patriarch's greeting was most cordial, and he had assembled as many as possible of the members of the Antiochian Synod. After a collation, and all present being photographed in a group on the steps of the palace, and after discussing the Concordat signed in Constantinople by Archbishop Dorotheos and the Synod of Constantinople in 1920, I presented him with a Bible from the American Bible Society, and he presented me with his photograph, and asked about the welfare of Archbishop Gerassimos, now in this country.

Leaving by motor we visited the Beirut American College, where a reception was held, and I had the pleasure of meeting the faculty, and of hearing of the election of Dr. Bayard Dodge, of New York, as the new president.

After visiting the ruins of Baalbec, about forty miles distant, the run was made to the city of Damascus. We had seen the Patriarch in Beirut. The Archimandrite Germanos called to welcome us and a pleasant evening was spent with him and the other clergymen in his noble basilica, full of costly marbles, ikons, and mosaics.

On Tuesday, the 20th, after some days visiting the sacred shrines around the Sea of Galilee, and in central Palestine, we arrived in Jerusalem and found the representatives of the Patriarch, His Beatitude Damianos, waiting for us at the Joppa Gate. We were expected about 4 P. M., and Archbishop Timotheos, with the Patriarch of Jerusalem's dragoman and coach, had journeyed out about twenty miles to meet us, as we had been telegraphed would be the case. Broken tires on the motor car had delayed us. So, after it became dark, and having waited four hours, they had returned to the city, not understanding the delay. We were immediately conducted to the Patriarch's palace, where he was awaiting us with several Archbishops and laymen. We had expected either to go to our hotel, the General Allenby, or to be the guests of Bishop and Mrs. McInnes, with whom we travelled through the Yosemite last September, and who had invited us to be their guests while in Jerusalem. A letter from Bishop McInnes of the Anglican Church, however, advised us at Damascus that the Patriarch insisted we should be his guests, and that Bishop and Mrs. McInnes, for the cause of Church unity and because my visit and message were especially to the Orthodox Church, had yielded their claim.

I presented the Patriarch with the large Bible from the Bible Society, inscribed with his name, and also with a small gift of \$500 from a friend, in answer to the appeal which his representative in this country, Archbishop Panteleimon, had made to me personally. We discussed the Concordat, and it

seemed to meet with his cordial approval and that of his attending prelates. At my request he gave me a copy of the recognition of the validity of Anglican Orders, by his Synod and himself, signed with his name and seal, which I wished to present to Bishop Gailor for the Church in the United States. This was similar to the one he had sent, about ten days previously, to the Patriarch Meletios IV and to the Archbishop of Canterbury. I also received, on leaving, the decoration of Knight of the Holy Sepulcher for Bishop Gailor, as President of our National Council. I had the pleasure of giving both these to Bishop Gailor in the sacristy of the National Cathedral in Washington, just after the funeral of Bishop Harding.

Archbishop Timotheus was assigned by the Patriarch to be our guide to the Dead Sea, the Jordan, Bethlehem, and the sacred shrines in Jerusalem, and, by request of both the Patriarch and of Bishop McInnes, I celebrated the Holy Eucharist according to the American use, in the Anglican chapel of St. Abraham, assisted by an Anglican Chaplain, on Wednesday, March 21st. I then presented an American Prayer Book to Bishop McInnes for the use of future clergymen of our Church who may be invited to officiate there.

At the time of leaving, on the 22d, the Patriarch made a number of gifts, personally, to Mrs. Darlington, to my daughter, and to me, and bade me thank the Commission for requesting me to visit him at this time, as it had been a source of encouragement in a time of great financial worry. He hoped that through Archbishop Panteleimon's efforts in explaining the sudden ceasing of Russian Orthodox support by the coming to power of the Bolsheviki, and the persecution of the Russian Church, with hundreds of Bishops and priests slain, some way would be found to aid the Jerusalem Patriarchate to pay its indebtedness and support its schools and other charitable work.

After a long journey through Cairo and Luxor to Assouan, Philae, and the First Cataract of the Nile, a return was made by boat down the Nile, and after visiting Edfou, the Tombs of the Kings and Queens, and another short stay in Cairo, a visit was made to His Beatitude the Patriarch Photios at his palace in Alexandria. He also was presented with an inscribed Bible, and he sent by me personally a letter of acknowledgment to the American Bible Society. He also commented favorably upon the Concordat of 1920, and spoke of it as a basis (as it states in the document) for future coöperative work between the Eastern and the Anglican Churches, especially the Protestant Episcopal Church in the United States of America. He presented us with a large, and a smaller, photograph of himself, signed with his autograph, and offered to take messages to the Coptic Patriarch at Cairo. Since reaching America, I have received word from him that these commissions were executed. The next day, being ill himself, he sent a deputation of Church dignitaries to the hotel just before we sailed, to express his good wishes to our American Church and its people.

On reaching Alexandria I received a letter from his Grace the Archbishop of Canterbury expressing interest in the visit of our Commission. I was glad to be able to reply to him that the Patriarch of Jerusalem, with the support of his Synod, had joined with the Ecumenical Patriarch, Meletios, in acknowledging the validity of Anglican Orders, over a week previous to our visit. It is pleasant to recall that this did not need any persuasion of ours, but the conclusion was arrived at, simply, from the study of the historical documents and authorities, which had been placed at his services from many sources.

The journey home was uneventful, but from letters received since, I think I can assure our Commission that the time chosen was most opportune, and that the results which, under God, will ensue in the future should be to the lasting benefit of all parts of the Church Catholic, East and West.

WHATSOEVER may befall us, let us say: It is the voice of the Good Shepherd. Let us thus learn to taste and to see that He is with us. All things are His doing, and that is enough.—*Dr. Manning.*

WE CAN NEVER break God's laws; we can only break ourselves against them.—*George Adam Smith.*

THREE BROTHERHOOD CAMPS OPENED

THREE vacation camps for older boys, conducted by the Brotherhood of St. Andrew, will be opened July 2d.

Upwards of two hundred boys will spend a delightful two weeks in real camp life, with enough instruction to make the sports and recreation enjoyable, and sufficient recreation to put them in trim to benefit most by the instruction.

Each day these boys will meet to learn about things tending toward Christian manhood. The topics include, Knowing the Bible, Using the Bible, Jesus Christ, Knowing the Prayer Book, Using the Prayer Book, Holy Communion, Baptism, Confirmation, Missions at Home and Abroad.

Religious Education, Christian Social Service, the Mission of the Church, the work of the Brotherhood and general topics necessary for intelligent leadership, are carefully covered.

Inter-chapter and inter-assembly athletics occupy most of the afternoons, and instruction is given in mass and group games and systems of body-building exercises.

CAMP HOUGHTLING

Named for the Founder of the Brotherhood, Camp Houghtling is located on beautiful Lake Amy Belle, near Richfield, Wisconsin. The Camp Director is C. W. Brickman, Jr., Brotherhood Field Secretary. The Rev. John I. Pickells, rector of Grace Church, Freeport, Illinois, will act as Camp Chaplain. Conferences on Religious Education will be conducted by the Rev. Frederick L. Gratiot, of Chicago.

CAMP BONSALE

This is the fourth year of Camp Bonsale, but this is the first year that it occupies its own permanent site, secured through the generosity of the President of the Brotherhood, Mr. Edward H. Bonsale, and located on Big Elk Creek, near Oxford, Pa. A fine, seventy-five acre tract, with every natural facility of a perfect camp, Bonsale will have plenty of room for growth and development.

Mr. J. B. Eppes is Camp Director, the Rev. Paul D. Bowden, of St. James' Church, Warrenton, Va., is Chaplain, and the Conferences on Religious Education, Missions, and Social Service, are to be conducted by the Rev. Richard H. Gurley, Mr. James A. Mitchell, and the Rev. A. S. Priddis, respectively.

CAMP TUTTLE

Camp Tuttle opens its third year most auspiciously. Located in the Ozark Mountains on Lake Hahatonka and the Nianqua River, near Hahatonka, Mo., it offers an unusual combination of natural attractions, including seven caves and a natural bridge nearby. An enthusiast wrote: "Compared with Hahatonka, Colorado's Garden of the Gods is a geological side show."

Camp Tuttle is a tent camp, ideally located, thoroughly equipped, carefully planned and scientifically managed.

Field Secretary John D. Alexander is Director. The Rev. J. P. De Wolfe, rector of St. Peter's Church, Pittsburgh, Kansas, is camp Chaplain. Conferences are in charge of the Rev. Killian A. Stimpson and the Rev. G. A. C. Heiligstedt.

THE CAMP IDEA

Brotherhood camps admit boys from the age of fifteen upwards. Through its years of work with men and boys, the Brotherhood evolved the theory that fifteen to twenty is a particular dangerous age, and that neither secular nor religious education has provided a special safeguard for that period. What a boy needs most just at this time, is an understanding of spiritual values, and a personal realization that religion is a living thing, a daily and hourly factor in his life and conduct.

This is the idea behind the Brotherhood Camp. Already the record shows boys who have become leaders, boys who have made the vocational choice in favor of the ministry of Jesus Christ, boys who gladly certify to the fact that their lives have been changed and remodeled on a sounder model, through the training received at Brotherhood Camps. The Church is the richer for these young, enthusiastic, consecrated graduates of the Camps.

Recently a prominent educator said that boys and girls are like sponges, absorbing impressions to the point of saturation. The Brotherhood believes that they do absorb, and that consequently it is most essential that they be given the opportunity to absorb the things that build Christian character, rather than the prevalent influences for evil.



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 FIRST MODERN MISSIONARY TO JAPAN

To the Editor of *The Living Church*:

IT WAS surprising to come across a double-barreled communication in your issue for May 5th claiming the distinction of being the first missionary to Japanese territory for a certain Dr. Bettelheim, because of his arrival at a post of the Loo Choo Islands on May 1, 1846.

During the last week I have been making inquiries about this Dr. Bettelheim, and I learn that there is no question as to the fact that he arrived at Nafa—a post in those islands—on that date.

He was not, however, the first missionary to reach that region. He was in fact welcomed by a French priest who had been living there for a little over two years!

Hence Mr. Earl Bull's confident assertion that Dr. Bettelheim was the first missionary of our days must be qualified by the insertion of the word *Protestant* before the title *missionary*.

The priest who forestalled him was Mons. T. A. Forcade, who had been sent out from the great missionary headquarters in Paris, *La Société des Missions Etrangères*. He with others, had been waiting at Hong Kong for a chance to be sent to Japan. The Loo Choo Islands, a chain of islands well to the south of the Empire, seemed to offer a weak point, because China had some slight claims on the island. A French commercial mission was at work in the East which felt that a peaceful effort towards softening the fears and suspicions which then, as for two centuries, had sealed Japan away from intercourse with the West might be made by a missionary, and the head of the *Missions Etrangères*, when asked for a suitable subject for this delicate task, chose M. Forcade. He reached there April 28, 1844, but met with so obstinate resistance as prevented even the preliminaries towards intercourse. He had with him as a companion a Chinese catechist whose medium of communication with M. Forcade was Latin, although he knew "a little French" as well.

The story of the four years and some months of the French mission (April 28, 1844 to Aug. 27, 1848) is worthy of being characterized as "thrilling", and the history is also of note as a revelation of the way in which an Oriental, face to face with a power against which he dares not contend physically, can yet contrive to thwart every effort of that power and bring his plans to naught.

The whole tale is spread before us, chiefly based upon the journal kept by M. Forcade, in the pages of *La Religion de Jésus Ressuscité au Japon*, or in translation from this work in Dr. Otis Carey's *History of Missions in Japan*.

One or two things more may be said. One is that M. Forcade in his diary notes the arrival of Dr. Bettelheim on that date. Another is that a companion priest, M. Leturdu, arrived at Nafa the very same day, debarking from a French ship as Bettelheim did from an English vessel.

Again, in Dr. Carey's *History*, which today I have consulted, there are details taken apparently from Dr. Bettelheim's reports to the London Missionary Society.

These fully agree with the French accounts. According to both, Dr. Bettelheim continually attempted to preach in the streets. He was doing in this what had never been even attempted by M. Forcade. Both reports relate a trick by which Bettelheim was baffled. He began to speak, a crowd gathered and squatted all around him. No sooner had he resumed his discourse, so to call it, than at a signal half the circle faced about, turning their backs upon him; at a second signal the rest did the same—and there he was. When he complained that he was made ridiculous, the calm reply was that he was treated with the utmost respect, for the people visibly testified to their unworthiness to look upon his face!

Finally, one word more about M. Forcade. That French ship bore to him a missive from Gregory XVI to the effect that Japan and the Loo Choo Islands had been made an Apostolic Vicariate, and that he had been named the first Apostolic Vicar with the titular episcopal title of Bishop of Samos. Before Japan was opened to the West by the treaties of 1858, Bishop Forcade's health had become weakened. Napoleon III named him, in succession, to three French sees—of Gaudaloupe, and then of Nevers, and of Aix.

If any one man is entitled to be honored by all Christians as the first European missionary in modern times who has worked in Japanese territory, it is T. A. Forcade.

Tokyo, June 7.

CHARLES F. SWEET.

To the Editor of *The Living Church*:

I READ with some amazement, in your correspondence column, that the first (*sc* Christian) missionary to Japan came to this country about the middle of the XIX century.

The first Christian missionaries (so far as we certainly know) came to Japan in the XVI century, headed by St. Francis Xavier, before the final (to date) breach of communion as between the Anglican and Roman Churches.

I note that a Methodist source is given for this information. That is in keeping with a number of recent utterances implying that Catholics are not to be called Christian.

In this connection, it is interesting to note that one Methodist "bishop" (Nuelsen) is quoted as saying that "such of the Russian clergy as have been sentenced by the Soviet Regime have been imprisoned not for their religion but for political offences." *The Social Preparation for the Kingdom of God* (Vol. X, No. 2, p. 23), in which the quotation appears, supplies the heading. He Ought to Know. I am responsible for italicising "imprisoned".

Some of your readers may not realize that Methodism aspires to universality—in its own language, to be "a world church" (cf *Discipline of the Methodist Episcopal Church*, 1920, p. 556).

JOHN COLE MCKIM.

Koriyama, Japan, June 8.

BISHOP FISKE'S CHARGE

To the Editor of *The Living Church*:

MR. MICHAEL'S letter in your issue of June 23d, written so sincerely, caused me, despite myself, some little uneasiness—not, however, the slightest doubt—and for the moment I could not find the answer. Then the letter resolved itself as a clever play of many words on words. Holy Church, in the early centuries so much nearer our Lord's ministry, when the Holy Spirit was so evident, did not have this curious hair-splitting of word-meanings, such as questioning of the Virgin Birth. Heresies indeed arose, definite and clear cut, and the voice of the Church in her united early councils gave definite and authoritative pronouncement on these, so that we need hardly allow the twentieth century modernist, sincere as he may be, to worry or alarm us.

I have recently read Wakeman on the English Church, non-controversial and certainly non-doctrinal, and I have read no work in many years that so clearly showed the Catholicity of the Anglican Church, and how, at the lowest and most trying period, the Holy Spirit was ever present. The faith once delivered to the Saints is now as then.

