

Rev. Loring W. Batten, D.D., of the General Theological Seminary; the Rev. Frederick Grant, D.D., of Chicago, lectured on The English Bible; the Rev. Richard W. Hogue, of New York City; had for his subject Industrial Democracy; and the Rev. Lucius Waterman, D.D., named his course The Garment's Hem: Outlying Studies (mostly historical) Relating to the Holy Eucharist. Special subjects considered were The DuBose Memorial School at Monteagle, Tenn., presented by the Rev. Francis H. Richey; Missionary Work in New Mexico, by the Rev. W. H. Ziegler; and Missionary Work among Jews in Brooklyn, by Mr. Greenberg.

The Rev. Dr. John S. Zelig, described his experience in administering relief to the clergy of the Russian Orthodox Church as an agent of the Federal Council of Churches. He pictured in a most graphic way the deep concern of the English bishops because of their inability to communicate with the authorities of the Russian Church; the serious difficulties which he met in carrying out his mission; the afflictions and sufferings of the Russian Church; and made his hearers realize the need of prayer and sympathy for our Catholic brethren of Russia. The speaker had been deeply impressed with the devotion of Russian worship and the sincere piety and holiness of Russian ecclesiastics; he found the communistic regime cruel and despotic with an efficient and disconcerting espionage system, and he warned against "The Living Church", which he said was only a cloak for the undermining efforts of the government against the Orthodox Church. When he warned against "the Living Church" he startled his hearers, for the first thought was naturally of a well-known American religious weekly, and it was not until he had explained himself further that the looks of sudden alarm disappeared.

DEATH OF THE REV. I. V. BROCK

ON SATURDAY, June 30th, the Rev. Isaac Victor Brock, of St. Ignatius' Church, Antioch, Ill., died suddenly from a heart attack superinduced by tonsillitis. Mr. Brock was ordained to the diaconate by the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, on May 27th of this year, after graduation from the Western Theological Seminary. His death occurred at the home of his fiancée, Miss Alice Miller, Maywood. He was in his 27th year.

The funeral was at Grace Church, Oak Park, on July 3d, from the church where as a boy Mr. Brock had served as a crucifer.

DEATH OF AGED CHURCHWOMAN

THE DEATH of Mrs. Harriet Louise Hoppin Wyman in Evanston, Ill., on June 25th, removes an aged Churchwoman, 98 years of age, whose connection with distinguished families in the Church and whose lifelong work of devotion and service alike entitle her to distinguished mention. Mrs. Wyman was born in Providence, R. I., December 12, 1824, and was confirmed by Bishop Griswold at St. John's Church in that city. She was a sister of the Rev. Nicholas Hoppin, who was rector of Christ Church, Cambridge, Mass., for some 35 years. A half-sister was the wife of the late Rev. David Keene, D.D., for many years rector of St. John's Church, Milwaukee. A niece was the wife of the late Rev. Walter Dela-

field, D.D., rector for many years of the Church of the Transfiguration, Chicago.

A pupil of Margaret Fuller, she showed the impress of that wonderful mind throughout her life. Removing to the Middle West about the time of the Civil War, she was for several years a parishioner of Trinity Mission, Milwaukee, under the rectorship of the Rev. James Cook Richmond, and afterward of St. James' Church, Chicago. Losing her home in the latter city at the time of the great fire in 1871, she removed, with her husband and family, temporarily to Plainwell, Mich., and was instrumental in the erection of a church in that village. They afterward removed again to Chicago, and of late years have resided in Evanston. Throughout her life she had been a constant reader of the Holy Scriptures, and, being blind in her latter years, continued to read them in the raised letters made for those under such affliction. The burial service was at St. Mark's Church, Chicago.

Mrs. Wyman was the mother of three children, the grandmother of twelve, and the great-grandmother of fifteen.

MEMORIALS AND GIFTS

TWO BEAUTIFUL memorial windows have recently been placed in the chancel of St. John's Church, Waynesboro, Va., both given by Mrs. W. J. Loth. One is a memorial to Mrs. Loth's mother, Mrs. Maria Rust, and the other is in memory of her late husband. These complete the set of three chancel windows, the central one having been installed some time ago by the congregation in memory of their former rector, the Rev. Thomas Howell.

ON SUNDAY, June 24th, at Grace Church, Chicopee, Mass., the Rev. Ernest Pugh, priest in charge, two brass eucharistic candlesticks were dedicated at the early celebration. They were given in memory of the late Robert Adair by his daughters.

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NEWS IN BRIEF

ALBANY—The Ven. D. Charles White, rector of St. John's, Ogdensburg, observed the twentieth anniversary of his ordination on St. John Baptist's Day. The rector was celebrant at the anniversary Celebration, the Rev. Robert C. Joudry acting as epistoler, and the Rev. Charles Temple, D.D., as gospeller. The Rt. Rev. James D. Morrison, D.D., preached an eloquent and timely sermon on the work and place of the Church in our national life. The Knights Templar and the Masons of Ogdensburg attended the evening service.—St. John's, Ogdensburg, has set apart a free pew in memory of Sarah Sophia Gilbert, who left the parish a legacy of \$1,500.

CENTRAL NEW YORK—Trinity Church, Lowville, N. Y., is to have a new parish house. The congregation had raised \$7,500 towards the new building, when, at his recent visitation, Bishop Fiske announced, on behalf of Mr. F. S. Easton, that the house would be given, with all equipment as a memorial to Mrs. Anna House Easton, wife of the donor. The sum now in hand is to be used, instead, to make improvements to the church building, and to create a fund for maintenance and upkeep.

CHICAGO—St. Mark's, Glen Ellyn, the Rev. Dr. John Arthur, rector, has installed a handsome new pipe organ, which was formally dedicated on Tuesday evening, June 26th.—Several improvements have recently been made in the property at All Saints', Ravenswood, the Rev. F. E. Bernard, rector. The rectory has been newly decorated, the oak floors resurfaced, and finished. The sacristy of the church has been fitted with spacious closets, and extensive repairs have been made in the church in preparation for the installation of a new pipe organ in the fall. A new sedan has been purchased for the use of the parish.

COLORADO—St. John Baptist's Day was the 49th anniversary of the ordination to the priesthood of the Rev. Charles H. Marshall, rector emeritus of St. Barnabas', Denver.

IDAHO—The first meeting of the northern deanery for organization and business was held in Coeur d'Alene in the second week in June. Women delegates from the various parishes and missions in the north met with the northern deanery and organized themselves into the "northern auxiliary", holding meetings concurrently with the deanery.—Moscow is planning on a weekday religious educational program, and the Rev. H. H. Mitchell, rector of St. Mark's, has been appointed chairman of a committee to draw up a plan suited to the religious needs of the community and to present it to the School Board at their meeting on July 9th. The members of the Board who were present at the preliminary meeting are favorable to the enterprise, provided a definite plan is put before them. The Swedish Lutheran and the Presbyterian ministers were the other members of the committee elected.

LONG ISLAND—The growing interest in social service on the part of the Church is shown in the appointment of the Rev. Louis Jabine as field secretary of the Christian Social Service Committee of the Diocese of Long Island. During the summer, he will be open to engagements on Sunday afternoons and evenings to present the subject of Social Service. He will also make, during the summer, a systematic visitation of the hospitals and public institutions in the Diocese. Mr. Jabine will also have charge of St. Clement's Church, Brooklyn.—The Rev. Frederick C. Stevens, rector of St. Mark's, Adelphi St., Brooklyn, is seriously ill in St. John's Hospital.—The Rev. John Whiting Crowell, rector of St. John Baptist's Church, Brooklyn, will be the special preacher at the Church of the Resurrection, Richmond Hill, L. I., during the month of August, and the first Sunday in September.—During the summer there is, for the first time, a children's Eucharist every Sunday at St. Paul's Church, Flatbush, the Rev. Wallace J. Gardner, D.D., rector.—Miss Sarah K.

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Fellows has given to St. John's Hospital, Church Charity Foundation, the sum of \$700, to furnish two rooms in the new building, soon to be erected. The endowment fund of the Foundation has been increased \$3,187.80 from the estate of Henrietta Samuels, and \$296.55 from the estate of Mary Benson.—Daily vacation Bible schools are going forward at St. Michael's, St. Philip's (colored), Annunziatione (Italian), Holy Comforter (Jewish), Christ Chapel, St. Bartholomew's, and the Church of the Nativity, all in Brooklyn.

MAINE—On St. John Baptist Day, at Trinity Church, Portland, the rector, the Rev. Ernest A. Pressey, unveiled and blessed a tablet in memory of Anna Bennett Ogden, widow of the late Canon Charles Talcott Ogden, who was the founder of the mission which ultimately became Trinity parish. The tablet was the gift of her children.

NEW HAMPSHIRE—Plans have been prepared for a stone chapel to be built at Mt. Whittier, New Hampshire, in recognition of the devoted and extensive work in that region of the Rev. Frederick C. Cowper, now retired, who gave the Church's ministrations to many small groups in that part of the White Mountains. The Church will be called St. Andrew's-in-the-Valley.—Bishop Parker has recently been presented with a seven passenger touring car with the services of a chauffeur. This gift of friends, formally made by the Rev. Dr. Drury of St. Paul's School, will enable the bishop to cover a considerable part of his field by motor.—The Bishop is making his summer home at Burkehaven, on Lake Sunapee, in the central part of the diocese.

MASSACHUSETTS—A reception was given in the parish rooms of St. Ann's Church, Revere, to the Rev. Dr. and Mrs. Charles R. Bailey on the tenth anniversary of Dr. Bailey's rectorship, June 1st. A casket of ten dollar gold pieces was presented to him by his parishioners.

MISSOURI—A retreat for the women of the Diocese of Missouri will be conducted at St. Stephen's-in-the-Hills, the summer camp of St. Stephen's Church, St. Louis, the latter part of September by the Rt. Rev. David L. Ferris, D.D., Suffragan Bishop of Western New York. The retreat is under the auspices of the deaconesses of the Diocese, who have conducted several other retreats.

NORTHERN INDIANA—A Bishop's chapter of the Daughters of the King has been formed in this diocese. A Bishop's chapter is one to which one or more members of the Order, in a parish that has otherwise no chapter, may belong.

OREGON—The diocese will observe the 90th anniversary of John Keble's sermon on Sunday, July 15th. A unique service will be held at the Pro-Cathedral when Keble's hymns will be sung and a special historical sermon preached by the Very Rev. Dr. H. M. Ramsey. The Rev. Thomas Jenkins, president of the Oregon clericus, is in charge of the program, and every parish and mission will unite in this notable celebration.

PITTSBURGH—Dr. Mann, Bishop of the Diocese, preached the baccalaureate sermon at Allegheny College, Meadville.—At a special celebration of St. Peter's Day at St. Peter's Church, Pittsburgh, the pastor of the Baptist Church was the preacher.—The mortgage indebtedness of St. Mark's Church, Pittsburgh, was cancelled June 26th.—Bishop Mann is to take part in the summer conference at Conneaut Lake that is to be held from July 5th to the 14th.

SOUTH FLORIDA—St. Andrew's Church, Fort Pierce, the Rev. Stephen F. Reade, rector, has let the contract for a brick parish house which will be ready for use by October 1st.

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This is the first unit of a large parochial plant which is planned to improve the work of the Church in Fort Pierce.

TENNESSEE.—On Trinity Sunday, the Rev. Walter C. Whitaker, D.D., Dean of the Convocation of Knoxville, held the first service for a new mission just established at Alcoa, to be called St. Andrew's. With twelve communicants in the town there was a congregation of twenty-one, which accepted a self-imposed apportionment for the Church's Mission of \$104 a year, the first payment on which has been sent to the diocesan office. The Knoxville clergy will give services in Alcoa every Sunday.—St. Paul's, Chattanooga, architecturally one of the most beautiful churches in the South, is planning to spend some \$12,000 in new furnishings and other improvements, which it is expected will be completed before the Provincial Synod meets there in October. New pews throughout, costing \$5,000, are to be given as a memorial to a former communicant by her children and grand-children, and the \$7,000 for the rest of the work is to be raised by a great free-will offering to be made Sunday, July 1st. Envelopes have been sent to every man, woman, and child in the congregation and the Church school, upon which the name only of the donor is to be written, no record whatever being made of the amount of any individual offering. A roll of all the names is to be placed in the parish house, and the names marked off as the envelopes are received. The project was formally launched at the morning service June 10th.—The Rev. James R. Sharp has resigned the rectorship of St. Barnabas' parish, Tullahoma, to take effect August 1st, and will devote his whole attention, for the present, to his duties as Executive Secretary of the Bishop and Council of the Diocese, being at the same time available for Sunday supply duty on occasion.

TEXAS.—St. Paul's Church, Waco, intends to spend the summer with no let up of Church activities. The Summer Bible School began its sessions on June 25th, while there will be a number of boys' and girls' camps, both of St. Paul's Church and for St. Paul's House, the parish's settlement work. St. Paul's Sunday school was the recipient, recently, of the Bishop's Banner for the largest per capita Easter offering. It was presented by Bishop Quin personally.

TOKYO.—Miss Jane Addams, of Hull House, has been spending a short time as a patient in St. Luke's Hospital, Tokyo, for an operation performed by Dr. Kubo, a Japanese surgeon on St. Luke's staff.

VIRGINIA.—A granite tablet, lettered in bronze, was presented to St. George's Church, Fredericksburg, on June 27th, by the Association for the Preservation of Virginia Antiquities, to mark the historic cemetery in which are buried some of the founders of the city. The tablet, which is inscribed "The Founders of Fredericksburg Sleep Here, 1732. A. P. V. A.," was presented by Mrs. D. D. Wheeler, director of the local branch of the Association, and accepted on behalf of the vestry by Mr. F. M. Chichester. The Rev. Dudley Boogher, rector, pronounced the benediction.—The Rev. James J. D. Hall, formerly superintendent of the Galilee Mission, Philadelphia, recently conducted a ten day mission in connection with the work of the Rev. Robert W. Lewis in the mountain district of Greene county. He then conducted a similar mission in Rappahannock county with the Rev. Frank Cox.

WESTERN NORTH CAROLINA.—In commemoration of the 25th anniversary of the ordination of the Rev. S. A. Guignard, rector of St. Luke's Church, Lincolnton, a special service on June 12th, was followed by a luncheon in the parish house.

THE MAGAZINES

OF VERY GREAT INTEREST is the essay by B. A. Van Kleef, in the *Internationale Kirchliche Zeitschrift*, on the Old Catholic Church of Utrecht, which recounts the historical background of the movement by which that Communion departed from the Papal obedience. It was two centuries ago last month (April) when Steenoven was consecrated Archbishop of Utrecht, according to the canonical right of the Chapter of that Church, reasserted after some years of desuetude. Owing in part to the results of the Protestant movement in Holland, and more to the machinations of the Jesuits, the policy of Rome had been to ignore the ancient Church of Utrecht and to consider Holland as one of the countries in *partibus infidelium*. The story is exceedingly well told, and serves to introduce Bishop Herzog's brief monograph on *The Church of Utrecht and Old*

Catholicism. Prof. Ilitsch concludes his study of the ethnic origins and history of the South Slavs.

Theology has already won a conspicuous place for itself in the literature of the Church of today. It is so competently edited that there is little in the current issues which is not worthy of the permanent form in which this volume is cast. Essays on modern thinkers, careful and critical book-reviews, original contributions by special students, and perhaps more than the rest, the commentaries on difficult texts not meant for specialists, combine to make the journal exceedingly valuable.

THE JUNE issue of *The Leader in Religious Education* makes available for general reference one of the most interesting papers read at the recent Omaha conference on religious education. Miss Charlotte Forsyth, of Pittsburgh, relates her experience as diocesan superintendent of religious education, and describes in some detail the program she follows, and the methods she employs, especially in smaller communities, rural or "foreign", where sometimes there cannot be found any adults with enough common education to enable them to teach.

Among other articles in *The Leader* is one on the moot question, What Shall a Young People's Organization be named? which provides for the discussion of several constructive ideas.

The Leader is published at 281 Fourth Avenue, New York.

ST. GEORGE'S, LEADVILLE, COLO.

HISTORIC St. George's, Leadville, a landmark of the pioneer West, has fallen on evil days recently, sharing in the depression which affected the town. The church was beautiful, and deservedly famous, but much too large for the congregation, besides being costly to maintain. A ton of coal was needed to heat it for a single service. Regular ministrations could not be given and the outlook was unpromising when the faithful Church people determined to make an entirely fresh start. When Bishop Coadjutor Ingley made his quarterly visit, he found that the woman's guild had raised the sum of \$500, and intend to use it as the nucleus of a building fund. When they

have enough accumulated, it is to be spent on a parish house with a chancel at one end, so arranged that it can be used on Sundays and weekdays alike. The furnishings of the church will be available for the new sanctuary, and perhaps some day, when prosperity returns to Leadville, St. George's Church will regain its old position. Services will be held in Leadville and Breckenridge during July and August, by the Rev. George H. Bennett, of Terrell, Texas.

McSHANE
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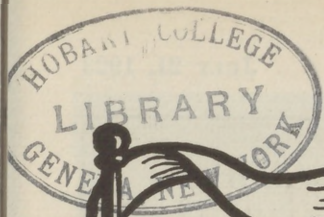
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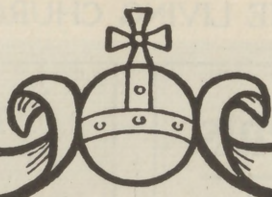
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VOL. LXIX

MILWAUKEE, WISCONSIN, JULY 21, 1923

NO. 12

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THE WITHDRAWAL OF MELETIOS

Editorial

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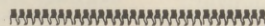
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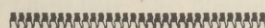
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WITH ALL MY HEART I believe that we still hold the treasure for want of which the world is well nigh bankrupt. Would God it did not seem to men as a treasure hid in a field of professional ecclesiasticism and mild gentility in which they are more and more disinclined to search. It is not so much the Church's machinery as its morale that is weak. Many are finding their passion for humanity more easily satisfied in the hall of Theosophy or the labor meeting than in the Church of England as by law established. It is not altogether their fault. Yet men are "incurably religious." When a life is noble, it is haunted by God. It cannot escape Him, it cannot rest until it rest in Him. The Church of Christ humanized, reformed, rekindled, reunited could still satisfy completely the hunger and thirst of men for God and righteousness.—*Rev. H. R. L. Sheppard.*

The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, JULY 21, 1923

NO. 12

EDITORIALS AND COMMENTS

The Withdrawal of Meletios

THE ARTICLE printed in last week's issue from the pen of the Greek Archbishop Alexander relating to the withdrawal of the Patriarch Meletios from Constantinople to Mount Athos, must have filled all our readers with deep regret. Whether it means the permanent withdrawal of that masterful figure from the life of the Orthodox Church, or whether we may hope that, in the course of the constant kaleidoscopic shift of Turkish and Greek politics, he may sometime be restored to active administration, cannot now be said. All we know is that his position had obviously become untenable. It is said that Mr. Venizelos, the distinguished Greek premier, had telegraphed his advice to the Patriarch to resign. This, apparently, he has not done, but his withdrawal from the capital of the Orthodox world is, nevertheless, for the time being at least, the removal of his guiding hand when it is so greatly needed. For in the short period of his ascendancy he has proven his leadership, introduced Western and modern ideas into the Orthodox Church, brushed away ancient abuses, and brought the Orthodox Church into a position of formal, friendly intercourse with the Anglican Communion. The series of reforms instituted by the Pan-Orthodox Council as related in this issue is in itself sufficient to mark the short régime of Meletios as among the great epochs in the long history of the Orthodox Church.

The whole situation bespeaks the intelligent interest and sympathy of all Churchmen. For the understanding of this unhappy event it is necessary to rehearse some past history.

During the War, Venizelos, after establishing a revolutionary government in Salonika, proceeded gradually to bring about that sequence of events which resulted in the expulsion of King Constantine. Politically, the coming into power of Venizelos was a matter of far-reaching importance for the Allies, inasmuch as Constantine's policy had seemed to be decidedly pro-German. The administration of Venizelos (which was, except that of Lloyd George, the only war ministry which had endured long after the Armistice) pursued the policy of staunch support and ardent cooperation in the cause of the Allies. That great genius, Venizelos, successfully brought the war of the Greeks to a termination which was advantageous alike to the Allies, to the Greek Nation, and to himself personally. The fact of the matter is that Venizelos proved himself to be one of the greatest statesmen of modern times. Three years ago, however, the Greek people repudiated his leadership upon the death of Constantine's son Alexander, who had become a loyal coöperator in the Venizelist policy. The causes leading to the repudiation of Venizelos were many and significant—social, economic, as well as political—and the unhappy result of the election was that the Greeks forfeited the sympathy of the Allies. Shortly after Constantine returned to the throne, following the election of 1920, he prosecuted the war against Turkey, which has had such melancholy results and has proved an enormous disaster. The initiation of this campaign did not succeed in winning over

the Allies to the cause of Constantine, and, not very long ago, as the result of a peaceful revolution, Constantine was again dethroned and a new government—partly coalition, but in reality largely Venizelist in sympathy—is again in power. So much for the political aspects of recent Greek history.

Since Greek Orthodoxy and Greek political life form two halves of the same whole, it is natural to expect that every movement of importance in the political sphere should have had concomitant effects ecclesiastically. When Venizelos came into power in 1916, the then Metropolitan of Athens, Theokletos, who had played a distinctively Royalist part (as had many others of the hierarchy) in the events preceding Venizelos' coming to power, was deposed by due process of canonical action. Shortly after, Meletios Metaxakis was elected Metropolitan of Athens to succeed Theokletos, who was retired to a monastery. Meletios, whose sympathy for Western thought and the modern point of view had not exhausted themselves in facile phrases, instituted a campaign of ecclesiastical reform which involved a good deal of heart burning and some degree of opposition. Among other things he raised the intellectual requirements of candidates for Holy Orders, put an end to a great number of superstitious practices, authorized certain external changes in customs, and fostered, warmly, closer relations with the Anglican Communion.

Previous to his election to the see of Athens he had succeeded in incurring the enmity of powerful ecclesiastics—notably Damianos of Jerusalem and the Patriarch of Alexandria. Since the Greeks are good haters, Meletios' program was hampered both by a dead weight of inertia and by a good deal of expressed hostility. In the political upheaval of 1920, when Venizelos failed of reflection, one of the first results was the extrusion of the Metropolitan Meletios. Theokletos was reinstated. Canonical measures were enacted which justified this move and condemned Meletios' election, and the policy of the Church was once more made to conform to the dominant power in the State.

Meletios meanwhile occupied himself with furthering the cordial relations between Greek Orthodoxy and the Anglican Communion, in the course of which activity he made the visit to America which many of us remember with great pleasure.

Meanwhile three events of great importance in creating the present situation were shaping themselves into explicit form: the Patriarchate of Constantinople, which for years had had at its head only a *locum tenens*, now proceeded to elect Meletios Patriarch by a method to which both the royalists and all Meletios' personal enemies took great exception; the Young Turk party came into power, with a renewed sense of national self-importance and an ardent devotion to its successful military genius, Kemal Pasha; the Greek Orthodox Church was gradually being split into two halves along the political lines, Royalist and Venizelist.

