

# The Living Church

Hobart Coll. Libr  
So Main St 1jan24\*

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

VOL. LXIX

MILWAUKEE, WISCONSIN, JULY 14, 1923

NO. 11

PRINTED IN THE UNITED STATES OF AMERICA BY MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

## ORTHODOXY AND LIBERALISM

Editorial

“PUSEYISM, RITUALISM, AND BROAD CHURCHISM”---  
WHAT ARE THEY?

By Arthur S. Browne, Chancellor of Diocese of Washington

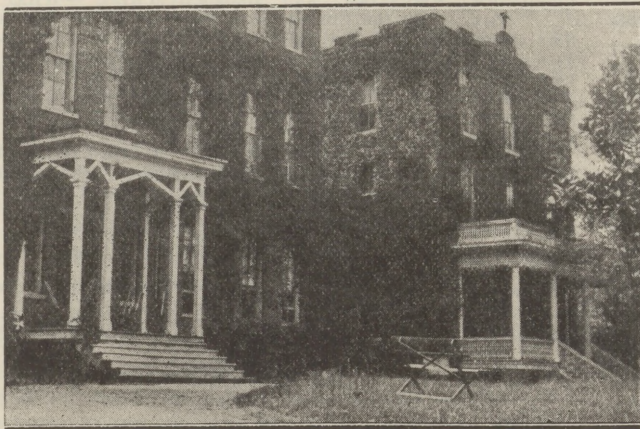
THE ANCIENT CHURCH OF INDIA

By C. P. Eapen, B.Sc.

# St. Katharine's School

Bolivar, Tennessee

*That our daughters may be as the polished corners of the temple*



Ivy-Clad St. Katharine's and Webster Halls  
REV. C. S. WARE, Rector

Grammar school and college preparatory; all extras.

Thirty-acre campus--outdoor life.

Brick buildings.

Trained faculty.

In the hills of West Tennessee.

Not a case of fatal illness since its foundation.

Established over 50 years.

Write to

MISS MADDISON

**J. W. WHIPPLE & COMPANY LTD**

Ecclesiastical  
Art Workers  
in Embroidery  
Wood Stone  
Metal and  
Stained Glass

Illustrated Lists  
I will be forwarded  
and advice given  
upon receipt of full  
particulars

Exeter  
55 & 56 High St. &  
Cathedral Yard  
London  
4 & 5 Duncannon St.  
Charing X  
W.C.2.  
ENGLAND

## WHY YOU NEED THE YOUNG CHURCHMAN DURING THE SUMMER

To keep in touch with your children, especially those who have come from the outside. Many Church schools that have discontinued their sessions are ordering *The Young Churchman* to distribute to the children who come to church. It is an inducement to the child to be there every Sunday.

Remember, the quality DOES NOT LET DOWN. Two features of unusual interest start soon. The first is a series on Christian Heroes by the Rev. John H. Yates, of Waterville, Maine. Teachers who taught Course 10 of the Christian Nurture Series last year, or those who expect to teach it next season, will derive much help from these articles, which begin with St. John Chrysostom.

The second is a "top notch" serial. Some years ago Miss May C. Ringwalt wrote for us a story called "Always David", which the boys and girls liked very much. Now she has written a sequel called "The Rainbow Road", dealing with the same interesting characters. The first chapter will begin in the issue for July 15th and will run through the summer months.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent. if paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. if paid annually in advance.

**MOREHOUSE PUBLISHING CO.**  
1801-1811 Fond du Lac Ave. MILWAUKEE, WIS.

## THE LIVING CHURCH

*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages  $3\frac{1}{2} \times 5\frac{1}{2}$  inches, \$18.00; Half pages,  $5\frac{1}{2} \times 7\frac{1}{2}$  inches, \$36.00; whole pages,  $7\frac{1}{2} \times 11\frac{1}{4}$  inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing such number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

### OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.00 per year, including THE MISSIONARY MAGAZINE, monthly, 30 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 50 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Sunday schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually. Paper, \$1.00. Cloth, \$1.25. Postage 10 to 20 cts.

Agents also for (London) *Church Times*, weekly, \$3.50, and *The Church in Japan*, quarterly, 50 cts. per year.

## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	339
Orthodoxy and Liberalism—Religion and Duty—An Apology.	
ACKNOWLEDGMENTS	341
SEVENTH SUNDAY AFTER TRINITY (Poetry). By H. W. T.	341
THE FATHERHOOD OF GOD. By the Bishop Coadjutor of Central New York	341
DAILY BIBLE STUDIES	342
THE SHINING OF THE CROSS (Poetry). By Eleanor Kenley Bacon	342
THE PHILADELPHIA CONFERENCE ON THE MINISTRY. By Alexander C. Zabriskie	343
HYMN TO THE HOLY SPIRIT (Poetry). By the late Bishop of Washington	344
ON REREADING THE FIRST TWO BOOKS OF ST. AUGUSTINE'S CONFESSIO (Poetry). By John H. Yates	344
THE SAINT AND THE TREFOIL (Poetry). By Stella Grenfell Florence	344
"PUSEYISM, RITUALISM, AND BROADCHURCHISM"—WHAT ARE THEY? By the Chancellor of the Diocese of Washington	345
THE EUCHARIST (Poetry). By C. S. Vannix.	348
THE ANCIENT CHURCHES OF INDIA. By C. T. Eapen, B. Sc.	349
DEPARTURE OF THE PATRIARCH FROM CONSTANTINOPLE. By the Archbishop Alexander	352
BIOGRAPHY AS ALLEGED	352
CORRESPONDENCE	353
The Church at Herrin (Rt. Rev. Edward W. Osborne, D.D.)—"A Surrender of State's Rights" (Rev. Kenneth Ripley Forbes)—What is Wrong in the Church (Rev. W. M. Purce).	
LITERARY	354
ENGLISH CHURCH COMMENDS ALTERNATIVE LITURGICAL USES (London Letter)	358
DIocese OF ALGOMA CELEBRATES ITS FIFTIETH ANNIVERSARY (Canadian Letter)	359
CHRIST CHURCH, RYE, NEW YORK, CELEBRATES 200TH ANNIVERSARY (New York Letter)	360

IT IS NOT a matter of patriotism or of politics, but a matter of plain and essential Christianity to visualize and to realize the fraternity of nations—the universal brotherhood of man. We cannot cease to labor for international good-will and to pray for Christian Unity. Every Christian reads his title clear to a mansion, in what, according to his nationality, he is apt to call "God's country". But he does not forget that here, as well as hereafter, in His Father's House are many mansions and that the dwellers in those other mansions are in the family and to the manner born. They are also the children of God.—*The Rt. Rev. J. N. McCormick, D.D.*

# The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, JULY 14, 1923

NO. 11

## EDITORIALS AND COMMENTS

### Orthodoxy and Liberalism

FROM the sixteenth century to the present day, we have had sections in Christendom, sundered apart, as it were, by the gigantic strokes of a huge knife, so that the divisions are, for the most part, up and down. We all—Churches, Communion, Christian bodies, and sects—exist side by side, each separated from the other by a perpendicular fissure. In our life as members of different Christian bodies, we find ourselves in juxtaposition, but not in communion, with each other; there are the insulations of our mutual and reciprocal antagonisms, the barriers, like fences, of our divergent formularies, and the walls between us of different usages, traditions, and customs. This condition, to which we have become inured, almost taking it for granted, is nothing if not temporary and ephemeral as the imminent realignment would seem to indicate.

There is going on an interesting and highly significant alignment in an entirely different direction. We have recently spoken of Fundamentalism. The movement bearing that appellation has gone far to burrow through the erstwhile sectarian barriers, which are perpendicular, and to effect a new and strong alliance between like-minded persons in the various Christian bodies. It is, in short, a typical phenomenon of the class which it is important for us to recognize today; whereas the cleavages of the past three centuries have been for the most part vertical, the cleavages within organized Christendom tomorrow will be horizontal. Organized Christendom bids fair to be aligned in a new order, not perpendicular but lateral, like many geological formations. It may easily come to pass that orthodox Presbyterians, Methodists, Baptists, and Congregationalists, may have more in common with the Catholic Communion than with their own "liberal" co-religionists. An entirely new and fundamentally different rearrangement of Christians is presaged, in which there will be only two camps, Orthodox or conservative, and Liberal or non-orthodox, in which the venerable distinctions of sect will have been erased, and by which men of like temper and conviction will find themselves arrayed together against their opponents.

If this prophecy appear fantastic, consider some of the movements which are agitating Christianity today: Free-Catholicism, the "High-Church Union" within German Protestantism, the significant rapprochements between Scandinavian Lutheranism and the Old Catholic and Orthodox bodies, the struggle between radicals and conservatives in contemporary American Protestantism, and the anti-Modernist activities of the Roman See. The "Free Catholic" has undoubtedly more kinship with a Roman, Orthodox, or Anglican Catholic than with a fellow cleric who may not believe in the divinity of our Lord. The thorough-going Modernist of the Papal obedience has certainly more in common with a Liberal Protestant than with the narrow Ultramontane. There is a vast amount of spiritual sympathy between the modern German "High Churchman", who believes in the reality and neces-

sity of the sacraments, and a Catholic of one of the historic Communion. In brief, there are definite signs already apparent that the process described, of radically changing the direction of cleavage, has gone on apace within the past few years. What the new alignment may portend is not so clear; that it is rapidly becoming a fact is not difficult to discern.

TWO OF MANY BOOKS which deal with this subject directly or indirectly have recently appeared, further to substantiate the thesis advanced above. The contention of that by Professor J. G. Machen\* is that "The chief modern rival of Christianity is 'liberalism'. An examination of the teachings of liberalism in comparison with those of Christianity will show that at every point the two movements are in direct opposition." On the page preceding, the author had said: "Far more serious... is the division between the Church of Rome and evangelical Protestantism in all its forms. Yet how great is the common heritage which unites the Roman Catholic Church, with its maintenance of the authority of Holy Scripture and with its acceptance of the great early creeds, to devout Protestants today! We would not indeed obscure the difference which divides us from Rome. The gulf is indeed profound. But profound as it is, it seems almost trifling compared to the abyss which stands between us and many ministers of our own (Presbyterian) Church. The Church of Rome may represent a perversion of the Christian religion; but naturalistic liberalism is not Christianity at all" (pp. 53, 62). Dr. William H. Wood's book approaches much the same conclusion from an entirely different point of view. He attacks the "Religion of Science", claims for religion itself a unique and proper domain, and maintains that the alien evaluation and rationalization of Christianity destroys its very essence. "The concrete fact faces us that there is at present a definite, clearly outlined and rounded-out religion of science. This new 'ism' lays claim to being superior to all other 'isms' of the day, and by its most ardent adherents, to be the real Christianity. It is offered to us for our acceptance and edification." As a summary of the results of his examination, he says in part: "It is stretching the truth beyond all recognition to use the title *Religion of science* or *Religion of evolution*. Because religion is given small recognition. The supremacy of religion is overlooked. Philosophy of theology not rooted in passion, fact, and institutional life, misses religion. . . . Religion is rationalized when referred to sources of its own kind, not when reduced to something else. There is no relation established with historic religion . . . There is little of the element of faith. . . . The religion (of science) is said to aim at establishing the kingdom of God on earth, yet individual men have reached their zenith and the only abiding reality is the germ-cell. The realities of life are obliterated. Subtle religion is false religion. The ethics is prudential. It is ever

\**Christianity and Liberalism*, Macmillan, N. Y., pp. 1-189, 1923, \$1.75.

reaching for that which it denies. It assumes that human nature is essentially good. No man sucks his morality from the flowers. That it is not the real Christianity, with God, man, and immortality left out, is apparent"†.

Both Dr. Machen and Dr. Wood, arriving at their conclusions from different angles, recognize that an alien and un-historic formulation of Christianity, in the name of modern knowledge, may have much to recommend it, but it is not Christianity. It has done away with the root principle of the Incarnation, with all that it implies—sin, salvation, regeneration, grace, and the like; a valid and authoritative revelation, final so far as it goes; an ideal of life and a conception of the universe in which the here-and-now aspect is only partial and so partial as to be untrue alone, and the like. The fundamental affirmations of many serious-minded men today assert the truth of the traditional conception of Christianity as against a peculiarly subtle and dangerous "restatement" in terms of modern evolutionary thought. What Dr. Machen suggests is undoubtedly true: the more clearly the issue is drawn, the more definitely will men align themselves on the side of those with whose convictions they have most in common.

For a Catholic of our Communion, is there any possibility of uniting the two points of view? Is the fissure, apparent in every Christian body today, the result of temperament and point of view, or is it only the evidence of the emergence of latent and essentially hostile convictions? Can we be both orthodox and progressive, with complete honesty and integrity of mind and heart, or must we fall into one of the two camps? Is a reconciliation possible?

In the providence of God, it would seem that our own Communion has the duty of ambassadorship. We may be the means, under God, for realizing and making actual some closer approximation than has yet prevailed, between these seemingly divergent points of view and diametrically opposed convictional positions.

For one thing, we must recognize how largely the factors of temperament and point of view enter into the whole question. It is just as inadequate an explanation of the case to ascribe the whole state of affairs to temperament solely, as it is to leave this factor entirely out of consideration. There are those, for instance, both in the ranks of the "orthodox" and the "liberals", who have the temper which craves authority, as well as their temperamental opposites. Men may listen with a kind of awestruck obedience to the words of a Liberal, follow his teachings implicitly, and defend the "orthodox" heresy he may propound, with the same kind of devotion and utter self-dedication that is attributed to the typical "Catholic". Similarly, there are many among the orthodox who have wrested their convictions despite the cravings of their own natures; who, they say for themselves, are "Catholics in spite of themselves".

Another fact must be kept in mind: shibboleths and scrupulous adherence to proper formulae may not alone constitute orthodoxy. The rub comes when any single one of us is asked, "what do you mean when you say 'thus-and-so'?"

Then we have the non-resilient and inelastic types of mind and conviction, who crave a fixity in teaching which is not warranted by either fact or life experience—the natural precisionist, who would delineate an indistinct difficulty with the clearly-marked sharpness of an etching.

Again, on both sides we have the natural dogmatist, who would always go beyond what his data warrant in negative denunciation or positive affirmation.

Then finally, we have partisanship, than which, venerable as it is and deep-rooted in our natures, nothing is more conducive to suspicion, imputation of wrong motives, and general mutual discrediting. Disregarding the other attendant difficulties—intolerance, misunderstanding (and what vast piles of literature could be dissolved into non-existence had sufficient effort been made, antecedently, to be clear and to keep clear the points at issue!), and wilfulness, there is yet place, we believe, for our own Communion to mediate that work of reconciliation which the Christian world so greatly needs today.

There is no problem which is troubling any Christian body which has not its counterpart with us. There is no difficulty,

without, which is not represented within our Communion. There are few graduations and shades of belief which have not an answering echo in the Anglican Churches. Perhaps we are the foremost Communion in the world in the search for unity, for the very reason that we do not possess it ourselves. Much as we deplore the fact, we may not honestly deny it. Why not *utilize* it for the greater glory of God and the good of men,

SAVANNAH, Georgia, has lately afforded all of us a large measure of encouragement as to the ability of a community to govern itself adequately when under pressure of great excitement and indignation.

There was a near riot in that city when an angry mob went to the county jail for the avowed purpose of lynching a prisoner. The case was one of those which undoubtedly and rightly arouse the passions of all of us to a white heat—an attack by a negro upon a white woman.

Sheriff Dixon defended his prisoner until the local militia and firemen arrived and took charge of the situation. Standing in the door of the jail, he kept the mob back with a loaded revolver, declaring that only over his dead body should entrance be made into the jail. He succeeded. The representative of law and order will generally succeed when he has the firmness to try; but succeed or not, he is bound to make the attempt. This sheriff held the mob off until the militia and the firemen were able to disperse it with streams of water and without firing a shot; one person being killed and another wounded by shots from the mob.

The essential points in the story are these:

The sheriff did his duty.

The firemen did their duty.

The militia did their duty.

The governor did his duty.

And since these did their duty, the ability of an Anglo-Saxon community to govern itself is vindicated.

But that means that preliminary work had been done beforehand. We Americans have only too frequently failed in emergencies of that sort. In Georgia there has been a quiet work done by religious and other leaders in recent years to prepare the people to govern themselves in such emergencies, and to save the state from the stigma of substituting mob rule for law. Prominent Churchmen have, happily, been among the leaders in this movement, Bishop Reese being at the head of an inter-racial committee in Savannah as the Rev. Dr. Wilmer is in Atlanta. This emergency furnished an "acid test" as to the value of their work, and it was abundantly vindicated.

Correlative with the duty of protecting the prisoner must come the certainty of a fair trial but a certain and speedy punishment on conviction. The failure of American law to make that certain has been a great element in creating mob rule in many places. We must correct the two wrongs together everywhere throughout the country.

As the religious leaders are bound to take the lead in the one instance, so the bar of the country is bound to lead the way out of the mazes of the law's delays and uncertainties. Both are gradually making good.

All honor to Sheriff Dixon and to all who coöperated with him in the emergency, as also to those who, by their previous work, made success possible.

THE LIVING CHURCH must apologize for two unhappy errors in printing names, in recent issues. In that of June 23d, in the identification of individuals in an illustration describing the Memorial Day exercises at Holy Trinity, Paris, the Rt. Rev. R. L. Harris, D.D., Bishop of Marquette, was made an unknown factor by the description, Bishop Hervi; and in the issue of June 30th an article on Greer Court was said to have been written by Agnes Emily Wagner, President of Greer House, who was recognized, no doubt, by all who are in touch with that important work, as Miss Agnes Emily Warren. Miss Warren's name is as intimately associated with the work of Greer Court as that of the distinguished bishop himself.

For both these errors we can but apologize. We make

†Pp. 15, 170, 173, of *The Religion of Science*, By William H. Wood, Ph.D., Macmillan, N. Y., 1922, pp. xi-173, \$1.50.

every effort to secure accuracy in printing names but sometimes the devil and all his works seem to be united to frustrate our efforts. In these two instances they succeeded, and the editor is sad.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

St. Paul's Church, Marysville, Kan.; St. Mark's Church, Blue Rapids, Kan.; and Rev. P. B. Peabody (July installment on pledge for support of refugee orphan in Greece for one year) .....	\$ 5.00
Mr. and Mrs. H. L. Ringwalt, Pittsburgh, Pa. (Relief work among Armenian children) .....	5.00
A friend in Iron River, Mich. ....	5.00
Class No. 10, St. Mary's Sunday School, Reading, Pa. (for a war orphan) .....	6.50
St. James' Church School, Painesville, Ohio .....	5.00
Mrs. E. S. Grauel's class, St. James' Church School, Painesville, Ohio. ....	5.00
Mrs. E. S. Murphy's class, St. James' Church School, Painesville, Ohio. ....	5.00
Mabel Higgs, Cuyahoga Falls, Ohio. ....	10.00
From a Christian Woman * .....	15.00
E. A. O., Charlotte, N. C. (for Christian sufferers) .....	10.00
	<hr/> \$71.50

\* For starving children.

COMMITTEE OF THE CHURCH OF THE ANNUNCIATION AT THE RUSSIAN REFUGEE HOME NO. 8 IN STAMBOUL

The Misses Emery, Newburyport, Mass. .... \$50.00

DUBOSE MEMORIAL CHURCH TRAINING SCHOOL

From a Christian Woman ..... \$ 5.00

SEVENTH SUNDAY AFTER TRINITY

Lord of all power and might, who givest all  
 Good things from Thy creative store, inflame  
 Our hearts with love of Thy most holy Name,  
 Increase in us religion, to recall  
 Us to Thy love and service, let befall  
 No evil, but let goodness be our aim,  
 And, of Thy mercy, keep us in the same,  
 So that our sins may never Thee appall.

Lift us, O Lord, who know our weakness great,  
 Into Thy love, that only gives us life,  
 So that in Thee we live and grow to be  
 What Thou wouldst have us, that our future state  
 May be removed from this world's constant strife  
 To happiness, forever found in Thee.

H. W. T.

THE FATHERHOOD OF GOD

FROM A TRINITY SUNDAY SERMON BY  
 THE RT. REV. CHARLES FISKE, D.D.,  
 BISHOP COADJUTOR OF CENTRAL NEW YORK

DON'T think of the doctrine of the Trinity as a cut and dried formula. It is not that; it is our poor human attempt to put into words the great fact that God is not a Being of authority and power only, not a Being of awfulness and majesty only, but a Person who loves us, guides us, helps us.

Let me call your attention to two tendencies of modern thought in questions of faith. The first is, the increasing difficulty of belief in God as a loving Father. The second is, the clear recognition of the fact that unless we can so believe in God we cannot believe in Him at all.

To hold fast our faith is worth all a man's honest effort—but it is indeed a man's work. It was George Tyrrell who said: "To believe that this terrible machine world of ours is really from God, in God, and unto God; that through it, and in spite of its blind fatality, all things work together for good—that is faith in long trousers! All other is faith in knickerbockers!"

We have learned so much in these days about the apparent heartlessness of the universe that a faith which can survive the test of serious thought is indeed a man's faith. It is not simply that the laws of nature have a hopeless, godless note, like the decrees of fate—"the struggle for existence", "the survival of the fittest", "natural selection", and all the rest. It is not that only; but everything tends to push God into the background. The misery of the world was never so keenly felt as since the war. The seeming helplessness of God was never

so apparent as since we began to strive for peace. Never before have men realized as they do now the waste of life. Our study of social problems has filled us with dismay; there is such crying injustice, so much moral evil, such needless cruelty, such glaring inequality.

Yet, secondly, if it is hard to believe in a God of love, we cannot believe in any other. Through the long centuries, the moral instinct has become so strong that any Infinite and Eternal Power which lacked the qualities of love and tenderness and pity would not be God for us. There have been ages when men could believe in a God like Moloch or Mars or Thor; but they cannot believe in such a divinity now.