CLEMENT J. STOTT.

Chicago, Ill., June 25.

SOMETHING RADICALLY RIGHT

To the Editor of *The Living Church*:

MY feeling, and my belief, is that the "something radically wrong" is not at all with the Church, but with individuals. I left a Communion in which I felt that there was something radically wrong, and came into the priesthood of the Church, just because I felt and thought that here is something radically right. I came to this parish eight years ago, finding reported the year before 74 communicants. We now number 144, and the next class will see 74 more than doubled. We paid our Nation-wide Campaign quota last year in full, and pay our assessment to the Pension Fund regularly, though we are given to understand that I, when I am pensioned, will get a paltry fifteen dollars multiplied by the few years I have served as priest. But, withal, there is something so radically right with the Church that in all my life I have never spent eight so happy years as I have spent right here in this little parish of Trinity, Emmetsburg.

The something radically wrong with individuals is mere selfishness. Individuals spend more money on pampering the

palate with nicknacks and sweets at the candy kitchen than they give to the upkeep of the Kingdom of God. If I could find a way for side-tracking these wastes, and worse than wastes, I would have every parish meeting all its obligations. Here let it be said, as is said by the Rev. W. P. McCune in the last issue of THE LIVING CHURCH, there are always certain people who can be counted on. There are people who do not waste God's share of their incomes, and who give of their time, talent, and money; who do not pamper their palates in a way that I just said is worse than waste. It is; because this pampering unfits them for any and all the serious interests of life, and sends them prematurely to their graves. Like Saul on his way from Gibeah, I have with me some "whose hearts God has touched". They are to me like Caesar's Tenth Legion. Thank God for them. The great question is: How to get released the power of these *individuals* with whom there is something radically wrong?

LEROY TITUS WEEKS.

Emmetsburg, Iowa.

APPRECIATION OF BISHOP ROOTS

To the Editor of The Living Church:

WE in China, and in particular those of us in the Diocese of Hankow, have read with deep interest your editorial comments, and the opinions of correspondents, in regard to Bishop Roots' resignation of his diocese, in order to become a full-time officer in the National Christian Council. It seems to me that in view of the perhaps not unnatural position you have taken, particularly the sentiment recently expressed, that the Bishop, in going into this new work, was "chasing rainbows" instead of "preaching the Gospel", it may be worth while to try to make plain to American Churchmen that there is another point of view on this question held by Catholic-minded workers in the Bishop's own diocese.

We all believe in Christian unity, and feel that our Lord's purpose for His disciples is frustrated every day its visible manifestation is delayed. As Catholics, however, we believe that for reunion to be worth anything, it must be on the basis of acceptance of the Catholic creeds, orders, and sacraments. Nevertheless, do we not all feel that Bishop Manning and Bishop Brent are right when they remind us, in relation to this great Christian problem, that every great human achievement lies the other side of a risk? Nothing ventured, nothing won; and while no Catholic would have us sell our birthright for a mess of pottage by playing fast and loose with that Holy Faith of our Fathers of which we are the guardians, not the owners, we, nevertheless, must be prepared to be something more than mere "stand-patters" if we are ever to reconcile Protestants to the Church.

Probably nowhere do the disciples of the Christ feel more keenly the iniquity and folly of division and rivalry than in the midst of heathenism, where the disunion in the Christian forces is certainly the largest factor in lessening the effectiveness of our witness. The National Christian Council has been organized in China by Chinese and foreign Christians because of the profound dissatisfaction of people with things as they are, and in the belief that, questions of faith and order to one side, there are yet many paths into the life of fellowship not yet explored. Thus far, in the movement looking toward the unification of thought and work of the Christian forces in China, Bishop Roots has been the outstanding leader, and the secret of the Bishop's power lies in his truly wonderful capacity for fellowship. No one can know him without loving him, and no two men could be with him for long without feeling that he had helped them to understand each other better. I am sure there is no one of us who has had the high privilege of working under him who would not testify to his marvellous power of sympathy, his unflinching graciousness, his true breadth of vision, and his Christ-like humility and love. In none of the eleven dioceses in the "Chinese Holy Catholic Church" (I say this without fear of contradiction) are there such wide variations of practice as here, and yet the spirit of comradeship among us is splendid. We have Catholics, a goodly number, we have some Modernists, and we have at least one devout Evangelical (doing a splendid work) who would knock over half a dozen flower-pots if necessary in order to get to the north side of the altar to say Mass (though he wouldn't call it that!). And yet each feels that the Bishop is his understanding friend and counselor; a true father in God, not because he is a colorless person without convictions, for he has strong ones, but because he has such depth of sympathy and genuine respect for the convictions of others.

Here in Wuchang and Hankow there is the utmost good feeling among Christians of all names, and certainly much the greatest force—humanly speaking—in bringing that about has been Bishop Roots' gracious personality. The Protestants hereabout not infrequently speak of him as "their bishop",

and really swallow him whole! Only the other day an English Congregational missionary said to me, "We need a bishop!" A small illustration of the Bishop's unifying influence is shown in the fact that, to fill a temporary emergency, he loaned one of his most uncompromising "Catholics" to the Hankow Y. M. C. A. to be Secretary for Religious Work, and the latter used to go to his Sunday religious meetings at the "Y" with the fragrant incense of the morning Solemn Mass still upon him! This same priest is at present the mission representative at a union institution, which Bishop Roots was largely instrumental in founding, where we are engaged, together with Presbyterians, Wesleyans, and the London Mission, in preparing men to be teachers, and yet, though working and praying daily with his Protestant brethren on the faculty, our priest says his daily Mass in an oratory in his house where the Blessed Sacrament is perpetually reserved, and all but one of our boys made his confession at Christmas and Easter!

The point I am endeavoring to make plain is Bishop Roots' wonderful gift of fellowship. Wherever he goes he draws men together, not by eliminating all their differences, but by enabling them to transcend their differences in the love of Christ. As a consequence, it is safe to say that he is the outstanding figure in the missionary enterprise in China today, and his counsel is sought by young men and old, men and women, Chinese and foreign, conservative and radical, Catholic and Protestant.

This capacity for fellowship, and the unifying influence which he has shown in such a marked degree in his own diocese and community, will, in this new work to which he feels God has called him, be available for the whole Christian movement (except, unfortunately, our Roman brethren, who hold aloof, though even with them the Bishop has had most cordial personal relationships). It is Bishop Roots who, more than anyone else, can help to prevent this National Christian Council from being narrowly Protestant. He said to all of us on his return from America, "If I thought this were an anti-Roman movement I would have nothing to do with it." If anyone, on the other hand, could convince Protestants that "prelates" are not such haughty and naughty people as they have generally supposed, it would be Bishop Roots. If anyone would commend Catholic faith and Catholic sacraments to the Protestants of China I believe it would be Bishop Roots. To my mind, what Protestantism lacks more than anything else is the spirit of reverence; Bishop Roots is its embodiment. He has done a great deal in conducting and in promoting retreats, and other aids to the deepening of the devotional life.

In a word, I think the recent remark of one member of the mission expresses the feeling of a good many: "I am not sure yet, Bishop, that I believe in the National Christian Council, but I am sure I believe in you." It is because we know him, his sanity as well as his sympathy, his humble and abiding loyalty to the Church, that we do not share the fears of those at home or in the Church who think that his new work is going to embarrass the Church. His going will be a well-nigh irreparable loss to us, but we would not withhold him if, under—as he believes—the Spirit's guidance, he has now been called to a sphere where his splendid gifts of leadership may be used for the hastening of that day for which our Lord prayed, "*Ut omnes unum sint*".

It is only fair to add that the members of the mission are not agreed as to the wisdom of the Bishop's plan, though we are entirely one in our profound respect and filial love for him.

EDMUND L. SOUDER.

Wuchang, China.

ON WALKING TO CHURCH

To the Editor of the Living Church:

MY father walked, alternate Sundays, six miles to Trinity Church, New Haven, during his four apprentice years, circa 1837, attending the bi-weekly services in his parish church meantime. At eighty he was so regular at every service that his rector habitually waited service till he came vigorously to his pew. Today the school bus saves exercise, and, when Sunday comes, the children have not the will-power to walk two miles. Think of young Church members who, with modern state roads, deliberately remain away from their church and the Holy Communion when at college, because of a walk of a few miles! Talk of modern physical training! Blame the preacher in the church nearest the college! Where is the backbone in the student whom his parish church and his family sends forth to college? What is more wholesome, on the Lord's own day, than a walk of six miles to church? Shall we see a legless, spineless generation developed in this age of advanced physical culture? ROBERT GRISWOLD.

Worcester, Mass., June 14.



SOCIOLOGICAL

Human Life as the Biologist Sees It. By Vernon Kellogg. New York: Henry Holt & Co. \$1.50.

I Believe in God and in Evolution. By Dr. William W. Keen. Philadelphia: J. B. Lippincott Co. \$1.

In these two slight volumes we have as admirable a summing up of the arguments for evolution as can be found and by men who write with authority. Kellogg was professor of biology at Leland Stanford and is now secretary of the National Research Council. Keen is emeritus professor of surgery at Jefferson Medical College, Philadelphia, and at the head of his profession. Both write with reverence for the sacred and holy things of life. Dr. Kellogg says: "I began my graduate course first with a baby—my own—for special subject, and then as she grew older I turned to something easier, just men and women with whom I had less personal relations and knew only as representatives of the animal species, man. I found that I could not advisedly let my serious biological studies be interfered with by such incidental, but, some way, very confusing things as sympathy and love and pride and hope." Dr. Keen says: "I am a firm believer in Christianity. I follow, very falteringly, it is true, in the footsteps of my beloved Master, and adore Him as my Divine Saviour. In Him are all my hopes for the future. As a Christian man, I find no difficulty whatever in believing absolutely in Evolution and absolutely in Revelation." Both write without bigotry, which is sometimes as difficult for the scientists as for the "Fundamentalists" as they choose to call themselves. Indeed it is a pleasure to read these two books for the general simplicity of their style and their frank recognition of the differences of opinion. Indeed there is not one unkind word concerning those who would suppress the study of evolution in our educational institutions.

Professor Kellogg does not touch upon the religious or theological phases of the discussion, as Dr. Keen so frankly does, but both look to a hereafter, a future development. In discussing the biologist and death, Kellogg says: "He (the biologist) does not claim that his description of individual death tells the whole story. . . . We confront him by the great intellectual difficulty that most of us have in accepting what seems the awful waste of nature and of man himself in having lifted humankind, both as species and individual, to such a peak of evolutionary development, if death ends all." Dr. Keen says: "God deliberately made man out of the same stuff as the animals, and as I have shown, on the same plan as animals. Bodywise, man is an animal, but thanks be to God, his destiny is not the same as that of the beasts that perish. To develop great men, such as Plato, Aristotle, Shakespeare, Milton, Washington, Lincoln, and then by death to quench them in utter oblivion, would be unworthy of omnipotence. To my mind, it is simply an impossible conclusion. Man's soul must be immortal." C. R. W.

New Testament Sociology. By Phillip Vollmer, Ph.D., D.D. New York: Fleming H. Revell Co. \$2.25.

This is a text book for Brotherhood study classes, advanced Bible classes, colleges, etc. The author is a professor in the Eden Theological Seminary at St. Louis. He has made a thorough study of social questions, and the bibliography of the present volume is most complete and valuable. Throughout, the endeavor has been simply to guide the student towards forming his own judgments and to make him think for himself. Whatever of direction is given his thoughts is modest and moderate. The whole work is sane and balanced. The work is so planned and the chapters so arranged as to encourage the reader to go into some research work in the various branches of the subject, and the lists of references in each chapter is a real help for such work. Interspersed questions also tend to stimulate thought. The work covers the whole field of sociology as well as such general guiding principles as would naturally fall under the study of the teaching of our Lord.

SHORT STORIES of a rather unusual type are to be found in Sir Harry Johnston's *Little Life Stories* (The Macmillan Co.) They are decidedly English in tone, but Sir Harry is sufficiently clever writer to bring out the essential human characteristics of his subjects.

SERMONS AND MEDITATIONS

Pledges of His Love. By S. C. Hughson, O.H.C. Holy Cross Press, West Park, N. Y., \$1.

Succinct, vigorous, clear, stimulating, are the words which best describe these brief meditation points given by Fr. Hughson. There is no superfluity of language, yet all that is needed to bring the idea home to the reader. "If any man will do His will, he shall know of the doctrine", St. John 7:17.—The emphatic character of this promise is obscured in our translation. Our Lord is speaking of the power to know and interpret the divine teaching He is giving, and He says: "If any man wills to do His will, He shall know concerning the doctrine." The Greek is clear, but our translation is so inadequate as to present almost a statement of false teaching. The point lies not in our actual performance of God's will, . . . but in the moral harmony of our purpose and intention with that of God. If there is not active sympathy of our will with the Father's will, there can be no understanding of His revelation. . . . The most outstanding fact that is proved by the controversies and divisions of Christendom, is that in every instance, on one side or the other, there has been an absence of a will to follow God's will. . . . Self-will has taken the place of God's will" (pp. 115-117).

The Armour of Youth. By Walter Russell Bowie, D.D. Rector of Grace Church, New York. New York: Fleming H. Revell Co., \$1.25.

Dr. Bowie has a gift for talking to young people. This is his third volume of sermons for children. The talks are simple, direct, and spontaneous, full of fresh illustrations; but—they "talk down" to the children too often, and they are a little too "preachy" in their moralizing. We could wish that Dr. Bowie would use his talent more in the way of teaching. Young people—and especially the very young children, for whom these talks must have been given—can be made to see the distinctive truth of Christianity; taught, in a way they can never forget, the ethical meaning of its doctrinal system and of the Church's methods of worship; certainly made to see vividly the life of the Master. Why not do this with the same picturesque style which is wasted here on what, even for children, must seem rather platitudinous moralizing?

The Fisherman of Galilee. By the Rev. Harmon A. Baldwin. New York: Fleming H. Revell Co., \$1.25.

Sermons on the various verses of the first chapter of St. Peter's first Epistle. Expository, and evangelical in tone. Homely and practical, but not specially original.

The Song at Sunrise. By Russell W. Owen. New York: Fleming H. Revell Co., \$1.25.

Sermons preached on various occasions to Southern congregations, interpreting (so the preface states) "the faith and fervor of the folk of the Southland and reflecting the deep-seated reverence of a people of poetry and power, of childlike faith, and tremendous conviction."

A Year in John's Gospel. By Annie Richardson Kennedy. New York: Fleming H. Revell Co. \$2.

The author is the wife of a well known evangelist. She has divided St. John's Gospel into 365 portions, and for each day in the year gives, on a single page, a short meditation and a prayer carrying out the thought of the verses for the day. Sometimes the "meditation" is an exposition of the verse; sometimes it is more personal and devotional. The theology is evangelical, but not always clear and clean cut. Some of the shorter prayers are excellent: where the prayer is longer it is apt to be wordy and pietistic.

What is True Religion? By Robert J. McAlpine, D.D. New York: Fleming H. Revell Co. \$1.50.

