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VOL. LXVIII

MILWAUKEE, WISCONSIN, APRIL 21, 1923

NO. 25

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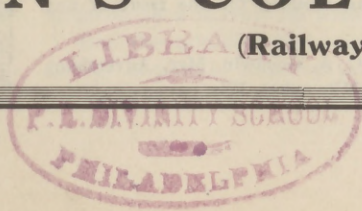
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THE LIVING CHURCH

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

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LIGHT, heat, and power interplay. While reason has a just right to declare what is true for thought, it must be affected by what is felt to be helpful for the more abundant life. . . . Christianity stands for a type and a power of spiritual life.—*Rev. R. E. Welsh, D.D.*

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VOL. LXVIII

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EDITORIALS AND COMMENTS

The Right Kind of Men for the Ministry

ONE SEES, all about, the kind of young men he would like to see studying for the ministry doing other things and doing them well. At the same time he perceives other young men trying to get into the ministry, and sometimes, he fears, they are the wrong kind.

The case for the ministry needs, again and again, to be put before the right kind of young men. The Church does not shout down the street after the right kind of young man. No profession that is worth entering does.

But the Church needs men—men of the right sort—and for these she utters a sustained call. That is one principal reason why the ministry of the Church is a vocation—a calling—rather than merely a profession. She needs good men because it is a hard, strategic, delicate, diplomatic task which confronts her, a desperate task.

The ministry of the Church, considered as a profession—for it is distinctly that, too—is largely a profession of specializing. As in medicine, there are many specialists working within the profession of the ministry. Administrators are needed; able speakers; financial experts; men with the desire to move about among the people of a community and shepherd them wisely; students; teachers. Many kinds of men of various tastes and capabilities are needed and needed constantly.

The time to get in touch with the Call is when the promising young man is in college, or before. The Church cannot easily use an uneducated man in its professional ranks. There is less and less room for such a man, as the pressure from the world increases with each succeeding generation. The old medicine of the Gospel, the medicine of the Cross, remains to be administered to a sick world, but it becomes harder and harder to get the world to take what it needs. This fact has become so paramount in the thought of some, that a reversal of the normal process for its administration has begun to take place. Efforts are made to make the medicine palatable, whereas it would surely be better to place the stress upon the commendation of the Great Cure for the world's ills, and to increase the skill as well as the scope of the physicians. This normal process requires a skilfully trained ministry; hence the necessity for educated men to begin upon the special training.

Men who are, from this point of view, half or quarter educated, would naturally do better elsewhere, other things being equal. It is impossible to escape the conviction that some of those who persistently offer themselves as candidates are looking for a "soft job". Their "vision", when analyzed, seems made up of items relating to the Dear Old Vicarage, surrounded by grassy lawns with tennis-courts—long, lovely, red hoods hanging down their backs as they proceed in a dignified fashion up the Centre Aisle of a beautiful Sunday morning to the strains of a magnificent choir of manly young fellows and scrubbed and starched little angelic lads, pouring out the Praises of God!—a Solemn Procession with HIMSELF as the

chief figure; coped gorgeously over a lace alb, and the people perhaps even bowing from the pews as he passes . . . !

It is especially enervating to be obliged to deal with this type of aspirant, especially with the kind that attempts to conceal the terms of his true "vision" from the wary bishop or examining chaplain, covering the inward urge for a pleasant place with veritable trowelfuls of pietistic camouflage.

More depressing even is the persistent Defective with a bee in his bonnet—an ecclesiastical bee, buzzing powerfully! Religious obsession is very common, and obsessed youths are perhaps more apt to desire religious self-expression as the outlet for their warped or diseased mentalities than any other variety of such expression. If there is one profession which cries out for a prerequisite mental examination, it is the ministry. A certain clergyman alleges that of the ten young men who had applied to him for counsel in their desire to proceed to Holy Orders, no less than nine had turned out to be mentally defective.

It is not even unusual for such a one to be able to do the required academic work for the ministry and even to go on to Holy Orders. More of the failures and break-ups in the ministry than are generally supposed, one shrewdly suspects, are directly due to this cause of mental derangement. "The most charitable thing that can be said of poor Jones is that his mind must be affected!" It is also likely to be the most veracious thing that can be said; the thing which is closest to the facts.

TO THE NORMAL MAN of high intelligence and reasonably sound preliminary education, of good character and unblemished morals, the Church offers, it may be said with perfect frankness, a very attractive career. It is necessarily a one-sided viewpoint which refuses to recognize a career in the ministry. It is a career, and a fascinating one to anyone who is willing to go into it "for all he is worth". It makes a variety of appeals. There is a great deal in the work of the Church which must be undone and done over by the next generation of her clergy or, at least, under the active leadership of that generation. It even offers a fair living when everything is taken into consideration. No doubt it is true in many cases that the man in the ministry could make a great deal more in some other profession. Of course, the positions in the Church that pay relatively large salaries are usually held by experienced men who have served a long and varied professional apprenticeship to qualify them for such places. The right kind of young man who hears the Call and answers it, must begin at the bottom, and, considering his work for the moment as a career, be willing to "work up".

But the ministry has other and greater rewards than the merely financial; some of them material, while others are of the spiritual kind. These include, for example, the opportunity

for gaining the respect of a community through leadership in that community; the open door to the friendship and intimate regard of all kinds of people; the chance to be guide, philosopher, and friend, in one's environment; the wonderful opportunity which the ministry gives for building up one's own character to very high planes by the best of all processes—the building of the character of others. One cannot remain commonplace when he is obliged, by the terms of his vocation, to do that.

There are, too, the deeper rewards, the spiritual values. "What is a spiritual value?" the intelligent young man may well ask: "A great deal is said by religious persons about such things; what are they?"