The election of Meletios was welcomed by those in the West who had come to know, respect, and esteem His Holiness,

but it failed of the recognition of the very great Patriarchates. Subsequently a grudging acknowledgment of his election was given by the Holy Synod of Athens, coinciding with a change of complexion in politics. Meletios' career as Patriarch has been one of great breadth and statesmanlike wisdom. Unhappily it has not succeeded in solidifying the sentiment of all the Greeks in the world or of rallying them to his support. The Royalist press has harped upon the alleged technical and canonical flaws in his election. The Turks have refused to acknowledge him, since the procedure of his election did not conform to Turkish law. Hitherto every Patriarch, upon his election, had to seek a *berat* from the Sultan, without securing which, recognition was not forthcoming. This usage had been the cause of scandals innumerable. Bribery has often been resorted to in order to secure the *berat*, and the tight hold of the Moslem government upon the throat of the Church was strengthened. Several individuals have succeeded themselves as Patriarch many times. In a situation, then, which has increasingly demanded high courage, complete freedom from anxiety, loyal coöperation, and enormous skill, the Patriarch has found his path beset daily with ever increasing dangers and difficulties.

With the dawn of the Nationalist movement among the Turks, the "one hundred per cent Turkish" policy has been enforced with perseverant rigor. One of the greatest obstacles to the unification of the new Turkey was the undigested mass of Armenians, who were totally unassimilable. We know how young Turkey dealt with this problem. Another even greater obstacle to the Turkish program was the presence of a larger, more powerful, and more dangerous group—the Greeks. Many parts of so-called Turkey are, and have been for many centuries, entirely Greek. Consistent with the Nationalist policy, a definite attempt is now being made to "Turkify" the Orthodox Church. The Turks do not recognize the authenticity of Meletios' election, and by steady and successive obstruction they have made his position entirely untenable. A Greek newspaper of July 2d writes as follows: "It is reported that the Patriarch Meletios has decided to leave Constantinople on Saturday. Up to the present, however, the question of his resigning has not yet been settled, and will remain undecided until definite information may be secured as to how definitely the Turks will allow the canonical election of the new Patriarch. . . . It is generally felt that the Turkish government will proclaim the unconstitutionality of the Mixed Assembly, looking forward to a complete dissolution of the Patriarchate in order that it may find in some way a system consistent with the so-called Turkish Orthodox Church of the East."

Meletios is of the stuff that martyrs are made of, and deserves more than the passive approval and sympathy of Churchmen. Whatever may be the rights or wrongs in the minor disputes of Greek Church life, the fact remains that there is not a single personage more worthy of the esteem, confidence, and support of Churchmen. His position has been one of peculiar difficulty for many years past. His idealism is unquestioned, his wisdom, statesmanship, and passionate devotion to Christ and His Church are outstanding and conspicuous. Under the circumstances, lesser men would easily have compromised God's cause. Beset by enemies, subject to indignities and defamation, overwhelmed in slander and abuse, the figure of the great Patriarch stands unmoved and unshaken. Nothing less than the highest motives have led to his decision to withdraw from Constantinople, for he is willing to sacrifice himself for the good of his Church. Aside from the great treason of the Western powers in allowing the scandal of the head of Orthodoxy to be subject to Moslem abuse, aside from all the involved questions of a quasi-political character, the fact remains that in the person of the Patriarch of Constantinople stands another martyr to the cause of the Orthodox Faith.

Cannot some cognizance be taken by Churchmen? In many English parishes prayers are being offered as well for the Russian, Tikhon, as the Greek, Meletios. "Is it nothing" to us who "pass by"?

VERY scant cabled information as to the opening of the Anglo-Catholic Congress in London indicates enormous crowds, as in the earlier congress three years ago, and great interest. We must wait, of course, for reports by mail before we can have any authentic information.

It would seem as though an international event in which perhaps twenty thousand people participate in person as representative of hundreds of thousands of others would justify the American daily papers in demanding from their foreign news service at least intelligent reports, if not large in extent. One is appalled at their failure to do so. Thus, the Chicago *Tribune* prints this copyrighted gem with London date of July 10th and service by *Tribune* Radio:

"The avowed object of the congress is to restore the Catholic doctrine to practice in the Church of England, and an announcement is made that confessions will be heard in the various London churches throughout the congress. Both these practices are in direct defiance of the law of the English Church."

If the *Tribune* is content to pay for radio service as unintelligent as this paragraph, nobody can prevent it; but the public that reads the *Tribune* has every right to make its resentment known.

Service of that sort is simply a disgrace to modern journalism.

IN an article entitled *The Great Peace*, by Harriet Storer Fisk, printed in *THE LIVING CHURCH*, for July 7th, it was stated that in Dr. Ralph Adams Cram's recent book, *Towards the Great Peace*, an interesting feature "is insistence on the rhythmic rise and fall of civilizations during

periods of five years." The sentence should have concluded, five *hundred* years. We regret exceedingly that the error should have occurred.

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EIGHTH SUNDAY AFTER TRINITY

O God, whose never failing providence
Doth order all things both in heaven and earth,
We pray Thee put away what is not worth
Our good, but what may profit us, dispense.

Thine is the power, and Thine the love from whence
May come these benefits without a dearth,
To us Thy children of the second birth
We pray Thee give, out of Thy love immense.

Give us a guard against the dangers which
Would tear us from Thee, leave us desolate;
Give us Thy grace, which e'er shall make us rich
In all the glories of the heavenly state
Where Thou, O Father, with Thine only Son,
And Holy Ghost, dost reign forever One.

H. W. T.

O GOD, the source of all good gifts, we thank Thee for the rich heritage which is ours in Thy Holy Catholic Church. Grant that Thy Church may never settle down into mere contentment with the traditions of the past. Grant that it may be alive to all new movements of Thy Spirit in the hearts and minds of men. May it stand always for the removal of injustice and the vindication of righteousness and truth; through Jesus Christ our Lord. Amen.—*A Book of Prayers for Students.*

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

July 23

READ St. Mark 1:1-28. Text for the day: "The beginning of the Gospel of Jesus Christ."

Facts to be noted:

1. St. Mark was the interpreter of St. Peter.
2. His book brings to us the active life of our Lord.
3. Compare this opening chapter with St. Matthew 1 and St. Luke 3:22-38

"The beginning of the Gospel of Jesus Christ was not in the New Testament, but in the Old. It began in the simple promise to our first parents, in their sacrificial offerings, in the bleeding lambs of Abel's altar, in the simple faith and worship of the patriarchs. Once more, it may be said to have begun in the predictions of the prophets, who declared in words, as the legal service did in acts, the coming of the Saviour, and not only foretold, but exhibited to all believers, 'the beginning of the Gospel of Jesus Christ, the Son of God.' And we may go further back still, and say that the Gospel, as a message of salvation, began in the eternal counsel of the Divine Will; in the eternal purpose of the God who sent it. Known unto God are all His works from the beginning of the world; The Gospel of Christ could never terminate in our salvation, if it had not first begun in God's decree."—*Hastings*.

July 24

Read St. Mark 1:29-end. Text for the day: "And they came to Him from every quarter."

Facts to be noted:

1. The completeness of the healing (29-31).
2. The effect upon the people.
3. Impossible to silence those who had been healed.

It is hard to pick up a Church paper or magazine these days without finding some such question as this: "What is the matter with the Church?" Here is a typical paragraph, taken from the *Witness* "What is wrong with the Church? The problem before the Church, this Church of ours, as I see it, is not the recasting of its creed, but the conversion of its constituency. It is not the inertness of a dead creed, but the inertia of a smug people and smug clergy which is preventing the Church from exercising the power of the Spirit in the life of the nation." Our Lord went about doing good and healing the sick, He went about preaching to the people and the crowds followed Him. What attracted the crowds? His power to heal? Yes. His sermons that were so easily understood? Yes. But above it was Himself. It was His personality. It was the Christ that attracted the people. And isn't it true today that where Christ is held up to the people, there we do find the crowds, and there we do find the Church taking her part in the life of the people?

July 25

Read St. Mark 2:1-14. Text for the day: "When Jesus saw their faith."

Facts to be noted:

1. At this time wherever Christ went the crowds followed Him.
2. Nothing could stop the people who brought the sick man to Christ.
3. Our Lord had no time for unnecessary discussions.

The following is told of a group of boys who were standing at one of the entrances to the building in which a great exhibition was being held. They all wanted to go in but none of them had the price. A gentleman seeing them said: "Boys, would you like to go in?" There was a cry of "Yes, sir". "Then run down to the center door and just say: 'Mr. Jenkins of the *New York Tribune*' and the marshal will let you in." "Do you think we are so green as to believe that?" was the reply from all but one boy. That boy went to the center door and the magic words were his passport into the exhibition whenever he wanted to go in. The boy who had the faith to use the strange words will never forget the lesson he learned on that eventful day. Have we faith enough to take our Lord at His word?

July 26

Read St. Mark 2:15-22. Text for the day: "They that are whole have no need of a physician, but they that are sick."

Facts to be noted:

1. Our Lord rebukes the Pharisees.
2. The purpose of His coming.
3. "Ye must be born again."

The trouble with so many of us is that we don't seem to realize that we are in need of the Physician; or are we afraid to go to Him for fear that we shall find out just how sick we really are? Some years ago a young woman showed every sign of a very serious disease. Her relatives and friends did everything in their power to have her examined by a specialist but she absolutely refused to be examined or to follow any special line of treatment. In fact she said that if there was anything the matter with her she didn't want to know it. In a few months it was too late.

How many there are who simply will not examine their lives by the standard set by Christ and this in spite of the fact that He has told us that the whole object of His coming is that we may have life, and have it more abundantly?

July 27

Read St. Mark 2:23-end. Text for the day: "The sabbath was made for man."

Facts to be noted:

1. Christ's enemies were always on the watch to catch Him.
2. Christ rebukes them again; this time out of their own Scriptures.
3. His judgment on Sunday observance.

I have talked with a number of men who drive ice-cream wagons, mechanics in garages, and men who have charge of gasoline stations, about their Church affiliations. Most of them laugh at me and say, "What chance have we got to go to church or anywhere else on Sunday?" And in many cases it means the loss of a job if they refuse to work on Sunday. There are many things that must be done on Sunday, but one cannot help wondering if it is fair to ask a man to work all day Sunday at an oil station when owners of automobiles could just as easily fill their tanks on Saturday? Is it fair to plan a Sunday dessert that means that not only the driver of the wagon but numbers of other men have to work to make it possible for you and me to have that dessert delivered at our door just at the right time? Surely the oil station man and the ice-cream man have as much right to their day of rest as you and I. There is one kind of "Christian social service" that can be done without organization.

July 28

Read St. Mark: 3:1-12. Text for the day: "And when He had looked upon them with anger."

Facts to be noted:

1. Our Lord went to "church" regularly.
2. He had no hesitation about doing a good work on the Sabbath.
3. The hostility of the Pharisees.

There must be something wrong with the man or woman who never gets angry. I often hear people praise others for never showing the slightest sign of anger. Surely such people have a wrong view of things. Our blessed Lord must have been almost white with anger many times. He couldn't sit still and say nothing when He saw the wilful sin and hypocrisy of some of the people of His day. Of course He never allowed His temper to get the best of Him. It was always under control but He never hesitated to show His anger when there was sufficient cause to show it. "Anger in itself is no sin. But it has a tendency to become so if it be harbored too long. Like manna, it corrupts and breeds worms if it is kept over night in the close chamber of the heart. The Christian rule is to throw it away before fermentation commences."—*Goulburn*. "Be ye angry and sin not." "Let not the sun go down upon your wrath."

"HE IS STILL PRESENT in the world which He meant to free, attentive to our words if they come really from the depths of our hearts, to our tears if they are tears of blood in our hearts before being salt drops in our eyes. He is with us, an invisible, benignant guest, never more to leave us, because by His wish our earthly life is an anticipation of the kingdom of heaven and is a part of heaven from this day on. Christ has taken to Himself, as His eternal possession, that rough foster mother of us all, that sphere which is but a point in the infinite, and yet contains hope for the infinite, and today He is closer to us than when He ate the bread of our fields.—*PAPINI, Life of Christ*.

PAN-ORTHODOX SYNOD AT CONSTANTINOPLE

SO difficult is it to obtain accurate information as to events transpiring in Constantinople that the Western World scarcely knows that during nearly a month, ending June 8th, there was sitting in that city a Pan-Orthodox Synod representing the principal Churches of the Orthodox East, whose conclusions were of momentous importance, and whose sessions were ended by the attempt at forcibly kidnapping the Patriarch Meletios as he was presiding in the Synod. Without having details as to the deliberations, we are in position to state that a unanimous decision was reached on the following points:

- (1) To adopt the western style of calendar.
- (2) To permit second marriage of clergy.
- (3) To permit first marriage of clergy after ordination.
- (4) Divorces must be confirmed by the Bishop.
- (5) Bishops must be unmarried.
- (6) To call Ecumenical Synod (Sobor) in 1925, which will be 1600 years after the first Ecumenical Synod.
- (7) To use civilian clothing for clergy outside the church.
- (8) To express sympathy and admiration for Patriarch Tikhon—martyr for Orthodoxy.
- (9) To call all the Christian world to celebrate the 1600th anniversary of the first Ecumenical Synod.
- (10) To ask the Ecumenical Patriarch to write a pastoral letter to every Church for regulation of Church life in diaspora (and in America).

Accounts have been published in America and England of the scene in connection with the sitting of the Conference, where a mob broke into the Patriarchal house and disturbed the solemnity of its deliberations, demanded the resignation of the Patriarch, and finally laid hands upon the latter, dragging him to the door with the evident expectation of kidnapping him in a motor car, when the French police intervened and rescued the Patriarch.

This Conference ended on June 8th. It was on July 3d that the Patriarch left Constantinople on a British vessel for Mount Athos, as reported last week.

Commenting on the wild disorder which preceded the retirement of the Patriarch, the London *Church Times* declares that in spite of the efforts, apparently made with success, to force Ismet Pasha at Lausanne to accept the position that the Patriarchate must remain in Constantinople, no reference to the subject appears in the draft treaty and no intimation is given that the Turks have accepted such a position. "There is good reason," says the *Church Times*, "to expect that if the Allies evacuate Constantinople, the event will be celebrated in a fashion rivalling Mustapha Kemal's celebration of the capture of Smyrna, though, of course, the festivity will be so staged as to enable the Turkophile to declare that the Orthodox have massacred themselves. On the other hand, no one doubts that once he has free possession of Constantinople, Mustapha Kemal will see to it that the Ecumenical Patriarchate is removed—in one way or the other."

No SUNDAY should be given to the out-of-doors unless first we stop a moment to acknowledge the Creator of it and us. It ought to be agreed among us either that we shall kneel together for a prayer of thanksgiving for the beauty of the world before we start out, or gather for a while, at Sunset-time perhaps, for a hymn, a psalm, and a prayer to the Lord of the Universe, or, better yet, that we come together for early service to the church. Would it not be a frank, natural, and proper sight to see the congregation at that quiet early communion include some in their out-of-doors garb (their auto outside all ready for the day's simple venture of pilgrimage) who thus obviously "say grace" for their day-to-be. If you are going to play golf (no, no one but yourself can decide whether you should do it or not) there's nothing wrong in coming, golf-clad with your clubs, to bend the knee at the altar-rail. If you are going walking into the country, the church door is the best point of departure. "The Sabbath was made for man: not man for the Sabbath," said the Master, walking through the fields, with His friends. But surely our out-of-doors Sundays must ensure the invisible presence of the Master to make them really to the good of our souls. And the best way to guarantee that Presence is by getting the consciousness of it at the altar-rail.—*St. Mark's Outlook*.

BISHOP TUTTLE MEMORIAL IN ST. LOUIS

THE Bishop of Missouri is our authority for the announcement that the Diocese of Missouri has committed itself to the work of creating a substantial memorial to the late Bishop Tuttle, in the city of St. Louis. It will take the shape of a splendid Bishop Tuttle Memorial building. It is proposed that the Memorial building should serve these purposes, among others:

First. Built in connection with the Cathedral, which stands on the corner of a magnificent projected Memorial Plaza and civic center, the Bishop Tuttle Memorial would perpetuate for all time in the heart of St. Louis the memory and influence of its noble and great-hearted citizen and Bishop. Through such a living memorial, the work of Bishop Tuttle would go forward from generation to generation.

Second. Situated in the strategic central city of the West, and erected in connection with the parish buildings of the first parish which our American Church ever organized west of the Mississippi River, the Bishop Tuttle Memorial would be of much more than local significance and value. The Diocese of Missouri would wish to make it at all times available for the use of the General Church in connection with national and provincial gatherings.

Third. It would house the missionary activities of the Church in the Diocese of Missouri.

Fourth. It would provide for the care of the noble social service work being carried on at the Cathedral, and would allow for the expansion of this phase of the Church's work in order to meet a daily growing necessity and opportunity.

After carefully considering various suggestions, the Church people of Missouri were of one mind that the most fitting place for a Bishop Tuttle Memorial would be in connection with Christ Church Cathedral in down-town St. Louis. For nearly forty years this was Bishop Tuttle's seat as Bishop of the Diocese of Missouri. For over twenty years it was his home as Presiding Bishop of the Church, the center from which his influence went forth.

AN ITALIAN BIBLE

THE Bible of Borso d'Este, considered to be one of the most beautiful illuminated codices in the world, has just been restored to Italy, says an *Observer* correspondent, through the generosity of a wealthy Milanese cotton manufacturer, Commendatore Treccani, who has bought it for 5,000,000 lire (at normal exchange, £200,000) from a Paris antiquary and presented it to the State.

Borso d'Este, who was Duke of Ferrara and Modena from 1450 to 1471, was one of the most cultured and distinguished princes of his remarkable family. He had a special passion for illuminated manuscripts, and determined to have a Bible of his own, so exquisitely illuminated and miniaturated that the use of it should be an artistic joy as well as an act of devotion. The contract is still extant by which Borso engaged the best artists in Ferrara for the work, even providing two of them with a house "so that with more convenience they may work at the miniatures of my Bible."

The Bible, which is in two volumes, took ten years to complete. It contains 1,500 miniatures representing scenes from the Old and New Testament, on backgrounds of delicate scenery or fantastic architecture. The pages, of finest vellum, measure 16 in. by 12 in. They are all enriched with initial letters, glowing with gold and brilliant colors, and with elaborate Renaissance borders, ornamented with tiny *putti*, animals, birds, insects, jewels, and medallions. The Codex remained at Ferrara until 1859, when the last Duke of Modena was forced to abdicate and retired to Vienna, taking with him the priceless art collections of his ancestors. In the early years of this century the Este inheritance passed to the ill-fated Archduke Francis Ferdinand of Austria. After the Serajevo tragedy the Bible fell into the hands of the Emperor Charles, who sold it about two years ago to a Paris dealer.

Last month the Italian Government received information that Duke Borso's Bible was about to leave Europe for a permanent home in a New York collection, but that there was still time to prevent the sale and secure the treasure for Italy. Ministers hesitated; it seemed hardly right to interrupt a campaign of strict economy by devoting five million lire to the purchase of a manuscript. Commendatore Treccani stepped into the breach, and the Este Bible, after sixty-four years' exile, will shortly return to its native Ferrara.

A Vision of the Future

From the Official Manual of the Anglo-Catholic Congress

THE Saturday of the Congress Week, July 14th, is the ninetieth anniversary of Keble's Assize Sermon, on National Apostasy, which is generally considered to have been the beginning of the Oxford Movement. It is curiously difficult to realize that the Anglo-Catholic Congress of 1933 will mark the centenary of the Movement; yet, when this has been realized, it is natural to speculate as to what will be the condition of the Movement and of the English Church, when yet another century has passed by, in the year of our Lord 2033—if the world lasts so long. The future of the Congress itself does not enormously matter; it only exists to serve and promote the Catholic Faith as taught by the English Church, and its future is merely the future of Anglo-Catholicism. What that future will be is known to God alone, and it would ill become mere mortals to dogmatize as to His purpose. But without falling into the snare of the apocalyptists, over-confidence and excessive precision, we may yet make an effort to read the main features of the divine plan as they slowly reveal themselves in history, and to trace forward into futurity the general lines upon which Anglo-Catholicism, under the impulsion, as we humbly believe, of the Divine Spirit, seems to be developing. If we look at the matter momentarily, not from the point of view of divine guidance, but from that of human effort, it will brace and concentrate our energies to have before us a picture of the ideal objective at which we are aiming. And, moreover, if we are to be able to give a reason for the faith that is in us to them that are without, we must be in a position to return a considered answer to the question "What is it, precisely, that you are aiming at? What will the Communion of Canterbury look like in a hundred years' time, if you have your way?"

Let us try to formulate an answer to these very natural questions. For the sake of clearness we will divide our reply into three parts, dealing with the three main aspects of religion, intellectual, institutional, and devotional.

1. *Intellectual.* There can be no doubt that, when our goal has been attained, the present position of intellectual confusion, which is one of the most notable characteristics of the English Church today, will long since have come to an end, and that the English Church will be established upon a simple and clear basis of conviction as to what historic Christianity actually is; a basis which will be so universally taken for granted, both within and without her borders, that there will, normally speaking, hardly ever be any question of disciplinary action against the heterodox. The man who fundamentally disagrees with historic Christianity will not require to be expelled, he will simply not join the English Church; or, if he has been born in it and loses his faith, he will withdraw from it spontaneously and as a matter of course, without the slightest ill-feeling on either side. It is unnecessary to state in detail what this doctrinal basis will be; we all know what is meant by "unhyphenated" Catholicism, historic Christianity pure and undefiled, neither specifically Latin nor Hellenic nor Anglo-Saxon, the faith of the Church as it was in the days of its early triumphs, fresh from the hands of its Founder, before human ambition and self-will had wrecked its external unity and dulled the accents of its living voice. But, whilst insisting quite unequivocally upon the essential lineaments of the faith as taught *semper, ubique, et ab omnibus*, the Church in communion with Canterbury will allow the greatest possible freedom of thought in regard to all matters which have not been defined by Catholic authority; and, whilst containing no religious parties, it will find room for many divergent opinions with regard to purely textual, critical, exegetical, and historical questions, and for many differing schools of philosophical thought, within its firm yet spacious bounds. It will be a practical solution of the apparent antinomy between Authority and Liberty, a rich organic unity in diversity, a living exemplar of the golden maxim, *In necessariis unitas, in dubiis libertas, in omnibus charitas*. Nor need it be supposed that we look forward to the attainment of this happy unanimity in

essentials as the end of a long process of inquisitorial coercion and theological terrorism. We are so confident in the fundamental truth of our position that we do not believe ourselves to be under the necessity of invoking any such mechanical or external aids. We can rely with certainty upon the gradual dissolution of prejudice to lead all Christ-loving men and women slowly into accord with the standards of the historic creed, and to bring about the gradual reabsorption of all imperfect and partial views into the glorious fulness of the faith once delivered to the saints.