A volume of sermons, evangelistic in tone, full of warmth and fervor; but somewhat indefinite when dealing with questions of faith, such as the Incarnation. Their virtue lies in their effort to vitalize Christian experience and set loose Christian faith in practical daily service.

To Start the Day. By John Timothy Stone. New York: Fleming H. Revell Co., \$1.50.

A devotional year book by the popular pastor of a Chicago Presbyterian Church. It gives a Bible text, a short bit of poetry, and a line of comment for each day of the year.

Church Kalendar



JULY

- 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 Very Rev. WILLIAM C. DEWITT, D.D., Dean of the Western Theological Seminary, is 19 S. LaSalle St., Chicago, Ill. He will be out of the city during July.

THE Rev. J. O. FERRIS has accepted charge of St. Paul's mission, North Arlington, N. J., in the Diocese of Newark. His residence address, 191 Roseville Ave., Newark, remains unchanged.

THE Rev. C. C. KENNEDY, of Christ Church, Stratford, Conn., resigned his parish on June 1st, to take up work at St. John's Church, New Haven, Conn.

THE address of the Ven. W. W. STEEL is changed from B. y Tercera, altos, Vedado, Havana, Cuba, to Calle 12, No. 90, altos, Vedado, Havana, Cuba.

THE Rev. JAMES M. WRIGHT, of Brooklyn, N. Y., has become priest in charge of All Saints' Church, Morristown, and St. James' Church, Greeneville, Tenn.

SUMMER ACTIVITIES

THE summer address of the Rev. H. P. ALMON ABBOTT, D.D., is Osterville, Cape Cod, Mass., where, for the fourth consecutive summer, he will have charge of St. Andrew's-by-the-Sea, Hyannisport.

THE Rev. FLOYD APPLETON, Ph.D., will be in charge of St. Matthew's Cathedral, Dallas, Tex., during the month of August.

THE Rev. WALTER E. BENTLEY, rector of St. Stephen's Church, Port Washington, L. I., and general secretary of the Actors' Church Alliance, has sailed on the SS. *Tuscania* to take the Mediterranean cruise to Egypt and the Holy Land, returning Sept. 1st. During his absence his son, the Rev. Cyril E. Bentley, Executive Secretary of the Diocese of Atlanta, will be in charge of the parish.

THE Rev. ARTHUR QUINCEY DAVIS will be in residence at St. George's Church, Utica, N. Y., during August.

THE Rev. W. J. HAMILTON, rector of Trinity Church, Potsdam, N. Y., and his family, will spend July and August at their summer home in Hogansburg, N. Y.

THE Rev. C. A. G. HEILIGSTEDT, rector of St. John's Church, Parsons, Kansas, will be locum tenens at the Church of the Holy Communion, St. Louis, Mo., from July 15th to August 15th, inclusive, where he may be addressed at 2809 Washington Blvd.

THE Rev. WILLIAM H. PETTUS, rector of St. Mark's Parish, Washington, D. C., will spend August and September in New England and Canada.

DURING July and August, St. Peter's Church, Cheshire, Conn., will be in charge of the Rev. JOHN DAVIS SKILTON, D.D., while the Rev. G. W. MORRISON, the rector, is in England.

THE Rev. W. H. STONE is to be at 324 S. 3d Ave., Mt. Vernon, N. Y., in charge of Trinity Church, during the month of August.

THE Rev. J. EDMUND THOMPSON, of Trinity Church, Guthrie, Okla., managing editor of *The Oklahoma Churchman*, will be at St. Mark's Church, Washington, D. C., during August and September.

ORDINATIONS

DEACONS AND PRIESTS

AT THE Virginia Theological Seminary, June 8, 1923, the following ordinations took place:

By the Bishop of SOUTHERN VIRGINIA, the Rt. Rev. B. D. TUCKER, D.D., RICHARD H. BAKER to the diaconate; and the Rev. CHARLES E. STEWART, and the Rev. NORVELL E. WICKER, Jr., to the priesthood.

By the Bishop of EAST CAROLINA, the Rt. Rev. T. C. DRAST, D.D., ARTHUR J. MACKIE, ALBERT C. TEBEAU, M. D., and GEORGE F. CAMERON, to the diaconate.

By the Bishop of VIRGINIA, the Rt. Rev. W. C. BROWN, D.D., FRANCIS H. BALL, REGINALD F. HALL, ROBERT W. HIBBERT, STAMO S. SPATHEY, and A. CAMPBELL TUCKER, to the diaconate; and the Rev. FRANK COX, the Rev. IRVIN Q. WOOD, and the Rev. DENNIS WHITTLE, to the priesthood.

By the Bishop of WEST VIRGINIA, the Rt. Rev. W. L. Gravatt, D.D., the Rev. LYNWOOD O. FORQUERAN to the priesthood.

PRIESTS

NEWARK.—In Trinity Cathedral, Newark, N. J., the Rt. Rev. W. R. Stearly, D.D., Bishop Coadjutor of the Diocese, ordained to the priesthood the Rev. VAN TASSEL SUTPHEN, presented by the Rev. John C. Lord, the Rev. THOMAS MABLEY, presented by his father, the Rev. E. T. Mabley, and the Rev. LADISLAUS SZABO, presented by the Very Rev. Arthur Dumper, D. D., Dean of the Cathedral, on Friday, June 22, 1923.

The Rev. Mr. Sutphen, who was ordained under the provisions of a special dispensation allowed by the Canons, is a business man of mature years who has long been of assistance to St. Peter's Church, Morristown. He will maintain his connection with Harper Bros., and at the same time serve as assistant at St. Peter's.

The Rev. Mr. Mabley will continue as curate at Trinity Cathedral.

The Rev. Mr. Szabo is one of the ministers of the Hungarian Reformed Church that has lately come into affiliation with the Church. He is in charge of the Hungarian congregation at Franklin Furnace.

SOUTH CAROLINA.—In St. Paul's Church, Charleston, the Rev. PAUL DUE was ordained to the priesthood by the Rt. Rev. William A. Guerry, D.D., Bishop of the Diocese, on June 20, 1923. The Rev. Mr. Dué becomes rector of St. Matthew's Church, Darlington, S. C., July 1st.

SOUTH CAROLINA.—At the meeting of the Council of Colored Churchmen of the Diocese in Calvary Church, on June 21, 1923, the Rt. Rev. William A. Guerry, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. J. J. THOMAS.

DEGREES CONFERRED

HARVARD UNIVERSITY.—LL.D. upon JAMES H. DILLARD, D.Litt., D.C.L., LL.D., rector of the Board of Trustees of William and Mary College, and noted educator.

KENYON COLLEGE.—LL.D. upon the Rt. Rev. ALEXANDER MANN, DD., Bishop of Pittsburgh.

UNIVERSITY OF GEORGIA.—D.D. upon the Rev. H. D. PHILLIPS, D.D., rector of Trinity Church, Columbia, S. C.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

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

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

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

DIED

GOLDSMITH—Died at his residence, 2201 N. Alden St., Tacoma, Wash., June 22, 1923. ALFRED E. GOLDSMITH, M.D., warden of Trinity Church, and lay reader.

Grant him eternal rest, O Lord, and let light perpetual shine upon him.

POSITIONS OFFERED

CLERICAL

PRIEST WANTED TO TAKE CHARGE for August, St. Paul's Church, Franklin, New York, Diocese of Albany. A small parish in a beautiful village in Central New York. Must be man of experience, ability, and a good preacher. Stipend \$85.00 for month. Address GEO. R. MARLIN, Clerk of Vestry, Franklin, N. Y.

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

WANTED, PRIEST, CATHOLIC, FOR FOUR Sundays in August. Ten miles from New York City. Two a. m. services only. \$20 a Sunday. Apply W-915, care LIVING CHURCH, Milwaukee, Wis.

WANTED, CATHOLIC PRIEST TO SUPPLY, July, August, and September. College graduate. Apply giving references and state terms. Address B-907, care LIVING CHURCH, Milwaukee, Wis.

WANTED, CATHOLIC PRIEST TO TEACH English in Church school and assist in parish work. Address B-908, care LIVING CHURCH, Milwaukee, Wis.

WANTED PRIEST AS SUPPLY FOR month of August in The Holy Comforter (Catholic Parish), Poughkeepsie, New York. No evening services. Address the rector, CLARENCE ARCHIBALD BULL, 18 Davies Place, Poughkeepsie, N. Y.

MISCELLANEOUS

REFINED WOMAN, SEPT. 1ST, TO SUPERINTEND kitchen, and teach girls cooking, in children's home, country, under Sisters of the Episcopal Church. References. Apply to THE SISTER-IN-CHARGE, St. Marguerite's Home, Ralston, Morris Co., New Jersey.

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.

POSITIONS WANTED

CLERICAL

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

PRIEST, EXPERIENCED, DESIRES PARISH, curacy, supply, or other work, in East. Address A-916, care 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 S-914, care LIVING CHURCH, Milwaukee, Wis.

WANTED BY A PRIEST OF THE MIDWEST, supply work during July, August, and first Sunday in September. Address T-917, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER DESIRES POSITION: Good Churchman, splendid testimonials. Address "CANTO"-902, 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.

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 AND CHOIRMASTER DESIRES appointment. Twenty years' successful experience. An Associate of "The Royal College of Organists", recitalist, and thorough musician. Highest credentials. Address B-918, care LIVING CHURCH, Milwaukee, Wis.

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.

VESTMENTS

ALBS, 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.

CHURCH EMBROIDERIES, ALTAR HANG- ings, 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.

CATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses, \$7.50; plain, \$5.50; handsome gift stoles, \$12.50 up. Burse and veil, \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 52.

CLERICAL COLLARS AND CUFFS, DIFFI- cult 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.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

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

RETREATS

THE REV. C. C. EDMUNDS, D.D., WILL conduct a retreat for priests under the auspices of the Priests' Fellowship of the Diocese of Connecticut. The retreat will be held at Kent School, Kent, Conn., and will begin on Sept. 10th, and end on the morning of Sept. 14th. Address FATHER SILL, Kent, Conn.

MISCELLANEOUS

HISTORICAL INFORMATION REQUESTED for 200th anniversary of Caroline Church, Setauket, Long Island, N. Y. Especially on

lives, writings, and personalities of former clergy: the Rev. Messrs. Wetmore, Standard, Alex. Campbell, Isaac Brown, James Lyon T. Lambert Moore, Andrew (or Thomas) Fowler, John J. Sands, N. B. Burgess, Chas. Seabury, Wm. Adams, F. N. Noll, Robt. T. Pearson, Dan Marvin, Stephen H. Green. Address EDWARD P. BUFFET, Stony Brook, L. I., N. Y.

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. REV. W. B. SPOFFORD, 6140 Cottage Grove Ave., Chicago, Ill. REV. A. M. FARR, Whippany, N. J.

EDUCATIONAL

CAMP STANMERE, SAFE PLACE FOR boys, choir outings, retreats for men. Moderate charges. REV. J. ATWOOD STANSFIELD, Stoughton, Mass.

HOSPITAL—NEW JERSEY

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. SISTERS OF ST. JOHN BAPTIST. May 15th to Oct. 1st. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10-20 a week.

SISTERS OF THE HOLY NATIVITY

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

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations, summer season.

Los Angeles

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

New Jersey

RUTH HALL, 508 FIRST AVE., ASBURY Park, N. J. Rooms for the summer for those desiring quiet resting place—June 15th to Labor Day. Terms moderate. Address RUTH HALL, 508 First Ave., Asbury Park, N. J.

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

REAL ESTATE

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.

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.

Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

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

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

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.

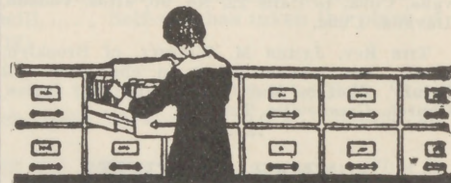
Practical methods of spreading the Kingdom are discussed; new inspiration is gained for Christian service; Christian fellowship is fostered.

A kind of vacation that refreshes and builds worth-while.

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.]

D. Appleton & Co. New York, N. Y.
Madame Claire. By Susan Ertz. Price \$2.
The Ideals of Theodore Roosevelt. By Edward H. Cotton. Foreword by Corinne Roosevelt Robinson. Price \$2.50.

Funk & Wagnalls Co. 354-360 Fourth Ave., New York, N. Y.

A Desk-book of Idioms and Idiomatic Phrases in English Speech and Literature. By Frank H. Vizetelly, Litt.D., LL.D., managing editor of the Funk & Wagnalls New Standard Dictionary, and Its Abridgements; author of *Essentials of English Speech and Literature*, etc., and Leander J. de Bekker, editor of *A History of the United States by Presidents*; author of *The Serio-Comic Profession*; Stokes' Encyclopedia of Music and Musicians, etc.

Houghton Mifflin Co. 2 Park St., Boston, Mass.

Stella Dallas. A Novel. By Olive Higgins Prouty. Price \$2.
The Understanding of Religion. By Edwin Tenney Brewster, A.M. With Illustrations. Price \$1.50.
Out of the Night. By Frederick Orin Bartlett. Price \$1.

George W. Jacobs & Co. 1628 Chestnut St., Philadelphia, Pa.

The Way of the Wild: Stories of Field and Forest. By Clarence Hawkes, author of *Trails to Woods and Waters*, etc., etc.

J. B. Lippincott Co. Philadelphia, Pa.

The Soul of Abe Lincoln. By Bernie Babcock, author of *The Soul of Ann Rutledge*. With a Frontispiece in color by Gayle Hoskins. Price \$2.
The Charm of a Well Mannered Home. By Helen Ekin Starrett, author of *The Charm of Fine Manners*. Price \$1.50.
The Family and its Members. By Anna Garlin Spencer, special lecturer in Social Science, Teachers College of Columbia University, formerly associate director of the New York School for Social Work, special lecturer at the University of Wisconsin and Hackley professor of Sociology and Ethics at Meadville Theological School; author of *Woman's Share in Social Culture*. Price \$2.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

"Triumphant over Pain." By the author of *Especially William Bishop of Gibraltar and Mary his Wife, The Cup of War, Wayside Lamps*, etc. Price \$1 net.

PAPER-BOUND BOOKS

Parish Publishers. Akron, O.

A World-Map of the Old Testament. A Summary of Old Testament History together with a Course of Reading for a thorough grasp of the contents of the Book. Prepared by the Rev. George Parkin Atwater, D.D. Price \$1.

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

The Anglo-Catholic Case. An Argument from the Logical and Practical Standpoint. By Kenneth Ingram, barrister-at-law, author of *The Adventure of Passiontide, The Window, The Sun Worshipper*, etc.

BULLETINS

Church Periodical Club. 2 West 47th St., New York, N. Y.

Annual Report. January 1, 1922, to January 1, 1923.

Union Theological Seminary. 3041 Broadway, New York, N. Y.

Announcement of Courses of Study 1923-1924. Vol. VI, No. 4, May, 1923.

CATALOGUES

The Kearney Military Academy. Kearney, Neb.

Thirty-first Annual Catalogue.

