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The Living Church

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VOL. LXVIII

MILWAUKEE, WISCONSIN, APRIL 14, 1923

NO. 24

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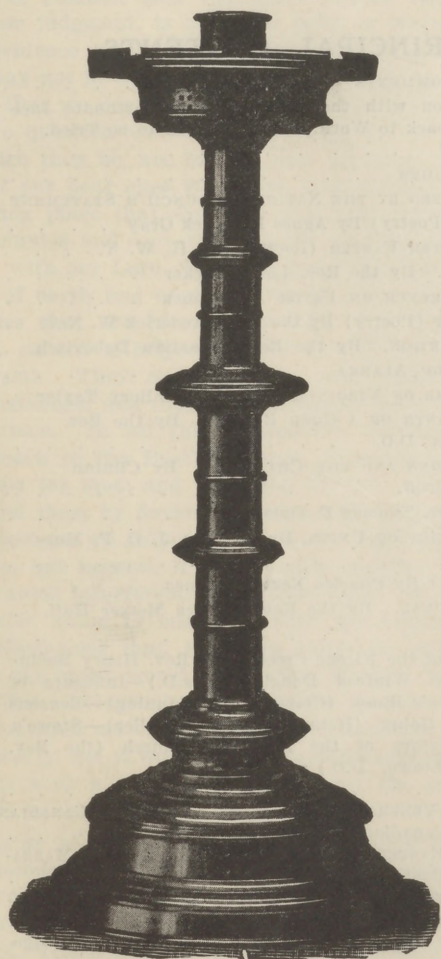
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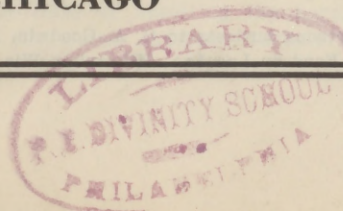
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A Weekly Record of the News, the Work, and the Thought of the Church

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EDITORIALS AND COMMENTS

CHRISTIAN people may well preserve a receptive attitude with respect to those new manifestations from the spirit world, if such they be, which are so confidently propounded by Conan Doyle. All of us maintain the existence of these spirits. Whether, under exceptional conditions, they can communicate with us on earth, is a question rather of fact than of theory. So is the question of whether they can be photographed.

Communication With the Spirits

Our religion is not at stake in either of these questions. To establish them positively is, indeed, proof that spirits continue to live after death. No Christian needs that tangible proof, but yet the Thomases of the world, who cannot get beyond the necessity for material proof of what others can accept on spiritual evidence, may perhaps be convinced by studying the phenomena that seem so real to Conan Doyle.

The position that Christians should take in the matter, in our judgment, is that our faith is thoroughly established on evidence wholly apart from material proofs. Spirits may or may not be able to communicate with us, but it seems certain that we ought not to demand that they do so, and it is a grave question whether these invasions of the spirit world, if such they be, are for the best interests either of ourselves or of our dear ones who have gone before. They are in the waiting place that God has prepared for them. They have communion and converse with one another, with saints and angels, with our Lord. They are freed from the cares and anxieties of earth and ought not to be drawn back into responsibilities that are inconsistent with that freedom. They, at least, cannot be helped in their new life by being drawn back to earth. They remember us, and their love for us is strengthened, and they unquestionably pray for us, as we pray for them. In all this blessedness, this nearer and nearer approach to the Beatific Vision, it seems an anti-climax unworthy for them and unworthy for us, to call them back and compel them by devious processes to converse with us. It is not because we believe it inherently impossible that they may do so, but because it seems quite possible that it is an unwarranted interference with their spirit life and of very questionable value to our own, that we deprecate that sort of manifestations that, if Conan Doyle be right, can be forced from the spirit world if insistent mortals demand it. So also, if spirit photographs prove to be genuine—we are entirely open-minded as to the evidence—they are interesting, undoubtedly, but it would be the gravest misfortune if we should create such a demand for them that the poignancy of grief would be enhanced if they were not forthcoming.

After all is said, granting the authenticity of all that is claimed by Conan Doyle, if these manifestations be accepted as genuine, the verdict of the Church upon those who eagerly flutter about them must be that of our Lord as given to St. Thomas, their prototype: "Because thou hast seen Me, thou hast believed. Blessed are they that have not seen, and yet have believed."

WE learn with deep regret that Bishop Roots has again tendered his resignation of the episcopate of Hankow in order that he may become the head of the "National Christian Council of China". We have been unable to form an intelligent judgment as to the value of that organization because of the vagueness with which its purpose has been presented in this country. If anybody knows, he has been

An Unfortunate Incident.

singularly unhappy in presenting it. Let us assume, however, that it is a useful institution. We fail to see why it should be necessary or desirable that a bishop should be at the head of it, and particularly a bishop who has made himself so invaluable to the Church's mission in China as Bishop Roots has been. He has represented the American Church in that country for more than twenty-five years, has risen to the highest position in the Church's gift, is in vigorous middle age, is thoroughly *persona grata* to all his workers, and gives promise of many years of activity still before him. All this he is about to throw away as negligible in establishing his duty for the future.

He tendered his resignation to the House of Bishops at Portland, in order to accept this new office and, in declining to accept it, the Bishops gave him their fraternal advice that his withdrawal from his episcopate "would work injury, not only to his diocese, but to the infant Church of China, and would cause serious confusion therein". Bishop Roots now refuses to accept their judgment. He insists on accepting the new position tendered him. That will involve his residence in Shanghai, whose bishop is much opposed to the whole plan, and an inevitably delicate situation unfolds itself; a situation that will, indeed, be relieved somewhat by the Christian courtesy of the two bishops involved, but which, nevertheless, ought not to be deliberately created. Bishop Roots is greatly disappointing many of his friends and admirers in leaving the work that the Church has commissioned him to do and assuming a new work that the Church has not commissioned him to do.

It does not follow that his resignation, now offered a second time, should not be accepted. Since he is bent on taking a position inconsistent with his duties as missionary bishop, he ought of course, to resign, for the alternative plan of retaining his title and providing some subordinate to do his work is preposterously impossible. It is evident that Bishop Roots no longer desires to perform the services for which he was consecrated. He ought therefore to be relieved of the obligations, and it is to his credit that he sees the impossibility of adopting any other course. There would seem to us no option left to the House of Bishops but to accept the resignation.

And it is pretty difficult for us to look upon this proposed Christian Council of China as of much practical value when it begins with this disruption of our own work in that land. One wonders why the laudable quest for Christian unity so often takes the form of upsetting the normal work of the Church, while one chases rainbows instead of preaching the gospel.

IT is significant, in this connection, to learn that Bishop Vincent expressed the opinion at the Long Island conference last week, preliminary to the great World Conference on Faith and Order, that the movement toward unity has had a setback in this country and that it is even questionable whether the time is ripe for holding that great, world-wide conference from which so much has been hoped.

A Setback to Church Unity

To our regret we are bound to express agreement with Bishop Vincent. And it is essential that we should all seek to discover why. It is childish not to face tangible issues.

We started the World Conference movement in great unanimity. We were proud to recognize the Church as the leader in the movement. We were proud of the personal leaders among ourselves. And we have been proud of the great degree of coöperation that has been obtained, and the real statesmanship that secured it.

But there has been, since the start, a succession of blunders made, and worse blunders proposed and narrowly escaped, in the avowed interest of unity. Certain—not all—of those who once had the confidence of the whole Church in the quest for unity have seemed not to value that united confidence. They have been content to win majority votes instead of to lead the whole Church more slowly toward unity. They have put haste before thoroughness. They have deemed parliamentary cleverness a useful addendum to spiritual power. The willingness to commit this Church to the Federation movement by most unusual parliamentary procedure in one house and by a majority of half a vote in the other if it could be obtained, the blunders and the disregard of earnest criticism in connection with the Concordat movement, this very incident in which Bishop Roots abandons the work which the Church has commissioned him to do and which he has been doing with such marked success—these, and other things like them, are the explanation of the condition that Bishop Vincent has discovered. The cost of the partial victory for the Concordat and the conditions that attended the near success of the Federation movement in the last General Convention, is that unity has probably been set back at least a generation. The men who might have continued to lead us all toward that goal have preferred rather to lead a part, in courses of questionable wisdom, utterly disregarding of the protests of others who conceivably may be as sincere in the quest for unity as they, and may possibly see more clearly. It is not so much that measures have been proposed that led to differences of opinion, in which those who favored them might have been right and those who opposed them wrong, as the spirit of partisanship that has led to the attempt to push such measures through to victory, with no attempt to secure a reasonable unanimity, quite content to win by the barest majority, and utterly regardless of the opposition and of the disunity created by that partisanship. This is the very reverse of the spirit that might conceivably have brought us by this time to the verge of our promised land of unity.

• The World Conference movement began as a distinctly spiritual movement. Its leaders seemed to recognize that there is no power that can reproduce the visible unity of the Church except the power of the Holy Spirit. Just so long as they continued in that power, they carried us all with them. But they could not wait. They found it necessary to divide their own following by insisting upon these various other policies and forcing them, one after another, to vote. And the net result was the tragedy that Bishop Vincent expressed last week. We confess, now, that we look forward to the approaching World Conference with anxiety rather than with confidence.

It is a tragedy of the same sort that prevented Moses from leading his people into that earlier promised land. He also had enthusiasm; but he also blundered with sufficient frequency to forfeit the right to lead to the goal that meant so much to him, and, as his days drew near to a close, he could only see that promised land from a high mountain, afar off.

Perhaps we of this generation have made it impossible for us to reach beyond Nebo's lonely heights. Even so it will be a great honor to us if, with all our blunders—which have grown out of over-enthusiasm rather than of bad motives—we have led the Christian world nearer to the goal of eventual unity than it was when we began.

THIS is the week, according to press reports, that Tikhon, the brave Russian patriarch, was to stand before his accusers and his enemies in a court that was evidently established in part for the forcible silencing of the advocates of the Christian religion. Many high ecclesiastics of the Russian Church have already been put to death. The murder of the Roman Catholic vicar general and the commutation of sentence of the Roman archbishop to ten years' imprisonment, aroused the whole world last week, but to no purpose. It seems probable that Tikhon may be the next figure in the new roll of the Noble Army of Martyrs; a roll in which the twentieth century, less than a quarter of which has elapsed, has probably the longest list of that of any Christian century.

Tikhon to Be Tried

It is a pleasure to know that the National Council of our own Church has extended an invitation to Tikhon to visit America, according to the suggestion made not long since in THE LIVING CHURCH. It was conveyed through a foreign legation; but whether it ever reached him cannot be said and no result seems to have come from it. Antonin, the ecclesiastic now in power under the beneficent rule of the soviets, is known to be a personal as well as an official foe of Tikhon.

God bless the noble figure who stands out clearly, now, as the representative of the old-time Church of Russia; save him alive if it be His holy will; and bless him, in life or in death, in captivity or in freedom, with the fullest blessings of His Most Holy Spirit!

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

April 16

READ Exodus 32:7-32. Text for the day: "Blot me, I pray Thee, out of the book which Thou hast written."

Facts to be noted:

1. Moses pleads for the people because they are God's own people.
2. The idolatry is suppressed and punishment is inflicted.
3. Moses willingly offers himself for the sins of Israel.

"The figure is taken from the registers in which the names of the citizens were enrolled. So God is represented as having a book in which are inscribed the names of those who are to be preserved alive. When He blots out a name, that person dies. The book is, therefore, a book of life. Moses' prayer is an expression of his willingness to bear the penalty of the people's sin." In Moses we have a type of our Lord Himself. His is an illustration of an unselfish willingness to be sacrificed for others. The world cannot understand this spirit and yet it is more of this spirit that we need in the world at the present time. A few months ago the *Atlantic Monthly* published an article in which the writer said that what America needs is a number of Calvaries, and it is true. We need more men and more women so ready and willing to stand for the truth that they know can alone save the Nation, that they are literally willing to be sacrificed for its sake and the sake of the nation.

April 17

Read I Samuel 17:3-36. Text for the day: "Thy servant will go and fight with this Philistine."

Facts to be noted:

1. Saul's objection to David's offer.
2. David gives proof of his own skill and trust in God.
3. Saul yields.

One of the greatest obstacles to success in doing Christian work is our feeling that the small amount we can do is not worth anything at all, or that the insignificant place we hold in the world will prevent our work from being effective. When we allow ourselves to get into this habit of thinking, we become guilty of the sin of lack of faith. Of course, we must pray for sanctified common sense in everything, but to refuse to take our part in God's work because of our insignificance is wrong. David didn't plan to trust to his own skill or power alone. He believed the same Power that helped him defend his father's sheep would be with him to overcome the Philistine. Philistine, as you know, stands for all that is low, and worldly, and sensual. And we need more Davids to offer themselves to go out and fight the "Philistine" of our day, with the implicit faith that victory must ultimately rest with those who do their part, however small, and who have an abiding faith in the power of God.

April 18

Read Romans 9:1-5. Text for the day: "For I could wish that myself were accursed from Christ for my brethren."

Facts to be noted:

1. Paul, a Jew by birth, a Christian by conversion, mourns for his people.
2. The Israelites were the inheritors of God's promises, but the great fulfillment in Christ they rejected.
3. "As far as the flesh was concerned, Christ was a Jew."

St. Paul used strong language. It is hard for us to understand how many men would be willing to be accursed from Christ for the sake of winning His people to Christ, but St. Paul was literally consumed by the spirit of his Master. Time and time again, he was called a fanatic. Before his accusers he was the personification of boldness. He was absolutely fearless. It seems he longed for martyrdom. "To depart and to be with Christ is far better", he wrote to the Philippians. We think it something wonderful how he was able to make so many converts, and establish so many churches. The spirit of our text for the day is the answer, and one cannot but wonder what would happen if that same spirit actuated more of our Christian leaders today. One cannot help but feel that there is too much stress laid upon the externals, and we are only too apt to forget that the greatest argument for Christ is a thorough-going Christian.

April 19

Read St. John 15:12-19. Text for the day: "Greater love hath no man than this, that a man lay down his life for his friends."

Facts to be noted:

1. Love is the fulfilling of the law.
2. Our Lord's own life is the greatest exemplification of His teaching.
3. The work of the apostles, after two thousand years, bears more and more fruit every year.

Our Lord's example is the best illustration of His teaching.

That short account of the world's greatest illustration of love must stand forever as the very pinnacle of the history of the world. Read again St. Matthew, 27:33-38—just six verses.

There is a passage in Dickens' *Tale of Two Cities* that always brings this scene to my mind. Sidney Carton is about to die on the guillotine in the place of his friend. At the foot of the scaffold, these are the thoughts that pass through his mind: "I see the lives for which I lay down my life, peaceful, useful, prosperous, and happy . . . I see that I hold a sanctuary in their hearts, and in the hearts of their descendants, generations hence. It is a far, far better thing that I do than I have ever done; it is a far, far better rest that I go to, than I have ever known".

April 20

Read Psalm 23. Text for the day. "The Lord is my shepherd; I shall not want."

Facts to be noted:

1. God is pictured as a shepherd.
2. Then He is pictured as the host who makes every provision for his guest.
3. The Psalm is one in which perfect confidence in God is expressed.

GOODKIND AND DANIEL

GOODKIND: "And what's most important of all, I'm a success."

DANIEL: "Are you? What is success? Money? Yes: that is what our civilization tells us. But where has that brought us? All round us we see men of wealth who have nothing else—neither health, nor happiness, nor love, nor respect. Men who can get no joy out of books, or pictures, or music, or even themselves. Tired, worried men, who are afraid to quit because they have no resources except to make money—money with which to buy vulgar excitement for their own debased souls. Why, Mr. Goodkind, I have an income that you wouldn't suggest to your bookkeeper. But I have peace, and health, and friends, and time to read, and think, and dream. Which of us is the rich man?"—Pollock in *The Fool*.
"The Lord is my shepherd; I shall not want."

April 21

Read I St. John 3:13-16. Text for the day: "Marvel not, my brethren, if the world hate you."

Facts to be noted:

1. St. John knows the penalty of being a Christian.
2. Love of humanity is not evidence of love of God.
3. The love of Christ for the world was manifested by His death.

From the day that Cain killed Abel, evil has hated the good and the conflict between the evil and the good will never cease. It really doesn't matter just what one tries to do for the good of others, and no matter how sincere his motive, he is bound to arouse jealousy, antagonism, and opposition. The only people who never experience this are those who do nothing. "God help the man who has no enemies!" said a friend of mine one day, and I have lived to learn just how much that statement means. The Christian worker must learn not to marvel, if the world seems to hate him. The marvel would be if the work were carried on without opposition. It is the light that reveals the darkness. It is truth that uncovers falsehood. If you take a high stand for the right, be glad of the opposition. It is an evidence of progress.

LORD, make us to have equally a perpetual fear and love of Thy holy Name, because Thou never failest to govern those whom Thou dost bring up in the steadfastness of Thy love.—*The Gelasian Sacramentary*.

THE CHURCH AROUSED BY THE NATIONAL COUNCIL'S STATEMENT

THE statement issued by the National Council regarding the 1922 deficit has evidently made an impression on the Church. Most of the Bishops issued strong pastorals to the people, and asked the clergy to read the Council's statement to their congregations.

While it is realized that the Church's finances are no worse off than they were three years ago, and that the dioceses and parishes are in much better condition than they were in 1919, still the seriousness of such an unprecedented drop in offerings for the general work of the Church as was experienced in 1922 is not to be minimized.

That the people have been quickened to action is evidenced by the letters and offerings that have come in. Up to Easter nearly \$70,000 had been received to apply on 1922. The Diocese of Virginia and the District of Porto Rico have made up their deficiencies, and now stand with West Virginia in the one hundred per cent column.

One contributor, distressed by the news, sent \$1,000 as an Easter offering. A woman who, one day, received an unexpected gift of \$5 read the next day about the deficit, and sent the \$5 on at once, and finds happiness in being able thus to help out. And so the story goes—individuals, Woman's Auxiliaries, parishes, dioceses—all are lending a hand.

Some dioceses are making organized efforts to bring their 1922 offerings up to the requisite level. Investigation is being made to see if the parishes remitted all that was paid in for missions last year; efforts are being made to collect unpaid 1922 pledges. Many parishes, and one whole diocese, are devoting their Easter offerings to the deficit account. Some dioceses are making renewed efforts to show a banner record in 1923. The Diocese of Erie is undertaking a supplementary canvass designed to reach over one third of the communicant strength of the Diocese.

The Diocese of Missouri, after a week of meetings for instruction and inspiration, led by Dr. Patton, has formed a strong central group of laymen in St. Louis which has guaranteed to have the 1922 quota paid in full by May 15th. Mr. V. L. Price, chairman of this committee, is one of the outstanding business men of the city, and was a regional director of the Liberty Loan work during the war.

From all reports, the Church's record in 1922 does not express the conviction of the people as to the support of the work. Undoubtedly the total contributions last year for all purposes were no less than in 1921; yet the general work of the Church fell \$400,000 short. It must have been due to lack of perspective, to misplaced emphasis, rather than to lack of conviction or desire. The following is taken from a letter of one Bishop to his clergy, which fully expresses this thought:

"In view of the great need of the Church to advance its work in the mission field, and for the honor of this diocese, which has always before measured up to its spiritual responsibilities, could you not find some way of approaching those who paid their subscriptions in full for 1922, but have the ability to do more, and ask them to help to discharge this debt of honor which rests upon the Diocese?"

"I shall feel satisfied if we can say, with a clear conscience, we have done what we could. Until that point is reached I cannot help feeling that we have failed to come to the help of Christ in the time of need.

"I do not believe that any general campaign for this purpose could be undertaken, because conditions vary so, but I am asking the ministers and the vestries of all our churches, to share with me my concern for this failure of our Diocese to do its full part in the Church's work, and to do what they can in their own congregations to help to retrieve our failure.

"I realize that to do this we must have the inspiration and help of the Lord, and I am sending this to you with an earnest prayer to God to help us to do what we can for His cause.

"It is the Living Christ, who died upon the cross, but who is alive for evermore, who gives us His Easter message, 'Go, tell'. 'Go, tell all the world the story of My love, and help Me to realize the vision which was before Me when I said, 'And I, if I be lifted up, will draw all men unto Me'."

The following message came to the Church Missions House with a gift of \$1,000 towards the deficit:

"I was so troubled when I read of the large deficit this

year, that I am enclosing a check for a thousand dollars. I feel that I have not done my share, and am sending it as an Easter offering."

One Sunday in March, the Rev. Arthur M. Sherman of Wuchang told the story of the Church's work in China, at St. John's Church, Georgetown, Washington. A recent note from the rector tells Mr. Sherman of three women who came to the rector after the service, each of whom said, in substance: "I really meant to get some new clothes for Easter, but after that appeal of Mr. Sherman, I am going to put the money in the Easter offering (general missions) instead."

"If something of that spirit," Mr. Sherman commented, "would grip our people generally, we wouldn't be facing the situation we are facing today. Such sacrifice wouldn't be needed if each one would do his share, but the people who make the sacrifice won't lack a blessing."

THE CITY CHRIST

Out of the city streets, Christ, we have come to you,
Out of the sharp confusion, seeking your quietness;
Out of their blindness and pain, pleading your pity and peace.
Hurt by their harshness, asking your wounded hand to bless.

Here we may kneel to pray in humbleness of heart,
Who went so proudly borne in the market-place.
Here we may know ourselves, who went companioned there
By a thousand strangers, unknown of name or face.

The money-changers' seats have held us all the day,
We bargained, sold, and bought among the heedless throngs.
O, overturn the tables where we trafficked with our souls—
Arouse and cleanse us, Son of Man, with your scourging thongs!

Arouse and cleanse us, Son of Man, yet pity most of all,
And let your love fall on our hearts like healing mist of dew.
From the market-places of men, we have turned to the altar of God!
Out of the city streets, Christ, we have come to you.

AGNES KENDRICK GRAY

LOST AND FOUND

THERE IS PUBLISHED daily in the columns of one of the New York newspapers a list of missing persons. This list suggests many thoughts. In the first place, it seems rather strange, with the modern facilities of communication and observation, that anyone could disappear in a great city for any length of time. Notwithstanding this, some persons on this list have been missing for years and their whereabouts may never be known. In the second place, the list reveals a common state of mind which is most encouraging. When the case of a missing person is a matter of public interest, it indicates real concern for, and the high value placed upon, human life; for at the bottom of these lists are the names of a number of persons formerly missing who are now reported found.

This can lead us still further. There are numbers of persons who to all intents and purposes seem to be spiritually lost. This does not mean that they have fallen to the depths of degradation, but simply that they are not in contact with the most inspiring conditions of life. It is the business of the Church to help in the rediscovery of these persons. Lent is preëminently the time to do this, when we turn our thoughts to Him who came to seek and to save that which was lost.—*The Ascension Herald.*

HAIL, Thou risen Christ! Victorious over death we see Thee rise in triumph! Yet in all Thy glory Thou dost not forget Thy grieving children. Bring us to Thy feet that we may adore Thee! Give us faith, though we see Thee only through the eyes of our love, that we may know Thy power and friendship. Call us by our names, and then shall we be exalted indeed. Amen.—*The Church Helper.*

IT IS EMERSON who made the statement that a nation's greatest asset consists in the lives of its men and women of finest character; and none will question that the crowning glory of the Christian Church is the influence created and transmitted by those who ever walk closest and most consistently in the footsteps of the Master.—*Rev. Henry Mottett, D.D.*

SECOND SUNDAY AFTER EASTER

Almighty God, who gavest us Thy Son
 To be for us both sacrifice for sin
 And godly life's example, may we win
 Thy grace most thankfully to fall upon
 His benefits, beyond esteem: this won,
 May we endeavor us to keep within
 The path of His most blessed steps, begin
 That holy life that never shall be done.

For He has walked the way in triumph so
 We also might ascend with Him to Thee.
 His willing sacrifice upon the Cross
 Was made to bring us to Thee without loss;
 And from the tomb He rose again that we,
 That mankind, might at last to heaven go.

H. W. T.

THE MASTER-WORD

BY THE REV. LOUIS TUCKER.

THOU art a Samaritan, and hast a devil!"

The place was the Temple porch, the time the last feast of Tabernacles before the Crucifixion, the audience an enormous crowd, and the speaker one of the committee of observation sent to oppose Jesus of Nazareth. The vituperation was bitterly clever, for the word Samaritan also meant "child of Satan".

"I have not a devil, but I honor My Father, and ye dishonor Me, and I seek not Mine own glory; there is One that seeketh and judgeth. Verily, verily, I say unto you, if a man keep My saying he shall never intently behold death to eternity."

The great crowd swayed and thrilled at our Lord's answer. He must have narrowly observed the madmen He cured. A usual sign of insanity is failure to honor God, an invariable one is the wish of the madman to glorify himself. This is true even of melancholia, the feeling that others do not glorify him as he deserves causing the madman's melancholy.

