

The Living Church

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VOL. LXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 22, 1923

NO. 21

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

"WAR IN THE CHURCHES"

Editorial

EARTHQUAKE LOSSES OF THE JAPANESE CHURCH

By Dr. John W. Wood

REUNION AND THE PAPACY

By the Rev. William H. Nes

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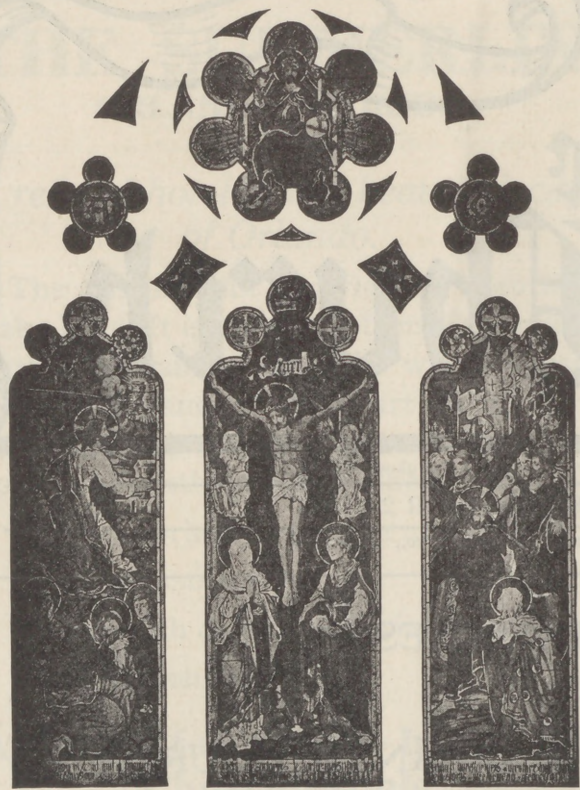
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The whole earth is full of the character of the Lord. Christ is the Light of the world, and much of His light is reflected from things in the world—even from clouds. Sunlight is stored in every leaf, from leaf through coal, and it comforts us thence when days are dark and we cannot see the sun. Christ shines through men, through books, through history, through nature, music, art. Look for Him there.—From *Misericordia*.

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EDITORIALS AND COMMENTS

“War in the Churches”

IN *The World's Work* for September, we find the most notable article one by Mr. Rollin Lynde Hartt entitled *The War in the Churches*. The “war” that is the subject of Mr. Hartt’s paper is the present-day contest in Protestantism between Fundamentalism and Liberalism, and the sub-title of his article is *The Great Split in the Protestant Denominations Over the Issue of Fundamentalism*.

That Mr. Hartt is right in describing the seriousness of the division caused by this issue we do not doubt. On the one hand, as he well shows, are the institutions of learning, religious as well as secular, and those who have graduated at them within, at least, the last twenty years. On the other are the hosts of what we may term the Protestants of the last generation; the Bible-and-the-Bible-only coterie, which claims the allegiance of great numbers of laymen in all Protestant denominations, and no inconsiderable number of the more elderly clergy. Various examples of Fundamentalist literature are cited, and various leaders in the movement are quoted. Mr. Hartt, whose sympathies are undeniably “Liberal,” denies that Fundamentalism is accurately described as “an old gentleman’s movement, which will die out as the old gentlemen die off.” “While Dr. Gray is seventy-two and Dr. Munhall eighty,” he continues, “and while Mr. Bryan, Rev. W. A. Sunday, and Drs. Riley, Conrad, Goodchild, and Torrey have passed sixty, Drs. Massee and Laws are still in the fifties, Dr. Straton is forty-eight, Rev. J. Frank Norris forty-five, Dr. Macartney forty-three, and Professor Machen was a classmate of Dr. Macartney’s at Princeton.” These are the men who are treated by Mr. Hartt as the leaders of Fundamentalism.

The article is a very interesting one, though, in our judgment, Mr. Hartt does not quite distinguish accurately the real issue between Liberalism and Fundamentalism. However, it is not our purpose to enter into that discussion. The comment we desire to make is that he is not justified in drawing the Episcopal Church into the “war.” Protestantism may, indeed, be engulfed and disrupted by it; but in nothing does the essential difference between Anglican Christianity and Protestantism more clearly appear than in the immunity which Churchmen enjoy from any part in this row. For the most part, Mr. Hartt’s article would itself suggest this immunity, for, except for two incidental references to individuals, and except for an utterly indefensible inscription under an illustration of existing buildings of our Cathedral in Washington, Mr. Hartt’s entire paper is taken up with issues in Protestantism that are wholly outside the affairs of the Episcopal Church.

Of the two exceptions, the first is a reference to a “phenomenon” whereby “Billy Sunday and Bishop Manning”—and various other unusual couplets—“are all up in arms together, valiantly combatting modernism.” The other, cited as an illustration of the allegation that “the enemy ‘lacks brains’”—

which Mr. Hartt does not himself affirm but attributes to Liberals in general—is that “it was noticeable that the letters written to Dr. Percy Stickney Grant on wrapping paper or on pages torn from note-books quite uniformly condemned him.” While the inscription to which we have referred as “utterly indefensible” is printed under an illustration that appears to represent one of the buildings on the Cathedral foundation in Washington, though it is described as “A Chapel in Washington,” and has not the slightest association with anything in Mr. Hartt’s article. The inscription reads:

“The fight between the ‘Liberals’ and the ‘Fundamentalists’ has not affected the Catholic Church, but the Episcopalian Church, no less than the other Protestant denominations, feels the strain of the war between those who accept the Bible literally and those who do not. Recently a ‘Liberal’ Episcopalian Minister all but dared a bishop to punish him for his liberal views, and the bishop did not accept the challenge.”

These three references—the only ones in which Churchmen are referred to in the article—all seek to raise—or to lower—the controversy precipitated by Dr. Grant in New York to the level of a Fundamentalist versus Liberalism contest. How absurd is this characterization becomes evident when Bishop Manning is represented as a Fundamentalist! Now if Mr. Bryan, or Dr. Straton, or any others of the group cited as representative Fundamentalists, can recognize Bishop Manning’s Churchmanship as akin to their own position, then Fundamentalism is something totally different from what the public generally or the writer of this article assumes it to be. Similarly, if Liberal Churchmen desire Dr. Grant to be recognized as their standard bearer, or his position as representative of theirs, they have carefully concealed their desire from the public. If Bishop Manning is to be represented as the typical Fundamentalist making war upon the poor, abused, helpless Liberals of New York, one wonders why he should have passed by such men as the distinguished rectors of St. Bartholomew’s or St. George’s Churches and picked on the rector of the Ascension. As to the vulgar view that one side or the other “lacks brains,” perhaps we may say that neither conservative Churchmen nor liberal Churchmen are accustomed to make charges of that sort against one another, and certainly the recognition that New York seems generally to accord to Bishop Manning seems to preclude the idea that he is commonly viewed as of the brainless class. If Dr. Grant received unintelligent letters, probably anonymous, “on wrapping paper or on pages torn from note-books,” which “quite uniformly condemned him,” so does THE LIVING CHURCH occasionally receive missives of like character; so, very probably, does Bishop Manning; so does everybody who is, for one reason or another, in the public eye. That scurrilous communications prove the brainless character of their writers, be they Fundamentalists, or Liberals, or plain fools, we quite recognize, but that they can establish a superiority in

brain equipment on the part of individuals addressed, scarcely follows, and it would be an embarrassment to any controversialist to seek to prove the cerebral primacy of his side in any contest by proof of this nature, since it would equally establish that primacy on the part of leaders on both sides. Very likely Mr. Bryan is favored with wrapping paper communications of quite as discourteous a character as any that may have been addressed to Dr. Grant; while the very maximum of insulting, scurrilous criticism that we have ever known to be used by a professing Christian concerning another was recently published in a Florida daily paper from the pen of one who appears to be a Christian minister in that state, and referred to *THE LIVING CHURCH*. So, to charge, as, according to Mr. Hartt, is charged by the "Liberals," that "the enemy lacks brains," is something of a boomerang. Anyhow we beg to say for those "Liberals" who are Churchmen that, being gentlemen, they are as different from those who seem to Mr. Hartt to be typical of the "Liberal" position as Bishop Manning is from the Fundamentalists.

THE CHURCH POSITION, as we understand it in the Episcopal Church, is a reconciliation between Fundamentalism and Liberalism. True, we probably have individuals who represent one or other of those 'isms rather than the position of the Church. But on the whole we have, in the Church, scarcely an echo of the bitter controversy that is disrupting Protestantism. Our conservatives are not Fundamentalists. Our Liberals, except for occasional individualists, do not desire to reject the fundamental verities of the Christian religion.

The reason is that we have not been through the throes which have brought Protestantism into this "war." Very likely our evangelicals of the nineteenth century held a view as to the supremacy of the Bible which paralleled the Fundamentalist view of today. But with the decline of that school before the present controversy arose, there remains in the Church very little of the Bible-and-Bible-only conception. To the Catholic Churchman the Church is supreme, the Bible is the written record of the slow revelation of Almighty God during many long centuries, culminating in the record of the Incarnation; the written Word of God indeed, the product of a true inspiration vouchsafed to its many writers, the container of a revelation made by Almighty God to His people. This high view of the Bible has not been shaken by the newer learning of these recent years, for it is quite consistent with the recognition of the human element in which the Word of God is enshrined and the revelation made known. We recognize in the Bible no divine revelation as to events of history or of geology, no divine indorsement of the science of past centuries, no protection of its writers against errors in fact. So also the Catholic Churchman gladly welcomes the value of reverent thought, age by age, in interpreting the Word of God to successive generations. How different is this position from that of the Fundamentalist, any who apply that term to themselves may say. We have, naturally, no right to speak for Bishop Manning, but we have every reason to believe that in substance we have stated his position, in stating that of orthodox Churchmen generally, and the writer who sought to represent him as a Fundamentalist in the Episcopal Church was singularly far from the facts. As for Liberals in the Episcopal Church, they are not represented by the priest whose name alone among our priests appears in the article referred to, but by a multitude of reverent and thoughtful men, most of whom hold to the truth of the Incarnation and its correlative doctrines. That there are also extremists and individualists does not make these the representatives of the "Liberal" position.

It is true that some of us lay stress upon the fact that the Christian faith is a "deposit," divinely revealed, while others think of it rather as a consensus of professing Christians through many centuries. The real fact is that it is both. The Catholic and the Liberal are both on strong ground where they affirm; they are both on very questionable ground when they deny the other's position.

The Fundamentalist controversy has no rightful place in the Episcopal Church. It emphasizes the limitation of the Protestant position which Churchmen have long been accustomed to point out.

Its pathetic danger is that it *seems* to commit orthodox Christians in the Protestant denominations to a position that is untenable, and to convey the idea that with the fall of that untenable position—as it must fall—the "fundamentals" of the Christian faith will fall. It seems to create a division line between faith and knowledge, in which one is forced to choose the one to the exclusion of the other. To make the issue over evolution a religious issue is pitifully, disastrously wrong.

Perhaps, as many of those quoted by Mr. Hartt seem to believe, we have reached the final disruption of Protestantism. Perhaps it has run its course and must now be superseded by something else.

The one thing upon which we desire to lay stress is that the Church is not affected thereby. It may become the refuge for those tired of the false issue that has been joined between "orthodox" and "liberal" Protestants; an issue in which we are forced to see that both are wrong.

THE editor is deeply touched at the response to the invitation printed two weeks ago to subscribers to enroll as "ASSOCIATES OF THE LIVING CHURCH," each agreeing to bear a stated part of the publication deficit for a period of three years. Up to the close of business on Saturday, September 15th, seventy-one individuals had enrolled themselves, subscribing a total of \$668.00 per year. Even this gratifying result is eclipsed, in the editor's mind, by the very cordial words that accompany the enrollments. Some, quite naturally, express themselves as not always in sympathy with the editorial position. This may easily be assumed with respect to all; for nobody realizes more keenly than the editor, that in presenting fifty-two editorial leaders and many more lesser expressions of opinion every year, frequently on difficult and highly controversial subjects, the editor cannot possibly always be right.

Editorial expressions are always intended as challenges to thought. They are never "instructions," to be accepted on the editor's word. And there never is a time or a subject on which the presentation of a contrary view, or the correction of a misstatement of fact, is not cordially welcomed. Discussion of subjects treated editorially is not tolerated but urged; and though limitations of space must exclude many excellent letters on subjects upon which many correspondents desire to write, there never is a time when any intelligent view of a subject cannot be printed from at least several correspondents, though many may be excluded.

THE LIVING CHURCH seeks to interpret to its readers what is involved in loyal acceptance of the Catholic faith; intelligent translation of that faith into the problems of life, individual, social, and international; loyal coöperation with all other Churchmen in all the work of the American Church, and especially in such as is officially undertaken by the authorities of the Church, helping them with constructive suggestions and criticisms and avoiding all petty or unintelligent fault-finding; and seeking to develop *thought* as to the determination of the specific problems of the Church.

Under present conditions, a journal with these aspirations, and with the scope of *THE LIVING CHURCH*, cannot be made to pay its way on any circulation that American Churchmen are willing to accord to their press. We are not a religious-reading people, be the causes what they may. The circulation of none of our periodicals covers more than an almost insignificant fraction of our people, though perhaps the leaders of thought among them are fairly reached. And (relatively) small circulations mean small advertising support, except from those who realize the value of presenting their story especially to the sort of leaders who read *THE LIVING CHURCH*. It may be true, as some have written, that we give too much for the subscription price, but we are already condensing matter of all sorts to the utmost limit, and we do not wish to cut down the size of the paper unless no alternative shall be presented.

The response thus far clearly indicates that no inconsiderable number of our subscribers are willing to share the burden of the annual deficit with us. Twelve and a half per cent of last year's burden has now been assumed by others, and we are confident that much more will be. To all those who have responded we offer sincere thanks and heartfelt appreciation. They have afforded the strongest impetus to the editor to "carry on."

Earthquake Losses of the Japanese Church

BY DR. JOHN W. WOOD



ST. PAUL'S COLLEGE, TOKYO—DINING HALL
 The buildings of St. Paul's College are reported to be partially destroyed. No details at hand.

Tsukiji is the name given to the section of the Kyobashi ward which, years ago, was set aside as a concession, or place of residence, for foreigners. Here our institutional work was begun fifty years ago, and here it has been developed steadily through all the years since. This part of the message means that the dignified brick-built Cathedral has gone. It was used jointly, and at different hours, by Japanese and English speaking congregations. It was in this building that, last May, the first election of a Japanese presbyter to be a bishop in Japan was held.

The buildings of St. Paul's Middle School, with an enrollment of 880 boys and young men, and of St. Margaret's School, with an enrollment of more than 500 girls and young women, are wiped out. Both schools served an invaluable purpose. St. Margaret's was the only middle school for girls in the whole of Kyobashi ward, and was doing such admirable work that the Japanese Education Department had

expressed to Bishop McKim its intention not to establish a middle school for girls in the ward so long as St. Margaret's maintained its usual standards and efficiency.

The building in which our business offices were located, together with the diocesan library, is gone.

The old building of St. Luke's Hospital went the way of the rest of the property. A telephone message from the State Department in Washington on September 11th told us that the American Ambassador had informed the Department that St. Luke's was totally destroyed by fire. In the absence of other information, we infer that the patients were removed before the building burned. Dr. Teusler, now in this country on business connected with the new hospital, views with a saddened heart, the complete destruction of the hospital into which so much of his own life has been built these past twenty-three years. More than that, he realizes that the foundations of the new building completed only a few weeks

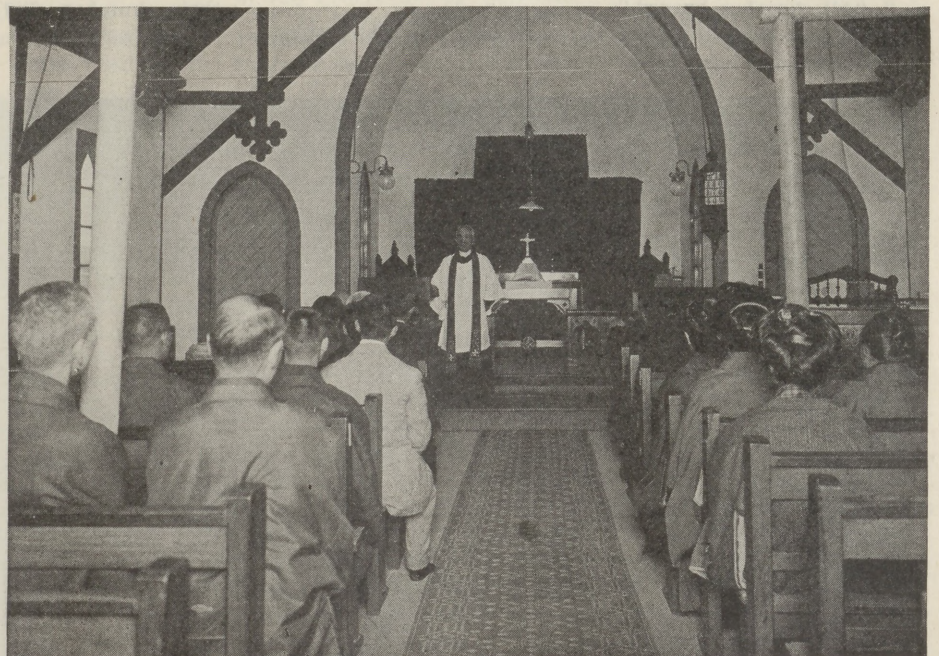
NO ONE connected with the Church Missions House is likely to forget that fateful Saturday, Sept. 1st, 1923. Into the comparative quiet of the week-end when most people seemed to have left town for the three days' holiday, there came the first reports of the destruction and death that had overwhelmed Tokyo, Yokohama, and other cities of Central Japan. Anxious days followed, waiting for a reply to a cable sent to our Kyoto office expressing sympathy and asking for information.

The first good news came on September 5th, when Kyoto cabled the names of missionaries from that district known to be safe. Only a few were missing from the roll. Happily, they were accounted for in a message received on September 10th. It was not until September 6th that the first message reached us from Tokyo, relayed through the Kyoto office and kindly transmitted to the Department of Missions through the office of the Secretary of State in Washington. The first three code words of the message were unfortunately mutilated, and it has not been possible to translate them, or to secure a repetition. In substance the cable was this:

"Our missionaries safe. Tsukiji totally destroyed. Ikebukuro partly destroyed. All churches burned. People without houses and clothing. Have drawn on you today for \$25,000 to meet emergencies. Do not send any new missionaries until further notice. All gone but Faith in God."

A great load was lifted from our hearts when we realized that through the mercy of God, not a single missionary life had been lost. Soon the wires were transmitting the telephone and telegraph messages to relatives and friends, telling of the safety of their dear ones. With anxiety for the safety of our missionaries out of the way, it was possible to give thought to the material damage that seems literally to have overwhelmed all the southern section of the District of Tokyo. Let me take the bare phrases of the cable and try to indicate what they mean.

1. "Tsukiji totally destroyed."



TRUE LIGHT CHURCH, TOKYO
 Destroyed.

ago, and costing more than \$50,000, are, in all probability, hopelessly damaged. Fortunately, the work on the superstructure of the new St. Luke's had not been begun. The Japanese nurses' home, the buildings in which the American nurses lived, and everything else connected with St. Luke's has disappeared in the general ruin.

Bishop McKim is not only without a cathedral, but he is without a home. So are Dr. Reifsnider of St. Paul's, the Rev. Norman Binsted, in charge of the English speaking congregation at the Cathedral, Miss Heywood, and all the other teachers of St. Margaret's, Dr. Teusler, Mr. Tagawa, in charge of the Japanese Cathedral congregation, and the Rev. J. H. Kobayashi. The destruction of our residence property, in the Tsukiji section, some fifteen buildings, is an appalling loss, not only because of its value, but because fully one hundred people, Japanese and Americans, working in our Tsukiji institutions, are rendered shelterless. The autumn and winter are no times to be without homes in northern Japan.