The superintendent of a great institution, having in its custodial care thousands of inmates, was accustomed to allege that he could not understand the content of this phrase. He described himself as a materialist. Food he could understand: boiled greens, beef, potatoes. Exercise he could understand: it had an effect upon the bodily tissues which must be reckoned with, as could be noticed after walks, working on the institution farm, and such things. Recreation and its effects he could understand: the exercise of games, the group-stimulation for the spectators—all that. One day he had a new idea. He hired six trolley cars and sent several hundreds of his wards out for a ride. When they returned, a marked "coefficient of difference" was noted between those who had been on the ride and those, similarly situated otherwise, who had not. Their general tone was raised, and the executive established the trolley rides as an institution. That difference was a spiritual value; a value not measurable by any instrument known to science, but derived from the wind blowing in the faces of the inmates; from the sight of unaccustomed scenery; from the sight of other people than those to whom they had grown accustomed. They had, on a small scale, a vacation from their routine.

Or, perhaps some one has been working out, all alone, a difficult problem in mechanics. Nobody else cares even to hear about it; nobody else understands it. The general run of people who have heard about it, wonder why the craftsman is wasting his time over such unusual nonsense. Then a person of "vision" comes along, almost casually. He takes in at a glance what he is doing. He gives a word of appreciative encouragement. He understands! The effect cannot be measured in terms of pigment or cams, in amperes or money value. But thereafter the striver is "a different man". The value of his work and his energy have both been augmented. Something has happened to him. It is a spiritual change.

The clergyman is a dispenser of spiritual values. He gives people vacations from themselves and their humdrum lives. He causes the winds of God to blow freshly upon tired faces. He blesses the people; he gives them God's forgiveness and a fresh start; he celebrates the mysteries of God's religion; he teaches people how to live and how, too, to die. He is God's agent, so to speak. These things constitute what he is for, the terms and working-tools of his profession as the dispenser of God's good things. All the other things, the interests of his work, are incidental to these deep things. He has great responsibilities and correspondingly great privileges.

That kind of work, God's highest profession, the ministry, calls for the right kind of young men to undertake it and carry it on. It is varied and fascinating. The minister is dealing with people—souls, the permanent part of people, first; then, in many ways, with their minds and bodies. The ramifications of this profession are so numerous, its opportunities, responsibilities, and privileges so varied and interesting and so vitally important, that it should not be hard to see why the Church needs the best, the very best, of her young men to undertake it.

HERE is no family of informed Churchmen in this country that does not feel a sense of personal bereavement in the death of Bishop Tuttle. He had many remarkable qualities; but most notable among them was his art of inspiring confidence and affection. This he could do because he was constantly giving affection. The whole Church was as a family to him, in which, as in older civilizations, he was the patriarch. He knew intimately every bishop and every diocese. He was at home in every part of the Church. There

was scarcely a diocese that he had not visited, and bishops, clergy, and laity were his children. He was idolized by them all.

For the last six weeks it may be said that the whole Church has been watching at his bedside. Over and over again we have been told that the end would come within a few hours, and over and over again the patient's remarkable vitality has asserted itself and he has rallied. Day after day he has seemed to defy physical limitations. Yet the end of all that is mortal for him has come, and his brave spirit has passed into the hands of his Maker and Redeemer. The American Church has lost its most picturesque figure, its dearest father, its wisest guide.

May God grant light and peace to him, who has served his Master so long and so faithfully; and grant that his spirit may long animate this American Church.

TO receive by cable the information of the death of Bishop Mott Williams is, indeed, a shock. A letter from his pen, received only a few days before, is printed in the Correspondence department in this issue. A more important article on The Religious Situation in France is in type and will receive early publication.

The Passing of A personal letter to the editor, dated at Bishop Mott Williams the American Hospital, Neuilly, March 27th, is written in his usual fluent style, and the only reference to his being in the hospital, after the date line, is his final paragraph: "I have jaundice and will be here some time. It is very unpleasant, but that's about all." One laments that, evidently, that was far from all. Most of the letter was in regard to our work at Munich, which Bishop Williams warmly indorsed, and of which he said: "The work is fully worthy of support, and a very little support will go a great way. If we let go now, we could not possibly begin again without an initial expense of \$25,000 for a place. Now we have one and can hold it for next to nothing." The letter was in reply to an inquiry of the editor as to whether the American Church was fulfilling its duty and its opportunities in connection with a work in Germany which we built up in better days, at which our rector, Archdeacon Nies, bravely remained throughout the war because he deemed it is his duty to do so, and who continues to remain, asking nothing from the Church at home, but, apparently, without resources to do what ought to be done, and perhaps in serious straits for his own living.

Bishop Williams was preëminently fitted for the delicate work of supervising our European churches in these difficult after-war years. His health was much impaired considerably before he accepted the inevitable and retired from the hard missionary work of Marquette, but he was not totally helpless and was happy in the feeling that the European work, not great in quantity but large in responsibility, was left to him.

May God bless him abundantly in his higher life and grant peace and light to him!

PROPOS of an editorial leader in THE LIVING CHURCH on the eve of Palm Sunday, which took the form of a protest against anti-Semitism, it is a pleasure to observe that the *American Hebrew* devoted its issue of March 30th, on the eve of Easter, to papers urging Jews to come to a better understanding with Gentiles

To Promote and Christians. Obviously, each editor was preparing his own material in ignorance of the plans of the other, so that together we have been able to present a united plea each for the understanding of the other, at substantially the same time. And in doing so each has confessed the sins of his own race rather than the sins of the other. In a subsequent issue, the *American Hebrew* was good enough to reprint our own editorial in large part.

Racial prejudice, and national or group prejudice within races, have been among the greatest evils and problems of history. Race consciousness is a right sentiment. Race protection as against racial amalgamation, is an instinct that seems to be founded on fundamental human distinctions. But these things do not justify racial antagonisms, be the races what they may.