2. *Institutional.* It would be unnecessary, as well as futile, to attempt a forecast of the interior institutional development of the English Church; we are only concerned under this head with its relations to the State and to other Christian bodies. With regard to the question of Church and State, we cannot say, nor do we greatly care, whether the "Establishment" will still be in existence or not. What is certain is that, if our ideals are realized, no secular legislature will dream of claiming, even in theory, the right to enact laws for the Church without its consent. The bishops of the Church will be chosen by the Church itself; and, if the civil power is concerned in the matter at all, it will not retain more than the right to veto the election of a political firebrand. The ecclesiastical courts will have been reconstituted upon an unimpeachable basis of purely spiritual jurisdiction, and in complete independence of the decrees of any secular court.

Infinitely more interesting and more important, to the Catholic mind, is the question of our relations with other Christian bodies. It would be improper to anticipate here what will be said in the paper on Reunion; but our aspirations may be briefly summed up in the hope that no "other Christian bodies" will then exist. If fulfilment is granted to our prayers, the historic World-Church, the "Great Church" of Christian antiquity, will have recovered its visible unity, a unity which may well find its fitting symbol in the constitutionalized Primacy of the successors of St. Peter, and which will administer nothing but the canon law of the Church, of every tongue and every land. Then the English Church, whilst retaining its local autonomy, an enriched Prayer Book, and all its historical *ethos* and atmosphere, will have shed all insularity and national self-sufficiency, and (with the great Free Churches catholicized and reunited to it, either as Uniate Churches attached to the Patriarchal See of Canterbury, or as great confraternities, analogous to the Third Orders of St. Francis and St. Dominic, existing within its hierarchical framework) will form but one amongst many Rites comprehended within the sheltering bosom of the One Holy Catholic and Apostolic Church. It cannot be too strongly affirmed that we do not desire, and are not working towards, a mere absorption of the Church of England into the Latin Communion as it at present stands. Even if it were logically defensible, that would be but a poor, narrow, and jejune ideal. Ours is a much richer and grander objective; it is nothing less than the final synthesis which will include Rome, Canterbury, and Constantinople (and, we trust, a re-catholicized Geneva), each having unlearned its own defects and learnt the characteristic excellences of the others, in a world-wide unity, based on love and knit together by the bond of the Spirit, never to be broken again while the world endures.

3. *Devotional.* It is unnecessary to say that the Sacraments will everywhere be loved and honored, that the non-communicant layman will not exist, and that the communicant who knows nothing of the joy of absolution through the Precious Blood will have become *rara avis in terris*. Everywhere the Lord's own Service will occupy its rightful place as the chief and only essential act of Christian worship, and the Choir Office will have receded into its proper proportions. But it will be realized that the holy Sacrifice may be offered with many varying degrees of outward elaboration, and that, to be a Catholic, it is not necessary to enjoy ornateness either in music or ceremonies; ample provision will, therefore, be made everywhere, by means of "Low Mass" and non-ceremonial devotions, for the naturally "Low Church" or

Quaker-like temperament which finds God most easily through forms of worship marked by stern simplicity. Ceremonial there will indeed be, in cathedrals and other principal churches, and a very splendid one too; but no one, except the experts whose business it is, will talk or think a great deal about it. Self-conscious "ritualism" or "spikery" will long since be dead and buried, and the Church of the future will take the majesty of her worship as much for granted as a king takes the magnificence of a State function. Apart from the essential duties of mission work at home and abroad, the intellectual study and defence of the Faith, the promotion of the social and economic well-being of the Nation, the interests of the Church will be mainly concentrated upon the exploration of the interior life of prayer and union with God in all its wondrous heights and depths. A knowledge of mystical and ascetical theology will form part of every priest's equipment; we shall have our mystics, our contemplatives, our ecstasies, and there will be a great development of the more heroic and severer forms of Religious Life. The supernatural atmosphere which, even now, can be felt by the most careless within our churches and cloisters, will have grown tenfold more intense, and a new race of saints, doctors, confessors, and virgins—perhaps martyrs—will appear on English soil.

So we look forward to the development of an English Catholicism, rooted in the traditions of the Christian past, yet disciplined by the disasters of the last three centuries, passionately fervent in its orthodoxy and its devotions, yet kept sane and wholesome by the free circulation through and around it of the best thought and knowledge of the time, deeply "other-worldly," yet socially beneficent, redolent of English history, yet in essence nothing other than the one changeless Faith of all Christian times and lands.

"I will not cease from mental fight

Nor shall my sword sleep in my hand,

Till we have built Jerusalem

In England's green and pleasant land."

"The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

DUTIES OF THE CONGRESS

FROM AN ADDRESS BY THE BISHOP OF ZANZIBAR

THE following extracts are taken from an address issued by the Bishop of Zanzibar, as chairman of the Anglo-Catholic Congress, to the members of the Congress before its opening:

"First, let me point out that the successes of recent Congresses, and the conviction that Anglo-Catholics have a message to give England, however justifiable, are full of danger at the moment. The evident fact is that the Church's message is not conveying to the world the whole counsel of God declared in Christ. And we are going to meet in the Albert Hall to seek further light from the Lord Christ. . . . We are to come together to listen to papers teaching us about our Lord, and to discover what it is our Lord desires us to do, that His Kingdom may be more firmly and more widely established, and our own souls more truly sanctified. We must not say, Sirs, let us show you Jesus; but, Lord Jesus, show us Thyself.

"Our first duty of preparation, then, is to admit, as a Congress, that we are in some points still blind. This admission will take from us any self-satisfaction that may now be hurting our work for God and His Church

"Secondly, it is necessary to bear in mind that, if God means to use our Congress, we must allow Him to dominate it. It is no sort of good trying to impose our methods upon Him. We must be ready to accept His. Otherwise our movement will cease to move onwards: we shall just drop out of the advance with Christ. God's methods very often do not appeal to us at first sight: we have a great facility in compromising them, and thus taking our own way. And this the more readily if we are hypnotized by the repetition of catch words! Our second duty, then, is to open our ears to God that we may be able to hear His voice; and to surrender our wills to Him that we may accept His methods.

"Thirdly, if we would prepare aright to be guided by God the Holy Spirit, we must put away all party spirit. It has

taken us many years to escape from the spirit of party that is characteristic of British religion. We now stand for the Catholic Faith, common to East and West. We are not concerned with the shibboleths of Low Church, High Church, Broad Church, Liberal, Modernist, or even the new 'non-party' party. We stand or fall with Christ's Church, Catholic and Apostolic. And we wait patiently till the Holy Father and the Orthodox Patriarchs recognize us as of their own stock. We are not a party; we are those in the Anglican Communion who refuse to be limited by party rules and party creeds. Our appeal is to the Catholic creed, to Catholic worship, and to Catholic practice.

"Fourthly, we Anglo-Catholics have need to stiffen our backs lest, with an eye to an easy victory, we bow our heads in modern houses of Rimmon. We must not sacrifice Catholic truth to success. Nor must we lean on their patronage and sympathy who in their hearts are opposed to our ultimate aim. We are definitely called by God to end party spirit in the Anglican Communion, and to lead British Christians to love the Catholic Church. We shall never do this by compromise of the truth; brotherly charity does not require the betrayal of principle."

GROWTH OF ANGLICANISM

IN THESE days we have grown so familiar with the cry of the failure of the Church, and of the Anglican Church in particular, that it is interesting to learn some facts which have just now come to light with regard to the progress of the Church in the British Dominions beyond the seas. The Australian Bureau of Statistics has published the results of the religious census in the Commonwealth for the year 1921. The figures disclose the cheering fact that Anglican Church membership during the decade has increased by well over 600,000. The total Church membership is some 2,300,000, which represents 44 per cent of the total population. Ten years ago the proportion was 38 per cent. This increase is considerably in excess of the natural growth, and points to the fact that members are passing over from other denominations. The figures for Canada have also been issued by the Dominion Government. Here, out of a population of almost nine millions, the Anglicans number 1,400,000. This represents 16.02 of the total population, as against 14.47 in 1911. But although these figures show that the Anglican Church is comparatively small, yet the percentage of gain is higher than among any other religious denomination. An Australian writer, commenting upon the figures, which have produced something in the nature of a surprise, is disposed to account for this growth by the rapid development of modernism among the ministers of non-Anglican bodies, while another is probably right in declaring the emphasis laid by the Anglican Church upon the obligation of Divine Worship, and the authority and traditions of historic Christianity, account for her remarkable increase.—*Church of Ireland Gazette*.

A BIG THING

LAST MONTH I wrote of the few—emphasizing *few*—who know of the work here in the Philippines. I should like to say a little more on the subject. There is a decided awakening in the Church; I have never, before, on returning to America after a six years' absence, seen such a difference. There can be quite no question that the movement begun at Detroit is but the forerunner of a new life. There are plenty of points about the Nation-wide Campaign that are open to criticism, but the hopeful thing is the fact that these are better known to the men who led the campaign than to anyone else. And these men are building now on the experience of the past three years; the same mistakes will not occur again. A big movement, however, requires time. It is no easy thing to perfect such an organization as will include all the clergymen and all the laymen of the Church—progress comes slowly, but I had rather good opportunities for observation and was convinced that the progress is coming surely. Heretofore nearly all parishes did only what the rector could either carry alone or induce a very few to help him do; now the men and women are actively interested and for the first time have a vision that extends beyond the parish. Development comes slowly, inevitably; it must be so when the attempt is being made to include each and every organization hitherto at work and at the same time to organize new ones.

It is true that there are only a few who know what is being done in this Mission; but if we do our work so well that it is really worthy of notice, no very long time will elapse before it will become known as we think it should be.—THE RT. REV. G. F. MOSHER in *The Diocesan Chronicle* (Philippine Islands).

Crime: Its Cause and Treatment

By Clinton Rogers Woodruff

UNDER this general head that veteran radical and criminal lawyer, Clarence Darrow, of Chicago, gives us the results of his forty years' experience, and while the book* will undoubtedly be regarded as a plea, or an apology for the criminal, it is a thoughtful discussion based on a knowledge of biology, psychology, and sociology as well as of the law. It brings up and discusses many questions which the social worker and the priest have to face and consider. One often wonders whether we will ever be able to determine whether crime is the natural result of environment, or of moral delinquencies. All will no doubt agree with Darrow that crime, as much as insanity and disease, deserves—he might have said, with equal force, demands—intelligent treatment at the hands of wise and humane specialists.

One of the encouraging developments of the past few years has been the increased attention given to crime and its treatment. For instance Frank Tannenbaum, a Columbia graduate, has embodied the results of his study and experience of an American prison in a suggestive volume which he calls *Wall Shadows*.† He believes we must destroy the prison, root and branch. By that he means the mechanical structure, the instrument, the technique, the method which the prison involves. These he declares "must go by the board, go the way of the public stocks, the gibbet, and the rack." For this position he gives the facts and the reasons in a clear, concise, straightforward way. Not the least interesting part of the book is the introduction by Thomas Mott Osborne, who has been Tannenbaum's friend and mentor. Tannenbaum speaks from experience. In 1914 he led an orderly group of jobless men into a New York church to demand work. For this he served a year in the penitentiary. Later he graduated from Columbia University with the highest honors in economics and history, and is today acknowledged as an eminent sociologist. With this equipment he has made an earnest study of the distressing condition revealed in these chapters. Reference has frequently been made to the material in this book, as it appeared in the monthly magazines. His suggestions have had a considerable influence and are destined to have more. They do not make comfortable reading, but that was not his purpose.

A contrast of Darrow's views with those of Tannenbaum would afford a profitable study, which, however, can only be suggested, as my present purpose is merely to call attention to certain recent suggestive discussions at a time when the list of crimes is almost daily being extended by statute, and when law enforcement bulks large as one of the most pressing of modern problems.

Charles Mercier's *Crime and Criminals*‡ deals with the jurisprudence of crime, medical, biological, and psychological. The *London Times* does not hesitate to call this volume "the most sensible book that has yet been written on this particular subject. An outspoken, fearless piece of work which seems to clear away much of the 'hot air' that has obscured so long the plain truth about crime and criminals. It is practical and sensible." In contrast to many criminologists, Dr. Mercier stands as the exponent of common sense and recognized science applied to the study of criminology. He is further recognized as a leading authority among medico-legal psychologists. The study of the human mind, including the criminal mind, has been the chief interest of his life, and his experience with crime and criminals has extended over many years and a wide variety of fields. In this consideration of crime and criminals from the standpoint of criminal jurisprudence, he takes up: The Factors of Crime; the Psychology of Crime; Its Nature; Kinds of Crime; Private Crimes; Family and Racial Crimes; Criminals; Prevention, Detection, and Punishment of Crime.

Still another contribution, and a most important one, is Dr. Hastings H. Hart's *Plans and Illustrations of Prisons and Reformatories*.§ In his introduction Dr. Hart, who is president of the American Prison Association, points out that prison building has been for the most part suspended during

the past seven years. State prisons have been under construction at Bellefonte, Pennsylvania; Sing Sing, New York; Statesville, near Joliet, Illinois; and Montgomery, Alabama. Westchester County, New York, has built, and Detroit, Michigan, has begun, a prison for short term misdemeanants. New York City and the District of Columbia have partially completed reformatories for young men. New reformatories for women have been established in Arkansas, California, Connecticut, Iowa, Kansas, Maine, Minnesota, Missouri, Nebraska, New Jersey, Ohio, Pennsylvania, and Wisconsin. Most of them have adopted cottage plans similar to those of industrial schools for delinquent girls. All of them are in process of development. Most of them have erected from one to three new buildings, and are making use of old farmhouses as temporary cottages. Comparatively few new county jails have been built. Probably the most notable one built in the past seven years is the Hamilton County Jail in Cincinnati, which is reported as a modern and model jail, located in the top of the court house, like the jails in Philadelphia, Minneapolis, Oakland, Calif., and Raleigh, N. C. Plans for a new county jail system at Chicago, for Cook county, are being worked out by a local committee which has retained Dr. George W. Kirchwey, of New York, as expert adviser.

Dr. Hart embodies in this abundantly illustrated book many practical suggestions designed to promote intelligent rational planning of prisons and reformatories.

Speaking of Dr. Kirchwey brings to mind that his expert study of the Cook County Jail, Chicago, has just been published by the Chicago Community Trust. The report embodies specific recommendations which may be summarized briefly as dealing with 1, temporary expedients for relieving the present overcrowding and disgraceful condition in the county jail; 2, a separate detention home for women; 3, a separate detention home for boys; and, 4, a central house of detention for men, as distinguished from the ordinary jail. The consideration of suggested measures for restricting the jail population and reducing the period of detention is directed to the public at large.

Some time ago the Commission on Philanthropy and Social Service of the Diocese of Los Angeles devoted its attention to what is called "the alarming and perplexing prevalence of crime". In a way it may be said to represent the depressing view of the situation. It declared that, in all the cities in the country from which it has any news on the subject, everyone is talking of "the crime wave". The readiness with which murder is committed; the shocking brutality that accompanies burglaries and holdups that are a nightly feature of our city life; the kidnappings of girls, and assaults on women; the criminal disregard of life that underlies so large a percentage of our traffic accidents, all are symptoms of a social condition that requires the most careful analysis, and calls for radical treatment. "It is easy to dispose of the whole problem", the Commission declared, "by saying that it is a post war condition which, in a few years, will right itself." "Admitting the aggravating influence of the mental, moral, and economic disorganization of the war, it must be remembered that crimes of violence against property and persons have been, for many years, on the increase and that in the prevalence of such crimes the United States stands out in appalling contrast to the countries of Europe." The truth of this statement was illustrated by quotations from one of the most recent books on criminology, Raymond Fosdick's *American Police Systems*:*

"Police statistics show that crime is far more prevalent in American cities than in the cities of England, France, or Germany." . . . "London, in 1916, with a population of seven millions and a quarter, had nine premeditated murders. Chicago, one-third the size of London, in the same period, had 105, nearly twelve times London's total." . . . "In the year 1916, indeed, and it was no exceptional year, Chicago with its 2,500,000 people, had twenty more murders than the whole of England and Wales put together, with their 38,000,000 people." . . . "In 1917, Chicago had ten more murders than all Eng-

* Published by T. Y. Crowell Co., New York.

† Published by G. P. Putnam's Sons, New York.

‡ Published by Henry Holt & Co., New York. \$2.50 net.

§ Published by the Sage Foundation, New York.

* Published in 1920, by The Century Co., New York.

land, Wales, and Scotland." . . . "Los Angeles, one-twentieth the size of London, had two more homicides in 1916 than London had for the same period; in 1917 she had ten more than London had." . . . "In 1917, New York had four times as many burglaries as London, and approximately the same number as occurred in England and Wales." . . . "In 1915, New York City had more burglaries than occurred in all England and Wales in 1911, 1912, or 1913." . . . "New York City, in 1915, reported 838 robberies and assaults with intent to rob, where London had 20 and England, Wales, and Scotland together had 102." . . . "Los Angeles, 1916, had 64 more robberies than all of England, Wales, and Scotland put together; in 1917 she had 126 more than these three countries."

Judge Marcus A. Cavanaugh, of Chicago, who has the reputation of having made a life-long study of crime, estimates that, in 1910, the date of the last census, there were daily about 140,000 male and female criminals in jail in the United States. Of these 14,000 were murderers, 5,000 robbers, 18,000 burglars, 3,000 thieves, and 9,000 derelicts of other kinds, who had committed offenses against women and children. The remainder, a large number of people, had in some manner or other violated the public law, to the injury of the State and of their fellow-citizens. Since that time, the Judge states, nearly all have served their terms, and about one-third of them have done additional time, over and over again. Their numbers have been augmented materially, and at a rate that exceeds the increase in population. Today he declares there are over 150,000 persons in jails throughout the country. The annual cost of keeping and feeding this army is \$54,750,000.

"There is probably more undisciplined egotism and mischievous force in the United States than in any country of first rank in the world", declares the Paris edition of *The Chicago Tribune*. Speaking more guardedly, but to the same effect, Mr. Fosdick says: "With all its kindness and good nature, the temper of our communities contains a strong violence. We lack a high instinct for order. We lack a sense of dignity of obedience to restraint which is demanded for the common good. We lack a certain respect for our own security and the terms upon which civilized communities keep the peace."

It was, therefore, appropriate for a Los Angeles Commission to commend as a subject for special study "the causes of the abnormal criminality characteristic of American life and intensified by the conditions of a post war period. Certainly no subject is more directly the business of the Church."

Among the causes of criminality suggested by the Commission were the following: The materialistic attitude towards life in an age of tremendous economic expansion; the disintegration of home life; the unintelligent treatment of prisoners in jails and penitentiaries; the menace of feeble-mindedness and border line insanity, inadequately cared for in our communities; the constant suggestion of crime and sensuality in the motion pictures, which are the daily food for our children; the general attitude of irreverence and disrespect for persons and institutions that constitutes to the rising generation the proof of its superiority; the all too general lack of that sense of personal responsibility to God which, in past ages, has acted as the most powerful deterrent to sin and crime.

Among the practical remedies suggested by the Commission were the following: The assimilation of foreign groups of population to our American *ideals*, as distinguished from many of our American *practices*; the transformation of our penal institutions from merely punitive to remedial agencies; providing wholesomely for the play time of children and the leisure time of adults; removing causes that stunt child life, such as poverty and malnutrition, unsanitary and crowded housing conditions; child labor; intelligent interest in the tremendous and difficult problems of the public schools; the restoration of the Christian family life adapted to modern economic conditions; the segregation and humane care of the feeble-minded; the emphasis of the work of the Church, especially in her schools and organizations for the social and spiritual life of young people.

So intimately, the Commission declared, is the problem of crime linked to other social problems that it may be made the point of approach to a study of social problems on the part of a parish group.

Specifically, the Los Angeles Commission urged the earnest support of every priest, and of every man and woman in the

Church, in behalf of a bill which was before the legislature, providing for the creation, in any county of sufficient size, of an industrial farm to which all persons convicted of misdemeanors and certain other crimes, particularly desertion, may be sentenced; where they will be compelled to work and may receive a certain amount of industrial training, at the same time being free from the health—and character—destroying influences of our city and county jails.

Recognizing that the element of restitution cannot be omitted from an adequate consideration of the problem of reformation, and realizing that the penal law concerns itself mainly with expiation and good conduct, it recommended to the clergy and people of the parishes the serious consideration of a modification of the laws regulating parole, pardon, and probation, so as to emphasize, as a manifestation of true penitence, some genuine effort upon the part of the wrong-doer, to make personal restitution to the individual or individuals whom he injures by the commission of the crimes of which he has been convicted. In other words, it recommended that parole and pardon boards, commissions, and courts, having probation jurisdiction, should make evidence of a sincere attempt, or desire, to make personal restitution for wrong done, a strongly determining factor in the consideration of appeals for clemency.

The Commission's report dealt with another matter that should receive the consideration of social service departments and commissions more generally. It called attention to the prevalent injustice of the treatment of prisoners held for trial, but still unconvicted of crime. Approximately fifty per cent of prisoners brought to trial are acquitted, and are thus innocent, at least technically, of the charges brought against them. Yet, when confined in jails awaiting trial, they are subjected to the same treatment as convicted criminals; in fact in some jails the worst quarters are reserved for those being so held. Postponement of hearings and prolonged trials often leave these men, for months, confined with the lowest types of criminals, exposed to physical and moral contamination, under conditions most abhorrent to any decent man. It is difficult to see how any man can go out from confinement in a jail, if conscious of his innocence, without a burning sense of having been wronged by society. "Such treatment", the report declared, "is making confirmed criminals and haters of society, of hundreds whose greatest fault is that they have been suspected of wrong-doing or have been unfortunate in some of their friendships or enmities."

In conclusion it urged upon the clergy, laity, and parish groups, the careful study of the report of the Joint Commission on Social Service (now the Social Service Department) to the General Convention of 1919. "We are convinced", it said, "that the present industrial unrest and radicalism, often running into violence and crime, is in large part the price which society is paying for long neglect of its unfortunate and handicapped elements; its failure to enter sympathetically and intelligently into their problems, the practical, if not intentional denial of social justice. This report dealing as it does with problems of immigration, unemployment, trades unions, and migratory labor, and having the imprimatur of the Church, is a most suitable and valuable text book for social study"

SYMBOLIC

I think of life as an altar fair,
Alight with softest candle glow,
Upon the center golden cross,
The scarce-seen shadows come and go.

Each candle stands for what we love,—
The tall ones at the altar ends
Are father,—mother,—love supreme,
The rest are special joys and friends.
And all the candles burning bright,
Shine on the cross with radiant light.

The years, as acolytes, pass by,
Putting the lights out, one by one,
Darkness falls on the altar fair,
That once was aglow like the morning sun,—
And all that is left for us to behold,
Is the uplifted cross of purest gold.

LUCY A. K. ADEE.

What Will They Get if They Come?