Why? Because nineteen hundred years ago a Man appeared whose thought of God moulded the ideas of men. The surest element of this conception of God was God's Fatherhood. It has taken a long while for men to grow into appreciation of His teaching about God, but at last it has taken hold of our hearts to such an extent that whether the teaching be accepted or not, we can never be satisfied with any kind of a God except the God in whom Christ believed. The very difficulties which make it hard to believe are difficulties which have come to be seen in blazing light just because we have slowly, through nineteen centuries, been absorbing something of Christ's ideas of life and of God.

And how then shall we retain our faith in God? I see no way save in seeking to discover the ground of Christ's teaching. When we so seek, we discover that He based that teaching upon His personal consciousness that in a peculiar and unapproachable way He was God's Son and God was His Father and that Fatherhood is a part of the eternal nature of the Godhead. We believe in a God of love because we believe that God is like Christ. What He tells us is not merely belief about God—it is a revelation of God.

Unitarianism is a curious puzzle to me. We owe much to its revolt against a hideous conception of God and His wrath. We owe much to its checking a fatal tendency towards tritheism. It did lay stress upon God's love. But when it rejected the deity of Christ is laid low the only foundation on which faith in a loving God could be built. Perhaps that accounts for its lack of warmth and lack of growth.

The Trinitarian faith bases belief in God's love on the only sure foundation—faith in Christ as the divine revealer of God. It is not an abstract and abstruse creed; it is simply the statement of the great fact about God which the New Testament puts for us beyond all question; not by naming the doctrine, but by telling us the story of Him who came down from heaven that we might know about God and be sure. As Christ has made us sensitive to evil and so has made faith difficult, at the same time He has given us the vision of goodness and so has made faith still possible.

But you have only the difficulty without the remedy, unless you hold fast your faith in Christ's real and actual deity. If He were a man, even the best and greatest of men, He may have been mistaken. I do not ask you—the Church does not ask you—when you say your Creed, to fix your thoughts on any abstruse doctrine; you are only asked to declare triumphantly your faith in the most practical and vital truth of which any child of earth can conceive—that God is eternally Father and is like Him who is truly His Son.

An increasing number of people are coming to see this. An increasing number, both in the Church and out of it, are beginning to understand that all the faith we have that is worth confessing rests on what we know of Christ, of His character, and of His interpretation of life and His interpretation of this puzzling world. And an increasing number are also coming to see that when He speaks, He speaks because He has a right to speak as Very God.

CREATIVE Word, who, while on earth, didst not disdain to be known as the Carpenter, grant sight to those blinded by luxury, and deliverance to those bound by want, that the rich may joyfully follow the simplicity of Thy most holy life, and that the poor may obtain the inheritance of the meek, and that the hearts of all may be set with one accord to discover the way of salvation; through Thy mercy, O Blessed Jesus, who for our sakes didst become poor, that we through Thy poverty might become rich, and who now livest in glory, world without end. Amen.

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

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

July 16.

READ Ruth 1. Text for the day: "For whither thou goest, I will go."

Facts to be noted:

1. The exile and return of Naomi (Naomi, *pleasant*).
2. Ruth, in going with Naomi, accepted Naomi's God.
3. Naomi returns from her exile a dependent.

"Naomi knew the true God. When the cold, senseless, dumb, dead idols of Moab could do nothing for a young, bursting, sobbing, breaking heart, then old Naomi would come near with the faith of Israel, and with her prayer to the God of Israel. And what she knew of God she was careful to teach to her sons and her sons' wives. And now all this is rushing through Ruth's blood and pulsing in her veins, as she stands at the turn of the road and says, 'I cannot leave thee.' Naomi is more than life and meat and drink and wealth and everything to the younger woman. To be with her is life, and to part with her is darkness and misery and death." (Selected.) "For whither thou goest, I will go. . . . Thy God will be my God." . . . Such is the influence of a life lived in communion with God.

July 17.

Read Ruth 2:1-14. Text for the day: "And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee."

Facts to be noted:

1. "Boaz" means quickness.
2. Ancient forms of salutation nearly always included a religious sentiment.
3. Prostration was an acknowledgment of inferiority.

"What a fine example of courtesy does the greeting offer. It was with no haughty airs or rough speech that Boaz entered the harvest field that lovely April day, bringing shadow over the innocent gladness of the reapers and giving them a painful sense of inferiority. 'The Lord be with you' was his courteous salutation; and they, with reaping hooks in their hands, and the sweat of honest labor streaming from their faces, paused in their toil among the golden sheaves and standing up respectfully welcomed him with the equally courteous response, 'The Lord bless thee.' In all the beautiful story there is not a finer touch than this devout and fervent greeting between master and servants in the barley field. It is a most charming picture of the simple piety and pleasant manners of the early days. It appeals to the heart and quickens the imagination."—*Selected*.

July 18.

Read Ruth 2:15-end. Text for the day: "Blessed be he that did take knowledge of thee."

Facts to be noted:

1. Boaz confers a special favor upon Ruth.
2. Ruth learns for the first time her relationship to Boaz.
3. Naomi urges Ruth to accept the kindness of Boaz.

Our lesson for today brings to our minds our Lord's own words, "Blessed are the merciful, for they shall obtain mercy." The kindness that Boaz was showing to Ruth and Naomi meant far more than temporary relief in a difficult situation. It meant that there was a real prospect that the land that once belonged to Naomi's family would once again be called by their name. The kindness of Boaz is farther reaching than he knows. When one throws even a small pebble into a pool the whole pool is stirred; the small circle that is first formed ever widens until the shore is reached. Some simple act of love and mercy has changed the whole outlook and course of a life that could see little of brightness or happiness. "Blessed are the merciful."

July 19.

Read Ruth 3. Text for the day: "For all the city of my people doth know that thou art a virtuous woman."

Facts to be noted:

1. Grain is winnowed in the evening from about four until sunset.
2. Verse 9: "Become my protector and guardian by marrying me."—*Dummelow*.

3. Naomi's question probably meant, "How hast thou fared?"

It is not hard to imagine the discussions that went on in the gate of the city about Naomi and Ruth. The "gate" of the city like the Greek *agora* and the Roman *forum* was the place of concourse, consultation, and gossip. Here the two women would be carefully discussed; every word, every act, and every look of theirs would be the subject of conversation; and Ruth, the younger of the two and a foreigner, would not be spared by the women of Bethlehem. But her character stood the test. The women were compelled to agree that she was a virtuous woman. She was given a good name. "And a good name is rather to be chosen than great riches."

July 20.

Read Ruth 4:1-13. Text for the day: "We are witnesses."

Facts to be noted:

1. Ten was considered a perfect number.
2. Elimelech was not their brother, but a member of the same family (Gen. 13:8).
3. Verses 7-10. Similar customs have existed amongst the Hindoos, ancient Germans, and Arabs.

The people of the city are listening to the transaction that is being carried on by Boaz and the next of kin to Naomi. They are glad to be able to witness to the love and kindness shown by Boaz. "There is a striking contrast between the two men. The next of kin is a keen calculating individual, eager to hear anything to his advantage, but quick to drop it the moment he is told of a fly in the ointment. Boaz is quietly ready to respond to any call of duty, yet willing to give up the satisfaction of doing it to one who may have a stronger claim. Modest and humble, he is at the same time beloved and respected." To all of this, the people in the gate are witnesses.

July 21.

Read Ruth 4:13-22. Text for the day: "Blessed be the LORD."

Facts to be noted:

1. It was an honor and a mark of high favor to have a son.
2. This son would take upon himself all the duties of near kinsman to Naomi.
3. Obed means servant.

As a scholar of the last century has said, "The Book of Ruth presents us with a simple story of domestic life—such as has happened, and is happening, over and over again in this world—the familiar story of a daughter's affection and a young wife's happiness. In Ruth we see a daughter clinging to a parent in her age, with all the unselfishness of true-hearted affection; volunteering to share her lowliness and distress; finding favor for her piety with the Lord and also with men; chosen by Boaz to be his wife; from obscure poverty taken to an honorable bed; the young lonely widow of the first chapter, changed in the last into a joyful mother of children."

## THE SHINING OF THE CROSS

Like some dark bulb long hidden in the gloom  
Then brought to light, treasure in Egypt's tomb,  
Burgeons beneath the world's astonished eyes  
In booty of gold-dusty centuries

Three thousand undisclosing years confess  
At last concealment of much loveliness:  
Libation vases of rare faience; rings;  
Robes gem-encrusted worn by heathen kings;

A gold trimmed chariot, a crown, a throne—  
Familiar in that age as in our own—  
For when will monarchs learn the loyal thing  
There's only one right sceptre! One just King!

And life is but an earnest drill in school  
To learn obedience to that sceptre's rule.  
The pauper tomb with all its dazzling dress  
Is dark, without the shining of the Cross.

ELEANOR KENLY BACON.

# The Philadelphia Conference on the Ministry

By Alexander C. Zabriskie

FROM June 26th to the 30th there was held at the Chestnut Hill Academy, just outside of Philadelphia, a conference on the ministry for boys about to enter college. The committee who organized it knew that boys wish to make the best possible use of their lives, that they dream glorious dreams; and they felt that one reason why so few enter the ministry is sheer ignorance of what that calling entails. There is still abroad the mistaken idea that a virile man with an intense love of life is *ipso facto* disqualified for the priesthood. These men also realized that the conference must be informal and unofficial, that boys are tired of what seems to them the special pleading of the average address on the ministry, and feel that they are being casuistically urged to join a profession that is fighting for its life. So the committee urged nothing; its members invited the boys to learn from the addresses, and still more by means of their own questions, what a minister really does. There was no attempt made at any time to get the boys to pledge themselves to the ministry. The aim was to give the boys such information that, when the time does come for them to decide on their

intimately of the enthusiasm for life and their profession that these ministers had, why they found their calling so absorbing, and why they seemed to be getting more fun and happiness out of life than men in the other professions. And they frankly talked of the unpleasant side as well.

In his inimitable, epigrammatic way Bishop Woodcock spoke of Manliness and Leadership and Chivalry, telling what sort of man the world needed and what opportunities the ministry presented of using these qualities. Senator Pepper talked on The Church and the Nation. Many people, he said, felt that a country really had no need of a Church, that government was enough. But government is only a collective name for a large number of public servants who need, as much as anybody else, to have pointed out to them the stars by which one must steer in life and to be taught that art of navigation. This is what the Church does. If every institution but one were to be wiped out he would preserve the Church; for the others could be rebuilt if the Church remained to show the ideals on which to found them, but, were the Church gone, there would be nothing left to make plain a sure and lasting



CONFERENCE ON THE MINISTRY, CHESTNUT HILL ACADEMY June 26-30, 1923.

vocation, they may give the priesthood fair and accurate consideration; and to make plain that no man has a right to drift into the first job that comes along, but that each one must thoughtfully and prayerfully determine for what he is best fitted and where he can best serve God and his fellow-men.

The committee was not anxious about the number of boys, but it was greatly concerned to get the type that could make a success of any profession. And it got such boys. Instead of issuing a broadcast invitation to everybody, the men co-operating with the committee asked the ones they desired, virile, intelligent, energetic boys. No one who visited the conference could fail to be impressed by the young men there assembled from New Jersey, Pennsylvania, Delaware, Maryland, and Virginia. It was a manly, athletic, enthusiastic crowd.

The speakers were among the strongest men in the Church, Bishops Brent and Woodcock, Senator Pepper, Mr. Roper, Dr. Phillips of Philadelphia, and the Rev. Churchill Gibson, of Lexington, chaplain of the Virginia Military Institute. They showed that the ministry is a real man's job, requiring all anyone has of body, mind, heart, and soul, at their highest pitch.

In addition to hearing speeches, the boys were divided into groups of six or seven, each group led by a young clergyman or seminary student. In these sessions they thrashed out questions raised by the speeches or at any other time, discussed the great variety of work (such as parochial, missionary, teaching, etc.) open to a clergyman, considered the different phases of the ordinary parish priest's life. In these small groups close friendships were formed, and the boys learned

basis on which the others might be reared. Bishop Brent's speeches on the Adventure and Romance of Life were splendid; and his devotional address in preparation for the corporate communion gave to all a new experience of what it means to be lifted above the hurry and bustle of the world to the serene heights where one realizes what it is to stand in the presence of God.

But the peak of the Conference was reached on the last evening when Dr. Phillips summed up the results of the three days' teaching. He spoke, as the twilight gathered and the night came on, of the type of virile, intellectual, loving man that the ministry wanted; of the preparation of mind and body and soul needed; of the work as prophet, pastor, priest, patriot, social servant, etc., and of the rewards of being intensely in love with life and one's job, of helping men to master and make allies of all the divergent factors in their personalities, of living with one's entire being keyed to the highest point, of fighting a strenuous battle for the noblest of causes under the most gallant of Captains, of winning the friendship of men and the peace of God.

In the afternoons everybody played games on the grounds of the school and of the Philadelphia Cricket Club. A baseball team of the parsons beat one picked from the boys in a free-for-all slugging match by the score of 15-8.

That such a conference was possible was due to the vision and courage of a small group of clergy and laymen, of whom Mr. Samuel Houston was chairman. They felt the responsibility laid on the Church of informing its younger members, and they faced perseveringly the difficulties that confronted them.

## HYMN TO THE HOLY SPIRIT

BY THE RT. REV. ALFRED HARDING, D.D.

Late Bishop of Washington.

Praise we the Holy Ghost  
Who with the Father, Son,  
Is worshipped by the heavenly host,  
All glorious Three in One.

Praise we the Lord of life,  
Who on creation's morn  
Breathed on dark chaos tossed with strife,  
And lo! our world was born.  
Praise we the Holy Ghost, etc.

Praise we the Lord of light,  
Who holy men of old  
Illumined with celestial sight  
Great visions to behold,  
Praise we the Holy Ghost, etc.

Praise Him whose heavenly fire  
Descending from above,  
Came the Apostles to inspire,  
With light and life and love.  
Praise we the Holy Ghost, etc.

Praise Him whose mighty wind  
Filled all the house below,  
And taught to all the world that sinned  
Their Saviour, Christ, to know.  
Praise we the Holy Ghost, etc.

Praise we the Holy Ghost,  
The Father and the Son,  
Praise with the whole angelic host  
The Blessed Three in One.

Praise Him the Lord of grace  
Who, on this happy morn,  
Moved on the troubled water's face  
And lo! the Church was born.  
Praise we the Holy Ghost, etc.

Praise we the Lord of power,  
Who made our fathers strong  
To stand for truth in every hour  
When right was crushed by wrong.  
Praise we the Holy Ghost, etc.

Praise we the Holy One  
Who, wheresoe'er we roam,  
Still with the Father and the Son  
Makes faithful hearts His home.  
Praise we the Holy Ghost, etc.

Pray we that He may still  
Within our hearts abide,  
To teach us all His holy will  
And in His love confide.  
Praise we the Holy Ghost, etc.

Praise we the Comforter  
Who comforts all who mourn,  
And points the weary pilgrim here  
To heaven his happy bourne.

ON REREADING THE FIRST TWO BOOKS  
OF ST. AUGUSTINE'S CONFESSIONS

O Love, O God, to Thee my heart cries loud  
In bitter loneliness!  
Open the windows of Thy saving grace,  
And heal my deep distress!

Come, O sweet Love, fill full my emptiness!  
Sin's hollow temples hold  
No altars lit with living, radiant flames;  
Her shrines are dark and cold.

But Thou, O Font of Grace, O Fire of Love  
(Healing, consuming sin)  
Thou, coming to man's heart, dost purge and warm  
And lighten all therein!

Forgive me, that while craving Thee, sin's noise  
Dins in my ears, and doubts  
Darken my soul's weak vision, and too loud  
The flesh against Thee shouts.

Save me, O God, let not the waters rise  
To quench this feeble flame  
Of purest love that flickers in a heart  
So long inured to shame!

Come to me, trembling, crying on Thy might  
Between despair and hope!  
Helpless am I against the pride of life  
And power of lust to cope.

Thou for Thyself hast made us! O my God,  
Enter this aching breast!  
Thou for Thyself hast made us and in Thee,  
Only in Thee, is rest!

O Love, O God, while these brief moments last  
Wherein I long for Thee—  
Now while the iron of my love is hot,  
Strike for eternity!

JOHN H. YATES.

## THE SAINT AND THE TREFOIL

When, in days of long ago,  
Hope was young, but Fancy slow,  
Doctrines oft proved stumbling-blocks  
To the Church's groping flocks.

Came a catechumen then  
To Saint Patrick's lonely glen;  
Hoping there to find the key  
To the mystic Trinity.

"Tell me, Master," ventured he,  
"How so strange a thing can be.  
Three in One?—here is a spell  
I fathom not!" A silence fell.

Good Saint Patrick—patient, wise—  
Looked into the eager eyes;  
Smiled a little, sighed, and then  
Turned his gaze to earth again—

There, hid in the emerald sod,  
Found the secret sign of God;  
Marveled, in his quick relief,—  
Plucked a fragile shamrock leaf!

"Son, behold"—thus to the youth—  
"Nature's symbol of this Truth;  
In the plant perceive the plan—  
Thus is God revealed to man!

"Not three leaves, but one, we see—  
So with this great Mystery;  
As below, so 'tis above—  
Threefold leaf, and Threefold Love.

"Know, my son—and mark with awe—  
All that is, is ruled by Law;  
Law is God—the Father, Son,  
And Comforter—forever One!"

STELLA GRENFELL FLORENCE.



# "Puseyism, Ritualism, and Broad Churchism"—What Are They?

Opinion Rendered at the Request of the Bishop of Washington

By Arthur S. Browne

Chancellor of the Diocese of Washington\*

THE RT. REV. ALFRED HARDING, D.D., Bishop of Washington.

Dear Bishop Harding:

I HAVE carefully considered the letter dated January 18, 1923, addressed to you by the Rev. Henry L. Durrant, rector of Grace Parish, Georgetown.

Mr. Durrant calls attention to the restriction contained in the instrument of donation† by which the church property was donated to the parish, and asks whether or not the use of "crucifixes, candles, and red-cassocked servers, etc." in the parish church of Grace Parish is a violation of such restrictions.

Mr. Durrant also desires you "to lay down the law once and for all time to the Parishioners, and tell them I have nothing to do but to obey the orders of my Bishop".

Mr. Durrant's letter raises two separate and independent questions.

A. Whether or not the use of candles, crucifixes, and red cassocked servers, is a violation of the restrictions of the donation, is purely a question of the legal interpretation of the instrument of donation, having nothing whatever to do with the propriety of such use under the doctrine and discipline of the Church.

B. On the other hand, it is solely an ecclesiastical question whether or not you, as Bishop, have the right or power to inhibit such uses.

I will consider these two questions separately, and it will be convenient to take up the second question first.

## 1.

### EPISCOPAL JURISDICTION

Mr. Durrant speaks of "crucifixes, candles, red-cassocked servers," etc. As I have no information other than that contained in Mr. Durrant's letter, I shall consider only the specific practices named.

There is no rubric in the Book of Common Prayer relating to such practices, and there is no Canon of the American Church prohibiting them or dealing with them in any way.

At the General Convention held in 1868, the House of Deputies adopted a resolution requesting the House of Bishops to set forth for consideration and adoption by the next General Convention an additional Rubric in the Book of Common Prayer as in their judgment may be deemed necessary (*Journal*, page 270), and the House of Bishops appointed such a Committee consisting of the Bishops of Delaware, Connecticut, New Jersey, Rhode Island, and Pittsburgh.

The report of this Committee appears at pages 598 to 601 of the *Journal* of the General Convention of 1871.

In this report the Bishops recommended that certain practices should be prohibited by Canon, specifying fourteen prohibitions, five of them being as follows:

"(1) The use of incense.

"(2) Placing or retaining a crucifix in any part of the Church.

"(3) Carrying a cross in procession in the Church.

"(4) The use of lights on or about the Holy Table except when necessary.

"(10) Employing or permitting any person or persons not in Holy Orders to assist the minister in any part of the Order for the Administration of the Holy Communion."

The report also recommended the adoption of Canons for the purpose of carrying out the recommendation of the report.

The General Convention in 1871 held sessions for twenty-one days, and a large part of the time was taken up in the consideration of this report and the Canon which was submitted.

The House of Bishops adopted a Canon much less drastic than that recommended in the report, and it was communicated

to the House of Deputies by Message No. 50, appearing at page 193 of the 1871 *Journal*.

The House of Deputies, however, refused to concur, by a very close vote, as shown at pages 221 to 224 of the *Journal*. One additional affirmative vote in the clerical order would have adopted the Canon.

This action of the House of Deputies was on the nineteenth day of the session and nothing else was done, not even a conference being asked.

In the year 1874, memorials were presented to the General Convention by the Diocesan Conventions of Kansas, Kentucky, and Virginia, and from various other sources, relating to the subject of Ritual. These memorials were referred to the Committee on Canons of the House of Deputies, and their report appears at pages 107 to 109 of the 1874 *Journal*. They recommended the adoption of an additional section to Canon 20, Title I, in which they censured, as setting forth or symbolizing erroneous or doubtful doctrines, the use of incense; the placing, or carrying, or retaining, a crucifix in any part of the place of public worship, the Elevation of the Elements in the Holy Communion for purposes of adoration; and any act of adoration of or toward the Elements in the Holy Communion, such as bowings, prostrations, genuflections, and all such like acts not authorized or allowed by the rubrics of the Book of Common Prayer. It will be noted that this proposed Canon says nothing about candles, or candlesticks, or servers, as had been the case in the 1871 Report.

The Rev. John Bolton, of Pennsylvania, offered a substitute section to be added to Canon 20, Title I, in which was contained a prohibition of the use of Vestments other than the "cassock", "surplice", "stole", and "bands" and the "black gown with the Oxford cap" (see page 140 of the *Journal*). Had this proposal carried, red cassocks for the servers would have been excluded.

The Amendment of the Rev. John Bolton was laid on the table (page 142), and the canonical amendment proposed by the Committee was adopted (page 145). The proposed Amendment then went to the House of Bishops, and the Committee on Canons of that House, recommended concurrence with the House of Deputies (page 332 of the *Journal*).

Various amendments were made to the proposed Canon in the House of Bishops as appears from pages 333 and 334 of the *Journal* and an amended Canon was adopted (page 335).