After all is said, the higher type of Jews and of Christians have found no difficulty in living together as friends and neighbors, in peace and amity. The race that gave to our Lord His human nature, that gave to the Christian world for all time that Blessed Mother whom we revere as most lovely among women and whom all generations of Christians shall call and have called blessed; the race from which the entire twelve apostles and the great apostle to the Gentiles were chosen, is scarcely a race that *Christians*, at least—and we distinguish between Christians and Gentiles—can afford to patronize or to treat with contempt.

ANSWERS TO CORRESPONDENTS

X. Y.—Customs differ as to whether a priest should stand or kneel while receiving the Holy Communion. He is not justified in changing the words of administration as from *you* to *me*.

C. H.—There is some authority for a layman to act as sub-deacon at a high celebration, no priest or deacon being available, and in that capacity to read the Epistle. Possibly it is legitimate for him, in that capacity, to be vested in dalmatic and tunicle. There is no authority, so far as we know, for him to serve as deacon or gospeler.

E. T.—(1) A deacon is a member of the lowest order of the ministry; an archdeacon is a priest whose duties originally included chiefly the supervision of deacons, but have changed altogether through the lapse of centuries and are now chiefly those of supervision of missionaries and missions and shepherding isolated communicants.—(2) A dean is the priest at the head of a Cathedral or of another institution of a dignified character.—(3) A dean is addressed as The Very Rev.; an archdeacon as The Venerable. (4) A married man may be ordained in any of the Anglican Churches.

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WE CAN only know God by *personal* love and acquaintance.
—H. S. T. G.

WHEN THOU art present all things are delightful, but when Thou art absent everything becomes irksome. Thou givest quietness of heart, and great peace, and festal joy.
—Thomas à Kempis.

DEATH is but an interval; and immortality is not merely by a figure of speech, but actually the continuation of all that is immortal in the present life. And this conclusion is universal; belongs to every man; is for every true soul. Every resurrection life will be a continuation of the present; every death will be merely an interval during which nothing will die but that which belongs to the body; but all that is immortal in character, in disposition, in affection, in habits, will live again for ever. Those who strove against sin, dragging it to the Cross, nailing it there, desiring only to be like Christ Jesus, to be there clothed upon with the saintly garment; that which on earth was their true life, will then exhibit its beauty as they follow the Lamb whither-so-ever He goeth.—*The Rt. Rev. Gregory T. Bedell.*

THE CHRISTIAN STEPS OF ST. BERNARD

St. Bernard tells us that the Christian steps are love of God for self, love of God for God, and love of self for God.

All the gifts of life I squandered
Once in days of sin and pain,
Far away from God I wandered,
Self for self I loved in vain.

Then from snares about me turning,
Saved at last to rise above
Earthly griefs, my heart was learning,
God for self to trust and love.

God Himself, to me revealing,
Blessings o'er my pathway cast,
Not for self awoke the feeling,
God for God I loved at last.

Though the way is long and dreary,
When I reach fair Canaan's shore,
Freed from all my burdens weary
Self for God I shall love more.

MARTHA A. KIDDER.

AN ULTIMATUM TO THE CHURCH

THE National Council has sent out what practically amounts to an ultimatum to the Church regarding the situation which faces us because of the deficit in the Nation-wide Campaign Funds for the year 1922.

When the Campaign started we were all caught in the enthusiasm of the new enterprise and made great efforts in its behalf. Everyone was greatly moved! Vestry after vestry woke up and looked on the project as a great financial investment scheme wherein we could invest a hundred dollars and get a thousand back most any time we called for it. It was a grand lottery and bound to succeed. Few asked themselves how the miracle was to be accomplished in detail, but those who did, decided that the whole plan was launched in order to give the larger and wealthier dioceses of the country a channel through which they could give away all their excess funds. They would of course welcome any scheme which would help them in this way. Then, too, hadn't Mr. Franklin been instrumental in the raising of the Liberty Bond Drives for the government? Failure, under conditions like these, was next to impossible.

The situation we face is not altogether due to the withdrawal of the large gifts of individuals. Some of our vestries who started out on the supposition that the Campaign was a lottery on a large scale, failing to draw a prize from their efforts of the first triennium, have decided that the reason for this is the large "overhead expense" of headquarters. Figures proving the contrary to be the case do not interest them. Again, they argue that during the period of the Campaign they did so much for the general work of the Church that their parishes have suffered as a consequence and they must now look to their welfare primarily.

The strange thing about this way of viewing the matter is that the vestries do not stop and realize that their parishes never advanced before the Nation-wide Campaign as they have done since. The more they gave and worked for the Campaign, the more they grew and developed locally. And you cannot put all the blame on the laity either, for the rector could easily change their attitude if he would.

The entire matter may seem in a hopeless condition until we clearly understand that the effort of the Nation-wide Campaign is not to raise so many dollars from a million communicants of the Church, but is to give a vision of service to a million souls; to open the windows of those souls which have, at best, been but ajar, and to develop in them a sense of keen interest in the whole work of the Church. We have been parish-bound, as a Church, too long to expect to accomplish this purpose in a short period of time, and yet, since the Campaign started, we have seen great results from our efforts. We are working for the advancement of the Kingdom of God among men, and God Almighty will no more let our efforts fail now, than He has in past generations when men had the same purpose as we.—*Diocesan Record* (Atlanta), condensed.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

April 23

READ St. John 16:16-22. Text for the day: "And your joy no man taketh from you."

Facts to be noted:

1. "Ye shall see Me" with bodily sight during the forty days.
2. "My enemies will rejoice at My apparent failure."
3. The reference in verse 22 is both to the Resurrection and the coming of the Holy Spirit.

You have heard the story of the king. He looked at his wife and children, who were as dear to him as life itself, and he said, "These shall pass away." He looked at his mighty armies, armies such as no other king in his day possessed, and he said, "These also shall pass away." Then he surveyed his vast kingdom that had no equal in all the world, and, with a sigh, he said, "And even this must pass away: nothing is permanent", and time proved that the old king was right. Our blessed Lord looked into the future and He saw the sorrow and the trials that would come, in one way or another, to all who should follow Him, but above and beyond all their difficulties He saw the joy that would be theirs both in time and eternity, and He said, "Your joy no man taketh from you."