Those who do not obtain eternal life behold death intently to eternity. Of this horror it is not well to speak much. A bird fascinated by a snake, a criminal chained to a corpse, a spirit conscious and trapped in its own dead body, are feeble illustrations.

"Now we know that Thou hast a devil! Abraham is dead, and the prophets, and Thou sayest, "If a man keep My saying, he shall not taste of death. Whom makest Thou Thyself?"

They perverted his words. He had not said "taste" of physical death, but "gaze" at eternal death, an awful, an incalculable difference.

"If I honor Myself, My honor is nothing: it is My Father that honoreth Me; of whom you say that He is your God. Yet ye have not known Him, but I know Him; and if I should say I know Him not, I should be a liar like unto you: but I know Him and keep His saying. Your father Abraham rejoiced to see My day; and he saw it and was glad!"

This is incorrigible common sense. The question was not what He said, but what God said—God, whom they claimed, yet knew not, but whom He knew, and whose word He kept. They had willfully misquoted His saying. The crowd must have nodded assent when He called them liars. They were liars. They dared not bring Him to trial for that, nor for saying that they, the religious leaders of a nation, had no real religion, for the crowd was moodily, scornfully, angrily, and fully, of the same opinion. Within six months the news would have run, in a flare of cursing and laughter, through every synagogue, from Cadiz to the Ganges. As for Abraham, he saw Christ's day and was exultantly glad. There were two parties in the synagogue, one of which held that Abraham, in the vision after the horror of great darkness, had seen Messiah. The Jerusalem Targum on the passage even implies that he had seen all history. They lied again, shifting the point of attack.

"Thou art not yet fifty years old, and hast Thou seen Abraham?"

Jesus had not said that He had seen Abraham but that Abraham had seen Him: however, He met their challenge and sent a thrill down all the ages.

The name of God in Hebrew was an awful and a very precious thing. When Moses asked it at the burning bush, the answer was at once a refusal and a name. God, declaring His infinite power and eternal self-existence, said, "I am that I am", and added "Tell them that I AM hath sent you". The name of God conveys the idea of eternal self-existence and means I AM. We Anglicize it into "Jehovah", but the Hebrew is not so pronounced. It was the most awful secret of the ancient Jew. A man who spoke it unguardedly was killed. Lest it should be unguardedly spoken, it was rarely spoken at all. When necessary, one man said one syllable and another another. If one man had to speak it, he said, "Adonai", which is not the true name. We do not know the true name, though we have the consonants, not the vowels. They are J H V H. But the crowd then present knew the name, knew that it meant I AM, and trembled at the knowledge. I AM applied to Himself by one who knew its meaning, is assertion that He is Jehovah of the Hebrews, the Fear of Isaac, the Angel of the Lord who spoke to Moses from the Burning Bush, the Lord God who walked with Adam in the garden in the cool of the day. He who uses it is God—or else the greatest blasphemer who ever defaced this globe. If true, it is the very present declaration and effulgence of deity. If false, no blasphemy possible in English can approach it. As a man holds it true or false, so must he abide the consequence for ever. Jesus said:

"Solemnly, in the presence of God, I say unto you, Before Abraham was, I AM."

There is no middle ground. He was demonized or divine. If good, He is God.

When the Jews recovered from their stupor, they took up stones to cast at him. At last He had given them legal grounds! It was the legal, the patriotic, the religious duty of every man who did not believe Him to stone Him. But to get stones, they had to rush outside the Temple—the stones where they were being paving-stones and fastened down. In the meantime, He mingled with the vast crowd pouring out of the gate, and when they came back, He was gone.

BISHOP TUTTLE'S CONDITION

St. Louis, Apr. 9th.

BISHOP TUTTLE was reported much weaker yesterday and today, but the end is not considered to be immediate.

THERE IS a very beautiful old Easter hymn, which, if one takes the first two lines of each verse, makes a wonderful thought for us at this season.

"At the Lamb's high feast we sing
 Praise to our victorious King."

We forget that it is God's high feast; so many times, altogether, we forget that God is victorious; that we are not on the side of failure, weakness, and sin, but on the side of victory: no failure, but perfect strength, and sin washed away. Those of us who are Christians and come this Easter Day to the Sacrament of His Body and Blood would do well to think especially of this—that it is the Lamb's high feast at which we appear.

"Where the Paschal blood is poured,
 Death's dark angel sheathes his sword."

God is victorious even over death. There's no death to those who believe in our Lord Jesus Christ. Our loved ones are not dead. Behold, they live! The spirit goes to God who gave it. God is victorious. God is full of life. There is no darkness nor shadow of turning; there is no night there, so there is nothing to fear. Perfect love casteth out fear. Have love for God. If we come to the Lamb's high feast with love in our hearts, we, too, overcome death; we rise to a new life. Christ came that we might have life, and have it more abundantly now, and, in the world to come, life everlasting. These are wonderful things to know, and we can know them if we will. God has won the victory; it is for us to claim the victory, and make it our own. So come to the feast, the Lamb's high feast, with no misgivings.—*Faith and Work.*

HE IS the devout man, who lives no longer to his own will, or the way and spirit of the world; but to the sole will of God; who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety, by doing everything in the Name of God, and under such rules as are conformable to His glory.—*William Law.*

THE WORLD CONFERENCE ON FAITH AND ORDER

EARLY ACTION fixing the date for the World Conference on Faith and Order was advocated by the meeting of members of the North American Denominational Commissions at Kew Gardens, Long Island, April 3d and 4th. Over thirty members of the movement were in attendance, ranging from Canada to Georgia and as far West as Wisconsin.

Bishop Vincent, of Southern Ohio, said that the movement had dragged too long, and that something should be done that people would hear about. Dr. Raymond Calkins (Congregational) said: "The next great step toward unity will come out of the conference, not before it. We are a little timid about the conference and expecting too much of it; it is not expected that it will accomplish Christian unity. In itself, it will have tremendous educational value, and stir people to discussion and local conferences."

The meeting also voted to promote, without waiting for the World Conference, sectional conferences in the principal cities of the United States and Canada, and to ask the coöperation of the Federal Council of Churches in arranging these.

Since the World Conference movement includes seventy-eight Churches throughout the world, less than half of which are in North America, this meeting of the North American representatives was purely advisory, though called by the Continuation Committee, of which Bishop Brent is chairman and Mr. Robert H. Gardiner, secretary. The official date of the World Conference is to be fixed only after consultation with the commissions of the European and Eastern Churches. Tentatively, May 1925 has been proposed. It is expected that a decision will be reached this summer.

All types of ecclesiastical views were represented, from Congregationalism to Catholicism. The spirit of fellowship, however, was most marked. "Fellowship is unity and unity is fellowship", declared Bishop Brent in closing the meeting. "We have been on the road to Emmaus and our Saviour has walked with us."

The Value of the Conference Method, Difficulties and Opportunities of Group Conferences, What the Episcopal Church is Trying to Do, were some of the topics discussed. The sessions lasted Tuesday afternoon and evening, and Wednesday morning and afternoon, the delegates staying at the Kew Gardens Inn, where the sessions were held.

"Unity from the top down is bound to fail", said the Very Rev. Dean Fosbroke, of the General Theological Seminary. "Unimportant people, without official status, must be got together in conferences so as to learn a common language of religion. The tendency is to seek short cuts and try to get results too quickly—to find at once a reconciling formula. This tendency is dangerous to success." The Rev. Nehemiah Boynton, D.D. (Congregational), in discussing the same subject of group conferences on reunion, said the chief difficulty was our habit of magnifying our own peculiarities to the exclusion of others, but that, on the other hand, the conference method gives the opportunity to magnify likenesses.

"What is the difference between cherubim and seraphim? a woman asked her pastor", said the Rev. W. D. Smiley of the United Presbyterian Church. "Well," said the rector, scratching his head, 'I'll tell you; they did have a difference, but they made it up.'"

"A Church which worships one God must, in its very nature, be one, or its witness is a failure", said Bishop Weller of Fond du Lac; and the Rev. Peter Ainslie, D.D., of the Disciples of Christ, told about the widespread interest in unity which he had found last year in holding local conferences all over the United States.

A vigorous debate arose on the topic whether the questions proposed for preliminary discussions were really preliminary. Several felt that such topics as the form of a creed and the method of ordination were too theoretical, and that the subjects for discussion ought to be practical. "The people we minister to are interested in fellowship, worship, and coöperation in service", said Dr. Joseph A. Vance, a Presbyterian of Detroit. But the discussion itself unconsciously developed into a consideration of those very points, and before they knew it, the Bishop of Fond du Lac and the Rev. H. B. Barton, D.D. (Congregational), found themselves in agreement on Bishop Weller's statement of his conception of the priesthood.

Bishop Lloyd proposed that the fundamental and primary question for discussion is, "Why a Church at all?" "Anything that has been accomplished toward building up God's Kingdom", said the Rev. Russell Cecil, D.D., of Richmond, Va. (Presbyterian), "Has been done through the Holy Spirit. If we are to find unity it must be under His leadership, and we may safely go ahead."

"This very gathering," replied Bishop Brent, "is evidence of the working of the Holy Spirit. It would not have been possible thirty years ago."

Bishop Perry of Rhode Island reported the new activities of the Episcopal Church's commission in opening an office in Providence and in engaging the full-time services of an executive secretary, and told of some of the efforts already made to make the movement more widely known in the Episcopal Church. Speakers were represented at all diocesan conventions and at the various summer conferences, and the diocesan papers have responded generously in giving space for articles on the subject.

Possibly the most important address at the meeting was that by the Rev. T. A. Moore, D.D., of Toronto, Canada, who told of the actual union now accomplished between what were formerly the Presbyterian, Methodist, and Congregational Churches in Canada. The union has been in practice for a number of years and has succeeded so well that a committee was authorized to draw up a proposed act of Parliament to validate the transfer of property to the new organization. This proposed act has already been approved by the Methodist Church, and, it is expected, will receive the approval of the Presbyterian and Congregationalist bodies which meet next June. But the practical union is already achieved and in operation, and has shown the possibility of overcoming such differences of views and practice as those between Presbyterians and Congregationalists.

THE GREAT RETREAT

"But ye are come unto Mount Zion." Heb. 12, 22

How came to pass the Great Retreat
To shadows of material things,
To halting steps from winged feet
To bondage when we reigned as kings?

Our faith grew dim, the vision passed,
Our love, a burning flame, grew cold,
Our sky with doubt was overcast,
The new earth once again was old.

And still the great illusion holds,
And what we have we deem the best,
Until some far-off day unfolds
The golden islands of the Blest.

Break then the spell, it is not here
That we, the Sons of God, should be,
Upon the heights the sky is clear,
And we the light of day shall see.

'Twas here the Saints and Martyrs stood,
And claimed them as the heritage
Of all the righteous and the good,
The Sons of God in every age.

They shed their precious blood to gain
The heights where heaven and earth should meet
They little knew they wrought in vain,
They little dreamed—The Great Retreat.

O saints and martyrs robed in white,
Ye plead, although your lips are dumb;
To man the battlements of light
Out of the night we come—we come.

FREDERICK W. NEVE

THERE HAS BEEN in our world but one Person who was perfectly divine and perfectly human. He revealed God, and He showed what it means to be a son. He also showed how to be a son, and He plainly said to the whole race, "I am the Way". Religion means getting to God, Christ is the way, and love is the sign.—*Pennsbury Leaflets.*

The Patriarch Tikhon

By the Rev. Sebastian Dabovitch

IN THE little town of Toropets, in the Province of Pskov (one of three republics in early Russian history) was born, in the year 1865, Basil Belavin, better known to us as Tikhon, his monastic name, which was given him at his tonsure in 1891. He was the second son of Father John, a poor and struggling assistant priest at one of the five churches in the town.

The first twenty-one years of Belavin's life were spent in the Province of Pskov, that country of the purest Russian life, the home of Russia's greatest poet—Pushkin—and other celebrities in civil life and in the army and the navy, and where have flourished many saints in every age of its history. After his graduation with the highest honors from the Theological Seminary, in the city of Pskov, Belavin entered the Theological Academy at Petrograd in 1886 upon a free scholarship which was secured for him by Bishop Hermogenes. That saintly bishop was not only a composer of music, but also a writer of sacred poetry. I remember him—a fine figure, slightly above the average height, with iron gray hair, shaggy beard, and heavy eyebrows, yet with a countenance tender and fatherly. Hermogenes was a married priest in earlier life.

In the fall of 1890 Basil Belavin became tutor in the seminary at Pskov, and in 1893, now Father Tikhon, assumed the duties of Inspector as well. Bishop Hermogenes' living watch over him was known throughout the large and important diocese. In the various monastic abodes which he was accustomed to visit from time to time with his pupils, during holidays or in the Lenten season, he was always a welcome guest.

One time upon my visit to the largest and most important monastery, the Pskovo-Perchesky, the archimandrite, Father Innocent, inquired whether I had seen Father Tikhon when passing through the city of Pskov. Upon learning that I had seen him, he remarked that that young man was "going a long way", meaning (in Russian) that he was to have a great career. But surely I have seen him before this. It was in the chapel of the Academy in 1889, when he was in the body of the students, and, as deacon, at the Bishop's celebration every Sunday . . . I turned to him with the censor in my hands. . . .

It was fortunate for the Church that the four years spent by the student Belavin in Petrograd were, perhaps, the best years of that noted Academy, in which great scholars, religious disciplinarians, and brave exponents, had not yet passed away. At that time the Academies of Moscow and Kiev had already begun to show signs of decline. The fourth Academy in the city of Kagan still maintained as high a standard as was possible in the distant border of Tartar-land and with much less means for its support.

In 1895 the Hieromonachos Tikhon was transferred from Pskov, by decree of the Most Holy Governing Synod of the Russian Church, to the city of Cholm, in the government of Lublin, where he became president of the Theological Seminary for the Archdiocese of Warsaw, and at the same time was made Archimandrite. In 1897 he was consecrated Bishop (of Lublin), assistant to the Archbishop of Warsaw, who was

then Flabian (in early life for two years a missionary in Peking) and later Metropolitan of Kiev. The Bishop of Lublin after eighteen months of episcopal service in Cholm, was nominated to be Bishop of Aleutia and North America. He came to this country in the fall of 1898.

I was commissioned by Bishop Nikolaizioroff to meet Bishop Tikhon's train at Oakland and escort him across the bay to San Francisco. I took with me for company a young Syrian hieromonk (John). Being interested in his attempts, by jumping and zigzagging, to push his way through the crowds of people, I lost sight of him, and I thus missed the distinguished Bishop, who, I learned later, had crossed over with a few laymen who had been waiting for him at the station.

On the next boat back to San Francisco I found my young companion. Upon reaching the episcopal residence, we found the company comfortably seated at tea, apparently already well acquainted, but I did not dare to make a survey until I was assured by two bishops that I was forgiven. Then I looked up. There, seated side by side, I saw the Bishops: Nicholai, late of the Diocese of Alaska, physically large, a descendant of Slavic and Byzantine Greek ancestors, with expressive and energetic features, dark hair and beard, a man well fitted for the peculiar Diocese of Taurida, in the Crimea, to which he had been appointed Bishop; the other was Tikhon, now of North America, tall and stately, with sunlit hair flowing about his shoulders, and rudy, bright, full beard, beaming on us with open face, clear, broad brow, and large violet blue eyes. His first address in his American pro-Cathedral was extended Church-ward from the text which he took from the Old Testament: "The rejected and the undesired he called his own beloved . . ."

Tikhon had no ties with the nobility, nor ever received an aristocratic favor, a Russian Churchman who never, openly or privately, officially expressed himself

as being in full accord with the idea of absolute autocracy in Russian Government, and one who was known to belong to the school of broad, liberal thought in the Russian Church*, he was, in this distance away from his native country, seemingly unobserved in America and Alaska; a quiet, worker, making no claims beyond a modest duty.

In a comparatively short time, in 1901, he was created an Archbishop and given two suffragan bishops. To me, personally, it is not surprising, knowing the Russian Church as I do, and I have seen in one lifetime several seemingly unexplainable actions and developments out of the ordinary routine of Russian Church administration. Then, as now today, I firmly believe that the Russian Church, on the whole, in most of her official pronouncements and actions, is like the Son of Man preëminently advancing in the stature and the measure of the growth of Christ, the Son of God. Yea, and when he



THE PATRIARCH TIKHON

*Liberal thought, not liberalism, as understood by those who have no thought concerning essentials, with which a thinking mind is occupied; tolerant in scientific investigation, supported by as perfect a faith as can be contained by a great Christian man; broad-minded in contrast to a school which produced scrupulous hair-splitters, and in opposition to another school which would make government officials of pastors and caterers to secular policy.

is despised and rejected of men, oppressed and afflicted, esteemed as not, when it pleased the Lord to bruise him . . .

In San Francisco on the 6th (9th old style) of May, 1904, Archbishop Tikhon, on the occasion of Emperor Nicholas' birthday, in his address at divine service, made in Russian, said, among other things: "There is sorrow and suffering in the life of our beloved Sovereign . . . Like Job, misunderstood by his friends and suffering consequently, the Russian people, with their crowned head, have failed to this day to receive a correct valuation from their neighbors . . . Ye have heard of the patience of Job, and ye have seen the end of the Lord . . ."

The following incident is a very good illustration of the unostentatious character of this whole-souled man, thoroughly given over to the duties set before him. Born in a place only 250 miles distant from Moscow, a Bishop in the Russian Church, then an Archbishop in America, he had never been to Moscow and seen the heart and ancient capital of the Empire! This was a topic of our conversation with him in this country, in a congenial company of friends, after service on a feast day, and he admitted, quite merrily, that I, born on this side of the ocean, had beaten him in getting to Moscow, and the other places.

In the summer of 1907 Archbishop Tikhon was transferred to a great diocese on the Volga. Here, in Yaroslav, his diocese in 1912 celebrated the nine hundredth anniversary of its institution as a diocese, at which time His Grace had the rare opportunity of entertaining as his guests the good Emperor Nicholas II with all his family. For three days in the first part of August, 1913, I had the honor of being entertained by him on both sides of that wonderful river, in a very interesting diocese. It was on a hot Sunday, early in the afternoon, that he bid me a very friendly farewell, by a chapel in the poorer quarter of the city to which he had walked, a large number of clergy going before him, with sacred banners in a Church procession, singing the litany, when he gave into my hand his pastoral staff, with which I followed after; and I saw his fervent flock kneel before a number of altars during the next three or four miles of the procession.

In 1914 the Archbishop of Vilna, a city in the west, about 150 miles from the Baltic Sea, where cold Scandinavian Lutherans meet with Roman Catholic Letts, Courlandians, Livonians, etc., and haughty Polish Slavs meet with Russian Slavs, obtained the consent of the Holy Synod, after an understanding with the Archbishop of Yaroslav, to make an exchange of sees between the two Archbishops. All concerned knew well that the new Archbishop of Vilna was more at home in such a western province. Archbishop Tikhon did not remain long in Vilna, however, since, in 1916, he was, by popular vote, elected to be Metropolitan of Moscow.

The Russian Church since the days of Alexander III had been preparing for the open election of a Patriarch to replace the abnormal, more than semi-State government of the Church—a semi-spiritual body. By acclamation of the whole Russian Church, with the consent of Nicholas III, Emperor, etc., Tikhon I. was elected Patriarch of the Church of all Russia in 1917. His American chronicler as such is now at this period defunct. The history of the Patriarch in Moscow is now an open book for the world.

But I hope a brief after-word is permissible, and which is only this:

At the election in Moscow, the Russian Church in America (North) was allowed five votes, being those of the Archbishop, two presbyters, and two laymen. Of these, four cast their votes, but the fifth did not arrive in time, having been barred by the Bolsheviki, who, by this time, had commenced their "hemming in" policy. Two welcome American guests in Moscow who witnessed the election were Mr. Chas. R. Crane and Dr. John R. Mott. Finally: Trotzky, Bronstein, Levin, and others, Jew; Lenin, Oulianoff, Tchitcherin, and others, semi-Tatar; and others, German Marxians, may consider themselves wise; but they know not that altogether they lack that which a single Christian Patriarch possesses.

O God, light of the minds that see Thee, life of the souls that love Thee, strength of the thoughts that seek Thee, enlarge our minds and raise the vision of our hearts, that with swift wings of thought our spirits may reach Thee, the eternal Wisdom, who art from everlasting to everlasting; through Jesus Christ, our Lord.—*St. Augustine.*

IN THE INTERIOR OF ALASKA

The following portion of a letter written by Archdeacon F. B. Drane, of Alaska, to his father, the Rev. R. B. Drane, D.D., rector of St. Paul's, Edenton, N. C., gives a most interesting sidelight on Alaskan life:

Arctic Village, 150 miles north of Ft. Yukon.
December 3, 1922.

AFTER nine days on the way, with our caravan of twelve men, and as many laden toboggans, we reached this village. It lies at the foot of a range of mountains, the other side of which is the water-shed of the Arctic Ocean. It is about half way to the Arctic from Ft. Yukon, I think. . . . Even now one does not see the sun at mid-day. . . . Here are real mountains. The country seems very beautiful, after the sameness of the Yukon Flats. . . . We had tents and stoves, and so had a very comfortable time of it. . . . Today the thermometer is 30 below.

This village is supposed to have about fifty children, and there are about twenty-five adults; practically all are healthy, fine looking people. Here they have made a nice little chapel. One of the men is a self-schooled minister—better read in the Bible and Prayer Book than many of our denominational deacons. He has taught the children their catechism, and the older people to read in their language. It is a good sight to see the young men take out their Bibles at night and read for themselves. All this, of course, was made possible by the work of Archdeacon McDonald (Church of England) who labored for many years at reaching a translation that could be understood by the people of all this region round about. He constructed a system of phonetics, by means of which these people can reproduce their words without understanding the separate letters.

It seems to me that these people are the most religious I have come in contact with. They have given up their medicine-making (superstition), and prayer has taken its place. One instance of their faith is shown by their restraint from hunting on Sunday—even with caribou in sight. On one occasion the caribou could be seen on the hills. As it was Sunday, they would not go out after them. The next day, the caribou were even closer: so the runners circled around and drove the caribou into the village: a large kill resulted, with the "meat delivered on the hoof".

This past summer another incident occurred which deepened the faith of these people: their chapel was too small, and so, after the muskrat season, the people got together to enlarge it, and raise the walls. After the heavy work had been done, the people were out of meat. But the minister and a former mission interpreter were anxious to put on the roof so that rain might be kept out. This meant working until there was practically no food, even for these two men left at the building. When the roof was on, they started off for the mountains, in hopes of finding caribou. They had gone but a short way when they saw a band of five sheep. They killed all. These sheep were unlike any they had ever seen before; and never before had sheep been known to come down so near their village. The skins were a dark red on the backs, and the horns were short and straight. The men felt certain that these unusual sheep, killed almost at the village, at a time when they were out of meat because of their work on God's house, came as a token of thanks from God. The skins were hung up in the chapel. One is now used in front of the altar; one is to be given to me, for the use of the church in Fort Yukon; and another is to be sent to the Bishop. The minister and the interpreter, perhaps, will get the other two. I get a pair of the horns. The skins are certainly unusual.

I am being entertained by Esaias, the chief. . . . This house is really two small cabins put together, and is not large; but it is nicely fixed up. The walls and ceiling are covered with white drill; the floor has linoleum on it; there is a large cast-iron heater in the sleeping room, which came from Sears, Roebuck & Co., Seattle. Everything is quite clean. Esaias looks in his fifties; he seems to be a splendid man, and is quite open-minded and desirous of truth. He is very courteous, and his ideas of hospitality are quite on par with those of the best of hosts. One thing that made a hit with me was that he washed his hands before he started to cook, even on the trail. This washing on the trail is quite unusual for an Indian; and one certainly needs it, after handling dogs, wiping the nose to keep it from freezing, etc. . . .

The Eastern Shore of Virginia

Its Early Churches and Customs

By Mrs. Mallory Taylor

EVERY one knows where Jamestown is, what Jamestown is, and what Jamestown stands for. Few, however, realize the early date when the Eastern Shore of Virginia was placed on the map.

It was explored by Captain John Smith in June 1608. In his account of the expedition, referring to his small body of soldiers and men, and their hardships, he says: "These being in an open barge near three tuns burden, leaving the Phoenix at Cape Henry, they crossed the Bay to the Eastern Shore and fell with the Isles called Smith's Isles after our Captain's name. . . . In crossing over from the mayne to the other isles, we discovered the winds and waters so much increased with thunder, lightning, and rain, that our mast and sayle blew overboard and such mighty waves overracks us in that small barge that, with great labor, we kept her from sinking by freeing out the water. Two days we were inforced to inhabit these uninhabited Isles which, for the extremities of gusts, thunder, raine, stormes, and ill-wether, we called Limbo." From Captain Smith's account it is seen that he cruised along the Eastern Shore to the Pocomoke river, which is near the boundary of Virginia and Maryland.