By One Not a Layman

IN A CERTAIN city parish, recently, there was conducted, in connection with the Church's Nation-wide forward movement, a campaign for church attendance. Numerous meetings of interested people were held. At the head of the general committee was an enthusiastic and energetic chairman. He had splendid plans for the canvass. There were captains of districts and first and second lieutenants—and even a number of privates! There were pledge cards for signatures of all who could be induced to promise attendance for six successive Sundays. There was what the chairman called a “lead” on each of them and the “dope” which was expected to make them “sign on the dotted line.”

All this sounds very “Babbitt”-like. But there was need for it. Things were in a bad way at the church and the chairman was doing his best to improve conditions. Out of 900 communicants not more than 250 attended, and the usual congregation Sunday morning was less than 200, with a dozen people out early and only a “corporal's guard” at night. There was a pitifully small Church school and a pathetically poor parochial organization. The various parish societies all existed on paper, but they were not “functioning.”

This was not altogether the rector's fault. He had inherited, so he would have said, a vestry who paid their contributions regularly but seldom attended church. He had inherited a congregation, many of whom regarded the Church as a social club into which they were not particularly anxious to gather new-comers. But the rector had done very little to improve conditions. He was apparently contented with the situation and satisfied with himself. He did not seem to realize that the services were cold, dead, uninspiring. He was ignorant of complaints that his sermons showed little thought and less personal power. He was blissfully unaware of the fact that his manner towards new-comers repelled them, and that his way of dealing with the occasional suggestions of the few people who wanted to improve matters killed enthusiasm. He was as hopelessly “impossible” as the vestry of whom he frequently complained. He had few qualities of leadership and people had begun to say that he was too small-minded to let others lead.

The campaign was not for money only; that could be secured from a few generous givers (at least for a while) to meet annual parochial deficits. It was a campaign for people, and it arose out of the fact that a few parishioners realized the desperateness of the situation.

Well—the capable chairman held meetings of committees and sub-committees and group leaders and all the rest. All the machinery was well oiled up for the canvass to begin. Then one inquiring soul, of naive simplicity, asked this question:

“What are you going to give them, more than they get, if you get them to come?”

Everybody was inclined to suppress this “killjoy.” Voices were voluble in explaining the “dope” more fully. But still he poked in his pertinent question. At all meetings he repeated it. It came to be a sort of refrain in the song. It had a rhythmic swing which made it unforgettable. Unconsciously people hummed it under their breath:

“What are you going to give them, more than they get, if you get them to come?”

AFTER ALL, it is a question that gets down to the roots, does it not? There are clergy and congregations galore who would do well to try to answer it, even though Lent is ended. For religion does not end with Lent.

If our fathers of the clergy will pardon us, we will begin by thinking of their end of the difficulty. Certainly we shall not attempt to load all the blame on their shoulders, but they will agree that they sometimes criticise the failure of people to attend services. They may probably have done more than the customary amount of complaining this last Lent. Well, what are the people to get, if they do come? Will the clergy conscientiously face the question? All of us—clergy and Church-

people alike—ought to try to put ourselves in other people's shoes once in a while. Suppose we step into the shoes of the man who has gradually grown into neglect of public worship. Really, what is there about the services of our own parish church that could possibly attract him?

So, to begin with the clergy—and to begin with what many of them seem to consider the matter of least importance: their sermons. It is quite the custom to decry the sermon and exalt the service. But we do have sermons, and so long as we have them there is every reason to make them as good as possible. There are sermons preached that are dribblingly puerile. Why? We lay people feel that any man who has answered the call to the ministry ought to want to talk about religion and want to do it well enough to interest other people in what, presumably, he regards as the most vital thing in the world. In the preaching of any single sermon, the preacher may be meeting a real moral crisis in the lives of some of his congregation. Why does he not always try to visualize the people of his parish in advance, in order to say something that will build them up in faith? Indeed, does the clergyman often try to picture for himself the people to whom he is to speak, and ask, not what he can possibly find to say, or what he considers good enough to say, or what he happens at the time to be interested in, but what this or that particular soul needs to be told, lovingly, personally, directly, simply, and in real human speech? There are sermons that lack these qualities and so people stay away.

But they ought not to go to hear a sermon; they ought to go for worship. Then what about the reading of the service? Is it perfunctory, mechanical, formal? Does the clergyman slur over the prayers? Does the chancel lack the atmosphere of devotion? What about the arrangement of the service? Was it all left to the organist or choirmaster? Were the hymns selected at random and the anthem hit upon by chance? Or did the clergyman take the trouble to read, beforehand, the lessons and the epistle and gospel, decide on the subject of his sermon, and select the anthem and hymns with a view to making the whole service consistent? And did he select any hymns that by any possibility the congregation could sing? Has he ever tried having a practice in hymn singing for the congregation?

And what *was* the service? Has he ever asked how choral matins of an elaborate type could possibly attract people who are not “experts” in devotion? Has he considered the possibility of more frequent late Eucharists? Theoretically, he believes in “the Lord's own service on the Lord's own day”; but does he really try to have it? Suppose he were to try it—taking care to have the music simple, the hymns singable, the whole service unobtrusive in its ceremonial, and (if he cannot do more) explaining to the congregation that non-communicating attendance is permissible, and that even if communions are made late they can be distributed over all the Sundays of the month, so that the service need not be unduly prolonged.

Then some lay people can never be persuaded to begin church attendance, unless they find in the church more warmth of fellowship. Does the clergyman stand at the door to meet his people—not necessarily to shake hands with them and be effusively cordial, but to give them a friendly smile and greeting; to discover who are absent and to receive from some who are present suggestions of possible pastoral service needed among the sick, the shut-in, or those in special difficulty? Does he try to introduce new people (if by chance any such risk the arctic regions within) to older members? Has he really any friendly interest in people himself? Does he try hard to show it? Many a priest, we doubt not, makes this his daily prayer: “O God, help me to love people, and be interested in them, and teach me to show them that I do care for them.” One way to show them is by diligence in pastoral calling—which perhaps some of the clergy shamefully neglect—but mere calling is not enough; the clergy must be warm hearted; they must unbend; Americans want friendliness above everything else, and unless they find it in the church

and the parson, it is hopeless to try to get them—they will seek God somewhere else and in other ways, if they seek Him at all.

Other people can never be won to a regular church and parish connection, unless they are given something to do; all of them ought to give themselves in some sort of service. Church societies, clubs, guilds—all the complicated organization of parochial life—must be maintained to give Church members an outlet for such Christian service; not simply for social purposes. The parish priest who is not seriously trying to place every parishioner somewhere at work—either in one of the Church organizations or in community-work—is not true to his calling. In many a parish, active Christian service seems positively to be discouraged. The rector shows no sense of responsibility for his parish organizations; he is not seen at meetings—where he could really get to know how to guide and lead their activities; he has no new ideas; often seems to lack ordinary tact and common sense; certainly sometimes gives the impression of indifference.

Moreover, what about the relation of the Church to the community? Some people will never be interested in strictly parochial work. Some are big enough to do splendid work *outside*, for which they catch the inspiration *inside* the church. Is the rector trying to find such? Does he know enough about community needs to inspire others to service? Is he making them see what religion can do in social work? Does he study the question of proper Church publicity, or is his parish and its work practically unknown? Of course, publicity can be in bad taste and overdone, but there are parishes so eminently conservative that the community forgets their existence. There are even rectors who give out regular notices so perfunctorily as to encourage their hearers in day-dreaming. So the patient inquiry of the simple-minded and perplexed canvasser is quite pertinent:

"What are you going to give them, more than they get, if you get them to come?"

Lay people should try with the same earnestness to answer the puzzled inquiry of their fellow layman. What are *they* doing to make our several parishes worth while? The Church is *ourselves*—all of us; not the clergy alone. If the clergy are unattractive in personality or preaching, may it not be because our indifference has robbed them of the enthusiasm with which they started their ministry? Many a young priest starts out bravely and zealously, with high ideals, and as the years go by, his enthusiasm wanes, his love grows cold, his whole work becomes ineffective, because his people have never given him any steady help or encouragement. We often wonder, when we complain of the heedless indifference of the laity, how the clergy remain as efficient as they are.

If we want the Church to grow, what are the laity doing to help? Suppose crowds came rushing in next Sunday, would they not find the people in the pews as disappointing as the men in the pulpit or at the altar?

"What are you going to give them, more than they get, if you get them to come?"

WILL BROADCASTING DECREASE CHURCH ATTENDANCE?

BY IRENE HAMILTON.

THERE has been much grumbling and frowning, as well as open disapproval upon the broadcasting of church services on Sunday.

The churches are slighted quite enough, critics of this innovation hold, without giving people such an excellent excuse for staying at home. Why add to Sunday baseball the movies, golf, motoring, the great out-doors, a better excuse for neglecting Church than all of these—Church service by radio?

Now the stay-at-homes-from-church will put forth the argument that their excuse is incontestable. A Church would surely not broadcast its services if not for the express purpose of reaching people in their homes!

It will be in vain to answer that broadcasting Church services is done for the benefit of the sick who cannot get out of a Sunday; and for homes far away from a church by reason either of actual miles, bad weather, or lack of transportation facilities.

"No matter. If I can hear a sermon by an umpty-thousand

dollar a year preacher, and some of the finest music on this side of the Atlantic by staying home and listening in on my little old radio, I'm going to do it," says the radio fan.

And why not?

A church service by radio is certainly better than no church service at all. It would be no service at all, only too often, for those who are looking for excuses for staying home on Sunday mornings.

A lover cannot, and will not, see actual reasons for not going to his sweetheart—much less invent excuses for not going. Nor will a lover of God invent excuses, even the radio, for not going and worshipping Him in church on Sunday. No, the radio will not decrease attendance at the churches. It will not decrease the attendance among those whose attendance is whole-hearted and worth-while.

On the other hand, it can be readily conceived how the radio will increase church attendance. That is, it is conceivable if we are at all to be guided by experiences of the past.

Perhaps the broadcasting of church services is the forerunner of a new, widespread interest in religious matters, just as the public library system disseminated an interest in books and book learning heretofore unknown.

How numerous and great were misgivings with regard to establishing the public libraries. Book publishers, especially, fought against them. With books so easily borrowed, they feared that their trade would go to the rocks, for people would cease buying and owning their own books.

Others, not interested in selling books, held up their hands in alarm at a system which proposed lending books for a few weeks only, thus encouraging hasty, slipshod habits of reading and learning.

Actual results proved how baseless these fears were. The libraries so markedly stimulated an interest in literature that book-sellers found their business increasing in leaps and bounds. Books of a technical character, or otherwise requiring study, could be examined at the libraries, quite true; but no attempt at learning them in a few weeks' time has been made, any more than in the past.

And so, not only did the public libraries not encourage patrons of books to cease buying, but they have gradually taught millions more of potential book buyers a need of books who would, otherwise, never have known it.

And now we face the problem of church service by radio.

No, broadcasting will not decrease attendance at the churches. Moreover its effect will be in no way deleterious.

Not even will any serious harm be done by the odiousness resulting from a comparison between the services of a wealthy intellectual congregation in the city and the humbler services of the rural churches. For rural congregations will learn how to demand more from their own churches; and clergymen and choirs will get out of their sleepy, self-satisfied ruts, and give more—or face the alternative of being replaced by those who will give more. To these more interesting services, more people will go.

Broadcasting services will reach a great number of people who never did know what Church was all about. Perhaps, all their lives they have been lazy, or shy, or just uninterested. Supposing there is a message here for only one out of every hundred who listen; it will not have been in vain.

Broadcasted services will reach many who have long since forgotten matters spiritual and perhaps will bring back wholesome, sweet days, and awaken spiritual longings not to be resisted.

Broadcast services will reach the lukewarm churchgoers who are always finding some excuse to get out of going to church. And perhaps, something in the sermon of a man who holds, through one or more great merits, the rectorship of a wealthy and intellectual congregation, will touch a spiritual spring deep down, which the homely minister at home never managed to do. Perhaps the exquisite music will do it. Thus touched and awakened, these lukewarm stay-at-homes will know that they need more than merely to *listen* to God's worship; they will know that they need to *worship*, too. And they will go and find God in the nearest church, and worship Him there.

Meanwhile, all those far away from any church, and the sick, truly deserve their religious services on Sunday, by radio.

Santiago de Compostela

By the Rev. George S. Pine

SEVEN centuries ago, Santiago de Compostela was one of the most frequented cities of Spain. Year after year countless pilgrims from all over the world came to it to do homage to the patron saint of the country, the Greater James, who is supposed to have visited the region before his



PORTICO DE LA GLORIA, SANTIAGO CATHEDRAL
The Work of Maestro Mateo.

martyrdom in Jerusalem, and whose remains, legend says, were brought back here afterwards in some miraculous way and centuries later were miraculously discovered, and a splendid Romanesque cathedral reared over them, a miracle in stone. Today comparatively few persons outside of the region get to it. It requires a night and a day from Madrid. It is not in the beaten track of tourists. They know Seville, Cordova, and Granada, and Madrid, Escovial, Toledo, and Burgos, and perhaps Avila and Segovia, and have a mixed sort of remembrance about them, but Santiago de Compostela, in spite of its harmonious name, they turn from because in its far-away corner it is so hard to reach. That may be good for the place, for it still retains its primitive character and is not yet spoiled by modern hotels and extravagant charges.

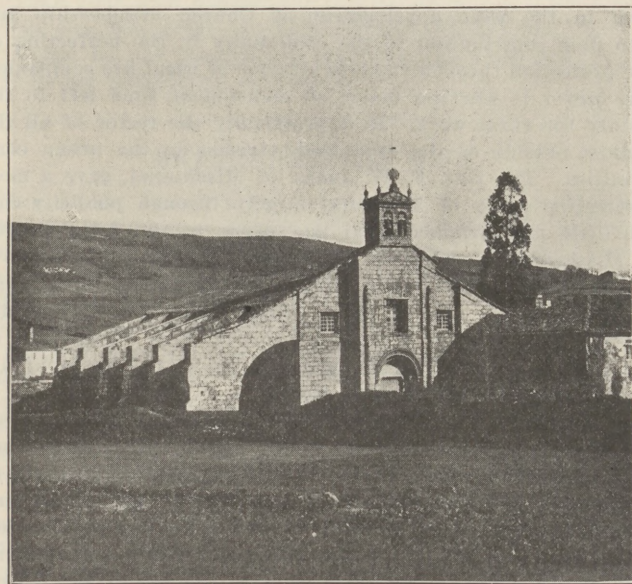
The pilgrim of today has for his efforts a reward as rich as the pilgrim of yore, though it may be of a different order. He comes to a city unlike any he has seen before, of narrow arcaded streets, and dominated by a cathedral that for its style of architecture takes first rank, not merely in Spain but in all Europe. Extravagant and baroque as the west front is, it is most impressive, but it belies the real beauty of the interior with its tall stately arches and wagon vaulting. The approach to it should be through the Puerta de Platerias into the south transept, for the puerta is Romanesque as well as the interior, and one sees at once clear through both transepts, and gets the impression that ought to be had of the whole church from west to east, were it not for the cove, which here as elsewhere in Spain is an intruding feature.

The glory of the cathedral is its inner western portal in three parts which occupied Maestro Mateo twenty years to work out, the figures of which still colored seem living, stone though they be, and in a large degree symbolic, not surpassed

for beauty anywhere, not even at Chartres. The longer and more often it is looked at, the greater is the admiration for it. The effect of coloring is felt at the crossing, where the pillars supporting the dome are tinted in dark green and dull gold. The high altar is of exquisitely wrought silver, and on the top of a most elaborate baldachino is an equestrian statue of St. James, which somehow or other does not seem out of place. There is also a highly decorated figure of the saint immediately over the altar, and he is represented elsewhere within and without the church, notably so on the middle column of the beautiful portal of Mateo, and high up in the gable of the western front. The attention of the people who worship in the church seems to be directed toward one or other of the many altars dedicated to the Blessed Virgin or to some other saint rather than St. James.

High Mass at the high altar was celebrated on Sunday intelligently and reverently, and accompanied by music, orchestral and vocal, of a higher order than heard elsewhere in Spain. The clergy seem to be more intellectual, and, judging from their looks, more spiritual than at some other places. At Segovia things done seemed to be done as a matter of course, even on Corpus Christi Day. In the procession of that day, the soldiers seemed to have more attention from the populace than the hundreds of familiar ecclesiastics. The highly wrought silver custodia for the Blessed Sacrament was put on a Barnum and Bailey sort of gilded car that seemed to move miraculously, but was propelled really by four men concealed beneath it, who, when the procession ended, came out wiping their foreheads. At Santiago de Compostela it would have been done better.

There are a few interesting churches, none beautiful, within the city, but a half mile or more outside of it is Santa Maria de Sar, a very old Romanesque structure, more or less in a state of decay, still used for services, with huge flying buttresses which would appear to keep the eight inclined columns within from thrusting aside the very thick walls. There is a very beautiful cloister connected with this church in which there are some fine tombs. The quad of the cloister is a chicken yard, and the upper rooms of the old monastery



SANTA MARIA DE SAR, NEAR SANTIAGO DE COMPOSTELA

are used as school rooms for a lot of noisy children. The glory of a church sometimes departs in a way the proverb speaks of the glory of the world.

The Cathedral of Santiago ought to be a joy forever.

IT HAS OFTEN OCCURRED to me that some of those people who have no children, and have abundant means, might adopt a candidate for holy orders, and provide the means for his education in the priesthood.—*The Bishop of Colorado.*

THE MADISON CONFERENCE ON RURAL WORK

BY THE REV. CHARLES N. LATHROP,
EXECUTIVE SECRETARY, DEPARTMENT OF CHRISTIAN
SOCIAL SERVICE

HERE are probably few places in the United States more charming than Madison, Wis., during the period of the summer schools. Some 3,500 young people are gathered here. Sprinkled in with the several thousand from Wisconsin and adjacent states one sees an occasional Chinese boy or girl, Japanese, the swarthy face of the East Indian young woman. Thus in this mid-west town one gets the feeling of cosmopolitan life, an intellectual activity, and a very democratic society.

One of the most striking and novel of the summer schools of the University is its School for Rural Pastors. This school offers an intensive course of ten days for the country minister. It began last year and in this its second year reached an enrolment of over 70 ministers, representing eleven religious Communions. The staff of teachers is made up from the professors of the College of Agriculture. A number of courses were given, one on the rural survey, developing through the project method a plan for a "base-card" which would give the facts of importance to all community workers for every family of the community, another by Professor Gillan on Rural Sociology. The third course, by Professors Hibbard and Macklin, took up Agricultural Economics. It was primarily a study of the present economic condition of the farmer and the conditions necessary for economic recovery. A number of other alternative courses were offered. The afternoons were given to instructions in leading community singing, in the drama, and in games.

This year, the Department of Christian Social Service, which is responsible for rural work in the Church, determined to organize a Conference of Rural Workers at Madison, giving them the opportunity to take the courses offered by the University and, as well, to have an hour and a half each day for conference by themselves. Seventeen clergy representing practically all parts of the country responded to the call. For the first five days, a selected representative explained each day the conditions and methods of his work. The Rev. F. D. Goodwin, of Westmoreland County, Virginia, showed the problem of rural work in a county with a background starting from Colonial days. The Rev. Oscar Meyer, of Chenango County, New York, showed the contribution his own work is making both in the wide development of Church membership and also in a contribution to the community in the perfecting of fire protection through the organization of rural fire companies. Mr. Meyer is working under an endowment fund left to the county for rural work. He is practically the rector of all the county, outside of the organized parishes in the urban communities. The Rev. F. W. Jones, of Mississippi, gave a most interesting study of his work, largely through publicity and his little multigraphed local newspaper in the delta district of Mississippi. Archdeacon Severance, of Spokane, showed how, in that new country, they were planning parish houses and Church schools, and in many places using the Community church. The Rev. E. S. Ford, of Sparta, New Jersey, told of his work in shepherding the backward families of the mountain region of northwestern New Jersey.

After these papers had been presented, the Conference sat for at least an hour each day going over the problems. They also invited Mr. Kolb, of the College of Agriculture, who is responsible for the Pastors' Course, to sit with them and answer various questions as to the rural problems. The Rev. Dr. Felton, an official of the Methodist Rural Department, told of the campaign for rural work in the Methodist Church, and the Rev. Father Zurgos told of the work in the Roman Catholic Church.

The Conference finally decided on the following resolutions:

WHEREAS, The Protestant Episcopal Church in its last General Convention recognized the neglect of the rural work and the necessity of advancing it, and

WHEREAS, the National Council has been asked to develop this phase of the Church's Mission, therefore this Conference of Rural Workers called by the Department of Social Service of the National Council, at Madison, Wisconsin, make the following recommendations:

1. That the National Council do everything in its power through the Department of Publicity and every other available agency to stress the importance of rural work and to awaken the conscience of the Church to its duty.

2. That the Department of Religious Education adapt its educational policies and program to cover the rural field.

3. That the Department of Missions be urged to use its influence in sending specially trained men to the rural field.

4. That, where it is not being done, the theological seminaries be requested to present rural work as a vocation to the students and offer courses to prepare them for it.

5. That the entire diocese or missionary district be divided into counties or such territorial units as local conditions suggest, and that a minister be appointed over this territorial unit who shall have territorial jurisdiction over all persons who are not included in organized parishes, or missions, as instanced in Chenango County of Central New York and in the Diocese of Virginia.

6. That the diocese or missionary district feel the responsibility for the support and extension of the rural work within its borders, for we feel that the city church obtains a great part of its strength from the rural field and should recognize its debt to it.

7. That the rural worker recognize the twofold nature of his office, first, to bring his fellow men to God, and second, as a leader of the social forces, to advance the Kingdom of God in his community, and, in developing his leadership, to avail himself of the various social and economic agencies of the county, state, Nation, and Church.

To the present writer, as one who attended the college courses and our own Conference, three conclusions stood out with emphatic prominence:

1. The students of rural problems of the Department of Agriculture have found in their careful studies that religion is one of the strongest elements in developing the community. In many communities, religion is the force primarily responsible in making the community. Consequently the religious leaders have an opportunity and responsibility to make a great contribution to better rural community life.

2. That our Church can offer an effective and dignified field for one with a vocation to rural work. But, always the one intending to do rural work should have proper professional equipment, a short course of study in some college of agriculture, or its equivalent.

3. That rural work ought to be organized, but not with the town as the parish. The rural pastor should receive appointment to be rector or minister to a county, with jurisdiction over all souls not within the limits of an organized urban parish.

It was the unanimous feeling of the members of our Conference that we had received much help in a definite way and that the Conference ought to be repeated next year.

THE VENTURE OF FAITH

FAITH, then, springs out of unsatisfied love. The man who wants to believe has discovered that there is nothing on earth which can fully satisfy his longings; he is conscious of powers which can find no adequate sphere in this merely material and temporal order of things. Eternity alone is long enough for the exercise and development of the power to love.