REVIVAL OF ACTORS' CHURCH ALLIANCE

ON TUESDAY, June 25th, at the Church of the Transfiguration, New York, the officers of the Council of the Actors' Church Alliance met to consider the revival of the Alliance next fall, with the Church of the Transfiguration as headquarters. The Rt. Rev. Dr. Darlington, Bishop of Harrisburg, presided, and addresses were made by the Bishop, the Rev. J. Randolph Ray, rector, Harry Leighton, a well known actor, the Rev. Walter E. Bentley, general secretary, and others.

Dean Ray offered quarters to the Alliance, and told of the arrangement to have Mr. Bentley connected with the parish as the actors' chaplain and for him to preach on alternate Sunday afternoons during the winter. The Rt. Rev. Wm. T. Manning, D.D., Bishop of New York, was elected honorary president of the Alliance, George Arliss, president, Bishop Darlington, acting president, the Rev. Randolph Ray, chairman of the Council, the Rev. Walter E. Bentley was re-elected general secretary, and Walston B. Southwick, treasurer.

Plans were made for a great meeting in the fall, and new and attractive calendars are to be issued to all chaplains for the theaters throughout the country. The Alliance will work on more direct Church lines in the future, and will come into fuller coöperation with the Actors' Church Union of Great Britain and Ireland. Special efforts will be made to interest the members of the dramatic profession in the Little Church around the Corner as their parish in reality, as it has been for so many years in sentiment.

The new quarters provide offices and an auditorium for the Alliance, which may be used daily by the members and their friends, and an actor will be in charge, and will act as assistant to Mr. Bentley.

The Alliance suspended operations owing to the war and, since October 1917, has been waiting patiently for an opportunity to resume its work of twenty years' standing. The kind offer of the new rector of the Transfiguration, with the full and hearty coöperation of the wardens and vestrymen of the parish, has at last made the revival possible, and in the place, above all others, where it will be most at home and effective.

THE ST. AUGUSTINE CONFERENCE

FOLLOWING the custom begun in 1909, the St. Augustine Conference for colored Church workers was held at that school, which is located in Raleigh, N. C., from June 4th to the 12th. A number of delegates were present, representing the South and several of the Northern States.

The program included courses on The Program Presented, Miss Emily C. Tilotson instructor; Christian Social Service, the Rev. C. N. Lathrop instructor; Church School Ideals and Methods, Miss Mabel Lee Cooper instructor; The Young People's Movement, the Rev. S. H. Bishop, instructor; Study of the New Testament, Miss Bertha Richards, instructor; and Church Music, the Rev. A. M. Cochran instructor. In addition to these classes there were frequent addresses and conferences on a great number of subjects.

An important special conference, and one that may make history in this field, was that held on June 7th for the consideration of Church work among negro

students. Representatives from St. Augustine's, St. Paul's, Tuskegee, Hampton, St. Mark's, Okolona Industrial Bishop Payne Divinity School, and men in touch with other schools were present. Bishop Demby presided as Chairman. The result of the Conference was the formation of an organization to work in the interest of negro students of the Church, following somewhat the lines of the National Student Council so successfully working among white students. The title tentatively adopted was The National Student Council of the American Church Institute for Negroes. Officers were elected, Lieut. Lawrence A. Oxley of St. Augustine's School, Raleigh, N. C., being made president. Plans were framed for a "Constitutional Convention" to be held in January 1924, to which representatives from groups of negro Church students would be invited, and at which more complete organization should be effected.

Dr. Patton made the gratifying announcement at one of the evening meetings, that the American Church Institute for Negroes, after seventeen years of effort to arouse interest among Churchmen in its work, seemed at last to have achieved some success, since gifts of \$260,000 had been received by the Institute in the year 1923. Some of these gifts were available for developing St. Augustine's, and the Institute had decided to raise St. Augustine's to the status of a junior college, beginning with the fall term in September 1923. Half of this money, Dr. Patton said had been given by southern men.

KENYON-BEXLEY COMMENCEMENT

THE COMMENCEMENT of Kenyon College and Bexley Hall were marked by the laying of the corner-stone of Leonard Hall, the new dormitory that is named in honor of Mrs. Leonard and in honor of the episcopate of the fourth Bishop of Ohio. The stone was laid by the Rt. Rev. William A. Leonard, D.D., with appropriate ceremonies.

At the commencement exercises, the Class Oration was made by Arthur C. Lichtenberger, and the Alumni Oration by the Rev. George Davidson. Twenty-three bachelor's degrees were conferred by the college, and two degrees in divinity were conferred by Bexley Hall.

It was announced that Prof. Francis A. Waterhouse, Ph.D., was to be Professor of Romance Languages, and that Prof. Melvin Rigg, Ph.D., was to be assistant Professor of Philosophy and Psychology.

SOUTHWESTERN VIRGINIA SUMMER SCHOOL

A MOST SUCCESSFUL session of the Summer School of the Diocese of Southwestern Virginia, was held at the Virginia Episcopal School, Lynchburg, from June 18th to 23d. There were seventy-five registered for the full time, and a large number who came for one or more lectures.

The personnel of the teaching staff included the Rev. W. E. Rollins, D.D., the Rev. W. A. R. Goodwin, D.D., the Rev. R. Cary Montague, the Rev. Charles E. McAllister, Mrs. John R. Loman, and the Rev. J. Lawrence Ware. These all stressed and demonstrated religious education, and among other things were courses on the Christian Nurture Series.

A number of social feaures added pleasure to the profit of the school.

The English Church Union Celebrates 64th Anniversary.

Canterbury's Presidential Address—
Renovation of Westminster Abbey—
Work Among Jews.

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

THE English Church Union is celebrating its sixty-fourth anniversary on Monday and Tuesday, June 18th and 19th.

The proceedings will be opened on Monday by a conference of district union and branch offices, with the president and council, to consider "such steps as should be taken in preparation for the election to the National Assembly in 1925 (having special regard to the House of Laity)."

High Mass is to be said at St. Alban's, Holborn, on the Tuesday morning, and in the afternoon the annual meeting will be held at the Church House, Westminster. A resolution will be moved by Mr. H. W. Hill, on behalf of the council, commending the E. C. U. proposals for Prayer Book Revision to "the prayerful consideration of all Church people, believing that they make for peace and order in the Church."

The annual report shows satisfactory progress, no less than 2,051 new members and associates having joined the Union.

CANTERBURY'S PRESIDENTIAL ADDRESS

The Archbishop of Canterbury, in his presidential address to the Canterbury Diocesan Conference dealt with the present position of reunion, religious education, and clerical incomes.

Referring to reunion, he spoke hopefully of the position in England, saying that it simply could not be in vain that the conferences between some of the weightiest and most representative of our bishops and clergy on one side, and the most representative spokesmen of non-episcopal Churches on the other, should still with unflagging spirit be meeting steadily at Lambeth, with a view to amplifying and expanding the propositions contained in the joint report which was published in the summer of last year. A report would again be issued before long, he hoped, and no doubt it would come before the Federal Council of the Evangelical Free Churches in September.

The Primate, in speaking of our position with regard to the Eastern Church, said that in the East the brick wall was in part breaking down, and that we might possibly find, at no distant date, "an open pathway where there used to be none."

At a later part of his speech, the Archbishop spoke of our position with regard to Rome, saying that there was not much to find at present to justify high hopes unless one was prepared to forego great principles for which the Church of England stood.

He added, however, that the outlook need not be all sombre. "Every keen observer of contemporary facts, every student who is alert to the ecclesiastical literature of the hour, in Italy, in Belgium, in England, in America, must, I think, be conscious of an undefined movement here and there, the evidence of an ear a little less obdurate to whispers from outside, and of an interrogation-mark now and then replacing a full stop."

RENOVATION OF WESTMINSTER ABBEY

Simultaneously with the renovation of the exterior of Westminster Abbey, details of which I gave a short time back, there is steadily going on in the interior some remarkable work. Nothing like it has been seen anywhere else in this country so far. Less than two years ago the existence of the manifold beauties which have slowly been revealed by the skilful treatment now being applied, was hardly even suspected, and that only by a limited few.

In past generations varnish and other substances have been applied to the surface of the Abbey's interior, including not a few of its ornaments. Chemical changes have taken place during the long course of years, while the smoke-laden atmosphere of London has also played a by no means inconsiderable part. Thus by slow degrees many peerless beauties came to fade out of sight, and their very existence was forgotten.

The first work to be undertaken was the renovation of the three celebrated sanctuary tombs on the north side of the high altar. Less than two years ago they resembled so many pieces of elaborately carved woodwork. Today their original coloring has to a great extent been laid bare, and their beauty increased tenfold. It is now possible to realize something of the artistic imagination and skill of our forefathers; indeed, the tombs, even in their present ageworn condition, are wonderfully beautiful.

Immediately opposite stand the sedilia, splendid specimens of early fourteenth-century woodwork, enclosing eight panels, each of which originally contained an immense figure painted in oils. Three of these have unfortunately disappeared forever, and two of the five which remain have been sorely mutilated. It is possible, however, to make out a striking representation of the Annunciation, which, though incomplete, is a most beautiful thing. There is, too, a figure believed to be that of St. Edward the Confessor, with, however, the traditional beard, not in white, but in black.

The chantry chapel of Abbot Islip has undergone a complete transformation, and the seven or eight pieces of ornamentation, restored to their original color, are well worth a visit.

The same remark applies to the noble tomb of Abbot Fascet, hard by in the neighboring chapel. The canopy of this tomb is decorated with various pieces of heraldry, such as the cross patence and martlets of St. Edward the Confessor, the arms of the mediaeval Abbey of Westminster, and those of Fascet himself. The brilliancy of their coloring as it has been revealed during the last few months is wonderful.

Lastly, there are the noble stone shields in the spandrels of the north and south choir aisles, said to be the oldest specimens of architectural heraldry in the world. These shields must have been placed in their present position at the time of the opening of the present choir by Henry III, in 1269, or perhaps a little later. They are full of the deepest interest. Finer specimens of English heraldry are not to be found anywhere.

It is to be hoped that the good work set on foot in 1921 with such eminent success may be steadily carried on until, as far

as possible, the former glories of Westminster Abbey have been laid bare for the delight of our own and succeeding generations.

WORK AMONG JEWS

At the initiation of the Bishop of Stepney on the 11th of this month, a meeting of East-end clergy was held to discuss the methods of work among Jews, and the question of a Hebrew Christian Church.

It was decided that Jewish inquirers should be sent by the clergy to Holy Trinity, Shoreditch, so that the church might become the recognized center of the work.

It was planned that, as soon as possible, a Jewish Christian service in Hebrew should be held in the church on Friday evenings, and that Mass should be said or sung—also in Hebrew—on Saturday mornings, followed by an Agape.

GENERAL NEWS NOTES

An address is to be given by the Archbishop of Canterbury on the whole subject of Church Unity at the Wesleyan Conference next month at Bristol, and in particular on the relations between the Church of England and the Wesleyan Methodist Church.

The S. P. G. is about to open a training college for women missionaries near Birmingham. It will be known as the College of the Ascension, and the Rev. E. R. Morgan, at present domestic chaplain to the Bishop of Winchester, has been appointed as first Warden. It is hoped that the college will be ready for the reception of students during September or, at the latest, October.

After a careful perusal of the many discussions at diocesan conferences on Prayer Book Revision, it might be concluded that the present Prayer Book is apparently patient of two almost irreconcilable interpretations, and that both sections within the Church are inclined to accuse the other of mental obliquity in interpreting it as they respectively do. The position seems to be that, whereas the "Catholic" section is quite willing to allow the "Protestant" or "Evangelical" interpretation to be officially authorized as one which may legitimately be held within the Church, and only asks for similar authorization of its own interpretation, the "Protestant" or "Evangelical" section is not willing to allow the Catholic interpretation to be so authorized, but desires, if possible, to exclude it.

If Churchmen of all schools would discuss the Revision proposals in a spirit similar to that manifested at the recent Chelmsford Synod, there would be more ground for hope of an ultimate settlement on satisfactory lines.

Great preparations are being made and every endeavor put forth to secure the best possible speakers on the various important subjects to be dealt with at the Anglo-Catholic Congress to be held at Bristol in November. Among those who have already promised to take part are Bishop Gore, whose subject will be The Church and the Bible; Father Vernon, of the Society of the Divine Compassion, who will deal with The Repair of Life; and Dr. Mary Scharlieb, who will speak on The Sanctity of Marriage. Mr. H. H. Slesser, the Standing Advocate to the Miners' Federation, has also undertaken to deliver an address. GEORGE PARSONS.

IT IS BY LIVING and not mere thinking that they find the truth and worth of life.—R. E. Welsh, D.D.

Canadian Presbyterian Assembly Approves Union with Other Bodies

Dr. Mercer Appointed Dean—New Chapel at Ridley College—Regulations for Lay Readers in Montreal.

The Living Church News Bureau
Toronto, June 22, 1923

THE Presbyterian Assembly by a vote of 426 to 129 has approved Union with the Methodists and Congregationalists after a vigorous four days' debate. Immediately after the action of the General Assembly deciding to prosecute union on the basis of the proposed bills, a representative gathering of those opposed to such action met and issued the following statement:

"The General Assembly of 1923, without a mandate from the people, has, by a majority of the commissioners, voted to transfer the ministers, members' property, and trust funds of the Presbyterian Church in Canada into a new organization.

"Eminent counsel are of the opinion that this section of the Assembly is beyond its powers, unconstitutional, and illegal. In any event the Presbyterian Church is to continue in Canada.

"We count on all who value civil and religious freedom to stand fast in this hour of crisis. We heartily assure all who may be called on to make personal sacrifice for our Church at home and abroad of our organized comradeship, encouragement, and practical help.

"We send forth this declaration in solemn dependence on the gracious favor of Almighty God."

DR. MERCER APPOINTED DEAN

The appointment of the Rev. Samuel A. B. Mercer, D.D., Ph.D., as Dean of the Faculty of Divinity and Professor in the Department of Oriental Languages in Trinity College, Toronto, has been announced. Dr. Mercer is widely known as a Biblical scholar and Oriental linguist. He is the author of many works on Ancient History, Language, and Literature. He is the editor of the *Journal of the Society of Oriental Research* and of the *Anglican Theological Review*.

Dr. Mercer has a long and successful record in the translation and interpretation of Egyptian and Assyrian inscriptions, and it is believed that his residence in Toronto will do much to stimulate public interest in the civilization and religion of the ancient east.

Born in England, Dr. Mercer received his early education in Newfoundland. Since that time he has held several important positions in the United States, and now comes to Toronto from Gambier, Ohio, where he has been Dean of Bexley Hall, the Divinity School of Kenyon College.

NEW CHAPEL AT RIDLEY COLLEGE

Solemnly impressive was the service of dedication for the new chapel at Ridley College, St. Catharines, Ont., presented by the old boys of the school, in memory of those students and old boys, fifty-nine in number, who died in the great war. The service was conducted by Rt. Rev. W. R. Clark, Bishop of Niagara, to whom Mr. G. H. Gooderham, of Toronto, formally handed over the beautiful structure with a request for dedication. The chapel had previously been presented to the school by Lieut. Col. D. H. C. Mason,

of Toronto, president of the Old Boys' Association.