In June, 1614, Lieutenant Craddock, with about twenty men, was sent to Smith's Island, to boil the salt water down to salt, and to catch fish for the needy people of James River. The works were on the Island, but details of men were sent over from the mainland (i. e. Eastern Shore) to carry on the necessary work. Their settlement was on the banks of "old Plantation Creek", about nine miles from the point of Cape Charles.

The first permanent white settler on the Eastern Shore, was Thomas Savage, who came to Virginia in 1607 with Smith, and is the only one of those men whose descendants can be authentically traced to the present generation. Thus, the Savages represent the oldest American family in the United States. Many of them still live in the county where they originated.

In 1624 the names of two men appear as burgesses representing the Eastern Shore at the assembly. The people of the Eastern Shore, by this time, were experiencing great inconvenience because, having no court, they had to go to James City or Elizabeth City to a monthly court established in 1624. Therefore in 1632 a monthly court was established on the Shore. The jurisdiction of the Court was limited to petty cases, not to involve life or limb. The selections of punishments were both ingenious and ludicrous; fines, stripes, ducking, stocks, the pillory, lying neck and heels tied together at the church door, doing penance by making confession while standing in white sheets on stools at the church door, and "so proceed *ad infinitum*". The greatest humiliation seems to have been added to the punishment when it was inflicted in or near the church.

In the Court records of February 9, 1634, we find that three men "sworn and examined saye they heard Henry Charleton saye, that if he had had Mr. Cotton (the minister) without the church yearde he would have kickt him over the pallyzados, calling of him black, rotted rascal. Upon the complaynt of Mr. Cotton agyst the sayd Charleton and the depositions above expressed, it is ordered the sayd Charleton shall for the sayd offense buyld a pare of stocks and sett in them three several Saboth dayes in the tyme of Deyvne serviss and there ask Mr. Cotton forgiveness."

A little later, we find in the records June 3, 1642, "Where as Robt Wyard hath in a most disgraceful and barbarous manner blemisht the reputation of Alice Travellor, the wife of George Travellor in the most base and ignominious language by which defamation hath taken away the reputation of sayd Alice. It is therefore thought fitt and requisite, and accordingly ordered, that the sayd Robert Wyard shall stand three several Sundays in the time of Deyvne Serviss, before the face of the whole congregation in a white sheet with a white wand in his hande, which are to be provided by the Church wardens of this County and there shall aske the sayd Alice forgiveness in form and

manner as shall be dictated unto him by the minister of this county of Northampton".

Some time afterwards, this same culprit, having become of a more practical turn of mind, stole a pair of breeches and, for this misdeed, was sentenced to come to church for three Sundays with a pair of pantaloons tied around his neck and the word "Thief" upon his back. In 1643 the records show that one Richard Ruckland, for writing a slanderous song on one Ann Smith, is "ordered at next sermon he shall stand during the lessons, at the church door with a paper on his hat, on which shall be written '*inimicus libellus*' and that he shall ask forgiveness of God and also, in particular, of the said defamed Ann Smith."

Our forbears certainly took pains to prove, in no uncertain form, the truth of Solomon's injunction, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles".

The oldest consecutive court records in the United States are at Eastville, the county seat of Northampton County (one of the two counties of the Eastern Shore), and date without a break from 1632 to the present day.

The Rev. Robert Bolton appears to have been the first clergyman assigned to the Eastern Shore. Going there before November, 1623, he remained until about November, 1625, and then became the rector of the church at James City. His salary, while on the Eastern Shore, was fixed by the Governor. Mr. Thomas Burdet, "a principal merchant and devout Churchman", seemed to think the salary a little short, for he bequeathed Mr. Bolton, "a firkin of butter, a bushel of salt, six pounds of candles, a rundlet of ink, six quires of paper, and a pair of silk stockings". Mr. Burdet's example would be a good one to follow oftener in these latter days.

Exactly when the first church was built on the Eastern Shore is not known, but in the census of 1624 a fort is referred to, and was probably used at that time for divine worship. Recently there has been a pilgrimage to the site of the old Magotha Bay church on old Plantation Creek. A thousand people gathered from the surrounding country and a beautiful service was rendered, the Rev. Dr. Covington of St. Paul's, Norfolk, being the speaker. The whole meeting was the culmination of the interest and untiring efforts of the Rev. James R. McAllister, of Emmanuel Church, Cape Charles. This site is the oldest definite church location on the Shore. The first church built here was erected in 1632, and was a wooden one. Strange to say, at the time, and for many years thereafter, the land did not belong to the parish. Successive churches replaced the first one but they were only temporary, until the last, which was brick and was used as late as the nineteenth century. In 1826 it was condemned and torn down, the materials being sold at auction. The brick wall, until about thirty years ago, stood as high as the window sills and could easily be traced, where now there are only a few crumbling bricks.

The second minister we hear of was the Rev. William Cotton, who was minister when the monthly Court was formed in 1632. We find the first formally appointed vestry was ordered by the Court, the record being, "at the Court holden . . . the 14th day of September 1635 . . . Mr. William Cotton, minister, presented, an order of the Court . . . for the building of a parsonage ordered by the vestry and, because there have heretofore been no formal vestry nor vestrymen appointed, we have, from this present day, appointed to be vestrymen those whose names are underwritten". Here follow eleven names.

The parsonage which Mr. Cotton desired so much, was ordered by the new vestry. It was to be built of wood "on the Glybe land by Christyde next, and sayed house shall be forty feet longe and eighteen wide, and nine feet to wall plate and there shall be a chimney at each end of the house, and upon each side of the chimney a room, the one for a study, the other for a buttery; also a partition neere the midst of the house,

with an entry and two doors. The one to go into the Kitchen, the other into the chamber". One may hope that Mr. Cotton and his family were pleased with the sumptuous mansion.

The strictness of the Church at that time, is shown by the fact that when the new vestry came together for its second meeting, the one member who did not attend was fined twenty shillings.

The minister's salary was fixed by the court at so many pounds of corn and tobacco, paid annually. For delivering a funeral sermon, the minister received one hundred pounds of tobacco. The vestry clerk had to be notified of the funeral and he, in turn, notified the minister and provided a means of transportation for him, which if he failed to do, a heavy fine was imposed.

"The church in those days", says Barton, "was a social as well as a religious center." The Sunday gathering of the people at the little churches from all the country side, nearly all of whom were related, was almost the coming together of family groups. This was especially true of the Eastern Shore, which, being nearly surrounded by water, the ocean on one side and a great bay on the other, was almost as much isolated from the rest of the world as if it had been an island.

In the course of time the churches of Hungars parish and Accomac were built. The fourth church, St. George's, of Pungoteague, was erected between 1652 and 1660. Its first rector was the Rev. Thomas Teackle, a man of culture and refinement, and the owner of a large and complete library.

Nevertheless, we see that, in 1664, "Major Robins brought suit against Mary Powell for scandalous speeches against Mr. Teackle, and she was ordered to receive twenty lashes across her bare shoulders" and was banished from the county. What an unruly member the tongue was even in colonial days!

St. George's, on account of its odd shape, was called the "Ace of Clubs Church". This old church was intact until the civil war, when Col. Lockwood pressed it into service and used it as a stable, the two side wings were destroyed, and the rest of the church much injured. It has been restored but not to its original state or shape.

One of the ancient customs of the Eastern Shore was to bury the members of the family near the house, often in the front lawn, a custom that seems ghastly at first, but on reflection one sees the dearness of it. There is no leaving the loved ones in the dreariness of the lonesome cemetery, but they are still kept as members of the family circle. One of the old epitaphs says after the name and date: "A gentleman honorable, an ornament in all places. He was loyal to his prince, unshaken to his friends, and a true believer in the Church of England." Any one might covet such a reputation.

The old Magotha Bay church was near the entrance to the famous plantation of the Custises, named Arlington by John Custis, 1st, in honor of his patron, Lord Arlington, whose favorite he was.

There were five John Custises, the last one being the first husband of Martha Dandridge, who afterwards married George Washington, the Potomac estate being named after the one on the Eastern Shore.

There are many queer stories told of the fourth John Custis. He and his wife, Frances Park, lived many seemingly unhappy years at Arlington. Weeks at a time their conversation was carried on through the servants. Once, after some weeks of silence, he drove up to the door, dressed in his best, and invited Mrs. Custis to go for a drive. She accepted, saying, "Certainly, Mr. Custis, certainly, sir, but when were you so courteous before?" Instead of going the usual road, he drove straight out into the bay where the shore sloped gradually outward.

"Where are you going, Mr. Custis?" asked she.

"To h-ll, Madam," he answered.

"Drive on, Mr. Custis."

Presently the water began to enter the gig, and she said, "Again I ask, where are you taking me?"

"To h-ll, Madam, as I have already told you."

"Again I say, drive on Mr. Custis, any place is preferable to Arlington."

Proceeding out until the horse was almost swimming, he turned back to the shore saying, "If I were to drive to h-ll, and the devil himself came out to meet us, I do not believe, Madam, you would be frightened."

"Quite true, sir," she answered, "I know you so well, that I would not be afraid to go anywhere that you would."

He survived his wife seven years, which he proclaimed on his tomb stone, where he was buried, at his request, standing up. The following is the inscription he ordered placed on his tomb.

"Beneath this marble tomb lies ye body of the Honorable John Custis, Esq. of the city of Williamsburg and Parish of Bruton, formerly of Hungars Parish on the Eastern Shore of Virginia, and the County of Northampton, the place of his nativity.

"Aged 71 years, and yet lived but seven years which was the space of time he kept a Batchelor's House at Arlington on the Eastern Shore of Virginia. This information put on his tomb was by his own positive order.

"Wm. Colley, mason, in Fenchurch street, London—Fecit."

This, you will remember, was six years before Mrs. Heman's pilgrims faced the stern and rockbound coast and saw the breaking waves, perhaps as true a description of what they saw, as her last verse of what they did. "They left unstained what there they found—Freedom to worship God."

THE FOURTEEN POINTS OF A GOOD BISHOP

BY THE REV. WM. PORKESS, D.D.

A MAN in whose speech and work the spiritual impress has clearly stood out.

A prophet who has made a distinct place for himself in largeness of vision and fearlessness of action.

An investigator, of such keenness of detection, that he has quickly marked the great difference between mushy talk about, and healthy representation of, brotherhood.

A man, sufficiently mature as to have reached the deepest convictions concerning the world's greatest problems, and everyone knowing him has no doubt about his position.

A lover of children, and whom the boys and girls love equally.

A man who has never put popularity first in his life's work.

A spokesman, who firmly believes in the whole Gospel of our blessed Lord, and has so preached it, that people are increasingly willing to lend him their ears.

A judge of men, to such an extent that he would not hesitate to deal firmly, kindly, and justly with the rich and poor man, and layman, and the priest, alike.

A man who has shown an eagerness for learning from, as well as teaching, others.

A man who has manifested the recognition of God's people, even if they were of another fold.

A man who, according to the average length of human life, could be counted on to give, at least, ten years of vigorous Christian service to the diocese.

A man who has never lost his head because of the bestowal of various Church honors.

A man who has proved himself to be equally at home in the palace and the cottage.

A man who has given no evidence of seeking the highest office of the Church, but is, rather, quite willing and happy to remain where he is.

THE HOLY SPIRIT, it has been well said, "did not so come that Christ did not come, but rather He so came, that Christ might come in His coming". He came to secure this spiritual presence of Christ, whose "entrance into glory" was the necessary antecedent to the coming of the Paraclete, even as that coming was required in order that the whole work of the Incarnate Saviour might have its due effect—might be explained, illustrated, provided with a sphere of operation. Thus as the Holy Spirit had presided over the formation of our Lord's immaculate flesh, so did He form the company of believers into a body mystical of Christ. So He "took of" the teaching which our Lord had given during His ministry, brought it back into full remembrance, illuminated its far reaching significance, and vitalized it as a continuous "Word" for the perpetual instruction of the Church. The same law of divine coöperation holds good in regard to all the means of grace. By them the Spirit unites us to the life-giving manhood of our Redeemer. Baptism is a birth "from water and the Spirit," and "by one Spirit we are all baptized into one body". And He has always been regarded as the consecrating Agent in the Holy Eucharist.—*W. Bright.*

Industrial Relations and the Churches

By Clinton Rogers Woodruff

THIS is by no means a new topic for the readers of THE LIVING CHURCH. For many years now, the various phases of this rapidly broadening consideration of this increasingly pressing and difficult question have been chronicled and discussed. Indeed the claim may be appropriately advanced that this paper was a pioneer Church journal in devoting time and attention to it.

It is significant and encouraging that a great organization like the American Academy of Political and Social Science should devote one of its monthly numbers to it. This it does in the September, 1922, issue, which is put out under the general editorship of Dr. Clyde L. King, chief among Governor Pinchot's advisers, and now Secretary of the Commonwealth in his cabinet, and under the special editorship of the Rev. Professor John A. Ryan and the Rev. F. Ernest Johnson, with both of whom our readers are by this time well acquainted, although it may not be amiss to refer briefly again to their work. Father Ryan, in addition to his professorship in the National (Roman) Catholic University at Washington, is actively identified with the National Welfare Council, and is easily one of the foremost authorities on economic and industrial problems in the (Roman) Catholic Church in America. He had a large part in the preparation of the well-known Social Reconstruction Program issued by the Bishops, and his books on wages and other economic problems are widely read. The Rev. F. Ernest Johnson is director and organizer of the Research Department of the Federal Council of the Churches of Christ in America, which is concerned with the study of social, economic, and industrial problems, as an aid to the educational program of the Protestant Churches.

Previous to his connection with the Federal Council, Mr. Johnson held pastorates which furnished a background for his present activities in the field of human relations. So we have both the Roman and the Protestant viewpoints represented, and, what is more, the Anglican, in the shape of a definite paper entitled *A Churchman's View of the Church's Function in Industry*, by the editor of THE LIVING CHURCH, Mr. Frederic Cook Morehouse. It has already been published in its entirety in these columns, but should be given a wider circulation. It has also been published by the Council for Social Service of the Church of England in Canada, as one of its pamphlets.

In striking fashion the volume brings out the ethical factors in the field of industrial relations, and some of the contributors discuss the extent to which these factors are taking the place, or may be expected to take the place, of purely economic forces in the relations between employers and employees and between both of these on the one hand and the community on the other. The functioning and the progress of ethical influences are due of course to the teaching and activity of the Churches.

A great variety and opposition of viewpoint are represented by a great variety of writers. All seem to agree, however, that the industrial conflict should be adjusted on the basis of ethical principles and the majority agree that the Church is directly and properly concerned with the conflict and its adjustment. This is a considerable advance, as the Academy points out, over the view of a half or even a quarter of a century ago. Today, instead of the master and slave relationship between employer and employee, we find employers even of the conservative type committed to the principle of conference and to a definite participation on the part of the workers in determining the conditions of their working life. This volume shows the tendency toward a more democratic and social order. In the immediate future the Churches may be called upon to render more specific service in informing their people concerning industrial conditions and in interpreting events in the light of their moral significance.

In this connection it may be appropriate to quote the following from the introduction to *The Church and Industrial Reconstruction*, issued some time since by the Federal Council:

"The Christian emphasis is primarily on the need of a

change in the motive and spirit of men's lives. For Christianity, repentance is always the beginning of social betterment. To become a Christian is to have the center of one's interest shifted from self-seeking to concern for the common good. Fully to realize the Christian ideal would be to have done once and for all with everything that is self-centered and unbrotherly.

"This emphasis on the moral factor differentiates the Christian approach to industrial problems from any which assumes that economic conditions are the sole determining factor in human welfare, and that the increase of prosperity will in itself solve the moral problems. Christianity is under no such illusion. It knows that no change in the external machinery of the production and distribution of wealth is sufficient to save society. It realizes that wealth in itself is only a tool, capable of serving either worthy or ignoble ends, and that all turns upon the spirit in which it is used."

Dr. King, in his editorial Foreword, describes the situation in this way: "The close of the War witnessed a slump in ethical standards of a kind that usually characterizes post-war periods. It was no longer possible to appeal with assurance to that high standard of conduct which had characterized so many men in business and so many workmen before the war period. There was a general admission that the Churches had lost, for the time being, much of their influence as agencies of social control. No social institution can be set apart from the influence of other social institutions. The social function of the Church is to set high standards of conduct in industrial, commercial, social, and every other vital phase of human life."

This volume shows one thing and that quite conclusively, namely, that the Churches can no longer be charged with ignoring the problem. Indeed if one were to credit criticism one frequently hears in some quarters, they have swung too far in the other direction, and are interfering with things with which it is declared they have no legitimate concern. In the opinion of the editors of this volume, however, it appears that in the immediate future the Churches will be called upon to render more, rather than less, specific service in informing their people concerning industrial conditions and interpreting events in the light of their moral significance. "It is certain, however," they declare, "that the Church can successfully perform its mission only by maintaining a totally impartial attitude toward all the participants in controversy, and by refraining in the discharge of her prophetic duty, from those methods of strife and aggressive harshness whose evil effects in our industrial life it is one of the Church's chief tasks to remove."

Father Ryan bases his arguments, in his illuminating paper on The Teachings of the Catholic Church, on the encyclical of Pope Leo XIII, "On the Condition of Labor", which he analyzes at considerable length. The teachings of Protestant Christianity on any particular subject lend themselves much less readily to exact statement than those of the Roman Church, as Mr. Johnson points out in his Teaching of the Protestant Church. This is due, in part, to the great variety of Communions in Protestantism, which do not closely agree among themselves. One of the earliest notable statements of the Church's relation to industry recognized this limitation: "The Protestant Churches of the United States have had, until now, no authorized common ground. Labor, industrial workers, trades unions, have discussed that attitude of 'the Church,' and the whole body of believers has, theoretically, been included. As a matter of fact, 'the Church' has been some individual organization, some one of the denominations, or some voluntary assemblage, non-representative and without authority." Aside from this limitation there is a tendency in Protestantism to be less specific in ethical precepts and to deal with moral questions, whether individual or social, in universal rather than particular terms. Probably he feels that it must be admitted, too, that the Protestant Communions have been much slower in coming to conscious recognition of industrial problems as calling for a specific treatment by the Church. Spiritual responsibility for a very large section of the working world has given rise to a body of Catholic doctrine bearing upon industrial conditions and relations, that is quite without parallel in Protestantism. Moreover, the authority of the Church in matters generally referred to as "temporal", rather

than spiritual, has been steadily disputed in Protestantism, and a clear interpretation of scriptural teaching on industrial problems has been, consequently, slow in forming.

Yet there is a body of doctrine, as Mr. Johnson points out, gradually taking form in the Protestant Churches, which represents an effort to express Christian principles in terms of the working life of the people. This body of teaching has no uniform vehicle of expression although the *Social Ideals of the Churches* is an approach to a Protestant statement of social faith with particular reference to industry, and is, in fact, commonly referred to as the "Social Creed". This declaration which is by no means complete or adequate, cannot be said to be fully authoritative, since not all the Protestant bodies have accepted it. It must be admitted also that those denominations, which have ratified it, do not consider it as having the same weight as a statement of theological faith. Nevertheless, it constitutes a definite approach to a statement of Christian principles in relation to industrial life.

Rabbi Goldstein, of the Free Synagogue, New York, contributes a paper on Judaism and the Industrial Crisis in which he points out that the teachings of Judaism concerning industry and industrial problems are derived from the preaching of the prophets and from the codes of Israel. The Jews recognize the prophets as the earliest protagonists of social reform; but to the principles these teachers announce must be added the less known laws and commands found in the many codes that Israel has constructed for guidance in the affairs of life. Both the laws of the codes and the principles of the prophets are, however, in turn the outgrowth of two fundamental facts; first, a passion for justice that is central to the faith of Israel; and second, a world experience that extends over forty centuries—an experience that has brought Israel into contact with many forms of life, nomad, agricultural, and urban; with many systems of legislation, secular and sacred; with many different conceptions of civilization, in Asia, Africa, Europe, and America. "Out of this passion," the Rabbi declares that "unabated and unimpaired, enriched and intensified rather by our contacts, and coöperations, and conflicts with other social groups and conceptions of life, the Jews have formulated our social program."

At the risk of repeating what I hope everyone has read, I quote Dr. Morehouse's summary of what the Church cannot do: It cannot create machinery for the state; it cannot be made the advocate of one class of people as distinguished from another class; it cannot become the propagandist for any social or political program. Here is what he declares the Church can do: Impress the sense of personal responsibility alike upon employers and employees, and define the moral issues connected with industry.

Mr. Johnson may be right when he declares that the Protestants dispute the claims of authority in spiritual matters, but there is a note of dogmatism in the utterances of those who speak for Protestantism, and it is manifest in sundry places in this volume.

Fifteen years ago the Academy published a volume entitled *Social Work of the Church*. If one wishes to see how far the Churches have travelled in so short a period, he has only to compare that publication with the present one.

While we are on the subject of reconstruction of industry, it may be interesting to note that the sociologists are busy reconstructing religion, and Professor Charles A. Ellwood, of the University of Missouri, has written a book which he entitles *The Reconstruction of Religion** in which he summarizes what has been called "The New Reformation", the movements to bring about the establishment of what is called "a more rational and more socialized form of Christianity—a Christianity in harmony with modern science and with modern democracy". The book points the way to the revival of religion and to "the resurrection of faith" by bringing our religious belief into line with the accepted scientific truths and the democratic social aspiration of the modern world. It will be recognized that this is a big task but it must be admitted that Ellwood's discussion is stimulating and helpful. His viewpoint is that of the trained sociologist who holds a reverent attitude towards Jesus. He maintains that religion, as a practical program for healing the world's ills, must be guided by scientific social knowledge. Social science, on the other hand, must find

its completion in religion; for only religion can energize men for better living. In the marriage of social science and Christianity is the one possibility of social salvation—this is Ellwood's central thesis.

As for the Church, "however imperfectly it has performed its task, it is, in a sense", he graciously admits, "the most remarkable of institutions. For here is an institution devoted avowedly to social idealism, to the remaking of human character and of human institutions in conformity with the divine ideal." He therefore calls on the Church to fit itself for leadership, first by becoming united within itself; secondly, by training its own members in the Christian way of life; thirdly, by definitely undertaking to transform social institutions and customs through moulding public opinions along Christian lines.

Certainly out of all this discussion something must come that will make for the upbuilding and uplift of humanity.

MONEY

BY THE REV. THOMAS F. OPIE.

"SHOW ME A PENNY," said the Christ. They showed Him a penny bearing the image and superscription of Caesar. He then said, "Render to Caesar the things that are Caesar's, and to God, the things that are God's".

Not only since, but long before the Caesars, man has gone into God's repository and taken copper, nickel, silver, and gold. These he has coined into discs of exchange, stamped with certain insignia, and called his own.

"Will a man rob God?" asked the ancient prophet. God has furnished the raw material for every coin known to exchange. It was created by process of the laws of nature's God. Man had no part, so far as science has demonstrated, in placing the metals in the bosom of the earth. No man can make that claim. It would follow in all honesty, then, that man holds his money only in part ownership. God supplies the material and man makes the finished product. How much does man use for Caesar and how much for God?

Not only man's coins, but his certificates, notes, and greenbacks are not solely his own. Were they made of wood pulp? No man ever created a tree! Were they made of cotton or wool rags, etc.? It was God who gave the cotton its growth and God who clothed the sheep in wool! Changing the form of the raw product and placing images and inscriptions on it does not, even in the name of common law, constitute it man's.

Not only, then, is man dependent upon God and nature for his money as to basic material—but in his business as well. Is he a merchant? Whence comes the raw material for groceries, for hardware, and for wearing apparel? Where do we get the timber for the lumber industry? The iron for our factories? The grain for our mills? Nay more—whence comes the water-power, the electricity, and steam, but from the boundless store of the Almighty?

We are co-workers together with God. He is, as it were, the silent partner in all our enterprises. Never was there a business, in which God did not stand to lose more than did man! No man ever put in more than did God! God and an honest man can do much towards making a successful business. God and an honest nation can do much to make the world strong and clean and safe. Are we faithful to God and just to the best standards of honesty as His stewards?

MAKE ROOM for God's lowliest messengers in the inn of your heart. By showing hospitality to strangers many have entertained angels unawares. In the guise of pilgrims, God's evangelists not infrequently travel earth's highways. There is a penury that possesses all things, sometimes the infinite riches of Christmas. There was no room for them in the inn. The inn is forgotten; but the pathway to the Manger bears the footmarks of all ages, for it is in lowly places, mostly, that the world builds its shrines.—*St. Andrew's Cross*.