2. "Ikebukuro partly destroyed."

From Tsukiji, we go eleven miles to the northwest to the suburb of Ikebukuro where the buildings of St. Paul's University and the Central Theological College are located. Just what "partly destroyed" may actually mean, we can only imagine at present. The steel and concrete buildings of St. Paul's were among the best structures anywhere in Japan. It is possible that the damage is only slight. The Central Theological College, erected under auspices other than those of our Board of Missions, was from the structural point of view, a very indifferent building, and though comparatively new, it is more than probable that it is now practically ruined or so badly damaged as to be beyond repair.

3. "All churches burned."

I well remember the quiet and modest way in which Bishop

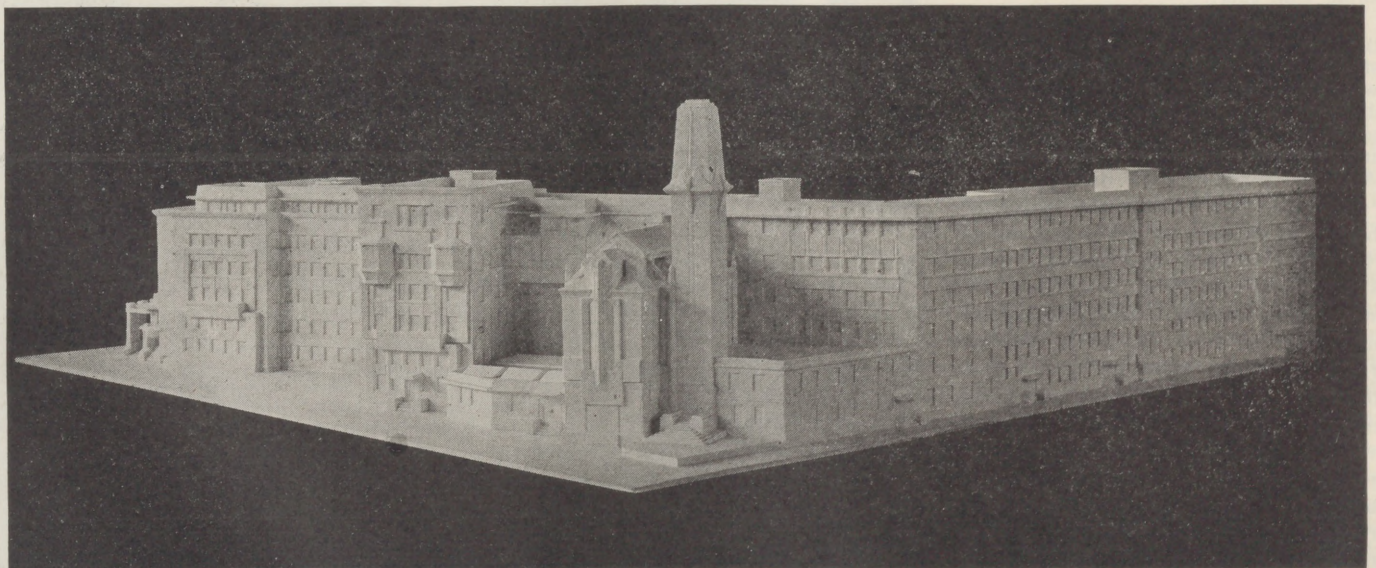


ST. TIMOTHY'S CHURCH FOR STUDENTS, HONGO
Believed to be totally destroyed.

the new building for which most of the funds were in hand. Here and there were smaller preaching places in Japanese houses.

We are still anxiously awaiting news with regard to the fate of the Japanese clergy and other workers. Obviously, it has not been possible for Bishop McKim to call the long rolls of these willing and effective people with whom our missionaries felt it a privilege to be associated in a common task. We hope that the next cable may bring news of the safety of men like Bishop-elect Motoda, Mr. Minegawa, of Christ Church, Mr. Daito, of St. John's, and many others.

Not only have all these churches been destroyed, but their congregations have almost certainly been shattered. Many of their members have passed suddenly from this life. Homes have been wrecked, business enterprises have been ruined for the time, if not permanently. People who took pride in providing for the support of their own clergy and the activities of their churches, find, without warning, practically everything swept away. They are not able to do what heretofore they



MODEL FOR ST. LUKE'S HOSPITAL, TOKYO
The basement and first story had been completed and were destroyed.

have gladly done. This means, of course, that the Church in the United States will step into the breach and, for the next few months, at all events, carry the full support of all the Japanese staff. Bishop McKim has been cabled that he may count upon this. Japanese teachers in our schools, Japanese doctors and nurses in our hospitals, whose support has come entirely from the funds earned by the institutions, will have to be tided over the period when the institutions they have served so well have no revenue.

The cable makes no mention of the work in cities within a radius of 100 miles of Tokyo. There are many of them in which we have property, and where effective work is being done. Kawagoe and Kumagaya were rejoicing in new churches built only recently. Hachioji, Maebashi, Takasaki, Urawa, Mito, Shimodate, Utsonomiya, and other prosperous communities lie within the area of earthquake violence and may have suffered severely.

4. "People without houses and clothing."

Some of our missionaries have lost everything except the clothes they wore at midday on September 1st. Others more fortunate, still at Karuizawa, the sanitarium in the mountains, have at least the satisfaction of having intact their summer outfits. All their winter garments in Tokyo, all their household effects, furniture, pictures, linens, bedding, books, accumulated in some instances through many years, are gone forever. Winter is coming on. Shelter, simple heating apparatus, clothing, and at least some of the simplest and most indispensable household effects, must be replaced immediately.

We are grateful that Bishop McKim, ever watchful for the welfare of those for whom the Church had made him responsible, did not hesitate a moment to draw upon the Church's treasury for \$25,000. Of course that draft will be honored when it comes. Long before that significant bit of paper makes the journey from stricken Japan to prosperous America, we expect to have many times \$25,000, in hand to meet it. With Bishop McKim, the Council and its Department of Missions have "faith in God" and that includes faith in the love and generous self-sacrifice of the people of this Church.

In view of this sudden ruin and what it means, is it any wonder that the Church has been asked to give an emergency fund of \$500,000 to meet immediate and pressing needs?

One of the most important things to be done would seem to be the speedy erection of frame buildings as a temporary St. Luke's Hospital with accommodations for 250 to 300 patients. For a long time, Tokyo will have to battle against disease. Dr. Teusler, brave-hearted as ever and determined that all the best he has shall be given to the service of the Church and the people of Japan whom he loves, is making plans for the shipment of lumber or, if they can be procured, portable buildings that can be converted into a hospital within a few days after their arrival in Japan. Such a building, with the equipment, some of which could later be transferred to the permanent St. Luke's, might cost easily \$100,000. It would serve to continue with but brief interruption, the fine ministry of our hospital for the next four or five years until plans can be carried through for the erection of the new St. Luke's.

When Dr. Teusler sails from San Francisco by the *President Jefferson* on September 23d, he has been authorized to take with him \$1,000 worth of winter clothing for our men missionaries. Mrs. Alice St. John, one of the American nurses of St. Luke's, now in this country, will sail October 4th. She will take with her at least \$1,000 worth of winter clothing for the women of our mission. We wish we dared authorize them to take five times as much. It will all be needed. When all the emergency needs are provided for, the Bishop and his advisors in Japan, the Department of Missions, and the National Council, will begin to make plans for permanent reconstruction. Before these plans can be intelligently made, or any accurate estimate of the cost of executing them determined, it will be necessary to make a careful survey of the whole situation. The important matter to remember is that our effort to give immediate relief must of necessity be followed later on by the hard and steady work of rebuilding, in worthy form and for more effective service, all the agencies the Church has lost.

One can easily understand the sadness with which Bishop McKim looks upon what to some may seem to be the destruction of the work of a life-time. True, buildings have been demolished, plans have been overturned, hopes have been

almost crushed. But the work of the thirty years of Bishop McKim's episcopate is expressed not only in buildings or plans or hopes. The results are seen in Christ-like lives of thousands of our Japanese friends who have come to know our Lord and to follow Him with a glad allegiance. These are evidences of God's mercy and grace which no earthquake shocks or raging fire can destroy.

ORTHODOX EAST HAS REVISED ITS KALENDAR

THE conservatism of the Orthodox East concerning its kalendar, which varies thirteen days from that of Western nations, has been broken. The correction in the kalendar, which Western nations made between the sixteenth and the eighteenth centuries, is to be made this year in Eastern countries, when thirteen days will be dropped from the kalendar. October will begin with the 14th day of the month, the first thirteen days being eliminated. From that date the whole of the Christian world will have a uniform kalendar.

A correspondent of the *London Times* has sent to that periodical the English text of the resolutions of the Pan-Orthodox Council held in Constantinople last May, effecting the reform, which, it is stated, have not previously been printed in English language papers. They are as follows:

"Ecumenical Patriarchate, Office of the Pan-Orthodox Synod. Resolution adopted: His Holiness proposes the following resolution for the vote of the Synod:

"(1) The removal of the difference between the ecclesiastical and civil calendar throughout the Churches of the Orthodox Powers is recognized as an inevitable necessity, in view of prevailing custom.

"(2) It is confidently affirmed that from the point of view of canonical ordinances there is no obstacle to the rectification of the ecclesiastical calendar in use in accordance with the data of astronomical science.

"(3) The Julian calendar is rectified by the removal from it of thirteen days, which make up the error in calculation as to the scientific solar year from the time of the first Ecumenical Synod to the present day.

"(4) On account of the removal of the thirteen days it is determined that October 1, 1923, be counted as October 14th, and that we keep the feasts of the omitted days all at once on October 14th, and thereafter as the chief authority of the province may determine.

"(5) The ordinances of the sacred canons relating to the feast of Easter are observed without change, but the determining of the feast is hereafter to be on the basis of the data of astronomical science.

"(6) The fundamental principles of the canonical ordinances which are to be observed without breach are these: (a) We keep the feast on the Lord's Day; (b) after the spring equinox; (c) after the first full moon. All these fundamental principles are reckoned according to the time of the Holy City, Jerusalem, and for greater accuracy according to the time of the meridian which passes through the Church of the Crucifixion on Golgotha.

"(7) It is referred to the observatories of the Orthodox Powers of Greece, Serbia, Rumania, and Russia that on the basis of the canonical data stated above they shall prepare a table of the feasts of Easter for the years 1924 to 2000, and communicate it to the Ecumenical Patriarchate by November 1, 1923, for communication to all Orthodox Churches.

"(8) The present readjustment of the Julian calendar and of the ordinary Paschal system is not opposed to the design for the preparation of a universal calendar, which shall be more perfect, practically and scientifically. On the contrary, it is in the hope of discovering general agreement for a calendar more perfect both than the Gregorian and the Julian that it describes the present readjustment as opportune."

A CITIZEN'S CREED

I hold my country dearest of this earth;
 And so, however weak or strong I be,
 I am a part, and I must serve the whole
 By giving it a constant loyalty;
 By keeping well its laws, its flag, its fame;
 By loving well my fellow-men oppressed;
 By aiding those who help the suffering,
 The little children, and the souls distressed;
 By doing cheerfully my daily work;
 By harking to the message of the Lord;
 By marching in Thy ranks, O Prince of Peace,
 Whether I bear Thy cross, or draw Thy sword.

MARY LIVINGSTON BURDICK.

God is Our Hope and Strength

A SERMON BY THE VERY REV. HOWARD C. ROBBINS

Preached at the Cathedral of St. John the Divine, New York, Sunday, September 9.

"God is our hope and strength: a very present help in trouble. Therefore will we not fear, though the earth be moved; and though the hills be carried into the midst of the sea."—Psalm 46:1, 2.

THESE words have taken new meaning for us during the past few days. We have been spectators, as it were, of just such a catastrophe as the Psalmist had in mind when he composed the opening verses of the 46th Psalm. From a safe distance, we have looked on with awe and pity while terrible things have been befalling a great and friendly people, our neighbors on the other side of the Pacific. Thanks to modern means of communication, we have been in touch with the tragedy during the very hours when it was being enacted, when the earth was quaking in Japan, and the mountains were being carried into the heart of the sea. Aristotle said once that the function of tragedy is to cleanse men's hearts by pity and terror. If the tragedies of the stage can do this, the dramas that men themselves compose and stage, how much more should such a tragedy as this, one of which nature herself in her most awful powers, is the author, and humanity the victim! Without warning, without opportunity being given to escape, flood and fire have lifted up voices that have drowned out every human entreaty. In an hour, beautiful and prosperous cities have been turned into death-traps of shaking and collapsing buildings, or infernos of devouring flame. Wherever men and women are congregated today, in Buddhist temple, Mohammedan mosque, Jewish synagogue, or Christian church, their thoughts and prayers are with their fellow creatures who are suffering from what is perhaps the most terrific physical catastrophe that history records.

It is a relief that something can be done to help these stricken people. Peace as well as war knows how to mobilize its resources quickly, and the Red Cross was mobilizing for service before the earth in Japan had ceased to quake. It is something much warmer than a sense of duty, it is the consciousness of a high privilege which is inducing our people from end to end of the country to contribute through the American Red Cross for the relief of distress in Japan. We have great and signal reasons for doing so. We have the inducement of compassion. We have in mind not only the physical distress and danger to which our neighbors in Japan are subjected, the shortage of food, the pain of untended wounds, the dreaded outbreak of plague—we have also in mind the mental agony connected with such a crisis, pictures of stark horror burned into the brain. We have the inducement of gratitude. We remember how swiftly and in how generous a spirit, the Red Cross of Japan came to our relief when a similar catastrophe, though upon a lesser scale, struck down our own San Francisco. We remember also, as Secretary Hughes so fittingly reminds us, later and even stronger claims upon our gratitude in the readiness and generosity with which Japan coöperated in the Washington Conference for the reduction of Armaments, and in the loyalty with which she has carried out her obligations, greatly promoting the great ends of peace at which the conference aimed. Now there has come to us such an opportunity as is not given twice in a lifetime, to manifest our good-will to this great and friendly people in a manner which will build up a tradition of indissoluble friendship. We want the response of our people to this opportunity to be nation-wide. We want every city, every town, every hamlet, to give according to its ability. We want the tidal wave of nature, which bore death to those far coasts, to be encountered and overborne in its effects by a tidal wave of loving kindness, by such eager giving and efficient service as shall write a new and fair page in the history of the intercourse of nations. That must be the American response to what has happened. That, and that only, is the Christian response.

After we have responded as citizens to this great civic appeal and have done our share in meeting a national opportunity, another duty will confront those of us who are members of the Episcopal Church. The schools, college, and hospital, established and maintained by our Church in Tokyo,

are strategic points of Christian enterprise in the east. It is scarcely possible to exaggerate the importance of them, or the urgency of the need to repair speedily all damage that has been sustained by them. We do not yet know the extent of the loss, but Bishop McKim's cabled message has indicated the greatness of it. We must stand prepared to respond at once and adequately to the appeal to rebuild the walls of Christian institutions in Japan.

And then, having done these simple and evident things, and having done them with alacrity, grateful for the opportunity given us to help, another duty of a different kind will be confronting us. We must think our way through the spiritual problems involved in the great disaster. We must examine in the light of it the grounds of our Christian faith.

Upon what does our belief in God depend? That is a question which we ought to ask ourselves before circumstances force it upon us. The time to test a ship, to examine its rivets, and to scrutinize it for possible defects, is when it lies in dry-dock, not when it is in mid-ocean contending with the storm. So too the time to test our religious beliefs is when nothing has as yet arisen to assail them. It is not likely that our faith will ever be subjected to precisely the same test that our neighbors in Japan have been called to meet. We do not live as they do in a zone of earthquakes. But there are other disasters no less appalling. No part of the earth's surface is secure from plagues, pestilence, famine, or war. And it matters a great deal that men and women should be spiritually prepared for such emergencies, and that in time of peace we should ask ourselves the question, Upon what does our faith in God depend?

Primitive religion has a simple answer to the question. Primitive religion is well exemplified in a naive petition of the patriarch Jacob. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God." Jacob was very young at the time, and his was a very youthful prayer, honest and sincere as far as it went, but relating entirely to environment. Primitive belief in God always concerns itself with His power to determine environment. In return for worship properly expressed and obedience duly rendered, it is believed that His part is to create a favorable environment. He is to protect His worshippers. He is to keep them in health and in prosperity. He is to ensure to them food and raiment and shelter. He is to avert from them pestilence, famine, and plague.

To a reflective mind there is something almost terrifying in the way in which God disappoints these pleasant expectations. Israel prayed to be delivered from invasion. Poor little buffer-state, between two ruthless empires, Poland of an earlier day, she had good grounds for her fears! But from the day that the Assyrian hosts swept down from the north, to the day when the legions of Vespasian sacked the famished capital and crucified its defenders, the tormented nation scarcely enjoyed forty continuous years of peace. As with the nation, so with individuals. Isaiah was faithful: he served God with devotion, and in the end he was sawn asunder with a wooden saw. Jeremiah was faithful, and the faithful prophet was cast by his persecutors into a loathsome pit. John the Baptist was faithful, and in prison this grand son of the desert was penned and butchered like an ox. The world's prayers are for peace and safety, and protection from tribulation, and sometimes they meet with fulfilment, but sometimes with astonishing denial. Tennyson has summed up the pathos of these denials in a haunting quatrain:

"O Mother, praying God will save
Thy sailor,—while thy head is bow'd,
His heavy-shotted hammock shroud
Drops in his vast and wandering grave."

Upon what, then, does our faith in God depend? Let me try to indicate the answer to the question by a very simple parable.

If you and I, untaught by spiritual experience, were commissioned tomorrow to construct a new world, in all probabil-

ity our world would differ from this in its better adaptation to the primitive faith of man. We should begin, I think, by making our world safe. We should see to it that there were no geological faults, no possibilities of sudden wrinkling of the earth's crust, inviting such catastrophes as this which we have recently witnessed. We should moderate the heat of summer and the cold of winter. We should eliminate the fevers that rack men's bodies, and the infections that poison their blood. We should cut off the terrible entail of transmitted evil, physical as well as moral. We should make the world a safe and happy place to live in, a world answering at every point to Jacob's boyish prayer.

But if, to carry our simple parable through, we were to revisit by and bye this favored world, we should miss there certain things which we have come greatly to prize. Courage would have there no scope for its exertion, because there would be no danger to elicit it. But courage here has splendid scope for its exercise. In the dangers and difficulties with which man is surrounded, he attains that heroism of character for which nature is so rough yet so effective a training school. Pity would have no place there, for when all goes well and smoothly, what opportunity is there for the exercise of compassion? But in this world with its sorrows, its defeats, its strange and sudden tribulation, pity is embosomed in our humanity, and goes forth to redeem and sanctify the world. And even faith would languish, for faith thrives best when pressed by circumstances adverse to man's happiness: "Though He slay me, yet will I trust Him," is humanity's great response to a God whose love and care it dares to assert in spite of all outward evidence. It is not a coward's world, it is not a slug-gard's world, but it is a hero's world, it is a lover's world, this world of ours. We cannot think of conditions more fitting than those of human life to bring out the glowing and triumphant things of character: the courage that surmounts obstacles and makes light of hardship; the patience that waits through weary years, to come at last into its own; and the faith that triumphs over all despair and presses to its lips the hem of the garment of an unseen God. Through these things God lifts us up. In the possession of them He rewards us. "God is our hope and strength: a very present help in trouble. Therefore will we not fear."

THE ANGLO-CATHOLIC CONGRESS AND REUNION

BY THE ARCHBISHOP OF NOVA SCOTIA.

IN HIS monthly message to his diocese, published in *Church Work*, the Archbishop of Nova Scotia, the Most Rev. C. L. Worrell, D.D., writes as follows on the Anglo-Catholic Congress:

"The Anglo-Catholic Congress recently held in London has been put wrong before the world by the publishing broadcast of certain things which were not the authorized actions of the whole body of those who formed that Congress.