The chapel contains the following special memorials: Chancel window to Flight-Lieutenant Robert Gordon Jardine, killed at Ypres in 1917; side window, in memory of Lieut. J. A. Chestnut, Lieut. J. H. H. Ingersoll, Lieut. J. G. Scott, Lieut. E. F. Thairs, Lieut. S. D. Woodruff, and Gunner G. A. Fairfield; prayer desk in memory of Joseph Easton Leonard; lectern, in memory of John Labatt Scatcherd; organ screen, in memory of Lieut. Hugh MacKay Grasett, Third Battalion; Bible, in memory of Lieut. Eric Zeigler; communion service, Lieut. Woodruff; alms basin, Lieut. Alan Ferrer Gates, and the altar in memory of Katharine Alexander Miller, wife of the first principal of the college. Another window will shortly be erected in memory of Lieut. Gates.

REGULATIONS FOR LAY READERS IN MONTREAL

At the Montreal Diocesan Synod of 1922, a committee was appointed to consider the advisability of dividing the lay readers in this Diocese into two classes, diocesan and parochial, and, if deemed proper, to assist in having the same put into effect.

In accordance with this resolution it was decided to form two classes of lay readers.

The diocesan lay reader is to work under the direction of the Bishop, and will receive a special license. It will be necessary for every candidate before he can be a diocesan lay reader to satisfy a board of examiners appointed by the Bishop, with respect to the following:

General fitness for conducting services and performing the administration of his office; general knowledge of the contents of the English Bible; his full adherence to the faith of the Creeds and a knowledge of the outlines of Christian doctrine; general knowledge of the Book of Common Prayer; acquaintance with the outlines of English Church history.

A parochial lay reader will be licensed and work under the direction of his own rector, and will not necessarily be called to do any work outside his own parish.

Recently twenty-two candidates satisfied the board of examiners and were recommended to the Bishop to become diocesan lay readers, and were admitted to the office at a very impressive service held at Christ Church Cathedral by the Bishop, assisted by the Ven. Archdeacon Robinson and the Rev. Canon Abbott-Smith.

RETREATS FOR WOMEN AND GIRLS

The Sisters of St. Anthony's House, Vancouver, are offering their Convent, during the months of July and August, for the purpose of Retreats for Women and Girls. Either private retreats or retreats conducted by a priest can be arranged. Clergy or others desirous to take advantage of this opportunity should communicate with the Sister Superior at an early date. Address, 1508 Georgia Street West, Vancouver, B. C. The Sisters also cordially invite visitors, who feel drawn to test their vocation to the religious life, to stay at the Convent at any time.

OPENING OF ST. PAUL'S HOSPITAL, HONAN

On May Day, St. Paul's Hospital, Honan, the Canadian Church's field in

China, was opened with reverent and impressive ceremony in the presence of officials, leading citizens, and many friends. There were present representatives of the Governor and Brigadier-General, the local Mandarin, and the heads of local guilds and institutions. Most of these personages gave congratulatory addresses, in which a spirit of heartiness and good-will were manifest. "At the close of these ceremonies," says Bishop White, "the Mandarin asked me to convey his sincere thanks to the M. S. C. C., and to St. Paul's Church, Toronto, for this very fine hospital which has been given to Kweitech."

MISCELLANEOUS ITEMS

Dean Shreve is dean of the Summer School which is being held this week at Bishop's College, Lennoxville. The Rev. W. H. and Mrs. Gale, of Japan, are taking the Mission Study, Canon Abbott-Smith, the Bible Study, the Rev. H. M. Little, the devotional addresses, Canon Vernon, the Social Service conferences, the Rev. W. J. Bradbury and others the Teacher Training courses.

Chaplain Major J. C. Piper, of Thorold, Ont., is in camp at Niagara Camp with the Haldimand Rifles. This is his thirtieth year in camp. He is one of the oldest acting chaplains in Canada, and served with the C. E. F. overseas.

Recently the Bishop of Calgary turned the first sod for the erection of the Memorial Hall in St. Stephen's Parish, Calgary. The building is to be ready for use in September.

A beautiful memorial window has just been presented to St. Andrew's Church, Sharbot Lake, Ont., by Mr. Fred. W. Shibley, of New York. This window is unique, inasmuch as it is placed there in loving memory of Mrs. F. W. Shibley, a generous supporter of St. Andrew's Church, and of the late Mrs. Mercy Thomson, a faithful and devoted worker of the Church; and, further, in kind remembrance and esteem of Mrs. Jas. Lyle, a faithful, earnest, and diligent worker of the Church.

EVERGREEN SCHOOL OF THE PROPHETS

THE ANNUAL School of the Prophets to be held in Evergreen, Colorado, twenty-five miles west of Denver in the mountains, will open with Evensong at 5:30 p. m. on Tuesday, August 7th.

The new house erected on the Dean Hart Conference Grounds permits the housing of the clergy in one building, and their wives or daughters in the other.

The expense of board and lodging is \$1.25 per day, with a small fee for laundry.

It is an ideal place in the mountains for a summer holiday at very small expense. There are no conference lectures on Mondays or Saturdays, these days being given up to mountain climbing or recreation, under the capable guidance of Canon Douglas who is an experienced mountain climber. The faculty will consist of Bishop Johnson, Bishop Blair Roberts, Father Hughson, Canon Douglas, and the Rev. Robert S. Chalmers. Conferences will be held on various phases of Church work.

The registration fee of two dollars for each clergyman should be sent to the Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, 323 McClintock Building, Denver, Colo.

The Work of Trinity, New York, Reveals a Vast Enterprise

More Work for Dr. Mottet—Church Building Plans—General News Notes.

The Living Church News Bureau }
New York, June 30, 1924 }

THE original and acquired endowment of Trinity Parish now brings in an annual revenue of about \$1,250,000. The productive real estate is valued at \$12,588,550, exclusive of the churches, chapels, schools, and burying grounds. These are large amounts, even in these days, and especially as representing ecclesiastical property. They involve heavy responsibilities on the part of the rector and vestry of Trinity, but they are most worthily and conscientiously discharged. The properties have been, and are being, improved from time to time and are maintained according to the best standards.

While the income of Trinity looms large on paper, it is used, not hoarded. It costs over half of it for the maintenance of the nine churches, with their staff of 21 clergymen, 12 organists, 21 sextons and deputies, many paid choristers, parish visitors, and lay assistants, office staffs, heat, light, supplies of every kind and repairs, taxes, insurance, pensions, and such like expenses. In fact, the income does not meet the expenditures, as the item of \$66,575 shows. A like sum is given to churches and charities outside the parish and \$31,000 goes for annuities and pensions. Trinity is rich but not extravagant, on the one hand, or niggardly on the other.

It should be remembered, also, that this vast estate is managed by a vestry of twenty-two men who give it their close and careful attention, absolutely free of charge. Such service in an ordinary commercial corporation would be worth millions. In this case it costs nothing. Those therefore, who are so eager to criticize the so-called "interests" or "the Wall Street crowd", would do well to remember this fact. Trinity's large property is run well and at a minimum overhead.

Trinity parish numbers 9,590 communicants, an average of 1,000 to each unit, which would be a large number for any separate parish. The nine units of the parish raised over \$154,000 themselves last year for various purposes, outside and independent of what they received from the parish as a whole, showing a vigorous independent life and interest in all departments of their work. The total statistics of the united parish for 1922 were: Baptisms 342 (adults 68, infants 274); confirmed 361; marriages 483; burials 332. The various Sunday schools had 283 officers and teachers and an enrollment of 2,329 pupils.

Trinity spent \$68,268 for purposes outside the parish, including gifts to other churches, schools, homes, and hospitals, and such work as is carried on by the Seamen's Institute, the City Mission, the Social Service Commission, and the missionary work of the diocese, and of the Church at large.

MORE WORK FOR DR. MOTTET

The Rev. Dr. Mottet, now engaged in crowning his life's work at the Church of the Holy Communion by leading the campaign to erect a community house at a

cost of a quarter of a million, wishes the commemoration of the ministerial golden jubilee of his ministry (actually completed this month) to be postponed until November, when it is hoped that the end of the money-raising campaign will be in sight. The long expected *History of the Church* has also been completed, but its publication will likewise be deferred until it can record the erection and dedication of the community house and the celebration of the rector's semi-centennial.

A Civic Campaign Committee is being organized. Among its members are Messrs. Clarkson Cowl, Donald G. Mitchell, A. C. Knothe, Ormond G. Smith, Haley Fiske, J. Frederick Talcott, William H. Brady, and Walter Stabler.

Active work will be suspended during the summer, but will be resumed early in the Fall.

It is "just one thing after another" with Dr. Mottet! He reports that "a group of high class workmen employed nearby," sent him a petition, asking that as soon as the community house was in full operation steps might be taken for the erection of apartments suitable for their families, within their means, and easy of access to the community house for the children as well as the adults. Which only goes to show what a boon the new building is to be for this crowded community, how necessary and how beneficial. Whether the Doctor will feel like another campaign after this is over cannot be stated, but it is certain: if he should, he would find many backers, and a waiting list as long as his many years of usefulness. He has made his Church a necessity to the community and people will support any enterprise that is essential and useful.

CHURCH BUILDING PLANS

St. James', Fordham, the Rev. DeWitt L. Pelton, Ph.D., rector, is engaged in the construction of a \$600,000 building operation on property adjoining and belonging to the parish. The project is a combined six-story apartment and an enlargement of the parish house. There will be apartments of three, four, and five rooms, the rentals from which are expected to bring in \$20,000 a year. A central plant will heat the rectory, church, parish house, and all the apartments. There will be quarters for the Sunday school, the clergy, the deaconess, and sexton in the new building. A Lady Chapel will also be built on the property. The new building will be of

light colored brick with stone trimmings and should be completed by October of this year. The architect and the builder both belong to St. James', and are deeply interested in the work.

Extensive alterations are planned at St. James', 71st St. and Madison Ave., the Rev. Frank W. Crowder, rector, under the supervision of Dr. Ralph Adams Cram, of Boston. They will not be carried out, however, until building costs are lower. The proposed changes are: the removal of the chancel from the west to the east end of the church; to do this, the present parish house will have to be demolished and the rooms now in it built under and on either side of the new chancel; the pews will be placed in reverse position so as to face the chancel; the altar and reredos likewise will be changed from the west end to the east. The walls will be raised and the height of the windows increased in proportion; also, the tower may be raised to the originally planned height. The seating capacity will be increased by these changes and their cost is approximately \$400,000.

St. George's will remodel its present basement to provide adequate accommodations for its several large choirs, also providing a laundry for the collars. A ramp will afford an easy ascent to the church floor level. The plans also call for some alterations in the church itself.

The site of the former Zion and St. Timothy, on West 57th St., will not be used by the West Side Y. M. C. A. for the erection of a Boys' Club, as originally planned. It has been sold and the lot which stood between the "Y" and the church has been purchased and will be used instead. The apartment house which formerly stood there was so badly damaged by the fire that destroyed the church in January 1922 that it was not rebuilt.

GENERAL NEWS NOTES

The Rev. Harold G. Willis, rector of St. Ann's, Morrisania, was recently called to one of the most attractive suburban parishes just out of New York City, but has refused to leave his present parish in the Bronx. Naturally, his people are more than delighted at his decision to remain with them.

At the ninth annual lawn party of St. Mary's, Manhattanville, on June 19th, the rector, the Rev. C. B. Ackley was presented with a purse of \$300 for use in making side trips while on his Mediterranean cruise. Mr. Thomas B. Arden, retiring organist, was given a gold watch, and Mrs. Mary E. Edson, choir mother, received a Prayer Book. The presentations were made by Mr. Orville W. Hervey, senior warden and treasurer of the parish.

St. Alban's Gymnasium Burns during Commencement Time

Campaign for Church Attendance—
Memorials to Mrs. Gibson—The
Boys of Chase House.

The Living Church News Bureau }
Chicago, June 29, 1923 }

ON June 22d, the day before commencement at St. Alban's School, Sycamore, the roof of the gymnasium caught fire, and the building was entirely destroyed. Other buildings were, however, saved by the fire fighters.

This made necessary a complete change of program for the commencement exercises. The townspeople of Sycamore came forward and offered accommodations for the exercises, so that the commencement itself was held in the Lutheran church, the play in the Townsend theater, and the dance in the Elks' hall.

Diplomas and prizes were awarded by the Rev. N. O. Hutton, D.D., and Mr. Angus Hibbard made an address on the subject, As a Man Thinketh. On Sunday morning Bishop Griswold unveiled a tab-

let in memory of the Rev. Benjamin F. Fleetwood, D.D., former principal of Waterman Hall. The Rev. Charles H. Young preached the baccalaureate sermon.

On Monday Mr. and Mrs. Roy Morton, of Thornhill, Lisle, threw open their beautiful home and arboretum in honor of the graduating class, and to obtain a fund to be used for a scholarship at St. Alban's. The result of this feature was gratifying.

It was the purpose of the school authorities to spend \$2,500 on repairs and improvements. The loss of the gymnasium is regarded as being very serious, as it takes away from the school a very necessary adjunct.

CAMPAIGN FOR CHURCH ATTENDANCE

Park Ridge is an attractive and rapidly growing suburb on the north-west side of Chicago. Here is a beautiful and well appointed church, and the congregation, after a spirited campaign, is building one of the best equipped parish houses in the diocese. Much has been accomplished during the past year. But the Rev. H. L. Smith, the rector, is not satisfied with material increase, and, with refreshing honesty, he complains that the attendance at the services of the church is most unsatisfactory. Nor are his fellow ministers in Park Ridge satisfied with the attendance of their congregations, and for the past three months they have united with him in a campaign for increased church attendance. Each week a bulletin has been sent out giving the total adult membership of each congregation, the total attendance at the Sunday services; and the percentage of the attendance. After three months, there has been a slight increase in all the congregations, but the percentage has been discouragingly low.

The campaign has been the subject of much local criticism which the leaders have taken in good part. Mr. Smith says aptly, "The most common criticism of the Church is that it is anything but modern and progressive"—and yet Churchmen are criticized for using up-to-date methods to attain their end! "St. Mary's", he continues, "is in a critical state of its development. It has had a rapid growth. Many new people have come in. It has not been able to consolidate and hold these gains because it has not had the proper means. That is why when we have a membership of over 300 we have 100 or less in church each Sunday." This is a frank statement of an efficient priest and teacher in a growing community. Priests in other parishes could make similar admissions. With all of the modern methods and activities, it is conservatively estimated by those in authority that not more than one-third of the communicants in the diocese attended the Sunday services as a rule. The proportion of the attendance at the early celebrations is pitifully small. Mr. Smith thinks that, in the case of St. Mary's parish, the reason that so many do not come to church is because the church has not been made the center of the social, as well as the religious, interest in the lives of the people.

MEMORIALS TO MRS. GIBSON

The chapel at the Cathedral Shelter has recently been enriched by two beautiful gifts, memorials to the wife of the Rev. D. E. Gibson, who has charge of the Shelter. One of the gifts is a new cabinet organ, contributed largely by the congregation of the Shelter. The other gift was a sanctuary lamp, given by Mr. John Harrison, long associated with the City Mission

work done by Mr. and Mrs. Gibson. Mrs. Gibson was identified for many years with the religious work at the old Cathedral, which later was merged into that of the Shelter. For many years she taught in the Sunday school, and for fifteen years directed the kindergarten. Of modest, retiring disposition, she was a leader in the noble work that has always been done from the Cathedral for the poor and unfortunate.