To WIN true peace, a man needs to feel himself directed, pardoned, and sustained, by a supreme Power, to feel himself on the right road, at the point where God would have him be—in order with God and the universe. This faith gives strength and calm.—*Amiel*.

* Published by the Macmillan Co., New York.

DuBose as a Prophet of Unity

A Series of Lectures on the DuBose Foundation Delivered at the University of the South

By the REV. J. O. F. MURRAY, D.D.

Master of Selwyn College, Cambridge, and Hon. Canon of Ely Cathedral

LECTURE 8.

HIS VISION OF GOD AND OF THE CHURCH

A.

THE TRINITY AS MANIFESTED IN JESUS CHRIST

WHEN we pass on from this conception of "life encosmic" to "life incarnate" the process can, no doubt, on one side be described as an immanent one: the light comes into the world through the evolution of our own faculty of vision and power of apprehension (cf. *Reason of Life*, p. 38): but this, DuBose would have us note, is not a complete account of the matter.

"The encosmic relation of God to the world is properly described as immanent, and is subject to the universal and admitted laws of immanence, uniformity, necessity, and whatever else. But the *incarnate* relation of God to man is distinctively a transcendent one, a relation of either to the other from without. The former or encosmic relation, underlies our natural constitution and faculties, our congenital affinity or congruity with God, our potentiality of the divine in ourselves. The relation of incarnation is one of spirits, based, indeed, and conditioned, upon that of natures, but in itself that of persons. The bond is one of mutual knowledge, love, will, action, and life."—*Reason of Life*, pp. 40 f.

And where can we see this relation in the perfection, in which alone we can study it without distaction, but in Jesus Christ our Lord?

As we gaze on Him we grow conscious not only of the presence of the Divine, but of a manifold Divine in One, who in our flesh, looking up with eyes like ours to the Heavenly Throne, sees on it the Father of us all, and lives in our flesh before the eyes of men, in continual communion with Him. What St. John tells us (1 St. John 1: 1ff.) was "the Life which was when time began", "the life of communion between the Eternal Father and the Eternal Son", because the Father had poured out on Him and He had opened His heart to receive in all its fulness the Eternal Spirit. And so in and through Jesus Christ the whole being of God has been revealed. The incarnate Son revealed the Invisible Father by all that He did and all that He said in His life on earth by reason of the completeness of His self-surrender to do His Father's Will. And at the same time His faith and hope and love are the outward manifestations of the power of the Spirit working from within to transform all the elements in His Human Nature into an image of the Divine glory.

In the light of this fact, DuBose's vision of God was Trinitarian through and through, though he dwells on it characteristically as a matter not of abstract thought but of spiritual experience.

"It is not too much to say that it is not possible to know God except in Trinity, not a Trinity of speculation and metaphysical thought, but the actual and practical Trinity in which God has made Himself knowable and known to us—without us by His Word and within us through His Spirit."—*Reason of Life*, p. 59.

In the last resort the only terms in which the Gospel is expressible are the terms of the Trinity (*Gospel in the Gospels*, p. 281).

Because God is Love, and Love must always seek to reproduce itself as Love, its characteristic description of God is as Father: and His characteristic activity is as Love, creative and redemptive, bringing many sons to glory. In humanity the inherent Divine Sonship, which Creation was called into being to express, attains self-consciousness, and therewith and thereby the Divine Fatherhood comes full into play.

Side by side with this revelation of the Fatherhood of God is the revelation of the grace of Jesus Christ by which we are called to respond to the claims of our Divine Sonship upon us, and the fellowship of the Holy Spirit, inspired by Him whom we hear and respond to this call from the Father. So,

"Love in the Father becomes grace or divine self-communication in the Son, and finally fellowship or human participa-

tion in the Divine, in the Holy Ghost, in whom the spirit of God and the spirit of man are brought into a divine human unity which is Christ in us."—*Reason of Life*, p. 150.

And so the fact of the Trinity, as it is revealed in human experience, the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, supplies the spiritual environment in response to which the living organism of the Church is in process of evolution.

B.

THE CHURCH IN RELATION TO THE HUMANITY OF CHRIST

This is one side of the mystery of God in the Church, as DuBose saw it. There is another side, which has come before us in other connections, but to which we must return for a few moments before we conclude. The Church baptizes her sons not only into the threefold Name of the Father and the Son and the Holy Ghost but also into the Body of Jesus Christ as Man.

The fulness of His humanity is always eluding us. The Gospels record the life of One, who, whatever else He was, was true man. St. Paul speaks of Him as "the man Christ Jesus". There is an attractive and transforming power in His individual personality. Many in our day are rightly jealous of anything which may interfere with the direct impact of the human personality of "the Jesus of history" upon the hearts of men. But that does not exhaust the mystery. In Jesus Christ we have not merely the crown and flower of the human race, we have a manifestation of the grace of God coming down to reveal the Father to us, and to take a personal share in ministering to our need by clothing Himself in a human personality. We must be prepared, therefore, to find deep beneath deep in that personality. One such deep is opened out by the experience of the Church, through her relation to Him as His Body.

DuBose returned again and again to this point, especially in his *Constructive Quarterly* papers. Christ as Head of the Church is not only a man, He is Man.

The evidence on which he relies is simply this. The Christian experience as St. Paul knew it and interpreted it is nothing less than an interpenetration of personalities between the believer and his Lord. "I live; yet no longer I, but Christ liveth in me." But if so, who must He be and what is His relation to the whole race, if no man can be his true self unless and until He is alive in him? What less can we say than that He must have what we can only call an inclusive Personality.

There are writers, I know—Dr. Tennant, I am sorry to say, is one of them—who have no patience with any attempt to express the thought of a personality transcending individual limitations, and they, no doubt, will treat the phrase with contempt. The fact, however, will remain waiting either a more appropriate phrase to fit it, or an expansion of our conception of the possibilities of personality. It is the fact that came before us in the discussion of the relation between our separate individualities and our Lord's, when we were seeking for light on our Lord's human development in the days of His flesh. We need it here to explain the relation between the members of His Body, the Church, and their risen and ascended Head. With the aid of it, the fact of Christ becomes luminous to thought. It becomes as it did for St. Paul, especially in his later Epistles, the key to "the purpose of the ages". The Christ of St. Paul, so conceived, is "the Logos" of St. John: the Logos, as we have seen at once of Humanity, of the Universe, and of God.

For it is the purpose of God to sum up all things in Christ and through Him to reconcile all things to Himself. And the instrument through which this reconciliation, this final and perfect consummation is being wrought out, is "His Body, the Church".

One by one He takes our separate individualities up into Himself. "As many as receive Him, to them gives He power

to become children of God." And the Church, His Body, is the Sacrament of His continual presence among men, and the instrument for the completing of His incarnation, the fulness of Him who is, step by step, attaining His perfected fulfilment (Eph. 1: 23) as men respond to His call through the Church. For the Church is the lever in God's hand for the spiritual uplift of the whole race. It is His witness to the world of its redemption. Whenever we forget this, as God's people have always been prone to do, whenever we think of "election" as the private and personal privilege of a few, and not as a trust on behalf of the whole, we become false witnesses of God. We are here, and the Spirit of God is with us, and the Lord is living and loving in and through us in order that the whole race, which is one in Him, and which was created in Him, may in Him, through us, attain its consummation.

This is the vision of the function of the Church and of the bond which unites every member of it to Him, to which DuBose attained with growing clearness and intensity of conviction as he continued his life-long effort to penetrate the Mystery of Christ. It is this that inspired that passionate expression of devotion to the unity of the Church, as its fundamental and all creative characteristic, the source and spring at once of its holiness, its universality, and its mission with which our study began and in which it may now find an appropriate termination. God grant us grace to attain to that vision and to fix our gaze on it until we, too, are transformed into disciples of the Lord and Prophets of His Truth.

[THE END]

A LITANY

O God the Father, God the Son,
And God the Spirit, Three in One,
Upon our sins, upon us each,
O God, have mercy, we beseech.

Forgive us, Lord! Remember not
The evil which our hands have wrought,
O spare us, Lord, for thine we be,
Whom Thou redeemed on Calvary.

From evil, mischief, and from sin,
From devil tempting us within,
And from Thy wrath on Judgment Day,
Good Lord, deliver us, we pray.

From pride of heart and vanity,
From hate and lack of charity,
From sinful thought and sinful deed,
Good Lord, deliver us, we plead.

From all that threatens life and breath,
From battle, murder, sudden death,
From heresies which lead astray,
Good Lord, deliver us today.

And by Thy Incarnation here,
Thy holy Birth, divine and dear,
Thy life that glorifies earth's sod,
Deliver us, O Son of God.

By all Thy Pain and Bloody Sweat,
The Cross that followed Olivet,
Thy Resurrection from the dead,
Deliver us, O Christ that bled!

In time of sorrow, time of joy,
When pleasures please or cares annoy,
In hour of death, in Judgment Day,
Good Lord, deliver us, we pray.

CHARLES NEVERS HOLMES

A PRAYER FOR CONSECRATION

OMERCIFUL LORD, who hast made of one blood, and redeemed by one ransom, all nations of men; Grant that we may not only seek our own things, but also the things of others; that this mind may be in all of us which was in the Lord Jesus, that we may live as brethren, be pitiful, and courteous, and endeavor heartily and vigorously to keep the unity of the spirit in the bond of peace; and the God of grace, mercy, and peace be with us all. Amen.

Quoted from Thomas à Kempis in *A Book of Social Progress and Devotions*, issued by the National Council.

THE CATHOLIC REVIVAL

BY THE REV. CHARLES MERCER HALL

ACCORDING to his biographer (John Taylor Coleridge), the poet-priest of Hursley, blessed John Keble, was born on St. Mark's Day, April 25th. The names of John Keble and of Edward Bouverie Pusey, will forever be associated with the Oxford or Tractarian Revival, which, by common consent, dates from Keble's Assize Sermon, preached in the university church of St. Mary the Virgin, Oxford, July 14, 1833.

It has been suggested that the ninetieth anniversary of this great movement be observed throughout the country, on St. Mark's Day and on the Sunday following, by the offering of the Holy Eucharist and the preaching of sermons on the Faith of the Church which was restated in the Tracts for the Times, issued during a period of trial and seeming peril, ninety years ago.

From the Atlantic to the Pacific, promises have come that such commemoration will be made.

I quote from letters received from some of the bishops. One writes:

"The Oxford Movement was a clear shining of fundamental truth out of haze, and also as modern as the sunlight then. May our generation see the like!"

Another: "When one thinks of the conditions of Church worship and Church life in that dead Hanoverian period, one is filled with thankfulness for the great movement of revival which began with the Tractarians. More and more, in my ministry, have I appreciated its significance and realized how much we owe to it. For John Keble in particular, how much the whole English-speaking world has to be thankful for."

Another: "At the present time it is most important that we should everywhere be preparing to furnish facts and vital truths of our Religion, without in any way apologizing for them, or with any hesitation."

And from a large number of letters from the clergy:

"The amazing lack of knowledge concerning the Faith displayed by many clergymen is not surprising, for there has been little definite teaching throughout our Church for many years, except in certain parishes. I think it would be wise for you to write to as many people as you can and suggest that the day be observed as a day for instruction in the Christian faith." . . . it has wonderfully stirred my heart to read your request in *THE LIVING CHURCH*. We will take up your idea with enthusiasm." "I believe your idea to be a good one, especially in the light of current theological confusion (?) and I shall be glad to adopt your suggestion." "May God grant us a revival of interest in the great truths for which the Tractarians so nobly stood, and kindle anew the fire of the Holy Spirit in all hearts!" ". . . there was a depth, an earnestness, a learning, a simplicity, a spirituality, about those great men, Keble, Pusey, Neale, and the others, which we do not often find today. It is well for us to remember that they who fought for Catholic Truth made it possible for those succeeding to have Catholic Worship, where by our Ceremonial we show forth the doctrine we believe." Certainly the time is ripe. Our motto might well be, 'Lest we forget.'" "I am, myself, very distinctly and directly a product of the Oxford Movement, even though I may have seemed, and actually been, such a poor exponent of it. I am at any rate a grateful debtor to it and the men who were identified with it." ". . . it will be peculiarly pleasant for me to observe on the festival of the Evangelist the commemoration of the Oxford Movement, which I regard as one of the most felicitous, far reaching, and beneficent historical occurrences in the Christian Church. . . . To my mind its choicest product was the restoration of Apostolic doctrine." "I think the time is very opportune that we should recall to the minds of our people some of the great things and some of the real heroisms of the Church's heritage." "The idea is splendid, and the people of the Church ought to be shown the results of the Oxford Movement in the American Church, and given proof that the movement is gaining in force and power—all statements to the contrary notwithstanding." "We should certainly make in the subject of prayer and intercession . . . we must do our best, and God's blessing will be upon us."

The Oxford Movement, a pamphlet by the late Dr. Dix, (still on sale by The Morehouse Publishing Co.), Canon Ollard's excellent *Short History of the Oxford Movement* and his recent tract about what the Oxford Movement has done for the Church of England, Bishop Grafton's brief volume on *Pusey and the Oxford Movement*, Dean Church's book, Palmer's *Narrative*—are among the publications that will be found useful in renewed study of the Catholic Revival.

I believe that the diligent presentation of Truth can have but one result ultimately, viz.—success. Cannot there be a rally all along the line, a twentieth century renaissance? The men who espoused the Oxford Movement in its early days believed that Church principles were "life and death matters". So do I; and there are thousands who still think so.



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 MELODY OF THE NICENE CREED

To the Editor of *The Living Church*:

I AM much interested in what Dr. Douglas says in your issue of March 17th about the "simple" but magnificent "chant", to which the Nicene Creed was set after the Council of Toledo, A. D. 589, and to which it was sung for "many centuries" . . . Will Dr. Douglas kindly tell us where that chant is to be found? For it is what some of us have long been looking for.

HENRY BEDINGER.

Moylan, Pa., March 18.

Canon Douglas replies to the foregoing letter as follows:

To the Editor of *The Living Church*:

IN answer to the inquiry of the Rev. Henry Bedinger, let me say that the authentic melody of the Nicene Creed may be had in the following versions.

It is published by the Plainsong and Mediaeval Music Society, 44 Russell Square, W. C., London, in a version made chiefly from English manuscripts.

Another version made from the studies of the Solesmes Benedictines, and from the new Vatican Edition, is published by the H. W. Gray Company, 159 East 48th Street, New York. It is printed separately in plainsong notation as *Credo I*; in modern notation, and with organ accompaniment, it appears in the two services known respectively as *Missa Penitentialis* and *Missa Paschalis*.

Many persons unaccustomed to Plainsong will at first find this great melody somewhat severe. There is another well known setting of the words, which is practically in the modern major scale. It is known as *de Angelis*, and is listed by the H. W. Gray Company as *Credo II*. Although inferior in every way to the authentic melody, it is tuneful, effective, and easily learned. Many congregations have found in it a solution of the problem of singing the Creed.

There is yet another setting of great merit, composed at the time of the English Reformation by John Merbecke. It is to be found at No. 135 in *The New Hymnal*. This service is also published by Gray in the *St. Dunstan Edition*. Novello & Company also print excellent organ accompaniments to Merbecke, by Francis Burgess and by Mr. Royle Shore. Avoid the Stainer version of Merbecke. It is an attempt to treat a plainsong melody as measured, harmonized music; and is neither faithful to the spirit of the original, nor practical for congregational use.

With any of these three melodies, the Nicene Creed may be sung by priest, choir, and congregation, in the true spirit of Christian worship.

WINFRED DOUGLAS.

Evergreen, Col., Maundy Thursday, 1923.

INFLUENCE OF BISHOP BROWN'S BOOK

To the Editor of *The Living Church*:

IN your editorial in *THE LIVING CHURCH* for March 31st, you mention the report that Bishop Brown's book is being circulated in Russia. Kindly permit me to add that last summer during my visit to the other Slavonic countries of Europe—Poland, Czecho-Slovakia, Jugoslavia, and Bulgaria—I found hardly a bookstore dealing in socialistic and atheistic books in which Bishop Brown's work was not on sale, translated into the language of the country. I have no hesitation in saying that no book published by any member of this branch of the Church, whether bishop, priest, or layman, has had so wide a circulation or is so generally known in Europe. The failure of the General Convention to condemn the book can only be interpreted abroad as showing the author as rightly included within the Church. If we would help the struggling Christians abroad, nothing that we could do would be more serviceable than a full and official condemnation of the work and of the author and the dissemination of this condemnation in popular and easily accessible form in those countries where Bishop Brown is cited as an authority of this Church.

CLARENCE A. MANNING.

Department of Slavonic Languages,
Columbia University,
New York, April 6.

REASONS FOR CHURCH GOING

To the Editor of *The Living Church*:

THE following was sent to Mr. John Alden Seabury, Jamaica, N. Y., for his *One Thousand Reasons for Going to Church*; but, as the publication of this book may be delayed, I thought the sketch might be of interest and suggest a sermon, complete with scholarly details, for delivery with that oratorical force and effect which the subject deserves.

There is but one general reason for going to Church, and that is (i) to obey God by (ii) offering to Him His Son, Jesus Christ, in the Holy Eucharist as a continuation of the Sacrifice on Calvary, and (iii) the partaking of the Victim under the forms of Bread and Wine, an individual duty, as well as (iv) an official, corporate act of the Church in the Communion of Saints, (v) pleading forgiveness of sins and strength for righteousness.

Incidentally, there is (vi) the hearing of God's Word and its exposition; (vii) the benefit of Prayers and Hymns; (viii) the edification of rites and ceremonies and of contemplating the ornaments of the altar and church building; (ix) the spiritual atmosphere of music, lights, and incense; (x) the peace of meditation on all this.

There is also (xi) the encouragement of the clergy and weak brethren by frequent attendance, and (xii) the example set to youth and the community at large.

The first five items constitute the one great reason for going to Church and emphasize our love of God; the second five assist us to show our love for our neighbors in the last two.

Chicago Ill.

HENRY FREDERICK FULLER.

STOWE'S CLERICAL DIRECTORY OF THE AMERICAN CHURCH

To the Editor of *The Living Church*:

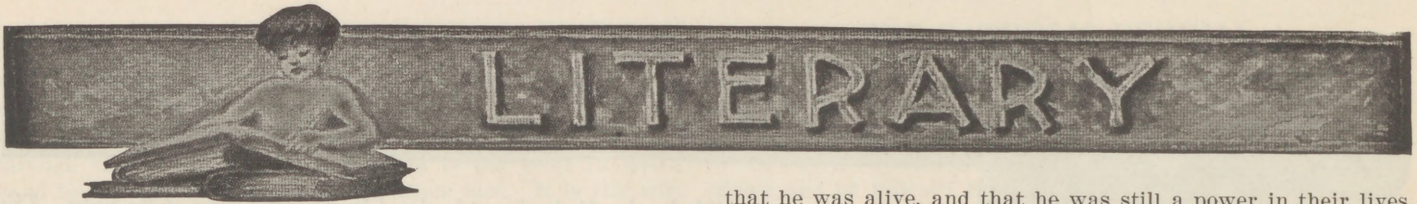
THE last edition of Stowe's Directory appeared in February, 1921. This book, to be of the greatest use to the Church, should be published triennially, immediately following the sessions of the General Convention. The question as to the continuation of this publication has resolved itself into a matter of finance. The publisher, after delivering two issues to the Church, found himself, on account of a disastrous fire and other impedimenta, about \$2,600 out of pocket. Obviously, not being a millionaire, he cannot continue this exercise.

Last October, it was hoped that the Pension Fund would take over the publication of this work and a large number of bishops and others expressed themselves in favor of this movement on the part of the Directors of the Pension Fund. A circular letter was sent out to all of the Bishops, in November, asking for an expression as to the *value* and *necessity* of this publication, and as to whether or not, in their opinion, the Pension Fund might take this publication over. Forty-five of the bishops replied in favor of the continuation of the publication of the book in any way that it could be accomplished; thirty-five bishops expressed themselves as believing the Directory to be a *necessity*, and as in favor of the Pension Fund taking it over; thirty expressed themselves as willing to pay a subscription from \$6.00 to \$10.00 per copy; two of the Bishops thought that some wealthy laymen ought to finance the publication.

The Pension Fund having declined to take over the publication, the question is, "To be or not to be?" for the Directory. The present publisher is willing to continue the publication for the good of the Church, if some way may be devised by which any deficit, should there be one, might be underwritten, after the book has been published and distributed to the subscribers. He is also willing to dispose of his interest in the work at a reasonable price and on easy terms.

631 Metropolitan Life Bldg., ANDREW D. STOWE,
Minneapolis, Minn. Publisher.

THE CHRISTIAN CHARACTER is not built to architectural specifications. It is built to music, to ideals, to hope, love, and enthusiasm surmounting discrepant appearances.—*Rev. R. E. Welsh, D.D.*



A LIFE OF CHRIST

Jesus of Nazareth. By the Rev. George A. Barton, Ph.D., LL.D.
New York: The Macmillan Co. \$2.00.

"What think ye of Christ?" is the standing question presented to mankind in every age. This sober, restrained, clearly written, and honest-minded biography is the answer of a priest of ripe scholarship, true devotion, and real insight. It is entirely objective in its presentation; the author gives few of his personal conclusions. It is concrete, definite, and simply worded. Throughout the work Dr. Barton has shown himself to be conservatively critical, conversant with the recent works of higher criticism, yet has never allowed erudition to cloud over the progress of the narrative. The six "books" into which the author has divided his treatment of the biography follow natural and logical lines: the first is about "things to be known beforehand"; the second, "the life of Jesus before His ministry", and the other four relate the story of the ministry in as near chronological sequence as the data permit. In the whole text the author has brought to bear his deep knowledge of things Semitic, illuminating the obscurities of the gospel narrative with illustrations drawn from geography, archeology, contemporary literature, and the like. His true scholarship is never obtrusive; he has exercised the most real art of self-effacement: *vera ars est celare artem*. Never has he once been tempted into oratory, never once has he lapsed into pious sentimentality. He has written a work of edification because he has tried to tell, with restraint and detachment, the strict truth as he sees it.

But one might feel that this detachment and objectivity of the writer are out of place in a biography of Him concerning whom the great question is "what think ye?" In almost every instance of a difficult or debatable matter the author, in the style of the *Literary Digest*, presents conflicting interpretations, frequently remaining noncommittal. On the Feeding of the Five Thousand, for example, he writes: "These facts have, in this scientific age, perplexed many devout people. The more we learn of God's ways of working by studying his works, the more certain it seems that nature's laws are God's habitual ways of acting, and, so far as we can learn from study based on accurate observation, he does not vary them. While our modern knowledge of faith-healing and mind-healing makes credible to us the healing miracles of Jesus, many keenly feel that the nature miracles fall into a different class, and cannot be explained as really happening in the way they are described. This miracle of the feeding of the multitude is, as a nature miracle, especially perplexing." (See pp. 277-278, and cf. 32-34.) He then gives seven different views about this miracle, concluding with that of Bishop Chandler on which he comments: "This is an argument which appeals to many types of Christians, but which naturally makes no appeal to those who do not share the Bishop's faith." "From whatever point of view one may look at this wonderful narrative—one thing is certain: Jesus either did or said something, on that day, that made men feel in a most unusual way that they were in the presence of the manifest power of God" (pp. 280-281). The author inclines rather more favorably to the contentions advanced *against* the evidence for the Virgin Birth than those in favor (pp. 67-69), and, on the angelic choir and the visit of the Magi, he says: "It is no wonder that within two or three generations of this time those who had come to appreciate the significance of his birth for the world believed that it had been heralded by an angelic choir, and that astrologers from the East had sought out this child of destiny to do him honor" (p. 70). He takes it for granted that the Fourth Gospel was not written by John the son of Zebedee (cf. chapter IV), and that the Temptation was entirely subjective (chapter XVI). Many of the so-called "nature-miracles" are rationalized away; e.g., the son of the widow of Nain—"the people believed the young man to be dead, but they had no real medical knowledge, and he may have been in a state of coma"—p. 185 and cf. p. 217, in which connection the assertion that our Lord was a child of His time has its own peculiar significance. "If, as we believe, he was God incarnate, he was incarnate as a man of the first century. He possessed a first century man's point of view; he would share in some degree a first century man's thoughts" (p. 124). The Resurrection has only a brief mention, which concludes with the words: "In some way, however, . . . Jesus convinced the Disciples

that he was alive, and that he was still a power in their lives and in the world" (p. 392).