"First of all, certain questionable hymns, which are in the hand book, were not sung nor used at the Congress. They were objected to by the Bishop of London and at his protest they were eliminated.

"Secondly, the Message to the Pope was entirely and solely the action of the Bishop of Zanzibar without the knowledge or the sanction of the committee of Management and was generally condemned by the whole Congress.

"In the third place, let it be distinctly understood that the Anglo-Catholic Congress was not an official body of the Church of England, and did not in any sense speak for it.

"The main point in the minds of the great majority of those who attended the Congress was marked by the Bishop of London in his opening address. At a time when rationalism is growing it seemed desirable to make some counter effort in behalf of the spiritual life, and, with that end in view, the purpose of the promoters of the Anglo-Catholic Congress was to emphasize the truth and present the Church to the world in its true light as the living organism inspired by the living and abiding Presence of Jesus Christ. Most of the papers read were models of scholarship, spirituality, and devotion.

"Unfortunately the unbridled enthusiasm of some of the more extreme led to statements which the press, always

ready to produce a sensation, seized upon and published far and wide, thus giving a false color to the whole. They were not the authorized statements of the Congress or of a majority of its members. They were not the views of the Church of England.

"The leaders of the movement would resent any description of it as the work of a party in the Church. Yet it is hard to regard it in any other light, and, as such, many feel sorry that the Congress was ever assembled.

"To accomplish the reunion of Christendom is a noble object and the Church of England has been ever in the forefront of all that make for it. The Lambeth Quadrilateral a quarter of a century ago and the Lambeth Appeal of 1920, are before the world, and the liberal offers of the Church are well known. They have been practically rejected by Protestant bodies, and ignored and sneered at by the Roman Church. Both of these are in their stand, which demands a jettisoning of the Church's teaching as a condition of approach to the carefully guarded harbors of their ecclesiastical territories.

"The Lambeth Conference aimed at the union of all Christendom, Protestant and Catholic, Greek and Roman, and, I believe rightly, considered that no union could be complete and satisfactory unless all were included, at any rate that nothing should be done which, in itself, might preclude that possibility.

"It seemed, however, that the chief work of subsequent committees was confined to the Protestant Churches and the Eastern Church, it being generally acknowledged that the arrogant and uncompromising attitude of Rome made any approach in that direction at present useless. With the first of these very little progress has been made beyond the creation or development of more friendly relations of an unofficial character. With the second a substantial forward step has been taken and great hope is entertained of a formal union being consummated between Anglicans and the Eastern Church.

"Some of the promoters of the Anglo-Catholic Congress sought to make approaches to the Roman Catholics the chief aim of those who wish for Christian Union. To many this seems a mistake, and it is a mistake which has been leading a few within the Church to adopt practices and soften dogmas which are wholly opposed to the traditions of the Church of England.

"Such a course angers and repels many who have been imbued with the work of the Reformation and gives an opportunity, which is not left unused, for putting the Church in a wrong light before the public.

"Could not a far better avenue for the energies of the restless be found in an effort to bring together, within the Church, Anglo-Catholics and Modernists, and so-called High Churchmen and Low Churchmen? When that is accomplished we would be in a better position to make approaches to other non-Roman Churches.

"I know it may be said that it is better to leave the different groups in the Church alone. The glory of the Church has been its absolute freedom from all coercive legislation aimed at blending varying shades of thought or uniformity in nonessentials. But I think most people would welcome the day when there would no longer be even an appearance of internal division and that all could sing with truth—

"All one body we,
One in hope and doctrine
One in charity."

POST-COMMUNION

Deep in my heart there lies a quiet pool
Whose depths give back the fine-drawn tracery
Of trees athwart the sky. There in the cool
Of dawning day the Lord God comes to me.

No words we speak lest, dropping, they should break
In rippling waves the silence of that place;
And though He stands so close, I do not take
His outstretched Hand, nor look upon His Face.

Only, with muted breath I share
The fragrance of His Presence there.

GRACE EVANS ST. JOHN.

Reunion and the Papacy

BY THE REV. WILLIAM H. NES

IT MUST be apparent that the claims and position of the Papacy constitute the crucial problem of Christian reunion. Looming above all the theological and disciplinary controversies of the past thousand years, they have always in one way or another managed to become the primary issue in every religious crisis; and now, as they are the chief impediment to the concord of Orthodox and Anglicans with Roman Catholics, so, there is reason for believing, they are the chief inhibition to the consideration of Catholic principles among Protestants.

Does the profession of Catholic faith and order involve acceptance of the Papal claims, and if it does, in what form and to what extent? This is the inevitable question.

In the face of the agreement of Rome and Geneva that Romanism is the normal development of the Catholic system the Anglican Church, like the Churches of the East, has maintained an insistent denial—a denial which the Oxford Movement, building upon the foundation of the earlier Anglican apologists, has defended as no mean negation, but a positive vindication of a Catholicism that is not Papal. Naturally, this vexing question was discussed at the Anglo-Catholic Congress in London; and accordingly it is of the first importance that Anglicans generally should understand the views upon Reunion there set forward, and that those views should be subjected to the most searching criticism, particularly where they contemplate possible reunion with Rome and the position of the Papacy in the reunited Church.

Of course the Congress as a whole is not responsible for any of the views to which it gave a hearing. At the same time, however, the temper of the Congress will, in the public estimation, be judged by the temper of the papers and speeches included in its official program. In any event, whether they be considered as the responsibility of the Congress or as the merely personal sentiments of those who gave them utterance, certain opinions regarding the relation of the Papacy to the Reunion of Christendom need to be very closely examined. The common substance of these opinions is easily detailed. The official Manual of the Congress and the Paper on Reunion are agreed that in the reunited Church there would be a place for a "constitutionalized primacy" of Rome. Dr. Hall's paper expounds this position by allowing to the Papacy a supreme executive and administrative function. He is careful to reserve final authority, particularly in dogmatic decrees to the Ecumenical Council. His view may therefore be justly identified with that of the reforming party at the Council of Basel—a position, let us remember, wholly repudiated by the Papacy itself. The Manual does not diverge from this except to describe this reformed primacy as "the constitutionalized Primacy of the successors of St. Peter." Similarly, the President of the Congress, Dr. Weston, allowed himself to use the title "the Holy Father," of the Pope; and this was the expression employed in the official telegram to the Vatican. It is surely unfortunate: for even if these expressions are intended, let us say, as compliments arising from a generous enthusiasm, they cannot fail to carry with them a connotation that would seem to concede the grounds on which some sort of Primacy is predicated to Rome. In effect, we are confronted with two questions: (1) Will the constitutional administration of the reunited Church require a Papal primacy for executive purposes? and (2) Would such a primacy of right belong to the Bishops of Rome? Perhaps we may better approach the latter question first.

By its phrase, "the successors of St. Peter," the Manual reopens at once the old question of the Petrine primacy. If St. Peter exercised a privilege that could with any accuracy be described as "Papal," and if he was the founder and first occupant of the Roman See, and if his own primacy was specifically conveyed to his successors in that See with the open acknowledgment of its divine sanction by the whole Church from the beginning—then of course there appertains to

the Bishops of Rome at this day the primacy enjoyed by their illustrious predecessor. Unless this argument can stand as a whole, it is of no weight at all. It propounds certain questions, of an exclusively historical character: What kind of a primacy did St. Peter have? Did our Lord specify its functions and its duration? Was it capable of being conveyed to a successor, in the sense of being of divine appointment for the perpetual government of the Church? Was St. Peter the founder of the Roman See and its first Bishop? Did his primacy naturally descend upon his successors in that See? Did the undivided Catholic Church recognize a Petrine primacy inhering in the Roman Episcopate? Here is a catalogue of questions that, unlike the Law and the Prophets, cannot be further simplified.

Inasmuch as scholarly research has so completely canvassed the historical evidence as to render it reasonably complete, the problem at this time is simply one of interpretation. It is our intention here to adduce, if we may, certain considerations bearing upon that problem.

First of all, there flows from the acceptance of the Petrine claim a theory of the Church that cannot coalesce with any theory based upon the assumption of Apostolic equality. Is it not apparent that if (as a matter of history) the dissemination of the Petrine claim, combined with other fortuitous circumstances, transformed a conciliar republic into a Papal monarchy, it would be impossible now to superimpose a Papacy, allowed precisely because of the Petrine claim, upon a conciliar constitution with either safety or consistency? The history of the Western Church is the Laocoön of Church Councils in the grip of a stifling autocracy. Democracies sometimes pass into monarchies by a kind of evolution; but no monarchy was ever transformed into a democracy but by revolution. Now a Papacy based upon a Petrine primacy however moderately it may be conceived, is essentially a monarchical institution; and being such it is incompatible with that democratic theory of the Church which maintains the equality of bishops and the supremacy of Ecumenical Councils. Even if it were possible to dissociate the Papal primacy from all those conceptions which, in a long historical process, have produced the atmosphere and character of Ultramontanism, the idea remains in principle a root from which no other growth may be expected than that to which it formerly grew.

An executive preëminence granted by the Church to Rome or to any other See, if based purely on grounds of expediency, may be justified by reasons of expediency; but when a primacy belongs to any See by divine sanction and Catholic recognition, it is a thing so vital to Church order that it must assume an importance equal to the Apostolic constitution of the Ministry and Sacraments; it must possess a historical foundation as clear and unimpeachable as that underlying the most sacred ordinances of the Gospel. Can a primacy of St. Peter, having anything like a Papal connotation, be adduced from Holy Scripture and universal tradition with reasonable clearness? Or, to put it differently, if we place side by side the general conceptions of Church order entailed in the rival postulates of Apostolic equality and Petrine vicariate, which shall we think more naturally harmonizes with the New Testament and the "tradition of the elders"? But passing further, when we inquire into the founding of the Roman Church, we find ourselves in a perfect bog of apocryphal scriptures and shadowy legends. It is practically certain that neither St. Peter nor any other Apostle was or had been in Rome at the writing of St. Paul's Epistle to the Romans; there is no absolute proof that St. Peter ever was in Rome; and the only tradition that can claim a reasonable consideration is that which ascribes the founding of the Roman Church to the joint labors of SS. Peter and Paul and the appointment of its first Bishop, Linus, by their joint ordination.

When we come to investigate the consensus of Catholic opinion about the Petrine claim, we begin to understand how

necessary it was for the Papacy, in the language of its own warmest supporters, to "triumph over history"; for the historical case is altogether too discouraging. So hard is Rome put to it to find the semblance of patristic support that her apologists must seek to prove interpolations in Cyprianic documents the work of Cyprian himself—though his own attitude towards Italian arrogance should be a sufficient index of his mind. It is beyond question that the Fathers, practically without exception, lend no support to the Papal interpretation of the famous "Rock" passage in St. Matthew's Gospel. Finally, leaving behind the individual interpretations of the divines, when we hear the Catholic Church speak its mind formally and unequivocally, its view of the Roman primacy altogether excludes any universal acceptance of the Petrine claim: "For the Fathers have rightly given the prerogative to the throne of the elder Rome because that was the imperial city" (Canon 28, Chalcedon). This would have been nonsense if Rome possessed a primacy by divine appointment. The whole matter is succinctly stated in the Eastern Orthodox Encyclical of 1895:

"There is no hint given in any canon or by any of the Fathers that the Bishop of Rome alone has ever been prince of the universal Church and infallible judge of the bishops of the other independent and self-governing Churches or the successor of the Apostle Peter and Vicar of Jesus Christ on earth."

Leaving the Petrine primacy, we pass to the consideration of the further proposition, suggested in the paper on Reunion, that an administrative prerogative should belong to Rome because in the history of Western Europe the Papacy appears as a providential development. But the providential thing is not always the ideally best thing. This is to say simply that God often uses instruments not of his own choosing. It is surely no derogation from the Divine Power to suppose that while God turned the development of the Papacy to useful ends, He could have employed the undivided Church with far greater effectiveness. The same argument in favor of the Papacy will spread its aegis over the Protestant Reformation, He will be an impetuous critic indeed who will deny any providential utility to the Protestant Reformation. Yet neither Protestantism nor Papalism can reasonably be pronounced providential provision for the future on the ground simply of temporary utility in the past.

But more than this, there is no lack of evidence that the evil effects of the Papal development have far outweighed whatever good it may have accomplished. The price Western Europe paid for a centralized ecclesiastical administration was the identification of the Kingdom of God with the kingdom of the Caesars. Says an old Norse poet:

"They say Christ sits upon a mountain throne
Far to the south beside the well of Fate;
So closely has the Lord, whom angels own,
With Rome and Roman lands entwined His state."

One must not be too dogmatic in prophecy; but since character in institutions and men alike, is the product of past behavior, does not history provoke the conviction that Rome is incurably imperialistic? "The Roman Church," observes Dean Inge, "is not merely, as Hobbes said, the ghost of the dead Empire sitting crowned and sceptered amidst the ruins thereof; it is the Empire itself come to life again." Papini has said as much when he describes our Lord upon the Cross as there making His religion "eternally Roman." It has taken many centuries to produce the system consummated in 1870; but Ultramontaniam is in principle the child of Augustus Caesar no less than of Hildebrand; it is the genius of the City of the Seven Hills.

Both in its own nature as an ideal and in its practical effect upon the history of the Church, the Papal system appears as an incubus, as a thing which the Christian Commonwealth could not successfully assimilate. Rome calls herself the center of unity. In the actual passage of events she stands as the center of disunion. The incipient arrogance which in its working has split the Church of Christ was from the earliest times perceived, feared, and rebuked by the Fathers. It was the temper of schism that the Fathers saw in Rome: St. Irenæus and the Asiatic bishops in their controversy with Victor; St. Cyprian in his remonstrance with Stephen; St. Basil in his bitter complaint against "Western superciliousness." Nowhere has it been more caustically pilloried than in

the famous epigram of St. Firmilian: "For while thou thinkest all can be excommunicated by thee, thou hast excommunicated thyself from all." At last it parted the seamless robe of Christ in the schism of the ninth century. No amount of stricture upon the injustice of deposing the Patriarch Ignatius and electing Photius can excuse Rome from the greatest possible wrong in separating from the East because the East would not submit to her judgment. That was the great tragedy. Surely it is a mistake to view the Reformation as anything else than the natural conclusion of a dissolution already begun before 1054.

But quite apart from any considerations touching Rome, is there any obvious necessity for an administrative Papacy in the Church of the future? Is it to be for the security of permanent union? Or is it to be the administrator of the Canon law? In either case there is the *a priori* argument against it that during the first thousand years the Church did without it and maintained a unity which was only broken by the attempt to force this novel institution on the Church. Long before that, in a moment of terror during a tremendous crisis, the Council of Sardica had timidly proposed the innovation in the form of constituting Julius of Rome a sort of ecumenical judge; but at Chalcedon the Fathers not only ignored the proposition but demonstrated the sufficiency of the ancient constitutional system for the settlement of the gravest difficulties; and it was here, at Chalcedon, that the canons register forever the dissociation of primacy from jurisdiction.

The modern passion for "efficiency" may draw us to believe that the reunited Church would need some sort of business center—a kind of ecumenical 281 Fourth Avenue. In any event, this would be so entirely a creature of expediency that it cannot reasonably or safely be connected with the essential polity of the Catholic Church, and therefore is not worthy to receive a prominent place in any discussion of Reunion. As a matter of fact, there is grave danger in the idea, even in its most innocuous form, especially as it is likely to be conceived as an inference from the organization of local Churches to the organization of the Universal Church. Particular Churches may safely possess highly centralized governments because each particular Church serves as a check upon the others, and all of them together upon each. But a supreme administration, even if it be formally subject to an Ecumenical Council, has nothing either above it or beside it to provide a sufficient check to the inevitable tendencies of so powerful an institution.

In truth the whole proposition seems to indicate a lack of faith in the principle of ecumenicity, and a disregard of the actual success of that principle in its working. Every student of the Eastern Churches must be struck with the marvellous power of cohesion displayed by them. We would not quibble over words; but there is no good parallel between the Ecumenical Patriarchate and the Roman Papacy. One need not be an ecclesiastical Philhellene to see that, in the face of the most bitter vicissitudes, the Eastern Orthodox Church has demonstrated through many centuries the sufficiency of synodical administration for preserving Catholic unity. Indeed the harmony of the Churches of our own Communion is worthy of pride as illustrating the potency of a common tradition and a common liturgy. This principle of ecumenicity is beautifully described by the Rev. J. A. Douglas in these words:

"...while it is true that certain discrepancies of practice may be noticed among the autocephalous Churches, there is a uniformity of belief and practice which is at first sight all the more amazing because it is enforced by no central authority and because until recent years there has been very little communication between the particular Churches. This uniformity is due to the principle of ecumenicity which makes each particular Church altogether unwilling to be differentiated from the rest, and to the brotherly spirit of equality which forbids any claim to overlordship of one particular Church over another."

—*The Relation of the Anglican Churches with the Eastern Orthodox.*

Finally, it ought to be apparent that, even if some sort of administrative center were needed in the Church of the future, it ought on no account be called a "Papacy" unless it is to have the connotation that history gives to the word. The

(Continued on page 671)



CORRESPONDENCE

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

THE SINGING OF RUBBISH

To the Editor of the Living Church:

AT THE risk of stirring up a nest of hornets, let me say that the religious sense of our people, as well as their musical taste, is debauched by over-much hymn-singing. Tate and Brady led us down the flowery path till we arrived at Moody and Sankey. They introduced us to rag-time, and rag-time brought us into the slough of "jazz"; and whether we are at the end of the series or not, Belial probably knows.

The two great evils are insincerity and nonsense. Some time in 1919, there was a wave of silly enthusiasm for Great Britain, which soon subsided. I heard the British National Anthem sung in a Pennsylvania church. On coming out, I said to the rector, "Is it not an odd thing that an American congregation should pray for George the Fifth long to reign over them?" "Oh," said he, "that was not meant as a prayer." "Not meant as a prayer?" I replied; "but it is one." (That rector has since been made a doctor of divinity.) I believe that, by the exercise of some ingenuity, many of "our best people" could be induced to sing a hymn to Moloch, not meaning it, of course, as a prayer!

But some one will say this was a mere accident. Well, we have an instance which is not accidental, the common use of that popular hymn, Nearer, my God, to Thee. When Sarah F. Adams wrote it, about eighty years ago, I have no doubt she meant every word of it. The sentiment of it is that the singer will welcome affliction for the sake of realizing the Divine presence. But what is true in the mouth of one person may be a lie in the mouth of another; and when the well-fed parasites of the Church of Demos and Julian sing this verse—or, preferably, hire a quartet to sing it—we know it to be a lie. The same thing cannot be said of the next instance. One has heard the same people, outwardly purring with prosperity, call on God the Holy Ghost to see how they grovel. But have they any wish to cease grovelling?

When we sing "Angels, roll the rock away," we are uttering sheer nonsense. But, one may say, in the United States a rock frequently means a stone. So it does. In Boston, so wrote John Neal ninety years ago, "every shop is a store, every stick a pole, every stone a rock." Then let the series be continued. "Right away" is good American for "immediately"—"I'd sooner die like a dog, right away," wrote the same John Neal. How then would this do as a refrain?

"For such and such a thing we pray,
And O! we want it right away."

The first line admits of variation, according to the nature of the thing wanted. Again, "the lion's gory mane" is a bit of zoölogical rubbish. I will not venture on a universal negative by saying that no lion ever had a gory mane; but, if it were so, the circumstance would be unpleasant from a leonine point of view, and the king of beasts would get rid of the gore as soon as he could. Heber wrote a fine hymn, but this ludicrous verse should be expunged—

"Now let the hornets come forth!"

RICHARD H. THORNTON.