Thereupon the House of Deputies asked for a Committee of Conference (page 173), which was granted by the Bishops (page 338), and the conferees recommended the Canon as finally adopted and both Houses adopted the Conference's report (pages 188 and 346).

The Canon as finally adopted contains no reference to candles, or crucifixes, or vestments, or servers.

Thus, the General Convention, having these items particularly under consideration in 1871 and in 1874, refused to prohibit their use.

The new canonical provisions, which were adopted in 1874, were finally repealed altogether in 1904.

This historical resume shows that there is no ecclesiastical or canonical objection to the use of candles, crucifixes, servers, and red cassocks in the American Church.

## 2.

### ENGLISH CUSTOMS AND LAWS

Moreover, it is a well established principle that in the absence of any express canonical prohibition, the customs which were inherited from the Church of England are permissible in the American Church. The preface of the American Book of Common Prayer says that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

Therefore, when the American Church has not legislated,

\*Printed by courtesy of the Hon. George F. Henry, LL.D., Secretary of the Organization of Chancellors.

†See Sections 4 and 5 following.

the inherited customs of the Church of England are permissible.

Now, the subject of candles, altar lights, and crucifixes, has been specifically adjudicated in England.

I quote from page 732 of Phillimore's *Ecclesiastical Law*, Second Edition, published in 1895, as follows:

"It was held by the judge of the Consistory Court in the case of *Western v. Liddell*, that candlesticks upon the holy table were legal decorations."

Also, Phillimore, at page 735, says:

"These last words contain the principle by which the Exeter Reredos case, the Denbigh reredos, and the crucifix in the Folkestone case, were respectively tested; and the result is that all images in stained glass, paintings, or sculpture, are lawful unless they are liable to be abused by superstitious devotion."

### 3.

#### ORNAMENTS ALLOWED

Therefore, I am of the opinion that there is no canonical or ecclesiastical objection to candlesticks, crucifixes, or vested servers, in the parish church of Grace Parish.

It follows that you have no ecclesiastical jurisdiction to inhibit such uses in Grace Parish.

### 4.

#### THE INSTRUMENT OF DONATION

The property of Grace Parish was donated by Mr. Henry D. Cooke, who was the first of the two Governors of the District of Columbia, during its brief career as a Territory.

The Instrument of Donation contains the following:

"The Rites and Ceremonies to be performed in said church building or in any other building hereafter erected upon any portion of said premises shall be the simple worship of the 'Book of Common Prayer' as set forth by the General Convention of the Protestant Episcopal Church in the United States of America, and of such alterations as may be made therein by any future General Convention, and shall not partake in the slightest degree of what is known as 'Puseyism', 'Ritualism', or 'Broad-Churchism', it being the intention hereof that the worship, rites, and ceremonies shall be confined to what is known as the 'Evangelical School of said Church'."

It is purely a question of civil law determinable in an action brought in the Civil Courts whether or not candlesticks, crucifixes, and vested servers, are characteristic of what Gov. Cooke includes under "Puseyism", "Ritualism", or "Broad Churchism".

### 5.

#### THE TERMS EMPLOYED

This donation was made in 1871 so that the meaning of the terms used in the instrument is to be derived from their contemporaneous connotation.

At that period many in the Church were disturbed by the growth of ritualism as is evident by the canonical legislation in 1871 and 1874.

Also, the Reformed Episcopal secession had just occurred as the result of the latitudinarianism of the Broad Church party.

Evidently, Mr. Cooke was opposed to both extremes, and intended that his gift should be to a church where both should be prohibited.

I will therefore examine in the order named: Broad Churchism, Puseyism, and Ritualism, with a view to determining their bearing upon the use of candles, crucifixes, and vested servers.

### 6.

#### BROAD CHURCHISM

This item can be quickly disposed of.

The *Standard Dictionary* defines "Broad Churchism" as "a party in the Church of England advocating liberty of faith and practice, and toleration of doctrines and forms within the Communion; also, the liberal wing of any church or of the whole Christian body."

The *Encyclopaedia Britannica* (eleventh edition) says:

"Latitudinarian' giving place at the same time to 'Broad Churchman', to designate those who lay stress on the ethical teaching of the Church, and minimize the value of orthodoxy" (Vol. XVII, page 72).

The *Catholic Encyclopedia*, Vol. I, page 503, says:

"A second influence is that of rationalism, which both in England and in Germany, has acted as a solvent of Protestantism, especially in the form of destructive biblical criticism,

and which, often in the effort to sublimate religion, has induced an aversion to all that is dogmatic, supernatural, or miraculous. Its exponents, who are numerous, learned, and influential, are generally classed as the Broad Church, or the Latitudinarian, school of Anglican religious thought."

Whichever one of these definitions—or their greatest common divisor—is adopted, it is quite evident that the ornaments used in the Church are of total indifference to Broad Churchism, and cannot in any possible sense be regarded as a plank in the platform of that party.

### 7.

#### PUSEYISM

Here we enter on controversial ground. During Canon Pusey's long life he was a prolific writer and the storm center of much controversy.

In reaching an understanding of what "Puseyism" is, I shall first quote Pusey himself, and shall then refer to other sources.

Dr. Pusey's own understanding of "Puseyism" is summarized by him in a letter which is quoted at pages 60 and 61 of *Men and Movements in the English Church* by the Rev. Dr. Rogers (now of Evanston, Ill.), and published by Longmans, Green and Co. in 1898, as follows:

- "1. High thoughts of the two Sacraments.
- "2. High estimate of Episcopacy, as God's ordinance.
- "3. High estimate of the visible Church as the body wherein we are made, and continue to be, members of Christ.
- "4. Regard for ordinances, as directing our devotions and disciplining us, such as daily public prayers, fasts, and feasts.
- "5. Regard for the visible part of devotion, such as the decoration of the house of God, which acts insensibly on the mind.
- "6. Reverence for, and deference to, the Ancient Church, of which our own Church is looked upon as representative to us, and by whose views and doctrines we interpret our own Church when her meaning is questioned or doubtful; in a word, reverence to the Ancient Church, instead of the Reformers, as the ultimate expounder of the meaning of our Church."

There is nothing here relating remotely to ornaments or vestments.

On the contrary, he distinctly disclaimed any intention of dealing with external and material objects.

Dr. Pusey wrote in the *Daily Express*, May 21, 1877, as follows:

"We, the old Tractarians, deliberately abstained from innovating in externals."

Again, in a letter to the *Times*, March 28, 1874, he wrote:

"There was a contemporary movement for a very moderate ritual in a London congregation. We (the Tractarians) were united with it in friendship, but the movements were unconnected."

These quotations appear on page 2050 of Dr. Schaff's *Religious Encyclopedia*, published in 1888. They are interesting because contemporaneous with Gov. Cooke's donation.

Pusey's position thus stated by himself is that ascribed to him by outside sources.

The *Encyclopaedia Britannica* (eleventh edition) in its article on Pusey, Vol. XXII, page 667, says:

"Pusey, in fact, was left behind by his followers even in his lifetime. His revival of the doctrine of the Real Presence, coinciding as it did with the revival of a taste for medieval art, naturally led to a revival of the pre-Reformation ceremonial of worship. With this revival of ceremonial, Pusey had little sympathy; he at first protested against it (in a university sermon in 1859); and, though he came to defend those who were accused of breaking the law in their practice of it, he did so on the express ground that their practice was alien to his own. But this revival of ceremonial, in its various degrees, became the chief external characteristic of the new movement; and 'Ritualist' thrust 'Puseyite' aside as the designation of those who hold the doctrines for which he mainly contended."

The *Catholic Encyclopedia* in its article on Pusey, Vol. XII, page 582, says:

"With so-called 'Ritualism' he had little fellow-feeling; it was a younger and less learned movement which thrust his friends aside."

An edition of the *American Cyclopaedia* was published by D. Appleton and Company in 1875, and its article on Pusey in Vol. XIV, page 96, is of interest as contemporaneous with Governor Cooke's donation. I quote from this article as follows:

"The characteristic tenets of the 'Puseyite' party are judgment by works equally as by faith, baptismal regeneration, the apostolic succession of the clergy, the supreme au-

thority of the Church, the expediency of auricular confession, and conventual establishments, and an efficacy in the sacraments of the Church not inferior to that claimed exclusively by the Roman Catholic Church. They aimed also at certain innovations in the ceremonies of public worship."

In my opinion, Puseyism has nothing whatever to do with the use of candles, crucifixes, servers, or their cassocks; and, therefore, their use in Grace Parish is not prohibited by the reference in the Instrument of Donation to "Puseyism".

## 8.

## RITUALISM

Broadly speaking any orderly public worship involves a ritual, and hence constitutes Ritualism.

This is in accordance with first definition given in the *Standard Dictionary*, which says:

"A system of conducting public worship according to prescribed or established forms, as distinguished from a system in which the form of worship is left chiefly to the discretion of the person in charge; the observance of prescribed form in any ceremony or act of reverence."

Hence, in this broad sense the Prayer Book service, which Gov. Cooke commended, constituted Ritualism.

The second meaning of the word "ritualism" given by the *Standard Dictionary* is as follows:

"The employment of, and strenuous insistence upon, other forms of worship than those prescribed in Scripture, and the attaching of extreme importance to those even which are so prescribed: applies especially to the belief and practices of the Ritualists of the Anglican Church."

A *Ritualist* is stated to be: "specifically in the Anglican Church, a member of that party that advocates a return of the Church to the forms, ceremonials, and symbols in use before or soon after the Reformation."

This secondary meaning defines "ritualism" as the word is used by Gov. Cooke, and it accords with contemporaneous definitions.

For example, the *American Cyclopaedia* (copyrighted by D. Appleton and Company in 1875) in the article on Ritualism beginning at page 348 of Vol. XIV, contains the following passages:

"The third fundamental principle of ritualism is found in the ornaments rubric, which has stood in the English Prayer Book, almost unaltered, from the beginning of the English Reformation: 'The chancels shall remain as they have done in times past. And here it is to be noted, that such ornaments of the Church and of the ministers thereof, at all times of their ministrations, shall be retained and be in use as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.' By this law, it is thought, the chancels as well as the vestments and 'ornaments of the Church and of the ministers thereof' should be precisely the same now as they were before the Reformation, no change in them having been made in the second year of Edward.

"There are six chief points depending more or less closely on the principles laid down: 1, the eastward position of the celebrant in the sacrament of the holy communion, with his back to the people; 2, the eucharistic vestments; 3, lights burning at the time of the celebration; 4, incense; 5, the mixed chalice, a little water being added to the wine; 6, unleavened (or wafer) bread.

"Of more importance than these cases was that of the Rev. W. J. E. Bennett, vicar of Frome, who published a sermon in which he taught 'the real and actual presence of our Lord, under the form of bread and wine, upon the altars of our churches'. He stated 'the three great doctrines on which the Catholic Church has to take her stand' to be: '1, the real objective presence of our blessed Lord, in the Eucharist; 2, the sacrifice offered by the priest; 3, the adoration due to the presence of our blessed Lord therein; adding: 'I am one of those who burn lighted candles at the altar in the daytime; who use incense at the holy sacrifice; who use the eucharistic vestments; who elevate the Blessed Sacrament; who myself adore, and teach the people to adore, Christ present in the sacrament, under the form of bread and wine; believing that under their veil is the sacred body and blood of my Lord and Saviour Jesus Christ.' The Court of Arches, through Sir Robert Phillimore (who said that if he pronounced otherwise he 'should be passing sentence, in his opinion, upon a long roll of illustrious divines'), having decided in Mr. Bennett's favor, his prosecutors appealed to the judicial committee of the privy council (1872), which, although manifesting a strong animus against Mr. Bennett and Sir Robert Phillimore, dismissed the appeal."

I think this article fairly sets forth what was meant by Ritualism in 1875.

D. Appleton & Company published another Encyclopedia

about 1900 called the *Universal Cyclopaedia*, in which the article on Ritualists is by Bishop W. S. Perry, and it states the subject more succinctly but to substantially the same effect as the 1875 Encyclopaedia.

Bishop Perry was the Secretary of the House of Deputies at the General Conventions of 1871 and 1874, and hence was familiar with the canonical legislation proposed at that time. It is quite evident that the attempt was made at the General Conventions of 1871, and 1874, to condemn the practices of Ritualism, as they are set forth in the Encyclopaedia article which I have just quoted.

I have consulted numerous other authorities and they concur as to the meaning of Ritualism.

## 9.

## FEATURES OF RITUALISM

I am, therefore, of the opinion, that the use of eucharistic candles, crucifixes, servers, and red cassocks at the services of the Church constitutes a characteristic feature of Ritualism as that term was used in 1877, and as understood by Gov. Cooke.

## 10.

## EVANGELICALISM

Moreover, the Instrument of Donation contains the further significant passage that it is the intention that the worship, rites, and ceremonies shall be confined to what is known as the Evangelical School of said Church.

Ornaments, such as candlesticks, crucifixes, and red cassocks, were anathema to the Evangelical Churchmen of 1877.

The contrast which Gov. Cooke makes between the evangelical type of service and Ritualism is significant of his intention.

## 11.

## RESTRICTION OF INSTRUMENT

I have gone thus thoroughly into the question of the meaning of the terms used by Governor Cooke because unless the meaning is sufficiently clear, this clause of the donation may be void for uncertainty: see *Colbert v. Speer*, 24 D. C. Appeals 187.

I am of the opinion that the meaning of the term Ritualism is sufficiently plain and certain so that a Court would have no difficulty in ascertaining its meaning. I have examined the definitions given by both the friends and foes of Ritualism and they substantially agree as to what is signified.

Similar restrictions and conditions have been sustained by the Civil Courts.

In the case of *Going v. Emery* reported in 16 *Pickering* 107 (a Massachusetts case), a devise of property in trust "to the cause of Christ and for the benefit and promotion of true evangelical piety and religion" to be distributed as the trustees "may think fit and proper", was held to be sufficiently certain.

Likewise, in the case of *Princeton v. Adams*, 10 *Cushing* 129 (also a Massachusetts case), a bequest to a Unitarian church and society "so long as they maintain their present essential doctrines, and principles of faith and practices" was forfeited by a change to the Trinitarian faith and practice.

It seems quite evident that if the Courts could determine the meaning of evangelical piety, and Unitarian and Trinitarian faith and practice, they could equally determine the meaning of Ritualism.

## 12.

## RECTOR AND VESTRY

There is another aspect of the situation which requires consideration.

I understand that the property of Grace Parish was donated by Governor Cooke to the vestry of the parish, and hence it may be contended that the vestry can be held responsible only for matters under its control.

Now, it is well recognized that the services of the Church are under the exclusive control of the rector, subject to the Bishop, and that the vestry has nothing to do with the rites and ornaments provided that they are not made responsible for any expenses. In this connection I quote from pages 277 and 278 of Dr. White's *Church Law* (Edwin S. Gorham, publisher), as follows:

"1. That the rector has the exclusive right and control over the placing of temporary decorations in the church, or removing them therefrom.

"2. That the rector, acting with the advice and consent of

the Bishop, may place such other lawful decorations and ornaments in the church as he may deem advisable, without the consent of the wardens and vestrymen, or of the parishioners, provided the parish be not chargeable with the expense of placing them in the church, or maintenance of the same.

"3. That the wardens and vestrymen, or any of the parishioners, have no right to place any decorations or ornaments in the church without the consent of the rector.

"4. That decorations, other than temporary decorations and ornaments, once placed or set up in a church, may not be removed therefrom except with the joint consent of the rector, wardens, and vestrymen, or by order of the Bishop of the Diocese. It seems to be the better opinion that the Bishop's consent is also necessary to the removal of any permanent ornaments, or, at least, that they may not lawfully be removed against his express objection."

While, therefore, the vestry cannot interfere with the ecclesiastical prerogatives of the rector; nevertheless, I am of the opinion that the rector, as well as the vestry, is bound by the conditions contained in the Instrument of Donation.

In the case of *In re Robinson, I English Chancery Reports* (1892), it was held that in the case of a church endowment on condition that "the black gown shall be worn in the pulpit so long as legal", the condition is a continuing and valid one which must be complied with.

The principle is identical with that in the instant case.

Doubtless, under ecclesiastical law, the minister had a right to wear other than a black gown in the pulpit; but the donor decreed that, if he exercised this option and failed to wear the black gown, the endowment should cease.

The property of the vestry is thus in danger of being lost by the acts of a rector; but obviously it is competent for the vestry when engaging a rector to recite the condition under which the property is held in the call to him, and to stipulate that the condition must be observed and that on failure to observe it the rectorship shall cease.

Such a contract would be a competent one under Section 15 of the *Maryland Vestry Act of 1798*, which has received judicial interpretation by the Court of Appeals of Maryland in the case of *Bartlett, et al v. Hopkins 76 Maryland Reports 5*.

## 13.

## CONCLUSION

My conclusion is that the use of eucharistic lights and candlesticks, crucifixes, servers and their red cassocks at the parish church in Grace Parish, Georgetown, is contrary to the restrictions and conditions of the Instrument of Donation of Henry D. Cooke, since they are characteristic features of ritualism as that term is used in the Instrument of Donation; and that if these ornaments and uses are continued the vestry of Grace Parish is in danger of having the property of the parish taken from it should the heirs of Henry D. Cooke bring action against the vestry for violation of the conditions of the Instrument of Donation.

## 14.

## RECOMMENDATION

I recommend, therefore, that the use of these ornaments and practices be immediately discontinued and that they be removed from the property donated by Gov. Cooke.

Faithfully yours,

Washington, D. C., (signed) ARTHUR S. BROWNE  
January 24, 1923. Chancellor.

## TO PRESERVE AN ANCIENT LANDMARK

GREVELYAN in *The American Revolution*, writes, "In the spring of 1783, a little company of the clergy, men as noble as ever manned a forlorn hope, or went down to ruin for a sacred ideal, assembled in a lonely Connecticut parsonage, solemnly designated Samuel Seabury as the first Bishop of the American Church, and requested him to go to England for consecration."

The house in which that momentous episode in our American Church history took place is still standing in the Pompey valley, in the little village of Woodbury, Conn. It was the home of the Rev. John Rutgers Marshall, who was the representative, at the time, of the S. P. G. for that region.

Here ten of the fourteen clergymen of the Church of England, working in Connecticut, met March 25, 1783, to deliberate on the sad state of the Church, and to plan for the future.

The thing they were anxious to do above everything else—for they felt it was essential to the very life of the Church—was to set up an American Episcopate. And before that voluntary Convention broke up, they had selected Samuel Seabury to go to England for consecration. Their first choice was Jeremiah Leaming, but, owing to age and ill health, he declined the honor.

The story of Seabury's vain attempt to get the English Bishops to consecrate him is well known. In the event of their refusal he had been instructed to seek consecration in Scotland. Thither he went, and was consecrated Nov. 14, 1784. And to the fact that he received his consecration at the hands of the Scottish Bishops does the American Church owe certain features of its Communion Service.

Now a determined effort is being made to preserve this old house. At the moment, it is standing vacant, and, like all vacant houses, is deteriorating. It is a fine old house of its type, well built, and though now in disrepair, easily capable of being put into good shape. The Bishop of Connecticut has appointed a Committee on the preservation of the old Glebe House, with the Rt. Rev. E. C. Acheson as chairman. Some of the others on that Committee are Bishops Davies and Perry, Mr. Henry W. Kent, of New York, Secretary of the Metropolitan Museum of Art, Mr. Thomas Nash, of New York, Miss Annie B. Jennings, of Fairfield, Conn., Judge Samuel Seabury, of New York, Mr. George D. Seymour, of New Haven, Conn., Miss Deborah A. Glover, of Philadelphia, Mr. Norman Isham, of Providence, Mrs. Frederick F. Brewster, of New Haven, and Mrs. Seth Low Pierrepont, of Ridgefield, Conn.

It is felt that while this matter should primarily interest Connecticut Churchmen, yet it is something that should be of interest to Churchmen throughout the country, for it is back to this "lonely Connecticut parsonage" that the American Church can trace the beginning of the American Episcopate, and loyal Churchmen throughout the land can never be too grateful to the courage, and determination, and faith, of that little handful of Connecticut clergymen.

The Committee, therefore, makes its appeal everywhere, to assist in this admirable cause of preserving this old house, the scene of events so important, and making it a shrine to which Churchmen all over the land may come. The Committee purpose to raise \$10,000 to put the house in order, and \$25,000 for a maintenance fund. Any communications regarding the matter may be addressed to the Rt. Rev. E. C. Acheson, D.D., Middletown, Conn.

## THE EUCHARIST

We see the priest's uplifted hands.  
The candles flicker in the air.  
Before the Holy Place he stands  
While we, below, kneel wrapt in prayer.

The priest's calm words float through the place.  
We hear, again, that sacred rite  
Whereby we feel Christ's Holy Grace,  
Which aids us in our daily fight.

Before the rail we humbly kneel  
And come in touch with Christ our Lord.  
He has the sacred Power to heal  
Iniquities we have abhorred.

His Presence gives sustaining power  
To us, who grovel here below.  
We leave the church, and every hour  
Throughout the day we face the foe.

His Power is there for all mankind.  
We only need repentant hearts,  
Then every one shall truly find  
His every base impulse departs.

C. S. VANNIX

POLITICS and government belong to the people of this country, and Christians should not shirk their duty, but rather be all the more diligent in political matters that the devil may be shorn of his power of political control.—*The Christian-Evangelist*.

## The Ancient Church of India

By C. T. Eapen, B. Sc.\*

THE ancient Church of South India has been known from early times as the Church of St. Thomas. The name "Syrian Church", by which we are generally known now, is a later name used to indicate our connection with the Church in Syria. It is called the Church of St. Thomas, because it is believed that the Church owes its origin to the labors of the blessed Apostle St. Thomas. The tradition is that, in A. D. 52, St. Thomas came to Malabar, converted many, ordained bishops, priests, and deacons, founded seven churches, and, while engaged in the ministry of the word, suffered martyrdom in 68.