Admirable as is this work and fine as is its animating spirit, as a whole the reviewer puts it down with a sense of some dissatisfaction. It is too objective; the author has not given us his solution of the real problems which beset faith in these days of doubts and difficulties. It is perhaps too much to ask of a text-book for high schools and colleges that more definite answers be suggested to the grave questions it propounds. Supplemented by clear Church teaching it would have great value for the children of the Church. Alone, one fears, it would lead only deeper into perplexities, intellectual morasses, and fogs of indecision. One may not question the honesty and directness of the author, nor impugn his good faith or sincerity. God be thanked for these qualities! But has the Church no more clear vindication of her faith in the face of the questions raised by comparative religion and higher criticism?

FOR THE WRITER AND SPEAKER

A Modern Cyclopedia of Illustrations. By G. B. F. Hallock, D.D.
New York: Fleming H. Revell Co.

Illustrations are necessary in preaching. They would best be out of the preacher's own experience. Some men may be able to use collections of this sort; but the stories are apt to reveal themselves as handpicked for professional use—conventional, platitudinous, and pietistic. The collaborator of this volume is the editor of *The Expositor* and, as such, he has special opportunity for gathering material, and his collection contains a great deal of material that is fresh and less conventional than most books of its type. There are stories for the various seasons of the Church year—Advent, Christmas, Epiphany, Lent, Good Friday, Easter, the Ascension—as well as illustrations for such modern holy days as Rally Day, Temperance Sunday, Mother's Day, Decision Day, and the national holidays.

Roget's International Thesaurus of English Words and Phrases.
By C. O. Sylvester Mawson, Litt.D., Ph.D. New York:
Thomas Y. Crowell Co. \$3, net.

The publishers of this volume are to be thanked for a very real service to all who desire to express themselves properly and elegantly in the English language. *Roget's Thesaurus* is, of course, well-known to the student, but many words have been brought into use since 1852. These words Dr. Mawson has endeavored to include, keeping, however, *Roget's* general plan and arrangement, and he seems to have done his work well.

THOSE WHO ARE interested in words and their origins will find an abundance of interest in Professor George H. McKnight's *English Words and their Background*. Many and remarkable changes in words and their use are now under way which reflect changing conditions in the modern world. These are the basis of the book, and are used to serve in the explanation of features in the language of periods now and more remote. In the later chapters the relation of the considerations covered in the early chapters is taken up to illustrate practical choice of words, and illustrate the development of English thought and the spirit of the present day. (New York: D. Appleton & Co.)

FOR CHILDREN

The Children's Story Bible. Edited by Philip Whitwell Wilson. By Harold Begbie. With an Introduction by the Rev. Francis E. Clark, D.D., LL.D., founder and president of The United Society of Christian Endeavor. New York: The Grolier Society, 2 West 45th St.

This volume is published uniformly with the *Book of Knowledge*, the well known series of books that are rightly termed the Children's Encyclopedia. It is replete with pictures and the pictorial telling of the story is perhaps its best feature. The text matter, however, is generally excellent, though we find an evident intent to evade such a fact as that of the Virgin Birth. On the whole, however, the work is quite successful and the volume should undoubtedly have its place beside the other volumes of the *Book of Knowledge*.

Church Kalendar



APRIL

- 15. Second Sunday after Easter.
- 22. Third Sunday after Easter.
- 25. St. Mark, Evang.
- 29. Fourth Sunday after Easter.
- 30. Monday.

CALENDAR OF COMING EVENTS

- Apr. 18—Diocesan Convention, Florida, Georgia, Western North Carolina.
- Apr. 24—District Convocation, Utah.
- Apr. 28—Diocesan Convention, East Carolina.

Personal Mention

THE Rev. T. M. BAXTER has resigned as priest in charge of St. Ann's Church, Chicago, and has accepted a call to the rectorship of Grace Church, Sterling, Ill., both effective April 16th.

THE Rev. FRANK W. CREIGHTON, rector of St. Andrew's, Albany, N. Y. has accepted a call to the rectorship of St. Ann's, Brooklyn, succeeding Bishop Oldham.

ON Easter Day, the Rev. JOHN MILLS GILBERT, formerly of West Chester, Pa., began his duties as rector of St. Mark's Church, Penn Yan., N. Y. Mr. Gilbert will also be in charge of the missions at Himrods, Dundee, and Dresden.

THE new address of the Rev. AUSTIN A. H. HAUBERT is St. Mark's Rectory, No. 706 Sparta St., Chester, Ill.

THE Rev. WILLIAM H. HAUPT, formerly Archdeacon of Kansas, but for eight years a missionary in Wyoming, and for the past six months *locum tenens* of St. Thomas' Church, Falls City, Neb., has accepted a call to the rectorship of St. Andrew's Church, Chariton, Iowa, and is now in residence.

THE Rev. W. DONALD McLEAN has accepted the chaplaincy of St. John's School, Delaware, Wis., and should be addressed accordingly.

AFTER May 1st, the address of the Rev. HERBERT C. MERRILL will be 800 South West St., Syracuse, N. Y.

THE Rev. F. A. RANSOM, who has been in charge of St. James' Church, Rochester, N. Y., for some time, has received a unanimous call to become rector of that church, and has accepted.

THE Ven. WILLIAM T. REYNOLDS, late rector of Trinity Church, New Castle, Pa., began his duties as Archdeacon of the Diocese of Erie, April 1st. The Archdeacon's address is 451 West 9th St., Erie, Pa.

ORDINATIONS

PRIEST

SOUTHERN VIRGINIA—In St. Paul's Memorial chapel, Lawrenceville, Va., Thursday in Holy Week, March 29, 1923, the Rev. CEPHAS EDWARD GREEN, who has been in charge of St. Luke's, Edgerton; St. Thomas', Totaro, and the new mission at Emporia, St. James, was advanced to the priesthood by the Bishop of the Diocese, the Rt. Rev. Beverly D. Tucker, D.D. The candidate was presented by the Ven. James S. Russell, D.D., Principal of St. James' Normal and Industrial School, Lawrenceville, and the Rev. E. E. Miller preached the sermon.

DIED

HOWDEN—ANGELICA CONSTANCE HOWDEN, wife of the Bishop of New Mexico, entered into life eternal April 7, 1923, at Albuquerque, N. M. Burial service in St. John's Pro-Cathedral, Albuquerque, April 10th.

"Make her to be numbered with Thy saints in glory everlasting."

AITKIN—Died on March 23, 1923, CATHERINE S. AITKIN, the daughter of the late Rev. John Wiley, at the home of her daughter, Mrs. K. Campbell, in Austin, Tex.

GRIFFITH—Entered into life eternal at 5 A. M. Easter Even, March 31, 1923, at Tacoma, Wash., LILY TAYLOR GRIFFITH, the beloved wife of Thomas Griffith, and mother of Walter Havelock Campbell Griffith, of Tacoma; Thomas Stuart and Albert Norman Griffith, of Spokane; the Rev. G. Taylor Griffith, of Valparaiso, Ind.; Mrs. Edwin Grant Howard, of Los Angeles; Mrs. William Hankens Reese, of Seattle; and Mrs. Willard Dashiell, of Holyoke, Mass.

Pure in heart and given to every good work for Christ and His Church, her bereaved husband and children rise up and call her blessed.

The funeral was held from St. Luke's Pro-Cathedral, Tacoma, Thursday morning, April 5th.

Three sons passed on before her—James Frederick Granville, Arthur Wellesley, and Headley Vickers.

O, what a happy reunion in the Paradise of God on Easter Even that must have been!

MEMORIALS

Sophia Parsons Carroll

Entered into life eternal, Miss SOPHIA PARSONS CARROLL, March 9, 1923, Columbia, South Carolina.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

Emily M. Howell

On Thursday orning, March 15, 1923, occurred the death of Miss EMILY M. HOWELL, for years a devoted member of St. Clement's Church of Philadelphia. She was the last of her family. For several years the family had consisted of three sisters and a brother occupying the home at 121 DeLancey Place, Philadelphia. The sisters were all musical, the older sister, Mary, being an artist both in rendering and in composing.

Miss Emily taught music for many years and had, until her death a lovely circle of friends in her pupils grown to manhood and womanhood. In former years, when her health was more robust, the home was a center for people talented both in music and in literature—Charlotte Cushman, and others well known in those days, contributed their talents, aided by the Misses Howell's accompaniments on the famous old piano, not old then, but now with faded keys and just as sweet a tone as one would desire in any instrument. For many years, prevented, on account of frailty, from attending her church, Miss Emily kept her quiet hours of devotion at home, spending a portion of each Sunday morning in reading the scripture for the day and in meditation. Very few have reached her age, surrounded as she has been by a circle of such devoted and appreciative friends. Her loss is deeply felt, but also all will feel that the gentle, peaceful, closing of her life was most befitting one of her sweet nature.

William Campfield Kent

At a meeting of the Vestry of All Hallows' Church Wyncote, Pa., held April 3, 1923, the following resolution was adopted.

It is with real sorrow that we record the passing of WILLIAM CAMPFIELD KENT into the more abundant life. He had been rector's warden of All Hallows' Church from the time of the organization of the parish in April, 1907, and identified with everything in connection with the Church from its inception as a Mission in 1894.

A busy man with diversified interests and many calls upon his time, he never neglected the smallest duty to his Church. Regular at worship, genial and loving in his home life, beloved by the entire community, he will be missed in the counsels of those who plan for better things. Unassuming and modest, with nothing to detract from his splendid character, he was indeed a Christian Gentleman, of a rare type.

Called into the rest of Paradise in the prime of life, we mourn his loss, and in our hearts thank God we have been permitted to know such a man, and we shall ever keep in mind his example in the Faith, and practice of his religion. "To know him was to love him."

We extend to the members of his family, our deepest sympathy in their sorrow, and with them share their loss. "Blessed are the pure in heart for they shall see God."

RESOLVED: That a copy of this minute of appreciation be sent to the family, and that it be published in the *Monthly Bulletin*, *The Church News*, *The Churchman* and *THE LIVING CHURCH*.

CLARENCE CLARK SILVESTER,
Rector.
F. W. MORRIS, JR.,
Secretary of the Vestry.

Walter E. Lusk

On Tuesday afternoon March 27th of this year, at the City of Washington, D. C., WALTER E. LUSK passed from time to eternity, thirty-two years of age.

His death was after a second operation for mastoids. Thus died a young man of stainless honor and unsullied purity, one who possessed all those virtues that adorn and elevate a man.

His whole course of life was radiant with God's sunshine and full of good deeds. He

often shared the burdens and bore the sorrows of others. "None knew him but to love—none named him but in praise."

In early life, journalism was his profession, but in later years he was engaged in the moving picture business which has become a great industry, largely through his instrumentality.

For several years, he was at the head of that business in Cleveland, Ohio. In January last he left Cleveland for Washington, D. C., and was at the head of the moving picture business there, up to the time of his death.

In October, 1916, he was married at Asbury Park, N. J., to Miss Dorothy Lyles who survives him. Others surviving him are his parents, the Rev. Mr. and Mrs. Lusk of Grainville, Ohio, and four brothers and a sister.

With the passing away of Walter E. Lusk, there closed a life that was good and of great usefulness, with his gentle character, loving nature and tender sympathy, he entwined himself around the hearts of all who knew him.

His funeral took place at his late residence in Washington. The Rev. Pickney Routh officiated.

The floral pieces were numerous and beautiful. All that was mortal of him was committed to the grave at Mt. Pleasant Cemetery Newark, N. J., there to await a glorious resurrection in Christ, His Saviour. The committal service was most impressively read by the Rev. Dr. Dumper, Dean of Trinity Cathedral of Newark, N. J.

His last illness brought out the sweetness and beauty of his character.

In him the following lines were most strikingly illustrated.

"'Tis vain to struggle with mortality
And tear the spirit's wings against the cage;
To wait in patience and with faith endure
Is in God's sight sublime and beautiful."

Minutes adopted by the Vestry of the Church of St. John the Evangelist, Newport, R. I., on March 5th, 1923.

Sarah Morris Fish Webster

"May she rest in Peace."

On February 16th fortified by the Sacraments of Holy Church, our Lord Jesus Christ called to Himself the soul of SARAH MORRIS FISH WEBSTER. In that passing, all who knew Mrs. Webster will find themselves incomparably the poorer. In her life our Lord had found a channel through which He could richly manifest Himself to the world. We who knew her were forever being enriched by every contact with one whom we could always recognize as a devoted servant of Christ. From that supreme loyalty to our Lord, all other loyalties took form and substance. In it she could be satisfied with nothing less than the full revelation of Him who came to be the Light of the World. It was for this reason that she loved St. John's. It was not the mere love of stone and mortar, nor even of mere beauty of architecture and ceremonial, which guided her devotion to this parish. She loved St. John's

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OF
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Rates for advertising in this department as follows:

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No advertisement inserted in this department for less than 25 cents.

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.

because of those ideals which have ever been the characteristic of our parochial life. She loved it because it represented the whole faith and the unminimized devotion and practice of the Catholic Gospel of Jesus Christ. It was this loyalty which was the foundation and background of a multitude of benefactions which were indeed for the greater glory of God. . . . May He grant eternal Rest unto His devoted and loving handmaid, and may Light Perpetual shine upon her.

POSITIONS OFFERED

MISCELLANEOUS

WANTED; THREE MEN EXPERIENCED in general school work (either grades or high school). College graduates preferred. Address: HEADMASTER, St. Andrew's School, St. Andrew's, Tenn.

POSITIONS WANTED

CLERICAL

A PRIEST DESIRES A CHANGE OF PARISH. Two in family, Rector. \$1,500 minimum salary, and plenty of work. Address Dead in Earnest, 818 care LIVING CHURCH, Milwaukee, Wis.

PRIEST AT LIBERTY AFTER EASTER College and seminary graduate; thoroughly experienced; successful; considered good preacher and organizer. Best of reasons for change; highly recommended; unmarried, and at present curate in large Eastern parish. Address R-826, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE—GENERAL missionary or parish. Sons in School. Minimum salary \$1800 and residence. W. 146. LIVING CHURCH, Milwaukee, Wisconsin.

PRIEST, SIXTEEN YEARS EXPERIENCE. Good Health, desires a parish. Present salary \$1,800, and rectory. College and Seminary graduate. Married. Moderate Churchman. Address R-847, care LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES PARISH OR GOOD curacy, married, sound Churchman, Cathedral experience, "thoughtful and instructive preacher, faithful pastor", Bishop writes. Address E. G. M—833, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, CITY PARISH IN CANADA, MAR- ried, desires work in United States. Address B.-842, care LIVING CHURCH, Milwaukee, Wis.

RECTOR CITY PARISH, MARRIED, FOUR- teen years' experience, extempore preacher and lecturer, desires change and solicits correspondence with Bishops and Vestries desiring clergyman: references given. Address Magister, Box 846, care LIVING CHURCH, Milwaukee, Wis.

WANTED—BY AN EXPERIENCED priest—a Catholic Parish—address S-837 care of LIVING CHURCH.

MISCELLANEOUS

CLERGYMAN'S SON, MEDICAL STU- dent, desires position as tutor for the summer. Instruction offered in preparatory and college subjects. References supplied upon request. Address: ALLAN D. SUTHERLAND, Hahnemann Medical College, Philadelphia, Pa.

ORGANIST-CHOIRMASTER WISHES POSI- tion. Experienced in handling mixed or boy choirs. Recitalist of distinction, having given over 150 organ recitals. Very successful in church work with boys and young people. Married, and is young. Would like opportunity to do constructive musical work along community service lines. Good organ, and good teaching field essential. Address M-839, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change where good churchmanship is appreciated. Many years' experience. Address O-848, care LIVING CHURCH, Milwaukee, Wis.

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

REFINED FRENCH WOMAN, GOOD CATH- olic, desires position for summer months as tutor in French or companion to lady. Address MADAME M. L. KLEIN, 1626 East 65th St., Cleveland, Ohio.

WANTED BY HIGHLY EXPERIENCED OR- ganist and choir master, director music in college and university, appointment where there is a good organ and good opening for private pupils in piano. Address H-845 care LIVING CHURCH, Milwaukee, Wis.

WANTED: A POSITION FOR SEPTEMBER in a Church School as Domestic Science Teacher or Dietitian. Ten years' experience in an institution as Dietitian and Teacher. Address Y-14, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

AUSTIN ORGANS—THEY ARE INVARI- ably constructed of first grade materials and are always guaranteed. Maintained at a lower cost than any other because of their simplicity of construction and quality of workmanship. Nearly 1,200 Austins in American churches, auditoriums, and concert halls. There is nothing better than a fine Austin. AUSTIN ORGAN Co., Hartford, Conn.

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

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

VESTMENTS

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

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

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

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

ART SOUVENIRS

MADONNAS AND SUBJECTS ON THE Life of Christ. Reproductions in colors of the great masters. \$1.00 per dozen, assorted. M. ZARA, Box 4243, Germantown, Pa.

SUMMER CAMP FOR BOYS

CLERGYMAN SOLICITS PATRONAGE FOR camp in Jacksons Hole, Wyoming, July and August. Swimming, fishing, hiking, horseback riding, tour of the Yellowstone Park. Educational feature, talks around campfire, on John Colter, discoverer of Yellowstone Park, and other pioneers, told by director who has 35 years' experience in West. Recommended by my Bishop. Illustrated booklet. REV. R. S. STRINGFELLOW, Blackfoot, Idaho.

FOR RENT

CRAGSMOOR, N. Y., FURNISHED FOR summer cottage to small family—address for particulars, Miss C. H. MORGAN, Chestnut Hill, Pa.

FOR SALE

BISHOP KEMPER'S OLD HOME, ONE- half mile from Nashotah House, Nashotah, Wisconsin. This property includes 22 acres. The house of 14 rooms with all modern con-



veniences, is set in the middle of 2½ acres and surrounded by fine old oaks and elms. Additional buildings are a new garage, horsebarn, and icehouse. Apply MRS. CHAS. LEMON, 405 Albion Street, Milwaukee, Wis.

REAL ESTATE

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

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

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

MISCELLANEOUS

FOR THE GARDEN. GLADIOLI IN MANY beautiful colors. Send for price list of bulbs and hardy border plants. F. J. TYLER, Perry, Ohio.

FOR SALE. COMPLETELY FITTED chapel on automobile truck. Seats 15 persons. Equipped to use as lodging for missionary in charge. Run less than 1000 miles and practically new. Address CATHEDRAL, 841, care LIVING CHURCH, Milwaukee, Wis.

YOUR BOY MAY NOT BE USING HIS full ability of body or mind: an experienced psychologist and hygienist will take one such boy in his small seashore camp and personally train him in development. PSYCHOLOGIST, 807 care LIVING CHURCH, Milwaukee, Wisconsin.

WANTED: TO ADOPT A BRIGHT, TRACT- able boy not over 12 years old who needs a refined home and an education. Good references given. Send particulars and kodak view to: "SOUTHERN TEACHER"—840 care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—LITTLE GIRL OR BOY TO board. Refined home, best food, mother's care. Healthy climate. References. Address Central New York, 843, LIVING CHURCH, Milwaukee, Wis.

WANTED TO BUY, ONE COPY OF BISHOP Grafton's *Christian and Catholic* in good condition. Address F-844, care LIVING CHURCH, Milwaukee, Wis.

WANTED—CHART OF THE CHURCH Catechism by the late Rev. D. T. Caswell, B. D. Address CANON SLOGGETT, Saco, Maine.

WANTED—FIFTY HYMNALS OF THE old edition used in the Episcopal Church. Address St. Thomas' Parish, Hancock, Maryland.

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.

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SISTERS OF THE HOLY NATIVITY

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

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

BOARDING

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

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

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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.

A FEW GUESTS CAN BE ACCOMMODATED with board and sunny rooms at the Episcopal DEACONESS HOUSE, 542 South Boyle Ave., Los Angeles, Calif. Rates, \$15.00 and \$18.00 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.

Vermont

THE HEIGHTS HOUSE, LUNENBERG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation.
THE CHAPTER

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

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

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

A CLERGYMAN WHOSE WORDS ARE UNUSUALLY WELL RESPECTED RECENTLY SAID SOMETHING LIKE THIS

"Every problem that confronts mankind concerns the family, because the whole human race is one great family."

"There is no gain to one person that is not shared by others; no blow to one but is felt by others."

"All virtues are domestic—love, joy, etc."
"We cannot separate religion from domesticity."

"The family needs religion; and religion needs the family."

"The character of a boy or girl is molded in the home."

"Without religion, the home life is hard and formal."

Do you say Grace at meals? Do you have Family Prayers? Establish these helpful customs now. They will enrich your family life. Don't wait for "more time". Don't think your family too small or too young. There is no time when it would be inopportune to bring a good religious influence into your home life.

Use the Brotherhood's publication
MANUAL OF FAMILY PRAYERS
and

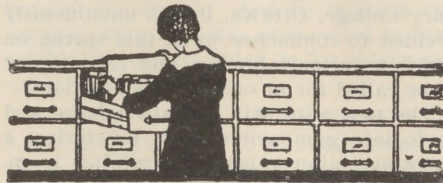
A NEW CHURCH CALENDAR

The Manual contains prayers to meet the frequent needs of family life: Grace at Meals,

Church Seasons, Morning and Evening, Children's and Parents', and special Prayers. Calendar and Manual not sold separately. Sold together, for Fifty Cents the set, postpaid. Order now.

BROTHERHOOD OF ST. ANDREW,
Church House,
202 South 19th Street,
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INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

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

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

Church Services

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

Madison Ave. and 35th Street, New York
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 4 P. M.; Daily 12:30.

St. Peter's Church, Chicago

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

Gethsemane Church, Minneapolis

4th Ave. So. at 9th St.
REV. DON FRANK FENN, B.D., Rector
Sundays and Holy days.

BOOKS RECEIVED

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

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

Man and Culture. By Clark Wissler.

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

The Deeper Voice. By Annie Steger Winston, author of *Memoirs of a Child.* Price \$1.25 net.

Religious Perplexities. By L. P. Jacks, D.D., LL.D., D.Litt., principal of Manchester College, Oxford, author of *The Legends of Smokeover,* etc. Price \$1.00 net.

From the Author.

America and the World Liquor Problem. By Ernest Hurst Cherrington, LL.D., Litt.D., general secretary of the World League against Alcoholism. Published by the American Issue Press, Westerville, Ohio.

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

Spirit and Personality; An Essay in Theological Interpretation. By William Samuel Bishop, D.D., Author of *The Development of Trinitarian Doctrine in the Nicene and Athanasian Creeds;* sometime Professor of Dogmatic Theology and Metaphysics in the University of the South. Price \$1.50 net.

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

The Unbidden Guest. By Silvio Villa. With Four Illustrations by Caro Buef. Price \$2.00.

The Psychology of Power. By Capt. J. A. Hadfield, M. A. (Oxon.), M. B. (Edin.), Ashurst Neurological War Hospital, Oxford. Price 75c.

Anglican Essays. A Collective Review of the Principles and Special Opportunities of the Anglican Communion as Catholic and Reformed. By the Archbishop of Armagh, the Rev. R. H. Murray, G. G. Coulton, the Archdeacon of Chester (editor), the Archdeacon of Macclesfield, the Rev. Charles E. Raven, Archbishop Lowther Clarke, With Extracts from the Pastorals of the late Bishop Jayne.

PAPER-COVERED BOOKS

Presbyterian Board of Publication. Witherspoon Building, Philadelphia, Pa.

Pleasing God by Right-doing. Primary Department, Second Year, Part II. By M. Florence Brown. The Westminster Text-books of Religious Education for Church Schools Having Sunday, Week Day, and Expressional Sessions. Edited by John T. Faris, D.D. Price 60c postpaid.

The Beginnings of a Nation. Junior Department, Second Year, Part II. By Ethel Wendell Trout. The Westminster Text-books of Religious Education for Church Schools Having Sunday, Week Day, and Expressional Sessions. Edited by John T. Faris, D.D. Price 60c postpaid.

Builders of the Church. Twenty-five Lessons for the Daily Vacation Bible School, by Paul Patton Faris. Price 50 cts. postpaid.

The Child in His World. Twenty-five Lessons for the Daily Vacation Bible School. Prepared for Use in the Junior Department by Paul Patton Faris with Correlated Handwork by J. Gertrude Hutton. Edited by John T. Faris, D.D. Price \$1.25 postpaid.

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

Lessons on the Lord's Service. By E. B. Eastwood. Author of *Babies' First Lessons.* For Twelve Years and Over.

BULLETINS

House of the Annunciation. Broadway and West 155th St., New York, N. Y.

Thirtieth Annual Report of the House of the Annunciation for Crippled and Incurable Children under the care of the Sisters of the Annunciation (Incorporated 1893), Broadway and West 155th Street. From October 1st, 1921, to September 30th, 1922.

PAMPHLETS

S. P. C. K. The Macmillan Co. 64-66 Fifth Ave., New York, N. Y. American Agents.

His Holiness Tikhon, Patriarch of Moscow and of All the Russias. A Memoir. By A. Roshstvensky (Priest). Translated by H. P.