THE PHILADELPHIA DIVINITY SCHOOL

To the Editor of the Living Church:

MR. HALL, in your issue of July 21st, made some mis-statements concerning the Philadelphia Divinity School which any lover of the truth would have wished to correct. As those misstatements have been repeated by Mr. W. S. Macomb in a subsequent issue, it appears to me to be a duty to make correction.

There are not "two dozen professors" in this school, as Mr. Macomb asserts (I do not recall if this exaggeration is his contribution or Mr. Hall's). There are seven professors in the school. In addition last year we enjoyed the generously volunteered services of the Rev. Canon Douglas, of New York, who, with the title of Adjunct Professor, lectured in Homiletics, so assisting the Dean, who is at once the professor in that subject as well as dean and manager of a very engrossing forward movement in behalf of the school.

The implication of the statement that these "two dozen pro-

fessors" are stationed "within a radius of fifty miles" is also false. Of the seven professors one lives just a mile outside of the city's bounds, one lives in Germantown, a part of the city; of the five remaining gentlemen one lives in the school building, two in the adjacent block, and two others within half a mile distance. One of the objects of the building program is to house all the faculty in the school grounds.

Also, instead of the "only a dozen students" alleged, our catalogue indicates twenty-nine active undergraduate students. In place of "half a dozen stenographers," there was one stenographer, who had to divide her time between her services in the Dean's office and the library, which has been undergoing a thorough rearrangement, along with a lady who, for several years, has been in charge of the library. An additional stenographer was employed in the last half of the year for the purposes of the Dean's campaign. It might be added that this was the first year in the history of the school that the Dean's office had a secretary.

These statements bear only on facts. Mr. Macomb's theory as to the relative superiority of Roman to Anglican training remains untraversed by me.

JAMES A. MONTGOMERY.

THE UNITY OF THE CHURCH

To the Editor of the Living Church:

IN YOUR correspondence columns—in the issue of July 21st—under the heading Is Something Wrong With the Church? appears an effusion from my old-time friend Fr. Carnahan, of Jackson, Miss., in which he takes exceedingly pessimistic views of the Church, declaring it "the most disunited Church in the world," obviously meaning the Protestant Episcopal Church in the United States of America. I am only a layman, perhaps one of the "antique darlings that don't count," but, nevertheless, looking back over more than three score and ten years, including a half century of service spent in a minor office of the Church, I can remember only one instance of disunity, the Cummins movement that culminated in schism—and, by the way, whatever became of our Reformed Episcopal brethren? They certainly did not disrupt the Church, and the Church did not go to Rome. We have never ceased praying for them, as also for Rome, for, from all our holy altars at the daily Mass goes forth the prayer for the Whole State of Christ's Church Militant—as well as also, at Mattins and Evensong, the Prayer for All Sorts and Conditions of men.

Therefore it is absolutely impossible for disunity to exist in this autonomic integrant of the One, Holy, Catholic, and Apostolic Church.

Do we fully appreciate our glorious heritage? Unlike our mother and sister Churches of the old world we are perfectly free—not hampered or persecuted by state, neither subject to the Vatican, even our extraordinary and much berated name is eight-tenths geographical; therefore, with two-tenths eliminated, becomes quite scriptural.

Some one has aptly said: "In essentials, unity; in non-essentials, liberty; in all things, charity."

There are three essentials: the Word of God; the Creeds and Sacraments of the early Church; and the Apostolic Succession.

The sacrament of Orders makes for Unity, and unity in Church parlance means Apostolic Succession, nothing more or less; it is one of the essentials without which there is no Church,—and it is the very bond that binds the Church. There are thousands of nonessentials, among which I note multiplicity of Prayer Books, "uses" whether Anglican, Sarum, Eastern, or Roman. Unity does not depend upon such things,—nor upon the length or width of a surplice, upon the cut, material, or color of chasubles or copes,—upon Academic hoods, mortar-board headgear for female choristers, pews with attendant pew rents, and usher service. All of these are unessential;—and then, too, uniformity of ritual is not possible, even though desirable. Of the "deficit" I have nothing to say, only to place it with the unessentials, wherein we have a wonderful scope of Liberty.

Toledo, Ohio.

ORMUS EDWARD KELLOGG,
(Retired Verger)

THE "GAELIC CHURCHMAN"

To the Editor of the Living Church:

WILL you allow me to express my thanks to your correspondent, Mr. Leis, for his kind words about the *Gaelic Churchman* in your issue of May 12th? It has been of great help to us in making our little journal known, and I have received many letters asking for specimen copies from different states in America, and even from other countries like Japan and the Philippine Islands, which, I presume, have come through your widespread paper. May I say also that, in case any mistake has occurred, or address been lost, I should be glad to hear again from those who wrote.

It is very interesting to receive these communications, and it helps on the ideal of Churches in the different countries strongly tinged with nationality and yet realizing intensely the universality of the Church as a whole, and their bond with the Churches in other countries. The *Gaelic Churchman* is run in connection with the Irish Guild of the Church, a body which is endeavoring to inspire the Church of Ireland with national and Catholic ideals, or rather to revive in it the ideals which were its glory in early days, and which have been largely lost sight of.

Misi le meas,

NEILI NI BHRIAIN (Miss Nelly O'Brian)
Editor *Gaelic Churchman*.

11 Molesworth St.,
Dublin, Ireland.

HOW TO SING "BARNBY"

To the Editor of the Living Church:

I WAS hoping some one else would write to explain how very easily hymn No. 176 can be sung to Barnby's tune. The stanzas with the different rhythm are the second, fourth, and fifth. Make two quarter notes of the half note F and a half note of the two quarter notes B flat. I was taught to do that almost forty years ago; and for thirty-five years my choirs have been so singing it. It is easily learned, and there is nothing awkward about it. I supposed every one sang it that way.

LEWIS BEEMAN BROWNE.

A SERVICE WHILE TRAVELLING

To the Editor of the Living Church:

THE American Bar Association has just held its annual meeting at Minneapolis. A party was made up to take the lake trip from Buffalo to Duluth. There were 140 in all. One day of the trip was Sunday. A member of the party, who was a lay reader in the Church, obtained permission of the captain to hold services in the cabin. Arrangements were made with some ladies of the party to supply music. A shortened form of Morning Prayer was used, and an address was made by the lay reader. The services were largely attended, the singing was hearty, and many who were present expressed hearty appreciation of the services. An officer of the ship said that it was the first Sunday service that had ever been held on that ship.

I mention all this in the hope that it may serve as an encouragement to others to arrange for such services when the opportunity offers in travelling.

EVERETT P. WHEELER.

Sept. 10th.

MONASTIC COSTUMES

To the Editor of The Living Church:

WILL you allow me to supplement the letter of your correspondent, Mr. Harriman, in your issue of August 4th?

Messrs. Bevins, Oates & Washbourne, Ltd., 28 Orchard St., London, W. 1, publish an excellent book on the subject, viz., *Monasteries and Religious Houses*, by F. M. Steele, at three shillings and sixpence.

In this book are chapters on fifty Religious Orders, of which fourteen concern distinctively American Congregations. Twenty-six photographs of the various habits are included.

GEOFFREY WARWICK.

Bishop's College, Cheshunt, Herts, Eng.

Aug. 24.

WHATSOEVER there is in this life of repentance, faithfulness to grace, love, deeds of love, brings with it growth in grace, and greater capacity of future bliss. "The patient endurance of suffering for the love of God, and penitential sorrow," in this life do, through the operation of the grace of God, enlarge the soul for a larger participation of Almighty God. Through patient endurance and penitential sorrow, or deeds of love for the love of God here, the soul gains eternally, through the grace of God, larger measures of bliss.—E. B. Pusey.

REUNION AND THE PAPACY

(Continued from page 668)

personality of words cannot be ignored. On the whole it is an exceedingly dubious experiment to impose upon the ecumenical administration of the Church an institution of whose inevitable tendencies history gives so discouraging a picture, especially when it cannot be thought an essential of Catholic order or an indispensable instrument of Catholic unity. If the polity of the Church is Episcopal, and the administration of the Church is lodged in the Episcopate acting synodically, any kind of Papacy, however cleverly explained, becomes either a subversal or an impertinence: for, as Professor Whitney observes, "There can be no real Episcopal power where a greater Episcopal power can intervene and supersede at its arbitrary pleasure." In any discussion of the utility of a Papacy in the reunited Church, the considered judgment of the Roman system given by Bishop Gore should bear the greatest influence. These are his words:

"It is in fact not a *development* of the original idea of the Episcopate so much as a subversal of it. The original ideal of the Episcopate would have secured for the Church a duly representative government, and would have provided, by the confederation of relatively independent Churches a system of checks upon one-sided local tendencies. The Papacy represents the triumph of imperial absolutism over representative, constitutional authority, and of centralization over consentient witness and coöperation."

In weighing the value of any program of Reunion, the first consideration, of course, is truth and not expediency. If some place could be found for the Papacy in the reunited Church, no doubt there might appear to be a greater hope of winning the interest of Rome. But it is difficult to see, if what we have urged above has any pertinency, how this could be done without committing the Church once more to just those influences that have produced the present chaos. We are not bargaining for terms; and precisely as we dare not imperil the Divine appointment of the Ministry and Sacraments for any plausible approach towards Protestantism, so we dare not, for an easier union with Roman Catholics, jeopardize the future of Christendom by accepting any ecclesiastical constitution which either in theory or practice subverts the freedom and supremacy of the Catholic Episcopate, and through it, of the clergy and laity in whose consentient testimony is fulfilled the unity of Catholic belief.

The question, therefore, is not, What may the Anglican Church concede? but, What must the Anglican Church maintain?

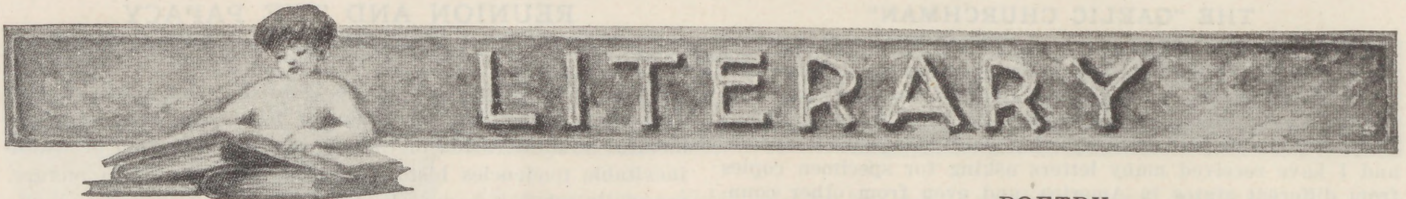
SEVENTEENTH SUNDAY AFTER TRINITY

O Lord, we pray Thee that Thy grace may go
Always before and after us that we
May from assaults of ill defended be,
And in the way of life conducted so
What things delight Thee we may ever know,
Grant that to labors pleasing unto Thee
We may be given, that Thou mayest see
The temper of our spirits here below.

Prevent and follow us, O Lord, with grace,
That, led and guarded by Thy heavenly might,
We may perform the works that please Thee well,
And, diligent in striving for the right,
We may at last be called unto the place
Where we with Thee eternally may dwell.

H. W. T.

ALWAYS make the best of things. Oh! the complainers! the grumblers! They are so hard to bear with! God craves so for those who make the best of things! There is so much more good in everyone than we have any idea of. The faults lie on the surface; but the good is hidden far below. God knows more good of every living creature—of us—than we can ever know. He makes the best of all of us; so must we. The nearer we grow to God, the more He purifies our sight to see as He sees—the more we have the mind of God, so the more and more clearly shall we see the good in everyone around us. Oh, make the best of everything; above all, make the best of your God!—Attributed to *Bishop Dupanloup*.



FICTION

The Enchanted Garden. By Henry James Forman. Boston: Little, Brown & Co. \$2.00.

This is a story woven on the warp of an oft used theme, that of a high-principled boy who runs away to sea. The boat on which he sails is bound for the South Seas and is wrecked on the homeward voyage. The hero is washed ashore on the island, a typical tropical one, containing the Enchanted Garden. There's a girl, of course, and a few other people; yet in spite of the beauty of the allegory the story seems just a little trite and commonplace.

The Land of Forgotten Men. By Edison Marshall. Boston: Little, Brown & Co. \$1.75.

This is a good clean story of the north by one who knows his Alaska. Under the shadow of a great crime the Remittance Man is living among the eternal snows. Chance or something higher, gives him an opportunity to play the hero. He gives his coat to a sailor who is drowned, and thereby dies to the world that knew him best, his wife, his would-be rival, and, his baser self. The result is a swiftly moving tale, always told artistically and with the highest regard for ethics.

In Greenbrook. By Merrit P. Allen. Boston: L. C. Page & Co. \$2.00.

Greenbrook is a little town in Vermont, just a tiny place where two highways cross and stop to gossip a bit. There are kindly, country folk in it and an old practitioner who has been its guardian angel for forty years and more. It is a simple, wholesome story of American life, delightful to read, refreshing as a spring. It seems a pity that it did not fare better at the hands of the illustrator.

Pirate Tales from the Law. By Arthur M. Harris. Boston: Little, Brown & Co. \$2.00.

Here's something new in fiction. The musty records of the eighteenth century have been forced to yield up their treasures at the waving of a magician's wand, and tell what they know of Captain Kidd, Tom Green, and many another of that goodly company of pirates who flew the black flag and added spice to a sailor's life in the brave days of old. It is true. They are not quite so picturesque as fancy painted, when one meets them face to face, but the book is guaranteed to enliven a dull evening.

Icebound. By Owen Davis. Boston: Little, Brown & Co. \$1.50.

It is perhaps sufficient to say in praise of *Icebound* that it won the Pulitzer Prize of \$1,000 for the best original American play, but standards differ and committees sometimes err, even in regard to "good morals, good taste, and good manners." Yet even the casual reader, who has not read all the plays submitted, feels that no mistake was made in the award, for *Icebound* is an exceedingly good piece of work. It presents life in a small town in Maine. It shows the pettiness, the jealousies of people who live much to themselves, but it also shows the alchemy of a great love, transforming, the clay of a small soul into the marble of an ideal.

Stella Dallas. By Olive Higgins Prouty. Boston: Houghton Mifflin Co. \$2.

Mrs. Prouty has done a fine piece of work in this story. She has written, not a novel, but the epic of a woman's soul. And in it she emphasizes the loneliness of the individual. One is reminded of Thackeray who once said, "You and I are but a pair of infinite isolations—with a few neighboring islands a little less remote." Stella Dallas has her counterpart in every group of people, and this is the charm of the book; it is so human. Stella Dallas is common and vulgar; she is stupid in the attitude she takes toward her husband. Yet she has the capacity for heroism that lurks in every one of us. To insure the happiness of the child of her unhappy marriage, she mounts her Calvary and offers her life as a willing sacrifice. Incidentally, the book is a splendid argument against divorce, or rather against hasty, ill-assorted marriages.

POETRY

Selected Poems. By John Masefield. New York: The Macmillan Co. \$2.

The poems in this volume are said to have been selected by Mr. Masefield himself as being the poems he likes best of his writing. It might be argued, therefore, that the volume would be an index to the poet's spiritual content: but this does not necessarily follow, because a poet's work may be, and frequently is, disassociated from his real personality.

There are a few poems not published before, of which "Nireus" is the chief and longest. It is a song of Helen of Troy and the heroes that warred over her beauty, worthy, almost, to be admitted to the ring of the *Odyssey* and the *Iliad*.

The Great Dream. By Marguerite Wilkinson. New York: The Macmillan Co. \$1.50.

Using her ability to see things that are passed over by lesser eyes, Mrs. Wilkinson has produced another book of verse, which, while pleasing, compels thought and analysis. She attempts in "The Rapid" an essay in poetry that is not verse—i. e., not cut into lines of regular rhythm—while it is by no means prose—and is, on the whole, successful.

The Journey of the Vision. By Frederick A. Wright. New York: Edwin S. Gorham.

In this volume, Fr. Wright has given us a motivated poem, from which the title is taken, and a number of lyrics, some of which have appeared in *THE LIVING CHURCH*. Some of the poems show a Browningsque virility, while the formal verse—ballads, sonnets, and a rondeau—is very well done.

River Dusk and Other Poems. By Agnes Kendrick Gray New York: The Evans-Brown Co.

Delicate, yet deep, vision, and melody, mark the poems of this book, as readers of the author's poems in *THE LIVING CHURCH* will agree. There is much, too, in the book that will repay the student of poetry and of modern verse: witness the dedication "To My Mother," and "The Brothers of St. Francis," to choose almost at random.

The format, while unpretentious, is excellent.

A DICTIONARY OF THE ORTHODOX CHURCH

A Dictionary of the Eastern Orthodox Church. By R. L. Langford-James, D.D. Milwaukee: Morehouse Publishing Co., \$3.50.

This is a much-needed piece of work. When one who has been taught in an atmosphere of western Christianity comes to seek some information in regard to the East, he comes up against a barrier which is much more than that simply of language. The whole *feel* of the terminology is vastly different: while we may understand the meaning of words, it is exceedingly difficult to realize their connotations, unless some sort of assistance be provided. Again, usages differ in different places, and the same word may have several different meanings, so that a dictionary definition may easily lead one astray in learning the ecclesiastical language of the East. This small volume is a compendium of information of varying degrees of interest; it contains notes philological, geographical, philosophical, biographical, historical, and theological, on all sorts of subjects which might be connected with the Eastern Church. The technical terms are given both in Greek and in Russian (in English letters), which is no small merit. The selection of topics has been excellently made; it is a source of wonderment to the reviewer to find so comprehensive a list, embracing so many different fields of interest. The biographical notes are temperate, scholarly, and never indicate an over-zealous pro-Orthodox animus. In view of the interest of the Orthodox and Anglican Communions in each other this book has a peculiar and enhanced value.

ONE IS DISAPPOINTED in *Letters from Monte Carlo* by "Ysobel Roxolo" (Christopher Publishing House, Boston—price \$2), for one expects it to be—mildly—wicked, with its flaming roulette wheel, careful *nom de plume*, and intimations of scandal. And it isn't even particularly interesting!

Church Kalendar



SEPTEMBER

- 23. Seventeenth Sunday after Trinity.
- 29. St. Michael and All Angels.
- 30. Eighteenth Sunday after Trinity.

KALENDAR OF COMING EVENTS

- Sept. 19-23—International Convention of the Brotherhood of St. Andrew at the University of Chicago, Chicago, Ill.
- Sept. 29—Consecration of the Bishop-elect of Washington, Washington, D. C.
- Sept. 30-Oct. 3—Synod of the Sixth Province, Duluth, Minn.
- Oct. 2—Special Convention of the Diocese of Michigan for the election of a Bishop.
- Oct. 6—Meeting of the Young People's Societies of the Fifth Province.
- Oct. 9—Special Convention of the Diocese of New Jersey for the election of a Bishop Coadjutor.
- Oct. 9—Synod of the Fifth Province, Toledo, Ohio.
- Oct. 17—Synod of the Eighth Province, Fresno, Calif.
- Oct. 21—Synod of the Seventh Province, Kansas City, Mo.
- Oct. 23—Synod of the Fourth Province, Chattanooga, Tenn.
- Oct. 23—Synod of the First Province, Portland, Maine.

APPOINTMENTS ACCEPTED

ANDERSON, Rev. V. O., of the staff of the Church of the Advent, Boston, Mass.; to be rector of St. Agnes' Church, Washington, D. C., October 1st. Address 103 Seaton Place, N. W., Washington, D. C.

CARDEN, Rev. JOSEPH, of St. James' Church, Taylor, Tex., and surrounding missions; to be Archdeacon of Central Oklahoma, October 1st, with residence at Oklahoma City.

Fox, Rev. O. C., St. Paul's Parish, Sistersville, West Virginia; to be rector of the Memorial Church of the Good Shepherd, Parkersburg, West Virginia Address 901 Charles St.