Since there is no direct historical fact to corroborate the tradition, one cannot subscribe to its reliability without misgivings. But a few facts should be noticed as to the reason

at the latest, in the earlier half of the third century. Besides the *Acta Thoma* and the supplementary book, *The Martyrdom of Thoma*, the writings of some of the earlier and later fathers refer to the story of the Church in India. Eusebius and Jerome speak of the mission of Pantaenus, the head of the catechetical school at Alexandria, to India, and the laudable services he rendered to the India Church in successfully defending the new religion against the onslaught of the Brahmin philosophers. Next we find that among the 318 bishops who sat at the ecumenical Council of Nicea, in 325 A. D., was a bishop who signed himself Johannes, Bishop of Persia and Great India. A study of ancient geography shows that the India referred to is very likely modern India, and not any part of Persia or Arabia, as some scholars have tried to make out.



MISSION SCHOOL AT VAKATHANAN, INDIA †

for the absence of any written records. Some of the non-Christian religions of India, the origin of which scholars put so early as 1500 or 2000 B. C., have no written records left earlier than the sixth or seventh century A. D. It is only the Puranic and Vedic songs, handed down by word of mouth, that perpetuate their ancient history. Even today children zealously commit them to memory. It was not the genius of India to leave written records, and if any had been left, the climate of India, so unlike that of Egypt or Mesopotamia, would not have kept them unimpaired for centuries unless they were of stone or metal. Further, no scientific or systematic efforts have yet been made to excavate the rich lore of antiquity, the existence of which is indicated by a few recent discoveries.

The possibility of the Apostle coming to India cannot be denied, as there are irrefutable evidences of brisk commercial intercourse between the Roman Empire and India from pre-Christian days. But the first written mention of the mission of the Apostle to India is in a book called *Acta Thoma*, written,

In the year 345, a certain Syrian merchant, Knaye Thoma, who used to carry on frequent trade with India, brought with him at the request of the Indians, a colony of Christians from Edessa, consisting of bishops, clergy, laity, men and women. They intermarried with the native Christians, who were known as "Nazarenes" and not as Christians. The name Syrian Church was used as the result of this great migration and because of the Syrian rites and liturgy now introduced. From that time onward we kept our connection with Syria, Persia, and Mesopotamia.

From the fourth century we see a number of incidental allusions to the existence of the Church in Malabar. Cosmas, and Bud Peridontes, a Syrian monk, who undertook voyages through the Eastern waters in the early part of the sixth cen-

\* The writer of this paper is a native son of the Church of St. Thomas, now studying for holy orders at the Western Theological Seminary. He is a graduate of the University of Calcutta.

† It costs \$5 a month to run one of these schools. For further information address E. P. Matthew, Mar Dionysius Seminary, Kottayam, Southern India.

tury, speak of Christians as established in India for a long time. In 841 the Arab merchant Suliman, who wrote an account of his frequent Indian travels, speaks of Mylapore, where the Apostle is said to have met with his death, sacred to South Indian Christians. Marco Polo, also, says the South Indian Christians go on frequent pilgrimages to Mylapore. It is recorded in the Saxon Chronicles that King Alfred the Great, of England, sent Sighelm, Bishop of Sherborne, to India with offerings for the sacred shrine of the Apostle Thomas. The great shrine of the Apostle is also spoken of by Gregory of Tours (d. 594), who quotes the testimony of a Syrian monk who professed to have been in Mylapore, the peacock city.

Two relics of the time before the Portuguese conquest throw further light on the early history of the Church. One is the Mylapore Cross, which was dug out in 1547 on the foundation of a church at Mylapore. The inscription on the cross is in the Persian language. Dr. Burnett and Dr. Huq date the cross as of the fifth century. The other is the famous copper-plate charters granted to the Malabar Christians by the King of Cranganore, which, after having been lost, were recovered in 1806. The date of the charters is the eighth century.

The history of the Church for the next few centuries is shrouded in obscurity, and we get light of her subsequent condition only after the coming of the Portuguese. When they first came, in 1498, the Syrian Christians welcomed them with open arms. But the Portuguese returned the hospitality, so cordially extended, by forcing us into Roman obedience, with the help of the Portuguese government in the East. After 55 years of Roman domination, the Syrians broke away from papal rule. Not all the Syrians, however, renounced the Roman supremacy in this manner. A large portion of the community returned to Roman obedience after some time, Rome reconciling them by withdrawing the objectionable Jesuit bishops. The Syrian Church, in this manner, split into two, one section in obedience to the papacy and the other independent. The latter appointed an archdeacon to rule the Church temporarily, and with characteristic indifference to doctrinal peculiarities, applied for episcopal guidance to the various patriarchates of the East. The Jacobite Patriarch of Antioch responded, and in 1665 sent a bishop named Mar Gregorius. He was accepted in Malabar with great enthusiasm and the Church passed under the rule of Antioch. If the Greek or Nestorian patriarch had responded, the Malabar Church, without a shadow of doubt, would have become Greek Orthodox or Nestorian. Indians of that time did not care to understand the implication of the different teachings of the Nestorians or the Jacobites, or if they did, they considered Christianity in any form better than Hinduism or Mohammedanism.

The Syrian Church entered upon another stage with the coming of the modern missions from the West. The importation of Protestant ideas created a ferment which ended in a schism about fifty years ago, known as the Mar Thoma Syrians. The matters which caused the schism were the attacks upon invocation of the saints, prayer for the dead, belief in the sacraments, belief in the usefulness of fasts and feasts, etc. But the Reformed Syrians still retain the Syrian liturgy with a few changes here and there. Another party also broke off from the Church and joined the Church Missionary Society as the result of their work. The Syrians are, in all, now nearly a million souls, inhabiting the native states of Travancore and Cochin. They form nearly a fourth of the population in these two countries. Apart from the few religious differences, they all maintain the same historic traditions and observe the same social customs. Their broadening outlook and the common task of evangelizing the vast population of India may bring them together into one fold again. The Union Christian College, started a few years ago, is expected to do a great deal in bringing about this consummation.

With such a sweeping survey of the general history of the Syrian Christians, a few words may be said about the present situation of the Ancient Church. From what is said the readers will understand that she has had to pass through great vicissitudes in her life. Though there is no conclusive evidence of the Apostolic foundation of the Church, it is quite possible that it was founded in the second century after Christ by missionaries from East Syria or Arabia. Many of the historians of our Church, including a few Anglicans, are inclined to believe that the Church had an Apostolic origin,

while the Roman Catholic writer Fortescue holds to the later date. Beginning her career as a part of the undivided Church, she passed through Nestorian, Jacobite, and Roman Catholic supremacy. But she emerged from all these quite untainted, now holding an independent episcopacy even recognized by the Roman Catholics. She is not Nestorian, as she teaches that the Person whom the Virgin bore is numerically the same with the eternal Logos; she is not Jacobite, as every priest who is ordained has to condemn Eutyches and his heresy; nor is she Roman Catholic, as she does not bow her head to the Pope, or believe in Transubstantiation, or have any images in her churches. One could see the great hand of God working behind and leading her through all difficult circumstances.

The ancient Church now has a following of nearly four hundred thousand people with a body of clergy numbering over 300, with nine bishops, and over 300 churches. They follow the ancient liturgy of St. James, known as the mother of liturgies. Though it is in Syriac, all the necessary parts are translated in the celebration for an intelligent participation in the service by the people. No authorized translation is yet made, as our language does not have adequate words and phrases to express all the liturgical terms. The liturgy is no doubt one of the most valuable legacies we have. What a historian has said may be true: "Strange that an insignificant little body of Christians should possess so splendid a liturgical tradition." Very recently the Anglican Bishop of Bombay has composed a Divine Liturgy for the use in India largely based upon this.

The Divine Office of the Church is also very ancient in form and very interesting. It has the seven hours. They contain Biblical lessons and legends of saints, with hymns, prayers, and so on. The calendar represents the old order of Antioch, and follows the Julian reckoning. The year begins on the first of October. From December 1st we have a fast (Advent) in preparation for Christmas. Five Sundays before Christmas we begin to prepare for it in our prayers. Christmas and Epiphany follow as here. "The Praise of the Mother of God" is December 26th; Holy Innocents, Dec. 27th; St. Stephen, Jan. 8th. Candlemas comes on Feb. 2d. The last two Sundays before Lent are for the Dead, the first for the clergy, the second for the laity. The last week before Lent is the "Fast of Ninive". The seventh Sunday before Easter is "Of the approach of the fast." The great fast (Lent) begins forty days before Palm Sunday. Holy Week, Easter, Ascension Day, and Whitsunday, follow as usual. Before the "Death of the Mother of God" (Aug. 15th) and the "Princes of the Apostles" (June 29th) we fast.

The Church has two monastic orders. One is the ancient Egyptian Order of St. Anthony, which the Church retained all through the centuries. An Antonian monk is addressed *Ramban*, which means *teacher*. Monks of the O.S.A. are few in number. The present generation of bishops are all of that order and they continue the headdress of the order even after they become bishops. Recently the Church has started a new order, which is purely Indian, known as the Order of the Imitation of Christ. The mother house is called Bethany, because there they want to combine the three-fold work which characterized that house which was frequently visited by our Lord—the contemplative life of Mary, by living under the discipline of the monastery; the active life of Martha, by looking after the physical well-being of poor, unfortunate men, women, and children, through their orphanages and rest-houses; and the work of spreading the gospel, in which Lazarus engaged, by their pamphlets, books, and magazines. In short, their ideal is practical evangelistic work as the result of an intense contemplative life. They do not have any funds or endowments, but their bare necessities are met partly through their own labor and partly through the occasional collections made in the churches. A great deal of money from Europe and America is spent in the mission fields of India; but if the missionaries are asked, they will bear the unanimous testimony: "We have labored all night, but caught nothing."

Display and luxury in religious life never appeal to the religious instinct of the Indians. About a century ago one of the great Hindu reformers went to pay a visit to the Anglican Bishop of Calcutta. Standing on the steps of the Bishop's huge palace situated in the most fashionable quarter of the city, said he to his friend, "If this is the kind of Christianity you are going to preach, it will never appeal to the Indians." The

missionaries, after a hard night's labor, are realizing it now. We hope this Church of ours, with its Indian instincts, has something to offer suiting the taste of the Indians.

The beginning of a parallel order of sisters has been made. The movement is in the embryonic state now. The O.I.C. brothers and sisters have the evangelization of non-Christians as their vocation in life. These institutions, it is expected, will break the lethargy under which the Church has suffered for years.

The bishops are celibates, and live in apostolic simplicity and poverty. They have no endowments. They spend their vacations in one of the theological seminaries, and at other times travel about from parish to parish. A bishop is the guest of every parish he visits and the parishioners vie with one another in inviting and honoring him. He is looked upon as a father in God and all his material needs are supplied by the parishioners during the period of his stay among them. The visit of a bishop to a parish is one of the most jubilant occasions in the parish year. The bishops live a life of strict discipline. They have prayers at all the canonical hours. While they stay in a parish they give addresses and instructions to the people and inquire into the workings of the parish. It is, also, not seldom that Christians and non-Christians bring in civil disputes, for settlement, to the bishops, who are well known for the sanctity of their lives.

The priests of the Church generally marry. As a rule only married priests are put in charge of parishes. The priests do not get any salaries; their incomes are from the Church revenues and fees.

In conclusion, a word or two may be said about our relations with the Anglican Church. It was in the first decade of the nineteenth century that Claudius Buchanan, an Anglican priest, visited our country. The isolated Syrians were glad to find an outsider possessing their own faith. The Syriac language was always sacred to the Syrians. Finding that Dr. Buchanan knew the language in which their sacred literatures were written, they thought that he had been sent by God. The cordiality with which he was received and his interviews with the ruling bishop were described by Dr. Buchanan in his *Asiatic Researches*. As a mark of respect and esteem, our bishop presented him with a MSS. copy of the Bible which had been carefully preserved in a mountain church for several hundred years.

He influenced the C.M.S. missionaries to start a school for the higher education of the clergy of the Syrian Church. But this amicable relation was not destined to last long, as the later missionaries could not tolerate the doctrine and system of worship we had preserved for centuries, and tried to persuade us to abolish *en masse* all that was offensive to their own prejudices, and to substitute what are technically called Evangelical principles. However, they translated the Bible into the vernacular and set us an example of active missionary work. But the Church came to know, through the coming of the High Church missionaries to our country, that the C.M.S. was not the sole representative of the Anglican Church. Now, we reckon as our most disinterested and best friends the Oxford University Mission and the S.P.G. Mission of the Anglican Church. Now, every year, in our huge student conference held at Eastertide, two Oxford Mission fathers and at least one of the S.P.G. almost invariably come as speakers. Following this they conduct huge mass meetings in different places, which thousands of Christians and non-Christians attend, and also hold retreats for our clergy, in which many of our bishops also take part. Some of them have made themselves so popular by their noble lives and words of power that there are many people in our Church who would undergo any trouble to go and hear them year after year. Some of the conference addresses are published (by Longmans) in book form.

Besides these fathers, two of the most enlightened sisters of the Oxford Mission, who come from noble families in England, live in our new convent house, helping to train our young sisters. Two other distinguished ladies, also of the Anglican Church, are at the head of one of our finest Church schools for girls, which is becoming very influential in the education of women in our country. Our relation with the Anglican Church is a very happy one. The Anglican Church helped us a great deal, as an eye-opener, in reviving our missionary ideals, and in setting us noble examples of self-sacrifice and devotion.

One of the notable things in the recent history of our Church, was the visit of the late Dr. Lefroy, Bishop of Calcutta, one of the most saintly and learned metropolitans who ever graced the throne of India. Dr. Lefroy had seen and heard a great deal about us, and despite his old age he decided to make a visit to our Church. The warmth with which he was received cannot go out of the mind of one who witnessed it. We did not have any high titles to grant him nor had we any sacred relic to make him a suitable gift. But we expressed the sincerity of our feeling by presenting him an address enclosed in a very artistic ivory box, at an august gathering of our representative Churchmen and presided over by our own metropolitan. There was something more significant in that visit than the presenting of an address or the offering of a grand reception—the strengthening of mutual good-will and fellowship between our Churches.

Bishop Lefroy was not the first metropolitan who endeavored to visit the Syrian Church. It was almost a century back, when the Anglican missions to India were yet in their early infancy, that Bishop Heber hazarded all the difficulties of a journey of several hundred miles without train or steamboat to come to our Church, but, unfortunately, before he reached his destination his soul was called to rest. However, the few letters he wrote, before his coming and on his deathbed, to our metropolitan, reflect the character of the Epistles of St. Paul to his Churches.

When we look upon the past history of our Church, there is nothing which we can rightly be proud of. It is only a sense of duties undone that fills our minds. We have been in that corner of India for perhaps nineteen centuries, or at least fifteen or sixteen. If we had fulfilled our responsibility to our non-Christian neighbors, more than one and one-half per cent of that vast population of 320 millions would now be Christians. There may have been several causes frustrating our efforts, such as our peculiar geographical situation and the persecutions from the outside, but none of these causes was so great as our privileged position in the community. Even today there are Christians who would not allow poor outcasts to come within speaking distance. This privileged position is the millstone that hung round our necks and dragged us down in the path of progress.

But through the spread of education and the healthy influence of the Western missionaries a new consciousness has dawned upon us, a consciousness that God had a purpose in preserving us in that corner of India all through these centuries. That purpose we have unmistakably realized—to be none other than bearing testimony to the gospel among the non-Christians of India.

---

EVER SINCE the Reformation the Protestant world has insensibly, logically, been making the figure of Jesus the object of a process of attenuation, explaining away, lopping off, cutting down this attribute, reducing that, till there was nothing left but the pale shadow of New England Unitarianism. And shadows may blight the world—they cannot make it over.

What Christ has done for mankind has been done as God, not as man. Ethical teaching may be helpful, may be comforting. But all through these long centuries, what has really taken hold of agony and sin and sorrow has been the divine personality made flesh, knowing all the weakness of earth and pouring upon it all the strength of heaven. Among the varied and crying needs of the modern world none is greater than that of such an immediate personal contact with the Divine. There never was a time more cut off from Christ than ours, nor one which needed Him more, says Signor Papini, with absolute truth. To meet this need he retells the old story, but with a certain fresh and fiery ardor; takes what we have all known from childhood, but brings it, as it were, right up to date; gives it an indefinable color and vigor of modern touch; shows that the Christ-Ideal is so simple that a child can understand it, yet so difficult that the wisest can realize it only by getting rid of their wisdom and becoming as little children. To get this result he employs, often, the methods of melodrama, and he would be the last to deny it. He would say, perhaps with justice, that an age which batters on the sensations of the movies can be touched only by what stirs and stings it to the point of actual pain. But he would say further, many of us will agree with him, that if the twentieth century is to be regenerated by Christianity, it can be only by the Christianity of Christ.—GAMALIEL BRADFORD in a review of Papini's *Life of Christ* in the *Atlantic Monthly*.

## DEPARTURE OF THE PATRIARCH FROM CONSTANTINOPLE

BY ARCHBISHOP ALEXANDER  
PRIMATE GREEK ORTHODOX CHURCH IN AMERICA

A DISPATCH was received July 3d from the Patriarch Meletios stating that he was leaving from Constantinople on a British vessel for Mount Athos. The Patriarch did not resign nor has he abdicated. He is simply following the friendly suggestion of Mr. Venezelos, whose object is to protect the Patriarch from any personal injury or loss of life. The leaving of the Patriarch is however a serious matter to the Greek Church and to all Orthodox people. I can best state the matter by giving a summary of an official report, which I believe the religious press should have.

His Holiness Meletios was obliged to leave Constantinople against the approval and will of the Joint Council of the Patriarchate and the people, because the Kemalist government will not tolerate the Patriarch Meletios, as he has been and still is the champion of the rights of the Christian minorities in the East.

Turkey does not want any one to be Patriarch in the historic throne of the Christian Church. They want to claim the victory for Mohammedanism and wipe out the last hold of the Christian Church, of any strength, which this historic See represents. Only one kind of a Patriarch can be accepted to the Kemalist government, and that would be their kind.

The policy of His Holiness in demanding protection for the Christian minorities in the East has increased the influence of Patriarch Meletios among all Orthodox people. The fact that he called the Great Pan-Orthodox Conference, which was against the wishes of the Kemalist government, with the purpose of bringing about needed reforms in the Church, has increased his prestige with all the Orthodox people, and the Turks feared that in some way this would be the means of bringing all Christians together against them. He was therefore considered by them a dangerous man for this reason, and his policy in the interest of Christian Unity was feared by them and was regarded as a move to create Christian sentiment against the Turks. So the opposition used this and every other pretext to accomplish their desires.

The recognition of Anglican and Episcopal Orders was made use of by the opposition as the entering wedge to claim that the Orthodox Patriarch was trying to mold English and American sentiment against the Turks and as a first step toward the uniting of Christian forces. The disturbances which recently took place in the Patriarchate, with an attack upon His Holiness, were instigated by the Turks, according to official reports just received from Constantinople, in order to make his position untenable. Turkish authorities used pressure upon the members of the High Council these last days in order to force the abdication of His Holiness. In this they were not successful. The Patriarch has not abdicated, he has only gone out on leave. The Turks, however, look forward to his resignation as a means of substituting a man who will do their bidding, and no doubt they will continue their pressure to accomplish this end, at the same time making desperate attempts to do away with the Patriarchate altogether, which is their ultimate object.

Unfortunately, the political faction have made use of this, and capitalized this situation as valuable propaganda in their opposition to the Venezelos party, and lately they have made efforts to undermine the work of the Greek Seminary of St. Athanasius at Astoria, L. I., which was founded by His Holiness, the Patriarch Meletios, as a place to train the future ministry of the Greek Church in America and to formulate a Christian Americanization program. The recent disturbance at the consecration of the Bishop of Chicago, which the secular press played up in bold headlines, was the work of seven or eight anti-Church persons who had been sent to Chicago for this purpose, backed by certain anti-Church Greek papers, and was the only disturbing element in a great congregation of nearly two thousand people present. It was done to embarrass the Greek Church and as a demonstration against the Patriarch. One of the last acts of the Patriarch was that making the Greek Church in America free and independent, thus freeing her from the political alliances which have been so much of a handicap in the past. He also gave consent to the election and consecration of the two new

bishops, the Rt. Rev. Philaratos Johannides, D.D., for Chicago, and the Rt. Rev. Johakim Alexopoulos, D.D., for Boston, and sent on the special mission for the purpose of assisting in their consecration the Most Reverend Germanos, Metropolitan of Thyatira, Exarch of Western and Central Europe. The last message the Patriarch sent was dated July 3d, a cablegram which reads:

"AT THE MOMENT OF OUR DEPARTURE FOR MT. ATHOS, WE GLADLY LEARN OF THE COMPLETION OF THE SYNOD OF THE ARCHDIOCESE. FEEL IMMENSE RELIEF. MAY THE LORD BLESS SHEPHERDS AND FLOCK. PATRIARCH MELETIOS."

Complete separation of Church and State is thus accomplished for the Greek Orthodox Church in America.

## BIOGRAPHY AS ALLEGED

BIOGRAPHY is a curious science, and if the wrong people attempt it, the amount of misinformation that may be passed on to the next generation is past computation.

There has lately been published a volume entitled *American Clergyman and Theologian Blue Book*, said to be edited and compiled under the supervision of Thomas William Herringshaw, described as A Vocational Blue Book of Biography, and in which, it is said, Representation [is] a Criterion of Distinction. Further information printed in the volume is that it is to be published annually by the American Blue Book Publishers, 2512 N. Halsted St., Chicago, Ill. Price ten dollars.

With a plan so inclusive and so far-reaching as this, it is interesting to learn how accurately the intention is carried out.

Some of us have in mind the fact that one Thomas Frank Gailor, bishop, is at the present time at the head of the national organization of the Church and resides in New York. The nearest approach to such information that this volume affords is the following entry: "Gailor, Thomas F., educator and author, of 692 Poplar Street, Memphis, Tenn., was born September 17, 1856, in Jackson, Miss. Since 1897 he has been Bishop of Tennessee. He is the author of 'Things Old and New'."

Of William T. Manning we learn that "since 1908 he has been rector of Trinity Parish, New York." Of Charles Sumner Burch that "since 1911 (he) has been Suffragan Bishop of New York."