The Presbyterian Board of Publication and Sabbath School Work. Philadelphia, Pa.

When Jews and Christians Meet. An Interpretation and a Message. By Amos I. Dushaw, M.A., B.D. Published for the Department of Jewish Evangelization. Price 5c postpaid.

The Work of the Venerable S. P. C. K. Among the Canadian Missions

Successful Year at Deaconess Training House—Ashbury College to be Enlarged—A Japanese Confirmation

The Living Church News Bureau }
Toronto, April 9, 1923 }

SPEAKING in London at the annual meeting of the S. P. C. K., the Rt. Rev. M. T. McA. Harding, D.D., Bishop of Qu'Appelle, thus summed up the valuable work of the venerable society for his great prairie diocese in Western Canada:

"Glancing at the Society's operations in the Diocese of Qu'Appelle, situated in the midst of the wheat-growing provinces of the Dominion of Canada, I cannot think of any work undertaken by our Communion that has not been supported by the S. P. C. K. Whether it is the endowment of the see, the creation of the Clergy Sustentation Fund, the providing of Bibles, Prayer Books, Sunday school literature for both our white settlers, or Indians, the building of our prairie churches, the establishment of our library for the clergy, the building of our Diocesan Missionary College, the care of the emigrants and immigrants, on sea and land, the training of our candidates for Holy Orders, the providing of our evangelists and younger clergy with libraries, anything and everything that makes known to men the love of God as manifested in Jesus Christ our Redeemer and Saviour, by the Holy Ghost, working in the Church, has claimed the sympathy and support of the S. P. C. K., and therefore I most earnestly plead for your generous and whole-hearted support of the Society's work in the future."

SUCCESSFUL YEAR AT DEACONESS TRAINING HOUSE

The Deaconess and Missionary Training House, Toronto, has just held another successful annual meeting.

In her report as principal, Miss T. A. Connell referred with deep regret to the death of the Rev. G. A. Kuhring, who had been interested in the work since its inception, having held successively the offices of treasurer, secretary, and president.

During the year, sixteen students presented themselves for examination, with the result that twenty-nine first-class honors were gained at Wycliffe College and four at Trinity. Two of the students attended the Social Service lectures at the University of Toronto last year. This year the number has been increased to ten. On May 1st, diplomas were presented to three of the students.

A total of 2,462 visits were paid by the Nursing Department, under Miss Macrae, in the twelve months. Almost 500 attended the weekly clinics held at the house, with 118 obstetrical cases, 121 medical cases, and 78 operations.

A well-baby clinic has been started and has been most successful and useful to the mothers. Thirty women, 89 children and 67 older girls were given outings at the Port Granby summer home, and 25 women and 93 children at Moorelands. Christmas cheer was generously distrib-

uted and a Christmas-tree celebration held.

ASHBURY COLLEGE TO BE ENLARGED

At a meeting of the governors of Ashbury College, Ottawa, it was unanimously decided to commence work this spring on the new memorial wing, and tenders are to be called for at once for its erection.

The new wing will contain a large and up-to-date gymnasium, new lavatories, a shooting gallery, manual training room, and on the top stories, extra bedroom accommodation. A handsome brass tablet containing the names of all old Ashburians who gave their lives in the great war will be placed in the large entrance hall of the new building, which, when completed, will, it is believed, be a memorial of which all who subscribe to it will naturally be proud and one which, at the same time, will increase the practical efficiency of the school. It is hoped that the new wing will be ready for use when school reopens in September next.

A JAPANESE CONFIRMATION

On March 10th, Archbishop DuVernet confirmed two Japanese women in St. Andrew's Mission Hall, Prince Rupert, B. C. These candidates were presented by Mr. Z. Higashi, the Japanese missionary. The address in Japanese was given by Miss Cox, an English lady who has worked as a C. M. missionary in Japan for twenty-two years, and is returning there next month. Her three months' work in Prince Rupert among the Japanese women has been greatly blessed.

Coadjutor Sends Easter Message to Churchmen of Massachusetts

Professor Hatch in Syria—Trinity's New Rector—Dr. van Allen's Homecoming

The Living Church News Bureau }
Boston, April 9, 1923 }

BISHOP Slattery sent a special Easter message to the Diocese of Massachusetts, through the medium of the diocesan paper, in which he said, in part:

"To most people who depend upon the truth of Easter day, the thought of immortality is bound up with their own private hopes. They have said farewell to one they love; and they are comforted by the confidence which Easter gives them that their beloved is alive as never before, in the light of the face of Jesus Christ. Or, perhaps, they think, from time to time, of what may happen to themselves when this earthly span is complete. In general they may boast that they are indifferent to the outcome; but, if we may take a courageous agnostic like Huxley for type, we know that as the years increase, the indifference is apt to evaporate, and there is a growing dread of extinction. Huxley said that, after death he would prefer an uncomfortable survival to no survival at all. So, for this mood, too, Easter comes with inspiring trust.

"It is hardly right to call such satisfaction in the Easter message selfish, for it is right that these natural longings be

MISCELLANEOUS NEWS ITEMS

The Primate, and many other representative Churchmen, will attend the National Conference on Education and Citizenship to be held in Toronto during Easter week.

More than two hundred of Canon Stocken's friends at Gleichen, Alberta, gathered in the Masonic Hall for the purpose of bidding their old friend farewell, previous to his leaving for Victoria, B. C. Canon Stocken has been in charge of the Anglican mission on the Blackfeet Reserve since 1885.

The death occurred, at Marmora, Ont., of Canon C. M. Harris. A little more than forty-four years ago, in St. George's Cathedral, Kingston, Ont., Canon Harris was ordained deacon, and sent as a missionary to Marmora, and parts adjacent, by Bishop Lewis, the first Bishop of Ontario. Bishop Bidwell, in 1919, appointed him Canon of St. George's Cathedral.

The death at Halifax of Lady Weatherbe, widow of the late Sir Robert Weatherbe, at the advanced age of 85, means the removal to the life beyond of one of Nova Scotia's best known Churchwomen.

The meeting of the Synod of the Diocese of Rupert's Land will be held, according to custom, on the third Wednesday in June. On June 13th there will be a meeting of the Alumni Association of St. John's College, Winnipeg, Man., and on Tuesday, sessions of the Sunday school convention, morning and afternoon. The opening service of the Synod will be held in the evening at Holy Trinity Church, and on June 20th, 21st, and 22d, the subsequent sessions of the Synod will be held. A feature of this year will be a quiet hour from 9 to 10 A. M. the first and second day, conducted by Dean Owen, of Hamilton, Ont.

satisfied. But we have not the highest truth of Easter in these more personal assurances. It is one of our Easter privileges to imagine what human immortality may mean in the plan of God, and therefore, if we may venture to say it, what it must mean to God Himself.

"The end of Easter is not so much to believe in immortality as to want it; and to want it not first for ourselves, but for the glory of the Loving Father of all men. Let us try to catch the vision and its glory; that is the vision of the Lord God rejoicing in the immortal life of His children, who shall be made perfect, at length, by the eternal manifestation of the love of His Son, our risen Saviour, Jesus Christ."

PROFESSOR HATCH IN SYRIA

In a letter to Bishop Slattery, Professor Hatch, of the Cambridge School, writes of his experiences in Jerusalem and the East.

"I have just returned", he writes, "from a visit to Nitria in company with Dr. Rendel and visited four Coptic monasteries. Before going to Nitria we went to Mt. Sinai, and I had three weeks of good work in the library of St. Catherine's Convent. We were treated with the greatest courtesy and generosity by the monks, and the heads of the monastery were much interested in our Church and its position. They even attended one of the celebrations of the Holy Communion, which I had on the rocks near the foot of Jebel Musa, and all

of them received. Tomorrow I start for Jerusalem to rejoin my family."

Dr. Hatch is annual professor in the American School of Oriental Research for the year 1922-23. "I cannot begin to tell how much this year is meaning to me", he says. "I feel that my work at the school will be vitalized for the rest of my life."

TRINITY'S NEW RECTOR.

In speaking of the new rector of Trinity Church, Boston, the Rev. Edward T. Sullivan, D.D., rector Trinity Church, Newton Center, said:



THE REV. HENRY K. SHERRILL
Rector-elect of Trinity Church, Boston.

"The Rev. Henry Knox Sherrill, the new rector of Trinity Church, Boston, is to speak to us at the evening service, at 7:15

tonight, Mr. Sherrill has become, in effect, a national figure now that he has been called to one of the great churches of the country, a church that was the most famous in the country in the days when the burning eloquence of Phillips Brooks, the greatest preacher of our time, kindled the hearts of multitudes of people. It is a great succession in which Mr. Sherrill takes his place—Phillips Brooks, Dr. Donald, Dr. Mann! And he is much the youngest man who was ever called to that notable rectorship, being in his thirty-second year."

DR. VAN ALLEN'S HOMECOMING

Boston gave a royal welcome home to the rector of the Church of the Advent on Easter Day. In speaking of his enforced absence Dr. van Allen said, "It is very good, indeed, to be back at home, after my enforced absence in pursuit of health; and I must thank you all for your warm-hearted greetings. I sailed from New York on the S.S. *Siraola*. We touched at Jamaica, and then crossed over to Colon, for a visit to the Panama Canal Zone. After seeing all that had to offer, and wondering at the mighty works, we went on to various South American ports, and returned by Jamaica. All was interesting; the banana-plantations, the great walled city of Cartagena, the Blue Mountains of Jamaica, the mighty range of the Sierras, 16,000 feet high, at Santa Marta. But the best part was the home-coming in some measure of health. I reached New York on the evening of Maundy Thursday, came on to Boston Good Friday, and was in my place Holy Saturday. *Laus Deo.*"

RALPH M. HARPER.

following terms regarding the shocking tragedy:

"This brutal crime against religion and humanity is a shock to the civilized world. It brings into clear light the unspeakable wickedness of the present regime, which some have described to us as 'a beautiful experiment'."

"This abominable deed is only one of a vast number. Mgr. Butchkavitch is now added to the long list of those of the Russian Church who have already been martyred by those despots."

"Our own and all other civilized countries should serve notice on the Russian people that they will be regarded as an outcast nation, the moral plague-spot of the world, from which all communication will be withdrawn so long as they choose to submit to the rule of this present band of criminals and blasphemers."

LORD ROBERT CECIL'S VISIT

Lord Robert Cecil, M.P. is in New York and is speaking on behalf of the League of Nations. He is staying with Mr. Thomas W. Lamont, of the Morgan firm. This eminent British statesman and staunch Churchman has been very warmly received in New York and has charmed everybody by his extreme affability, his modesty, his skill in debate and his sincerity. Lord Robert spoke to 2,500 persons at the Hotel Astor on Monday evening, April 2d, and is addressing various groups daily besides suffering many interviews with great amiability. He is speaking to the conscience of America, not as the propagandist of a political theory but as an expositor of an ethical ideal. He did not escape the heckler, nor did he evade the issue he raised. Being asked by Mr. S. Hossian, who claimed to speak for Ghandi, the antagonist of British rule in India, whether he was prepared "to advocate the scrapping of European imperialism in the East, and more specifically the scrapping of British imperialism in Egypt, India, Mesopotamia, and elsewhere where British rule rests upon force and not upon the moral consent of the governed", Lord Robert replied without a moment's hesitation:

"I am prepared to advocate the scrapping of any policy which I should describe as imperialistic," he said, "whether it was the policy of my own country, or of any other. But I would not advocate any policy which would hand over the populations of great districts to disorder, bloodshed, and slaughter, because plausible arguments were suggested for that course by those who, it may be, would not suffer from the result of the policy they recommended."

This answer was received with loud applause and silenced the heckler.

It was stated that Lord Robert's speech was broadcasted and listened to by fully 800,000 persons. Among the most interested was said to be former President Wilson. Mrs. Wilson was in a box and was evidently pleased when her husband's name was cheered enthusiastically whenever it was mentioned.

Lord Robert attended an informal tea at Bishop Manning's residence on the afternoon of Easter Day.

CONSECRATION OF THE CHURCH OF ST.

MATTHEW AND ST. TIMOTHY

The Church of St. Matthew and St. Timothy is to be consecrated on Tuesday, April 17th. This united congregation now worships in St. Matthew's Church, 26 West 84th St., of which, before the consolidation, the Rev. Dr. Arthur Judge was rector for many years. He is now rector-emeritus, but still active in the parish,

New York's Easter Celebration Fills Churches to Overflowing

The Russian Martyrdom—Lord Robert Cecil's Visit—Consecration of the Church of St. Matthew and St. Timothy

The Living Church News Bureau
New York, April 6, 1923

EASTER DAY in New York was clear and bright but decidedly chilly. This militated against the Easter Dawn service scheduled for 7 o'clock on the Columbia University campus at Broadway and 116th St. The service was held in St. Paul's Chapel instead, and the building was filled to overflowing. The Gloria Trumpeters rendered appropriate musical selections and Chaplain Knox and the Rev. W. B. Millar, secretary of the New York Federation of Churches, conducted the brief service. The Rev. S. Parkes Cadman, pastor of the Central Congregational Church of Brooklyn, made the address in the chapel and later spoke to the crowd outside. Dr. Cadman said that only a belief in a power higher than ourselves and in a life beyond the grave kept us from going into the pit.

At the Cathedral Dean Robbins preached to an immense congregation in place of Bishop Manning who was prevented by illness, happily not serious. In the congregation was Lord Robert Cecil, now in New York on a speaking tour in behalf of the League of Nations. "The basis of Christianity", said the dean, "is the vital relationship with a Living Person who is the object of man's love."

Every church was crowded with worshippers, many of whom, as every parish priest knows, come only once a year, "to keep the franchise" rather than "to keep

the Feast", as a layman irreverently but truthfully put it! Even this slender hold upon their Christian allegiance is, perhaps, evidence of the fact that the continued witness of the Church to the vital truth of Christianity is not altogether lost and is, at least, more than ever necessary in an age so apt to forget it while it needs it so sorely.

The City Mission chaplains had a busy day. With many volunteer helpers, they brought the Easter Message to the sick and the shut-ins in countless hospitals and institutions. In one hospital alone, services were held in 23 wards while flowers and gifts were distributed liberally everywhere. The Sunday schools had special festival services and made their Lenten mite box offerings, which promise to be larger than ever before.

Rabbi Wise preached on "The Resurrection of Humanity", and the Unitarian churches observed the day with sermons on such subjects as "The Arising of Man—the Eternal Easter." Dr. Holmes of the Community Church spoke on "The Fear of Death". The orthodox Jews observed the Passover with all the ancient ritual in their homes and synagogues. Ethical Culturists, New Thinkers, Theosophists, and even Mormons, observed Easter with special service and sermons.

THE RUSSIAN MARTYRDOM

The execution of Monsignor Butchkavitch in Moscow by the Soviet government has shocked the Christian conscience of America to such an extent that recognition of the bloodthirsty regime of Lenin and Trotsky is now impossible. Bishop Manning expressed himself in the

preaching regularly every Sunday, alternating with the rector, the Rev. Frederick Burgess, Jr.

On Easter Day a clerestory window was dedicated in this church. It is a single lancet, 11 by 3 feet, on the west wall. It is a memorial to Edward Berry and is the gift of Irving Hanson. The central figures are Mary and Martha, and in the background is the figure of Christ. The lectern, which was damaged in the fire which destroyed the Church of Zion and St. Timothy a year ago, has been restored and redecorated.

GENERAL NEWS NOTES

The annual dinner to Dr. W. S. Rainsford was to have been held this year on Thursday evening, April 12th, at the Astor. Dr. Rainsford's illness and the sudden death of Mrs. Rainsford have caused an indefinite postponement of the dinner. Mrs. Rainsford's funeral is to be from St. George's on Saturday morning, April 7th, and the interment at Ridgefield, Conn., later.

The Rev. Percy T. Edrop, minister of

the First Reformed Episcopal Church, East 50th St., preached his farewell sermon on the evening of Easter Day. He leaves, shortly, for Boston, to work under the Rev. Dr. Worcester.

At St. Simeon's, the Bronx, a mural painting above the altar was dedicated on Easter morning by the rector, the Rev. Ralph J. Walker. It is a memorial to his son, Reginald Victor Walker. The subject of the painting is the *Nunc Dimittis* and represents the aged Simeon holding the infant Jesus in his arms. Later on, panels depicting The Nativity and the Flight into Egypt will be added to the central picture.

The annual service, in the Cathedral, for the Presentation of the Sunday School Lenten Missionary Offering has been fixed for Saturday, May 12th at 2:30 p. m. The offering promises to be a large one this year. Prizes for the winning essays on Stewardship—to be sent in by April 11th—will be awarded by a committee composed of Bishop Manning, President Bell, and Mr. Stephen F. Bayne.

FREDERIC B. HODGINS.

PARISH HOUSE FOR ST. MARY'S, PARK RIDGE

Following many weeks of intensive work in the campaign for a new parish house at St. Mary's, Park Ridge, the congregation met at a local hall on Friday evening, March 23d, and, after a dinner served by the Women's Guild, employed the now famous "Oak Park Method" for the taking of pledges for the parish house. Not only was the project of the new house enthusiastically endorsed by the 200 who were present, but a fund of \$60,000 for the erection of the building became an assured reality. Beginning with a \$500 subscription, the pledges averaged \$500 a minute over a period of two hours. Work will begin on the new building at once, which will probably be completed and dedicated in the early fall. The new house will contain a great dining room seating 300, a complete kitchen and serving equipment, bowling alleys, a gymnasium, an auditorium to seat 600, shower baths, Sunday school rooms, choir and guild rooms, a rector's study, and club and reception rooms. It will be built of cut stone and tapestry brick. It will also have a low tower which will, eventually, contain a set of chimes.

GENERAL NEWS NOTES

The graduates of Lawrence Hall have recently organized an Alumni Association. Any boy who has been in residence at the Hall is eligible for membership. At present nearly two hundred graduates are enrolled. The boys meet monthly for social purposes. They have a welfare department and are doing some splendid work in seeing to some of the members who are out of employment, or who have met with some other misfortune. They have also started a fund for the endowment of the Hall. Many of the members of the association came back to the Hall to spend Easter and to make their Communion there.

On Easter Even, the rector of St. Luke's, Evanston, blessed two beautiful new sets of Eucharist vestments, recently imported from England, one a white set with blue orphreys, heavily embroidered. This set, which was worn for the first time at eleven o'clock on Easter Day, is for the Lady chapel. The other set, a red set, the gift of confirmation classes, will be used for the first time on Whitsunday. A gorgeous red superfrontal bearing in gold "The noble army of martyrs praise Thee", and an alb were blessed at the service on Easter Even.

Representatives of the newly organized Cathedral League of the Diocese of Chicago met at luncheon on March 15th. Mrs. George C. Mason, presiding. Bishop Anderson gave a short address on the project and possibilities of the League and Mr. Mason, in a speech of welcome, told of the function of the League. A brief discussion took place afterwards on the plans of the League. H. B. GWYN.

THE SIOUX FALLS SUMMER CONFERENCE

A FULL PROGRAM has been arranged for the summer conference to be held at Sioux Falls, S. D., from June 19th to the 28th. Among the leaders will be Bishops Ferris, Bennett, Wise, and Burleson. Courses on the entire Christian Nurture Series will be given by competent leaders, as well as courses of varied and general interest in many fields of the Church's life and work. The registrar is Miss Mary B. Peabody, All Saints' School, Sioux Falls, S. D.

The Church in Chicago Enjoys a Glorious Easter

Church Student Conference at Evanston—Parish House for St. Mary's, Park Ridge—General News Notes

The Living Church News Bureau }
Chicago, April 7, 1923 }

EASTER was cold but fair in Chicago, and the reports that come from different sections of the dioceses all tell of very large congregations, elaborate services, many communions made, and generous offerings. At the Church of the Epiphany there were 320 communions made. The Bishop preached at eleven o'clock, and in the afternoon preached at broadcasting station KYW. Bishop Griswold officiated at St. Paul's-by-the-Lake in the morning and joined in the impressive procession and Church school service at St. Luke's, Evanston, in the afternoon. At the Church of the Redeemer, Chicago, Dr. Hopkins tells of five choral services, a choir of seventy singing at three of them, of 650 communions made, 211 of which were by men and boys, and of an offering of \$2,600. For the first time in the history of the parish, 45 per cent of this offering is devoted to missions, diocesan and general.

The North Side and the North Shore churches all seem to have had "standing room only". Dr. Stewart at St. Luke's, Evanston, tells of the greatest Easter attendance in the history of the parish: communions made 837; at 11 o'clock the church jammed, aisles, ambulatories, chapel, rector's study, assistant's study, every nook and cranny, and, besides, crowds turned away, who could not get into the church. The offering was \$4,000. The Church school offering in the afternoon was \$900. Trinity, Highland park, the Rev. Dr. Wolcott, rector was filled at all services, and 232 communions were made.

It is gratifying, also, to hear like reports from the larger out-of-town parishes. Aurora and Elgin are just beyond the West Side suburban line: both had exceptional Easters. The Rev. B. E. Chapman, rector of Trinity, Aurora, reports the largest congregation since he has been there, 253

communions made, and a \$900 offering, the largest offering in the history of the parish. Just north of Aurora in the Fox River Valley, at Elgin, the Rev. J. M. Johnson, reports a similar encouraging story of the Church of the Redeemer's Easter, 223 communions made, which is 80 per cent of the communicant list, and which exceeds all Easter records so far. The offering was 60 per cent better than last year. The city of La Salle is "down state" for us, and the Rev. A. D. Kolkebeck, priest in charge at St. Paul's, writes of the most glorious Easter in history, the church filled at four services, eighty communions made, nine children baptized, and an offering of \$750. Holy Angels' Mission at Crocketsville, also in charge of Mr. Kolkebeck, had nearly 100 at the afternoon service, when ten children were baptized, and a good offering was given for the building fund.

In the institutions and homes of the diocese a very happy day was spent. At Lawrence Hall, the Rev. K. O. Crosby, director, the thirty-four boys confirmed on Passion Sunday by Bishop Griswold, make their first communion. The total number of communicants at the Hall is now 93. The boys made an Easter offering of \$60. for St. Andrew's, Tennessee, and for Near East Relief.

CHURCH STUDENT CONFERENCE AT EVANSTON

The Intercollegiate Church Students' Conference of the Mid-West is meeting on Friday, Saturday, and Sunday, April 6th to the 8th, at St. Luke's, Evanston, an account of which will appear in next week's letter. At the opening meeting on Friday afternoon, the conference was organized and brief addresses were made by the Rev. Paul Micou, and Miss Agnes Hall, executive secretaries of the National Student Council telling of the student in the Episcopal Church and of the purpose of the conference. Other speakers and preachers are the Rev. E. A. Edwards, the Rev. Stanley M. Cleveland, Mr. Francis S. Bloodgood, and Miss Ruth Butler. The Rev. Dr. Stewart is the conference preacher at St. Luke's on Sunday morning and the Rev. Henry M. Lewis in the afternoon.

Weather Interferes but Little With Washington's Eastertide

The Bishop's Chapel Work of Art —Junior Daughter's Meeting— Woman's Auxiliary Activities

The Living Church News Bureau }
Washington, D.C., April, 4 1923 }

EASTER DAY in Washington was marked, as one of the local papers said, by weather that produced red cheeks and blue noses, and yet there was a most favorable reaction by way of church attendance. In so far as your correspondent has been able to learn, large and enthusiastic attendances at the services were the rule.

There were many cantatas and pageants given during Holy Week. At Trinity Diocesan Church, following Stainer's *Crucifixion*, a cast of three professional actors, who are Churchmen, gave a remarkable presentation of the play called *The Terrible Meek*. Among the pageants noted elsewhere were: *Youth's Easter*, *My Kingdom Come*, *The Triumphal Entry*, and *The Fulfillment*.

Services for children were very much to the fore on Easter Day. Some of the parishes had carol services in the afternoon, while others had a children's Eucharist in the morning. At the Church of the Advent the rector, the Rev. Thom Williamson, Jr., held a special music service for the children, in the morning, and a devotional service, for young people, at night. Dr. Wood, of the Department of Missions, was the special speaker at the united services of St. Alban's parish when the children from the chapels of St. Columba, St. Patrick, St. David, and St. George, united with those of the parish church, led by the rector, the Rev. Dr. H. S. Smith. The children of St. Margaret's Church, following the junior choir, marched into the church building with their banners, for the afternoon services. Mr. E. L. Stock, Diocesan Treasurer for Missions, made the address to the children of the chapel of the Holy Comforter, the Rev. R. B. Stevenson, vicar.

The local papers are giving an unusual amount of space to the announcement of Easter Monday vestry elections. An added item of interest is the participation of women as voters in several of the parishes.