April 24

Read Jer. 31:4-12. Text for the day: "And their soul shall be as a watered garden; and they shall not sorrow any more at all."

Facts to be noted:

1. Restoration from captivity is promised.
2. A prophecy of the reunion of the Twelve Tribes in worship.
3. Repentance for sin, intermingled with joy in the Lord.

What a pathetic thing a garden is that has been allowed to dry up. How every plant and shrub, and the ground itself, seem to cry out in the heat of the midday sun for even a few drops of water. "Water, water", it seems to keep on saying to every passer-by. And when the water comes! How that garden seems to smile! What a contented, happy expression it takes on! It seems full of joy. Its yearning has been satisfied. And it was just the same with God's people. Carried into a strange land, cut off from the Temple worship, their souls were parched. They were withering away. They yearned for that which was dearer than life itself, and in the midst of their anguish, the prophet comes with the promise that once again they shall drink of the wells of salvation. They shall be as a watered garden. And our blessed Lord has promised that all who will come to Him and drink of the water that He will give, shall never thirst.

April 25

Read St. John 15:1-11. Text for the day: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

Facts to be noted:

1. This metaphor seems to have been suggested by the fruit of the vine that had just been consecrated in the Holy Supper (Dummelow).
2. It sets forth Christ as the sole source of spiritual life and Christian sanctity.
3. The "word" is the whole training of the Twelve, including the admonition and severe rebukes with which Christ strove to correct their faults.

"All the sap and nourishment that the branches of a tree have, they receive it from the root. This shadows out unto us, that our life, growth, strength, and all our spiritual acts, are from Christ. He is the root and stock of every believer, and all spiritual life is from Him; not only the principles of grace, but also the workings of grace. As at first we were stark in sins and trespasses until He gave us life, so being quickened we cannot grow nor act, but by influences from Him. 'We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.' A good thought is the least and lowest act of grace, and yet that we cannot do of ourselves; good thoughts and desires are as buds or blossoms upon a tree, which show themselves before the fruits; now if trees cannot bud of themselves, how much less can they bring forth fruits?"—Austen, 1656.

April 26

Read Romans 8:11-19. Text for the day: "For I reckon that the sufferings of this present time are not to be compared with the glory which shall be revealed in us."

Facts to be noted:

1. Verse 13: "Must die," i. e., spiritually.
2. To be true sons of God our lives must be guided by His Spirit.
3. The Christian must produce in his life the main features of Christ's life.

If the granite could speak it would cry out at the cruel blows of the sculptor, but because of those same hard blows there comes a day when the granite becomes the admiration of thousands. The gold mingled with the baser metals goes through the fiery furnace only to come out free from those baser metals to shine forth in its true worth. The follower of Christ often wonders why sorrow and sickness and trials of every kind come to the one who is doing his best to live and lead a life patterned after the life of our Lord. It seems hard to understand; and then we turn to the Epistle to the Hebrews, and we read of our Lord Himself: "For it became Him . . . to make the Captain of their salvation perfect through suffering." Many of us even now can look back and see why things happened as they did. But let us be patient. The day will come when we shall know something of the meaning of the text for the day, and we shall be able to say with St. Paul, "All things work together for good to those who love God."

April 27

Read Hebrews 12:1-11. Text for the day: "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

Facts to be noted:

1. Witness—one who bears witness to something he has seen or experienced.
2. "Looking unto"—the Greek word is used of an artist looking at his model.
3. Adversity necessary to spiritual growth.

"When he has suffered a little more, he will see everything from a different angle and he will be much more useful in the Christian ministry", said an elderly parishioner of a young man still in the earlier years of his ministry. The problem of suffering will always vex the minds of men, but there is one thing certain, and it is that the greatest characters in the world have been conscious of the part that suffering and adversity have played in their development. Many years ago this paragraph was written: "Sorrow often reveals and develops the noblest qualities. What prosperity had concealed, adversity brings to light. Nobleness that we never suspected, with powers that would have remained uncultured and unfruitful, has been manifested. The best natures show best when most tried, and they are lovelier in poverty than in wealth" (Braden).

April 28

Read St. Luke 22:24-30. Text for the day: "But ye shall not be so."

Facts to be noted:

1. The discussion probably took place at the beginning of the Supper.
2. On another occasion our Lord rebuked the ambition of James and John (St. Matt. 20:25-28).
3. The reward promised to the followers of Christ.

I suppose it is the same wherever you go. People want distinction. They want to be first, and they want people to know that they are first. It was the case with the apostles of our Lord; it is the same today. The mother of James and John went to Christ and made a personal plea for the first places for her sons, and now all the apostles are arguing as to who is to be the leader, who is to have the place of highest honor when their Master shall come into His kingdom. But they had to win their place of honor. There can be no favorites in the kingdom of Christ. The basis of preferment is not personal friendship, it is not wealth, it is not education or social position. It is service. The great man or woman in the kingdom of Christ is the one who is the greatest servant. We shall never know in this world the truly great in the sight of God until that great day when the Judge Himself shall say, "Well done, thou good and faithful servant!"

THIRD SUNDAY AFTER EASTER

Almighty God, who showest them, that be
In error, light of truth divine that they
May straight return to righteousness's way,
Grant unto all, who have received from Thee
Admission to the precious unity
Of Christ's religion's fellowship, to stay
From things contrary to Thy holy sway,
To follow all that to it doth agree.

As when a wanderer descries afar
A light that shall return him to his way,
So show to us, who stray, truth's beaming star
That we may shun the pitfalls yawning wide,
And come at last, on Christ's most glorious day,
To Thine own presence ever to abide.

H. W. T.

THE TESTING OF THOMAS

BY THE REV. LOUIS TUCKER.

SCENE: The upper chamber at Jerusalem.
TIME: The eighth evening after the Resurrection.
PERSONS: The Hundred and Twenty, and Another.