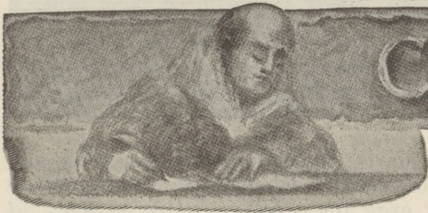
Charles Henry Brent is described as "clergyman, bishop, and author, of Manila, P. I." Hugh Latimer Burleson is "clergyman and author, of Sioux Falls, S. D.," and "editor of *The Spirit of Missions*," while George Biller is recorded as third Bishop of South Dakota; though from another entry we gather that Frederick Foote Johnson holds the same position.

William Frederic Faber is a "clergyman and author of 344 Woodward Avenue, Detroit, Michigan." David Lincoln Ferris is "rector of Christ Church, Rochester."

Nor is the new fund of information confined to members of the episcopate. We find the following happy incident told of one whose name is quite familiar in the Church: "Hall, Francis Joseph: Educator, theologian, and author, of 418 W. 20th St., New York City, was born December 24, 1857, in Ashtabula, Ohio. Since 1886 he has been protelariat of Ashtabula, Ohio." One looks in vain for a succinct account of the duties attached to a "protelariat" in Ohio. Perhaps there is a faint suggestion of ecclesiastical politics in the information relating to George Griffiths Bartlett that "since 1915 he has been dean of the *division* school of the Protestant Episcopal Church of Philadelphia." The interesting career of Samuel McComb is summed up in the statement that "in 1899-1904 he was Professor of History at Queens University, Kingston, Canada." Henry Anstice, according to this excellent authority, was born in 1871 and is now rector of St. Luke's Church, Rochester, N. Y. This entry contains the element of truth, since it is only some twenty-five years since Dr. Anstice severed his connection with that parish, and, unhappily, he passed to his rest at the advanced age of eighty-one years some six months ago.

Returning to the interesting information with respect to members of the episcopate, we find Cameron Mann described as "clergyman and author of Fargo, N. D." The only information given as to the activities of Paul Matthews is that "in 1891-95 he was in charge of St. Paul's and St. John's Churches of Omaha, Nebraska."





## 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 CHURCH AT HERRIN

To the Editor of *The Living Church*:

IN the issue of *THE LIVING CHURCH* of June 23d, a statement is made without name to it in which it is said that the Church was about to begin mission work in Herrin, implying that nothing had been done before.

I have read over the report contained in the diocesan reports of the work at Herrin, an amount of work that may surprise both the writer and the readers of the statement to which I call attention.

The first report is that of the Rev. W. Purce who was the general Missionary in that part of the Diocese of Springfield. Its date is in 1907.

At his first service, in a borrowed room, 30 miners were present, nine being English.

In 1908 he reports a congregation of 60 persons, 22 being communicants. Also the presence of the Bishop, a mother and son being confirmed, in addition to two others. In 1909 when the Bishop was again there, a small circus loaned a tent for services, the congregation being 20 in the morning and 16 at night. Here again two asked for Confirmation. In 1910 Mr. Purce, in May, baptized the six months old daughter of Syrians of whom there are a number at Herrin. The leading man among them had a book which their own Bishop had written and had given to them, telling them that if they were where there was no Greek church they were to attend the Episcopal church: if no Episcopal church then they were to stay at home and read the book. This man offered his room to Mr. Purce for a Mass at any time.

In 1911 the Rev. Oreste Salcini accepted the charge, being recommended by Bishop Greer.

In 1912 the Bishop of the Diocese went there and confirmed one man. He found the work making lively progress under the care of the Italian priest. The need of a church building was strongly felt. At Freeman, about five miles from the center of Herrin, a chapel was built at the expense of Church people in Boston. On Sunday the services here were in Italian, Lithuanian, and English, the children learning to sing in English. The Rev. Mr. Salcini found a lay-reader who spoke German, Irish, Russian, American, and Italian. The Rev. Mr. Salcini gave up his work and was succeeded by the Rev. F. C. Capozzi.

This shows how the work was continued for some time. The Rev. W. M. Purce worked with Italians and the work he began has not been lost. In 1913 a beginning was made and the chapel was built, named after St. Paul, which seemed appropriate, the chief supporter of the work being an earnest Churchwoman who bore the name of Pauline.

My own connection with the work ceased in 1916 when I felt obliged to resign the care of the Diocese of Springfield.

This brief account is, I think, quite sufficient to show that from 1908 to 1915 the Episcopal Church was alive to the needs of the people and made all possible attempts to supply them. It is not just or true to say that the Church has done nothing but has let the people suffer from being without care or help in spiritual things.

EDWARD W. OSBORNE,  
Retired Bishop.

### "A SURRENDER OF STATE'S RIGHTS"

To the Editor of *The Living Church*:

THE editorial in your issue of June 9th, under the title, *A Surrender of State's Rights*, stirred my mind to the same sort of reactions that you yourself confessed to, a few weeks earlier, after reading a certain Roman Catholic rejoinder to Bishop Gore's lectures on the position of the English Church. Like that learned Jesuit, you have worked out an interesting little thesis that sounds delightfully convincing on a first reading. But a careful examination will convince you yourself, I think, that your argument is really specious because your analogy on which it is based is a mistaken one.

The analogy of the "Crown colony", and the "carpet-bag government" of reconstruction days, applied to the status of New York and Massachusetts today, assumes that there is no basic and mutual constitutional relation in effect between the Federal government and the state in question. Only where

such fundamental constitutional relation is lacking is there any pertinency to the "Crown colony" analogy. In the case of New York and Massachusetts, it is the clear recognition of this basic constitutional relation since the foundation of the Republic that has been the real, underlying motive for their unwillingness to enact or continue "state Volstead acts." They have simply claimed the right to make their own statutory interpretation of fundamental constitutional provisions. To be sure, it is, as yet, an entirely empty "right," since the Volstead act presumes to give national statutory effect to its own arbitrary interpretation. What the actions of these states specifically means is, of course, a formal protest against the impractical and unjustified provisions of the Volstead law. It is, if you will, but a gesture; a gesture, nevertheless, which quite possibly history will declare to have been an eloquent and significant one which perhaps pointed the way to a return to constitutional liberty in the life of the states. The Massachusetts Supreme Court has plainly ruled on at least two occasions in favor of the constitutional right of the state to refrain from enacting an enforcement law while the Volstead act is in force.

What New York and Massachusetts have actually done thus far is to make strong protest against the whole principle of the Volstead law as attempting the national administration of a constitutional provision which should be left to the individual states to interpret and enforce. It is an assertion of fundamental "state's rights," rather than a surrendering of some specific "state's rights" in the sphere of police power, that is actually being expressed in New York's "repealer" and in Massachusetts' consistent refusal to enact a "state Volstead law."

I believe that each year will more clearly demonstrate that these states are right in their contention that state interpretation and enforcement is the only principle on which such a constitutional provision as the Eighteenth Amendment can ever be justified in the performance.

Roxbury, Mass., July 2. KENNETH RIPLEY FORBES.

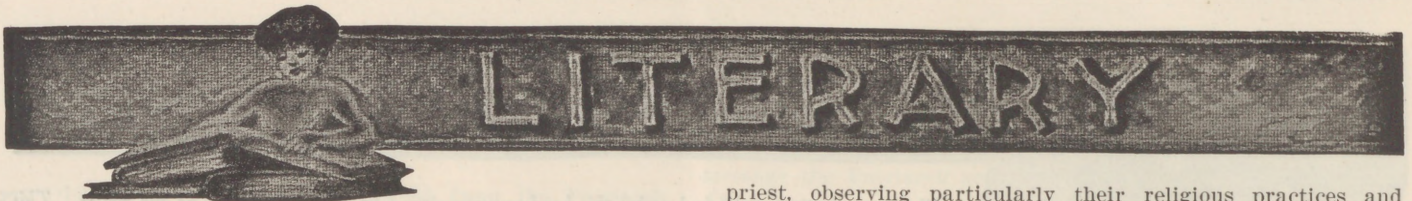
### WHAT IS WRONG IN THE CHURCH

To the Editor of *The Living Church*:

SINCE your editorial on *What is Wrong with the Church*, there have been many letters regarding the subject in your columns and all telling of something which the writers think wrong with the Church. Now, frankly, there is absolutely nothing wrong with the Church; the difficulty lies with the people in the Church, bishops, priests, and laity. It may be presumptuous on my part to say that a great deal of the trouble in the Church today lies with the bishops. The bishop is the chief pastor of the diocese and the average chief pastor knows but very little about his flock, except in a general way. The chief pastor should, when he finds that some parish is apparently weakening, visit that parish, not between trains, but for a day or two, meet the people, learn at first hand their difficulties, and, where they are discouraged, give them encouragement, where their faith seems to be weakening, strengthen them. But when the chief pastor only visits a parish once a year, or once in two years, he cannot begin to know very intimately his flock. The priest becomes discouraged because of the indifference of his people, and a more frequent visit from his superior would give him encouragement and the advice of his bishop would be of very great help to him in his difficulties. Let the bishops become more intimately acquainted with their people and give them more encouragement, and I believe that there will be a real awakening in the Church.

W. M. PURCE.

AS MEN AND WOMEN who profess and call themselves Christian, we are an absolute part of the Church's Program. It is not designed to do something to us, but, in God's name, it must do something through us. The Program is not a vessel from which the Church will pour a few drops of its grace into the uplifted basins of our individual and parochial and diocesan selfishness, but it is an earnest effort to pour through the channel of our unselfish lives streams of mercy and truth and power that shall refresh and bless and save a barren world.—  
*The Bishop of East Carolina.*



### THE NEAR EAST

*Constantinople Today, or The Pathfinder Survey of Constantinople; a Study in Oriental Social Life*, under the direction of Clarence Richard Johnson, M.A. New York: Macmillan Co., \$5.00.

This is an exceedingly useful and definite survey of the social and sociological conditions in the famous city of the East which is today, no less than it has been for centuries, the standing enigma and the bone of contention of the western nations. Studies of this sort are peculiarly necessary, especially to us who would have a closer relation between ourselves and the Church of the East. The general interest excited in eastern problems today would further justify the trouble, care, and effort put forth to assemble these concrete facts by means of special investigators. The book is excellently illustrated, and the data, while not at all exhaustive, are probably typical.

*Les atrocités kémalistes dans les régions du Pont et dans le reste de l'Anatolie.* The Ecumenical Patriarchate, Constantinople, pp. 1-280, 1922.

This is a carefully compiled record, based on eye-witnesses, participants, lists made by relief workers, and newspaper reports, of the affliction and sufferings of the Greeks under the Kemalists. The second half embodies reports, translated from the English, of some of the Near East Relief workers. It is a ghastly and frightful record. In the face of this evidence and of the appeals of the Patriarchate (cf. the *Mémoires du Patriarcat Oecuménique relatifs à la situation des chrétiens d'Anatolie*), we Christian nations have remained supine, and have not even exhausted all measures of peaceful remonstrance. The terrible record of persecution, rape, murder, pillage, and massacre, will be a new series of *Acta Martyrum* of Orthodoxy, in which Christian Europe will have been shown to take no part (except for relief work after the atrocities) save that of looking on. God give us a conscience!

*Service Book of the Holy Orthodox-Catholic Apostolic Church.* Translated, compiled, and arranged... by Isabel Florence Hapgood. Revised edition, with indorsement by the Patriarch Tikhon. New York: Association Press, \$3.50.

It is perhaps needless to speak of the great work done by Miss Hapgood in making available in English the services of the Eastern Churches. It is true that her book does not include all of the intricate and confusing services of that venerable Communion, but her principle of selection has been so wise that for all practical purposes the book will fulfil its design: to provide strangers with some guide and clue to these services, and to make available in advance, against the day when it shall become advisable, a service book in English for the use of Orthodox born in this country. With a few unimportant alterations, the book is a reprint of the first edition.

### THEOLOGY

*The Ministry of Reconciliation.* By the Rev. Godfrey Callaway. S. S. J. E. London: S. P. C. K. 1922.

These twelve brief chapters have as their purpose "the guidance of young priests in the mission field in regard to the exercise of the ministry of reconciliation." Written with admirable tact, deep devotion, and great simplicity, they have an effectiveness beyond technical treatises by reason of the revelatory character of the saintly priest who is their author. He is exceptionally felicitous in his choice of quotations, for he has the humility which sees that if some one else has adequately and happily expressed a thought, a quotation is more to be desired than a paraphrase. The small book abounds in pregnant sentences, which lose none of their force for being so simply said. "The true penitent is, at any rate, on the way of progress. He is moving. The righteous (in the Pharisaic sense) is the stationary person." Aside from the chief purpose of the book, for which Fr. Callaway is eminently qualified, it may well serve a further end, for every priest can read it with profit and edification.

*The Religion of the Primitives.* By the Most Rev. Alexander Le Roy, Superior General of the Fathers of the Holy Ghost. Translated by the Rev. Newton Thompson. *Cum permissione Superiorum.* New York: The Macmillan Co. \$2.50.

Mgr. Le Roy has made a diligent and careful study of the African natives during his life among them as a missionary

priest, observing particularly their religious practices and belief. His observation leads him to believe that there is a well-grounded belief, among even the most primitive savages, of a superior spiritual Being, who is both Creator and supreme Ruler, of persistence of spiritual life after death, and of other things that tend to deny the development theory of the religion concept.

The book is a valuable addition to the literature of Natural and Ethnological Religion. It is quite natural, presumably, that Mgr. Le Roy should notice many apparent parallels with the Roman system: but, however taken, it is a book worthy of serious attention.

*Inspiration: A Study of the Divine Influence and Authority in the Holy Scriptures.* By Nolan R. Best. New York: Fleming H. Revell Co., \$1.25.

This is an effort to popularize a conservative critical view of the Bible. It is a plain book for plain people, and is wholly free from technicalities, not even mentioning critical problems of authorship, etc., as such. The attempt is made to show that the real value of the Scriptures remains, even when liberal interpretations are accepted, and to prove its power as a guide to faith and morals apart from any particular theory of inspiration. Mr. Best tries not to "take sides". Of course, that is impossible. Some times, in the anxious effort to reconcile the liberal and the conservative view, he becomes painfully neutral; e.g. "Men do not rate [Christ] simply as a man. Without the refinements of the theological definition which the creeds attempt, the world calls Him its one actual superman and at least a neighbor to the divine." How can one be "neutral" as to whether our Lord is really divine or a sort of demi-god?

There is a like example of "pussyfooting" about the Virgin Birth, though the author tries to maintain the orthodox view. On the whole, however, the book is fair, kindly in spirit, and helpful to those who are troubled by readjustments of faith, yet have not the knowledge for thorough thought. The author evidently confuses "creeds" with "articles of religion" and "confessions".

### MISCELLANEOUS

*Health and Self-Mastery Through Psycho-Analysis and Autosuggestion.* By William J. Fielding. Boston: Lothrop, Lee & Shepard Co. Price \$2.

All the world has been talking about autosuggestion since a certain French chemist leaped into prominence through the publicity given his clinic. And, in this interesting book, Mr. Fielding explains with great clearness how the unconscious mind, that great submerged part of ourselves, may be made to increase our potentialities. Unlike so many books of its kind this one is sane, it never claims the impossible, and it does give real information on the most absorbing of present day topics.

*Learn to Live: Straight Talks.* By Daniel A. Poling. New York: Fleming H. Revell Co. \$1.50.

The author is an official of the Society of Christian Endeavor. The addresses are genial and cheery talks to young people, on many subjects, typical of such speaking, but above its average in quality.

*Sidelights on the Daily Vacation Bible School.* By E. C. Knapp. New York: Fleming H. Revell Co. \$1.

Valuable hints and suggestions not only for undenominational vacation schools, but for any work of a similar kind, and from one who has conducted three large schools, with an enrollment of over 1,500 pupils.

*The Problem of the Working Boy.* By Wm. McCormick. New York: Fleming H. Revell Co. \$1.25.

A very suggestive and useful book for city clergy who are trying to get hold of the boys and young men of the poorer families. The book is real; its note, genuine and sincere. A pathetic interest attaches to it, because of the fact that the author has been called to the work of the other life, since the book passed through the press.

A LIMITED EDITION of Francis Thompson's *The Hound of Heaven* has been issued by The Four Seas Co., of Boston, the beauty of the poem being matched by excellence of format and of printing.

# Church Kalendar



JULY

- 15. Seventh Sunday after Trinity.
- 22. Eighth Sunday after Trinity.
- 25. Wednesday. St. James Apostle.
- 29. Ninth Sunday after Trinity.
- 31. Tuesday.

## APPOINTMENTS ACCEPTED

BIERCK, Rev. WALTER H., Trinity, Gouverneur, N. Y. (Albany).

BULL, Rev. HENRY DE S. (late of Charleston, S. C.), Calvary Church, Fletcher, N. C. (W. N. C.).

BURKE, Rev. J. P. (late of Reidsville, N. C.), in charge of Valle Crucis School and Mission with outlying mission stations, Valle Crucis, N. C. (W. N. C.).

DEACON, Rev. PERCY B., St. Peter's, Brush-ton, N. Y. (Albany), with charge of the work in Lawrenceville, Santa Clara, and St. Regis Falls.

GRAYHURST, Rev. CLARENCE A. (late of All Saints', Dorchester, Boston, Mass.), St. George's, West Philadelphia, Pa., after Sept. 23d.

HOLLAND, Rev. JAMES S. (late of Glen Cove, L. I.), Otey Memorial Church, Sewanee, Tenn.

KELLER, Rev. CONSTANTINE C. (late of Lawndale, Ill.), Christ Church, Temple, Tex.

MACLAUGHLIN, Rev. JAMES (late of Ely, Nev.), St. John's, Green River, Wyo.

PIPES, Rev. E. JEROME, St. Agnes', Frank-lin, N. C. (W. N. C.).

TABOR, Rev. EDWARD S. (late of Trumans-burg, N. Y.), St. Luke's, Utica, N. Y. (C. N. Y.). Address 927 Mathews Ave.

## RESIGNATIONS

AITKINS, Rev. FRANK ERNEST, from Trin-ity Church, Bridgeport, Conn., to take effect August 1st.

FERCKEN, Rev. G. J., D.D., as chaplain of the Mont Alto, Pa., Sanatorium for Tuberculosis. Address after Aug. 4th, Yverdon, Vaud, Swit-zerland.

YEAKEL, Rev. WARREN R., from St. Luke's, Utica, N. Y. (C. N. Y.). Address, Box 47, Utica.

## SUMMER ACTIVITIES

JOHNSON, Rt. Rev. F. F., D.D., Bishop of Missouri, and Mrs. Johnson; Newtown, Conn. during July and August.

BAILEY, Rev. CHARLES R., Ph.D., Revere, Mass.; Trinity Church, Hoboken, N. J. (Newark). Address, 707 Washington St.

GWYN, Rev. HERBERT B., editor *Diocese of Chicago*; St. James', Goshen, N. Y.

LITTLE, Rev. EDWARD PORTER (lately at Trinity, Elizabeth, N. J.); P. O. Box 543, Nan-tucket, Mass.

RADE, Rev. STEPHEN F., Fort Pierce, Fla.; St. Luke's Cathedral, Orlando, Fla. (So. Fla.), after July 15th for six weeks.

SHERWOOD, Rev. SEWARD B.; St. John's Chapel, Upper Chateaugay Lake, P. O., Mer-rill, N. Y. (Albany), during July.

## ORDINATIONS

### DEACONS

WEST MISSOURI—On Sunday, June 24, 1923, the Feast of St. John Baptist, in Grace and Holy Trinity Church, Kansas City, Mo., the Rt. Rev. Sidney C. Partridge, D.D., Bishop of the Diocese, ordained to the diaconate JOSEPH BU-CHANAN BERNARDIN. The candidate was pre-sented by the Rev. Robert Nelson Spence, rec-tor of the parish, and the sermon was preached by the Bishop. The Rev. Mr. Bernardin will act as chaplain of the Church Boys' Camp at Wolfboro, N. H. during the summer, and will sail in September for a two-years' course at Oxford.

### PRIESTS

CONNECTICUT—The Rev. LOUIS JABINE, was ordained priest in the Cathedral of the Incarna-tion, Garden City, L. I., June 29, 1923, by the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, acting for the Bishop of Connecti-cut. The candidate was presented by the Rev.

G. Wharton McMullin, priest in charge of the Church of the Nativity, Mineola. Mr. Jabine will take charge of St. Clement's Church, Brooklyn.

SOUTHERN VIRGINIA—On Friday, June 29, 1923, the Rt. Rev. B. D. Tucker, D.D., Bishop of the Diocese, advanced the Rev. H. R. TAX-DALL to the priesthood in Christ Church, Nor-folk, Va. The sermon was preached by the Rev. F. C. Steinmetz, D.D., and the candidate was presented by the Rev. David W. Howard, D.D.

TEXAS—On June 7, 1923, at Trinity Church, Houston, the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of the Diocese, advanced to the priesthood the Rev. WALTER PAYNE STAN-LEY, colored. The candidate was presented by the Rev. John Sloan, and the sermon was preached by the Rev. Charles Clingman, rector of Trinity Church. The Rev. Mr. Stanley is priest in charge of the mission of St. Clement's, Houston.

## DEGREES CONFERRED

ALLEGHENY COLLEGE—D.D., upon the Rev. ROBERT NELSON MEADE, rector of the Church of the Redeemer, Pittsburgh, Pa.

HAMPDEN-SIDNEY COLLEGE—D.D. upon the Rev. LYTTLETON E. HUBARD, rector of St. John's Church, Elizabeth, N. J.

HOBART COLLEGE—D.D. upon the Rev. J. C. JONES, Ph.D., rector of St. Mary's Church, Brooklyn, N. Y.; and upon the Rev. FRANK E. WILSON, rector of Christ Church, Eau Claire, Wis.

LL.D. upon the Rt. Rev. HARRY TUNIS MOORE, D.D., Bishop Coadjutor of Dallas; and upon the Very Rev. H. B. WASHBURN, D.D., Dean of the Episcopal Theological Seminary, Cambridge, Mass.