THE BISHOP'S CHAPEL WORK OF ART

One of the most beautiful of the Cathedral group of buildings on St. Alban's Hill, is the Bishop's house, and a gem of ecclesiastical art is the Bishop's private chapel within this house. The chapel is the gift of Mrs. Susan E. Murray in memory of her daughter, Mabel Murray, and seats about twenty persons. It is called the Chapel of the Annunciation, and it is intended to be representative of Christian womanhood.

The reredos, which has recently been set up, represents certain women who ministered to our Lord. In the center of the reredos is the Cross and on either side of the Cross are three figures, six in all. Those nearest the Cross on either side are Mary and Martha, the two sisters of Bethany. Adjoining them on the one side is Mary, wife of Cleopas; and on the other Joanna, the wife of Chuza, Herod's steward. The two at the extremes of the reredos are the Woman of Samaria, to whom Christ first of all announced the fact of His Messiahship; and on the other

side Mary Magdalene, the first one to whom Christ appeared after His Resurrection from the dead.

The windows in the chapel will have in all twenty panels, and in each panel there is represented one example of Christian Womanhood for each of the twenty centuries that have elapsed since Christ's resurrection from the dead. The window above the altar represents the Annunciation of the Angel Gabriel to the Blessed Virgin Mary.

The design of the reredos was prepared by Frohman, Robb, and Little, architects of the Cathedral; and the work of the reredos was done by the Irving, Casson, and Davenport Co., of Boston.

JUNIOR DAUGHTERS' MEETING

The annual meeting of the Junior Daughters of the King of the Diocese, was held in the chapel of the Good Shepherd on April 4th. The program began with a midday celebration of the Holy Communion, by the vicar of the Good Shepherd, the Rev. C. S. Abbott. The Rev. William H. Heigham, rector of the Church of Our Saviour, Brookland, preached the sermon. The Rev. R. L. Wolven, assistant at the Church of Epiphany, conducted the question box. The business meeting was held in the afternoon, and was featured by reports from the various chapters, and an original composition written for the occasion by Miss Helen Louise Trimble, of St. Mark's Chapter.

WOMAN'S AUXILIARY ACTIVITIES

A large representation was present at the March meeting of the Woman's Auxiliary of the Diocese. Dr. William C. Sturgis was the speaker. It was reported that the expenditure of money in boxes for 1922 amounted to \$7,804.61, of which the boxes amounted to \$1,450.66. The presentation service for the United Thank Offering will be held the night of April 15th, at the Church of the Incarnation. The Rev. George W. Atkinson, D.D., will conduct the services and make the address.

GENERAL NEWS NOTES

At the Lenten services in Keith's Theater, it is said that the lowest attendance was 700, and that at the final service on Easter Even, 200 were unable to gain admission to the packed building.

Two memorial gifts have recently been made to St. John's Church, Georgetown: a fair linen, was blessed at the early services of Palm Sunday which were made and presented by Miss Mary Rextrew in memory of her brother and sister, Henry and Margaret; and a processional cross, presented by the two sisters of Miss Alice Pauline Trapier, in whose memory the cross was blessed.

BISHOP ROOTS AGAIN RESIGNS

THE RESIGNATION by the Rt. Rev. Logan H. Roots D.D., of the missionary bishopric of Hankow, has again been placed in the hands of the Presiding Bishop, and the House of Bishops of the Chinese Church, has been notified accordingly and has been summoned to meet in Shanghai on April 12th for the purpose of nominating a successor to Bishop Roots. It devolves, however, upon the American House of Bishops to accept or to decline to accept the resignation, and in the event

of its acceptance to choose a successor to Bishop Roots.

It will be remembered that at the last General Convention Bishop Roots presented his resignation in order that he might accept an invitation to organize and become the executive head of an inter-denominational body known as the National Christian Council of China. The various documents in the matter leading up to the present resignation are printed in the *News Letter* of the District of Hankow for February.

These documents begin with a letter from Bishop Roots to the staff of his mission in June, 1922, relating that, having been asked to accept this new position and accordingly to resign his jurisdiction, he had postponed decision until he should be able to consult friends in America, most of whom, he states, "advised strongly against his resignation while yet heartily supporting the Council and approving his working for it".

There is, secondly, a resolution of the Presiding Bishop and Council of the American Church in July, 1922, advising against the resignation, but recommending that the House of Bishops should provide additional episcopal supervision for the District of Hankow in order that Bishop Roots might accept the invitation of the National Christian Council while continuing to be a missionary bishop of the Episcopal Church. This recommendation, being reported to the House of Bishops during General Convention, was referred to a committee. Before it had met, Bishop Roots, finding that "one of the bishops whose judgment he greatly respected thought that it would be detrimental to the best interests of the Chung Hua Sheng Kung Hui for a bishop with jurisdiction to hold such an office", "at once sent his resignation to the Presiding Bishop, and this was turned over to the Committee on Foreign Missions."

This committee recommended "after long and careful consideration" that the resignation be not accepted on the ground first, that "the committee believes that the first duty of a bishop is to his diocese", and, second, that "the Diocese of Hankow presents a field of unlimited opportunity in the evangelization of a large part of China and for the extension of the Church whose work in China has been so signally blessed." The committee expressed the belief that "the withdrawal of Bishop Roots from his office as Bishop of Hankow would work injury, not only to his diocese, but to the infant Church of China, and would cause serious confusion therein", and also that "the judgment of the Chung Hua Sheng Kung Hui (Chinese Church) should be sought before action be taken which might seem in any way to commit that Church". Accordingly the resignation was not accepted, but a resolution was adopted asking that "the Presiding Bishop be requested to communicate this report, and the appended resolutions, to the Standing Committee of the Chung Hua Sheng Kung Hui and to the Christian Council of China".

The House of Bishops adopted a resolution recognizing with thankfulness the purpose of the National Christian Council of China, and declaring the readiness of the House "to support the authorities of the Chung Hua Sheng Kung Hui (Chinese Church) in any way it can, in carrying out such measures as they may propose for the assistance of the Council in realizing its purpose". The substance of this resolution was communicated to the House of Deputies with a request that the

Presiding Bishop and Council be authorized to make an appropriation, not exceeding \$5,000, "to support the authorities of the Chung Hua Sheng Kung Hui in carrying out such measures as may be adopted for the assistance of the National Christian Council of China". This resolution was agreed to.

Bishop Roots next presented at considerable length a document reviewing the entire situation and discussing several plans for carrying out the desire of the National Christian Council of China, to the organization of our own Chung Hua Sheng Kung Hui. After discussing various alternatives, Bishop Roots' conclusion was that it would be better for him again to resign his jurisdiction in order to relieve all parties from any embarrassment, and to ask the Chinese House of Bishops "to advise the House of Bishops in America that in their judgment they ought to release me for this work with the approval and encouragement of all the Church Authorities concerned". The Chinese standing committee thereupon met in Shanghai on January 6th, before Bishop Roots had returned to that country. A letter tracing the history of the matter and giving the resolution of the American House of Bishops was read by Bishop Graves, together with letters from all the bishops in China, all but two of whom definitely favored Bishop Roots' plan which involved his resignation. The standing committee of Hankow had adopted a resolution deprecating the appointment of a Chinese suffragan bishop, while the Hankow diocesan council of advice had approved the acceptance of the call given to Bishop Roots and expressing the hope that an American coadjutor for the diocese would be chosen, Bishop Roots continuing in nominal charge while devoting his whole time to the National Christian Council. Resolutions finally adopted, expressed the cordial sympathy of the Chinese standing committee with the "aims of the National Christian Council for promoting the coördination of Christian work and coöperation among Christian forces, and for furthering the development of the spirit of unity in the Christian Church in China"; expressing the opinion that the duties of a full time officer of that Council were so onerous that it would be impossible for them to be assumed by a bishop of this Church having diocesan jurisdiction, and recommending to the American House of Bishops that the resignation of Bishop Roots be accepted. A further resolution provided that since the American House of Bishops now allows the Chinese House of Bishops to present nominations for a vacant bishopric in that country, a meeting of the Chinese House of Bishops should be called for presentation of such nomination. The call has, therefore, been issued, and the Chinese House of Bishops is to meet in Shanghai for the purpose, on April 12th.

On February 9th Bishop Roots sent to Bishop Graves, for transmission to the American Presiding Bishop, his resignation of his see. It cannot become effective until the (American) House of Bishops can be called in special session for the purpose of considering and acting upon it.

"NOT A PERSONALLY COMPOSED LETTER"

THE FOLLOWING statement, confirming a well established rumor that has been current in New York for some weeks, appears in the *New York Tribune* for April 4:

"The secret is out that the Rev. Dr. Percy Stickney Grant, rector of the Church of the Ascension, did not compose the famous letter he addressed to Bishop William T. Manning, which averted a threatened heresy trial because of its ambiguity.

"In *The Religion of Main Street*, published by the New York American Library Service, he admits for the first time that he was not the author of his reply to the Bishop's demand that he recant his unorthodox statements, withdraw from the Church, or face trial. In a foreword it is stated: 'Dr. Grant's reply to Bishop Manning was written by a friendly group. It is not a personally-composed letter, but the statement of his case.'

"Dr. Grant's latest book is plainly an attempt to feed the public on his sayings while its interest is still whetted. It has been rushed off the presses with considerable need of editing. It contains the stenographic transcript of his famous sermon on the Consecration of Churches which first brought the Bishop's reproof and opened the controversy. In this he questioned the divinity of Christ and attacked the traditional institutions of the Church. It is followed by the sermon delivered on the following Sunday, which brought crowds to his church, although the Bishop had not yet taken any official stand.

"Bishop Manning's letter, Dr. Grant's reply—or rather the reply framed by some of his colleagues—and, finally, the Bishop's letter closing the controversy, all appear in their sequence. This correspondence, which has certain historic interest to Churchmen, since it was almost without precedent in the Episcopalian Church, is followed by the five successive sermons preached by Dr. Grant, all bearing more or less directly on his tilt with the head of the diocese. They are: 'Beneath the Surfaces,' 'Old and Young,' 'Should Liberalism Be Generally Taught?' 'The Religion of Main Street,' 'A Firmer Foundation for Christianity,' and 'Do we Need a New Religion?'

"The sermons are published exactly as they were delivered, without editing or revision. A short sketch of Dr. Grant's life embellishes the cover, together with the explanatory note: 'The series of powerful sermons preached in his Church on Fifth Avenue challenging the limitations and restrictions of modern Christianity. Gives in complete form the ideas and opinions which are arousing widespread comment and controversy. Contains also the complete correspondence between Bishop Manning and Dr. Grant in which their relative positions are defined.'

"By working quickly Dr. Grant has had his sermons compiled almost as quickly as he delivered them, under the title *The Religion of Main Street*."

UNION SERVICE WITH GREEK ORTHODOX

ON THE EVENING of Palm Sunday the congregation of St. John's Church, Lancaster, Pa., and the congregation of the Lancaster Greek Orthodox Church, came together in St. John's Church for a union service. The church was crowded by members of both parishes. The Rev. Harry G. Hartman said portions of Evening Prayer, according to the American use, and the Rev. Agathagos Galatianos, priest of the Greek Church, said portions of the Orthodox evening office. The sermon was delivered by the rector of St. John's, the Rev. Henry Lowndes Drew, whose subject was When East Meets

West, in which he spoke of the bond of sympathy that is rapidly uniting the two Communions.

The large offering that was made at this service was sent to the Patriarch of Constantinople to be applied towards relief purposes. The service was closed with a solemn procession.

RUSSIAN REFUGEES IN MANILA

THE ONLY SHIPS in the world now flying the imperial flag of old Russia constitute a fleet that recently landed at Manila. Its story is interesting. When the Soviets reached out and assumed control of Vladivostok, all who were able to, embarked on this remnant of the Far Eastern fleet, and sailed for ports unknown. One ship was wrecked and seventeen lives were lost off the coast of Formosa. Large



THE REV. SERGIUS DENISSOFF, priest of the Orthodox Russian Church, chaplain to the Russian Refugee Fleet now in Manila Bay, and THE REV. GEORGE C. BARTTER, priest of the American Church, in charge of St. Luke's Mission, Manila.

numbers landed in Shanghai. The remainder proceeded to Manila looking for more hospitable shores than those of China. They were allowed temporarily to land at Mariveles, the quarantine station. It is a beautiful town at the foot of a wooded mountain, at the entrance of Manila Bay.

The Rev. G. C. Bartter, rector of St. Luke's Church, one of our parishes in Manila, learned of the needs of these refugees and invited their priest, the Rev. Sergius Denissoff, to make use of St. Luke's Church for his people. Candles and incense were provided from our own supply, and purchases were made for other supplies required for Greek services. In the event that the refugees shall be permitted to land, which was uncertain at the time this information was sent, they will avail themselves of the offer of a place of worship in the city.

Mr. Bartter has secured the publication in Philippine papers of the Greek recognition of Anglican orders. One editor, who reaches thousands of Filipinos, said he was glad to have these taught that there are other Catholics in the Church beside those of Rome.

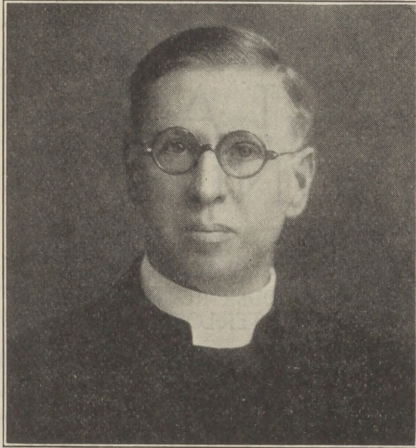
BETHLEHEM TO ASK FOR A COADJUTOR

AT THE NEXT MEETING of the annual Convention of the Diocese of Bethlehem, which is to be held in Christ Church, Reading, Pa., May 15th, the Rt. Rev. Ethelbert Talbot, D.D., Bishop of the Diocese, has signified his intention to ask for

a Bishop Coadjutor, "on account of advancing age". It is stated that nominations and the first ballot will be taken on the first day of the Convention.

ACCEPTS CALL TO SEABURY-CARLETON

A PLAN whereby arrangements have been made between Seabury Divinity School at Faribault, Minn., and Carleton College at Northfield, Minn., some twelve miles apart, was described in a recent issue of THE LIVING CHURCH. According to the plan thus described, a call has been extended to the Rev. Herbert P. Houghton, Ph.D., Litt.D., LL.D., of Milwaukee, to enter upon the work at Northfield on



THE REV. H. P. HOUGHTON,
PH.D., LITT.D., LL.D.

behalf of the two institutions, and Dr. Houghton has accepted the call. He becomes rector of the parish at Northfield, under an arrangement between the parish and the Bishop whereby the latter assumes responsibility for the work; and also professor of Greek in Carleton College, and the pastoral care of Church students, and, especially, theological students sent from Seabury to that institution.

Dr. Houghton is a recent convert to the Church. He was president of Carroll College, Waukesha, Wis., when his attention was directed to the history and theology of the Church, which he began to study; with the result that he accepted fully the position of the Church and applied to the Bishop of Milwaukee for ordination. Resigning the presidency of the College, he was ordained, both as deacon and as priest, in 1921, by Bishop Webb.

Dr. Houghton was born in Brooklyn January 22, 1880, and was graduated at Amherst College with the degree of A.B. in 1901, and that of A.M. 1904. He then took a post graduate course at Johns Hopkins University, receiving the degree of Ph.D. in 1907. His degree of Litt.D. was conferred by Waynesburg College, 1918, and that of LL.D. by Ripon College, 1919. He is a member of Phi Beta Kappa and of Psi Upsilon. Dr. Houghton served as master in German at Chestnut Hill Academy, Philadelphia, 1901-3; as graduate student, scholar, and fellow in Greek, at Johns Hopkins, 1903-7; as instructor in Classics, Princeton, 1907-8; instructor, assistant professor, and associate professor of Latin at Amherst College, 1908-15; president of Waynesburg (Pa.) College, 1915-18; and president of Carroll College, Waukesha, Wis., 1918-20. Since his ordination, Dr. Houghton has been assisting at St. Paul's Church, Milwaukee, Wis. In 1908 he married Miss Kathleen Bagwell, of Onancock, Va., who also has come

enthusiastically into the Church. Dr. Houghton is felt to be an ideal choice for the delicate position at Northfield.

AMERICAN PRIEST BEFRIENDS NEW CZECHO-SLOVAK CONGREGATION

SOME EIGHTY FAMILIES of Czecho-Slovaks, living in Johnstown, N. Y., patterning after fellow countrymen in Czecho-Slovakia, have decided to withdraw from the Roman Communion and return to the Orthodox faith. To perfect an organization, they incorporated as The National Czecho-Slovak Church in Johnstown, N. Y.

For a place of worship they applied to the rector, wardens, and vestry of St. John's Church, in that city, and their request was immediately acceded to by these authorities. Furthermore, the rector, the Rev. W. W. Ellsworth, arranged for a special Celebration of the Holy Communion for them, midway between the early and late services for his own congregation. This was well attended by the members of the new congregation, who showed themselves to be very religious and devout persons. Forty of their children attend the Church school of the parish on Sunday, as well as an hour of instruction given by the rector during the week. They show great interest, and are very desirous to learn.

On March 25th the congregation succeeded in obtaining the services of a priest of their own race, the Rev. Fr. Sebaste, and he said the Divine Liturgy in their own language for them. At this service there were approximately 200 Czecho-Slovaks present. The congregation will continue in the use of St. John's, until they can erect a church for themselves.

ANNIVERSARY AT TRINITY, NEW ORLEANS

TRINITY CHURCH, New Orleans, celebrated its seventy-fifth anniversary on Easter Monday. The occasion was not

following day, when, at six o'clock, there was a brief service of praise and thanksgiving with an address by Bishop Sessums. This was followed by a parish dinner, which was attended by more than four hundred people. Encouraging reports were given on behalf of the sixteen organizations within the parish. Governor Parker delivered a notable address, after which the senior warden of the parish, Mr. Warren Kearny, gave an historical sketch of the parish, and an address by the rector, the Rev. Dr. Robert S. Coupland, completed the evening. There were congratulatory letters read, also, from Bishop Gailor, the Rev. Walter B. Capers, and the Rev. Arthur R. Price, the two latter being former rectors of the parish.

The holding of services at what is now Trinity Church began more than seventy-five years ago, and the anniversary period dates from the beginning of the first rectorship in 1848. Scarcely a parish in this country has had so notable a roll of rectors as has Trinity. The first rector was the Rev. C. P. Clarke, under whose leadership the first church for the parish was built. It was removed to its present location at Jackson Avenue and Coliseum Street under the second rector, the Rev. A. F. Dobb, in 1851. Five of the rectors of Trinity Church were afterward made bishops, being Bishops Pierce, of Arkansas; Galleher, of Louisiana; Harris, of Michigan; Beckwith, of Georgia; and Thompson, of Mississippi. Other rectors who attained national distinction included the Rev. R. H. McKim, D.D., the Rev. Wm. A. Snively, D.D., and the Rev. Beverly E. Warner, D.D. Dr. Coupland, the present rector, succeeded Dr. Warner in 1911. Buried under the church towers are the second rector, the Rev. A. F. Dobb, and his wife, both of whom fell victims to the yellow fever epidemic of 1851, and gave forgotten in the midst of the joyful ser- their lives in service to the community. This was only the beginning of a continuous civic service on the part of the parish, which has taken a leading place in each of many serious problems through which



TRINITY CHURCH, NEW ORLEANS

forgotten in the midst of the joyful services of Easter Day, but the anniversary service itself was on the evening of the

city has passed. From Trinity Church were founded the Child Welfare Association and the Kingsley House Settlement.

ORTHODOX ARCHBISHOP AT TRINITY, NEW YORK

THE CENTRAL FIGURE in the Easter procession in Trinity Church, New York, was the Most Rev. Panteleimon, Archbishop of Neapolis in Palestine, who is in this country representing Damianis, the Patriarch of Jerusalem, trying to get financial help in the support of the Holy Sepulchre.

The Archbishop sat in the Bishop's seat. He wore robes of many colors, gold predominating with underdress of purple with a long train, and this was held by two acolytes. About his neck were two heavy gold chains, on one of which was a crucifix, and on the other his patriarchal cross.

His Grace made a short address in Greek, which was translated. He said it was a great joy to him to bring Easter greetings from the oldest Church in Christendom, the Greek Orthodox Church, to the Episcopal Church in America, and he expressed thanks for the privilege of participating in Trinity's service. He pointed out that it was probably the first time a prelate of the Eastern Orthodox Church had done this. His Grace likewise pronounced the benediction, speaking in Greek.

The Rev. Dr. Caleb R. Stetson, rector of Trinity, said prayers for the recovery of Bishop Manning, who is ill with inflammatory rheumatism.

SUBJECTS AT THE LONDON ANGLO-CATHOLIC CONGRESS

THE ANGLO-CATHOLIC CONGRESS, that is to be held in London, England, from July 8th to the 13th, is to have the following program of subjects.

The general subject is The Gospel of God. For the first day the subject is God Above Us, and the subjects of the addresses are God and Man, by Fr. Waggett, S.S.J.E., Sin, by a speaker to be chosen, The God of the Prophets, by Bishop Gore, The God of the Ages, by the Rev. E. Graham, and The World's Need, by Fr. Jenks, S.S.M.

For the next day the general subject is God With Us, and of the addresses God Made Man, the Rev. K. E. Kirk, The Meaning of Calvary, by the Rev. J. K. Mozley, The New Birth, the Rev. E. G. Selwin, Forgiveness, by Canon T. A. Lacey, and a concluding speech by Dr. A. T. Gordon Beveridge, and at night The Divine Guest, by the Rev. M. R. Carpenter-Garnier, The Divine Victim, by the Rev. G. A. Mitchell, and the Sacrament of Brotherhood, by Mr. H. H. Slesser.

On Thursday, the final day of the sessions, the general subject is God In Us, and of the addresses, The Spirit of Life, the Rt. Rev. A. Chandler, The Home of the Spirit, by Fr. Frere, C.R., The Manifestation of the Spirit, by Fr. How, O.G.S., The Family, by Dr. Mary Scharlieb, The Nation, by Mr. John Lee, and a concluding speech by the Rev. G. A. Studdert Kennedy. In the evening of this day the addresses are The Future of the Church and The Conquest of the World, by speakers to be announced later, The End of Time, by the Rev. N. P. Williams, and Our Present Duty, by the Bishop of Zanzibar, Dr. Weston.

A QUESTIONNAIRE

THE PARISH PAPER of St. Stephen's Church, Wilkesburg, Pa., the Rev. William Porkess, D.D., rector, the *Chronicle*, gives a prominent place to the following questionnaire, with its indicated answers:

"We all acknowledge our ignorance of much that the Church is doing? Yes.

"Ignorance of the Church places us in an impotent position? Yes

"Can we pray intelligently for our Church if we have no idea what she is contemplating and doing? No.

"Can our Father in heaven be really pleased with the prayers that ascend from ignorant hearts regarding His Church, when they might have been informed? No.

"Shall we please God, and at the same time clearly know what He is seeking to accomplish in the world through the Church?

"I will now subscribe to one or more of the following Church papers:—"

This is followed by a list of the general publications of the Church, and of the diocesan paper, with addresses and subscription prices.

COLORADO D. O. K. MEETING

THE MID-LENT meeting of the Denver Local Assembly of the Daughters of the King, was held at St. Andrew's parish hall, Denver, March 14th. Supper was served at 6:30 to twenty-five members and guests. Then Bishop Ingley talked, leaving fresh inspiration to carry on "His work, which we are called upon to do". A brief business meeting was held. Subscriptions having expired to several Church periodicals placed a year ago in the Public Library, it was agreed to continue these subscriptions during the current year. The chairman urged attendance at the Quiet Day for Church Women, to be held at St. Barnabas' Church, on March 28th. The evening's program was concluded with a sincerely impressive talk by the Rev. Fr. Stanley, upon the subject, Three Kinds of Prayer.

PITTSBURGH CHURCH BURNED

EARLY on the morning of Easter Day, flames destroyed the edifice of Grace Church, Mt. Washington, Pittsburgh. The fire, it was thought, was started by an overheated furnace, as, owing to the extremely cold weather of Saturday night, a good deal of gas was left burning in the furnace. The church was an old, two-story, frame building, and burned rapidly, so that there was no opportunity to save even the furniture. The loss is estimated at \$75,000.

The Easter services were held in the Polk Theater, which is located near the church site, and a temporary meeting-place is being sought, until such time as a new church can be erected. The rector of the parish is the Rev. Jeffrey Jennings.

Plans were under consideration for the celebration of the seventieth anniversary of the organization of the church, and there was talk of erecting a new parish house in the near future. Very shortly the vestry of Grace Church will have a joint meeting with the Board of Trustees for the Diocese, to determine what is best to be done.