Those who do not want to believe are those who have made the fatal mistake of centering their power to love upon themselves. This subtle influence of self-love is at the bottom of that most soul-destroying materialism which we call "religious indifference". When a man is thoroughly in love with himself, then his power to love has become so stunted and warped that it cannot reach out to the things of eternity, and then he does not care whether he believes or not, and, in the end, does not want to believe. He is afraid of anything larger and greater than himself; for how many, alas, God is nothing more than a rival to "self"!

When we are troubled by doubts we can comfort ourselves by the fact that we are *troubled*. The genuine unbeliever is never *troubled* by doubts. So long as our doubts *trouble* us we are believers, even though we do not call ourselves so. We should not worry about our doubts unless God had given us the gift of love. However microscopic our love toward God may be, it is such a tremendous force that it affects us at every point.

We long to know because we love, and the venture of faith consists in bringing our desire to know to our Blessed Lord: then our very doubts become faith, because we are bringing our love to our Lord.

The venture of faith does not mean a leap in the dark. No; we are surely led by the Star of Bethlehem—the star of love. The contrast between walking by faith and walking by sight is often misunderstood. Walking by sight consists in living according to the fashions and principles of this world: walking by faith consists in living according to the will of God. By faith we see God, through a glass darkly, it may be, but still we see Him, and by the same power perfected we shall see Him hereafter, face to face. The venture of faith means following the light which God has given us, in order that we may pass out of darkness into light, and merge the light within us in Christ the true Light.—Canon C. C. Bell.

The Adventure of Judas Iscariot and Thomas and the Blind Man

By the Rev. Louis Tucker, D.D.

WAIT, sirs, wait. Halt, prophets of Israel. Be patient, princes. Stop, great lords. Oh, fishermen, in pity wait."

"What is it?"

"I heard of you and hastened from my farm. If you can cure me, half its crop is yours. They say you heal the sick and cure the blind."

"We do. By stick and eyeshade, you should need it. Come hither. How long has this come on you?"

"As a lad, by little and by little."

"And now your hair is gray. See you at all?"

"Not for these many years. Abraham lived an hour in horror of great darkness, I half a life-time."

"Then why the eyeshade?"

"Blind eyes are ugly. Besides, although I cannot see, the full sun full in my eyes gives pain."

"Who are you?"

"Daniel bar Yussuf, sirs, a slave of darkness."

"Daniel bar Yussuf, Son of Light, come hither. Know this, and you around who followed Him know also: Yeshua Bardawid sent us to preach the coming of the Kingdom and to heal. The power by which we heal is not our power, but His. Believest thou in Jesus of Nazareth, bar Yussuf?"

"I do believe that were He here He could make me to see. Who are you?"

"It does not matter; but if your faith be strengthened by the knowledge, know that we are Judas of Kerioth and Thomas, surnamed Twin, two of the Twelve."

"The names are known to me, sirs. So, also, it is known that you are rumored to have cured many, even among them a blind man here. Therefore I came."

"Tis true. The cured man stands behind you. Jonas bar Baruch, speak."

"I see, I see, I see!"

"Believest thou, bar Yussuf?"

"Why else here?"

"Judas, will you take him, or shall I? Bar Yussuf, are you fasting?"

"Since last night. I made too great haste to eat this morning."

"Good. Now, pray, Bar Yussuf; pray very greatly."

"O, Lord God of Israel, Father of Lights, be merciful to me who live in shadow of great darkness."

"Pray all; pray all of you. Now lay your hands upon his head, Judas, while I anoint his eyes. Now, Daniel bar Yussuf, in the name of Jesus of Nazareth, look up and see."

Thomas, before anointing the eyes with oil, had removed the eyeshade. The gray-haired old man clapped hand to eyes, rose from his knees, staggered, then began to weep in deep, gasping sobs that ripped and tore him. The by-standers, puzzled, looked at each other. Then Judas spoke:

"Daniel bar Yussuf, why weep?"

"O, God of Israel, I see, I see!"

"Of course; why weep about it? Why not rejoice?"

"Who are you, man of God, that you can cure blindness and yet not understand it? The citadel of life itself is shaken by so great seeing."

"I know, I know, if Judas does not, bar Yussuf. Now fare ye well."

"Wait, sirs: a moment, till I recover my strength, then your fee."

"Nay, God's sunlight is a free gift."

"Not so fast, Thomas. Our purse is empty. Half the man's crop is more than he can give in money or we can carry in kind; but a handful of shekels were well worth waiting for, or even going to his farm to get. 'Tis inconvenient, very, to lack money."

"Judas Iscariot, we talked this out before."

"Nay, but, Thomas, I kept my promise and asked nothing. This man offered it."

"Daniel Bar Yussuf, when Naaman, the Syrian, was

cleansed, he offered payment. The prophet refused, the prophet's man received it. Upon his body fell the leprosy of Naaman. We would not have thy blindness fall upon our souls."

"On one of you it has. Ye cannot both be right. Naaman, his time was long ago, and I am very grateful. Let there be payment."

"So be it then, but if there be a fee, it must be great enough. What is enough for eyesight?"

"All I can pay."

"All that you have is not enough. Would you keep what you have and be blind again?"

"O, God of Israel, mercy! No, no, no! The land goes to my family—they must live—for them I would stay blind—but all upon it is mine own. That ye may take."

"Tis not enough."

"Put my poor body up at auction for a slave, but leave me seeing."

"Tis not enough."

"I have no more."

"Bar Yussuf, you have more. What of your soul?"

"That, sirs, is not mine own, but God's. Ere you touch that, take back your gift of seeing."

"Praise God that there is still a man left in Israel. You are cured, Bar Yussuf, by the power of God through Jesus Christ. Your fee is all you own and all you are, body and soul, given to Him who cured you—not to us, His humble agents, but to the Lord God of Israel. Folk around you are hungry—make them see food; sick—make them see nursings; naked—make them see clothing; strangers—make them see hospitality; orphans—make them see a father's care: so shall you pay fee where you owe it—to Him who cured you. As for us, touch coin of yours we dare not."

"Mean you that I denude myself of all to feed the poor?"

"Not so: who feeds you? Use you the increase."

"How long?"

"How long would you see?"

"Till I die."

"Take your own answer."

"Oh, sirs, how great and kind and glorious is God!"

"Judas, he has learned the secret of the Kingdom."

"I do not understand you, Thomas."

GETTING RID OF GOD

THE SOVIET GOVERNMENT has announced in the plainest terms that it intends to banish God from Russia. At first the rest of the world was not inclined to take this seriously. There was even real though unexpressed sympathy with the reaction against organized religion within the bounds of that nation. The Church has become the powerful and efficient instrument of political tyranny. There was little objection, as well, against the seizure of ecclesiastical treasures which were to be used in providing for the starving and needy multitudes. But now a course is being followed which has provoked the resentment and indignation of all Christian people both within and without the Russian nation. The recent execution of the Vicar General of Moscow, and the imprisonment of the Archbishop reveals the brutality of Bolshevism in all its lurid reality.

This effort of the Soviet Government is vain and futile. In the course of history it has been tried and met with failure many times before. A powerful government endeavored to banish God as worshipped by the Christians from the Roman Empire and the Church not only endured but grew and flourished during these centuries of persecution. The French Revolutionists attempted to do the same thing and met with a like result. It has been proved an impossible human accomplishment to be rid of God. The follower of Jesus Christ does not merely accept this as an unavoidable necessity, but experiences it as an inspiration and regards it as a great opportunity. He lives and works in the consciousness of a Divine companionship which is as personal as it is permanent.—*The Ascension Herald*.



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.

BISHOP MOTT WILLIAMS' GENEROSITY

To the Editor of *The Living Church*:

I CANNOT think that the people of the American Church have properly estimated the generosity of the late Rt. Rev. G. Mott Williams. Some of the services of the American churches in Europe had been discontinued during the war, and it was his help that led to their rehabilitation. A rectory fund of 200,000 lire has recently been provided for Florence. The idea of the rectory came from Bishop Williams, and it was he that made the first subscription. I am confident that other clergy of the European churches would bear similar testimony. His modesty and his generosity are shown in this extract from his Convocation address at Nice in January, 1920:

"Since the great increase in steamer rates, the position of Bishop in charge has become untenable except by a Bishop of private means, and it may easily happen that a Bishop with private means and the necessary time cannot be found, or that the best man for the place may be someone we cannot send. So I have been considering my duty, and have considered it my duty to begin an endowment for the European episcopate. This endowment is held now by the Committee on Trust Funds of the Domestic and Foreign Missionary Society in New York, and is called the 'Foreign Churches Fund.' The income of this fund is now, from bonds, \$1,062.50; from stocks, \$198, or \$1,260.50 in all. We still have the \$400 from Bishop Tuttle. The Missions House people wished to name this fund after me, but I did not think it proper. It is a general purpose fund and ought to grow. When the bonds and stocks now held are liquidated, there will be \$30,000 to reinvest, as the stocks represent a considerable undistributed surplus. I should like to have this fund kept in your minds, as with moderate pushing it could be made sufficient to have a resident Bishop abroad, most of the time at least, and prevent this great drain from frequent voyages. A Bishop could easily hold one of the smaller parishes. He could not hold a large one, or be much occupied in a large one."

A. B. HUNTER.

Recently in charge of St. James' Church, Florence, Italy

IS SOMETHING WRONG WITH THE CHURCH?

To the Editor of *The Living Church*:

A FEW weeks ago THE LIVING CHURCH published a striking editorial raising a disquieting question, as to what is wrong with the Church. A number of correspondents replied to the editorial enquiry; but, as it seems to me, all missed the mark. Indeed the editorial was a little misleading, for it stated or implied pretty clearly what was wrong with the Church, and implicitly raised the question—what is to be done about it?

I think every reflecting Churchman must recognize the trouble; its most significant token is the disastrous falling off in the contributions of the Church at large for carrying on the Program of the National Council. Now the real questions remain, viz:

1st. What is the cause of the trouble?

2d. What is to be done to remove the cause?

I have been waiting for some wiser and more influential Churchman than I to say, what seems so plain to me—that the cause of the inefficiency of the Church is its disunity. "A house divided against itself cannot stand", and an army divided against itself cannot win victory.

Except during the period preceding the Reformation, I think there never has been any religious organization composed of such radically antagonistic elements as the Protestant Episcopal Church is today. I need hardly say that those elements are the "Catholic" and "Modernist" parties, and the balance of the Church, which, for the lack of a conventional designation, I shall call the "Reformation" party. When I speak of the radical antagonism of these three groups of Churchmen I mean the extreme and most representative men.

All three groups contain several shades of theological opin-

ion, but all tend (especially the younger men) to the extreme and logical position.

Some of the older men, in their horror of schism, are trying, pathetically, to be neutral; but those antique darlings don't count; they have no more influence than our national pacifists during the great war; they are like those good Democrats, in East Tennessee, who still vote for Andrew Jackson for president.

It is a puzzling question in ecclesiastical psychology as to what holds our three antagonistic groups of Churchmen together. In my opinion the Prayer Book has been the cohesive force; but that bond may not endure beyond the next General Convention. The Church of England seems to be about to adopt two Prayer Books, one for the "Catholics" and one for the Protestants; why not a third for the Modernists? At present we have virtually three "uses."

3d. What is the remedy for this tremendous evil? That question is too hard for me. I would respectfully refer it to Bishops Lloyd, Weller, and Benjamin Brewster. They are good, able, and brave men. If they can't suggest a remedy for our ecclesiastical anarchy I am sure no one can.

Solemn as the situation is, it has a humorous phase, viz: the most disunited Church in the world posing as the advocate for Church unity. What a huge joke it must seem to our dissenting brethren. Well may they say, "Physician, heal thyself!"

WALLACE CARNAHAN.

Jackson, Miss., July 3d, 1923.

ROMAN AND ANGLICAN TRAINING

To the Editor of *The Living Church*:

GRANTING that the actual establishment of the P. E. and R. C. branches of the Catholic Church in Pennsylvania dates from about the same period, it is of interest to note the development under varying systems. The comparison I would like to make at present is in the methods of preparing candidates for their respective priesthood.

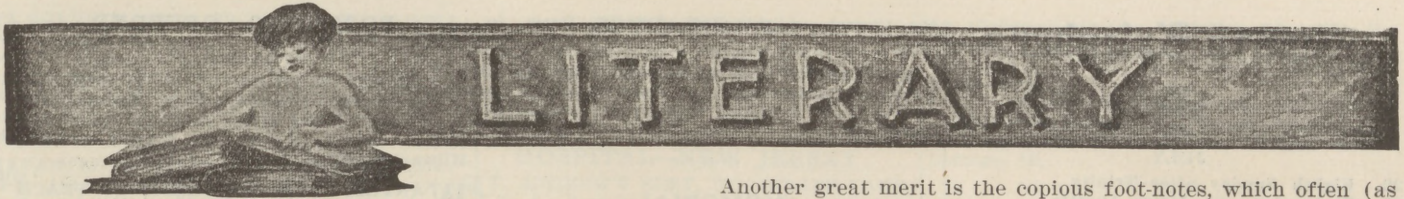
A passer will notice on 17th street, Philadelphia, a gaunt and painfully ugly pile of buildings covering an entire city block, one side being a church which for sheer hideousness is unmatched. Here live under strict discipline a band of clergy, all day and every day on the job of training, in their schools, boys of all ages and young men preparing for the ministry. The place is full and more room required, as instanced by buildings now being added.

Note the training. It is thorough of its kind, it reaches every part of the young man's life, it makes a specialist of him, and a thoroughly trained one. This is but one of several such training places of the R. C. Church in or near Philadelphia.

Now take a car and pass the plant of the P. E. Church for the same purpose. Magnificent grounds, forty acres in extent, right in the midst of the built-up part of the city. You look for the buildings, of which you have seen enchanting pictures of a mediaeval Gothic mass of buildings, presided over by a chapel to rival the St. Chapelle of Paris, and what you find is one small building large enough to house a very modest library on a second floor with some small offices in the basement, all presided over by girls of the usual "stenog" type. You ask where do the large band of professors live, whose names you see in the catalogue, and you learn they are stationed about within a radius of fifty miles. And your students, where do they live, and how many have you, and the answer is, anywhere, and there are perhaps a dozen of them, and you say to yourself, about two professors to every candidate and a stenographer to every two students. You go away and compare the systems of preparation for the teaching body of the two branches of the Catholic Church and then your attention is called to the headlines in the daily papers: A Drive for the Ministry of the P. E. Church now being held at Chestnut Hill; Addresses by U. S. Senator, and City Councilman. Cricket Club thrown open for use of the boys; tennis, golf, etc.

And like the man in the street you say to yourself, Which of the two systems means business, now after two hundred years of studying the needs?

W. C. HALL.



APOLOGETICS

The Christian Hypothesis. By the late Edward Campbell Tainsh. New York: Longmans, Green and Company, 1922, pp. 1-105. \$1.25 net.

In his preface to this unique piece of modern Christian apologetics, Fr. Belton writes as follows: "It has often been emphasized that the real difficulty in accepting Christianity at the present time is the moral demand that faith makes. . . . Of the truth of this contention I am convinced, but at the same time I am equally convinced that, unless the central teachings of Christianity have obtained possession of men's minds, Christianity's moral principles can have little influence upon their conduct" (*preface*). Each of the five "books" is preceded by a definite abstract of contents, and in each topic the author puts himself frankly upon the most modern premises of thought. The book is not easy reading, but anyone who takes the trouble to look into it carefully will be amply repaid. It fulfills the need long felt for a short work of a scientific character which would deal frankly with the attitudes which lie outside of and anterior to the acceptance of the cardinal principles of Christianity. For those to whom Spens' *Belief and Practice* has been of great value, this book will be found enormously helpful.

The Christian Idea of Sin, and Original Sin, in the Light of Modern Knowledge. By the Rev. E. J. Bicknell, M.A. New York: Longmans, Green & Co., 1922, pp. vii-129. \$2.00

"The Christian idea of sin," writes the author in his *Introduction*, "is essentially a religious idea. It implies a relationship to God. Hence any attempt to discuss the nature and meaning of sin that forgets or minimizes its God-ward aspect cannot satisfy the Christian consciousness. . . . One reason why many modern discussions of sin are unsatisfactory is that even Christian writers attempt to isolate sin from its relationship to God." After discussing actual sin and original sin, and dealing with the objections to the latter idea, the heart of the *Lectures* (delivered at Keble College, Oxford, 1921) is an apologetic for the traditional teaching in view of present-day difficulties drawn from psychology (pp. 50-78), philosophy (pp. 79-96), and science (pp. 97-112). The last chapter is a constructive summary of the argument. The following excerpts give the gist of the author's contentions. "Sin historically means simply that of which God disapproves. It is in this sense that St. Paul uses it to cover original sin. A state of moral disease which renders man's life so different from what God intended, clearly falls under this use of the term. It is a misfortune and a handicap, but because it is a state of man's inmost being, he therefore cannot heal himself. . . . He needs more than teaching; he needs redemption and new life. . . . So from the purely religious point of view, because it is a state of the inner man, almost indistinguishable from that of the wilful sinner in all except guilt. . . . it may fitly be called original sin" (p. 34). "The sense of sin as fully developed depends on the awareness of God. It is the growing vision of God that awakens it. . . . It is the consciousness of moral incompatibility with God. . . . The sense of sin and the sense of guilt alike prove that God has not left us to ourselves. We should not be aware of the alienation from Him unless He were still seeking us" (pp. 48-49). "To sum up, the aim of these lectures has been to show that in its essential nature the problem of sin remains unaffected by modern knowledge. Sin is still sin against God. It still needs redemption and forgiveness, and we believe that in Christ alone we have the remedy for the situation. We can still repeat the old text, 'Thou shalt call His name Jesus, for He shall save the people from their sins'" (pp. 128-129).

OLD TESTAMENT

The Prophets of Israel in History and Criticism. By Harold Wiener, M.A., LL.B. London: Robert Scott, 1923, pp. vii-196.

This is one of the best small works on the prophets which has appeared in recent years. It is a layman's book, written for laymen, but by no means lacking in the evidences of technical scholarship of the very highest order. The writer has his own independent point of view and his work is no mere compendium of quotations from secondary authorities.

Another great merit is the copious foot-notes, which often (as for example pp. 46-47) present evidence drawn from non-Biblical sources. One of the author's conclusions will suggest his point of view: "The facts so clearly attest the presence of something which transcends ordinary human powers that it would be a waste of words to argue the case for supernaturalism. *Res ipsa loquitur*" (p. 141).

SUMMERTIME BOOKS

Surprising Antonia. By Dorothy Foster Gilman. Boston: L. C. Page & Co., \$1.90.

She is a surprise, this lively, lovable young daughter of a Cambridge professor. And when with the aid of two school friends she conceives the novel idea of renting her father's house to a wealthy, western family who wish to attend Commencement festivities at Harvard, she sets surprising things in motion. The school girls masquerade as servants with all sorts of complications. Tense in its interest, it is one of the season's best books for young people.

Earth's Enigmas. By Charles G. D. Roberts. Boston: L. C. Page & Co., \$2.00.

The stories that comprise this collection appeared nearly a quarter of a century ago, yet they have always remained classics of their kind. Tales of the simple life of the Canadian backwoods and of the furry folk that lurk in forests appeal alike to old and young. So one welcomes these favorites of other days.

Tom Akerley. By Captain Theodore Goodridge Roberts. Boston: L. C. Page & Co., \$1.65.

Tom Akerley, of the Dominion Air Force, has the misfortune to quarrel with his superior officer about a Military Cross due a friend of his, killed over the German lines. In the heat of anger he lays the Colonel out. Then he climbs into his plane—and lands in Gaspard's Clearing. There he finds the girl and some other people. The result is a swiftly moving tale of romance and adventure of the north country that holds the reader's interest to the end. Captain Roberts, by the way, is a brother of Charles G. D. Roberts, and both of them know their Canada.

The Scudders. By Irving Bacheller. New York: The Macmillan Co., \$1.50.

One who recalls the keen pleasure with which he read other novels of Irving Bacheller, feels a distinct sense of disappointment when he opens this book. It is a satire of the follies of fashionable life. It is full of clever hits at ultra-modern points of view. But it is not Irving Bacheller at his best. And one fears that the lesson he evidently intended to convey, that Tolstoi was right when he said: "You cannot run a world without religion, and our world is only the sum of its many homes," will never reach those for whom it is meant.

MISCELLANEOUS

The Layman's History of the Church of England. By G. R. Balleine, Vicar of St. James', Bermondsey. New York: Longmans, Green & Co., \$1.00 net.

In an attempt to make Church history "interesting", the writer tells the story of English Church history around two mythical, but typical, English villages. He has had to compress, however, the nineteen centuries of the Christian era into 210 pages, and despite these limitations, has succeeded in producing an interesting book.

The American Book Company is to be heartily felicitated upon the very general excellence of Evarts Boutell Greene's *The Foundations of American Nationality*, a companion volume to Carl Russell Fish's *The Development of American Nationality*. These two volumes comprise what they call *A Short History of the American People*. They are admirable books to have near at hand when reading or writing about America. The present volume abounds in good maps and illustrations and may be used either for general reading or reference or classroom work. Professor Greene has a happy style, condensing sound characterizations and much information in a few pages, and often even in a few sentences. His task has been to describe and discuss the foundations upon which the political framework of our nation has been built, and he has performed it with conspicuous success.

C. R. W.

Church Kalendar



JULY

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

APPOINTMENTS ACCEPTED

BARTLETT, Rev. FREDERICK B., late rector of St. Mark's, Aberdeen, S. D., St. Philip's, St. Louis, Mo.

BROWN, Rev. WILBUR F., late of New York City, St. Andrew's, Brewster, N. Y.

DOW, Rev. GEORGE W., late of Pewee Valley, Ky.; chaplain to the City Mission, Washington, D. C.

DUE, Rev. Paul, late Christ Church, Adam's Run, S. C., St. Matthew's, Darlington, S. C. Address, 238 S. Main St., Darlington.

GOODMAN, Rev. H. C., late rector of William and Mary Parish, St. Mary's County, Md.; St. Barnabas' Church, Leland, Prince George County, Md. (Washington).

HEIGHAM, Rev. W. H., late rector of Church of Our Saviour, Brookland Parish, Md.; Port Tobacco Parish, Charles County, Md. (Washington).

LEVERING, Rev. LEWIS R., late rector of St. Mary's Church, Cleveland, O.; Chaplain Shattuck School, Faribault, Minn.

PUTNEY, Rev. RUFUS D.S., late rector of St. Philip's, St. Louis, superintendent of St. Luke's Hospital, St. Louis, Mo.

STEVENS, Rev. EDMUND H., late chaplain to the City Mission, Washington, D. C.; Church of Our Saviour, Brookland Parish, Md. (Washington).

RESIGNATION

PINKHAM, Rev. V. E., from Christ Church, Albert Lea, Minn.

NEW ADDRESS

TOMLINS, Rev. W. H., late Joplin, Mo.; 2141 G St., Granite City, Ill.

SUMMER ACTIVITIES

SHERWOOD, Rt. Rev. GRANVILLE HUDSON, D.D., and Mrs. Sherwood, Springfield, Ill.; Box 752, Ripon, Wis.