JAMES OF ALPHAEUS:

FOR seven days, brethren, we have watched in vain for guidance. The Eleven, the Seventy, and the women are gathered. Yeshua told us to go to Galilee, but we are hardly free to start while one of the Eleven doubteth. What say ye?

JAMES OF ZEBEDEE: Remember that till Peter had convinced you seven—for John believed already—Yeshua did not come. Perhaps He cannot come to Thomas for his doubting.

THOMAS: Brethren all, ye have been gentle with a friend. 'Tis not because I will not, but I cannot. I would give life itself to believe. 'Twere a light price; for granted Yeshua has come back alive, then He has conquered death, opened the gates of Sheol, and won us life eternal; and so death does not matter. I know you think you saw Him; but I cannot.

JAMES: What shall we do? Disobey Yeshua and linger here—or take with us one of the Eleven, unconvinced—or leave a friend behind?

PETER: Tell him again, and face to face. I know he has heard each story one by one, but tell them now together. Mary, you saw Him first.

MARY MAGDALENE: I was in the tomb, weeping. I saw a man in the doorway, against the dawnlight in the garden. I thought it was the gardener. He spoke. I knew Him. I clung to His feet. He sent me away to tell the Brethren to meet Him in Galilee.

MARY OF BETHANY: We met Him on the way to the garden. He said, "All hail." We touched Him, clung to Him. He sent us away to tell the Brethren to meet Him in Galilee.

CLEOPAS OF EMMAUS: He joined us on the way and taught us much Scripture of Himself, how He must die, and rise again. Most of the sayings I have found again, and could show you. At first, we did not know Him. Now, I bear witness He is risen.

JAMES OF ALPHAEUS: He came to me, unknowing. I thought that He was John at first, then I laid my hand upon Him lest He might be a spirit. He is risen.

PETER: He came to me as I was grieving that I had denied Him. He gave me full forgiveness, and sent me back to strengthen all the brethren. He is risen.

PHILIP: Here, in this very room, He came to all of us. He stood where you are standing now, and bade us handle Him that we might feel His flesh and bones and know He was no ghost.

MARTHA: He asked for food. I gave Him bread and fish. He ate them.

THOMAS: Have peace, have peace. I have said I feel sure you thought you saw Him. Nay, more; I know that you saw something. So many people, at so many times, cannot have all been dreaming. But six times He came on the first day of the week. This is the seventh day since, and He has not appeared at all, though we have asked for Him. Why is it?

JAMES OF ALPHAEUS: He came not here until the six be-

lieved from Peter's story. Perhaps your trouble of unbelief holds Him back.

THOMAS: But, James, bethink you. If He be dead, then in the long run evil triumphs, and righteousness is useless, and God forsakes the good, and life were better ended, that we might die and be done; but if He live, then He is God. We have walked and talked with God. We have eaten and drunk with God. We have put a hand upon God's shoulder and advised Him, and we have wept over the crucifixion—the crucifixion, James, and death of God. I have sought carefully with prayers for a full week. There is no middle course. Either He is not risen, or He is God.

PHILIP: Who was it that said, "Have I been so long time with you and thou hast not known Me, Philip?" I know Him now.

JOHN: He said He would be betrayed, scourged, crucified, and, on the third day, rise again. He said it often. You also heard Him. None of us then believed, but now we all do—save you, Thomas!

THOMAS: Oh, peace, friends. Of course, you have seen some one; but to be quite sure that it is not some one who impersonates Yeshua, I must put my finger in the prints of the nails in His hands, and put my hand in His side. That is a deadly wound, piercing the heart, a mortal wound. No man could live ten breaths with such a wound. See that, and I believe!

JESUS: Peace be unto you!

MARY: My son!

JOHN: Yeshua!

JESUS: Reach hither thy finger, Thomas, and see My hands; and reach hither thy hand and put it into My side; and be not faithless, but believing.

THOMAS: (kneeling) My Lord and my God!

BISHOP TUTTLE'S CONDITION

ON SATURDAY, April 14th, Bishop Tuttle was again believed to be sinking, and a dispatch to THE LIVING CHURCH stated that his death was only a matter of hours. The doctors announced that, owing to his utter collapse and bad heart attack, his death was likely to occur at any time, but later in the afternoon he rallied and, to the amazement of everybody, he seemed to recover from the attack. A dispatch on Sunday stated that the Bishop is still alive, but very weak and unconscious. Six weeks had then elapsed since his doctor had stated that recovery was impossible.

A telegram on Tuesday morning reads: Bishop Tuttle very low this morning. Will wire later.

LATEST NEAR EAST CABLEGRAM

Constantinople, March 23d.

THERE were 1,058 deaths from smallpox, typhus, and pneumonia the past fortnight among the Greek deportees from Anatolia, who are waiting at Constantinople to be taken to Greece. Situation is aggravated by arrival the past week of four additional shiploads.

Desperate plight of refugees waiting on Mediterranean coast of Asia Minor is shown by following message wirelessly by destroyer Overton from Beach at Mersine:

"Police announce that refugees who fail to leave Mersine within four days will be deported to interior. They total 4,500. Please make strong representations to Allies to prevent such deportation. If these people are deported to the interior, fifty per cent or more will die."

A PARABLE OF PROGRESS

The heathen was a heathen from living on the heath;
While city folk aspired, he was grubbing far beneath.

For the city seethed with doctrines for the betterment of man,
But the heathen worshipped idols just as he and his began.

What was good enough for father he thought good enough for him,
And the Christ who won the city left him distant, cold, and grim.

Thus unrolling runs the story of the progress of the race:
Under Christ the Master, upward—

and the heathen in disgrace!
—EDWARD HENRY ECKEL.

Radio Broadcasting and Worship

By the Rev. Phillips E. Osgood

Rector of St. Mark's Church, Minneapolis

A SHORT time ago St. Mark's had the opportunity to arrange for regular broadcasting of its services, as often as we cared to. Many, many people have urged us to use the wireless. The urgency grows so strong I think some word is due you of the reasons why I have felt it impossible.