HEAD, Rev. ALBERT H., rector at Menominee, Wis.; to be rector of Christ Church, Chipewa Falls, Wis. Address 620 Bay St.

HOOPER, Rev. H. LEACH, St. Andrew's, Lawton, Okla.; rector of Holy Trinity Church, Hartwell, Cincinnati, and member of the City Mission Staff, September 1st.

MANNING, Rev. HENRY P., of Grace Church, Jefferson City, Mo.; to be rector of All Saints' Church, Baltimore, Md., October 1st.

MARKS, Rev. HARVEY B., rector of Trinity Church, and pastor of Church students at Wilson College, Chambersburg, Pa.; to be rector of St. Philip's parish, Crompton, R. I., October 1st.

MCCLELLAN, Rev. HENRY L., of St. Paul's Church, Mononghaela, Pa.; to be rector of St. Luke's Church, Pittsburgh, Pa., September 1st.

REED, Rev. PEMBROKE W., of the Church of the Holy Communion, Buffalo, N. Y.; to be rector of the Church of Our Saviour, September 1st. Address 1639 McElderry St.

REED, Rev. WALTER B., St. Alban's, Indiana Harbor, Ind.; to be rector of the Church of the Advent, Washington, D. C.

SNOW, Rev. NORMAN H., Christ Church, Island Pond, Vt.; to St. Stephen's Church, San Luis Obispo, Calif.

PERMANENT ADDRESSES

BLISS, Rev. FRANCIS W.; from Paterson, N. J., to 19 Huron Ave., Cambridge, Mass.

COLLINS, Rev. FREDERICK IRVING; from Christ Church, Nashville, Tenn., to the Church of the Messiah, Providence, R. I.

COUPER, Rev. E. W.; from 5348 London Road, Duluth, Minn., to 1016 14th Ave., Minneapolis, Minn.

DEGREE CONFERRED

LIBERIA COLLEGE, West Africa—LL.D. upon the Ven. JAMES S. RUSSELL, D.D., Principal of the St. Paul Normal and Industrial School, Lawrenceville, Va.

BIRTH

GAVIN—On Sunday, September 9th, to the Rev. Dr. and Mrs. Frank GAVIN, General Theological Seminary, New York, a son, JAMES LOUIS GAVIN.

DIED

BUSH—Died at Asheville, N. C., September 1, 1923, MARY WALKER BUSH, of Waco, Tex., widow of the late Rev Franklin Leonard Bush.

GILKESON—Died, on August 22, 1923, at Bristol, Pa., her birthplace and life-long home, MARIE A. GILKESON, in the full communion of the Catholic Church.
May Light perpetual shine upon her.

RICIGLIANO—Died peacefully in the Lord on Thursday, September 6, 1923, at her home in New York City, ELIZA RICIGLIANO. The funeral service was held at San Salvatore Church, 359 Broome St., Sunday morning September 9th, at eleven o'clock, by the vicar, the Rev. Henry J. Chiera, the Rev. L. Ernest Sunderland, D.D., Superintendent of the City Mission Society, and the Rev. Canon Nelson, of the Cathedral.

The church was crowded by her friends who wished to join in a last tribute of affection to one who had given her entire life to the service of God and of her fellow men.

TRYON—Entered into rest August 28, 1923, after an illness of several weeks at his home in South Glastonbury, Conn., JOHN E. TRYON, aged ninety-five years. He was a life-long member of St. Luke's Church, for many years a vestryman, and, since 1903, successively junior and senior warden. He was a loyal and a generous Churchman, and as well known throughout the town in which he has always lived.

The funeral was from St. Luke's Church, August 31st, the Rev. Marcus J. Simpson, the rector, and the Rev. George M. Stanley being the officiating clergyman. The burial was in the family plot in Old Church Cemetery. Mr. Tryon is survived by four children, seven grandchildren, and nine great-grandchildren.
"Jesus lives! Henceforth is death
But the gate of life immortal."

MEMORIAL

Lucius Waterman

The clergy of New Hampshire, through their Standing Committee, desire to record their genuine sense of loss in the death of LUCIUS WATERMAN, priest and doctor. For thirty-five years he was an honored leader in all affairs of this diocese. A ripe scholar, a learned canonist, who served the Church in that capacity at ten General Conventions, a preacher of rare sympathy and devoutness, a man of wit, loyalty, and breeding, Dr. Waterman impressed upon all his brethren standards of scholarship and piety which they will ever cherish.

Notable in his rich personality was his humble discipleship to his Saviour. Though intense with conviction, stalwart in honor, and fervent in loyalty to Catholic doctrine, he tempered his mind to sympathetic consideration of views far from his own, seasoning his convictions with a loving charity and submissive patience which indicated a life of constant prayer. His intimates were cheered and upheld by his devoted tender counsels.

Dr. Waterman's scope of influence extended far beyond his parochial spheres.

His books and published pamphlets won wide attention. Seldom in our time has deep learning and fervent piety been so humanized as by our friend's remarkable power of vivacious yet dignified expression. In the Standing Committee, where we loved and honored him as our President, his powers of judgment, interpretation, and sympathy shone forth. The following prayer which he wrote for our meetings is an epitome of his spirit.

"O God, who art set on the throne and judgest right, and who takest of thy Spirit to put upon men chosen out of the people; We beseech thee to bless thy servants, the members of the Standing Committee of this Diocese, according to their need. Give them a quick understanding, a faithful courage, a tender sympathy, and the spirit that is both acceptable and pure. Make them wise in counsel, generous in consent, firm in refusal, and just in all things, that the promoting of their office may be the profiting of thy people; through Jesus Christ our Lord. Amen."

To his devoted wife and his son all his brethren of the clergy and laity of New Hampshire extend unfeigned sympathy, aglow with Christian hope.

W. STANLEY EMERY.
SAMUEL S. DRURY.

TRAVEL

WILL ORGANIZE, GIVING PERSONAL attention to a few more young people, on a well known cruise "Around the World," leaving New York City, January 15, 1924, moderate terms. Best references, Mrs. JOHN BRANT, 1741 Sedgwick Ave., New York City.

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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

TRINITY CHURCH, WAUWATOSA, WIS. (residential suburb of Milwaukee) requires a rector. Good Churchman and faithful visitor. Substantial salary to the right man. Address A. L. JOHNSTONE, Senior Warden.

MISCELLANEOUS

DEACONESS OR CHURCH WORKER wanted. Metropolitan parish Middle West. Records, Church School, visiting. State experience and salary. Reply MAGISTER-974, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WANTED at Grace Episcopal Church, well organized choir of forty men and boys, position occupied by recent incumbent twenty-one years. Address stating salary expected, W. H. UNDERDOWN, chairman music committee, 43 Seventh St. New Bedford, Mass.

POSITIONS WANTED

CLERICAL

PRIEST, UNMARRIED, COLLEGE AND seminary graduate, available October 1st. Thoroughly experienced, and with the highest recommendations. Address E-942, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, COLLEGE and seminary graduate, with wide and varied experience, and highly recommended, at liberty October 1st. Address G-943, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, OPEN TO ACCEPT SMALL PARISH at once. Address B-964, care of LIVING CHURCH, Milwaukee, Wis..

PRIEST EXPERIENCED, MIDDLE AGED, desires Parish, village or small city, would accept curacy. Address M-967, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, NOW ASSISTANT IN CITY PARISH, available as rector. Good extemporary preacher and faithful pastor. Thirteen years experience in city and country parishes. Address C-965, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF NORTHERN PARISH DESIRES to make change to the South and would like to communicate with Vestry in Maryland, Virginia, or Carolina. Good organizer and extemporaneous preacher, age 42. Married, but without family. Address P. C. 935, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST, EXPERIENCED, desires parish in the East. Address, R-975, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH SUNDAY SCHOOL AND WEEK-day religious instructor desires fall engagement. Catholic Churchwoman—Daughter

of a priest—Exceptional training in secular and religious education—Experienced. Address S-972, LIVING CHURCH, Milwaukee, Wis.

DIRECTOR OF RELIGIOUS EDUCATION—Sunday and weekday work—In parish, city, district, or diocese—Experienced teacher—Exceptional training in educational and religious matters—Fall engagement desired. Address S-971, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER—AMERICAN—European trained specialist, desires advancement. Highest credentials. Address CHOIR ORGAN MASTER-941, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, SEEKING CHANGE, DESIRES position, preferably in Catholic Parish, in Massachusetts or Connecticut, after November first. Five years' experience. Address Organist D. C. H-973, care LIVING CHURCH, Milwaukee, Wis.

SEXTON, CHURCHMAN DESIRES POSI-tion as Sexton. Experienced, reliable, and devout, can furnish references. Address F-546, care LIVING CHURCH, Milwaukee, Wis.

WANTED—KINDERGARTEN WORK IN connection with Parish work by trained Kindergarten, and Church Training School graduate. Address A. R. TOLAR, Hart Mills, Fayetteville, N. C.

WANTED—POSITION AS COMPANION to aged lady, by daughter of Episcopal clergyman. References permitted to the Rt. Rev. A. C. A. Hall, Burlington, Vermont. Address G-969, care LIVING CHURCH, Milwaukee, Wis.

GENTLEWOMAN, EXPERIENCED WITH children, will assist mother with them and in light household duties: competent to teach first year school work; willing also to do some parish visiting. Address M-970, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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.

ORGANIST-CHOIRMASTER AMERICAN—European trained specialist, desires advancement. Highest credentials. Address CHOIR ORGAN MASTER-941, care LIVING CHURCH, Milwaukee, Wis.

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.

AUSTIN ORGANS

A PROMINENT BROOKLYN ORGANIST, teacher and composer writes: "My organ, is twenty years old, and is still young. A wonderful record of behaviour and of our complete satisfaction. No extra expense for maintenance in all this time."

AUSTIN ORGAN Co., 180 Woodland Street, Hartford, Conn.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Set 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 material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

CLERICAL COLLARS AND CUFFS, DIFFI-cult to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman

styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00 postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

UNLEAVENED BREAD AND INCENSE

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

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

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

PRIESTS' HOSTS:—PEOPLE'S PLAIN AND stamped wafers (round). St. Edmund's Guild, 79 Lee Street, Milwaukee, Wis.

HOSPITALS

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, \$10.00 a week.

New Mexico

ST. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent: Albuquerque, New Mexico. Send for our new booklet.

SISTERS OF THE HOLY NATIVITY

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

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted. Calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

MISCELLANEOUS

ST. ANDREW'S TRACTS—NO. 1, A SIMPLE explanation of the sacrificial aspect of the Communion service, one cent each; No. 2, a prayer card for Christian healing, two cents; No. 3, a guide to the Altar service for the sick, two cents; No. 4, a prayer card for sick room and hospital use, two cents; No. 5, a conservative form of The Divine Praises, for pasting in Prayer Books, one cent. ST. ANDREW'S CHURCH, 3111 Main Street, Buffalo.

WE PRINT 200 BOND NOTE HEADS AND 100 envelopes for one dollar, 250 calling cards for one dollar. Add ten cents for postage. COMMUNITY (Episcopal) Press, Aquasco, Md.

WANTED—TO BUY, A GOOD MODERATE size tubular or other church bell, second hand. Address ST. ANDREW'S MISSION, Hartsdale, New York.

FOR RENT

FOR RENT, SOUTHPORT, CONN., furnished house. Seven rooms and bath. Near the Sound and center of town, five minutes walk to Church. Address Box 373, Southport, Conn.

BOARDING

Atlantic City

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

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 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.

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the nation
THE CHAPTER

Appeals to Churchmen throughout the country for gifts large or 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.

CHURCH SERVICES

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street
Sundays: 8, 10, 11 A.M., 4 P. M.
Weekdays: 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. Andrew's Church, Buffalo

Main and Lisbon Streets
Communions at 8; Sung Eucharist at 11
Solemn Evensong at 8. Sermons, 11 and 8.
Stations of the Cross, Fridays, 8 P.M.

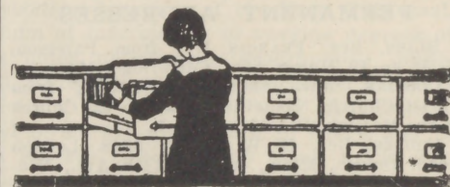
St. Peter's Church, Chicago

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

Gethsemane Church, Minneapolis

4th Ave. So. at 9th St.
REV. DON FRANK FENN, B.D., Rector.
Sundays: 8:00 and 11:00 A.M. 7:45 P.M.
Wednesday, Thursday, and Holy Days.

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 material, 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.*

BOOKS RECEIVED

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

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

Body and Soul. An Enquiry into the Effect of Religion upon Health, with a Description of Christian Works of Healing from the New Testament to the Present Day. By Percy Dearmer, M.A. New Edition. Price \$2.50.

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

Open Air Meetings. By C. L. Drawbridge, M.A., secretary of the Christian Evidence Society, author of *The Training of the Twig*, etc. Price \$1. net.

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

Monuments of the Early Church. By Walter Lowrie, M.A., late Fellow of the American School of Classical Studies at Rome. Illustrated.

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

With Italy in Her Final War of Liberation. By Olin D. Wannamaker.

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

A Son at the Front. By Edith Wharton. Price \$2.

PAMPHLETS

Burdick-Allen Company. Milwaukee, Wis.

Building on a Sure Foundation. A Farewell Sermon by the Rev. John H. Egar, D.D. Preached in Zion Church, Rome, N. Y., on the evening of All Saints' Day, 1903, on resigning active work after forty-seven years of continuous service, twenty-two of which were spent as Rector of Zion Church.

Caroline Church. Setauket, L. I., N. Y.

A History of Caroline Church, Setauket, L. I., N. Y. Prepared for the Two Hundredth Anniversary of its Organization, August 22, 1923. Containing an Account of the Eminent Clergy who have connected it with the General History of the Church in New York and Connecticut.

Service Department, Cosmopolitan. 119 West 40th St., New York, N. Y.

Where the Good Schools Are. By Lyman P. Powell, director Educational Department, *Cosmopolitan Magazine.*

CHILDREN KILLED IN BOMBARDMENT OF CORFU

NEAR EAST RELIEF is sending information in regard to the casualties connected with the Italian bombardment of Corfu on Aug. 31st as fast as they can be transmitted from points not under Italian censorship.

Sixteen out of twenty persons killed were boys and girls, Greek and Armenian orphans collected from refugee camps by Near East Relief, who were housed in an old unused fort on the island. The fortunate occurrence that some three hundred children had been taken away from this fort only the day before the bombardment prevented a still more horrible range of casualties.

When the bombardment occurred, many

of the children were in bathing, and others, with adult refugees, were sleeping in the fort, it being the hottest portion of the day.

The British vice consul had been notified of the approaching bombardment at 4:50 P.M., but the bombardment itself began within a few minutes, giving no opportunity even for notification of those who were endangered. The fact that the bombardment was at a range of only about five hundred yards, into the buildings crowded with refugees, made the nature of the wounds from high explosives particularly horrible. None of the American workers was injured.

After the conclusion of the bombardment, the island was occupied by Italian military forces, and the Greek archbishop was one of the number of prominent officials and others taken on board an Italian warship as hostages.

Corfu was, in the fullest sense, an open town. Under the international convention of 1863, reaffirmed by the treaty of Sevres, the Island of Corfu was described as undefended territory and the mounting of defense was forbidden. Not a single gun existed in the old fortress or elsewhere. The so-called fortress was an ancient ruin of considerable extent which had been used during the past year to shelter five thousand Anatolian refugees as well as for orphanages operated by the British Save-the-Children Fund under Dr. Kennedy of Kingston, Ontario, and by Near East Relief under Henry Kneeland of Hartford, Conn. It was a well known fortification, constructed by Venetians centuries ago, and had no military importance.

A romance connected with the event has transpired. Two of the Near East workers in Corfu, Col. Stephen E. Lowe and Miss Emma Wood, were to have left Corfu for Athens to be married the following week. Their withdrawal and wedding were necessarily postponed in the necessity for caring for the wounded and seeking to quiet the refugee population. Surgeons, nurses, and other workers were on duty continuously for thirty-six hours without sleep.

ST. KATHARINE'S SCHOOL FOR GIRLS

ST. KATHARINE'S SCHOOL for girls, at Davenport, Iowa, will begin its 41st year Sept. 26th. The school is under the management of the Sisters of St. Mary, who have similar schools at Kenosha, Wis., and Peekskill, N. Y. The Sisters are assisted at St. Katharine's by a faculty of twenty trained and experienced young women, including a nurse and dietician.

The school is surrounded by ten acres of beautiful grounds on the bluffs of the Mississippi, overlooking the river. This summer the school has acquired a splendid house for the faculty, which is to be dedicated to Miss Marion Crandell, the French teacher who was the first American woman to lose her life in the world-war.

The outlook for the school is that it will be full, pupils coming, as usual, from all over the country. The courses of instruction embrace the grades, high school, and college preparatory classes, the aim of the curriculum being to fit the graduates either for life or for the great eastern colleges for women. Special attention is given to music, both vocal and instrumental, and there are always some at St. Katharine's who specialize in this. Besides thorough-going work in the classroom, there is plenty of space for sports

in and out of doors, including basket ball, military drill, and riding.

St. Katharine's is proud to be able to refer to persons high in Church and state, but her best testimonial is the gentle Christian character of her graduates wherever found, in college, home, or office.

ARMY CHAPLAINS' SCHOOL

THE SECRETARY OF WAR has directed thirteen chaplains of the Regular Army, and one of the Officers' Reserve Corps, to proceed to Fort Wayne, Mich., where they will enter the Chaplains' School as students. The session begins Sept. 15th, and continues for three months.

The Chaplains' School, which was firmly established during the World War, owes its inception to a line officer. Major-General William J. Snow, Chief of Field Artillery, as long ago as 1908 saw the necessity for special training for those who enter the army as chaplains, and recommended to the War Department that steps be taken to organize a school for this purpose.

The school has developed from a short course of intensive instruction into a permanent feature of the educational system of the Army. Five chaplains are assigned as instructors, the senior Chaplain, Joseph L. Hunter, being the dean of the faculty.

The general field of the Chaplains' School is the intellectual quickening, professional growth, and spiritual-energizing of the religious leaders of the Army. An effort is made to locate, define, and meet hitherto uncharted problems. In many respects the school has been an experiment station for trying out plans, methods, and policies. Much research work has been undertaken. The students are mature and experienced men, who have entered what to them is a somewhat new profession. They are taught to adapt their knowledge to the needs of the military personnel.

In the course the following subjects are covered: Army administration, problems and methods of chaplains' work, military law, military courtesy, map-reading, the organization of the army, regulations governing field service, educational and recreational activities, equitation, military hygiene and first aid, chaplains' equipment, identification and burial of the dead, psychology and sociology related particularly to soldiers, and history and character of American political institutions.

Among the members of the class are the Rev. Walter K. Lloyd, D.C.L., and the Rev. Thomas E. Swan.

Colonel John T. Axton, Chief of Chaplains, U. S. Army, will go to Fort Wayne to participate in the opening exercises of the school.

OKLAHOMA MEN'S BIBLE CLASS

A MEN'S BIBLE CLASS, enrolling upwards of fifty men, is now in process of organization in St. John's Church, Oklahoma City, under the inspiration of the rector, the Rev. Franklin Davis. Mr. J. S. Russell, one of the vestrymen, is the president. John H. Halley, Esq., a prominent attorney of the city, and a staunch Churchman, is to be the teacher.

St. John's has already started its Church school activities with the help and splendid leadership of Mr. F. C. Brooks, one of the prominent men on the staff of the *Oklahoma City Times.*

Great Leave-taking Tendered the Bishop of Zanzibar

**Patriarch Meletios Replies—Tikhon
Still Attacked—New Chairman
for C. E. M. S.**

The Living Church News Bureau }
London, Aug. 31, 1923 }

THE Bishop of Zanzibar said "Good-bye" to his many friends in England last Tuesday evening, after a two-months' visit, in which every day but three was fully occupied by preaching and other engagements of various kinds. On Wednesday morning, the Bishop said Mass at St. Matthew's, Westminster, and at 11 o'clock left Victoria Station for Marseilles, where he will take ship to Zanzibar.