BARBER, Rev. R. Y., Emmanuel and Old Donation Churches, Lynnhaven Parish, Princess Anne County, Va., for July and August.

BENTLEY, Rev. CYRIL E., executive secretary of the Diocese of Atlanta; St. Stephen's, Port Washington, L. I.

BUTLER, Ven. FREDERICK D., Alton, Ill.; Waukesha, Wis.

COOK, the Rev. HERBERT J., D.D., of Albany; St. Paul's Church, Oxford, New York, during July.

DUNCAN, Rev. CHARLES H., Poughkeepsie, N. Y.; Church of St. Matthew and St. Timothy, New York City. Address, 164 West 74th St.

HAUGHTON, Rev. EDWARD J., St. Paul's, Springfield, Ill.; Toronto, Ont., Canada.

LANGTON, Rev. JOSEPH F., Trinity, Jacksonville, Ill.; Church of the Epiphany, Cincinnati, during July, and Advent, Cincinnati, during August.

LONG, Very Rev. CHRISTOPHER S., Dean of St. Luke's Cathedral, Orlando, Fla.; All Saints', Chevy Chase, Md.

MCCLEINTOCK, Rev. THOMAS, assistant of Christ Church, Georgetown, D. C.; in charge of Chapels of St. David and St. Patrick, St. Alban's parish, near Washington, D. C., during July.

WALLACE, Rev. JERRY, Christ Church, Springfield, Ill.; St. Mary's Cathedral, Memphis, Tenn., during August.

DIED

RICE—ZELIA CAROLINE, beloved wife of the Rev. Edwin B. Rice, of the Church Missions House, New York, on Thursday, July 5, 1923, died at her residence, Mount Vernon, N. Y.

SMITH—Deaconess JESSIE CARROLL SMITH, daughter of the late Alfred H. Smith and Harriet Josephine Carroll, of New York, died of pneumonia at St. Luke's Hospital, New York, on July 3d. Deaconess Smith was a graduate of St. Faith's Deaconess School, New York, Class of 1902. She was set apart in

the Church of the Holy Trinity, Paris, in 1903.

WINCHESTER—Died on Sunday, July 1st, at Buena Vista Springs, Pa., ANNE GORDON, widow of John Marshall WINCHESTER, of Baltimore, Md.

MEMORIAL

Deaconess Jessie Carroll Smith

The untimely death of DEACONESS JESSIE CARROLL SMITH at Saint Luke's Hospital, New York, will be a shock to her many friends as she was in her full usefulness and served until within four weeks of her death, as head of the Baby Shelter at St. Johnsland, King's Park, L. I.

She was set apart in Holy Trinity Church, Paris, France, and helped organize and nearly support Holy Trinity Lodge and Hospital. From the first year of its existence the hospital in the Latin Quarter for students gained support each year of its usefulness—until it was closed with the Choir school when Dr. Morgan died and a new regime began. She came home and after three months, went to St. George's Church, Stuyvesant Square, where she became head of the Deaconess House—until 1915, when she went to serve with the English Red Cross—and then went over to France as part of an American Unit under General Mangan, Auto Chirurgicalno, 7, with the third Army.

She received the Croix-de-Guerre, with star and four citations, and the Medaille de Reconnaissance from France and the medal for service from England.

Since coming home she has organized several places, and given her whole time to it; the last being the Baby Shelter, at St. Johnsland, L. I.

I, as her assistant for three years at Holy Trinity Lodge and Hospital, Paris, know well what it was to the students in the Latin Quarter—where good care and medical advice saved many who are now arrived as well as the faithful performance of duty connected with it.

The services held in the Huntington Chapel on July 5th, in the Cathedral of Saint John the Divine—were strong and fine as befitted a life of service such as hers. She made a deep impression on those who worked with her, and was vigilant in all things connected with the Church.

I, as her associate, know that well. One sister survives her, Mrs. J. H. Holden, 123 East 53rd St., New York, and many friends, to whom the loss is irreparable, of whom I am one.

CAROLINE PATTERSON HALL,
The Chalet, South Philipsburg,
Centre Co., Pa.

July 11th, 1923.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

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.

WANTED—IN A MID-WEST SUBURBAN parish, a curate to take charge of Church school and assist in parish work. Address W-922, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER FOR SMALL Cathedral in Northwest, and Supervisor of Music for city public schools. Combined positions pay \$3,000 or slightly more. Excellent opportunity for experienced, competent musician. Give full particulars and references. Address: Dean 920, care LIVING CHURCH, Milwaukee, Wis.

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.

WANTED, AT ST. ALBAN'S, SYCAMORE, Illinois, a senior master, preferably one who has been educated in the east. The salary offered will be a good one for the right man. The work covers the supervision of the scholastic work at St. Alban's. Apply to the HEADMASTER, Sycamore, Ill., or room 515-180 North Wabash Ave., Chicago, on Wednesdays.

WANTED—ELDERLY WOMAN AS house-worker. Or elderly couple, man as sexton and helper to widowed clergyman in town 50 miles from New York City. Write fully to PERMANENT-923, care LIVING CHURCH, Milwaukee, Wis.

WANTED—DEACONESS OR PARISH worker for New York parish. Variety of work; secretarial teaching, visiting. Must live in neighborhood. Salary \$1,200. Address: RECTOR, N. Y. S. S. Com., 416 Lafayette, St., New York City.

POSITIONS WANTED

CLERICAL

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.

RECTOR LARGE CITY PARISH DESIRES change to town. Parish with rectory, only small stipend required. Address: CITY RECTOR-924, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, GRADUATE ENGLISH UNIVERSITY, seeks work for August. Responsibility and city, essential. Address, D-925, care LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES CHANGE. EIGHT years in present parish in New York City. Married. Graduate and B.D. from G. T. S. Address F-926, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

EXPERIENCED TEACHER, GOOD CHURCH girl, 23 years of age, desires position Sept. Mathematics a specialty, also Foreign Languages. Will consider position as companion, tutor, or governess. Best references. Address D-927, care LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST AND CHOIRMASTER NOW engaged desires position in middle west, modern organ, good choir, essential to living salary, field for teacher and choral director. References Bishops, Priests, and Laymen. Address: COMMUNICANT-921, care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

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

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

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

VESTMENTS

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

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

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.

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

UNLEAVENED BREAD AND INCENSE

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

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

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

RETREATS

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

MISCELLANEOUS

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

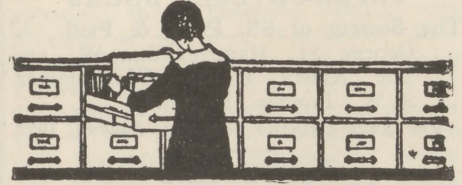
for Christian service; Christian fellowship is fostered.

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.]

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

The Red Man in the United States. By G. E. E. Lindquist.

Little, Brown, and Company. 34 Beacon St., Boston, Mass.

Icebound. A Play. By Owen Davis. Price \$1.50 net.

Society for Promoting Christian Knowledge. Northumberland Ave., London, W. C. 2, England.

Theology. A Monthly Journal of Historic Christianity. Edited by E. G. Selwyn. M.A. Volume VI. January-June, 1923. Cloth bound.

The H. W. Wilson Co. New York, N. Y. *Current Problems in Municipal Government.* By Lamar T. Beman.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

England's Reawakening. A Few words on the history of Anglo-Catholicism, and its attitude towards the prospect of a future reunion. By Aylmer Hunter (M.A., Oxon., Barrister-at-Law, Inner Temple). Preface by His Grace the Duke of Argyll.

PAPER-COVERED BOOKS

The Society of SS. Peter & Paul. 32 George St., Hanover Sq., W., and The Abbey House, Westminster, S. W., London, England.
The Anglo-Catholic Congress, London, 1923.

BULLETINS

Woman's Auxiliary to the National Council, Diocese of Nebraska. Omaha, Neb.
Thirty-seventh Annual Report. January 17, 1922, to January 16, 1923.

BETHLEHEM ELECTS COADJUTOR

THE REV. FRANK W. STERRETT, rector of St. Stephen's Church, Wilkes Barre, Pa., was elected Bishop Coadjutor of the Diocese of Bethlehem at the special Diocesan Convention called by Bishop Talbot on Thursday, July 12th.

The Convention met in the Pro-Cathedral Church of the Nativity. The Bishop made a short address after evening prayer was said, calling the attention of the Convention to the importance of the work before it and his reason for calling the special Convention. The Convention then adjourned to the parish house where nominations were made. The following were nominated:

The Rev. Frank W. Sterrett, the Rev. Howard W. Diller, rector of Trinity Church, Pottsville, the Rev. William N. Weir, Church of the Redeemer, Sayre. The next morning, just before the Convention met to ballot, the Rt. Rev. David L. Ferris, D.D., Suffragan Bishop of Western New York, was also placed in nomination.

The following is the result of the balloting:

	1st.		2nd.		3rd.	
	Cler.	Lay	Cler.	Lay	Cler.	Lay
Frank W. Sterrett	23	83	25	87	30	102
Howard W. Diller	13	34	15	29	14	25
Wm. N. Weir	1	5	1	5		
Bishop Ferris	14	40	10	47	7	36

On the third ballot there were 51 clerical and 164 lay votes cast. The Rev. Mr. Sterrett therefore had a majority in both orders and it was moved to make his election unanimous. The Rev. Messrs. Diller, Clattenberg, and Glasier were appointed to present the newly elected Coadjutor to the Convention. The Bishop warmly welcomed him and expressed the hope that he would accept his election. In a speech that plainly showed deep emotion, the Rev. Mr. Sterrett thanked the Convention for its confidence, and promised to accept the office, should the Church confirm his election.

Though the new Coadjutor-elect has spent his whole ministry in the Diocese of Bethlehem, he is a native of New York state, being born at Middleport on January 21, 1885, the son of William J. and Mary Elizabeth (Spalding) Sterrett. He attended Hobart College and the University of Buffalo Law School, and was graduated from the University of Pennsylvania in 1911, obtaining the degree of Bachelor of Divinity from that institution the following year. He was ordained deacon in 1911 by the late Bishop Mackay-Smith, and priest in 1912 by Bishop Talbot.

Mr. Sterrett first was a missionary at

Grace Church, Dorranceton, now Kingston. From Grace Church he was called to be curate at St. Stephen's Church, Wilkes-Barre in the latter years of the life of Dr. Jones, of sainted memory. After the death of Dr. Jones, who served St. Stephen's for forty years, Mr. Sterrett was elected rector. He continued the fine traditions of St. Stephen's Church for generosity to all good causes, as well as the simple, spiritual services which have been so helpful to communicants and visitors alike.

During his rectorship the church has added largely to its communicant list; its Church school has been the largest contributor to missions in the diocese for several years past; property to the value of more than \$300,000 has been added. The parish house now being built at a cost of \$150,000 will be finished by September.

NEW ALTAR FOR CONNECTICUT CHURCH

ST. MICHAEL'S CHURCH, Litchfield, Conn., has been enriched by a new altar and reredos, given by Mrs. W. H. K. Godfrey and Miss Ella S. Coe.

The altar is of Sienna marble with simple carving, dignified and beautiful. On



NEW ALTAR
St. Michael's Church, Litchfield, Conn.

the frontal the Alpha and Omega with the I. H. S. are surrounded by a border of grape vine; on the retable three "Hollies" are connected by oak leaves and acorns. The altar was made in Italy. The reredos is of carved oak and triptych paintings. The center painting is the supper at Emmaus, as Jesus was made known to the two companions "in breaking of bread."

In the left panel are Isaiah and Elijah and in the right panel, St. Paul and Timothy, the three signifying the prophecy, the fulfilment of the prophecy, and the preacher of righteousness. The painting is the work of Mr. H. S. Mowbray of Washington, Conn.

The oak carving making the frame work for the triptych is very beautiful, the work of Irving and Casson of Boston and New York. In the center at the top is St. Michael in armor with his foot on the dragon. He is flanked by two angels. Just below these figures are ten apostles with their several symbols.

At the left side, beginning at the bottom, are Bishops Seabury, Jarvis, Brownell, and Williams, the four bishops of Connecticut preceding Bishop Brewster. At the right side are Bishop White, Bishop Tuttle, the Rev. Thomas Davies (grandson of the founder of the parish, who preached in Litchfield as one of his many fields), and the Rev. Ashbel Baldwin, first rector after the Revolutionary war.

MISSION WORK IN ALABAMA

MISS AUGUSTA MARTIN, for several years a field worker in the Welfare Department of the State of Alabama, has this month accepted a place on the staff of the Diocesan Board of Missions for the special work of opening up a mountain mission for the white children of North Alabama. Her headquarters are now in Scottsboro, a mission in charge of the Rev. Cary Gamble, of Huntsville.

Miss Martin is a thoroughly trained social worker and is possessed of a personality that wins the confidence of those with whom she works and the enthusiasm of those to whom she appeals for her work. In addition to her experience in the Welfare Department of the State, she has done volunteer Christian Social Service work for the Church in Baldwin County, and in preparation for her new task has studied and observed the work at Berry School, Rome, Ga., and some of our Church schools in the Southern Highlands.

The Board of Missions hopes to put a full-time woman worker into Baldwin County, where the Rev. J. F. Plummer has a thoroughly organized group of missions in the extreme southern part of the State.

NEW YORK CATHOLIC CLUB

THE FINAL meeting for the season of the New York Catholic Club was held at St. Gabriel's Church, Hollis, L. I., the Rev. Clifford W. French, rector. For the first time in the history of the parish, incense was used at the sung Mass.

The essayist was the Rev. Henry Bell Bryan, of Grace Church, Jersey City. The club has taken a number of honorary memberships in the Anglo-Catholic Congress, and a number of members are in attendance there.

The club commended very highly the principle of the Triduum of Devotion, as held recently at St. Andrew's, Stamford, Conn., in honor of the Blessed Sacrament.

NEBRASKA CHURCH PUBLISHES ANNIVERSARY BOOK

CHRIST CHURCH, Beatrice, Neb., which recently celebrated the fiftieth anniversary of its organization, has published a very attractive leather-covered book containing the history and records of the church during the half-century of its existence. The book, which is edited by Mr. S. C. Smith, is well organized and well printed, and contains a number of very interesting and valuable illustrations, including full-page portraits of Bishops Clarkson, Worthington, and Williams.

"INTO His hands", let us now for this year, and for all the years of time, and for eternity, 'commend our spirits.' Whether for the Church or for ourselves, let us not take ourselves into our own hands, or choose our own lot."

—Dr. Pusey

Openings of the Anglo-Catholic Congress and Assembly Stir England

Bishop of London Unable to Open Congress—Nominate Liverpool Canons—Tikhon's Confession

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

IN the message of the Bishop of Zan-zibar at the opening of the Anglo-Catholic Congress, printed on another page, will be found both warning and inspiration. It may be hoped that the two months of intercession for the Congress will have done much to kindle that right spirit of approach upon which, as Bishop Weston says, so much depends. Coming to it in the spirit of preparation counselled by the Bishop, members of the Congress will recognize that, from the demonstration of strength of the 1920 gathering, the present Congress passes on to a great missionary enterprise.

In consequence of the times of the meetings of the Congress clashing with those of the National Assembly, which it was originally fixed purposely to avoid, the Bishop of London, President of the Congress, will not be able to attend the great opening service in St. Paul's Cathedral, on Tuesday, July 10th, or any of the meetings except the first.

The Bishop of Nassau (Dr. Roscow G. Shedden) arrived in London a fortnight ago for the Congress. He has already fulfilled several preaching engagements, and last Thursday evening attended the anniversary festival of the Gregorian Association at St. Paul's Cathedral, in addition to pontificating at the High Mass for the Association at St. John's, Holburn, the same morning.

Dr. Bernard I. Bell, President of St. Stephen's College, Annandale, delegate from the American Church to the Anglo-Catholic Congress, will preach in England for the first time on Sunday next, at the Solemn Eucharist at All Hallows', Barking-by-the-Tower. Dr. Bell is, says the *Church Times*, not only one of the greatest orators of the American Church, but also one of its most distinguished personalities. It is an interesting fact that the connection of All Hallows', Barking, with America, dates from the baptism of William Penn and the marriage of John Quincy Adams.

CANONS NOMINATED FOR LIVERPOOL

IN ANTICIPATION of the consecration of the second part of Liverpool Cathedral in July of next year, the Ecclesiastical Commissioners have agreed to provide the stipends of two provisional canons, each with a stipend of £750 a year. To these canonries the Bishop of Liverpool has nominated Archdeacon Howson, rector of Woolton, and Canon Morley Stevenson, Principal of Warrington Training College, both of whom will very shortly resign their present posts and begin their new duties.

In addition to developing and increasing the services at the Lady Chapel, in conjunction with the sub-dean, Archdeacon Spooner, they will help to prepare for the opening services next summer. To each a definite diocesan work will be assigned: Archdeacon Howson will superintend the post-ordination instruction of the younger clergy, and will arrange lectures, classes, schools, and conferences for their benefit. He will also ar-

range for retreats and quiet days for the whole body of the diocesan clergy, and will act as warden of a small body of emergency clergy. Canon Stevenson will give his attention to religious teaching in the diocese, especially in secondary schools and in Church schools.

TIKHON'S ALLEGED CONFESSION

A CORRESPONDENT of the *Daily Telegraph* states that the Soviet wireless sends out the text of the Patriarch Tikhon's alleged confession of guilt and of his humble pleading for mercy. One has but to look at the text of this supposed "confession" to see that the Patriarch could never have written it himself. If the document has really been signed by Tikhon, the hand that held the pen was his, but the spirit was absent. One has to remember that this feeble old man has for more than a year been kept in close confinement, and has had no peace from the Bolshevik inquisitors either by day or by night. The last two months have been passed in a solitary cell in the Central Cheka itself. Only those who have themselves experienced the inhuman cruelty of the guards, the stern, heartless régime, and the sudden intrusions of inquisitors at uncanny hours, can really understand the sufferings and the moral torture to which the aged Patriarch was daily exposed.

Sufficient reasons exist to suppose that the Patriarch's health has been absolutely wrecked, and that his spirit is holding on by a mere thread to the physically-suffering body and the tortured brain. Recantations extracted under such conditions are worthless, and the better they are drafted the greater must be the suspicion of the circumstances in which they have been signed. One attempt was made last year by renegade priests to induce the Patriarch to abdicate and recant, under the fire of cross-examination and menaces. Tikhon's spirit was not then broken, and he refused to lay down his mitre or to accept the dictation of the renegades. What guarantee is there that the same attempt, only with better results to the Bolsheviks, has not again been made?

Public opinion in the Baltic States is unanimous in disbelieving that the Patriarch voluntarily signed the recantation, and expresses the fear that the Bolsheviks have taken measures to prevent the Patriarch from telling the truth to the world.

MEETING OF THE ASSEMBLY

THE CHURCH ASSEMBLY will meet for its summer session at Church House, Westminster, on July 9th and the following days. The preceding week, July 7th, will be devoted to the consideration of the Prayer Book Revision Measure on the stage of revision by the Houses of the Clergy and Laity, sitting separately. The amendments made by both Houses will subsequently be considered by the House of Bishops, who will, at a later stage, present the measure in its completed form to the National Assembly for final approval or rejection.

At the summer session, the first business will be the consideration of the budget for 1924. The total expenditure recommended amounts to £151,237, against £158,353 for the current year. Of this

sum it is suggested that £145,000 be apportioned on the dioceses. A number of important measures are down for consideration on the stage of revision. Among these are: The Union of Benefices Measure; the Dilapidations Measure; the Benefices Act, 1898 (Amendment) Measure, which sets up machinery for the abolition of the sale of advowsons; three Measures dealing with division of dioceses, Winchester, Manchester, and Southwell; and the Clergy Pensions Measure, 1922. There are several notices of motion on the agenda. One by the Bishop of Chelmsford, deals with the reform of Ecclesiastical Courts, and suggests that a committee should consider how the present system may be amended in order to restore and maintain discipline. This subject will be considered by the House of Bishops in the previous week.

GENERAL NEWS NOTES

THE PRINCESS ROYAL with Princess Maud and Sir Arthur Griffith-Boscawen were present at the Church Army headquarters last Saturday morning at a "send-off" meeting to Prebendary Carlile, who later started on a five-hundred-miles' tour of England. The prebendary hopes to visit eight marching columns of Church Army pilgrims who are walking from Bradford to various seaside resorts as an evangelical mission, and will conduct meetings in prisons, workhouses, and social centers in the Midlands.

The division of the large Welsh Diocese of St. David's took effect from Sunday last, the portion which comprised Brecon, Radnor, and Gower now forming the new Diocese of Swansea and Brecon, with Brecon Priory as the Cathedral church. According to custom, the Bishop of St. David's will appoint someone in charge until August 1st, when the Electoral College will meet at the Cathedral to elect the first bishop. The Bishop of St. David's has been appointed by the Archbishop of Wales, Commissary for the new diocese, and will retain the post until the election of the new Bishop.

The Church Association is evidently not going to take things "lying down" with regard to the insidious advances of the Prayer Book revisionists. The Council have this week issued a manifesto expressing the opinion that the measure now before the National Assembly "ought firmly to be opposed by all who are attached to the great Scriptural truths reaffirmed and cleared from current error at the Reformation." Concerning the Communion Office, the manifesto describes as "particularly offensive" the proposals to legalize the use of the chalice, to "alter the form of the words of consecration" (*sic*), and to allow Reservation of the Sacrament. The manifesto also takes objection to "the introduction of prayers for the dead; the ascription of the nature of a Sacrament to the rite of Confirmation, while just avoiding calling it by that name; changes in the Baptismal services in order to make them capable of bearing the Romish interpretation; and the addition to the Calendar of certain Romish saints." The most disturbing feature, it is added, is "the capitulation to Modernist infidelity, with which many Sacerdotalists are making common cause against Scriptural Christianity," particular objection being made to the mutilation of the Ten Commandments and the alternation of the declaration by candidates for deacon's orders.

GEORGE PARSONS.

Bishop's College, Lennoxville, P.Q., Honors Dean Llwyd at Convocation

Canadian Church Holds Jewish Camps—Ambulance Association Holds Impressive Service

The Living Church News Bureau /
Toronto, July 12, 1923

BISHOP'S College, Lennoxville, which still adheres to the English plan of a three years' arts course, with longer terms than the other Canadian universities, held a most successful annual Convocation. The proceedings commenced with a choral celebration of Holy Communion in the college chapel, the Bishop of Quebec officiating, while the sermon was preached by the Very Rev. Dr. Llwyd, dean of Nova Scotia. After lunch in the College Hall, Convocation met in the Bishop Williams Hall. The chancellor, Dr. John Hamilton, presided, and was supported by the Bishops of Montreal and Quebec, the Dean of Nova Scotia, Dr. Abbott-Smith, the principal and professors of the university, Dr. James Mackinnon, Mr. S. P. Smith, headmaster of Bishop's College School, Canon Scott, and others.