THE BOYS OF CHASE HOUSE

One of the most eventful evenings in the history of Chase House was on June 12th when Mr. Austin Pardue, director of boys' work, succeeded in getting Victor Keen, of the Cubs' pitching staff, to come to Chase House to give a talk on Big League Ball.

At seven o'clock that evening the Chase House base ball team won its sixth consecutive game by defeating the West Side Y. M. C. A. by the score of 14 to 5. After winning the long-looked-for game from their old-time rivals, the Chase House boys went to the Church of the Epiphany parish house to hear the pitching hero of the Cubs say a few words about the big leagues and the absolute necessity of clean living and rigid training in order to become a great base ball player. After Mr. Keen's talk, five very lively boxing bouts were given by some of the boys, who have been receiving instructions from Mr. Pardue during the past winter. Refreshments were then served to the one hundred boys who were enjoying the evening. H. B. GWYN.

Summer Happenings in Philadelphia

Venerable Parish Teaches Patriotism—Missionaries to Alaska—General News Notes.

The Living Church News Bureau (Philadelphia, June 29, 1923)

THE baccalaureate sermon to the graduating class of the West Philadelphia High School for Girls was preached last Sunday morning by the Rev. Floyd W. Tomkins, D.D., in Holy Trinity Church. This is the first time that a high school class has attended Holy Trinity for that purpose.

The class, composed of about two hundred girls, assembled at the parish house and marched into the church, the procession being led by Miss Jean Gardner, president of the student association of the school, and Miss Elizabeth Cunningham, president of the class.

This is an interesting instance of the development of closer relations between public education and the church, which may well be expanded into more definite coördination.

VENERABLE PARISH TEACHES PATRIOTISM

A venerable country parish over two hundred years old, St. James' Church, Evansburg, has found a practical way of teaching patriotism and good citizenship in a section where there is a considerable element of foreign-born population

The rector, the Rev. Charles F. Scofield, gives five minute talks to the pupils of the public schools on the birthdays of men who have signally served their country and on historic anniversaries, using lantern slides for illustration, where possible.

On Memorial Day, all the school marched to the churchyard where are buried veterans of all the wars, beginning with the Spanish colonial war of 1740, and including many soldiers who died in the old church when it was used as a hospital after the battles of Brandywine and Germantown. Lincoln's Gettysburg address was read and, in this historic setting, the occasion was deeply impressive.

In furtherance of this plan the anniversary of the battle of Bunker Hill was observed on Sunday night June 17th. The congregation included members of patriotic orders, boy scouts, and people of various religious affiliations. The Rev. Caleb Cresson, of Oaks, assisted in the services and made a historical address.

The rector emphasized the necessity today for the exercise of the same spirit of self-sacrifice and devotion to duty as was shown in colonial days in facing the problems of law, order, and good government, that the devoted sacrifices of the past may not have been in vain.

MISSIONARIES TO ALASKA

Miss Eola Helen Clark, a graduate of this year's class of the Church Training and Deaconess' House, of Philadelphia, and Miss Alice Willing, a graduate of the 1917 class of the same school, have just been appointed missionaries to the Alaskan Indians by the Department of Missions of the National Council.

Miss Clark's home is in Plymouth, Conn. Miss Willing's home is in North Hill, Cornwall, England. The latter has just completed a three years' service in the Liberian mission field. They will be attached to the Nenana Mission in Alaska, and will leave for that place in August.

GENERAL NEWS NOTES

St. Alban's Church, Olney, celebrated its patronal festival on St. Alban's Day, with corporate communion of the parish. At a later service Solemn High Mass was sung, and a sermon was preached by the rector, the Rev. Archibald Campbell Knowles.

The open-air services on the Parkway, conducted under the auspices of the Bishop each Sunday afternoon at 4:30, have been exceptionally well attended.

On the first Sunday in July, the Rev. Richard J. Morris, Secretary of the Diocese will assume his duties as rector of Trinity Church, Ambler, though he will not be in his parish until September.

He still retains the secretaryship of the Diocese, with an office in the Church House, where mail may be sent.

FREDERICK E. SEYMOUR.

VIRGINIA CHURCHMAN HONORED

AT THE RECENT commencement at Harvard University, the degree of Doctor of Laws was conferred upon Dr. James H. Dillard, of Charlottesville, the President of the Jeans Fund for the Education of Negro Youth, and the rector of the Board of Trustees of William and Mary College. Dr. Dillard is one of the most active laymen in the Church in Virginia, being a member of the Executive Committee of the Diocesan Missionary Society and of the Trustees of the Church schools of the Diocese of Virginia.

Attitude of Men to the Church Shown by Capital Questionnaire

Celebration of Kossovo Day—Con-
gratulation of Bishop-Elect—To
Support a Missionary.

The Living Church News Bureau }
Washington D. C. June 29, 1923 }

RECENTLY the Rev. Thom William-
son, rector of the Church of the
Advent, gave in his sermon an an-
alysis of the answers to a questionnaire
which he sent out to a number of busi-
ness and professional men, most of them
of his congregation.

This analysis showed that most men
are interested in religion, and more of
them than before the war, although some
seemed not to have found out what religion
really is, its uses, or its personal
necessities. In answer to the question,
"What do men really think religion is?"
the answers included right living (gen-
eral morality), including sexual moral-
ity; and also worship, praise, and prayer,
both public and private.

By the Church the men understood
something that was for worship, cere-
monial, and old ladies. Some had no con-
ception of the Church as an organism,
regarding it merely as a building. The
men said that religion in the Church,
although there was not enough of good
works in connection with the Church.
They conceived the object of the Church
to be that of keeping religion alive, of
fellowship, of stimulation, of social up-
lift, and of being a symbol of respect-
ability.

The men said that the lack of greater
attendance at Church services showed
rather a lack of interest in the Church
or in the minister, than in religion. They
thought that outdoor recreation was es-
sential and justified many in not attend-
ing church on that account. Certain men
remained away from church because they
had no inclination to go, because they
felt no need of going, or else had to work.
Some of them stayed at home because dif-
ferent members of the family were di-
vided among various religious bodies; be-
cause Sunday was a day of rest, because
they felt lazy, or because the sermons
were too long or too denunciatory.

The answers said that radio services
were good for shut-ins and hurt church-
going only among those who did not
really want to go to church.

The answers said that some men think
clergymen were too cloistered or too re-
moved from the world to understand
temptations, that they are good men gen-
erally, and sincere, but apt to be im-
practicable, and sometimes with insuf-
ficient mental attainments. An ideal
clergyman was described as a man's man,
with experience in the world, sincere,
democratic, conscientious, not catering to
any one class, a humanitarian, advising,
and even condemning when necessary, but
also one who can take advice, not sacro-
sanct, not meddling in politics, practical,
up to date in affairs, faithful to the par-
ish, and one who actually relieves dis-
tress. One man gave as an example St.
John the Baptist.

Some of the men did not seem to know
what the Sacraments were. The most im-
portant parts of the Church service were
conceived to be of these elements and in

this order: the sermon, worship, fellow-
ship, music, the Bible, the Holy Commu-
nion, and prayer.

Answers to the question, "What kind of
Church work appeals most to men?" in-
dicated that most men were too lazy to
like any kind of Church work, although
some like scout work, big brother work,
work pertaining to charities, work for
others, active work in mind and body.
It was odd to note how unsatisfactory
the answers to this question were.

All the answers agree that it was quite
right for the rector to spend at least
one third of his time on such non-paroch-
ial duties as social service, religious edu-
cation, diocesan publicity, etc. In fact,
some thought he ought to spend more
than one-third of his time with these
things. It was evident that the men did
not feel the need of strictly pastoral or
personal work on the part of the rector.
Suggestions were made that small com-
mittees of trained men should be used in
the parochial and diocesan work by the
rector.

The kind of service appealing to most
men brought a majority in favor of Morn-
ing Prayer, some being in favor of Eve-
ning Prayer, and a few of the Holy Com-
munion. One man thought that Morning
Prayer was too long by itself, while an-
other wanted Morning Prayer followed by
the Holy Communion, observing that
country persons usually liked long ser-
vices while those in the city preferred
short ones. All like music with a choir,
although some preferred an emphasis on
hymns, as being more inspirational.

A majority of the answers ignored the
request for sermon suggestions. Those
that did reply to this recommended up
to date sermons on social and moral mat-
ters, not on politics, but on current
events; not to scold, and to be short. One
answer recommended a sermon of only
five minutes, while others recommended
from twenty to twenty-five minutes as
the right length, if the sermon were at
all good.

Among the general suggestions were
the following: that the rector should use
personal solicitation for workers, playing
upon their vanity as well as on their
responsibility, making each feel essen-
tial; the holding of short services every
two hours all day Sunday.

A very pointed expression was written
by one man to the effect that "the man
who comes to church to worship has no
kick at all."

While many of the questions were not
returned, a fair number were. The re-
quest was made that the questionnaire
be answered fully and honestly with no
name signed.

CELEBRATION OF KOSSOVO DAY

On the afternoon of June 24th, the Rt.
Rev. Archimandrite Mardary, Adminis-
trator of the Serbian Orthodox Church
in the Diocese of the United States and
Canada, held a service in celebration of
Kossovo Day, at the Church of the In-
carnation through the kindness of the
rector, the Rev. George W. Atkinson,
D.D. The service was held in the eccle-
siastical vernacular of the Serbian peo-
ple, although the sermon was in English.
Dr. Atkinson and several of the local
clergy took part in the service.

CONGRATULATION OF BISHOP-ELECT

The latest body to add its name to the
large number of civic and religious or-
ganizations congratulating Dr. Freeman
and the Diocese on the recent election of
the new Bishop, is the Washington Fed-
eration of Churches. At a recent meet-
ing a special committee of the Federa-
tion drafted a letter of congratulation
and expressing belief as to the great
benefit that will accrue to this city by
Dr. Freeman's coöperative spirit and
ability, and expressing hope for the suc-
cess of the new Bishop in his great con-
structive projects, such as the building of
the Cathedral.

On the night of June 22d, a diocesan
meeting of clergyman and laity was held
at the request of Dr. Freeman, looking
toward the formation of a diocesan club
for the furtherance of closer relation-
ships between the clergy and laity in the
city and country districts. Dr. Freeman
presided, and there was a lively discus-
sion followed by refreshments. A com-
mittee of laymen and clergymen was ap-
pointed by the Bishop-elect to report on
the matter in September.

TO SUPPORT A MISSIONARY

The women of St. Alban's parish have
arranged to become responsible for the
salary of the Rev. Norman S. Binstead,
formerly a member of St. Alban's par-
ish, then one of the clergy of St. Alban's
staff, and now a missionary in the Dio-
cese of Tokio, Japan. Mr. Binstead is a
Washington boy, confirmed in St. Al-
ban's parish, and is a graduate of the
Virginia Theological Seminary. After
graduating from the Seminary, he served
in Japan for two years, when he returned
to work as Vicar of St. David's and St.
Patrick's chapels of St. Alban's parish.
A year ago he returned to Tokio where
he is now stationed.

A NEW JERSEY ORPHANS' HOME

THE AUTHORITIES of the Diocese of
Newark have announced the opening in
the fall of the Laura Augusta Home for
Orphan Children at Madison, N. J.
Created by the will of the late Alfred
Guest Evans as a memorial to his wife,
the Home will receive girls, especially the
children of clergymen and of members
of the professional classes. The number
to be admitted cannot be large, but
the effort will be to make a real home
for the children, who become members of
the family, and to provide for them in the
same way as would have been done had
they not been orphans. The Home is situ-
ated in the hills of northern New Jersey,
Madison being about twenty-five miles
from New York City. The estate com-
prises more than eighty acres, and has
an elevation of 400 feet. Those who
know of orphan children to whom the
Home could appropriately minister
should write to the Secretary of the
Board of Managers, the Rev. Victor W.
Mori, Grace Church Rectory, Madison,
N. J.

BISHOP TUCKER CELEBRATES 50TH ANNIVERSARY

ON WEDNESDAY, June 27th, the Rt. Rev.
Beverly D. Tucker, D.D., Bishop of South-
ern Virginia, celebrated the fiftieth anni-
versary of his ordination to the ministry
of the Church, at St. Paul's Church, Nor-
folk, Va. He was ordered deacon in 1873
by the late Bishop Johns.

**HOBART ONEIDA
MISSION CENTENNIAL**

TWO YEARS AGO Hobart Oneida Mission proposed to celebrate the first coming of the Oneida Indians to Wisconsin, and actually made plans and preparations to do so, but it was taken out of the hands of the mission by those who saw money in it. That centennial was held outside the reservation; "7,000 people attended; the Governor of Wisconsin and the Secretary of State attended, laid aside their dignity and, at the beating of the tom-toms, hopped about their box in Indian war dance fashion, much to the amusement of

gathered around the band-stand pulpit to sing hymns from a mission hymn book compiled by Bishop Grafton, to join with the Indian singers in their native songs, and to listen to speeches in English, interpreted into Oneida, and to Indian addresses, interpreted into English. The Indian band also played selections of music. At this out-door convocation a telegram was read from the Rt. Rev. Hugh Latimer Burleson, D.D., Bishop of South Dakota, whose father was a missionary to the Oneidas, and whose body is buried near the church: "Greetings to the Oneidas on their hundredth anniversary. I have you in my thoughts and prayers. I deeply re-



THE CHURCH OF THE HOLY APOSTLES, ONEIDA, WIS.

the big crowd in the grand-stand on the Sunday morning."

A local paper gave the following account of the Hobart Oneida Mission: "While the great crowd on Sunday was occupying itself with amusement and entertainment, a little band of pious Oneida Indians gathered in front of a tent in the grove and held religious services. They were of the Episcopal faith, and, led by their pastor, they said prayers and sang hymns oblivious of the clamor and glamour around them. They used the Oneida language in their services, and the familiar tunes of the hymns sounded strange in their Indian dress."

The little band referred to, who represented more than half the Oneida tribe, resolved to celebrate the centennial of the establishment of the mission within the reservation, and on Saturday afternoon they flung out their banners, hung up the sign, Hobart Oneida Mission Welcomes You, pinned on their badges, HOME Centennial, Oneida, June 9th, 10th, and 11th, and received the Bishop of Fond du Lac, as their forefathers had been doing on the same ground for a hundred years, not on horseback, as the address of welcome said, but in the prosaic Ford automobile. The Oneida Indian Band led the procession from the Mission House to the Hall, for supper and to see moving pictures of the Sioux Indian Convocation, and to Evensong in Hobart church. On Saturday night, the great church was well filled, but on Sunday morning many had to stand, and many more remained outside on the lawns and grounds.

Instead of receiving the congregation at the chancel steps, as his custom is, Bishop Weller held an out-door service around the monument of Father Cornelius Hill, the last chief and first priest of the Oneidas. It was a most impressive ceremony.