UNIVERSITY OF THE SOUTH—D.D. upon the Rt. Rev. E. A. PENICK, D.D., Bishop Coadjutor of North Carolina; and upon the Rt. Rev. W. G. McDOWELL, D.D., Bishop Coadjutor of Ala-bama; upon the Rt. Rev. HARRY R. CARSON, Bishop of Haiti; upon the Very Rev. R. L. Mc-CREADY, Litt.D., Dean of Christ Church Cathed-ral, Louisville, Ky.; upon the Rev. BERNARD I. BELL, D.D., President of St. Stephen's College, Annandale-on-Hudson, N. Y.; upon the Rev. EDWARD McCRAID, rector of Grace Memorial Church, Hammond, La.; upon the Rev. E. H. MERRIMAN, of the faculty of the DuBose Church Training School, Monteagle, Tenn.; upon the Rev. LOUIS TUCKER, rector of Christ Church, Mobile, Ala.; upon the Rev. STEWART McQUEEN, rector of the Church of the Holy Comforter, Montgomery, Ala.; and upon the Rev. J. O. F. MURRAY, D.D., Master of Selwyn College, Cam-bridge, England.

## MARRIAGE

GERMAIN-MILLSPAUGH—On June 28th, LAURA GERMAIN was united in holy wedlock to ROBERT CLARKSON MILLSPAUGH, in St. Paul's Cathedral, Oklahoma City, Okla., by the Rt. Rev. Theodore P. Thurston, D.D., Bishop of Oklahoma.

## DIED

BROCK—Died on Saturday, June 30, 1923, at the age of 26, the Rev. ISAAC VICTOR BROCK, deacon in charge of St. Ignatius', Antioch, Ill.

BROWN—Died at her home in Albany, N. Y., on July 3, 1923, ROSA AUGUSTA HOBBS STICK-NEY BROWN, wife of Samuel W. Brown, vestry-man of St. Peter's Church.  
"Faithful unto death."

CHETWOOD—Died, at San Francisco, June 29, 1923. JOHN CHETWOOD, son of the late Rev. Hobart and Annie Parks Chetwood.

SAVILLE—Entered into rest July 2, 1923, at East Greenwich, R. I., in the house of her birth, EMILY ELDREDGE SAVILLE, wife of the Rev. Henry Martyr Saville, rector of St. Mary's parish, East Providence, R. I.  
"The Master hath come and called for thee.  
Even so, come, Lord Jesus!"

TANNER—There passed away suddenly Mon-day, June 25, 1923, SARAH E. HARPUR, wife of the Rev. Wilson E. TANNER, rector of Trinity Memorial Church, Binghamton, N. Y. On the day of the funeral, June 28th, an early Cele-bration was offered by the Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, and later the burial office was said by the Bishop. The burial was at her old home, Har-pursville, N. Y., where the committal was said by the Rev. Theodore Dewees.

WILLIAMS—Died on June 28, 1923, at Croton-on-Hudson, N. Y., FREDERICK WILLIAMS, jun-ior warden of St. Augustine's parish, aged 83 years.  
May he rest in peace.

## MEMORIAL

### Mrs. Samuel W. Brown

On July third at eventide, the spirit of ROSA AUGUSTA HOBBS STICKNEY, wife of Sam-uel W. BROWN, vestryman of Saint Peter's Church, Albany, N. Y., responded to the call of her heavenly Father and went on its way re-joicing. Faithful ever in life to her Lord and Saviour, the Christ and His Cross were her comfort and consolation in the presence of death. Hers was a constant communion with Him whose prayer "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me" best expressed the purpose of her life.

Simple in her tastes, strong and unwavering in her faith, ever giving generously of her-self and her all to those in need, she lives on, an inspiration to everyone who knew her, as a member now of the Church Triumphant. Of her it may be truly said she was  
"Faithful unto death"

## 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 in-sertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to ad-vertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; in-cluding name, numbers, initials, and ad-dress, 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, or-ganists, etc.; and parties desiring to buy sell, or exchange merchandise of any de-scription, 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 ad-vertising in the classified section always state under what heading and key number the old advertisement appears.

## 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. MARTIN, Clerk of Vestry, Franklin, N. Y.

**WANTED—ASSISTANT PRIEST, UNMAR-ried**, young College and Seminary gradu-ate. Address City Church-912, care LIVING CHURCH, Milwaukee, Wis.

**WANTED, CATHOLIC PRIEST, COLLEGE** graduate to supply July, August, and September. 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.

### MISCELLANEOUS

**ORGANIST-CHOIRMASTER FOR SMALL** Cathedral in Northwest, and Supervisor of Music for city public schools. Combined po-sitions pay \$3,000 or slightly more. Excellent opportunity for experienced, competent musi-cian. Give full particulars and references. Ad-dress: Dean 920, care LIVING CHURCH, Mil-waukee, Wis.

**REFINED WOMAN, SEPT. 1ST, TO SUPER-intend** 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 CHOIR** master for a live western city of ten thousand. Opportunities unlimited for the right man. State salary. The Church of the Saviour, Hanford, Calif. THE REV. F. AUGUSTUS MARTYR (rector).

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

**WANTED: EXPERIENCED AND TRAINED** worker to be head of department of girls work at the Chapel of the Incarnation. Apply to REV. GEO. FARRAND TAYLOR, 240 E. 31st St., New York, N. Y.

### POSITIONS WANTED

#### CLERICAL

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

**PARISH WANTED OCTOBER 1st.** BY capable Priest with successful record. Or will accept long-term locum tenency. Unmarried; city experience. Address R-919, 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.

#### MISCELLANEOUS

**ORGANIST-CHOIRMASTER DESIRES** change, thorough Churchman. Excellent credentials. Address K-910, 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 EM-**ployed, 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.

### PARISH AND CHURCH

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

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

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

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

### VESTMENTS

**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.

**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.

**PRIESTS' HOSTS:—PEOPLE'S PLAIN AND** stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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

### RETREATS

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

### MISCELLANEOUS

**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 Hampshire

**BOARD—\$8.00 TO \$12.00 A WEEK—ALL** year home of rest for women desiring sacramental life of Church. Permanently, or short periods. House connected with church, storms not preventing attendance at daily Eucharist and other services. Good food, pleasant grounds. Address SISTER IN CHARGE, Christ Church Cloisters, Portsmouth, New Hampshire.

#### 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.

### Ohio

**ATTRACTIVE HOMESTEAD ON MILL** Creek. Quiet, beautiful shade, bigness, simplicity, comfort, combined. Fine place to rest in and recuperate. \$25 per week. Miss C. E. GRISWOLD, R.F.D. 5-14, Jefferson, Ohio.

### 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.

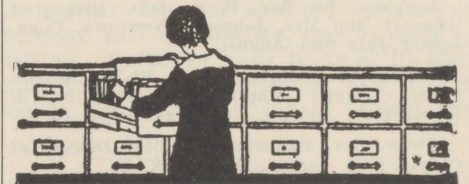
Practical methods of spreading the Kingdom are discussed; new inspiration is gained for Christian service; Christian fellowship is fostered.

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 Ave. 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.  
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.  
SUMMER SCHEDULE OF SERVICES.  
Sundays : 7:30, 10:00, and 11:00 A.M.  
Daily Service : 7:30 A.M.

**BOOKS RECEIVED**

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

**T. & T. Clark.** 38 George St., Edinburgh, Scotland.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y. American Agents.

*Fergus Ferguson, D.D.; His Theology and Heresy Trial.* A Chapter in Scottish Church History. By J. H. Leckie, D.D., author of *The World to Come and Final Destiny, Authority in Religion*, etc. Price \$2.75.

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

*Motion Pictures in Education: A Practical Handbook for Users of Visual Aids.* By Don Carlos Ellis and Laura Thornborough. With an Introduction by Philander P. Claxton, provost, University of Alabama, former U. S. Commissioner of Education. Price \$2.50 net. Postage extra.

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

*The Bible for School and Home.* By Rev. J. Paterson Smyth, B.D., LL.D., Litt.D., D.C.L., late professor of Pastoral Theology, University of Dublin; author of *A People's Life of Christ*, etc. Volume Six. The Gospel Story. Part II. From the Close of the Galilean Ministry to the Ascension.

**Fleming H. Revell Co.** 158 Fifth Ave., New York, N. Y.

*My Nestorian Adventure in China.* By Fritz Holm, G.C.G., LL.D. Price \$3.50.

**The Stratford Co.** Boston, Mass.

*Sandy and Her Animal Pals.* A Story for Girls and Boys Who Love Animals. By Frank Thompson. Price \$2.

**Society for Promoting Christian Knowledge.** London, England.

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

*Egyptian History and Art; With Reference to Museum Collections.* By Mrs. A. A. Quibell. With Maps and Illustrations.

*Official Year-Book of the Church of England, 1923.*

**PAPER-BOUND BOOKS**

**From the Author.**

*Is Demon Possession a Reality?* Being an Examination of Demon Possession, So-called, and its Bearing upon the Divinity of our Lord and Saviour Jesus Christ. By Rev. L. Fitz-James Hindry, M.A., B.D., rector of Trinity Parish, St. Augustine, Florida. With an Introduction by the Rt. Rev. Edwin Gardner Weed, D.D., S.T.D., Bishop of the Diocese of Florida.

**A. R. Mowbray & Co., Ltd.** 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801 Fond du Lac Ave., Milwaukee, Wis. American Agents.

*Reservation: Its Purpose and Method.* By D. L. Murray, M.A. Price, paper 60 cts. Boards, \$1. Alcuin Club Prayer Book Revision Pamphlets X.

*What is the English Use?* An Inquiry into the Principles underlying the Conduct of Public Worship in the Church of England. By Colin Dunlop. Price, paper 60 cts. Boards, \$1. Alcuin Club Prayer Book Revision Pamphlets XI.

*A Survey of the Proposals for the Alternative Prayer Book.* Part I. The Order of Holy Communion. Price, paper 60 cts. Boards \$1. The Alcuin Club Prayer Book Revision Pamphlets XII.

**BOOKLETS**

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

*Anglo-Catholicism.* By Marcus E. Atlay. The Congress Books: No. 16.

*The Christian Moral Ideal.* By K. E. Kirk, B.D., Fellow of Trinity College, Oxford, examining chaplain to the Bishop of Sheffield. The Congress Books: No. 20.

*Other-Worldliness and Social Reform.* By Francis Underhill, vicar of Mary and St. John, Oxford. The Congress Books: No. 21.

*Conversion.* By H. P. Bull, Superior-General, S.S.J.E. The Congress Books: No. 41.

**BULLETINS**

**Orphans' Home and Asylum.** Convent Avenue and 135th St., New York, N. Y.

*Seventy-first Annual Report of the Orphans' Home and Asylum of the Protestant Episcopal Church, Convent Avenue and 135th St., in New York, for the Year Ending December 30, 1922.*

**PAMPHLETS**

**Bureau of Information & Supply.** Diocesan House, 1217 Sacramento St., San Francisco, Calif.

*First Hand Book of the Young People's Fellowship.* Price 20 cts.

**The Committee of American Business Men.** 354 Fourth Ave., New York, N. Y.

*An "International Banker's" View of the League of Nations.* An Address delivered before the Rochester Chamber of Commerce, Rochester, N. Y., on May 23, 1923, by Otto H. Kahn.

**The Faith Press, Ltd.** The Faith House, 22 Buckingham St., Charing Cross, W. C. 2, London, England.

*Allocation on the Relations of the Anglican and Eastern-Orthodox Churches.* Delivered by His Grace the Most Rev. Randall T. Davidson, D.D., to the Bishops and Clergy of the Convocation of Canterbury, February 23, 1923.

**United States Steel Corporation.** 71 Broadway, New York, N. Y.

*Report of the American Iron and Steel Institute Committee on Proposed Total Elimination of the Twelve-Hour Day Presented at the Annual Meeting, May 25, 1923.*

*Address by Elbert H. Gary, president, American Iron and Steel Institute at Annual Meeting, Hotel Commodore, New York City, May 25, 1923*

**GROUND BROKEN FOR  
NEW YORK CHURCH**

AFTER NINE YEARS of varying fortunes, the mission of the Redeemer, the Rev. C. A. Woodward, in charge, on Seaman Ave. and 208th St., in the Dyckman district of northern Manhattan, has come into its own. Begun in a motion-picture house on West 207th St., and then in a temporary chapel, used as a combined place of worship and a parish house, the mission will now be permanently established in a new and more sightly and commodious building.

On Friday, June 22d, Bishop Manning broke ground for the new Church of the Redeemer. The procession started from the home of Mrs. George Shipman Payson, wife of Dr. Payson, who was for 48 years pastor of the Presbyterian church of the neighborhood. Bishop Manning

conducted the service, dug the first spadeful, and made the address. Bishop Shipman read the lesson. Hymns were heartily sung by choir and congregation, to the accompaniment of a portable organ.

At the conclusion of the service a reception was tendered to the bishops and visiting clergy and guests, under a canopy covering the spot where the Bishop had spaded the first sod.

The Church of the Redeemer has a communicant list of over 260 and a Sunday school with an enrollment of 160 and 14 officers and teachers. It is in a new and growing community, and under Rev. W. Woodward's active ministry, is serving the neighborhood most acceptably.

**THE VALUE OF EQUIPMENT**

MANY PEOPLE will remember the story of the church and kindergarten in Koriyama, Japan, told by Miss Etta Ambler while she was on furlough in this country two years ago. The cordial response to her request for help has made it possible to replace the old building which threatened to fall down almost any day upon the heads of the kindergarten children. Bishop Tucker writes of a recent visit:

"We put up a building last year for the kindergarten and church, and also a house for the pastor. I was much gratified to see the progress the work has made, and especially to see how the kindergarten has served as a means of approach to the families of Koriyama. There were among the communicants some eight women whose conversion was due entirely to the contact which was brought about between them and the Church by their having children in the kindergarten.

"The people in Koriyama have a very high regard for Miss Ambler. She is one of those with whom the Japanese seem to feel entirely at home, and the unusual influence which is exerted by the Koriyama kindergarten is due in no small measure to her work.

"Fortunately Koriyama does not need anything in particular at the present time. I am writing this simply to show how capable and enthusiastic workers, when given the means with which to do their work, can make their influence felt in places in which for many years Christian work has been carried on with apparently no result at all. This was the case in Koriyama."

**VERY INTELLIGENT DOGS**

VERY INTELLIGENT dogs they have in Lander, Wyo.—or else the work of our Bishop Randall Hospital there speaks for itself in language that is understood everywhere, always, and by all. A little dog with a broken leg came limping, all alone, up the walk to the hospital, cried at the door to be admitted, and presented his broken leg to the surgeon. The bone was set and Fido remained for a peaceful convalescence with four other patients who had broken legs.

The hospital, which is only a small one, has completed its tenth year of excellent service.

"PREACHES ON FINGERS" is the headline of a newspaper clipping accompanying the photograph of the Rev. H. G. Merrill, who has charge of the spiritual care of deaf-mutes in Central New York. The reporter was impressed by the sermon which he "saw", observing that "Dr. Merrill used the tips of his fingers to as great advantage as Billy Sunday uses his tongue."—*National Council Service.*

## English Church Union Commends Alternative Liturgical Uses

Memorial Tablet to Ambassador  
Page—Division of Diocese of  
York—St. Albans on Revision

The Living Church News Bureau }  
London, June 22, 1923 }

AT the annual meeting of the English Church Union at the Church House, Westminster, on Tuesday last, Lord Shaftesbury, in his presidential address, said that on the general question of Prayer Book Revision there would appear to be three courses open to the Church: 1, To drop revision altogether; 2, to have one revised Book, and one only; 3, to sanction one or more alternative Books or uses. The first of these was, to his mind, unthinkable. It would stultify all the work of Convocation of the last fourteen years. Were they ripe for the second course? Had they reached yet by common consent the time in which a Book could be drawn up to which all parties would gladly subscribe? They would be bold indeed to embark now upon any such course. It remained for the Church to acknowledge frankly the necessity for a time of transition and liturgical experiment, with the hope that, in years to come, all parties might be brought to see with one accord what was needed.

The proposals of the Prayer Book Revision Committee, though in some respects better than those of Convocation, would certainly not satisfy or unite all groups of Anglo-Catholics. Grave objection had also been taken by the more extreme Evangelicals to the provision made therein for the reservation of the Blessed Sacrament. To the Catholics it seemed grudging and insufficient, to the Evangelicals objectionable and dangerous. The Council of the E.C.U. had approved of proposals calculated to unite the whole High Church party, and those proposals had been embodied in what had become known as the Little Green Book. The Union had endeavored to move along lines of conciliation and of consideration for the opinions and conditions of others within the Church. They did not ask that their proposals should be adopted and immediately made obligatory upon all sections in the Church of England today. But they did believe that their acceptance would secure a very large measure of discipline and order. These proposals would be submitted to the Houses of Clergy and Laity in the National Assembly.

Three possibilities, Lord Shaftesbury went on to say, must be taken into account: 1, the acceptance and sanction of the proposals of the Union, more or less completely, as an optional use and as an alternative to the Book of Common Prayer; 2, the acceptance of the Bishops' Measure, with perhaps some slight amendments in the Catholic direction; 3, the production of what might be called a purely "utilitarian" alternative, which would evade for the time being any decision on the more vital and controversial questions which were involved. The last would be an unworthy evasion of responsibility which would result merely in the majority of clergy continuing to use the Book of 1662 just as they had done in the past, rendering themselves liable still to the old reproach of "lawlessness", and that not in minor matters but in things of vital and primary importance. The

second course would be very little better. The Bishops' Measure could not hope to secure the assent of Catholics, or the obedience of the High Church party throughout the country. It might satisfy the minds of the "Central" section of the Church, but would not, as it stood, command the obedience of either the High Churchmen or Evangelicals. It remained, therefore, for members of the Union to do all in their power to secure the adoption, so far as might be, by the Assembly of the amendments to the Bishops' Measure for which the E.C.U. was responsible.

A resolution was unanimously adopted commending the Union's proposals to the prayerful consideration of all Church people.

### MEMORIAL TABLET TO AMBASSADOR PAGE

A gratifying response has been made to the appeal signed by Mr. Bonar Law, Lord Balfour, Mr. Asquith, Mr. Lloyd George, and Lord Grey of Fallodon, asking for public support for a memorial to the late Mr. Walter H. Page, American Ambassador at the Court of St. James during the years 1913-1918, which was initiated by the English-speaking Union. A tablet (subscribed for by British admirers of the late Mr. Page) is to be erected, by the permission of the Dean of Westminster and with the approval of the first Commissioner of Works, on the right-hand side of the entrance to the Chapter House of Westminster Abbey. The sculptor is Mr. Eric Gill, and the tablet will bear the following inscription:

"To the Glory of God and the Memory of Walter Hines Page, 1855-1918, Ambassador of the United States of America to the Court of St. James, 1913-1918. The friend of Britain in her sorest need."

The tablet will be placed just below the Harvard Window, which contains, besides other figures, a representation of the Pilgrim Fathers, and in close proximity to the tablet in memory of James Russell Lowell. In a letter, the Dean of Westminster writes: "It would also be my desire to restrict the memorials on this wall to the commemoration of men who had by influence of character, political ability, or literary eminence, contributed to the promotion of happy relations between the United States and Great Britain."

A memorial service for Mr. Page will be held in Westminster Abbey on Tuesday afternoon, July 3d (Independence Day Eve), on the occasion of the unveiling of the memorial tablet by Lord Grey of Fallodon. Mrs. Page and several members of her family will be present, and the Dean of Westminster will deliver a short address.

### DIVISION OF DIOCESE OF YORK

The committee which was entrusted last October with the task of drawing up a scheme for the division of the diocese of York has submitted its report to a conference of representatives of the Yorkshire dioceses, who met at Leeds this week under the presidency of the Archbishop, Dr. Lang. The report, which was adopted, will be discussed by the various chapters and conferences throughout the diocese. Summarized, it is as follows:

"We recommend that the Diocese of York should be relieved as soon as possible of the constitution of a new see consisting of the archdeaconry of East Riding. The new diocese would contain about 200 parishes and 220 clergy. We

feel that there is much to be said in favor of the title being the Bishopric of Beverley, and Beverley Minster being the Cathedral Church; but the claims of Hull, on the ground of population and of railway facilities, are such that the decision should be left to the Diocese of York. . . . It seems to us that this scheme for the constitution of the new diocese might be proceeded with at once, as its formation will not prejudice any future alteration in the boundaries of some of the existing Yorkshire sees, or the constitution of yet another Yorkshire diocese. . . . We are of opinion that these proposals set forth the simplest method for the relief of the Diocese of York, which is a matter of urgent importance, and respectfully ask the Archbishop to submit them to the ruridecanal chapters and conferences of the diocese, and also to the diocesan conference."

The Committee unanimously agreed that if Bishopsthorpe is to remain the residence of the Archbishop of York, as it is believed the whole of the Northern Province would desire, no further reduction should be made in the archiepiscopal income.

The report is signed by the Dean of Ripon (acting as hon. secretary), who took a leading part in the founding of the bishoprics of Birmingham, Coventry, and Bradford.

### ST. ALBANS ON REVISION

This week, for the second time, following the recommendations of the Lambeth Conference, the Bishop of St. Albans, Dr. Michael Furse, has met his clergy in synod, and has ascertained their opinion on certain matters relating to Prayer Book Revision and Reservation. The Synod, unlike a diocesan conference, did not pass resolutions, but returned answers to a series of questions submitted by the Bishop. These were as follows:

1. Is the Synod of opinion that the "Canon" as set forth in the present Book of Common Prayer should continue to be the only form permitted and sanctioned within the Church of England? (Yes, 93; No, 183.)

2. Does the Synod give general approval to the proposed alternative and permissive use for the administration of the Holy Communion which is to be submitted to Convocation and the National Assembly? (Yes, 200; No, 70.)

3. Is the Synod of opinion that other alternative and permissive uses should be sanctioned, if desired by any considerable body of Church people, provided that they contain nothing contrary to Catholic and Apostolic doctrine as expressed by the Church of England in the present Prayer Book and Articles? (Yes, 83; No, 181.)

4. In the event of alternative services being allowed, should the laity have any voice in the question whether such services should or should not be used in any particular parish church? (Yes, 208; No, 62.)