An honorary D. C. L. was conferred on Dean Llwyd, of Nova Scotia. Two M.A.'s were conferred in course, twelve B.A.'s, and two L.S.T.'s.

CHURCH HOLDS JEWISH CAMPS

TWO CAMPS in connection with the Church's Jewish work in Toronto are being held the first two weeks in July. The Rev. J. E. Gibson has a large camp of boys at Gamebridge Beach, Lake Simcoe, near Beaverton, Ontario. There is also the Nathanael Institute Camp for girls and junior boys at Clarksburg, Ont., one mile from Thornbury Station and eleven miles northwest from the city of Collingwood, in one of the most picturesque and healthful parts of Ontario. About 122 persons are at this camp.

AMBULANCE ASSOCIATION AT ST. ALBAN'S

IMPRESSIVE were the Church services conducted by Canon Macnab and the inspection under General Sir William D. Otter, K.C.B., of the Toronto Corps, St. John's Ambulance Brigade Overseas, held at St. Alban's Cathedral. On behalf of the Dean of the Cathedral, the Lord Bishop and the clergy, Canon Macnab extended a cordial welcome to the brigade, referring to the observance internationally of the annual Church parade of the order on the Day of St. John the Baptist, patron saint of the organization.

The banner of the corps, with its eight-pointed white cross, denoting the beatitudes which the members endeavor to exemplify in their mission, was draped over the pulpit. Canon Macnab made reference to the Samaritan work of the order in giving first aid on the street or in the home to the injured or the ill.

THE NEW TRINITY CHURCH, MONTREAL

THE FIRST step toward the erection of the new Trinity Memorial Church, Montreal, has been taken by securing a building permit for its construction. The initial building operation, to be commenced at once, will call for an expenditure of upwards of \$80,000, while the scheme which the parish has in mind will entail the expenditure of \$200,000 or more before it is completed. The splendid site which has been held in Notre Dame de Grace for some time is well adapted for

a magnificent structure. The rector, Canon Almond, C. M. G., has thrown himself into the project with characteristic energy and enthusiasm.

INTERIOR OF ST. ANNE'S, TORONTO, TO BE REDECORATED

A MOST effective scheme for the interior decoration in colors of St. Anne's, Toronto, has been adopted. Sir Charles Nicholson, presiding architect of St. Paul's, London, England, has been consulted and his original sketch will be moderated somewhat by the local architect, William Rae, and the artist, Mr. J. E. Macdonald. For instance they considered the black and white blocking of the arches, suggested by Sir Charles, a bit too bold, and will change that to a green and gold fresco, but they concur in the suggestions that the ceiling of the chancel and transepts be a vivid blue, and the dome a terra cotta.

There will be a number of Biblical paintings, eight in the chancel, one over each of the five windows and three on the ceiling, two on the ceilings of both transepts, eight under the dome windows, depicting four Gospel symbols, Matthew, Mark, Luke, and John, and four Old Testament subjects, the law and the prophets.

The four most important paintings will represent the Incarnation, the Crucifixion, the Resurrection, and the Ascension.

St. Anne's, designed by Ford Howland, should lend itself admirably to this colorful treatment, and the rector, Canon Skey, and the church officials are enthusiastic about it. The flat work, Canon Skey expected, will cost \$5,000, and the paintings a similar sum. The latter is taken care of by a bequest left by Mr. Samuel Stewart to the rector to be used for the church.

ROTHESAY COLLEGIATE SCHOOL, N. B.

THE BISHOP of Fredericton presided at the closing of Rothesay Collegiate School, N. B., for the thirty-second year of the school on its present site, and the forty-sixth since its foundation.

The headmaster, Dr. Hibbard, in making his report for the last year spoke first of the erection of the Memorial Building, the corner-stone of which was laid last October. He stated that it was expected that the entire building, with the exception of the chapel, would be ready for occupancy next term, and that the chapel will be completed very shortly afterwards.

He urged the problem of expansion of the school upon the interest of its friends, as there was still much money needed for the completion of the building which is being erected in memory of all those members of the school who gave their lives in the Great War, and also to commemorate the part played by the old boys who enlisted.

GENERAL NEWS NOTES

ARRANGEMENTS HAVE been made to hold a retreat for clergy at Bishop's College, Lennoxville, beginning Monday, September 10th, and ending Thursday, September 13th. The Rev. C. Ensor Sharp, rector of St. Thomas' Church, Toronto, has kindly consented to be Conductor.

The Bishop of Quebec presided at the closing exercises and prize giving of King's Hall School, Quebec.

The Rev. E. Hunt, curate of St. Anne's, Nottingham, is taking charge of the

Church of the Resurrection, Toronto, Ont., during the absence of the Rev. E. Gillman, rector, in England.

The Bishop of Ottawa held a retreat for the clergy of the Diocese of Fredericton at Rothesay from June 26th to 29th.

The new St. George's Memorial Church, Oshawa, on which construction work has been going on for some months, will be completed, apart from the finishing process, in about six weeks, and ready for opening about November 1st, according to an announcement made by the rector, the Rev. C. R. DePencier. The tower will be completed in about three months, when the chimes will arrive from England. T. E. Houston, of Cincinnati, is the donor of the chimes, in memory of the late Edward Carswell.

The Chapel of the Good Shepherd, near Beaverton, Ont., was consecrated June 25th by Bishop Sweeny in the presence of a large congregation, many of whom came from Toronto to manifest their interest in the Down Town Workers' Association, under whose auspices Moorelands, as a summer home, is operated. The Bishop was assisted by the Rev. H. F. Hartley, rector of St. Matthew's, Toronto, Ont., president of the association, who gave the dedicatory address, and by Archdeacon Ingles and Rural Dean Kidd, rector of Cannington and Beaverton, Ont.

CONSECRATION OF TWO CHURCHES IN CHINA

RECENTLY two churches have been consecrated in the District of Shanghai, St. Bartholomew's Church at Zangzok, on May 31st, and St. Paul's Church at Nanking, on June 8th. In both places this means a distinct step forward for Christian work, enabling at Zangzok half, and at Nanking four-fifths, of the faithful to meet together for divine worship.

The construction of the latter church has been made necessary by the rapid growth of the congregation during the past few years. At the present time there are 213 communicants, and over 200 baptized persons who have not yet been confirmed. There are also a number of persons preparing for baptism. The total of those affiliated with the Church is something over 500.

The architecture of the church is Collegiate Gothic. The plans were furnished by Messrs. Kendall and Smith of Washington, D. C. The seating capacity, without crowding, is 524, and provision has been made for the addition of a large balcony should that become necessary. The church is built of gray brick, trimmed with a native stone closely resembling white marble. The altar, pulpit, font, and lectern are of the same white stone.

The money was given by a number of Church people in Washington, D. C. The cross and lights were given by the Rev. Richard D. Hatch, rector of Trinity Church, Southport, Conn., in memory of his mother. The clergy stall was a gift of the Church school of Christ Church, Baltimore, Md., and the bishop's chair was presented by Mr. Charles J. Deahl, of Alexandria, Va. The credence table was given by Mrs. Dorcas Chang in memory of her brother, S. T. Chang. The pulpit, lectern, prayer desks, and seats were given by Mr. and Mrs. George Zabriskie, of New York. The font was presented by the congregation of the church. The litany desk is a gift of Mrs. S. T. Chang in memory of her husband. The pews were given by Miss Frances Sturgis of Boston.

Problem of Religious Education Continues to Perplex New York

Protestant Churches to Increase Public School Work—Columbia Offers Religious Courses

The Living Church News Bureau }
New York, July 14, 1923 }

THE Protestant Teachers' Association of New York, of which Mr. Stephen F. Bayne, Church School Superintendent of the Intercession Chapel, is president, is very earnestly prosecuting the difficult task of securing adequate moral and religious instruction for the children of the public schools, other than Jews and Roman Catholics. Reference was made recently to the proposed work of the Jewish Education Foundation, which aims to secure such instruction for 10,000 children. The Catholic Teachers' Association is giving instruction after school hours to 5,000 children in 24 centers, each center having from eight to ten teachers. During the summer they have 24,000 children under instruction.

At present the Protestant Churches have only about 1,500 children under instruction in weekday classes out of school hours. There are at least 400,000 children in New York City of all faiths who now receive no religious or moral training.

The Protestant Teachers' Association is growing rapidly. In six years its membership has increased from 40 to over 6,000. Fourteen centers were in operation last year. This year it is planned greatly to increase this number and to establish a model center in each of the five boroughs in the Greater City. The Association works in hearty coöperation with the New York City Sunday School Association, the Brooklyn Sunday School Union, and the Daily Vacation Bible School Association.

A meeting of accredited representatives of all the evangelical Protestant Churches

of New York is called for the first Tuesday in January next, to adopt a course of study for weekday schools, and to select the books to be used. Churches are asked further to coöperate with the Association by informing it of available school-room accommodations, and of the days and hours when such places may be used.

RELIGIOUS EDUCATION AT COLUMBIA

RELIGIOUS INSTRUCTION will hold a prominent place in Columbia University's summer school this year, now in session, with an enrollment of over 12,000. Professor Charles Foster Kent, of Yale, lectures on The Evolution of the Hebrew Commonwealth. Chaplain Knox will have a course on The Bible in the Light of Modern Scholarly Investigation and Research, and Hebrew Social Life and Institutions. Professor H. N. Shenton will hold seminars on The Socialization of Religious Institutions, The Principles of Religious Education, and The Problems of the Religious Education Curriculum. Professor L. W. Crawford, of the George Peabody College for Teachers, will lecture on English and American Literature and Religious Themes. A daily chapel service has also been inaugurated.

GENERAL NEWS NOTES

THE NEW YORK Federation of Churches, 71 West 23d St., will be prepared to secure supplies for parishes requiring them during vacation time. The Rev. H. F. Laflamme is in charge of this bureau.

The National Association for the Advancement of Scientific Healing has opened a clinic at St. Mark's-in-the-Bow-erie.

The Rev. Cyril Emmet, of Oxford, arrived in New York on the *Majestic* on Tuesday, July 10th. He will preach at St. Bartholomew's, Park Ave. and 50th St., this summer. FREDERIC B. HODGINS.

Many Prominent Preachers Speak at Peace Cross in Washington

Open Air Services at National Cathedral Held Every Sunday— Odd Fellows Hold Service

The Living Church News Bureau }
Washington July 12, 1923 }

THE preachers at the Sunday afternoon services at the Peace Cross on the Cathedral grounds are as follows:

July 1—Rev. Dr. Samuel Bickersteth, Canon of the Cathedral of Canterbury, England.

July 8—Rev. John C. H. Mockridge, D.D., St. James', Philadelphia, Pa.

July 15—Rev. W. A. McClenthen, D.D., Mt. Calvary, Baltimore, Md.

July 22—Rev. Edwin D. Niver, D.D., Chaplain, Marine Corps, Quantico, Va.

July 29—Rev. Donald Taylor, Pastor of Students, College Park, Maryland.

Aug. 5—Rev. Ralph B. Pomeroy, Professor, General Theological Seminary, Chair of Ecclesiastical Polity and Canon Law.

Aug. 12—Rev. Karl M. Block, St. John's, Roanoke, Va.

Aug. 19—Rev. Noble C. Powell, St. Paul's Memorial Chapel, University, Va.

Aug. 26—Very Rev. C. S. Long, Dean, St. Luke's Cathedral, Orlando, Fla.

ODD FELLOWS HOLD SERVICE

THE RECTOR of St. Mark's Church, the Rev. W. H. Pettus, himself an Odd Fellow, officiated and preached the sermon at the memorial service for the Grand Lodge of Odd Fellows for the District of Columbia, which was held at St. Mark's Church this year. Accompanied by about 400 members of the Order, the Grand Officer and the officials and members of the canton attended in full uniform. During the service forty candles were burning in the sanctuary, indicating that that many Odd Fellows and members of the Order of Rebecca have died during the year. At an appropriate time these candles were snuffed out one by one as the roll of the deceased members was called.

CONFERENCE OF COLORED WORKERS

MISS FLORINE V. SMITH and Miss Thelma Smoot, of St. Philip's Chapel, Anacostia, D. C., and James A. Hodges, of St. Monica's Chapel, have gone to represent the diocese at the summer Conference of Colored Workers of the Episcopal Church at Lawrenceville, Va. The Conference is for two weeks, beginning July 9th. The staff of instructors contains both colored and white teachers. The Rev. William V. Tunnell, professor at Howard University and vicar of St. Philip's Chapel, is a member of the staff. Commander C. T. Jewell, Secretary of the Board of Religious Education, is one of a group that is going down to the Conference later, for the purpose of giving a special course.

The Conference is being held in St. Paul's Normal and Industrial School, the principal of which is the Rev. Dr. James S. Russell, one of our colored clergy who has a remarkable history. Four years before the Civil War, a colored lad was born of slave parents in a log hut on a Virginia plantation. He came to the notice of Major General Giles B. Cooke, who later on, was a member of the staff of General Robert E. Lee. At the close of the war, the colored boy, minus father and master, and with a very uncertain future, was left with only what his mother, a former slave, could provide. General Cooke, however, in the continuation of his former interest, sent the boy to the United States Industrial School at Hampton, and in the following years, under the guiding hand of his benefactor, Russell became successively teacher and priest until now he is an archdeacon in the Diocese of Southern Virginia, and, as principal of St. Paul's School, is doing a valuable educational work among the colored people.

GENERAL NEWS NOTES

ACCORDING TO A REPORT in *Where Washington Worships*, recently issued by the Washington Federation of Churches, there are in the District of Columbia 380 churches, with a membership of 157,000, and with church and parsonage property valued at fourteen million dollars (\$14,000,000). The handbook contains a brief historical sketch of many of the prominent places of worship.

Under the charge of Miss Ella M. Monk, little girls of several of the candidates' classes of the Girls' Friendly Society have just spent a week at Holiday House, the vacation home of the Society.

The Society of the Nazarene has been established in Holy Trinity parish, Collington, Md., and each of the two chapels of this parish. Weekly meetings of the group are held at Holy Trinity Church, which has been organized for almost a year.

An interesting activity of the Trinity Community House, in coöperation with St. Elizabeth's Hospital for the Insane, a Government institution under the Interior Department, is the Mental Hygiene Clinic. For several years this clinic has been conducted on the afternoons of three days each week, with an expert psychiatrist in charge, assisted by a trained social service worker. Last year 2,773 patients were treated by the clinic and the number of those coming to it for help are increasing. This help is given free of charge, as those able to pay are not expected to apply. The staff has doubled since the beginning of the activity, and this summer, for the first time, the clinic will remain open without recess.

A DELIGHTFUL point of curious logic was made the other day when a lady who was weary of the ever-present controversial matters in religion sighed deeply and said, "Why can't we for a while keep away from all high explosives—and just read the Bible!"

DEDICATION SERVICE AT EAST GREENWICH, R. I.

A NEW TOWER, spire, and chimes were dedicated with appropriate ceremonies on Tuesday, June 26th, at St. Luke's Church, East Greenwich, R. I. The gifts were in memory of the late Rev. Daniel Goodwin, D.D., sometime rector of the parish, and were given by his widow.

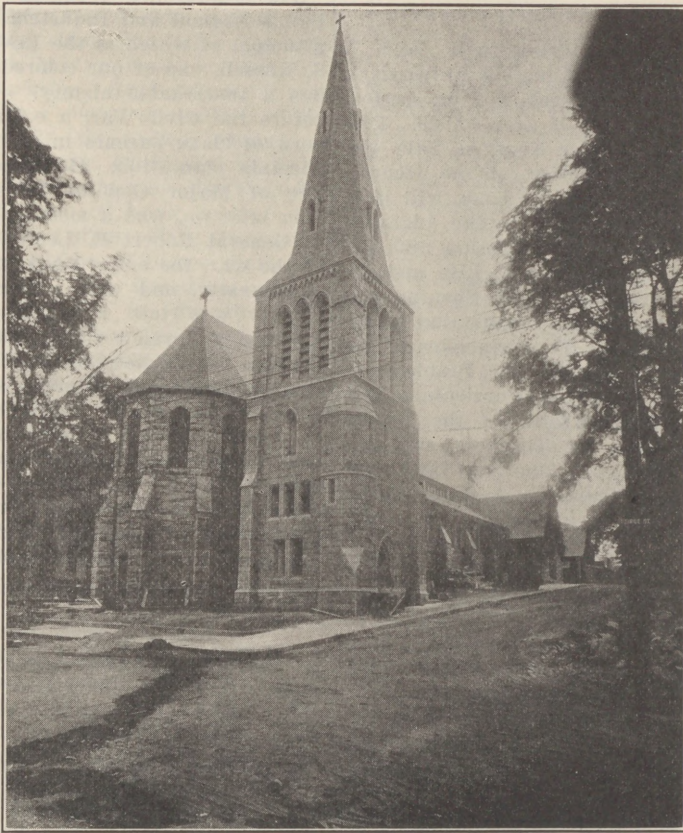
The Rev. S. S. Drury, D.D., of Concord, N. H., was the special preacher at the service, which was attended by many

gustine's, Queens Gate; Dr. Bell at St. George's, Hanover Square; Fr. Powell, S.S.J.E., at St. John the Divine, Kennington; and Fr. Huntington, O.H.C., at the Ascension, Lavender Hill.

Americans on the program of the Congress are the following:

Fr. Huntington on the subject of Sin, the Great Revolt. Prof. Hall on The Future of the Church, Reunion.

A handsomely made manual of the Congress is published by the Society of SS. Peter & Paul, Ltd., at one shilling.



NEW TOWER AND SPIRE.
ST. LUKE'S CHURCH, EAST GREENWICH, R. I.

of the diocesan clergy, in procession. After the dedication, Mrs. Goodwin served luncheon for them and for other guests in the parish house.

St. Luke's has received also, from a member of the parish, an Austin organ, which will be in place before the end of the summer.

OPENING OF ANGLO-CATHOLIC CONGRESS

CABLED REPORTS to various American papers relate that the great Anglo-Catholic Congress, which opened in London on Saturday, July 7th, for sessions extending over the following week, has been attended by the same enormous crowds that characterized the first Congress, held three years ago. The arrangements for this Congress have been such as to indicate even more representative attendance than had been given to it three years ago, and the recognition accorded the American Church considerably exceeds what was given before. The Bishop of London is president of the Congress and the Bishop of Zanzibar its chairman, while the Bishop of Milwaukee is named first of three deputy chairmen. Bishop Webb preached at St. John the Divine, Kennington, on the Congress Sunday, on which day Dr. Bell, president of St. Stephen's College, was the preacher at St. Matthew's, Westminster, and in the evening Prof. Francis J. Hall, of the General Theological Seminary, at St. Au-

ARCHBISHOP ALEXANDER ADDRESSES SUMMER SCHOOL

THE MOST REVEREND ALEXANDER, Greek Orthodox Archbishop of North and South America, addressed the summer school of the Province of New York and New Jersey at Princeton on July 10th, at the invitation of Bishop Matthews, taking Church Unity as his subject.

"We verily believe," declared the Archbishop, "that this [unity] can be accomplished if the Churches that have many common characteristics come together first. I am therefore an enthusiastic supporter of any plan for bringing closer the Eastern Orthodox and the Anglican Episcopal Churches. The relations between these Communion have been most cordial for many years, and very beneficial. We of the Eastern Orthodox Church deeply appreciate the splendid fellowship and the coöperation of the English and American Episcopal Churches."

Archbishop Alexander praised the work of the Patriarch Meletios, both in his support of the movement toward unity with western Churches, and in his firm stand against the Turkish Mohammedan usurpations and persecutions in the East. He also spoke of the recent liberation of the Greek Church in America from political control, and briefly outlined its plan of independent organization in the United States.

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GAMBIER SUMMER CONFERENCE

THE GAMBIER SUMMER Conference for Church Workers, with which is incorporated the Gambier Summer School for Clergy, concluded on July 6th a session begun on June 25th. The total number of registrations was 425, but the number of people who attended was increased by many visitors coming for one or two days. The number of those doing the class work of the Conference was 342. The wide variety of the courses presented

patch to the New York Times.

Bishop Webb, according to the dispatch, stressed the fact that the Kingdom of God was for the whole world, and that, therefore, people cannot shut themselves up either in Great Britain or in the United States, and say they will have nothing to do with the rest of the world. He declared that many Americans are praying and hoping and longing that their country might do her part in trying to bring about the peace of the world.



THE GAMBIER CONFERENCE
A few of the Delegates

and the splendid faculty attracted unusual interest to the Conference.

The arrangement followed that of last year. There was a division for the clergy and one for young people, in addition to the general Conference group, and it was felt that the unique facilities afforded by Kenyon College and Bexley Hall made this arrangement a real success. The Rev. Wallace Gordon was dean of young men, Deaconess Fracker, dean of young women, and Miss Hazel Hardacre, director of young people's activities.

The Conference preachers were the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, and the Rev. George Craig Stewart, D.D.; the chaplain of the Conference was the Very Rev. Francis S. White, D.D., Dean of Trinity Cathedral, Cleveland. The annual address delivered at the prayer cross following the procession of the Conference on July 4th, was delivered by the Rt. Rev. Frank Du Moulin, D.D., Bishop Coadjutor of Ohio.

In addition to the regular courses, special lectures were delivered by Bishop Johnson of Colorado, Dr. W. C. Sturgis, and the Rev. C. N. Lathrop. The conductor of the Bible Class was Dr. Stewart.

Four parishes sent delegations of over 20 each, namely: Trinity, Newark; Christ Church, Cincinnati; Christ Church, Dayton; and St. Mark's, Toledo.

BISHOP WEBB BACKS LEAGUE OF NATIONS

THE RT. REV. WILLIAM WALTER WEBB, D.D., Bishop of Milwaukee, presiding at a night session of the Anglo-Catholic Congress in London, declared his belief that the majority of people in the United States desire some sort of league of nations, according to a recent London dis-

VARIETY OF ACTIVITY AT RACINE CONFERENCE

RACINE COLLEGE was the scene of much activity and life during the Conference for Church Workers of the Province of the Mid-West, July 2d to 13th.

The conference was formally opened on Tuesday morning with a celebration of the Holy Communion in the college chapel, hallowed by the memories of the life and work of Dr. DeKoven. Over 200 workers were in attendance (the total enrollment was 233), coming from Wisconsin, Illinois, Michigan, and Indiana. While the attendance was smaller this year, an excellent spirit prevailed, and the smaller conference gave more opportunity for unity.

The daily program began with a celebration of the Holy Communion at seven o'clock, and, after breakfast, a devotional Bible class was conducted by the Rev. F. D. Tyner, of Minneapolis, and an instruction on hymn singing by Dean Peter Christian Lutkin, in the chapel. During the morning, normal and discussion classes on various subjects were conducted by competent and recognized leaders. At noon the entire Conference met in the chapel for intercessions, and then adjourned to the lecture hall for a special lecture. During the first week these lectures were given by Bishop Burleson, of the Missionary District of South Dakota, on The March of the Church, and during the second week by Bishop Johnson, of Colorado, on Problems Confronting the Church.