Among the pieces of furniture lost was an old black walnut bishop's chair that was esteemed by the congregation as an heirloom. It had been used by every Bishop of Pittsburgh.

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**NEW HOME FOR CHURCHWOMEN
IN MILWAUKEE**

IT IS PLANNED to proceed at once with the erection of a new building for St. John's Home for Aged Churchwomen in Milwaukee. This Home is a diocesan institution, receiving members of its family from any part of the diocese when need requires, and is supported by the diocese. The present edifice, which is in bad repair and inadequate for the uses of the institution, will be removed, and the new building erected on a site including the present property, supplemented by the purchase of the lot north of it, 40 by 127 feet. The present site is owned by All Saints' Cathedral and is a part of the Cathedral property. The Cathedral corporation will give a 99-year lease of the portion now occupied by the Home, to the corporation of St. John's Home, and the building to be erected will have a capacity much beyond that now used. The building fund is, at the present time, entirely insufficient, and steps will be taken at once to augment it very materially.

**CONSECRATION OF
GRACE CHURCH, MEMPHIS**

GRACE CHURCH, Memphis, Tenn., the Rev. Charles T. Wright, rector, was consecrated on Thursday in Easter week, April 5th, by the Rt. Rev. Thomas Frank Gailor, D.D., Bishop of the Diocese. The Rt. Rev. T. DuB. Bratton, Bishop of Mississippi, a seminary classmate of the rector, and the Rt. Rev. J. M. Maxon, D.D. Bishop Coadjutor of Tennessee, were present and assisting in the service, as was also the only living ex-rector, the Rev. Robert M. W. Black, now of Douglaston, Long Island, N. Y. All the Memphis clergy, together with the Rev. Prentice A. Pugh, Dean of the Convocation of Nashville, the Rev. James R. Sharp of Tullahoma, and the priest of the Orthodox Greek congregation in Memphis, were vested in the chancel.

The Instrument of Donation was read by the rector of the parish, and the Sentence of Consecration by the Bishop Coadjutor of the Diocese. The Epistle was read by Bishop Maxon and the Gospel by Bishop Bratton, and the Rev. Mr. Black assisted the bishops in the administration of the Communion.

Bishop Gailor preached the sermon from the text, "Wist ye not that I must be in My Father's house?", prefacing it by a brief historical account of the growth of Grace Church, as mission and parish, under its several rectors and in different locations. The present church, at Vance and Lauderdale streets, was completed and opened for service on Easter Day, 1906, during the rectorship of the Rev. Granville Allison, who died a year or two thereafter. Between that and the present rectorship, came those of the Rev. R. M. W. Black, the Rev. John B. Cannon, the Rev. E. S. Gunn, and the Rev. Troy Beatty, D.D., the late Bishop Coadjutor of Tennessee. During the seventeen years since its opening, the congregation has worked hard and faithfully, gradually reducing the debt upon the property until its final extinction early this year made the consecration possible.

Grace Church is a beautiful specimen of the best type of Gothic, cruciform in plan, and built of white limestone. The sanctuary and altar are particularly fine, and, as decorated for the occasion, formed a bower of green and white, the flowers being Easter lilies and narcissus.

The music, under the direction of Henry J. Steuterman, organist and choirmaster,

was a notable feature of the service, the introit being Parker's The Lord is My Light, the offertory Spicker's Fear Ye Not, O Israel, and the music of the Eucharistic Office from Gounod and Stainer.

Following the service of consecration the vestry of Grace Church entertained the bishops and clergy with a luncheon at the Hotel Gayoso, at which short congratulatory talks were made by the three bishops. The next afternoon representatives of all the Church Service Leagues of the city met with Grace Church Service League and were addressed by Bishop Maxon, after which the ladies of Grace Church were hostesses at a reception in honor of the local and visiting clergy and their wives.

**WISCONSIN PARISH WILL
CELEBRATE ANNIVERSARY**

ST. JAMES' CHURCH, Manitowoc, Wis., in the Diocese of Fond du Lac, will celebrate its seventy-fifth anniversary on April 24th and 25th. The history of the parish really goes back nearly a century, since it was in 1830 that the Rev. Richard F. Cadle, then stationed at Oneida, where he was missionary to the Indians, held services at Manitowoc Rapids, making regular trips whenever possible. In a report to the Board of Missions at New York, dated February, 1842, he says "I preached to a congregation of 60 people in a private home at Rapide, about three miles up the Manitowoc river." That was the real beginning of the present congregation, but it was not until Feb. 28, 1848, that a parish was officially organized.

On that date, the Rev. Gustavus Unonius was chosen rector. However, he did not arrive to assume his pastorate until April 20th, as he was completing his studies at Nashotah House, and was not yet ordained.

The first church, an unpretentious frame building, was erected in 1851, and the present edifice, one of the finest pieces of church architecture in Wisconsin, was erected in 1900 and consecrated in 1920, under the administration of the present rector, the Rev. F. P. Keicher.

**A STORY FROM THE
CHICAGO CITY MISSION**

THE CHICAGO CITY MISSION cares for the Church's work in the more important public institutions of the city. There are two priests and five deaconesses on the staff, as well as a lay reader, whose business it is to minister to members of the Church, and to others who need their help, in these institutions. The nature and the importance of this work is seen in a pathetic instance taken from the daily round of the Mission:

"The City Mission Workers are always coming in contact with individuals whose stories are interesting. A woman was discovered at the State Hospital for the Insane, some time ago, who had been there for two years. The deaconess who visited her, found that her mentality had improved very much during the time she had been in the hospital, and listened to her story. She was an English woman who had run away from a good home in England to marry a soldier, and had settled in Canada. Before long he deserted her and she drifted to Chicago. She felt that she could not go back to her family and, though she had a little money saved up, she began brooding about her affairs and became despondent. Her mental conditions went from bad to worse,

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and she was finally taken to the Psychopathic Hospital, and from there to the State Hospital. Investigation showed that her story was true. After some correspondence, it was found that her people in England were anxious to have her come home, and were willing to take care of her. After many interviews with the British Consul in Chicago, and others in authority, arrangements were made for her transportation to New York and her trip across the ocean. Her family met her, when she arrived at the other side. We have heard from her several times since then. Her condition is improving, she is very happy to be back with her family, and is very grateful to those in Chicago who made her return possible."

STUDENT WORK AT STATE COLLEGE, PA.

THE REV. PAUL MICOU, Student Secretary of the Department of Religious Education of the National Council, visited State College, Pa., recently, to confer with the chaplain, the Rev. Edward M. Frear, on problems arising from the work. He was pleased to find the response which the students are making. Mr. Micou gave inspiring addresses at both morning and afternoon services, and conferred with the Brotherhood of St. Andrew in a special session Sunday afternoon.

State College is one of the largest American colleges, having an enrollment of more than 2,000 students. If the projected plans for expansion materialize, it will have a student body of 10,000, and a faculty of 800 professors.

The Church students and members of the faculty now have to use a building of which the basement alone has been completed. It is an eyesore to the community, and totally unworthy of the great traditions of the Church. This building, and its equipment, is the poorest of all the religious bodies, who are taking keen interest in the welfare of their students at Pennsylvania State College.

PRIEST'S NINETY-THIRD BIRTHDAY

TO CELEBRATE the ninety-third birthday of the Rev. William N. Beauchamp, D.D., LL.D., members of the Men's Club of All Saints' Church, Syracuse, N. Y., gave a dinner in Sabine Memorial Hall Saturday evening, March 24th. Addresses were made by the Rev. H. G. Coddington, D.D., Dr. Paul M. Paine, George F. Fryer, and the Hon. John T. Roberts. Dr. Beauchamp responded in a vigorous manner.

Dr. Beauchamp, while retired, seldom misses Sunday duty somewhere. He has a wide reputation as an authority on Indian History.

NEW VICAR AT THE TRANSFIGURATION

THE NEWLY CHOSEN vicar at the Church of the Transfiguration, New York City, the Rev. Jackson H. Randolph Ray, enters upon his duties in that capacity on Sunday, April 15th. Mr. Ray was born in Madison, Miss., June 11, 1886, and was graduated at the General Theological Seminary in 1911, in which year he was ordained deacon by Bishop Greer, and became curate at Zion and St. Timothy's Church. He was advanced to the priesthood a year later and then entered upon the rectorship of St. Andrew's Church, Bryan, Texas. Since 1918 he has been Dean of St. Matthew's Cathedral, Dallas, where he succeeded Bishop Moore. During the period of his rectorship the communicant list has increased from six hun-

dred to more than thirteen hundred. Other fruits of his rectorship include the institution of the daily Eucharist and of perpetual reservation of the Blessed Sacrament, the organization of St. Vincent's Guild of Acolytes, the organization and equipment of All Souls' Chapel and the Chapel of the Holy Nativity, of All Souls' Altar Guild, St. Agnes' Junior Chapter of the Daughters of the King, and the Healing Mission, and Class in Personal Religion.

HOBART: ITS PRONUNCIATION

RESIDENTS of Geneva, N. Y., striving to overcome a habit of speech of twenty years' standing, as a result of the disconcerting revelation that, since early in the present century, the name of one of the oldest institutions in the community, Hobart College, has been incorrectly pronounced.

Edward E. DeLancey, a nephew of William H. DeLancey, the oldest living Hobart graduate, in a letter to the *Hobart Herald*, published by the students of the college, states that since about the year 1900 there has been a tendency to place equal accent upon both syllables of "Hobart" and to pronounce the final syllable like the word "art". The Rt. Rev. John Henry Hobart, founder of the college, pronounced his name as though spelled "Hobert", with the accent on the first syllable, and his descendants for a hundred years have retained that pronunciation.

Responsibility for the pronunciation of "Hobart College", now in vogue, is placed upon the rhythm of certain songs and cheers which have been popular among students and alumni of the college for the past two decades.

BISHOP HOWDEN BEREAVED

THE WIFE of the Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico, entered into life eternal on April 7th at Albuquerque. Particulars are not yet at hand. The burial was to be held in St. John's Pro-Cathedral in that city on April 10th.

Evolution: A Witness to God

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A very wonderful contribution to constructive religious thinking, which we need very much in these days.—*Charles A. Green*, Y. M. C. A. Secretary.

Dr. Stewart has not shied at self-evident truths. He looks back through the ages, accepts what appears to him as truth wherever he sees it, and counts evolution but one more witness toward the power and glory of God. A book well worth reading.—*The Baptist*.

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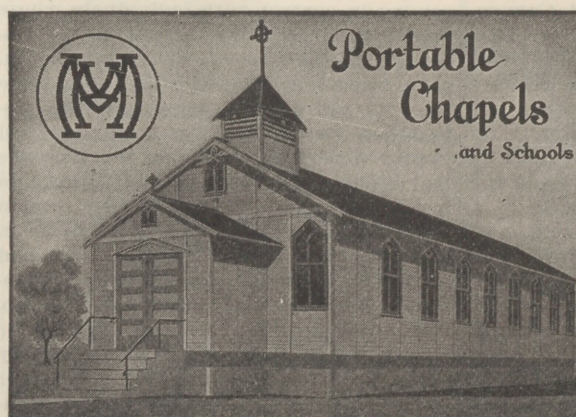
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DEATH OF REV. DR. JOHN BAKEWELL

THE DEATH of the Rev. John Bakewell, D.D., an aged priest of the Diocese of California, and rector emeritus of Trinity Church, Oakland, occurred at his home in that city on the afternoon of Tuesday, March 20th, at the age of eighty-five years. Dr. Bakewell had devoted his life to missionary work, and had founded several parishes and built several churches. In 1867, he was at Atchinson, Kans., where, under his direction, Trinity Church was erected. Four years later he was instrumental in enlarging Grace Church, Topeka, which is now the Cathedral of the diocese. He did excellent work after that at St. Paul's Church, Trenton, N. J., and in 1883 went to California as rector of Trinity Church, Santa Barbara, where again he built the present edifice. After that he went to Pacific Grove, clearing off a considerable debt, and founded Trinity parish at Oakland in 1893, being at the head of the movement that resulted in the building of the church for that parish. That was his final rectorship and lasted until 1903, when he retired from active work and became rector emeritus. He was a member of the Standing Committee for a number of years, giving up that position four years ago by reason of increasing infirmity. Dr. Bakewell married Miss Elisabeth Vail, daughter of the first Bishop of Kansas, in 1868, and is survived by two daughters and four sons.

Dr. Bakewell was born in Pittsburgh in 1838. He was educated at Trinity College, Hartford, from which he received his degree of D.D. in later years.

DEATH OF MRS. JOHN B. MORGAN

THE WIDOW of the late Rev. John B. Morgan, D.D., for many years rector of Holy Trinity Church, Paris, died at her home in New York on Easter Day. Mrs. Morgan was a sister of the senior John Pierpont Morgan and daughter of the late Junius Spencer Morgan. The burial service was held at the chapel of St. George's Church on Wednesday, April 4th.

PRO-CATHEDRAL ACCEPTED IN PARIS

THE MOVEMENT whereby Holy Trinity Church, Paris, was offered to Bishop G. Mott Williams, in charge of the Eutopean congregations, as a Pro-Cathedral, culminated on Passion Sunday in the formal presentation of the church, for the purpose, by the rector, wardens, and vestry, at the main service of the morning, and its formal acceptance by Bishop Williams. The twelve vestrymen, with the committee of St. Luke's Chapel, presented themselves before the chancel, when the warden, Mr. H. I. Keen, on behalf of the vestry and congregation, made the formal presentation. The Bishop, sitting on his throne, accepted the gift, and in his sermon preached on the history and value of Cathedrals, especially in Anglican countries. He emphasized the enlarged vision, opportunity, and service of a Cathedral in comparison with a more limited religious unit. He commended the parish for making Holy Trinity a free church, where, up to a year ago, the pews had been rented, and stated that without this action it would not have been possible for the edifice to be accepted as a Pro-Cathedral.

At the same service there were dedicated several memorial pews, which had

been endowed by individuals in memory of those who had been engaged in war work and by parishes and citizens of various states, as memorials to those who had given their lives in the war. Dean Beekman officiated. Among these memorial pews is one given by citizens of Massachusetts, in memory of the dead from that state; another given by St. Thomas' parish, New York, in memory of nineteen deceased from that parish; another by Grace Church, New York, also in memory of nineteen; and one in memory of George Alexander Kessler, founder of the Permanent Blind Relief War Fund for Soldiers and Sailors of the Allies, given by his widow. Three other memorial pews had previously been dedicated, and it is anticipated that a number of others will be given.

The Memorial Battle Cloisters, the only complete set of memorials to the American hero dead of the World War, being erected in Paris, will be unveiled and dedicated on Memorial Day. They have been designed by Bertram Goodhue, the sculptures done by Mahonri Young, and the work executed by Michael de Tarnowsky, of Paris. As one has said, "This Memorial Battle Cloister will be the nearest approach (certainly in France where they fell) to an Abbey Memorial to America's Hero Dead." It is noteworthy that on committees and among the subscribers to these War Memorial funds have been Americans of almost every creed.

Under the arrangement now completed, the vestry continues its existence, the rector, the Rev. Frederick W. Beekman, becoming Dean. The Rev. Killian A. Stimpson, rector of St. John's Church, St. Louis, has accepted the chaplaincy of the important students' and artists' work, centering in St. Luke's Chapel. He will arrive in September, until which time the Rev. Dr. F. W. Clappett, who has been temporarily in charge, will remain.

MEMORIALS AND GIFTS

ON EASTER DAY the great sanctuary window of Grace Church, Oak Park, Ill., was dedicated. It is a memorial window, the gift of Mr. and Mrs. Curtis B. Camp; the subject being Our Lord Enthroned in Glory, surrounded by rejoicing angels, receiving the Soul of the believer.

The window is executed in the mediaeval manner; a mosaic of thousands of pieces of the choicest imported glass, and the coloring is of unusual beauty. It is the work of the Willet Studios of Philadelphia, and is a notable contribution to the art of Chicago.

ON EASTER DAY, Grace Church, Sterling, Ill., received a Missal in memory of Capt. Hershey, and a handsome Prayer Book in memory of Mr. F. B. Taylor.

ST. ANDREW'S MISSION, New Paltz, N. Y., received a memorial set of altar vases on Easter Day, which were given by DeWitt C. Burns in memory of his mother, Mrs. Anna Thomison Burns, whose life and services were consecrated to St. Peter's Church, Milford, Conn.

AT GRACE CHURCH, Lyons, Iowa, on Easter Day, a beautiful brass altar cross, presented in memory of Mrs. Hannah J. Rand, for sixty years a faithful communicant of the parish; was blessed by the rector, the Rev. W. Ernest Stockley. A large brass tablet, placed in the chancel in memory of those identified with Grace Church vested choir who have joined the choir invisible, was also unveiled and

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blessed by the rector. At present it bears the names of thirty-four persons.

A STERLING SILVER bread box, dedicated to the glory of God and in loving memory of Frances Weinbreak Bornhauser, was blessed on Maundy Thursday by the Rev. Charles E. McCoy, rector of Trinity Church, Williamsport, Pa. It was given by Mrs. Bornhauser's daughter and granddaughter, Mrs. E. W. Batzle and Miss Albertine Batzle.

NEWS IN BRIEF

GEORGIA—Through a survey made by the Department of Religious Education of the Diocese of Georgia, of all the boys and girls in the Diocese who are away at boarding school and college, one hundred and twenty-four young people were reached by the Department early in Lent with a personal letter from the Bishop, and a set of daily Bible readings, urging the observance of Lent, and of the Easter Communion.—Noon-day services for colored people were conducted every day during Lent at the Dunbar Theater, Savannah, Ga., by the Men's Clubs of St. Stephen's parish, the Rev. J. S. Braithwaite, rector, and of St. Augustine's mission the Rev. J. Henry Brown, vicar. The local preachers included the Bishop and the clergy of the white parishes, four ministers of other colored communions, and a number of out of town speakers.

HARRISBURG—According to Joseph Wood, sexton of Trinity Church, Williamsport, the Rev. C. E. McCoy, rector, for over fifty years, the church has never been so crowded as on Palm Sunday afternoon, when Th. Dubois' cantata, *The Seven Words of Christ*, was rendered by Trinity Choir. The occasion gave an opportunity for many music lovers of the city to hear the new organ, built at a cost of \$18,500, which has just been completed.—A memorial tablet to the memory of Mrs. Hart was unveiled on Easter Day in Trinity, Williamsport. A sterling silver bread box, in memory of Frances Weinbreak Bernhauser, also was blessed by the rector, on Maundy Thursday. It was given by Mrs. Bernhauser's daughter and granddaughter, Mrs. F. W. Batzle and Miss Albertine Batzle.

MARYLAND—To illustrate "the beauty of holiness", the improvements to the chapel of Grace and St. Peter's Church, Baltimore, have recently been completed at a cost of \$108,000. Many beautiful things have been included in it. All of these improvements have been made without interference with the church's part in the Program of the Church.

NEBRASKA—The Rev. Wm. H. Haupt closed a six months' service as *locum tenens* in St. Thomas' Church, Falls City, on Easter Day. He had suffered the amputation of his leg above the knee previously and had undertaken this work to see if he could again do the work of a parish. At the end of the first month he closed a mission with an Every Member N. W. C. canvass resulting in the largest subscription in the history of the parish. The service cards resulted in the organization of clubs for men, young men, and boys, respectively, with twenty-six for the choir, and six teachers for the Church school.

QUINCY—A Young Churchman's Library for the use of the parishioners of Christ Church, Moline, has been placed in the bookcase at the entrance of the church.—Deaconess Ethel E. Spencer, for seven years a missionary in Japan, has been ap-

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pointed a member of the faculty of St. Mary's School, Knoxville, Ill. The Deaconess will come into residence at St. Mary's next September.

SPRINGFIELD—The forty-sixth annual Synod of the Diocese will meet in St. Matthew's Church, Bloomington, Ill., on Wednesday, May 16th. The synod, at its last session, accepted the invitation of the Church of the Redeemer, Cairo, but, owing to the illness of the rector, Dr. Hames, and his absence on sick-leave, the parish felt that it could not undertake the entertainment of the synod, and the Bishop has accepted the invitation of the Bloomington parish, and has appointed the above date of meeting.—During February, Trinity Church, Lincoln, lost two of its most devoted communicants by death, Miss May Latham, daughter of the founder of the city of Lincoln and for whose father, President Lincoln named his son Robert, and Miss Hannah Amelia Turnbolt, daughter of Mr. and Mrs. Darlington Turnbolt, former residents and devoted Church people.

WESTERN MASSACHUSETTS—Christ Church, Springfield, Mass., the Rev. J. M. McGann, rector, is rejoicing in the publication of a rather unique parish history. A very fair and comprehensive review of it is given in a recent issue of the *Springfield Union*, which said, "An ambitious program has been carried out by Christ Church Guild in compiling and publishing an unusually comprehensive history of the parish, for the 105 years that have elapsed since it held its first services in the chapel of the United States Army".

WESTERN NEW YORK—On Easter Day the Rev. Samuel Tyler, D.D., resumed his work in St. Luke's Church, Rochester, N. Y., of which he is the rector. A year ago, by order of his physician, Dr. Tyler was forced to give up all work and take a complete rest. During the enforced absence of the rector, St. Luke's has been cared for by the Rev. W. E. Nixon, formerly of St. Mary's Church, Gowanda, N. Y.—Another Rochester clergyman, the Rev. Charles R. Allison, of the Rochester Church Extension Society, has been obliged to give up all work for a period of three months, because of ill health. However, Mr. Allison's improvement has been marked since he has been relieved of his duties.—Bishop Brent has appointed Trinity Sunday as "Sonyea Sunday" in the Diocese of Western New York. On that day efforts will be made to raise the \$5,000 which is Western New York's share of the \$100,000 needed to build a chapel for Craig Colony of Epileptics at Sonyea. This chapel is to be a model of its kind for institutional chapels.—On Saturday, April 7th, the Buffalo (New York) branch of the League of Nations Non-Partisan Association, of which Bishop Brent is the President, will give a luncheon in honor of Lord Robert Cecil, the distinguished representative of English liberalism. Bishop Brent will preside at the luncheon, and Lord Cecil will give a short address.—The See House, the home of Bishop Brent in Buffalo, has recently been sold. The house was too large for the Bishop's needs and "in the name of economy" he requested its sale. Now that the Diocese owns the large property on which the Church House stands there is no need of a bishop's residence the size of the present one. It is planned to build a more suitable house on the diocesan tract.

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dismal swamp surrounding the town, where they were charged forty cents a month land-rent by the French officials, these 14,000 once-prosperous Armenian refugees built a city of the only commodity the region afforded—reeds, supplemented by scraps of ragged burlap and propped up with odds and ends of timber brought from the interior by the refugees at the time of their flight. Here, in their tiny huts, a few little shops, the inevitable church and their precious schools, without which no Armenian community is complete, these people of indomitable spirit conducted their living, worshipped their God, and taught their young. Eventually, swept by an epidemic of swamp-induced malaria, Near East Relief pitifully doled out rations of flour and doses of quinine. The French, recently evacuating Alexandretta, removed them from their swamp municipality to the more southerly ports of Tripoli and Latakia, where the business of bare living will be taken up, possibly a new refugee city erected by these home-loving people.

NEARLY 20,000 children in Armenia are learning to speak English. It is not a designated part of the curriculum in Near East Relief Orphanages to teach the children English, but they have acquired such an uncanny belief in the superiority of American methods and American ideas during the period that American relief has been administered in the Near East, that they clamor for it. The children are required to learn their own language, with Russian in second place. If their work in these two languages is satisfactory, they are then allowed to take up English. Most of them, however, pick up a smattering of conversational English from the native interpreters and the older children. In Djelal-Ogli, where there are 2,500 orphans in the care of the Near East Relief, the children recently asked for two English teachers, themselves suggesting that their rations be cut to meet the expenses of the teachers.

THE LARGEST industrial training school in the Near East was recently opened in Constantinople, by Near East Relief, on the estate formerly owned by Prince Burhan Eddin, son of Sultan Abdul Hamid. The school houses 1,300 Armenian orphan children, survivors of deportations. The trades taught include gardening, tailoring, shoemaking and carpentry for boys, and sewing and domestic science for girls. The estate is one of the finest royal estates in Constantinople, with a quarter-mile frontage on the Bosphorus, and including ten acres of rose gardens. The school is directed by Miss Emma Cushman of West Exeter, New York, who has spent fifteen years in educational work in interior Turkey.

Foreigners or Friends, the handbook of the Foreign-born Americans Division of the Department of Missions, was reviewed at some length in the *Missionary Review* for December.


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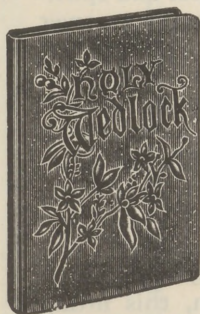
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