Remarkable scenes were witnessed at the farewell meeting on Tuesday evening, at the Church House, Westminster, presided over by Bishop Gore. Long before the meeting was due to begin, the hall was completely filled, and, by 8 o'clock, hundreds of people were assembled in Dean's Yard, where it was hoped that Dr. Weston would address an overflow meeting. This, however, could not be arranged at such short notice, so the Bishop on his arrival, spoke a few words to those who could not gain admittance to the hall, and gave them his blessing as they knelt. Within, the platform was occupied by many well-known supporters of the Universities' Mission to Central Africa.

The first part of the Bishop's address dealt with the needs of his diocese, and particularly its need of good parish priests. He then went on to refer to the educational work in Zanzibar, and of the urgent demand for more medical missionaries. Hundreds of people, he said, were leading lives of misery because there was no doctor to help them—people whom a doctor could heal quite easily if only a doctor would come.

The Bishop's final words were an eloquent and moving plea for absolute unity—fellowship in Christ among all at the front and at home. "Unless you at home and in Africa stand on an equal level within the heart of our Lord, and look at things from that same level, then there is going to be failure and disaster."

Bishop Gore closed the meeting by expressing the thanks of everyone for what Dr. Weston had done during his visit, and gave it as his opinion that there was no one resident in England who could have done anything at all like what the Bishop did in striking the imagination of the country. He bade the audience shout its "good-bye" to the Bishop, an order which they carried out heartily. Then the blessing, given in beautiful phraseology by the Bishop of Zanzibar, closed a very memorable meeting.

The total contributions made at the meeting, including those sent by post by absentees, amounted to £413. This sum will be added to the General Fund of the U. M. C. A.

Patriarch Meletios Replies

THE PATRIARCH MELETIOS has sent from Mount Athos a reply to the message forwarded from the Anglo-Catholic Congress in July. It is addressed to the Bishop of Zanzibar (whom he greets as "Most Reverend Beloved Brother in Christ"), and is as follows: "Your telegram, which

reached me in my hermitage in a round-about way, was for me a cause of thanksgiving to God. Having considered it to be their duty to remember the tribulation of the Most Holy Church in Constantinople, the very large number of members of the Congress of Anglo-Catholics in London have given practical proof of the fact that they realize that 'we are all the Body of Christ and members thereof': hence this sympathy they feel. When I was in my see, this manifestation of sympathy on the part of the Shepherds and flock of the Anglican Church was a source of consolation to both my own people and myself, and now that I am far away from my see and my flock it soothes my sorrow. I therefore offer up a prayer of thanksgiving to our Lord and Saviour out of gratitude towards you, reverend and venerable Brother, as well as all the members of the Congress and the whole Anglican Church, and I beseech Almighty God to bestow His blessing upon you all."

Tikhon Still Attacked

THE PATRIARCH TIKHON is still being attacked by the adherents of the so-called "Living Church." A telegram from Moscow states that a great campaign has been instituted against the Patriarch, again accusing him of counter-revolutionary activity. The Patriarch and the Archbishops Seraphim and Ilarion have replied by restating their previous declaration that the real Orthodox Church has definitely freed herself from interference in political life and does not countenance aid to counter-revolutionaries.

Mar Timotheus, Metropolitan of Malabar and India, has arrived in England, his object being to arouse sympathy for the present unhappy position of the Assyrian people, whom he represents.

New Chairman for C. E. M. S.

DR. BEVAN, Bishop of the new Diocese of Swansea and Brecon, has accepted the office of Chairman of the Church of England Men's Society, at the invitation of the Archbishops of Canterbury and York. (It will be remembered that the C. E. M. S. was deprived of its chairman by the recent death of the Bishop of Chelmsford.) For twenty years Dr. Bevan has aided the work of the Society, both as a member of the executive and of the council, and he has also represented it during visits to India and Egypt. His labors for the Society have, in fact, been so sustained and enthusiastic that any other choice could hardly have been thought of, that is, if his other duties permitted. It is good, therefore, to learn from his acceptance of the office that he considers it possible to serve the Society in this connection. Dr. Bevan will be able to bring to the C.E.M.S. the counsel of one who cannot be indifferent to its weak points, though he is a firm believer in its future usefulness. The warmest friends of the Society do not deny that it has failed to fulfil all the aspirations of its youth. These aspirations were perhaps too enthusiastically expressed; the snare of large numbers was not avoided; and the Society lost in quality what it gained in numerical strength. However, recent reforms have been all to the good—if smaller, the C.E.M.S. has gained in reality and force; and taught by experience it may be expected to go forward. A So-

ciety which has more than two thousand branches is a power to be reckoned with, and may accomplish much good work for the Church.

To Discuss Revision

THE CHURCH ASSEMBLY will meet for its autumn session on Monday, Nov. 12th, for general business. Tuesday, Wednesday, and Thursday, and as much of Friday as possible, will be devoted to separate sittings of the Houses of Clergy and Laity for the consideration of the Revised Prayer Book (Permissive Use) measure, and, if time allows, of the Revised Psalter. The remaining time of Friday, Nov. 16th, will be utilized either by the Assembly as a whole, or by the Houses of Clergy and Laity sitting separately, as may seem best having regard to the state of business. Amendments already proposed to the Revised Prayer Book will stand as printed, unless instructions to the contrary are received by the secretary before Monday, Oct. 15th.

General News Notes

THE ENTHRONEMENT of the new Bishop of Chelmsford will take place at Chelmsford Cathedral on Thursday, Oct. 11th. As regards the other new bishops, the Bishop of St. Edmundsbury and Ipswich, Dr. David, writing in his diocesan magazine, says: "At the moment of writing no dates have been fixed either for Liverpool or for Suffolk, and it is hard to say precisely when I shall hand over the reins. But it is likely that the new bishop, Archdeacon Whittingham, will be consecrated on All Saints' Day."

In a foreword to the third annual report of the Joint Council of the Order of St. John and the British Red Cross Society covering the year March 31, 1923, the chairman, Sir Arthur Stanley, points out that 326 ambulances are now in service. The total administrative expenditure for the past year on departments other than stores is over £3,000 less than for the previous year. In the administration of grants for the relief of sickness and suffering arising out of the war, over 20,000 new cases were assisted during the past year, the total grants approved for this work being £355,000. The present average monthly expenditure is £10,000. A satisfactory feature is that since the commencement of the scheme over £16,000 has been voluntarily refunded by cases assisted.

The income for the year exceeded expenditure by £4,127. Of the total income of £109,202, it is stated that £27,376 was raised as the result of collections and donations.

GEORGE PARSONS.

TO ADVERTISE FOR CHURCH ATTENDANTS

At a recent joint meeting of ministers and advertising men held at Atlantic City, N. J., a national movement in behalf of Church attendance was outlined. The chief item in the program will be the use of display space in community news papers. The budget for 1923 will be \$200,000, expended as follows: paid advertisements in magazines and newspapers, \$100,000; pamphlets and Church attendance propaganda, \$50,000; travel, publicity, and postage, \$10,000; educational department, \$20,000; and general office expense, \$20,000.

—The Christian Register.

To Constitute Eskimo Diocese as Canadian Church Mission

Alert Bay Hospital Burnt—King's College at Halifax—On Sectionalism in the Church

The Living Church News Bureau /
Toronto, Sept. 11, 1923

THE nineteenth session of the Provincial Synod of Rupert's Land opens in Saskatoon, Sask., today under the presidency of the Primate, Archbishop Matheson. The sermon at the opening service at St. John's Church will be preached by Bishop Harding, of Qu'Appelle. The creation of a purely Eskimo Diocese of the Church of England in Canada is to be considered. This proposal was mooted some time ago, as a result of expansion of the Anglican work among the Eskimos of the Yukon, Mackenzie River, and northerly Hudson Bay points. Other resolutions to be brought before the meeting will propose that the part of the Province of Alberta, now in the Diocese of Saskatchewan, and lying north of Township 42, be transferred to the Diocese of Edmonton; that a Provincial Church Congress be held in 1924; and that provision be made for the appointment of an Assistant Bishop on other grounds than those of age and infirmity on the part of the Bishop of the Diocese.

Alert Bay Hospital Burnt

THE SPLENDIDLY EQUIPPED hospital at Alert Bay on the British Columbia coast was totally destroyed by fire last week, entailing a serious loss to the Columbia Coast Mission. The superintendent, the Rev. John Antle, is well known throughout the Dominion. Mr. Antle, who is also the skipper of the hospital boat, *Columbian*, had put into Alert Bay with engine trouble shortly before the fire broke out. Fortunately there were not very many patients in the hospital at the time, and they were all safely removed, although all their clothing and effects were completely destroyed. There are cases of very real destitution resulting.

A young fellow from an outlying camp who had travelled a great distance for treatment at the hospital, arrived just in time to see the last of it, and, with one or two more urgent cases, has been brought to Vancouver for treatment. The Alert Bay Hospital was especially devoted to work for the Indians, and the superintendent pays a very high tribute to the work of the three young tribesmen who wrapped themselves in wet blankets and stayed on the roof of Dr. McCordick's house pouring water until all danger was over. This action saved the house, which would otherwise have gone with the hospital, and is the more valuable because it is here that an emergency hospital of six beds has been established to replace the twenty-four beds lost in the fire.

The hospital, which is the oldest of the three operated by the Columbia Coast Mission, was originally erected at a cost of \$10,000, but that sum was almost doubled by additions to equipment and structure carried out at different times. The building only carried \$5,500 insurance and will cost at least \$20,000 to rebuild at present prices.

King's College at Halifax

SATISFACTORY PROGRESS is being made in the matter of the details of federation of

King's College, Nova Scotia. Registration in Halifax will take place on Sept. 23d, and there is every prospect of a large and increased attendance. Birchdale, which has been used as a Dalhousie dormitory, has been taken over for the use of the King's students, and a wing of Shirriff Hall will accommodate the women students, who will number about twenty-five. One of the great losses of the change is the retirement of the Rev. C. E. Willets, Professor of Classics, from active work. He has been teaching and lecturing either at the Collegiate School, or at King's for forty-seven years, and has done more than any other man to maintain the standard of scholarship at the University. He was headmaster of the School for twelve years and then for many years President of the College. Dr. Harry M. Hubbell, Assistant Professor at Yale University, has been appointed in the classical department. Dr. Hubbell is an outstanding scholar, and his appointment will do something toward filling the gap caused by the retirement of Dr. Willets. For the Chair of History, the appointment is announced of Dr. Stanley Walker, who is a present Professor of History at Wooster College. Professor R. Walter Scott, of Washington and Jefferson College, has been appointed to the Chair of Modern Languages. Professor Scott is a Master of Arts of Princeton, who has studied and travelled widely. There are appointments yet to be made in Economics and Sociology, Mathematics, Psychology and Physics.

On Sectionalism in the Church

WRITING on sectionalism in the *Montreal Churchman*, the Bishop of Montreal, Dr. Farthing, writes:

"This sectionalism even threatens our Church. The East and West are apt to drift apart. The West feels that the East does not sympathize with the West in its difficulties and problems; that the East is not helping them as it ought, to meet their necessities. The East is apt to feel that demands of the West are excessive, and that it is not doing all it should for itself. The truth is that the same evils exist in the East as in the West. Human nature is the same East as West. What we must do is to realize and experience that in our Canadian Church there is no East or West; we are one, united Canadian Church. The unit for us must be the Canadian Church, not the Diocese of Montreal, much less our own particular parish. This unity must be realized in the experience of all our people. The leaders of the Church must persistently, in season and out of season, emphasize it. We are united now under our General Synod; we are working under our Missionary Society, Sunday school, and Social service Council now. Even in these we hear talk of "East and West" from time to time. Geographically such language is descriptive and therefore necessary; but we must not allow the East and West to become divisive terms. We are one with all our brethren in the Canadian Church. The House of Bishops, the Board of Management of the M. S. C. C. and all other departments of our work are meeting in Calgary this year in order to bring the Eastern representatives into closer connection with the West. The western men come down to the East where our meetings are generally held for economic rea-

sons, but it is not often that the meetings have been held in the West. Only once have they gone west of Winnipeg, when in 1913 they were held in Saskatoon. It is hoped that this meeting will do much to draw the two sections into closer sympathy. The Eastern men will see something of the West, will learn much at first hand of the actual needs, will get their viewpoint and ought to be able to interpret the West to the East."

Miscellaneous Items

THE PREACHING of special sermons on Labor Day was very general throughout the Canadian Church, marking the growing interest in social work and social welfare. In Toronto the Bishop preached a striking and helpful sermon in his cathedral from the text, "Man goeth forth to his work and to his labor, until the evening."

ARCHDEACON RIX, of Prince Rupert, was presented with an address and purse of gold recently on the occasion of the completion of ten years' of service in Prince Rupert.

NEXT WEEK, interest will center about the meetings of the House of Bishops and the General Boards in Calgary, Alberta.

THE BISHOP OF OTTAWA conducted the Retreat last week for the Sisters of St. John the Divine at St. John's Convent, Toronto.

THE REV. A. H. MOORE, editor of the *Montreal Churchman* and of the *St. John's News*, who was re-elected Chairman of the Editorial Committee of the Canadian Weekly Newspapers Association at its annual convention in Halifax last June, gave two lectures at the School of Journalism conducted by the University of Toronto last month. His subjects were The Functions of the Weekly Newspaper and Critics and Criticism. This is the second year that he has been on the staff of this School of Journalism at the University.

A COMMITTEE appointed by the Bishop of Montreal, acting with the Executive of the Alumni Association of the Diocesan College has arranged the program for the Annual Retreat of the Clergy, together with the annual Conference of the Alumni Association. The Quiet Days will be conducted by the Rev. Dr. Macklem, Ex-Provost of Trinity University, Toronto, the Rev. Dr. Gardner, of New York, will deliver two papers on the last day on the Relation of the Parish Priest to the Child Life of the Community, 1st, in the Home; and 2d, in the School.

CHURCH INCREASES SERVICES

A CORRESPONDENT in THE LIVING CHURCH of September 8th pointed to a large Roman Church in Pittsburgh as being obliged to add another to its list of early masses in order to accommodate the faithful and asked where one of our churches could be found in which such a requirement might exist. Another correspondent now points out that at St. Peter's Church, Geneva, N. Y. it has become necessary, recently, to establish a second early Eucharist by reason of the large number desiring to receive at the earlier service. The parish serves a very much smaller population than that of the Roman Church in Pittsburgh and the figures cannot therefore be duplicated, yet the necessity for the second early Eucharist shows the growing appreciation among American Churchmen where there has been thorough instruction given. The rector is the Rev. Kenneth A. Bray.

Summer Congregations Large in the Boston Cathedral

The City Mission's Work

The Living Church News Bureau
Boston, Sept. 17, 1923

THE Rev. Edward T. Sullivan, D.D., rector of Trinity Church, Newton Centre, closed his service as the annual summer preacher at the Cathedral yesterday. Three crowded congregations were present in the morning, in the afternoon, and in the evening.

In the afternoon, Dr. Sullivan preached a special sermon at the annual memorial service of the British Naval and Military Association. The veterans have made Dr. Sullivan chaplain of their association.

In closing his summer's service at the Cathedral, Dr. Sullivan wrote:

"The fine and wise leadership of Dean Rousmaniere maintains at a high level, in the summer Sunday services of the Cathedral, all the accessories of worship: choir—large and splendidly efficient—instrumental music, staff, equipment etc.; and he does this when most of the other city churches are running low, dismissing choirs, reducing services, and unintentionally suggesting that summer time is vacation time in worship as well as work. This is unavoidable in many cases, of course; but not in all city churches. It can't be helped in the suburbs. But the dean, to his great credit, has always stood for the opposite principle of the Cathedral; and his example is widely influential. I have always maintained that there are as many people in Boston, and on Tremont street, in the summer as in the winter. The multitude of the people go away for only two weeks, and for every one who is away there is a visitor or a student spending an equal period here."

The City Mission's Work

IT SPEAKS WELL for the flexibility of the summer work program of the Episcopal City Mission that each year witnesses changes. In the thirty years since the first playroom was opened, the summer work may be said to have played many parts. At times it has been a day nursery, again an institute of dressmaking, anon devoted to the making of doll houses, and printing; chair caning, basket-making, have all had their share in what is listed under the generic title of Playroom Work.

This year's playrooms opened as usual, the first Monday after the Fourth, July 9th. That is, all but one, the Bible Vacation School at the Chapel of St. Francis of Assisi. There the terms begin on July 2d, lasting for four weeks only, although the closing picnic took place on Monday of the following week. The Rev. Mr. Chiera, who had charge, follows out a somewhat different plan from that of the other play-rooms; knowing his people, he meets with great success in thus maintaining his individuality. Incidentally, the chapel has practically no ground surrounding it which it may call its own except a few square feet near the passageway from the basement entrance to the street, and the children are obliged to remain indoors throughout the session.

The other playrooms are located in various sections: in the Church of the Redeemer, City Point; St. Mary's, East Boston; Emmanuel House, the parish

house of the Church of the Ascension, Newcomb Street; and the Robert Gould Shaw House on Hammond Street, Lincoln House, and the Sailors' Haven, Charlestown. The last named takes the place of the one formerly held in the Frances E. Willard Settlement on Chambers Street, where the public playground makes the need much less than in the congested section of Charlestown.

The American Prison Congress

BISHOP LAWRENCE was one of the speakers at the American Prison Congress in Boston last week. The Congress will remain in session until Wednesday evening. Thirty-nine states, Mexico, Japan, and Canada are represented. Delegates from additional states are still coming in.

About eighty members and guests were present at one of the sectional meetings of the Congress, the Chaplains' Association, at which Bishop Lawrence spoke. He said in part:

"The chaplain under the old regime in the prisons had about the toughest job imaginable. A spiritual leader and guide, he had to be associated with an organization which had retribution or punishment for motive. While there are many places that are backward, the best prisons are moving on toward modern penology, where the chief motive is building up the character of the man for the time he goes out. Now the chaplain is in the van. He may have officers or a warden not in sympathy, but he may work in the knowledge that he is in the van—that he has his opportunity."

The Hon. Thomas Mott Osborne gave an address in Trinity Church Sunday afternoon on "Prison Reform." At the morning service in the Cathedral the Protestant chaplain in charge of Sing Sing, the Rev. A. N. Peterson, joined with Bishop Lawrence in speaking on Prisons and Prisoners.

Chaplain Rollins Honored

THE REV. LYMAN ROLLINS, former rector of St. Michael's Church, Marblehead, and chaplain of the 101st Infantry of Massachusetts overseas, who is now at Canaan, N. H., regaining his health, was recently presented a memorial of \$3,000 by the American Legion of Massachusetts, as the closing event of the convention at Marblehead. Chaplain Rollins was the one Massachusetts chaplain whose fame during the world war became national. He held the affections and respect of men of every Communion and men of no Communion in his regiment. He first went with his regiment to Texas a year before America entered the World War. But when his regiment was later assembled for the World War, it was decided that a splendid Roman Catholic priest, Chaplain Conner, was the logical man to be chaplain of the two regiments which had to be merged. It was never put into print, but it is a fact nevertheless that Rollins' old regiment was on the point of mutiny until it was arranged to take him along as statistician. Later the military authorities managed to get Rollins in as a chaplain. He repeatedly went over the top while in France. And his stirring addresses to his men are still some of the classic stories of the war.

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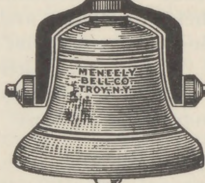
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Bishops' Day

"Bishops' Day" is the title given by the Massachusetts Clerical Association for its initial monthly meeting this fall on October 2d at Southboro. The special

guests will be Bishop Lawrence and Bishop Coadjutor Slattery. Bishop Slattery will speak on Some Reflections on Religion in France.