5. If your answer to question No. 4 is in the affirmative, do you agree with the following resolution recommended in the second report of the Prayer Book Revision Committee? "Inasmuch as it is to be desired that changes, even within the bounds of what is legal, should not be made in the customary arrangement and conduct of Divine service arbitrarily or without the good-will of the people, as represented in the Parochial Church Council, any question which may arise between the minister of a parish and the people so represented, with regard to the changes sanctioned in such other volume or schedule, shall stand referred to the

bishop of the diocese, who, after consultation as he shall think best, both with the minister and the people, shall make orders thereupon, and these orders shall be final." (Yes, 139; No, 110.)

On questions regarding reservation of the Blessed Sacrament, 195 voted in favor of reservation, and 47 against.

## GENERAL NEWS NOTES

The *Methodist Times* of London, under the title The Russian Church Reformation, last week printed a highly eulogistic account, written by Dr. L. O. Hartman, editor of the *Zion Herald*, of the meeting of the All-Russian Ecclesiastical Council of the "Living Church." An editorial note adds that Dr. Hartman's high opinion of the "Living Church" is supported emphatically by Bishop Blake, and readers of the paper are urged to study the articles carefully. It might be as well to remind them that the American correspondents of the *Church Times* recorded the fact that the board of bishops of the Methodist Episcopal Church had disclaimed responsibility for any of the remarks made by Bishop Blake in defending the Russian Soviet Government and lauding the "Living Church" of Russia. There is no doubt of the sincerity of Bishop Blake, but it must also be borne in mind that those who are best qualified to judge have not only publicly repu-

diated him, but recalled the delegation to Russia of which he was a member.

The Archbishop of Upsala (Sweden), Dr. Söderblom, arrived in London last Monday, and left on Tuesday for Glasgow, where he received on the following day the honorary degree of D.D. conferred on him two years ago. On his return to London this week-end he will visit the Archbishop of Canterbury, and next week he will receive at Oxford the degree of hon. D.C.L. Dr. Söderblom proposes during his stay in this country to see some of the bishops of the Church of England as well as a number of leading Nonconformists in connection with a proposed Universal Conference on Christian Life and Work.

A Reuter's message from Rome says that news has reached the Vatican that the Soviet Government in Russia permitted Monsignor Walsh, the head of the Vatican Relief Mission, to visit Archbishop Ciepliak in the Sokolniki Prison. The Archbishop, who appeared very grateful for the food and books which were brought to him, conversed for half an hour regarding the abnormal condition in Russia. He was deeply touched by the message of encouragement from the Pope and by the papal blessing which Mgr. Walsh conveyed. He looked pale and worn out. Hopes for the Archbishop's eventual liberation are entertained at the Vatican.

GEORGE PARSONS.

## THE VANCOUVER THEOLOGICAL COLLEGE

The annual meetings of the Anglican Theological College, Vancouver, B. C. were held recently, and reports show decided advances. Probably the most important business transacted was the decision to coöperate with other colleges in the teaching of certain subjects. Over a year ago an invitation was received by the Anglican Board to coöperate with Westminster Hall and Ryerson College in teaching subjects common to all. The matter was considered by the Executive last year and a committee appointed to secure information as to the success of the scheme in other places.

If this plan succeeds after a trial of two years, it may be possible to avoid unnecessary duplication of certain buildings and arrange the work of the various staffs so as to permit of greater specialization and promote greater efficiency.

## MISCELLANEOUS ITEMS

The Community of the Sisters of the Church, one of the oldest and largest religious communities for women in the Church of England, has recently opened a branch house of their order in Toronto.

The Bishop of Montreal laid the cornerstone of the new church at Cote St. Paul on Saturday, June 16th. The Bishop was assisted by Dr. L. H. Davidson, K.C., Chancellor of the Diocese of Montreal, who commenced the work in Cote St. Paul as a mission about fifty years ago.

The annual speech day proceedings were held at Trinity College School, Port Hope, on June 20th. At the service in the College chapel the Rev. Canon H. J. Cody, D.D., preached on the subject of David. The prizes were distributed by Dr. Bruce Taylor, Principal of Queen's University.

Dean Owen officiated at a most interesting ceremony in Christ Church Cathedral, Hamilton, the unveiling of a tablet erected by Mr. Allan Land to the memory of his grandparents and parents, Lieut.-Col. Abel and Lois Land, and Major Robert Land and his wife, Adeline Case Land, who were present at the laying of the corner-stone of Christ's Church, now the Cathedral, and the first Anglican church in Hamilton.

A dinner was held in London, England, on June 6th, to celebrate the commencement of the new Trinity College building, Toronto University. Sir Gilbert Parker was chairman, and other speakers were Professor A. H. Young, Dr. Duckworth, Dean of Trinity, and Miss Montizambert. The guests included Arthur Allan, son of the late Chancellor of Trinity, and Frank Cahan.

## Diocese of Algoma Celebrates its Fiftieth Anniversary

Church Centenary in Western Canada—Emmanuel College, Saskatoon—The Vancouver Theological College

The Living Church News Bureau }  
Toronto, July 4, 1923 }

THE Diocese of Algoma, that vast territory in Northern Ontario, over which the veteran missionary Archbishop, Dr. Thorneloe, Metropolitan of Ontario, has presided for many years, has just celebrated its jubilee at Sault Ste. Marie. The celebration took place in conjunction with the triennial meeting of the Synod of the Diocese and the annual meeting of the Diocesan W. A. The four outstanding visitors were the Bishops of Toronto and Ottawa (out of which dioceses the See of Algoma was created), Mrs. Sullivan, widow of a former bishop of the diocese, and Miss Eda Green, Secretary of the Algoma Missionary Association in England, to which the diocese owes so much.

Bishops Sweeney and Roper gave most helpful sermons on Sunday and splendid addresses at the Synod. On Monday a pilgrimage was made to the Indian Homes. A service in the chapel was conducted by the Archbishop and an address delivered by the Principal, the Rev. B. P. Fuller. A visit was also made to the cemetery, where wreaths were placed by the Archbishop upon the grave of Bishop Fauquier, and by the representatives of the W. A. of Toronto upon the grave of Bishop Sullivan. The grave of Chief Shingwauk was visited and a memorial service held.

The Archbishop in his charge to the Synod pleaded for an increase of the Endowment Fund to provide for the salaries of the missionary clergy, the erection

of a Cathedral on the fine site adjoining Bishopshurst at Sault Ste. Marie, and the erection of a Church Hostel for Working Girls.

## CHURCH CENTENARY IN WESTERN CANADA

In commemoration of the completion of the first Anglican church in Western Canada, and of the departure to England of the Rev. John West, its founder, a century ago, nearly 800 Anglicans of Winnipeg gathered before the old St. John's Pro-Cathedral, on the very ground where the pioneers had stood so long ago, and, uniting in an open-air service, recalled the years and honored the memory of the first Anglican missionary.

The Very Rev. Dean J. W. Matheson, assisted by the Rev. Dr. R. C. Johnstone, conducted the service, and the Rev. Canon W. Bertal Heeney, of St. Luke's, delivered a historical address, sketching the work of John West, and outlining the rapid growth of the Anglican Church in the Dominion since his time.

## EMMANUEL COLLEGE, SASKATOON

At the annual Convocation of Emmanuel College, Saskatoon, in the absence of the Lord Bishop of Saskatchewan, the Lord Bishop of Keewatin presided. The feature of the Occasion was the conferring the degree of Doctor of Divinity (*honoris causa*) upon Canon T. R. O'Meara, Principal of Wycliffe College, Toronto. The College *Testamur* was granted *ad eundem* to the Rev. Walter Burd, D.C.M., rector of Tisdale, Sask., a graduate of Wycliffe College, who studied in Emmanuel for two years before the war.

The Principal, Dr. Hallam, reported a good year's work, with a student enrollment of 34. He said that definite plans would have to be undertaken for additional quarters for the new men next autumn.

## TWO NEW YORK CENTENARIES

TWO PARISHES in the Diocese of Central New York celebrate this summer the centenary of their organization: Christ Church, Sacket Harbor, which recently kept its hundredth anniversary in connection with the meeting of convocation, and St. Matthew's, Moravia, where Bishop Fiske will begin the celebration of the centenary week on July 15th. St. Matthew's has been much beautified during the rectorship of the Rev. W. S. Stevens, under whose leadership the centennial is planned. The Rev. Mr. Stevens has gradually remade the interior and glorified the building with a beautiful chancel, in fine carved furnishings, with a new altar, stalls, etc., and a reredos with carved figures.

## Christ Church, Rye, New York, Celebrates 200th Anniversary

The New Church of the Redeemer  
—Vacation Bible Schools—Jewish  
Religious Education

The Living Church News Bureau (New York, July 7, 1924)

**A**NTECEDATING the Revolution by over half a century, the parish of Christ Church at Rye, on Long Island Sound, celebrated, on Sunday, July 1st, the 200th anniversary of the ordination of the Rev. James Wetmore, one of its earliest rectors. On July 1, 1723, this clergyman, formerly minister of the First Congregational Church in North Haven, Conn., was ordained to the ministry of the Church of England by the Rt. Rev. Dr. Gibson, Bishop of London. He was born in Middletown, Conn., on Christmas Day, 1695, and educated at the Collegiate School at Laybrook, which was afterwards removed to New Haven, and later became known as Yale College. He received his master's degree in 1717.

After four years of ministry at North Haven, Mr. Wetmore altered his religious sentiment and, in 1721, "declared for Episcopacy", as Bolton's *History of the Church in Westchester County* puts it.

In the year 1723, after his ordination, he came to New York as a catechist of the Venerable Society for the Propagation of the Gospel, and was made assistant to the Rev. Dr. Vesey, then rector of Trinity Church. In 1726 he was called to be rector of Christ Church, Rye, and labored there for 34 years, until his death on May 15, 1760. His has been the longest rectorate of this parish in its history. His body now rests in the North Street Cemetery.

Last Sunday, July 1st, there was a very interesting commemorative service at Christ Church, conducted by and under the guidance of the present rector, the Rev. R. T. Henshaw. The words of the special introit hymn were written for the occasion by Mr. Henshaw. Bishop Lines, of Newark preached a historical sermon, which is to be published shortly by the rector.

The Rev. Mr. Wetmore's conversion to episcopacy preceded by a year (1721), what was known as the "Dark Day" at Yale when, in 1772, five prominent puritan pastors of Connecticut called the trustees into the college library and presented to them a letter reciting their change of mind, the direct result of their study of the books on the shelves! Dean Berkeley, afterward Bishop of Cloyne, in Ireland, visited America shortly afterwards, and greatly stimulated the growth of higher education and of episcopacy in New England. His name and fame are still commemorated by the Berkeley Divinity School at Middletown, the birthplace of Mr. Wetmore himself.

### THE NEW CHURCH OF THE REDEEMER

Further particulars are available regarding the new Church of the Redeemer, in the Dyckman district of upper Manhattan, at Seaman Ave. and Cummins St. The parish house, the first unit of the group to be built, will be of Holland brick with stone trimmings. It will be two stories high, but the basement and first story only will be built at present. The basement will contain an auditorium with dressing and other rooms. The rear will have a temporary chancel, to be shut off

from the rest of the auditorium when it is used for secular purposes. This will serve as a chapel, until the rest of the building plan is completed. The second unit is the church, and the third, a rectory.

### VACATION BIBLE SCHOOLS

This year marks the Silver Jubilee of the Daily Vacation Bible School. The idea was first put into practical form by a Baptist clergyman, the Rev. Howard L. Jones, minister of the Church of the Epiphany, 64th St. and Madison Ave. The originator of the project was a Mrs. W. A. Hawes, a member of Mr. Jones' congregation. A movement is on foot to memorialize the founders of the plan with a bronze tablet to be placed on the wall of 324 East 71st St., where the first school was opened in July, 1898. A tablet will also be placed, if funds permit, near the grave of the Rev. Mr. Jones. The Vacation Bible School movement has grown largely in later years. Among the parishes of our Church which maintain such schools are: St. Mary's, Manhattanville; San Salvatore, St. Cyprian's, and the Church of the Messiah.

### JEWISH RELIGIOUS EDUCATION

The Jewish Education Association has just announced its plans for giving religious education to 10,000 children in New York City, both before and after the regular classes in the public schools. The Association expects to enlist the aid of commercial and civic bodies in helping to finance the work. There are 1,600,000 Jews in greater New York, one-third of the population. It will therefore be realized that even the 10,000 children to be taught will not reach the many who must be left to whatever other religious agencies can try to instruct them. The Association very truly says:

"During the last ten years there has been an increase in delinquency among children and crime among adults. It costs \$450 to maintain a child in a reformatory and only \$50 to send it to a religious school. Attendance at such a school will inculcate reverence and will establish habits of regularity."

These words might well be pondered by the Christian forces of New York.

### VACATIONS FOR MOTHERS AND CHILDREN

Mention was made recently of the fresh air work undertaken by various organizations in New York City. The extent to which this splendid humanitarian enterprise has grown since it was begun by Dr. Nuhlenburg 74 years ago, may be judged from the statement that in the metropolitan area of the greater city there are now 71 societies engaged in it. Their capacity is 11,963 beds, of which 10,142 are for children and 1,821 for mothers and children. The Children's Welfare has graded the applicants from A to D, according to physical and home conditions, grade D getting the first preference. Even the large equipment available does not begin to meet the needs of the city, but it is something to be proud of, nevertheless.

### JAPANESE CHURCH FIGURES

TOTAL CONTRIBUTIONS to the amount of Yen 181,790, or about \$90,000, were made by the members of the Church in Japan during 1922, an increase from about \$70,000 in 1920.

### BETHLEHEM TO ELECT COADJUTOR

A SPECIAL DIOCESAN Convention has been called by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, for the purpose of electing a bishop coadjutor. The Convention will be held in the Pro-Cathedral of the Nativity, Bethlehem, Pa., on Thursday, July 12th.

### INSTALLATION OF VICE CHANCELLOR FINNEY

CHIEF AMONG the features of the commencement of the University of the South, held June 6th to the 13th, was the installation of Benjamin F. Finney as Vice-Chancellor of the University. Mr. Finney had been acting Vice-Chancellor for the past year and a half, during which time he had greatly improved the financial condition of the University, completing the million dollar endowment, and paying off the indebtedness of the institution. At the same time the Rt. Rev. T. F. Gailor, D.D., was re-elected Chancellor. The number of graduates was one of the largest in the history of the University.

The commencement address was made by James T. Williams, Jr., editor of the *Boston Evening Transcript*.

It was announced that a course of forestry under the direction of George A. Garrett, of the Yale University School of Forestry, as professor, would be opened next fall. Action was also taken adopting a department of athletics, with a director, a head coach, and an assistant coach, all full-time men.

On the afternoon of June 11th, the memorial cross, erected at University View on the brow of the mountain in honor of the Sewanee men who served in the Great War, was unveiled with appropriate ceremonies. This great cross of concrete stands 51 feet high, with a crosspiece 25 feet 8 inches from tip to tip. Six stone steps approach it at the base, and there is provision made for four plates upon which will be inscribed memorials from time to time. The cross, with its covering of white, is visible for a distance of 20 or more miles, and later on will be lighted at night by electricity.

### THE FIRST SYNOD OF TOKYO

AT THE FIRST Synod of the new independent Japanese Diocese of Tokyo, held in Trinity Cathedral hall, Tokyo, Japan, May 17, 1923, the Rev. Dr. Joseph S. Motoda was elected the first Japanese Bishop of the Church in Japan. The chairman was the Rt. Rev. John McKim, D.D., Bishop of Tokyo and the Presiding Bishop of the Church in Japan. The Rt. Rev. Samuel Heaslett, the English Bishop of South Tokyo was present as a guest.

The routine of organizing occupied the morning. The Standing Committee of the new Diocese was elected, together with other necessary committees. At two o'clock in the afternoon, every delegate, both clerical and lay, was present at the solemn service in the Cathedral that preceded the election of the bishop. Bishop McKim, dignified, commanding, reverent, opened the Synod with prayer for the guidance of the Holy Spirit at this remarkably important period of the Church in Japan. Each delegate, as his name was called, walked devoutly up, bowed to the altar, then to the Bishop, and deposited his ballot. The whole election was invested with a remarkable solemnity, and while the first ballot was being counted Bishops and delegates knelt in



prayer in a silence that could be felt.

The result of the ballot showed Dr. Motoda to have received 10 of the 19 clerical votes and 19 of the 32 lay votes. As it required a two-thirds vote to elect, a second ballot was taken with practically a unanimous choice of Dr. Motoda.

Dr. Motoda was then called before the chancel rail and Bishop McKim offered a prayer and gave him his blessing. No man in Japan has a more intimate knowledge of the Church than Dr. Motoda. Born and baptized in the Church, receiving his education at Kenyon College and Bexley Hall, graduating with highest honors from both institutions, and taking his doctor's degree at the University of Pennsylvania, he returned to Japan in 1896 and has worked unceasingly for the Church and her institutions of learning at St. Paul's College, Tokyo.

This is the first instance in the history of missions of the Anglican Communion in which a native Church, under its own constitution and canons, has set apart a diocese, elected its own bishop, guaranteed his entire support, and has taken order for his consecration.

The consecration of the Bishop-elect is appointed for St. Luke's Day, October 18th, in order that bishops from America and other Churches of the Anglican Communion may assist in the Laying on of Hands.

### THE CONVOCATION OF CUBA

AT THE SEVENTEENTH ANNUAL Convocation of the Church in Cuba, held in Havana, June 27th and 28th, the Rt. Rev. Hiram R. Hulse, D.D., Bishop of the District, announced that the debt on the Cathedral had been paid, and that arrangements were being made for the consecration of the building in the autumn. With but one exception, all the clergy were present at the Convocation, and there was a large representation of the laity.

A number of appointments were made at the business sessions, which were held in the Cathedral school building in a suburb known as the Vedado. The appointments included: secretary, Mr. C. B. Naf, Samà, 25, Mariano; and council of advice, the Ven. W. W. Steel, the Ven. J. M. Lopez-Guillen, the Ven. F. Diaz Volero, Mr. W. L. Platt, H. A. Himely, and Mr. E. G. Harris.

Between the sessions three deacons were examined for the priesthood, and one postulant to be admitted as a candidate.

### NAZARENE SOCIETY ADOPTS FORWARD POLICY

FOLLOWING the death of the Rev. Henry B. Wilson, founder and first director of the Society of the Nazarene, the Rev. A. J. Gayner Banks has been appointed to succeed him as director of the society. It has also been decided to remove the headquarters from Boonton, N. J., where the society was founded in 1909, to Asheville, N. C., where temporary quarters have been offered to the society in Trinity parish house, through the courtesy of the rector and vestry, until the new memorial Nazarene House has been erected.

The new director, who resigned as rector of the Church of the Redeemer, Eagle Pass, Texas, in order to undertake this new work, will devote himself exclusively to the work of the society and will be available for parochial missions of

healing, and for lectures and sermons in the interest of the society, by arrangement.

The first annual conference and summer school of the society will be held at St. Thomas' Church, Denver, Colo., August 19th to 26th inclusive. Speakers from various parts of the country will take part and the conference will be conducted as a Summer School of Christian Healing. Each night a mission service will be conducted under the leadership of the rector, the Rev. Robert B. H. Bell, and the director of the Society of the Nazarene.

### NORTH DAKOTA INDIAN CONVOCATION

AN INTERESTING FEATURE of the annual Indian Convocation of the District of North Dakota, at St. Gabriel's mission, Red Hail, from June 21st to the 24th, was that the Indians had prepared a tabernacle of green boughs for the meeting. The structure was quite churchly in appearance, a chancel window even being simulated by the opening in the boughs. The closing service was interrupted by a violent wind and rain storm, but the congregation picked up altar, organ, and benches, hurried them into the chapel nearby, and continued the service there very serenely.

The attendance on the Convocation was good, and the sessions were impressive in their businesslike tone. A liberal contribution was made for the Program of the Church, and the reports showed a growing consciousness among the Indians of their responsibilities as Christian stewards.

### NEW YORK CATHEDRAL STATUTE REPEALED

AT THE RECENT MEETING of the Trustees of the Cathedral of St. John the Divine, the statute under which the positions of Vicar and Honorary Vicars of the Cathedral had been created was repealed. It was the opinion of the trustees that such positions were anomalous, there being no similar titular officers in the Anglican Cathedral System. The present holders of these positions have therefore been retired: Vicar, the Rev. Wilson Macdonald, headmaster of the Choir school; Honorary Vicars: the Rev. Professor R. B. Pomeroy, General Theological Seminary; the Rev. W. E. Gardner, D.D., Director National Council's Department of Religious Education; the Rev. C. K. Gilbert, Executive Secretary of diocesan Social Service Commission; and the Rev. Stuart L. Tyson, of the Tyson Lectureship Foundation.

### MISS GAILOR MARRIED

MISS ELLEN DOUGLAS GAILOR, youngest daughter of the Rt. Rev. and Mrs. Thomas F. Gailor, was married, June 20th, to Richard Folsom Cleveland, son of the late President Grover Cleveland, in St. Mary's Cathedral, Memphis, Tenn. Bishop Gailor officiated at the ceremony, which was very quiet, only the parents of the young couple and a few very close relatives and friends being present.

### THE WELLESLEY CONFERENCE

NEARLY 500 delegates from 50 dioceses and twelve foreign countries registered June 25th for the Conference for Church Workers, meeting at Wellesley College for a ten-day session. The bishops in resi-

dence this summer are the Rt. Rev. Edward M. Parker, D.D., Bishop of New Hampshire, and Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts. Unhappily, at the last moment, the Rev. Charles H. Boynton, D.D., dean of the faculty, was unable to be present, on account of a necessary trip to the Near East.

In addition to the 28 courses of study in the Spirit and Method of Church Work for the mornings, which have already been described in THE LIVING CHURCH, a full program for the afternoons and evenings was announced.

### IMPRESSIONS OF WELLESLEY CONFERENCE

A STRONG PLEA for drama in children's activities in the Church, for the ultimate benefit of both parent and child, was made last Wednesday in the closing hours of the Conference for Church Work, held during the last ten days at Wellesley College under auspices of the Church.