The question of expense was not the determinant. The expense would not be prohibitive; although there are many things in our unmet Budget which seem more obligatory, if that amount could be squeezed out. Will you think this question out with me on another basis?

Increasingly, I hear from rural ministers and people that the Sunday broadcasting of services is keeping their people from church attendance, and hurting their allegiance to the local church. People say, "Why should we plod out in this bad walking, or drive into town to our salt-box-sized church with its small choir and its average preacher, when we can sit comfortably at home and hear a great chorus choir and a star preacher in Detroit, or Pasadena, or Chicago, or the Twin cities? We can get more by staying at home than we can get by going to our little church."

Now can they? What *is* Church worship? Is it pious entertainment? Is it only choir music and sermon? If church attendance is only for passive beneficiaries composing an audience, perhaps the wireless does little harm by enlarging the scope of this passive beneficium. But is church attendance only this?

Personal presence in a congregation for purposes of corporate prayer, praise, and worship has some claims. The Communion service can never be administered by wireless. Somehow, the Creed loses out via wireless. Prayers are not in chorus of petition by wireless. Listeners-in seldom even say an Amen. I have known people who started to sing hymns with the distant congregation but they soon stopped; "it sounded so foolish without the congregation all 'round, all singing." The wireless hearer does not kneel for the prayers nor stand during praise; he sits in a rocking chair, blandly interested.

It has frequently been pointed out that the Roman Church is not troubled by the wireless. No matter how little we may agree with its official philosophy of the Mass, we must agree that the Protestant exaltation of the sermon and the choir must not become too complete. There are major obligations of worship.

A very appealing picture is drawn of the blessings the wireless brings to shut-ins and to the isolated. Every detail of it may be trebly true, except for the fact that no difference is noted in the responsibilities for Sunday. If we could guarantee that only shut-ins and the isolated should listen in on Sunday there would be no problem. Every church might then blithely avail itself of wireless broadcasting. But the number of able-bodied folk who use the wireless as a pretext for absence from church is apparently much greater than the number of those who could not get to church if they would. I have seen the effect of broadcasting services in a country village. The Cathedral service hurt the village church. I have heard of notices posted on the Post Office bulletin board and at the Fire House, announcing where "loud speakers" would give forth the services from the city, with the result that, between them and private sets, a service unfortunate enough to coincide with the broadcasting hour was cut by thirty-odd per cent of its usual attendance. Even more dangerous, however, it seems to me, is the subtle idea that listening-in is all one needs to do in worship.

On a weekday (although I should prefer a night other than the regular midweek service night) I am willing to broadcast religious music and addresses. We were glad to have our choir send out its fine program this week, and I was glad to take part myself. The shut-ins and the isolated can listen on weekdays. If we really care for them sufficiently, no trouble will be too much to see that they get their share in our services at a time when it will not hurt the churches. All days are alike for the shut-ins, so far as convenience goes. The

lonely, far-away people can arrange their schedules as well for religious broadcasting as for orchestral dance programs. Doesn't Sunday belong to WORSHIP?

Any new invention brings with it certain moral obligations for its use. The moving picture put upon us a tremendous obligation constructively to utilize its marvelous potentialities. I doubt whether we have met the test. Culturally, or idealistically, the movie has yet to prove an unquestionable asset. We need to bring very little to it; we do not participate in the way we do with the best drama. Think what one must bring to a performance of Hamlet, for instance, in comparison with what one needs bring even to Douglas Fairbanks! Just as we bring even to the "national game" of baseball a bleacher expertness of criticism far different than the fellow-feeling an English crowd has for its cricket match.

"You get out of anything what you put into it," says the trite proverb. Never was a truer word said. The wireless is a relaxation and an amusement, up to the present. Passive amusefulness or passive interest is perfectly right in its place. Do not misunderstand that. The wireless is, in general, a legitimate and miraculous agency in modern life. My only question is whether the broadcasting of Sunday services does not unfairly cater to the spiritual let-down of the listener-in, who ought to be at church, WORSHIPPING.

I judge no one else. Other ministers have as much right to their opinion as I have. More logically than I, they may have reasoned out that the blessings imparted by broadcasting Sunday services are greater than the risks involved. They may have a perfectly clear conscience toward the rural Christians; they may even see a way I do not see to use the wireless on Sundays to build up loyalty to those village churches. I may err in judgment; certainly, among the city clergy, and the wireless advocates, I am in a minority just now. Yet, with the potential power of such a church as St. Mark's, I feel very seriously the obligation not to turn its attraction into wrong channels. We could, if we cared to enter the field, become a strong rival to many church interests with which we ought to coöperate. We must not exploit our prestige and resources. The general Church has a hard enough time already with line-of-least-resistance folk. May we not help a bit along the right lines of worship and church loyalty by respectfully declining to participate in Sunday broadcasting until it can be proved more a help than a hindrance? What if St. Mark's would gain publicity and advantage by embarking on a policy of broadcasting its regular services? If this hypothetical advantage were a difficulty to our sister-churches we must abstain.

Would the writer of the Epistle to the Hebrews change his plea for the wireless? "Let us consider one another to provoke unto love and good works; NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER, AS THE MANNER OF SOME IS."

Would the Master alter His promise of His presence "where two or three are gathered together", adapting it to listening-in?

St. Chrysostom's collect still echoes beautifully in our hearts. "Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that, when two or three are gathered together in Thy name, Thou wilt grant their requests—"

No, the real worshipper will still say: "I was glad when they said unto me, We will go into the House of the Lord."

IT IS PLAIN that, if things go on as they are now doing, the time may come when a preacher will be regarded as doing something extraordinary when he discourses of righteousness, temperance, and judgment to come. It is easy to imagine the headlines of the future—"Noted Divine Declares Sinner Must Repent", "Bishop Asserts That Only the Pure in Heart Shall See God". It all depends upon what the public considers startling. After people have been fed long enough on sensational utterances they may come to think of commonplace Christian teaching as a tremendous sensation.—*New York Times*.