On Sunday afternoon a great crowd

gret my inability to be with you. Oneida will always be a sacred place to the Burleson family. May God bless your efforts for building His work among these worthy people."

The centennial was continued over Monday, St. Barnabas' Day, the anniversary of the reconsecration of the church, after the fire which destroyed it. The Rev. A. P. Curtiss, a former missionary, was the preacher at the Holy Eucharist, to a congregation which more than half filled the church. The Rev. Lucius D. Hopkins, who had been the preacher at the Sunday Evensong, assisted at this service.

In the evening, an Oneida Indian Band concert, and a moving picture entertainment closed the Hobart Oneida Mission Centennial.

Among the speakers at the open-air gathering, were Mr. Arthur C. Neville, of the Green Bay Museum, who related the history of Eleazer Williams, the lost Dauphin; Mr. Hamilton Roddis, of Marshfield, a member of the diocesan committee on Oneida affairs; John Quincy Adams; Martin D. Archiquette; and Joseph Swamp, assistant interpreter.

Some of the wise Oneidas estimate that 3,000 people attended, but this is probably a miscalculation. All declare they never had so many visitors on the reservation before. The arrangements of the various committees, all composed of Oneidas, were carried out to perfection.

**WESTERN SEMINARY'S
OFFICES MOVED**

THE VERY REV. WM. C. DEWITT, D.D., Dean of the Western Theological Seminary, announces that the offices of the Seminary have been removed to room 1008, 19 South LaSalle St., Chicago, Ill., with telephone number Dearborn 3223. All mail should be sent to this address.

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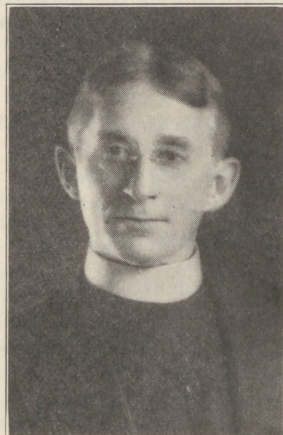
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NEW RECTOR FOR ELIZABETH PARISH

AS HERETOFORE STATED, the Rev. William Reid Cross, now rector of Trinity Church, Houghton, Mich., in the Diocese of Marquette, has accepted a call to the rectorship of Trinity Church, Elizabeth, N. J., to become effective Sept. 1st. Mr. Cross



REV. WM. REID CROSS

was born in Southampton, Ont., April 10, 1868, and took his degree of B.D. at Nashotah in 1890. He was ordained deacon in the same year by Bishop C. F. Knight and was advanced to the priesthood in 1892 by Bishop Davies. In the same year he married Mary S. Weeks, of Oconomowoc, Wis. Mr. Cross began his ministry as deacon and then as priest in charge and as rector of Trinity Church, Houghton, of which he is now rector, but his first tenure in the parish extended only until 1895. After that he was rector successively of Grace Church, Hinsdale, Ill., of Trinity Church, Atchison, Kan., of St. Paul's Church, Evansville, Ind., and in 1911 returned to his first rectorship at Houghton. He has served during a number of years as deputy to General Convention and as a member of the Standing Committee, of the Board of Missions, and of the Examining Chaplains in the Diocese of Marquette.

EASTERN OREGON CONFERENCE

A CONFERENCE of the leaders of the Missionary District of Eastern Oregon, called by the Rt. Rev. William P. Remington, D.D., Bishop of the District, was held at Pendleton, June 14th.

Every clergyman of the District, the Diocesan President of the Woman's Auxiliary, the President of the House of Churchwomen, together with other workers, were present. The day began with a celebration of the Holy Communion.

At the conference the Bishop made a report covering his official acts since coming to the District last November. He outlined his plans for the development of the Church in the District and presented the budget approved by the National Council, together with the list of Priorities. He announced that two church buildings, one in Bend and the other in Klamath Falls, had been completed since his arrival. He spoke of the three new clergymen who had already entered upon their work, and of the men who had accepted his invitation to come to this Dis-

trict and would be on the ground in the immediate future. His address clearly indicated that a new era had dawned in the District and the future was full of hope.

One of the plans adopted by the Bishop is that of making the rector of every parish responsible for the territory surrounding his parish. Reports were given by the rectors and clergymen of the District that indicated clearly that here was a method which would prepare the field for more intensive work, when men and money were available for it.

One of the important actions taken was to fix the quotas for 1924. If these quotas are met, and there is every reason to believe they will be met, it means that Eastern Oregon will raise something over \$5,000 for missionary work. This will mean at least a 100 per cent increase over anything that the District has ever done.

Another important action taken was to outline the plans to be followed this fall in promoting and furthering the Program of the Church. Still another important item in the work of this conference was the preliminary arrangement for the first Convocation since the coming of Bishop Remington. A Committee on Constitution and Canons was appointed, and the time was definitely fixed for next January.

Other matters that occupied the attention of the Conference were Religious Education, Publicity in all its various phases, Woman's Work in the Church, especially the Church Service League, and the Future of our Diocesan House of Churchwomen.

The social side of the conference was not neglected, and at noon the members of the conference were entertained at luncheon by the Guild of the Church of the Redeemer, who gave, in the evening, at the rectory, a reception to Bishop and Mrs. Remington, which was largely attended.

MARQUETTE DIOCESAN CONVENTION

THE ANNUAL CONVENTION of the Diocese of Marquette, which was postponed from its regular meeting time in January on account of the absence of Bishop Harris in Europe, met June 26th in St. Paul's Cathedral, Marquette, Mich., June 26th.

An important feature of the Convention was the annual men's dinner on the night of the 26th. At this Bishop Harris spoke of the conditions in Europe, and of the needs and opportunities of the Church in this country. Various officers of the Diocese also spoke, giving an account of their activities and of the state of the Church in the Diocese. Especial mention was made of the hospital at Iron Mountain, recently taken over by the Diocese, that is ministering acceptably to the northern peninsula of Michigan and adjacent places.

The Convention passed resolutions of respect and appreciation in memory of the late Bishop G. Mott Williams, first Bishop of Marquette.

At the conclusion of the Convention the clergy motored to the Doe Lake Club House, as the guest of Bishop Harris for a two-day conference.

SOUTH CAROLINA CONFERENCE OF COLORED CHURCHMEN

THE FIRST annual meeting of the Council of Colored Churchmen since the division of the diocese was held in Calvary Church, Charleston, June 21st and 22d.



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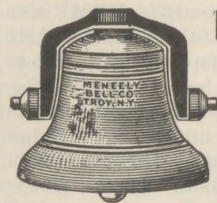
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Although the number of delegates was necessarily much smaller than in the Councils before the division, the enthusiasm of those who came was unabated, and a spirit of loyalty and confidence was manifest throughout the meetings.

The first day was made of special interest by the ordination to the priesthood of the Rev. J. J. Thomas.

A number of papers were read and discussed in the course of the meetings, among the more important of which was one on the subject of The Migration of the Southern Negro to the North. The discussion upon this subject was of great interest as throwing light upon what the negroes themselves are thinking and saying about it. An indication of the prevailing sentiment among these representative colored Churchmen in the Diocese of South Carolina may be found by their adoption of the following resolution by a unanimous vote:

"RESOLVED: That we urge our people who own homes to think well before selling out and migrating to other states."

The Woman's Auxiliary held its annual meeting on the second day of the council. They also showed a decrease of members on account of the division of the diocese, but no apparent decrease in their enthusiasm. The various officers presented excellent reports of the year's work, and were highly complimented by Mrs. T. H. Hazlehurst, president of the Diocesan Branch of the Woman's Auxiliary, upon the showing made.

In speaking of the council afterwards, Bishop Guerry declared it to be "the best ever held in point of papers, discussions, and the questions brought before it."

MISSIONARIES SHIPWRECKED

THE REV. AND MRS. J. F. DROSTE, missionaries of the Church at El Coto, Porto Rico, were on the S.S. *Marvale* when it was wrecked on Cape Freels Rock off the southern coast of Newfoundland, on May 21st. All of the passengers of the steamer were carried in safety to the nearby village of St. Shotts, from which the Drostes telegraphed the Church Missions House, "Shipwrecked; saved; everything lost." They were on their way to spend their furlough in Holland.

In her letter confirming her telegram, Mrs. Droste says, in part:

"Before anything else I have to ask you a favor. Will you please be so kind as to have a notice put in the Church press to inform the friends of our mission that, owing to the loss of my address book, I am unable to write to several persons who, shortly before our departure from Porto Rico, had sent clothing, etc., for the New World School, which I had no time to acknowledge then, but which I intended to do during the voyage. I would not like people to think that we are indifferent. It may be well to ask that letters for us be sent to the Church Missions House, that we may find same upon our return.

"We were in St. John's, Newfoundland, from May 23d until May 26th. The Rev. J. Brinton, vicar of the Cathedral in St. John's, was very kind to us. May 25th he had a special celebration for the survivors, and on Friday evening he gave us an excellent address, which inspired us with confidence and trust in the Lord, who had granted us such a miraculous escape. It is the first time in the history of shipwrecks on that particular reef that all lives were saved. It is named 'the graveyard of the Atlantic.' The man

in whose house we were lodged, was wrecked on that same place and ninety four perished. Of a Norwegian boat that went down there some years ago only three survived. Although we lost all but the clothes we were wearing when we struck the reef, we all feel very thankful for our deliverance.

"Don Juan [Mr. Droste] does not even own a hat, as he got away with the cap he was wearing. I had my oldest clothes on, and had my best clothes either hanging in our cabin, or in the steamer trunk. My watch did not keep time very well and I had left it below. It is gone too.

"The lifeboat in which I was, was almost upset. While it was being lowered one of the ropes was so swollen that it did not slide through at the same time with the other. I had to hold on for dear life, but the heroic work of the officers and crew of the *Marvale* averted disaster, and we arrived all safely at St. Shotts. We passed the night sleeping on the floor of fishermen's cottages and I did not get my shoes off for sixty-three hours, but all is well that ends well. Trust in God, supplemented by some humor, helped us over the worst."

AN UNEXPECTED BEQUEST

ST. GEORGE'S MISSION, Philadelphia, is the unexpected beneficiary of £200 sterling through the death in England of Mrs. Maria Totty, widow of the Rev. John Totty, who was the founder of the mission in 1887.

Bishop Rhinelander received notice of the bequest through Drexel and Company, together with a check from the firm of solicitors representing the executors. St. George's Mission was started in a small room in East Victoria street by Mr. and Mrs. Totty, who surrounded themselves with a group of loyal Church of England members living in the neighborhood. Mr. Totty at that time was a layman. He was made a licensed lay reader, and the following year a frame chapel was erected at the present location. In 1893 Mr. Totty was ordained a deacon and did faithful pastoral work until 1901, when he and Mrs. Totty returned to England, though Mr. Totty continued his canonical connection with the Diocese of Pennsylvania. Mr. Totty died at Bournemouth, England, May 29, 1912.

All trace of the family appears to have been lost since that time, until Bishop Rhinelander received the bequest provided for in the will of Mrs. Totty. The will states that the Bishop of Pennsylvania is to use the bequest "as he shall think proper for the benefit, alteration, or repair" of the chapel.

A COMMUNITY HOUSE IN MOUNTAIN WORK

A NOTABLE EVENT in the social welfare work in the Blue Ridge mountains was the setting apart on Thursday, June 21st, of the Henry L. Lyman Community House at Yancey, Va., in connection with St. Stephen's Church at Yancey, under the charge of the Rev. F. S. Persons, II. The

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service of dedication was conducted by the Ven. F. W. Neve, D.D., Archdeacon of the Mountain Work in the Diocese of Virginia, assisted by the Rev. F. S. Persons, minister in charge of this mountain field.

The Henry L. Lyman House, which is named in commemoration of the long service of Mr. Lyman of Charlottesville, as the treasurer of the Archdeaconry of the Blue Ridge, will be used as a community house for that section and will be of inestimable benefit to the work being developed by Mr. Persons in this field.

COMMENCEMENT OF ST. HELEN'S HALL

PRECEDED by many delightful social events, the annual commencement of St. Helen's Hall at Portland, Oregon, was held the evening of Friday, June 5th, in Trinity Church. After a brief address by Bishop Sumner, in which he made a felicitous application of the class motto, *Nil Desperandum*, diplomas were presented to seventeen graduates, making the second largest class in the history of the school. During this past year the largest enrollment of pupils in a decade was recorded.

ST. JOHN'S SCHOOL, CORBIN, KY.

St. JOHN'S Collegiate and Industrial School, Corbin, Ky., closed its 22d year, June 25th, with three days of varied field and academic exercises, under the direction of the superintendent, Mr. Harold E. Wentworth. The baccalaureate sermon was preached by the Ven. F. R. Wentworth, Archdeacon of Lexington. The Rev. E. A. Webber, and Mr. A. C. Bussingham assisted in the services.

The commencement exercises were held in the mission chapel the next day at which three graduates received diplomas.

WAWASEE CONFERENCE FOR CHURCH WORKERS

THE SEVENTH annual Conference for Church Workers, held at Lake Wawasee June 17th to 23d, the Rev. E. D. Averill, rector of Trinity Church, Fort Wayne, Ind., director, while not quite the largest in point of numbers, was probably the most enthusiastic ever held there. Undoubtedly the Rev. R. S. Chalmers, rector of St. Mark's, Toledo, Ohio, was the most favored lecturer of all present. Whether in a popular lecture or in the course on Church School Ideals Mr. Chalmers' words were listened to with the greatest interest, and had there been no other lecturer all would have been satisfied with the benefits obtained. The Rev. Wm. B. Spofford, editor of *The Witness*, gave a number of interesting lectures on Social Service. In the unfortunate absence of the Rt. Rev. S. M. Griswold, D.D. Suffragan Bishop of Chicago, the Rev. H. N. Hyde, rector of St. Paul's, Rogers Park, Chicago, was the chaplain, who conducted the services, and who gave a series of Bible Studies. The closing service of the Conference was a Solemn High Mass sung by the Rev. Dr. Worger-Slade, the Rev. F. B. B. Johnson being the deacon and the Rev. Dr. F. J. Barwell-Walker the sub-deacon, the Rt. Rev. John Hazen White, D.D., pontificating. Other members of the faculty were Miss Vera Noyes, Miss Myrtle Kimes, Mr. William Ledit, Mrs. Herron, Mr. Percy Knapp, Mrs. W. W. Wilson, Mr. Emory L. Gallup, and Mrs. Cleon Big-

ler. The social events during the conference were ably supervised by Fr. White.

A TWO HUNDREDTH ANNIVERSARY

CAROLINE CHURCH, Setauket, Long Island, N. Y., counts this year as the 200th anniversary of its foundation and the rector, the Rev. Charles A. Livingston, is arranging for a celebration to be held August 22d. Among invited guests will be clergy from churches associated with Caroline Church in its ancient history. The age of the organization is less notable than that of the building, which was begun in 1730, which makes it nearly, if not quite, the oldest of the Church's edifices in the United States still retaining something like its original character. The building is a broad, low, shingled structure, devoid of anything suggesting a chancel, but containing the gallery where the negro slaves were seated. In front rises

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It is fortunate that Mapu's novel has found so gifted and scholarly a translator as Mr. Schapiro for the rendering of this masterpiece of modern Jewish literature into English."—William T. Manning, D.D., Bishop of New York.