RALPH M. HARPER

The Bishop of New York Endorses Actors' Fund

The Church Service League—Deplorable Conditions in Germany—The Athletic and the Spiritual

The Living Church News Bureau }
New York, Sept. 15, 1923 }

MR. EDWARD F. ALBEE, a member of St. John's Church, Larchmont, N. Y., and head of the Keith Vaudeville Circuit, has long been noted for his active work on behalf of better conditions in the theater and in the theatrical professions. He cleaned up his own circuit first, insisting on decency and propriety in the acts performed in his theaters, and providing adequate accommodations for his players. Mr. Albee, therefore, speaks with authority and conviction on the subject of the theater and its people. He has recently been promoting a campaign on behalf of the Actors' Fund, a benevolent foundation for the relief and care of old, sick, and disabled actors and actresses. He approached Bishop Manning a short while ago on the subject and the Bishop immediately and very cordially responded.

In a letter from his summer home at Seal Harbor, Maine, dated September 7th, the Bishop wrote to Mr. Albee:

"Some time ago I received your letter in regard to the Actors' Fund, and I enclose herewith a small personal contribution to the fund. It is a pleasure to have a little part in this splendid work for those who do so much for their fellow men, both in the exercise of their profession and in their generous and unflinching readiness to give their aid to public and charitable causes. With warm regard, faithfully yours,

"WILLIAM T. MANNING."

Mr. Albee, commenting on the Bishop's letter, said that what particularly pleased him was the Bishop's reference "to the splendid charitable work done by the theatrical profession." Mr. Albee pleads for cooperation between the Church and the theater, and looks to such action as likely to overcome many of the shortcomings of the profession.

Mr. Albee, it might be added, is chairman of the diocesan Nation-wide Campaign Committee.

Church Service League

NEXT MONTH the Church Service League of the Diocese will hold a conference and dinner at the Synod Hall. The meeting will take place on the afternoon and evening of Tuesday, October 16th. Its objects are to discuss and answer such questions as these: "What have we to do?" and "How can we help one another to do it?" Plans will be made as to the method of carrying the message of the League to every member of every parish in the diocese. It is asked that each parish send its clergyman and four delegates: an older man and an older woman, and a younger man and a younger woman. The program committee is working on the details under the direction of Mrs. Grace A. Pfau, president of the

diocesan Girls' Friendly Society. Bishop Manning will be present, and will make an address.

Deplorable Conditions in Germany

THE REV. DR. FREDERICK H. KNUBEL, president of the United Lutheran Church of the United States, returned to New York early this week. Dr. Knubel attended the first international congress of the Lutheran Church, held at Eisenbach, Germany. Commenting on his experiences in Germany, Dr. Knubel said: "The morals of the younger generation in Europe are deplorable. Wherever I went prominent educators told me of the general decadence that has set in since the war. There are dreadful impurities among young and old in Germany. The situation there became so bad that it required an edict from Chancellor Stresemann to close theatrical productions whose chief feature was nudity.

The Athletic and the Spiritual

THE REV. DR. MOTTET, the ever-young rector of the Church of the Holy Communion, is inaugurating a Basket Ball League among the different parishes of the city. He has called a luncheon-conference at his parish house, 49 W. 20th St., for one o'clock on Wednesday, September 19th, to discuss the project, and make plans. Dr. Mottet hopes to have four amateur athletic experts at the luncheon to advise on procedure and rules. The Doctor rightly says that "we of the clergy should encourage our boys and young men in the pursuit of the athletic quite as much as of the spiritual life." Hence this meeting and this movement.

General News Notes

ARCHBISHOP NATHAN SODERBLUM of the Swedish Lutheran Church will arrive in New York about the end of September.

THE RT. REV. W. A. GUERRY, D.D., Bishop of South Carolina, is preaching at Trinity Church during September. The rector, the Rev. C. R. Stetson, and the senior assistant, the Rev. W. B. Kinkaid, will return October 1st.

THE REV. W. N. GUTHRIE, of St. Mark's-in-the-Bowwerie, is expected back by October 7th.

IT IS EXPECTED that by October 7th, the following rectors will return to New York: the Rev. M. H. Gates, of the Intercession; the Rev. G. R. Van De Water, of the Beloved Disciple; the Rev. W. R. Bowie, of Grace Church, and the Rev. Leighton Parks of St. Bartholomew's.

THE REV. J. RANDOLPH RAY, of the Transfiguration, and the Rev. DeWitt Pelton of St. James', Fordham, have been in town most of the summer superintending important parochial alterations and improvements.

THE REV. WILBUR L. CASWELL has been appointed as an assistant minister of St. Thomas' Church.

A SERIES of illustrated lectures, under the auspices of the Department of Missions of the National Council, is being given at the Church of the Holy Com-

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munion, Sixth Ave. and West 20th St., at the Sunday evening services.

AMONG the already returned rectors officiating last Sunday were: the Rev. Theodore Sedgwick, at Calvary Church; the Rev. Karl Reiland, at St. George's; the Rev. H. V. B. Darlington, at the Heavenly Rest; the Rev. W. H. Owen, Jr., at Holy Trinity; the Rev. H. G. Willis, at St. Ann's; the Very Rev. Dean Robbins, at the Cathedral, and the Rev. H. Percy Silver, at the Incarnation.

BISHOP DARLINGTON and Mrs. Darlington were at the Hotel Gotham early in the week to meet Mr. Elliott Darlington and Miss Kate Darlington who arrived from Europe on the *Ryndam* recently.

THE REV. CANON WALDEN MYER, of the Washington Cathedral, and his daughter, Miss Gertrude Myer, who have been visiting in New York, returned to Washington on Sunday last.

ON SUNDAY, September 16th, Bishop Cook, of Delaware, is to preach the sermon in, St. Paul's chapel of Trinity par-

ish at the opening session of the 111th annual meeting of the Supreme Council, 33d Degree, Scottish Rite Masons of the Northern Jurisdiction of the United States. Seventy-eight Masons will receive the degree. Among them was to have been the late President Harding, for whom a special memorial service will be held.

MR. TALCOTT WILLIAMS POWELL, eldest son of the Rev. F. Lyman P. and Mrs. Powell, of Mountain Lakes, N. J., and a member of the editorial staff of the *New York Tribune*, will be married on this coming Saturday, September 15th, at St. John's Church, Boonton, N. J., to Miss Ysabel Allen Loney, daughter of Mr. and Mrs. Henry E. Loney, of Mountain Lakes, N. J.

ON OCTOBER 1st, Deaconess Clara H. Simpson, of St. Margaret's Church, the Bronx, will move from the Deaconess House, St. Peter's Parish, Westchester, N. Y., to St. Faith's Deaconess Training School, Cathedral Close, 110th St. and Amsterdam Ave. FREDERIC B. HODGINS.

Pennsylvania Takes Action for Prompt Japanese Relief

A People Full of Gratitude—An Interim Hospital—To Give Proportionate Share

The Living Church News Bureau)
Philadelphia, Sept. 15, 1923)

THE Woman's Auxiliary of the Diocese of Pennsylvania issued an urgent call to its members to attend a special meeting last Friday, at the Church House, to take steps to send immediate relief to the Church in Japan.

The call was issued by Mrs. Thomas J. Garland, First Vice President, and Mrs. Charles R. Pancoast, Second Vice President, cooperating with the National Council. Mrs. Pancoast, as Chairman of the Foreign Committee, presided, and, at the invitation of Mrs. J. Willis Martin, Chairman of the Diocesan Committee, Dr. R. B. Teusler and Dr. John W. Wood, and the Rt. Rev. H. St. George Tucker, D.D., Bishop of Kyoto, were present.

A People Full of Gratitude

BISHOP TUCKER said that the Church in Japan, after all the trying years since its infancy, had just reached a stage of self-support when it is preparing to consecrate two native bishops, and the earthquake has apparently wiped out everything. The Japanese are a people full of gratitude, and will never forget the help sent them in this crisis. The readiness with which the people of America respond to Japan's need will do more than centuries of arguments to strengthen our international relations. Japan will judge the value of Christianity by the response that the Church in America makes to the Church in Japan. It will be an object lesson which will impress all Japan.

The Philadelphia newspapers gave wide publicity to this meeting, which was also addressed by Dr. Teusler, of St. Luke's International Hospital in the stricken city of Tokyo.

An Interim Hospital

DR. TEUSLER appealed for the immediate construction of a 200 or 300 bed interim hospital to take the place of St. Luke's, to fill the need after the Red

Cross Emergency Base Hospital ceases its work, and before the new St. Luke's can be built. He estimated the cost of this barracks hospital as at least \$100,000.

Pledges for this work were taken from the representatives present, and amounted to \$10,000.

This was probably the first such meeting held in this country since the news of the earthquake reached this country, and the women of the diocese took the leading part in its inception, showing that they are alert to maintain their envious position of generous support and liberality to the Church's work.

Mr. Reynolds D. Brown, Executive Secretary of the Diocese, telegraphed to Bishop Rhineland, stating the results of the Woman's Auxiliary meeting, which was not confined to members of the Auxiliary, but many others came, crowding the assembly room of the Church House to its utmost capacity, requesting, that the Bishop authorize a statement of facts to be made to the diocese by the clergy last Sunday, and to announce that a collection should be taken in all churches on Sunday, September 16th, for this purpose.

The Bishop replied, "I hereby urge all clergy in charge of congregations to make appeal and take collections as recommended. Our diocese must lead the Church in giving this relief."

To Give Proportionate Share

FURTHER DETAILS of the need of Japan have been received, and the sum now asked for is \$500,000. At a special meeting of the Executive Committee of the Council, a statement of need was authorized, and each parish is being asked to give its proportionate share, which will amount approximately to ten per cent of its missionary quota.

By its promptness in meeting the situation, the diocese manifests its intention to contribute all of its share of the sum mentioned. FREDERICK E. SEYMOUR.

ONE OF THE regulations of the New York diocesan Young People's Service League is that while an unbaptized person may become a member, baptism must follow within a year or the membership becomes void.—*National Council Service.*

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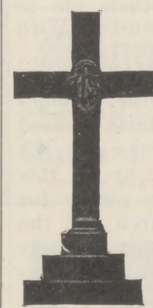
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Church Work With Foreign-Born Engages the Diocese of Chicago

Institutional Work—Japanese Relief—Normal School for Teacher Training

The Living Church News Bureau }
Chicago, Sept. 15, 1923 }

THE foreign-born work of which we wrote last week engages the Church in city and country alike. The most interesting statistics of the foreign-born in Chicago recently set forth by the Chicago Chamber of Commerce, to which reference was made last week, should be read and pondered by every thoughtful Churchman who lives in this vicinity. The Church's work in many districts here is practically that of making converts of the foreign-born or rearing their second generation in the Church. Even now the lists of officers and members of parish organizations and societies printed in local parish magazines contain many foreign non-English names, and the number of these is increasing.

The work carried on at Chase House is peculiarly among the foreign-born and their children. Within five minutes walk of Chase House is one of the most noted slum districts in Chicago, and the Rev. C. L. Street tells us that the boys' work is done for the most part in this district. The average attendance of the boys at Chase House during the winter months was 250, but still greater work is done during the summer because of fortunate facilities. The boys' director, Mr. Pardue, made friends with the street gang near Polk and South Pauline Sts. early this summer, and soon converted them into a Chase House Club. A number of them have a "Parental School" record, but in spite of it they proved a fine lot of boys, and are an asset to the house. This gang goes by the name of "The Chase House Wild Giants," and they have a baseball club that has never known defeat!

Another street gang recently taken into Chase House has been organized as a boys club, made up of Italians, Greeks, and Jews. This club calls itself "The Chase House Tigers."

Frequent visits are now made to the neighborhood of these boys' homes by the director, who is considered as an older member of the groups, and who has been graciously accepted by most of the parents. These are only incidents in a field teeming with the foreign-born. Little do we realize, as has been pointed out, how much these boys need a big brother in their gang clubs, which can either develop into a gang of crooks, or with the help of Chase House, into a well organized, clean group of fellows.

The Work in the Institutions

THE WORK DONE in the city institutions by the City Mission Staff, under the direction of the Rev. C. L. Street, has continued steadily during the summer months, including the holding of services in the State Hospital for the Insane and in the Municipal Tuberculosis Sanitarium. Special arrangements were made to keep up the services in these two places this summer. The Rev. F. F. Beckerman, since he has become a member of the staff, has put in a large part of his time at the Cook County Hospital. The congregations at the Sunday morning services in both the Main

building and in the Tuberculosis building of the County Hospital have increased considerably. Tragic and pathetic as the work is, it has its encouraging and humorous features. A colored woman came up to the chaplain the other day and said, "Father, when I came here to the hospital a month ago I weighed eighty pounds. Now I weigh 125 pounds, and I attribute it all to your preaching and prayers!"

Japanese Relief

THE BISHOP OF THE DIOCESE has written his clergy enclosing Bishop McKim's message of the conditions and needs of the Japanese Church. Bishop Anderson adds: "No words of mine are needed to reinforce this tragic appeal. I join with Bishop Gailor and Dr. Wood in hoping that immediate relief may be sent from our churches through the National Council to Japan—and that we shall all be glad to do our part in such permanent reconstruction work as may be found necessary. Please inform your congregations of the situation of our Church in Japan and give them an opportunity to help."

The response from all parishes and missions will, no doubt, be generous. Even before the appeal was sent out, some of our congregations, anticipating the Church's need after the earthquake, gave generously to the relief of the poor and destitute. A touching instance of this occurred at the Cathedral Shelter at the service on Sunday evening, September 9th, when the congregation of "down-and-outs" gave nearly thirty dollars in sums ranging from five cents upwards.

Normal School for Teacher Training

THE NORMAL SCHOOL for Teacher Training organized by the Department of Religious Education, and conducted last year with marked success at St. Timothy's Church, is to hold two annual sessions, one beginning in October and the other in January. The sessions extend over five weeks, meeting on successive Monday evenings at Trinity Church. An additional school is to be conducted this year at Trinity Church, Wheaton, a suburb about thirty miles due west of Chicago, and the county seat of DuPage County.

The courses are arranged to conform very largely with those outlined by the National Department of Religious Education, and credit is to be given when the courses are completed.

The courses offered for 1923 include: The Psychology of Childhood; The Art of Teaching; Church School Administration; and Biblical Geography and History. Still more specific courses are planned for the January session, such as How to Teach Christian Nurture; How to Conduct High School Classes; Weekday Schools; How to Train the Devotional Life.

H. B. GWYN.

BISHOP BRATTON'S ANNIVERSARY

THE TWENTIETH ANNIVERSARY of the consecration of the present Bishop of Mississippi will be observed on Sunday and Monday, Sept. 30th and Oct. 1st, at St. Andrew's Church, Jackson, and will be an occasion of jubilation throughout the diocese, where the Bishop has made himself so greatly beloved.

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Washington Interested in Consecration of Dr. Freeman

Overflow Meeting Planned—Peace Cross Preachers—A Veteran's Funeral

The Living Church News Bureau }
Washington, Sept. 15, 1923 }

THE FOREMOST thing of interest in Washington Church circles is the coming consecration of the Rev. James Edward Freeman, D.D., as the third Bishop of Washington. The consecration will be held at the Church of the Epiphany, of which Dr. Freeman is now rector, on the Feast of St. Michael and All Angels, Saturday morning September 29th. Invitations to this effect have just gone out from the Standing Committee of the Diocese of Washington and the Cathedral Council.

Overflow Meeting Planned

ON ACCOUNT of the many persons who will be disappointed at their inability to secure admission to the Church of the Epiphany, a public service will be held in connection with the consecration. For this service, arrangements are being made to complete the amphitheater on the grounds of the National Cathedral so as to seat 25,000 persons. Several men, prominent in national affairs, will make addresses to this great overflow meeting while down town the chosen candidate is receiving the gift of the Holy Ghost for the office and work of a Bishop.

Peace Cross Preachers

THE PREACHERS, as announced for the open air services about the Peace Cross on the Cathedral grounds, are: September 16th, the Rev. Dr. Wallace E. Rollins, Professor in the Theological Seminary at Alexandria, Va., and, September 23d, the Rev. Robert P. Kreidler, rector of St. Luke's Church, Scranton, Pa. The Rev. Walter Claiborne Whitaker, of Knoxville, Tenn., and the Rev. Luke N. White, of Montclair, N. J., are also named as speakers. On September 9th, the preacher was the Rev. Dr. William F. Peirce, President of Kenyon College, Gambier, Ohio.

A Veteran's Funeral

ON THE MORNING of September 12th, at ten o'clock from Immanuel Church, Anacostia, were held the funeral services of Mr. Abram B. Frisbie, the oldest member of Immanuel Church, a veteran of the Civil War, past commander of the General John J. Logan Post of the G. A. R., Department of the Potomac, and for thirty-five years a government employee. The interment was at the Arlington National Cemetery with full military honors, with the assistance of the General Logan Post of the G. A. R. and the Junior Order United American Mechanics. Mr. Frisbie was eighty-one years of age and a native of Wisconsin. He was in the battles of Vicksburg, Corinth, Pittsburg Landing, Atlanta, Shiloh, and other major engagements. He was one of the promoters of annual Flag Day on June 15th, and had the honor of raising the first flag on Flag Day on a school house in this country—the Van Buren School of Anacostia.

General News Notes

MR. STEPHEN E. KRAMER, vestryman of St. Stephen's Church, and for nine years

assistant superintendent of the District Public Schools, is to be principal of Central High School, the largest school in the city.

DR. MARCUS BENJAMIN, a prominent layman, and president of the Churchmen's League of the diocese, has been undergoing a series of operations at Garfield Hospital, but is expected to resume his accustomed activities before the close of another month.

TO ELECT BISHOP COADJUTOR

The Bishop of New Jersey, the Rt. Rev Paul Matthews, D.D., has called a special meeting of the Convention of the Diocese, to assemble at Christ Church, Trenton N. J., on the morning of Oct. 9th for the purpose of election of a Bishop Coadjutor for the Diocese.

CANDLES AND RICE WANTED

DR. WOOD, Secretary of the Department of Missions of the National Council, makes an interesting and pertinent suggestion which many members of the Church may be glad to adopt.

No doubt many have noticed the statement in cable despatches from Tokyo that no one is allowed to enter the city unless he carries rice and a candle. In other words, food and light. "We cannot individually supply rice," says Dr. Wood, "but are there not many people in this country who would be glad to mail a box of fifty or one hundred candles by parcels post?" They could be addressed to the Rt. Rev. John McKim, D.D., 53 Tsukiji, Tokyo, Japan. Dr. Teusler, director of the destroyed St. Luke's Hospital, says that, poor as candle light is, it is a great blessing and comfort under such conditions as prevail in Tokyo. He is speaking from the experience of his relief work in Siberia.

Another great need, Dr. Teusler says, will be warm bedding. He asks whether many cannot spare a bedding outfit for one person, including two pillow cases, four sheets, and one good pair of woolen blankets. These two can be mailed parcels post to Bishop McKim.

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THE TREASURER'S STATEMENT

PLEASE REMIT! September 1st statement with so much red ink speaks for itself.

Seventeen dioceses have survived the summer, so far as budget obligations are concerned, and the other fifty-nine dioceses had better institute a real PLEASE REMIT SUNDAY for the vacationists.

There is one bit of encouragement.

We have collected up to September 1st, \$74,547.54 more than at the same time a year ago.

CHARLES A. TOMPKINS,
Assistant Treasurer.

"ALLOWING one month for collections in the parishes and dioceses," the detailed report of the Treasurer continues, "there must be paid, by Sept. 1st, a minimum of seven-twelfths of the Budget Quota allotted to each Diocese, if the Council is to pay its bills."