The Allies of Religion

From a Sermon Preached in St. Stephen's Church, Philadelphia, on the Occasion of Its Centennial Celebration, Sunday, February 25, 1923

By the Rev. Elwood Worcester, D.D.

Rector of Emmanuel Church, Boston

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

After graceful introductory paragraphs relating to his former rectorship at St. Stephen's, Dr. Worcester said:

THERE is no mistake in the belief that a new era has dawned on the earth. One of the great periods of the world's history has definitely ended and another has begun. So great an overthrow and destruction can be followed only by a commensurate reconstruction, and we may be sure that the world which is rising will not be built on foundations which proved too frail and too treacherous to sustain the old world. For good or evil, or for good and evil, the power of the past, of clinging, impeding, and at the same time, of staying and steadying custom, tradition, and habit is largely broken, and something new is about to take place under the sun. We feel very much as St. Paul felt when he declared: "Other foundation can no man lay than that is laid. . . . But let every man take heed what he buildeth thereupon, for the Day will try it."

After the Napoleonic wars, more than a hundred years ago, there followed a period of mediocrity, frivolity, and moral weakness, which Balzac has portrayed for all succeeding generations in the hundred volumes of the Human Comedy. Then the great forces of the Nineteenth Century slowly shaped themselves, and began to give form to one of the most splendid periods of intellectual and material advance this world has ever known. It may be that the spiritual forces of the New Age will require an even longer period of incubation before they break forth into life and stamp our time with the sign-manual of its genius, but they will certainly emerge and produce creations in proportion to the new strength of the human race.

As nothing radically new, except the grotesque phenomenon of Russian Bolshevism, made its appearance as the result of the war, we can only suppose that the future, as usual, will issue from the past, and that our former achievements will be the tools and implements by which the new world will be fashioned. I shall therefore make a brief inventory of our new, or more recent, spiritual and religious assets, as they appear to me, those things of the soul, solidly rooted in thought, knowledge, and experience, which are alive and able to act.

At first, I make mention of our great faith, our faith in science. I do not know where one could turn to find anything like it, a faith which so many educated men hold with such assurance and with so little doubt, a faith that has so vindicated itself by its works. If it has sought, it has also found. Think of Luxor. Its discoveries in every field, material or spiritual, theoretical and practical, pour in so fast that the most industrious student cannot keep pace with them, and no human mind, ever again, will be able to master their whole domain. In consequence of these vast findings a new sense of power and of hope has come to the human race that it never possessed before. No claim is too spectacular, no expectation too chimerical, to stagger our credulity.

This faith, then, is a fact which must be reckoned with. No weapon raised against science will prosper, nor do people pronounce against reason oftener or more emphatically than reason pronounces against them. Our only protection against the crudities and negations and materialism of science lies in more and better science, just as the only solution of the age-long antagonism between religion and science lies in making religion more scientific and science more religious. One of the great spiritual achievements of the future will certainly be to close this gulf, to heal and integrate this dissociation of our two noblest faculties.

Over against all this is a fact we shall never forget until we lose our memories in senile decay. Science can never be the supreme guide and teacher of mankind because, in itself, it is non-ethical. It is just as willing to serve a murderer as it is to serve an honest man. Poison gas is to it as the sweetest

perfume. When, at last, science succeeded in invading the sky, it was not to pour down peace and good-will, but wrath and destruction on the children of men. It does not ask whether things are good or bad, whether they are right or wrong, but only whether they are fit or unfit, true or false. We have invoked a genie which already has forces at his command capable of annihilating all that man has created, and unless the spirit of man is capable of directing this power for good, it will destroy him. In other words, science, which is only a cross-section of reality, is our servant, not our master.

Another spiritual asset we possess today, which will be more phy which gives him a criterion of truth and which enables him to distinguish the knowable from the unknowable. This is a great safeguard to us in that it deters us from entering those barren fields of metaphysical and theological speculation where words are everything and sense is nothing. Where nothing is offered to our sense and experience, reason has no true material to work on. The ancients, the General Councils, the great schoolmen and theologians of the Middle Ages, were not aware of this, hence they built their imposing castles in the air, and they appeared to explore and define the inmost recesses of God's being. On these subjects we must remain agnostic. Bishops who have not read or understood Kant may fret at this and talk about heresy trials, but it is not this or that clergyman who opposes them, it is the limitation of the human mind. Jesus never undertook to deal with such questions, and He offers nothing to those who agree with Him on intellectual grounds. The only ground on which He deigns to meet with us is the ground of the will.

Another spiritual asset we possess today, which will be more to us in the future than it has been in the past, is our critical knowledge of the Scriptures, a possession gained for us by more than a hundred years of devoted and wonderful work. Let no man imagine that this is but a passing phase of opinion, or the preoccupation of a few scholars. Our religion is an historical religion which derives almost all its power and inspiration from the personality and teaching of Jesus Christ. No effort, therefore, ought to be too great for us to learn, as well as we are able, to know Jesus. As far as the Gospels are concerned, the results of the best Bible study are, briefly, as follows:

In the first three Gospels we have three variants of a unique and original tradition which in general form and outline is much the same in all. This is unique because in the whole body of early Christian literature there is nothing else like it.

Of these Gospels, St. Mark's is undoubtedly the first and the oldest, not merely in the priority of a few decades, but in its more primitive conceptions, in its graphic realism, and in the human traits of its presentation. A very ancient tradition asserts that its contents were dictated to St. Mark by Simon Peter, and much of the Gospel bears the imprint of an eye-witness.

In the preparation of his Gospel, St. Matthew made use of the whole Gospel of St. Mark and he also had at his disposal the incomparable Logia, or the priceless sayings and connected discourses of Jesus. St. Matthew wrote for the Hebrews, and he was very fond of introducing quotations from the Old Testament, sometimes forcibly.