The plea came from Miss Ruth Merrill, who summed up the work of the department of Church drama and pageantry at the closing meeting, known as Gathering up the Conference. Briefly she stated her creed.

"Drama for the child seems to me most important," she said, "for it will drive home to the child as nothing else will the great truths of religion. Let the child act the things that you are trying to teach him, and he will understand them.

"And it goes beyond that, too. If the child acts, the parents will come to see the child's work, and thereby you reach the parent too. You can drive home truths to the parent as well, things that they would never in this world know otherwise."

Several interesting facts were brought out at the closing meeting. Miss Marian DeC. Ward, secretary of the Conference, gave the general summing up. She pointed out among other things that there were more women in attendance than last year, fewer laymen, and more clergymen.

She gave a gain of four missionary districts represented as entirely satisfactory, and noted that in all a total of 55 dioceses and missionary districts were represented, among those attending being seven bishops. She also called attention to the fact that by the custom of serving crackers and milk during the noon recess the conference had consumed exactly 1,370 bottles of milk in ten days.

The personnel of the Conference impressed Mrs. Wright B. Huff, of New York. Mrs. Huff said:

"This is my fourth Wellesley Conference and the third class I have led here. I noticed a real change in the personnel of the class. Formerly I had for the most part people who were interested merely in the subject of the class. This year out of 34 members only four are not actually leaders. The aim of the Conference to reach for training leaders in Church work is certainly being realized."

In giving her impression of the Conference to the representative of THE LIVING CHURCH, Miss Laura F. Boyer, assistant educational secretary to the Woman's Auxiliary said:

"The Wellesley Conference has always made a very strong appeal to me both when I was a student here and now that I am a national secretary of the Woman's Auxiliary. My class this year is the largest method class that I have ever led, 43 regular students doing all the required studying. Six others have attended the

sessions regularly but have been excused from class work for special reasons. The class is also the most representative, consisting of leaders from 15 dioceses.

### YOUNG PEOPLE'S CONFERENCES

TWO SUCCESSFUL Young People's Conferences have just been held in Colorado, attended by 65 high school boys and girls from 59 parishes and missions. The conferences were at the Dean Hart Memorial House, in Evergreen, 30 miles from Denver, and the program was arranged by two Denver laymen, Mr. Price Craven, of St. Peter's, and Mr. W. F. Gardner, of St. Stephen's. The Rev. Benjamin D. Dagwell, rector of the Church of the Ascension, Pueblo, was chaplain.

The boys' conference began June 9th, and ended June 13th. The mornings were given to religious services, lectures by the Bishop or the Bishop Coadjutor, and conference led by Mr. W. W. Winne, of St. John's. The rest of the day was spent in hikes and other athletic recreation. On Sunday, June 10th, the boys made a corporate communion in the Church of the Transfiguration, and Mr. D. K. Wolfe Jr., of St. Peter's, made an address on The Missionary Challenge.

The girls arrived June 14th and stayed until June 18th. Their days were spent in a similar manner, Miss Elsa von Ruecau, of St. Peter's, directing their conferences, and Mrs. W. H. Beggs acting as dean of girls, assisted by Deaconess Jacobeit, Miss A. K. Winne, and Miss Florence Goodyear. They made their corporate communion on Sunday, June 17th, when missionary addresses were given by Mrs. H. F. Hoffman, of St. Stephen's, and Mrs. Silverthorne, executive secretary of the Presbyterian Women's Board of Missions.

Canon Douglas contributed to the success of the gathering by his leadership in hymn singing and on mountain hikes. The Rev. J. Hinkle of St. John's Cathedral also assisted in all the activities.

The boys and girls were afterwards asked to write their impressions of the conference, and unanimously proclaimed it the greatest spiritual pilgrimage in their experience. Their answers, said one who read them, "revealed a new vision of our Lord, a deeper appreciation and understanding of the Church, and a resolution to dedicate their lives to a nobler life of service to God and man."

### NEW ENGLAND PROVINCIAL CONFERENCE

MORE THAN 200 people met at St. Paul's School, Concord, N. H., the last week in June for the Conference for Church Workers of the Province of New England.

A notable feature of the Conference was the unusually large number of men, about one-quarter of the delegates, a much larger percentage than is usually found at summer conferences. This was perhaps due to the efforts of the committee to offer courses that would appeal to men. As was the case last year the delegates were very largely young people.

The chairman of the Conference this year was the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, and the chaplain was the Rev. Henry K. Sherrill, of Trinity Church, Boston. The faculty included such well known teachers as Professor James, of Berkeley Divinity School, Miss Adelaide Case, of Teachers' College, Columbia University, and Pro-

fessor Harold Whitehead, of the College of Business Administration of Boston University. Courses were offered not only in the usual subjects connected with the Bible, the Church, Religious Education, Missions, and Social Service, but also a number of courses bearing directly upon the personal religious life, and two courses which are new in conference programs; one for men on The Christian Man in Business, and another for older girls and women on Preparation for Womanhood.

Bishop Hall of Vermont, the president of the Province, showed his active interest in the Conference by attending throughout the sessions, and by teaching a course on the Bible. The Rev. Robert P. Kreidler came from Pennsylvania to take charge of the instruction in Social Service, and the Rev. Henry McF. B. Ogilby, a well known leader in the Young People's Fellowship, had a course on Work with Young People. Other teachers were the Rev. Theodore R. Ludlow, who brought to his missionary instruction his experience as a missionary in China; Mrs. A. H. Brown, of the Department of Religious Education of the Diocese of Massachusetts; Mrs. Harold L. Berry, president of the Church Mission of Help of the Diocese of Maine, who taught the course on Womanhood, and the Rev. John H. Rosebaugh, Educational Secretary of the Diocese of Connecticut, who gave a course on The Church.

The conference was greatly assisted by the presence of the Rev. Elmore M. McKee, of Waterbury, Connecticut, who took personal interest in the welfare of the young men; Miss Florence Newbold, of the Girls' Friendly Society, who had general oversight of the welfare of the young women; and the Rev. Arthur V. Bennett, of the Episcopal Theological School, who had charge of the music, and who taught two courses on Instruction in Congregational Singing, and the Worship of the Church School. The management of the Conference was in the hands of Mr. Lewis D. Learned, Executive Secretary of the Diocese of Rhode Island, and the Rev. Malcolm Taylor, Executive Secretary of the Province.

### PHILADELPHIA INDEPENDENCE DAY

A FEATURE of the city's program for a worthier celebration of Independence Day at liberty's birthplace was the religious service arranged by the City Council and a committee on arrangements, held this year on the morning of July 4th, in the historic old Pine Street Presbyterian Church, on the corner of Fourth and Pine Streets, Philadelphia.

The Committee representing the religious bodies which gave inspiration to the men of the American Revolution consisted of the Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of Pennsylvania, and the Rev. Louis C. Washburn, D.D., Bishop Joseph F. Berry (Methodist), the Rev. Edwin Heyl Delk (Lutheran), the Rev. Lewis Seymour Mudge and the Rev. Clarence Shannon Long (Presbyterian), the Rev. Carter Helm Jones (Baptist), and the Rev. Rufus W. Miller (Reformed).

Addresses were made by the Rev. Mr. Mudge, and the Rev. Mr. Jones, D.D., pastor of the First Baptist Church.

Other clergymen participating in the observance were Bishop Garland; the Rev. George W. Dame, D.D., chaplain of the Descendants of the Signers of the Declaration of Independence; the Rev. Mr. Delk, of the Lutheran Church; the Rev.

## SPAULDING & CO.

Representing the Gorham Co.'s  
Ecclesiastical Department

### Church Furnishings

In Gold, Silver, Bronze, and Brass.  
Memorial Windows and Work in  
Marble and Wood given Special  
Attention.

Designs and Estimates submitted on request

Michigan Ave. and Van Buren St.  
CHICAGO



### Church Furnishings

In Gold, Silver, and Brass

### CHURCH and CHANCEL FURNITURE

Write for Catalogue  
For Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street MILWAUKEE, WIS.

## Heaton, Butler & Bayne Glass Stainers

By Appointment to the Late  
King Edward VII

Stained Glass Mosaics  
Church Decorations  
Memorial Brasses, etc.

Designs and Estimates on application to  
Heaton, Butler & Bayne (N. Y.), Ltd.  
437 Fifth Ave., Knabe Building, N. Y.

## Bible Game of Facts, Places and Events

Prepared by  
JOSEPHINE L. BALDWIN

A card game keyed to places in the  
Holy Land, which combines diversion  
with review of events in the Old and  
New Testaments.

Price, net, 75 cents, postpaid

THE ABINGDON PRESS  
NEW YORK CINCINNATI

## THE AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

A Magazine of comment, criticism, and review dealing with questions confronting the Anglican Communion and more especially the Church in the United States.

Subscription: \$3.00 per Year.

Single Copies, 25c.

EDWIN S. GORHAM, Business Mgr.  
11 West 45th Street, New York City

Jacob S. Hughes, pastor of St. George's Methodist Church; the Rev. O. C. Gutelius, of the Reformed Church, and the Rev. Clarence S. Long, minister of the Old Pine Street Church.

The service was attended by delegations from many colonial and patriotic organizations.

**WESTERN MICHIGAN PLANS CHURCH NORMAL SCHOOL**

AT THE annual Convention of the Diocese of Western Michigan, which was held at St. Luke's Church, Kalamazoo, June 12th and 13th, there was arranged a travelling Church Normal School for the southern part of the Diocese, which is intended to reach every section with at least two sessions, and a full syllabus of the sessions held in other places. The Social Service Department is to undertake a campaign of education, a diocesan paper is to be circulated to every family, a Church Service League is to be organized, and several institutes on The Church's Task are to be held.

A resolution, endorsing the Court of World Justice was adopted, but one endorsing the League of Nations failed of passage. Resolutions were adopted combatting any constitutional amendment dictating where a child shall go to school, and giving as the opinion of the Convention that the plan of weekday religious education, in coöperation with the public schools was the best plan for securing religious instruction for the child.

The fiftieth anniversary of the diocese will be celebrated in connection with the meeting of the Convention, which will be held in St. Mark's Pro-Cathedral, Grand Rapids, next year.

**RELIGIOUS EDUCATION IN GEORGIA**

RELIGIOUS EDUCATION in the Diocese of Georgia is making marked progress under the leadership of the Executive Secretary of the Diocesan Department, the Rev. W. A. Jonnard. There are two Church Normal Schools, one in Savannah, and the other in Augusta, and at the last meeting of the Bishop and Executive Council, the Department recommended a diocesan standard which was adopted by the Council, and which now makes Georgia one of the few dioceses in the Church to have such a standard. The Department is taking up the matter of vacation schools and weekday coöperation with the public schools by appointing a member of the Department to serve on the Provincial and Diocesan Committees, and there is another committee for work among college students. Organization of parent-teacher associations within the Diocese is to be effected through the Church School Service League, and a rural survey is to be made of the Diocese through the same medium.

**OKLAHOMA SUMMER SCHOOL**

THE OKLAHOMA SUMMER SCHOOL of Methods was postponed in its time of meeting until the latter part of June on account of the storm and floods that visited Oklahoma City just prior to the announced time of opening. Notwithstanding this, nearly everything has gone according to the program as at first announced.

The leaders of the school include the Rt. Rev. Dr. Thurston, Bishop of the District; the Rev. Dr. Gardner, the Rev. T. R. Ludlow, who spoke on China; the Rev.

C. P. Parker, Mrs. Dix, Mrs. Templeton, Mr. F. H. Spencer, the Rev. Rolfe P. Crum, with others.

**BETHLEHEM SUMMER SCHOOL**

THE DIOCESE of Bethlehem has just closed a very successful summer school, in which there were 96 regular enrollments and a number of day students. Members of the faculty included: the Rev. Royden K. Yerkes, D.D., the Rev. Rowland F. Philbrook, the Rev. Stewart U. Mitman, Ph.D., the Rev. James Lawrence Ware, the Rev. Lewis N. Taylor, Miss Frances Withers, Miss Lucille Turner, and Miss Mary Dixon Welch. Deaconess Theodora Paine, Miss Harriet Dunn, and Miss Davis, of Baltimore, addressed the evening mass meetings.

It was recommended to the Department of Religious Education that another school be held at Bishopsthorpe Manor, Bethlehem, next year, during the last week of June.

**STUDENTS IN RHODE ISLAND**

THE RHODE ISLAND Diocesan Commission on Students away from Home desires to be notified of all Church Students coming to Rhode Island this autumn. Their families and parishes are asked kindly to send all names and addresses to the chairman, the Rev. Arthur L. Washburn, Diocesan Offices, 12 South Water St., Providence, R. I.

**ST. MARY'S, CONCORD, N. H.**

THE ADDRESS to the graduating class of St. Mary's School, Concord, N. H., on June 16th, was given by Miss Marion deC. Ward, of Boston, and on the following day the Very Rev. Edmund R. Laine, Dean of St. Luke's Cathedral, Portland, Maine, preached the commencement sermon.

A large dwelling house adjoining the school property has been purchased by the trustees, and the alumnae have undertaken to pay for it.

**THE HOLDERNESS SCHOOL**

A YEAR of great promise was closed at the Holderness School, the New Hampshire Diocesan School, on June 12th. This is the first year under the rectorship of the Rev. Robert Eliot Marshall. A gift of \$1,000, for improvements, was announced. The Rt. Rev. E. M. Parker, D.D., Bishop of the Diocese, was presented a gift of books, with the affectionate gratitude of the school.

**A NEW YORK CONVOCATION**

BISHOP MANNING presided at the meeting of the Convocation of Dutchess-Putnam counties, held on Thursday, June 28th, at St. James' Church, Hyde Park. Bishop Lloyd was also present. The meeting was one of the most largely attended and successful gatherings of this Convocation in recent years. Under the Bishop's leadership, and by his advice, the following program for the autumn was adopted: 1. There will be the usual visitations in the Convocation during what is known as "the Bishop's Week". 2. A fall meeting of the Convocation. 3. A meeting, likewise, of the Archdeaconry of Westchester, comprising the counties of Westchester, Dutchess, and Putnam. 4. A Quiet Day for the clergy. A similar program will be adopted for the Convocations of North and South Orange County, on the west side of the Hudson River, also in the early autumn.

**MORRISON HOTEL**

1000 Rooms  
Each With Bath

**Rates**

44 rooms at \$2.50  
174 rooms at \$3.00  
292 rooms at \$3.50  
295 rooms at \$4.00  
249 rooms at \$5.00  
and up

Enjoy Your Stay in **CHICAGO**  
in the Heart of the Loop

Convenient to all theaters, railway stations, the retail and wholesale districts, by living at the

**MORRISON HOTEL**  
THE HOTEL OF PERFECT SERVICE  
Clark and Madison Sts.  
The Home of the **Terrace Garden**  
CHICAGO'S WONDER RESTAURANT

**THE HOLY LAND**

A WONDERFUL OPPORTUNITY to visit the centers of Religion, History, and Culture on the Shores of the Mediterranean.

**Palestine Egypt Greece Italy Spain  
The Riviera Constantinople Algiers**

The Cruise of the S.S. "Doric", newest of the Great White Star Fleet.

**Sailing February 16, 1924**

A splendid, standard trip at the lowest rates ever offered. Eight weeks. \$485 and up.

CLERGYMEN will find this cruise instructive, revivifying and full of inspiration. With small effort they may make the trip without cost to themselves. Full details furnished on request.

**Gates Tours**

22 Beacon Street, Boston  
Room 503, 225 Fifth Avenue, New York City

**The Revolt of Youth**

By **STANLEY HIGH**

Describing especially the present-day situation among the young people in London, Berlin, Prague, Tokio, Peking and La Paz. Illustrated.

Price, net, \$1.75, postpaid.

**THE ABINGDON PRESS**  
NEW YORK CINCINNATI

### DIOCESAN OFFICES REMOVED

THE EXECUTIVE OFFICES of the Diocese of Southwestern Virginia, which have been located for the past year in the parish house of Christ Church, Roanoke, are now permanently established in the new parish house of St. John's Church at 18 Elm Ave., S. W., just off Jefferson St. They are situated on the second floor at the rear of the building and are reached by a special entrance on the west side of the parish house.

### MEMORIAL TO BISHOP TUTTLE

A MEMORIAL SERVICE was held in St. John's Church, Harbor Springs, Mich., July 1st, by the Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan, in commemoration of the late Bishop Tuttle. Bishop McCormick also preached a memorial sermon. Members of Bishop Tuttle's family were present, and the congregation completely filled the church.

Bishop Tuttle was for many years in charge of the summer services in this church, which serves Wequetonsing, Harbor Springs, and a number of other nearby summer colonies and resorts.

As a practical memorial to Bishop Tuttle, the church building has been enlarged and improved, and a guild hall has been added, one room of which may be used as a chapel. About \$2,500 will be required to cover the cost of this undertaking and \$1,000 of this amount has already been contributed. It is desired to complete this fund during the summer, and friends of Bishop Tuttle, and former summer residents of the vicinity, are requested to send their contributions to the treasurer of the special committee, Mrs. R. N. Dickman, at Wequetonsing, or to Bishop McCormick, at Grand Rapids.

### RESTORATION OF OLD VIRGINIA CHURCH

THE FIRST ANNUAL MEETING of the St. Peter's Church Restoration Association was held as an all-day meeting at old St. Peter's Church, New Kent County, Virginia, with a very large attendance from the neighborhood, from Richmond, and other counties. The morning service was conducted by the Rev. G. MacLaren Brydon, a most interesting historical address being made by Col. Eugene C. Massie, of Richmond. After a picnic dinner in the old churchyard, the meeting of the Association was held.

St. Peter's, erected in 1703, is the oldest Church building in the vicinity of Richmond. Owing to changes in population, its congregation has been scattered, and there has been no regular organization for several years, although services are held there twice a month by the Rev. G. P. Mayo, rector of the Monumental Church, Richmond.

The Restoration Association, working under the direction of the Bishop, is raising funds for the care and protection of the old church until it can once more have its own vestry and congregation. The work of repair during the past year has been directed by Mr. R. E. Richardson, who has deeded to the church a sufficient amount of land to extend the boundaries of the old churchyard to three acres.

### PARISH HOUSE AND MEMORIALS AT NORTON, VA.

THE RECTOR, the Rev. M. Paul S. Huntington, and the congregation of All Saints' Church, Norton, Wise Co., Va., are proud

of an addition recently made to their church building in the form of three parish rooms. The rooms were officially opened Saturday, June 9th, with a parish reception, or "house warming", at which Bishop Jett was a guest.

Through the generosity of members of the Church of Our Redeemer, Lexington, Mass., a library of more than 300 volumes has been given to All Saints' Church, which is being used as a lending library in one of the neighboring coal mining camps.

On Sunday, June 10th, the Bishop dedicated a brass cross and vases given by Mr. George Esser, in memory of his wife, Mary Cary Taylor Esser, who died last January. She was the daughter of the late Rev. Jefferson Randolph Taylor, and was a loyal and devoted leader in the activities of the church.

### COLORED CHURCH DAMAGED

THE CHURCH BUILDING of St. Augustine's colored mission at Fort Smith, Ark., was damaged by fire June 30th, to the extent of \$1,000 for the building, and \$200 for the furniture, with a total insurance of \$800.

The Rt. Rev. E. Thomas Demby, D.D., Suffragan Bishop of Arkansas for Colored Work, is very anxious to have the church ready for services, and states that the congregation will need some assistance. The pews were damaged, and the altar service, hangings, linens, and the few choir vestments, were all destroyed. Assistance will be an inspiration to the congregation, which has been very faithful in raising its quota for the Program of the Church.

### SUMMER SCHOOL IN ALBANY

AGAIN the Albany Cathedral Summer School brought together more than 60 priests from a number of Eastern dioceses to enjoy the splendid fellowship and helpful discussions that for 18 years have characterized this school. Through the courtesy of the Bishop and the school authorities, the buildings of St. Agnes' School were wholly given over to the use of the clergy. Daily services were held in the Cathedral. The sessions opened on Monday, June 25th, and closed Friday, June 29th, and included five lectures or conferences each day.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, acted as Chaplain of the School, and gave a Conference on The Spiritual Life of the Clergy. The Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York, conducted a conference on Missions, and answered a number of questions and criticisms. A course of lectures on The New Psychology in the Pastor's Work was given by the



### CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

131-133 East 23rd St., New York

### ST. HILDA GUILD, INC.

Church Vestments Altar Linen

Ecclesiastical Embroidery

Materials Sold to Guilds

Old Embroidery Transferred

605 Lexington Avenue NEW YORK

### THE D'ASCENZO STUDIOS

Phila—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass,  
Glass Mosaics, etc.



### Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. Some of them are in the form of color photographic transparencies.

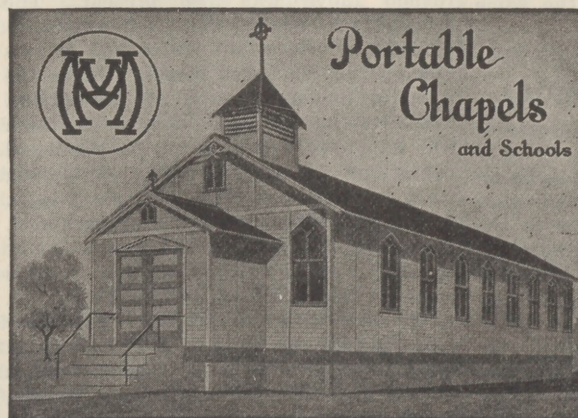
Charles J. Connick Nine Harcourt Street BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition

### MÖLLER PIPE ORGANS

The highest grade instruments. Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown Maryland



### For Twenty Years

M. & M. Portable Chapels have been giving excellent satisfaction to many denominations. They are scattered over the United States and in mission fields in foreign lands. They are ready-built in sections, with locks, glass, window fasteners, etc. in place. Can be erected in a very short time by unskilled labor with no tools but wrench and screw driver. Building Committees, Pastors, Church Extension and Missionary Boards should have our free catalog on file. Send for a copy today.

MERSON & MORLEY CO.

91 Main St., Saginaw Mich.