Calculating on this basis the report enters in red, thereby showing underpayment of the minimum share of the quota for the year up to Sept. 1st, amounts against 75 dioceses and missionary districts, while 22 entries are in black. The entries against all of the Provinces are in red. The entry against the entire Church is in red, and indicates an underpayment of the minimum share for the period of \$657,080.25. The sum of \$1,379,774.95 had been received to Sept. 1st, but the proportionate share of the quota was \$2,036,855.20.

SYNOD OF THE FIRST PROVINCE

THE SYNOD of the Province of New England will meet in St. Luke's Cathedral in Portland, Me., on October 23d and 24th. All of the New England bishops have signified their intention of being present. The President of the Province is the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, who will preside at the sessions.

There will be a banquet for the Synod at one of the Portland hotels on the evening of October the 24th, at which one of the speakers will be the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts. The Rt. Rev. Michael B. Furse, D.D., Bishop of St. Albans, England, who was to have spoken, has been obliged to withdraw his acceptance on account of ill-health.

The deputies to the Synod from the various New England dioceses will be entertained in the homes of Portland Church people. The local arrangements for the meeting are under the direction of a committee, appointed by the Bishop of Maine.

SYNOD OF THE NORTH-WEST

THE MEETINGS of the Synod of the North-West, the Sixth Province, are to be held in Duluth, Minn. this year. The opening services will be held Sunday, September 30th, and the business sessions will occupy the first three days of October.

TO BUILD A CHAPEL

AN EFFORT is being made at Virginia Beach, a growing seashore suburban resort near Norfolk, Va., to erect a suitable church and one which will be large enough to take care of the summer population. The present little frame chapel was put up over thirty years ago by the Rt. Rev. B. D. Tucker, D.D., Bishop of

Southern Virginia, when there were only half a dozen Church families on the Beach.

The place has now grown and developed so much within the last three or four years that every Sunday people are literally turned away from church. There is a resident rector, and services are held every Sunday.

Bishop Tucker has had his summer home on the Beach for thirty-five years—his family all worship in the little chapel—and he is heart and soul with the people in their endeavor to build a house of prayer large enough for their present needs. Any assistance rendered will be gratefully acknowledged by him.

FALL ACTIVITIES OF THE NATIONAL FIELD DEPARTMENT

THE FALL ACTIVITIES of the Field Department have already begun, the first being a clergy conference in the Diocese of Fond du Lac, led by the Rev. B. H. Reinheimer, Executive Secretary of Southern Ohio—with other conferences to come later in the month. Mr. Lewis B.

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Franklin, Vice-president of the National Council, is to lead a conference in Southwestern Virginia; and the Rev. G. Otis Mead, Chairman of the Field Department of Southwestern Virginia, will represent the National Field Department at a conference in Western North Carolina, Sept. 25th to the 27th. South Dakota and Southern Ohio also open their fall programs this month.

But the intensive educational work does not get under way throughout the Church generally until October. The first days of October find Dr. Patton conducting an inspirational week in Cleveland, Ohio, with a return engagement the last ten days of the month for similar work in Toledo, and other places in the Diocese of Ohio. The general plan to be followed in this type of work is the presenting of the Church's Program and the inculcating of the sense of responsibility for its execution. To this end the approach is to the parish leaders primarily; clergy, vestries, women workers, particularly the vestries. Single vestries will meet at luncheons or other conferences the first part of the week, and then all the vestries together as the week draws to its close.

This type of work will be found in a number of dioceses. Bishop Gailor and Bishop Roberts will go to Pittsburgh. Bishops Reese of Southern Ohio and Johnson of Colorado, the Rev. Dr. F. H. Nelson of Cincinnati, the Rev. R. W. Woodroffe of Detroit, and the Rev. Dr. W. E. Gardner, of the Church Mission House, will devote a week to the Diocese of Massachusetts. The leaders in Connecticut will be Bishop Penick, the Rev. R. A. Seilhamer, of Pawtucket, R. I. and Mr. G. Frank Shelby of the St. Andrew's Brotherhood. In Southern Ohio the following will serve: Bishop Wise, the Rev. E. M. Cross, of St. Paul, and Judge Buffington, of Pittsburgh. Kentucky will have Bishop Bennett, Judge Buffington, and the Rev. J. A. Schaad, of the National Field Department. Bishop Quin goes to Minnesota, Bishop Burleson to California, and the Rev. Dr. Loaring Clark to Pennsylvania.

The Diocese of Albany opens in October with Training Institutes in the four Archdeacons, marking the Diocese's formal entry into activities of the Nation-wide Campaign along the lines of the National plans. Mr. Franklin, and the Rev. Dr. Loaring Clark of the Field Department, will lead these institutes. In Long Island a Diocesan Training Institute will be led by the Rev. R. Bland Mitchell, of the Field Department.

There will be three city-wide conferences in the Church's Mission in October. The one in Erie, will be led by Dr. Patton; for the ones in Charleston, S.C., and Savannah, Ga. the leader will be Mr. Franklin. Similar conferences in Buffalo and Rochester, N. Y., which were to have been led by the Rev. Dr. W. H. Milton, have been postponed until spring. The object of these conferences is to draw all the Church people in those communities together for three consecutive days for definite instruction on the Church's Program and accomplishments.

In thirteen dioceses series of institutes or normal schools will be conducted for the training of group leaders on the Discussion Method. This is a significant development, for what the Church needs supremely today is a trained lay leadership. The plan of Parish Group Organization is being put into operation increasingly all over the land and the need of training large numbers of the laity to

man these groups is urgent. The background of the training given this fall is the book, *The World, My Neighbor*, which has been issued as a leader's help, and as a 1923 supplement to *The Program Presented*. Material is furnished in this book for four group meetings, preferably in the four weeks just prior to the Annual Every Member Canvass.

The leaders of these normal institutes are Miss Emily C. Tillotson, Miss Laura F. Boyer, the Rev. J. A. Schaad, the Rev. R. Bland Mitchell, Mr. Alfred Newbery, of the Missions House Staff, and Mrs. C. E. Hutchison, of the Diocese of Newark.

Among the other dioceses to which the Field Department will send leaders in October and November are: Rhode Island, Newark, New Jersey, Louisiana, Florida, South Florida, Milwaukee, and Iowa. It will be seen from the foregoing that the Field Department would have been powerless to meet the many and varied calls for leaders without the generous coöperation of some thirty bishops, clergymen, and laymen. These busy people have willingly responded to the request for a week of their time to be devoted to the Educa-

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tional work on the Church's Program. Through their assistance the field is being pretty effectively covered and the dioceses concerned, no less than the Field Department, are grateful to them for such timely aid.

SOUTH DAKOTA INDIAN SCHOOL

THE BISHOP OF SOUTH DAKOTA, the Rt. Rev. H. L. Bursleson, D.D., has found a way to reestablish St. Mary's School which, as the readers of THE LIVING CHURCH remember, was consumed by fire in the spring of 1922, and in doing so he has touched upon the early history of the work of the Church in the Dakotas in a remarkable manner.

In 1880 Bishop Hare established an Indian School at Springfield, which he called Hope School. This was afterwards sold to the United States Government and was operated by the Government for its Indian wards until this year, when it was closed in pursuance with the present policy to close all non-reservation schools that had an attendance of less than eighty. It was offered for sale and Bishop Bursleson was prompt to take advantage of the opportunity.

This school will take the place of St. Mary's School which was burned. It was decided after the fire not to rebuild St. Marys on the old site, at least not for a time, as changed conditions seemed to make it likely than another location might be desirable. This delay seems now to be justified. It is an interesting fact that the original location of the first St. Mary's School was at Santee, just seven miles from the present site. The buildings there burned, and the school was then transferred to Rosebud.

The new St. Mary's will be a high school for Indian girls. The Bishop has put in charge as rector of the school the Rev. John K. Bursleson, D.D. Miss Pricilla Bridge, who has acted as principal of St. Mary's School for many years, will continue in that position. The school has opened with a capacity enrollment.

The training school for Indian theological students, which has been conducted under Dr. Bursleson for the last two years at Vermillion, has also been transferred to Springfield, where it will be located in a building near St. Mary's School; the building having been given the name Ashley House, in honor of the Rev. Dr. Ashley, who this year celebrates his fiftieth anniversary as a worker in the South Dakota Indian field.

A JOINT-DIOCESAN Y. P. S. L. HANDBOOK

A VALUABLE HANDBOOK has just been issued for the Georgia Joint-Diocesan Young People's Service League of the Diocese of Georgia and Atlanta. At the annual convention of the Diocese of Georgia held in Augusta in April, at which there was representation from the Diocese of Atlanta for the young people's meetings, a tentative joint-diocesan organization was formed until the leagues meet again in Macon, in the Diocese of Atlanta, in May 1924, when a constitution will be adopted. The handbook covers many subjects, dealing with suggestions that will prove most helpful not only with organization, but for carrying on successful meetings throughout the year.

Following the proposed constitution, there is a suggested constitution for parish leagues, and then numerous suggestions for various kinds of programs on such subjects, as business or organiza-

tion; Topical; Discussional; Debatable; Missionary; Musical; Devotional and Entertainment. To show how work may be done in the five fields of service, one page is devoted to the report of a year's work accomplished by the league of St. John's Church, Savannah, and this brings out twelve acts of service for the parish; six for the community; two for the diocese, principally in promoting the Y. P. S. L. in the Diocese; seven for the nation; and four for the world. In the Diocese of Georgia there are seven organized leagues, and in the Diocese of Atlanta there are two. There were in the neighborhood of thirty-five young people from the two dioceses at the Sewanee Summer Training School, and there are plans now for an extension of this movement, especially in the Diocese of Atlanta.

DR. SEDGWICK'S RETURN

THE REV. THEODORE SEDGWICK, D.D., rector of Calvary Church, New York City, has returned from abroad after a year's absence from his parish. From October first to June first he was in charge of St. Paul's Church, Rome, Italy, having exchanged with the Rev. Walter Lowrie. During the summer Dr. Sedgwick and his family travelled in Italy, Switzerland, France, and England.

In giving his impressions of Italy, and Europe, said:

"After spending a winter in Rome in charge of the American Church, it will be interesting to many to know of the great tide of travel which passes through that city. Whether this will continue, if Mus-

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solini continues his present tactics, will be a question. Last winter St. Paul's Church was crowded with Americans, and although there are two English churches in Rome, we ministered to many Brit- ishers.

"The plan of an exchange for a year was a great experiment, but I am con- vinced that if many of our clergy could have a like opportunity at some of our foreign churches, and could get the per- spective of America, after having got the view point of the people on the other side, they could come back and create a far more intelligent bond of sympathy between the United States and Europe. If they could have the delightful change, which has been my privilege, to come back and find my own parish in a thriving condition, they would not go away with a fearful heart. I commend the plan most heartily, after having tried it.

Dr. Sedgwick took charge of his parish immediately upon arrival, and is taking the sermons at both morning and evening services.

MEMORIAL ALTAR CRUCIFIX

A NEW altar crucifix was dedicated at St. Paul's Church, La Salle, Ill., the Rev. A. D. Kolkebeck, priest in charge, re- cently. It was given by Mr. and Mrs. G. T. O. Becker in memory of their son Goddard Becker, and was made especially for St. Paul's. It is thirty inches high, and the *corpus* is of sterling silver.

At a late celebration a very impressive service was said, during which the old altar cross was taken down, and the new crucifix was placed over the tabernacle. It is said to be one of the most beautiful altar crosses in the Diocese of Chicago.

DEATH OF E. P. DUTTON

THE DEATH of Edward Payson Dutton, founder and president of E. P. Dutton & Co., publishers, of New York, occurred at Ridgefield, Conn., on September 6th, in his ninety-third year. The burial service took place at St. Thomas' Church, New York, on Monday afternoon, September 10th.

Church people of a generation ago were more familiar with the name of E. P. Dutton than with that of almost any other layman. At the head of a publish- ing house that specialized in Church pub- lications, Mr. Dutton had a marked in- fluence in directing the reading of Church people. His publications included those from a wide range of American and Eng- lish clergymen, and the textbooks used in our Sunday schools a generation ago were very largely from his presses. In later years, as others came into influence in the publishing house, its output ceased to be religious, and the name is no longer associated on any considerable scale with the publication of Churchly literature. Mr. Dutton was of fine mold, a "gentle- man of the old school," and a friend to great numbers of the elder clergy.

PATRIARCHATE OF JERUSALEM BANKRUPT

THE GREEK ORTHODOX Patriarchate of Jerusalem is in critical financial condi- tion. Since the year 328 A.D. it has kept intact many of the sacred buildings and rites in Palestine, including the sepulchre of Christ. The indebtedness of the pa- triarchate is \$3,500,000, and there is a possibility that the properties it has been protecting may pass into decay, unless generous persons come to the rescue.

—*The Christian Register.*

A Record That Speaks for Itself

Every three months for the last twenty-three years the preferred shareholders of Milwaukee Electric Railway & Light Co. have received dividend checks at the rates promised on their stock certificates.

The Company is now selling, through its own offices and those of its affiliated companies, an issue of 7% cumulative shares.

Issuance and sale of these shares was approved by the Wisconsin Railroad Commission, to finance this year's growth of the Company's public service properties.

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NEWS IN BRIEF

ATLANTA—The Rev. Edward N. McKinley of Washington, Ga., is at present under treatment for heart trouble in St. Luke's Hospital, New York City, where he may be addressed.

MAINE—During the last two weeks in August, the Very Rev. E. R. Laine, Jr., of the Cathedral, Portland, was on duty at Fort Williams, Portland Harbor, as chaplain of the First Coast Defense Command, Maine National Guard. On September 2d, a service in memory of fallen members of the regiment was held in the field, at which service Dean Laine made an address.—St. Alban's Mission, South Portland, the Rev. A. George E. Jenner, priest in charge, has had an addition to its equipment in the shape of a bell tower, in which a fine bell has been installed. A sanctus bell has also been offered and accepted.—The rectory of St. Paul's Church, Fort Fairfield, the Rev. R. A. Forde, priest in charge, has been destroyed by fire. Most of the furniture and the entire library were saved, but Mr. Forde and his family lost practically all their clothing. The building was insured for \$5,000 and the personal property for \$1,500.

PITTSBURGH—The Church of the Holy Cross, Pittsburgh, will be consecrated by the Rt. Rev. Alexander Mann, D.D., on Tuesday morning, September 25th.—The Rev. Albert Northrop Roberts, a graduate of the Alexandria Seminary, has charge of Holy Trinity Church, Monessen. This is the first time that Monessen has had a clergyman to give his exclusive time to the parish.—A Conference for Colored Workers in the Province of Washington, is to be held at Holy Cross Church, Pittsburgh, on September 25th, 26th, and 27th. The Rev. S. H. Bishop is rector of the parish.—The new parish house for the Church of the Redeemer, Pittsburgh, the Rev. R. N. Meade, D.D., rector, was formally opened on Sunday morning, September 9th. The building is of the Mission style of architecture, one story in height, with a finished basement. The basement is being fitted up as a gymnasium, with bowling alley and basket ball court. The first floor is to be used for study and Sunday school classes. A modern kitchen is built in the rear, in which it is proposed later on to hold cooking classes. The cost of the building was \$50,000.—On Friday, September 14th, there was a meeting

in Trinity Chapel, under the auspices of the Pittsburgh Branch of the Woman's Auxiliary to the Executive Council, of the Diocesan and Parochial officers of the various branches. Matters considered were the allotment for the year 1923-1924; the need for a large sum of money to help rehabilitate the churches and institutional work destroyed by the late earthquake, tidal wave, and fires in Japan; and the Second Ingathering of the United Thank Offering of 1925. This latter event has been appointed for Thursday, November 8th, at St. John's Church, Pittsburgh. There was a large attendance, and much interest and enthusiasm were displayed.—St. Mark's, Johnstown, the Rev. A. C. Strömbom, rector, has recently undergone thorough renovation. A new roof has been put on, and the interior of the Church has been redecorated. The vestry has presented a new Chevrolet coupe to the rector, in order that he may be able to visit the parishioners who are scattered over a large area. It is anticipated that services will be held in the near future at the State Sanatorium for Tuberculosis at Cresson, twenty-six miles from Johnstown.

SOUTHERN OHIO—The Rev. George T. Lawton, rector of the Church of the Good Shepherd, Norwood, who has been seriously ill for some time past is now on the way to recovery. The parish will be cared for during his convalescence by the Ven. E. B. Jermin, Archdeacon of Michigan, and at one time rector of this same parish.—The Hon. Gideon C. Wilson, senior curate of St. Paul's Cathedral, and for twenty-five years Chancellor of the Diocese, is at Christ Hospital this city, very seriously ill. An operation has so far failed to give the expected relief. Judge Wilson has been a prominent figure in diocesan affairs for many years and his wise counsel will be greatly missed.—Mr. Charles Gray, organist at St. Paul's Cathedral, has joined the faculty of the Cincinnati Conservatory of Music as teacher of harmony and organ. He is a graduate of the Royal College of Music, London.—The Rev. Dr. Frederick L. Flinchbaugh, rector of Calvary Church, Clifton, and also rector of St. Philip's Church, North Side, has resigned the latter charge to give his whole time to the ever increasing demands of the larger parish. Dr. Flinchbaugh's devoted service to St. Philip's is greatly appreciated as it saved that parish

from extinction several years ago. Its present condition is very healthy and its location in a growing community bids well for its future. For the present several of the Cincinnati clergy are giving temporary assistance.—Canon Reade was honored by the Kiwanis Club by being chosen as the speaker at, and leader of, a Memorial Service to President Harding.—The Rev. Stanley Cleveland, student pastor at the University of Wisconsin at Madison, Wis., has been chosen Provincial Chaplain of the Sisterhood of the Transfiguration and will visit the institutions in charge of the Sisters in Cleveland and Cincinnati.

SPRINGFIELD—The Rev. John Mitchel Page, who is in charge of the work of the Church at the University of Illinois, is now occupying the house on the chapel site, which was acquired last spring. The address is 1011 S. Wright St., Champaign, Ill. Telephone, Main 2454.

UTAH—The new rector of St. Paul's, Salt Lake City, is the Rev. William H. Wilson, of Berkeley, Calif. He took charge the first Sunday in September. Mr. Wilson, formerly a Presbyterian, studied at McCormick Theological Seminary, of Chicago, and later at Leipzig. He was stationed at the navy yard at Mare Island, Calif., as chief chaplain during the war, and more recently was of the staff at St. Thomas', New York.

THE POPE OF THE EAST

In *The Church Times*, London, Bishop Gore's chaplain writes from the Near East, where he has been accompanying the Bishop on a visit. "We have been deeply struck by the fact that the Orthodox Churches form a single, truly supernatural organism, really holy and really Catholic, for the service of God among men. 'How,' one of us asked, 'do you keep together without a Pope, and without any elaborate organization?' A characteristic reply was made by a Serb Bishop, his eyes sparkling as he said: 'Well, the Holy Spirit is our Pope. He guides and teaches the Church. That is enough for us.'"

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St. Luke's Hospital, St. Paul's Middle School, St. Margaret's School, the Cathedral, the Bishop's House, Christ Church, All Saints', St. John's, Grace, St. Timothy's, True Light, and Love of God—all destroyed.

St. Paul's University and the Theological School near Tsukiji, partly destroyed.

Other districts where the Church has important work have not yet been heard from. Later reports are certain to tell of further losses.

Plans for permanent reconstruction will be developed in due time, but now, immediately, we must supply emergency relief.

Our Missionaries and Native Clergy must have food and shelter and clothing. We must provide temporary places to worship, hospitals, and schools.

These are instant needs that cannot be denied or delayed. They are personal obligations placed upon all of us.

Every parish and mission of the Church has been asked to make a special offering for the Emergency Relief Fund for the Japanese Church. It is estimated that five hundred thousand dollars will be required for immediate needs.

Every man, woman, and child of the Church will want to make a personal offering; an offering of Gratitude, that the lives of our workers were spared, and of Faith, that our work will go on.

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