"It is a really wonderful portrayal of the men and women in the days of Isaiah, the Prophet. In reading it one breathes the atmosphere of the Old Bible, and at the same time feels the thrill of the never-failing romance of human nature and human life."—Thomas F. Gailor, D.D., Bishop of Tennessee, President of the National Council.

"Every minister in this country would profit by the reading of this volume, and many of the teachers and scholars in our Sunday schools would have a more vital idea of Jewish life and history, and Jewish ideals by reading this book than by hours of study with commentaries, etc."—William I. Haven, D.D., General Secretary, American Bible Society, New York City.

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a pleasing square tower, but now twisted like a corkscrew by the warping effects of time. The British Union Jack borne aloft as a weather-vane symbolizes a political conservatism for which, in times past, the church suffered much. It is restfully situated beside the old Setauket Green, which looks down upon the mill-ponds and harbor, and has not yet lost its atmosphere. There are probably, in the American Episcopacy, few such good examples of the ancient country church, with a membership of quiet people who are there because their ancestors were.

Caroline Church was started as a mission from London under the Society for the Propagation of the Gospel in Foreign Parts. It was first called Christ Church, but the bestowal of a communion service by Caroline, queen of George II, led to a change of name. Later on, the silver and altar cloths formed loot for the Revolutionary party, who led away captive the rector, the Rev. James Lyon, to grace their triumph in Connecticut. Following the war, the church was quite beclouded until 1814, when began the long incumbency of the Rev. Charles Seabury, a son of the first Bishop of the American Church. What little is known of the clergymen who have been settled at Caroline Church, points to them as men of individuality in their various ways. The research into the history of the church that is now being made is largely a quest for light upon their personalities.

HONOLULU PAYS 1923 BUDGET

THE BISHOP OF HONOLULU, writing to the treasurer of the National Council, encloses a check for \$2,864, covering in full that part of the quota allotted to Honolulu, which represents their share of the budget for 1923, and says that he expects to send the priorities part of the quota before the end of the year.

CONSECRATION OF CHRIST CHURCH, GILBERTSVILLE, N. Y.

THE CONSECRATION of the rebuilt Christ Church, Gilbertsville, Albany Diocese, N. Y., took place Tuesday morning, June 12th, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, officiating.

This church dates back to 1854, when the first structure was built. The new building, finished in the spring of this year, and costing \$35,000, was made possible by the generous gift of one of the Communicants of the parish.

The architecture of the building is of the colonial school. It was designed by Harry St. Clair Zogbaum, of New York. The altar fittings of the new church are a gift of Mr. James Brown of Sewickly, Pa., in memory of his aunt, Miss Evelina J. Hughes, who, during her lifetime, was a devoted communicant of the parish.

ST. PAUL'S, CANTON, O., DEDICATED

ON SUNDAY, June 24th, the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, solemnly dedicated the new St. Paul's Church, Canton, Ohio, assisted by the Rev. Walter R. McCowatt, rector of the parish, and visiting clergymen. At the same time, a new organ was also dedicated.

The new building is of thirteenth century Gothic architecture, and is built of variegated Indiana limestone. The nave and aisles have a seating capacity of 600, and the choir and sanctuary will accommodate seventy-five persons.

Several beautiful gifts are being placed in the church, including altar, altar rail, choir-stalls, font, dossal, lecturn, cross, and windows in the chancel, baptistry, and chapel. These are gifts of individuals and parish organizations.

The dedicatory organ recital was played on Monday evening, June 25th, by Edwin Arthur Kraft, F.A.G.O., organist and choirmaster of Trinity Cathedral, Cleveland, Ohio.

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NEW JERSEY CHURCH DEDICATED

ON SUNDAY, the new church at Upper Ridgewood, New Jersey, was opened with a service of dedication by the Rt. Rev. E. S. Lines, D.D., Bishop of Newark, with the attendance of many of the neighboring clergy, and a congregation of the parishioners and people of the community crowding the church. Beside the address by the Bishop, brief addresses were made by Rev. Dr. Hamilton, the Rev. Archdeacon Ladd, the Rev. Edwin A. Carson, and the minister of the Reformed church, the Rev. Mr. Terhune.

The new St. Elizabeth's Chapel stands within the Parish of St. Bartholomew, Hohokus, and was, until within a few years, a chapel of the Ridgewood church, of which the Rev. Robert J. Thomson is rector. The growth of Upper Ridgewood, which fell within the Mission named, has been very marked. The outcome was the desire of the parishioners there to build a church for their own growing section. The result has been the erection of a very beautiful stone church, costing about \$30,000, through the good leadership of Mr. Thomson and the activity of an interested group of laymen. The accomplishment of the work in a short time has been an astonishment to everybody. Memorial gifts provided everything needed for the services of a well ordered church. The Church at Hohokus will not be abandoned, but a new church suited to the wants of the eastern side of the parish and of the Saddle River valley will probably be built.

DEATH OF REV. LANDON R. MASON, D.D.

THE REV. LANDON R. MASON, D.D., rector emeritus of Grace Church, Richmond, Va., died, June 20th, at the age of eighty-two. His funeral was conducted from Grace Church, on the 21st, by the Rev. W. H. Burkhardt, D.D., the rector, assisted by the Rev. J. J. Gravatt, D.D., rector of Holy Trinity Church, and the Rev. J. Y. Downman, D.D., rector of All Saints' Church.

Dr. Mason was born in Fairfax County, Va., in 1841. He left the Episcopal High School at the outbreak of the War Between the States, and entered the Confederate Army. He served as a member of the 17th Infantry, and later, after some months of disability through sickness, became a member of Mosby's Battalion until his capture and imprisonment about two months before the end of the war.

After spending three years as a midshipman in the United States Navy, Mr. Mason entered the Virginia Theological Seminary and was graduated in 1873, being ordained to the diaconate that year and to the priesthood the following year. Dr. Mason was the rector of Grace Church, Richmond, for over twenty-five years, retiring on account of advancing age, in 1917. Few ministers have been more beloved by their parishioners than was Dr. Mason, not only by his own congregation, but by all of the Church people of Richmond. He had made a deep impress upon the life of the community and one that will abide.

NEWS IN BRIEF

FOND DU LAC—Grafton Fritzof Lange-mark, who received the Distinguished Service Medal from the United States Government on Memorial Day, is a mem-

ber of the Church of the Holy Nativity, Jacksonport, the Rev. Joseph Jameson, priest in charge. Another member of this mission was awarded the same medal, Sergeant Bennet, who died from wounds in France.

HARRISBURG—The baccalaureate sermon for the Centralia High School graduating class was preached in Holy Trinity Church, Centralia, by the vicar, the Rev. Harold E. Schmaus. Special music for the occasion was furnished by the choir of St. Stephen's Church, Mount Carmel, of which Mr. Schmaus is the rector.—The rector, of Trinity Church, the Rev. Guthrie Pithlado preached the baccalaureate sermon to the graduating class of the Shamokin High School, Trinity Sunday.—The Rev. Gaston J. Fercken, D.D., Chaplain of the State Sanatorium for the Treatment of Tuberculosis, has tendered his resignation, effective July 31st. Dr. Fercken has labored with great success among the patients of this, one of the largest sanatoriums in the country, for about four years. His resignation is due to eye trouble, which makes it impossible for him to exercise the active ministry. Dr. Fercken's work has been highly commended by the medical

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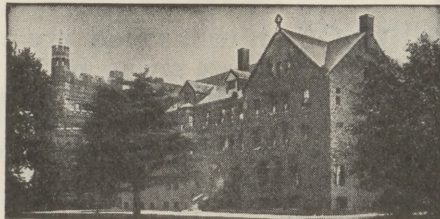
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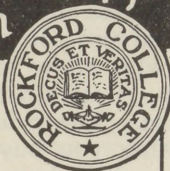
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authorities of the state.—After a search covering many years, the deeds to the property of Christ Memorial Church, Danville, have been discovered, safely hidden away and forgotten. It was found that the property had never been deeded to the parish corporation, but the Rev. Hurley Baldy, surviving executor of the estate of the late Peter Baldy, signed the deed on June 16th, thus giving the parish a clear title. This aged and revered priest has long passed his 90th birthday.

NEWARK—Mountain Lakes, adjoining Boonton, has grown to be a large community of commuters. A lot for the church of the future was bought, with the approval of the rector of Boonton, the Rev. Henry B. Wilson, a few years ago. Upon his death, the separation of Mountain Lakes and Boonton was determined by mutual consent. Now the people of Mountain Lakes have asked to be organized as St. Peter's parish, without passing through the mission stage, and without a church building, expressing their willingness to provide for the proper support of a parish and the building of a suitable church, and permission has been given.—About forty of the clergy spent the larger part of the last week in June at Eagle's Nest Farm at Delaware, near the Water Gap, in a Conference on Missions and the Missionary Obligation of the Diocese, under the direction of Bishop Darst and the Rev. R. Bland Mitchell, with Bishop Stearly in charge of the devotional services. About twenty small buildings stand upon this new conference property of the Diocese, with accommodations for about seventy-five persons, and they will be used through the summer for groups of boys from various parishes in the Diocese. Several parishes have erected very suitable small buildings, and the development of the property has begun in an excellent way.

OREGON—The annual inter-parish picnic of the Portland churches and schools was held June 19th, when silver crosses presented by Bishop Sumner were awarded to the pupils having perfect attendance during the period from Sept. 1st to June 1st.—About \$500 was raised in the Diocese of Oregon through the special Whitsunday offering toward the Nation-wide Campaign deficit.—A troop of Boy Scouts has been organized in St. Paul's parish, Salem.—The Portland chapter of the Brotherhood of St. Andrew plans to send two delegates to the fortieth anniversary meeting in Chicago. It is also planning to sponsor a summer camp for boys on the Clackamas river, near Portland.—Money is being raised for a church building for the colored congregation of St. Philip's mission, Portland. The Diocesan Branch of the Woman's Auxiliary has pledged \$250.—The Bishop Scadding Memorial Church in the Rose City section of Portland is almost complete, and the first service will be held on St. Michael and All Angels' Day, which name it bears. Over \$30,000 has been expended, and competent authorities declare it is the most artistic and churchly of any church building in the state of Oregon.—The Rev. R. A'Court Simmonds, rector of St. Stephen's Church, Edmonton, Alberta, Canada, has accepted charge of the missions of the Church of Our Saviour and St. John's, Sellwood, to succeed the late Rev. J. B. McCormick. Pledges have been made to take care of this work and prospects are excellent for extension among the growing sections of East Portland, and the Reed College territory.

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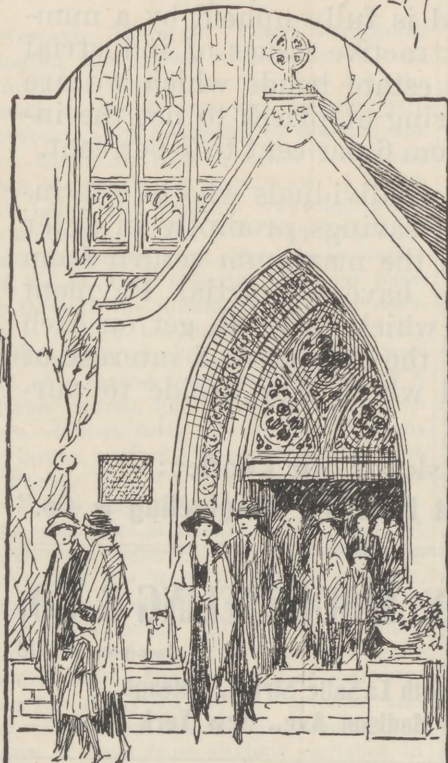
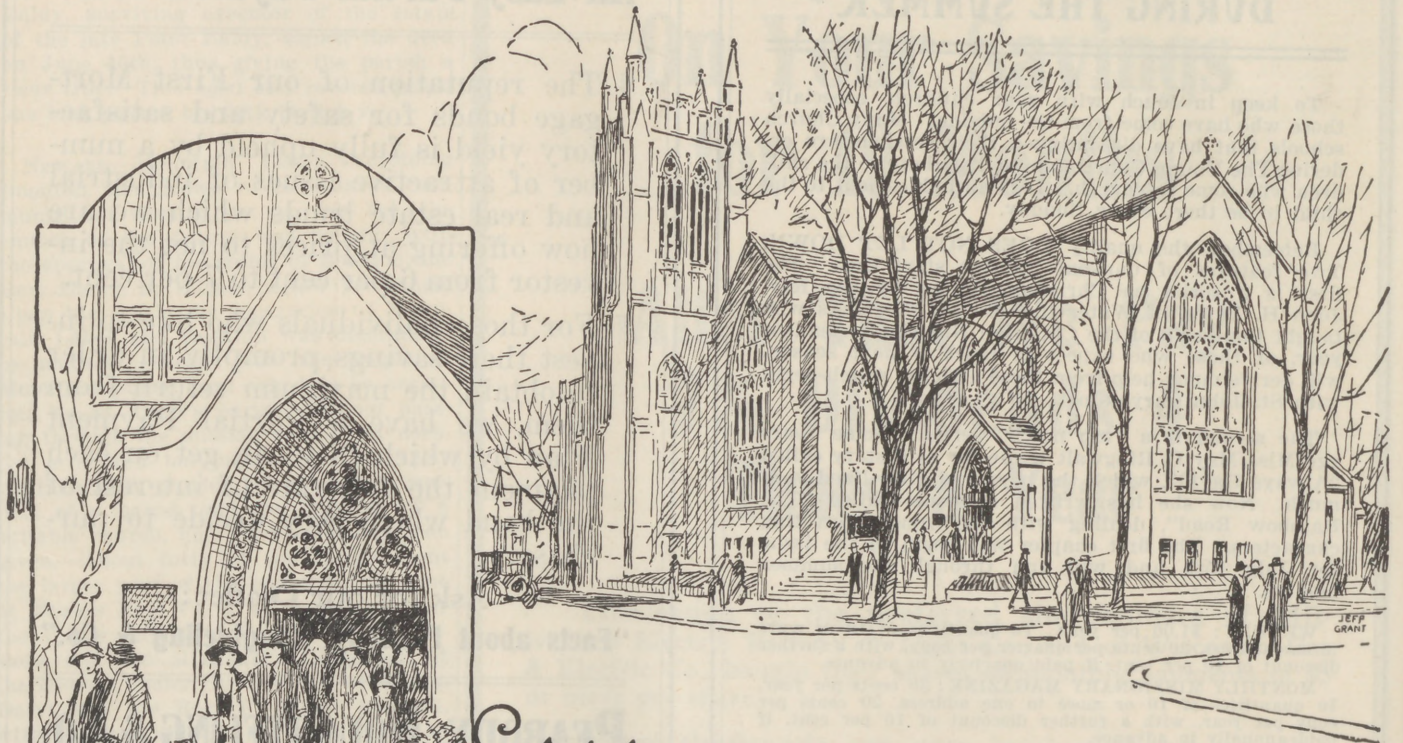
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