Though many informal conferences and discussions were held on the campus in the afternoon, there was no set program, and time was left free for recreation. At 7:15 a Sunset Service was held beside the tomb of Dr. DeKoven. This

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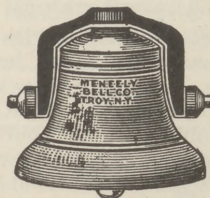
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service consisted of hymns, prayers, Scripture reading, and an address. Another mass meeting for the entire Conference followed, and the day closed with Compline in the chapel at 9:45.

The great service of the Conference was a choral celebration of the Holy Communion on Sunday in St. Luke's Church, Racine (Rev. Harwood Sturtevant, rector). The Very Rev. George Long, Dean of St. John's Cathedral Quincy, Ill., was the celebrant, and Bishop Johnson was the preacher.

In the afternoon a mass meeting in the interest of the three-fold program of the Church—Church Extension, Religious Education, and Social Service—was held on the campus, at which addresses were made by representatives from the National Council. At the Sunset Service the Rev. Floyd W. Tomkins, Jr., made an address on The World Conference on Faith and Order.

Sunday afternoon, a number of the clergy attending the Conference, with Bishop Johnson, went to Lake Geneva for a community service in the Church of the Holy Communion, for the parishes at Burlington, Lake Geneva, Delavan, and Elkhorn. Here again Bishop Johnson was the preacher.

On the night of Independence Day there was a patriotic program, with an address by Mr. F. C. Morehouse of THE LIVING CHURCH.

A reception and dancing party was given on Saturday night by the parishes in Racine, in the gymnasium. The Young People's Orchestra of St. Luke's Church furnished the music, and refreshments were served by the ladies of the various parishes.

Other features of the recreation program were beach parties, community singing, a shadow play, given by the pageantry class, and a "Stunt Night." One outstanding feature of the Conference was the Pageant, "The Feast of Lights," under the direction of the Rev. Morton C. Stone.

A unique feature of the Conference was the daily morning paper, edited by a group of the young people, entitled *The Sky-Rocket*. Besides editorials, news stories, foreign dispatches, and the inevitable funny column, *The Sky-Rocket* had also an Inquisitive Reporter and the usual Beauty Hints and How to be Happy Though Married.

THE HILLSDALE CONFERENCE

THE SUMMER conference of the Dioceses of Michigan and Western Michigan opened at Hillsdale on July 7th, and closed on July 12th. There was an enrolment of full-time members of 156, with 30 on the faculty and committee, and 60 part-time enrolments.

A "symbolic service" called The Departure of Sir Galahad, was given by the members of Miss Mary Lawrence's class in Dramatization on Monday night, after a rehearsal of only half an hour. The idea of the course was to show how the ordinary Church school lesson could be dramatized easily and quickly, during the course of the lesson.

Miss Mabel Lee Cooper, of Tennessee, not only taught how to tell stories, but entertained the members of the conference most delightfully. Her greatest rival was Canon William L. De Vries, of Washington Cathedral. His course was The Sermon on the Mount, but his avocation was the telling of stories to the young people.

There were over 100 young people registered for the full time of the Con-

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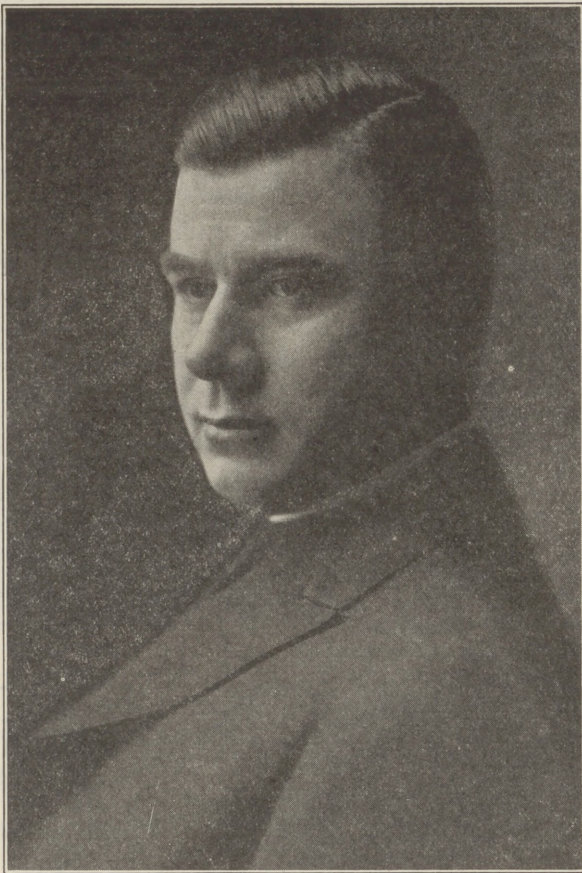
Other thousands have paid, and from day to day are paying, all cash for blocks of these shares. Among them are hundreds of the most substantial and conservative investors in Wisconsin—men and women who know the difference between safe and unsafe investments. Cash dividends on paid-up shares start from date of purchase. The price is the same—\$100 a share—to all buyers, whether you buy one share or a hundred and whether you pay all cash or buy on monthly payments.

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ference, with many more in attendance at their own special program over the week-end.

All other meeting places proved too small for the large gatherings at the evening addresses, so the College Baptist Church put its building at the disposal of the committee. This seats 800 on the ground floor, and Sunday evening not only the main floor but the gallery was filled to hear Bishop McCormick, the Conference Preacher. All of the churches in the city closed for the occasion. After this service the Rev. William Spofford, of the Church League for Industrial Democracy, conducted a conference of those interested.

Bishop Brewster, of Maine, had an interested class on the Social Gospel, just before supper each day.

Hillsdale College, where the conference was held, is an old Baptist College, founded some sixty years ago, when Michigan was almost a wilderness. Its ivy-clad buildings standing at the top of a long hill, leading from the center of town, remind one somewhat of St. Stephen's College, Annandale.

The closing day was marked by a party, given for and by the young people, then in the evening there was singing on the steps of East Hall, and a quiet talk by Canon DeVries, in preparation for the last service of the Conference, the following morning.

At a meeting of the Faculty and the Committee, it was decided that owing to the unexpectedly great growth of the Conference, a ten-day session would be held next year. The Committee of management for next year is: From Michigan Diocese—Mrs. James H. McDonald, the Rev. Henry Lewis, the Rev. Wm. F. Torrance, Mr. Geo. B. Luther, and Mr. E. E. Piper. From Western Michigan—Mrs. J. Donald McCormick, the Rev. A. M. Ewert, and the Rev. G. P. T. Sargent. This is practically the same committee which has done such splendid

work during the past year. Next year the Rev. G. P. T. Sargent will be Chairman, the Rev. Henry Lewis, Secretary, and the Rev. A. M. Ewert, Treasurer.

RACINE COLLEGE TO BE REOPENED

It is authoritatively announced that Racine College, which has been closed for the past three years, is to be reopened this fall. An agreement has been entered into between the trustees of Racine College and the De Koven Academy for the reopening of the school, under the direction of the Rev. Randall H. M. Baker as rector, and Mr. John B. Cushman as headmaster. The traditions of Dr. De Koven will be continued in the combined schools.

AMERICAN CHURCHES IN EUROPE

MOST OF THE American churches in Europe have been visited during the year by the Rt. Rev. Robert Le Roy Harris, D.D., Bishop of Marquette, who went at Bishop Williams' request. These churches, whose work is by no means as well known in this country as it should be, will be seen during the summer by American Church people, many of whom will be both astonished and gratified to find their own Church firmly established and actively at work in such foreign lands as Italy and France.

Bishop Harris found St. Paul's, Rome, doing a splendid work, a power for good and an inspiration to Americans in Rome. In Florence, where the church had been closed for a time, through difficulties due to the war, the work had been re-organized and was in excellent condition. A fund was being raised for a much needed rectory. At San Remo, American Church people are under the care of the chaplain of one of the two English churches.

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In Nice, the church was flourishing in a strong and influential American colony. In Paris, at the Pro-Cathedral of the Holy Trinity, an outstanding event of the Bishop's visit was the dedication of the beautiful "battle cloister", accounts of which have been published. Germany was not visited at this time.

In Geneva, the center of so many international movements, a movement is on foot to build a parish house which shall be a center for American life. In Lucerne, where our services are held from June to September, we use the church of the Old Catholics. The American Church contributed a sum toward this building in order to secure the use of it when needed.

**DEATH OF
AGED CHURCHWOMAN**

MRS. MARIA LAMB, widow of T. G. Lamb, died at her home in Milwaukee, on Sunday, July 15th, at the age of 89 years. Until prevented by the infirmities of old age, Mrs. Lamb was active in all the work of All Saints' Cathedral, and a quarter century ago was among the best known Churchwomen of the diocese. She is survived by three sons and a daughter: the Rev. George Woodward Lamb, of Hatboro, Pa., Charles W. and D. Herbert Lamb, of Milwaukee, and Mrs. W. W. Chipchase, of Baltimore. The burial service was at All Saints' Cathedral on Tuesday morning.

**REV. DR. WEBSTER DIES IN
CHINA**

THE REV. LORIN WEBSTER, L.H.D., of the Diocese of New Hampshire, died suddenly of heart disease in Peking, China, on Thursday, July 5th. Dr. Webster would have been 66 years old in a few days. At the time of his death he was professor of English in the Peking Medical School, an institution connected with the hospital recently founded by Rockefeller interests, in which Dr. Webster's son, Dr. Jerome P. Webster, held a responsible position. Dr. Webster as a boy received his education at St. Paul's School, Concord; he was graduated in 1880, from Trinity College, where he was a member of Phi Beta Kappa. He studied at Berkeley Divinity School, and was ordained in 1883. From 1884 to 1892 he was rector of St. Mark's Church, Ashland, N. H., and in 1892 became rector of Holderness School, the diocesan school of New Hampshire, where he remained for 30 years,

resigning a year ago to take up his work in China.

Beside his school work, he wrote a number of verses, was a prolific composer, largely of sacred music, was president of the New Hampshire Music Teachers' Association, of an association of school teachers of the state, of the Grafton County Fair Association and held other positions of leadership. Trinity College conferred upon him the degree of L.H.D.

He is survived by his wife, who was Jennie P. Adams, and two sons, Harold A. Webster of Concord, N. H., Commissioner of Weights and Measures, and Jerome P. Webster, M.D. of Peking.

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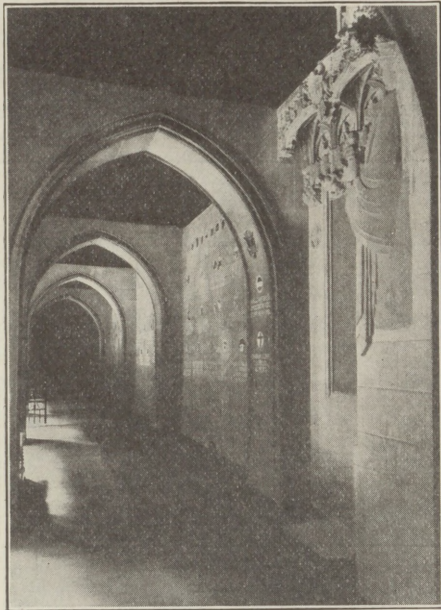
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**AGED WARDEN OF ST. LUKE'S,
EVANSTON, DIES**

CHARLES H. COWPER, senior warden of St. Luke's, Evanston, Ill., died June 22d at his home, 740 Forest Avenue, Evanston. Born in Liverpool in 1839, he came Chicago with his parents in 1842. He was active in Church work, at one time was a communicant in Trinity parish, Chicago, and also sang in the choir of the Cathedral of SS. Peter and Paul in the days of Bishop Whitehouse and Canon Knowles, whose memory he always revered. Moving to Evanston in 1885, he became warden of St. Luke's.

For 52 years, Mr. Cowper was connected with the Pennsylvania Railroad, retiring from active duty 13 years ago. Last year he celebrated his fifty-seventh wedding anniversary. He is survived by his widow.

The body lay in state in the chapel of St. Luke's Church. The funeral was held on June 25th, Bishops Anderson and Griswold and the the rector, the Rev. Dr. Craig Stewart, officiating. An honor escort from the Pennsylvania Railroad accompanied the body to Rosehill Cemetery.

**WIFE OF RHODE ISLAND
PRIEST DIES**

NEWS HAS been received of the death, at her home in East Greenwich, R. I., of Mrs. Emily Eldredge Saville, wife of the Rev. Henry Martyn Saville, rector of St. Mary's Church, East Providence, R. I.

Mrs. Saville was a woman of unusually beautiful character, winning the love and respect of all who were privileged to know her. She had a keen appreciation of all that was best in art and literature, being especially fond of poems. Her religious faith was strong and she was deeply attached to the Church of which she was so faithful a member. Though her health had been delicate for some years past, she was able to attend to her home duties until about a year ago, when she was very ill for some weeks. Although she rallied somewhat from that illness, she has been an invalid ever since, and finally succumbed to an attack of bronchial pneumonia. The funeral services were held on Friday morning, July 6th, at St. Mary's Church, East Providence.

MEMORIALS AND GIFTS

A PRAYER desk of carved oak has been presented to the Church of the Good Shepherd, Hartford, Conn., in memory of the late Ida F. Freeman, by her mother and sister. It is to be placed before the bishop's chair in the sanctuary, and in its general design follows the other furniture in the chancel. The rector, the Rev. George T. Linsley, dedicated the gift at the morning service on St. John Baptist's Day.

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NEWS IN BRIEF

ALABAMA—Bishop McDowell visited Leeds on July 3d and confirmed three persons presented by the Rev. Carl Henckell. This marks the opening of the regular work in another of the rapidly growing manufacturing towns near Birmingham. The First Methodist Church was graciously tendered for this service.—The Rev. E. C. Seaman has accepted the appointment as Executive Secretary of the Diocese of Alabama for the current year, with residence in Gadsden, and in addition to his work as rector of the Church of the Holy Comforter, a parish comprising the three connected industrial towns of Gadsden, Alabama City, and Attalla.

CHICAGO—The Rev. Arnold Lutton celebrated his fifteenth anniversary as rector of the Church of the Annunciation, Chicago, on the second Sunday in June. During his pastorate, a beautiful small church has been built, a rectory added, a modern pipe organ installed, the church debt materially reduced, and the congregation tripled. As an incident in the healthy progress of the church, it may be mentioned that the Woman's Guild has just voted \$400 for the reduction of the mortgage on the rectory.—The Rev. Howard R. Brinker will conduct a Quiet Day at St. Bartholomew's Church, corner of Stewart Avenue and Normal Parkway, Chicago, on Wednesday, July 25th. The Quiet Day Service is open to all, and will begin with Holy Communion at eight o'clock, and close with Evensong at five o'clock. For the convenience of those who wish to attend, breakfast and luncheon will be served. Reservations may be made with the rector's secretary.

COLORADO—The Very Rev. Benjamin W. Bonell, D.D., Dean of St. John's College, Greeley, Colorado, and the Rev. Roman L. Harding, rector of Grace Church, Middletown, N. Y., sailed July 5th on the *Finland* for a two months' tour of the Holy Land, Europe, and Egypt, arriving home in time for the first Sunday in September.

HARRISBURG—The Rev. George M. Babcock has been appointed Student Chaplain for members of the Church attending Bucknell University. He would be very grateful if Churchmen will make themselves known to him and Mrs. Babcock at 202 North Second St., Lewisburg. During sessions of the University there will be a celebration of the Holy Communion the last Sunday each month at seven o'clock, and Evening Prayer every Sunday evening at five-thirty.—Bishop Darlington made his annual visitation of the northern archdeaconry recently, accompanied by the Ven. H. A. Post, and Mrs. J. M. Peck, of Tioga, vice-president of the Woman's Auxiliary.—A remarkable class, both in number and personnel, was presented for confirmation in St. Paul's Church, Wellsboro, recently. The rector, the Rev. George B. Van Waters, widely known for his success in the Diocese of Eastern Oregon, after only about six months in his present charge, presented 44 people, mostly leading adults of the town. This is more than has been confirmed there in a number of years.—The Boys of St. Luke's Club, Altoona (the Rev. George R. Bishop, rector), went to camp at Petersburg, for the second year, on June 18th. About 23 boys attended, under the direction of Arthur J. Davies, a student for the ministry.—On Sunday, July 3d, the Church school of St. Luke's, Altoona, held an interesting service. The occasion was the presentation of "Birthday Offerings," and observance of Independence Day. Arthur J. Davies addressed the pupils, his subject being The Duty of a Citizen.

MASSACHUSETTS—The Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of the Diocese, recently celebrated the tenth anniversary of his consecration. There was a special anniversary service in Trinity Church, followed by a breakfast at the Copley Plaza Hotel attended by the diocesan clergy.

NEW JERSEY—The recent Diocesan Convention voted to grant the Bishop a Coadjutor, provided the same was approved of canonically by the Bishops and Standing Committees of the whole Church on the ground of extent of diocesan work.

PENNSYLVANIA—The Rev. J. Frederic Weimann will be in charge of the office of Bishop Rhinelander during the summer, in the absence of the Rev. A. H. Hord, secretary to the Bishop.

QUINCY—The Bishop and his family are touring in the north in their house car, which they have named *The Vagabond*. At last accounts they were in Alexandria, Minn.—The Rev. W. L. Essex, of Rock Island, and the Rev. Campbell Gray, of St. Paul's, Peoria, the Rev. H. L. Johnson, of St. Andrew's, Peoria, Archdeacon Swift, of Galesburg, and the

Rev. V. C. Lacey of Pittsfield and Griggsville, are on vacations east and north. Their services are being taken by nearby clergy, in some cases with the assistance of lay readers. The Rev. C. A. Parmiter, of Kewanee and the Rev. F. C. St. Clair, of St. Stephen's, Peoria, will take their outings in August.

SHANGHAI—On June 14th, the Rt. Rev. F. R. Graves celebrated the thirtieth anniversary of his consecration as Bishop of the China Mission. In the evening the members of the mission in Shanghai met at the Bishop's house, and the Rev. Dr. Pott, in a felicitous address, handed him a purse of \$50 from the staff at Jessfield with the request that he buy himself books with it.

UPPER SOUTH CAROLINA—The first issue of the official organ of the diocese, *The Piedmont Churchman*, is off the press. The editor and manager is the Rev. A. J. Derbyshire, Box 863, Columbia.—The rector of the Church of the Advent, Spartanburg, the Rev. W. H. K. Pendleton, is studying at Columbia University during his vacation, July 9th through August 17th.

SOUTH CAROLINA—A daily vacation Bible school was opened in the buildings of the Porter Military Academy, Charleston, on July 2d with an enrolment of 92, a number which has grown greatly since that time. There are three paid teachers and 15 volunteers. The children have come not only from the Church parishes, but from Methodist, Baptist, Lutheran, Disciple, Presbyterian, and Roman churches.—The St. Philip's Church playground was formally opened July 4th. The playground is the gift to the city, through the parish, of Mr. and Mrs. W. Gordon McCabe in memory of their little daughter, Virginia Sturdivant.—Bishop Guerry recently conducted a four-day preaching mission in St. Paul's Church, Bennettsville.

SOUTH FLORIDA—The Rt. Rev. Cameron Mann, D.D., Bishop of the Diocese, has been compelled by ill-health to forego all work, and will be in Europe until about October 1st. He has asked that no letters be sent to him except upon urgent business.

SPRINGFIELD—The diocese has suffered a very great loss recently by the death of three of its most prominent laymen; the Hon. Robert Humphrey, of Lincoln, for many years junior and then senior warden of Trinity parish; the Hon. William B. Gilbert, of Cairo; and the Hon. Miles F. Gilbert, his brother, Chancellor of the Diocese and for many years deputy to the General Convention. These two

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brothers have been for a number of years senior and junior wardens of the parish of the Redeemer.—The Rev. Joseph G. Wright, rural dean of Litchfield, and senior priest of the diocese who for several months has been severely afflicted with rheumatism, is gradually improving.—The Rev. Thomas Dyke and wife, St. Andrew's, Edwardsville, will sail on the *Leviathan* July 18th for England and France. They will return on the *Melita* August 30th.

TENNESSEE—The property recently purchased by St. John's Church, Knoxville, for the establishment of a mission to be known as St. James has been sold. The property of the Church of the Epiphany has also been sold. With the proceeds a desirable lot on North Broadway, fronting 150 feet and running through the block, has been purchased and the two missions have been merged under the name of St. James' Church. The large and handsomely finished brick residence that stands on the new site will be used as chapel, parish house, and rectory. About one hundred families in that section of the city constitute the nucleus of the parish. The administration of all the work in Knoxville has been consolidated under the direction of the Rev. Walter C. Whitaker, D.D., rector of St. John's, and the Rev. Leroy A. Jahn, curate.

WESTERN MICHIGAN—The Rev. F. O. Gran-niss, rector of St. Paul's Memorial Church, St. Joseph, after a serious illness in January and February, and three months vacation for recuperation, has returned to his parish. Greatly restored in health, he hopes to go on with his work and to celebrate, September 1st, the tenth anniversary of his rectorship.

WESTERN NORTH CAROLINA—The Standing Committee of the Diocese requests that any communication intended for it be sent to the secretary, the Rev. S. B. Stroup, Hickory, N. C.

OUR OWN MISSIONARIES

Do you know which of the Church's missionaries have gone out from your own parish or diocese? The diocesan papers have no more interesting feature than the letters and articles which some of them obtain from missionaries at home and abroad who are of special interest to the readers through having once "belonged" to the diocese.

North Carolina some time ago mentioned having twelve workers abroad, four in China and two each in Porto Rico, Cuba, Africa, and Alaska. Massachusetts has counted twelve in China, three in Japan, two in Porto Rico, five in the Philippines, and also Bishops Touret, Hunting, and Moulton. Evanston, Ill., Charlestown, W. Va., Harrisburg, Pittsburgh, Lexington, are among the parishes and dioceses who cultivate acquaintance with their overseas members and acquire a great amount of most interesting missionary information and inspiration by so doing.

Who are yours? If you don't know, why not find out, and pet them a little—it won't spoil them—and wave them proudly like a banner before the people at home?—*National Council Service.*

"SPECIALLY in days like this, prayer is the universal, the sure means of deliverance for the Church Universal, as open to high and low, scholars and ignorant, eloquent and slow of speech, to all who love their Lord and His Body the Church: sure, because it cannot sin, because it delivers from the bitterness of controversy, the anxiety of plans, the vanity of action, and all the mistakes to which action is exposed.

"The knees of Churchmen, more than their pens or their lips, can work for Zion."—From *Care of the Soul and Sermons upon Some Points of Christian Prudence*, by the Rev. W. E. Heygate.

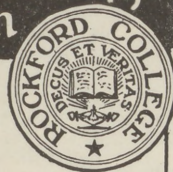
BEAUTY dwells in all things, in so far forth as beauty is a reflection of the order and the thought of the Word.—*St. Augustine.*

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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.

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