Some scholars today believe St. Luke's Gospel to be older than Matthew's, though I imagine the majority still think it to be later. In either case Luke has preserved several sayings, especially the two greatest of all parables, the Prodigal Son and the Good Samaritan, which we find in no other source. His great preoccupation was the poor and the lost. His Gospel is the Gospel of a Saviour's love.

Today all scholars, with few exceptions, are agreed that in the Fourth Gospel, which we call St. John's, we find something radically different from the Synoptics, and that what we

find there is not the history of the human life of Christ, but the philosophy of that history, the most profound and touching which we possess. It is he who boldly identifies Jesus with the Logos or the Word of the Stoics and the Neo-Platonists. Many of the sayings are so different in their range of thought and vocabulary, that it is hard to believe that the same being spoke as St. John represents and as the Synoptics represent Jesus as speaking. The Gospel begins with the total suppression of the dark scene of the temptation in the wilderness and with the substitution of the bright marriage feast in Cana of Galilee. Most of its miracles are new and different. Its only allusions of the human birth of the Lord simply designate Him as the Son of Joseph: "We have found him of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph."* The demoniacs who left such an indelible impression on the earlier Gospels altogether disappear and are never mentioned. Above all, Jesus' expectation of the immediate coming of the Kingdom, which time had disposed of, is allowed to fall altogether, and in its place is the heavenly house of many mansions to which Jesus will welcome His own after death.

Perhaps the most important fact which the study of the New Testament has brought to light during the last fifty years is this expectation of the coming of the Kingdom of God in the immediate future, and Jesus' consciousness of His own Messiahship. It is this discovery which has given to Jesus' death a meaning worthy of the sublime facts, and which, without embarrassing us with theories of atonement, causes it still to stand out as the central fact of this world's history. It has rendered impossible any more rationalizing, belittling *Lives* like Renan's and it has destroyed liberalism's picture of Jesus, as a mere teacher of morality, by showing that no such person ever existed. Though, under his study, Jesus has returned to His own century, yet He is there so anchored to its thought and life that no mythologists will ever again succeed in dissolving His personality into a zodiacal myth or an incarnation of man's religious aspirations. The most fundamental doubt in regard to Jesus, the doubt of His existence, it has ended.

I have given myself little time for two other important spiritual assets we have at our command, but I shall allude to them. The first is the discovery of the soul which has been made in our day, and the whole new psychological approach to religion which this discovery has brought with it.

In the whole history of thought, man has made three revolutionary discoveries, revolutionary in the sense of changing forever his estimate of himself and of the world in which he lives. The first of these discoveries is that of the revolution of the earth and the other planets around their central body, begun by Copernicus, and finished by Galileo in the seventeenth century, a discovery which gave us a new heaven and a new earth. The second is the discovery of Evolution in the nineteenth century, which changed all our conceptions of Creation and of man's past history, and of his place in Nature. The third is our discovery of the nature of the soul and the part played by subconscious elements of mind. We are still too near this last revelation to appreciate its magnitude or its unending importance to our personal lives. With it a new phase of human evolution has begun. With it man has already definitely entered in a new phase of development, and the age in which we are living will be known as the Age of the Spirit. As we look back to the Animal Man of the past, so we may begin to look forward to the Divine Man of the future, of whom we already have one perfect example in Jesus Christ, divine, not merely in His personal character, but in His knowledge and employment of spiritual laws and forces. From this point of view the Mighty Works of Christ regain all their ancient power.

Strange to say this discovery has been made largely through our growing knowledge of the soul's diseases (a non-existent

* The Editor hopes that it may not seem discourteous to criticize this statement as demanding some explanation. The words quoted are those of Philip to Nathanael immediately after the former had been called to the apostolic company, and before he could possess any such information as to the facts relating to the paternity of our Lord as would give value to these words beyond the ordinary identification of a Person in the common parlance of the day (John 1:45). It was long after this, indeed, when Philip's opportunities for apprehending the uniqueness of the Personality of Christ were much greater by reason of his long fellowship with Him, that our Lord rebuked Philip, according to the same evangelist, for his slowness in understanding (John 14:9).—EDITOR L. C.

thing ought at least to have the grace not to be sick!). Here is a welcome opportunity to apply scientific method to religious truth and to the improvement of life. It would not be an exaggeration to say that already hundreds of thousands of persons are rejoicing in this new faith and in their closer walk with God. The soul and the things of the spirit which used to seem so vague and unreal, have become concrete realities. Prayer, instead of being a mere duty or a wearisome exercise, has become a joy and a necessity of our lives. From this point of view the whole person of the Redeemer comes nearer to us, His words and sayings are more intelligible, and His great acts are real, credible, and congenial to us, because supported in so many instances by our own experience. Those persons who reject our interpretations on the ground that acts so explained are not real miracles, utterly miss the mark. We are not clamoring for miracles in the old sense of causeless events or exceptions to the universal laws of Nature. What we wish to do is to validate the mighty works of Jesus and to point out from contemporary experience their inherent probability and that such stories as are told in the first three Gospels could not have been invented. From this source new faith and strength and energy flow to us every day, while those who reject this approach are finding it increasingly difficult to retain their old faith.

Lastly, I advert to Psychological Research as a true friend of religion and a spiritual ally of man. It also is simply the application of the best scientific methods men have been able to fashion to the examination of supernormal phenomena and to the problem of death. I make no plea for it, I simply state what it is. Almost all men who have acquainted themselves with its spirit and method have at least acknowledged its legitimacy. Those who scornfully reject it, simply pronounce their contempt for experimental science. It also illuminates many an important event in the life of the Lord and it helps us to understand and accept occurrences which otherwise we should reject. I think particularly of the phenomena attending the baptism of Jesus, His appearance on the sea of Galilee, His Transfiguration, and, above all, His Resurrection appearances to His disciples.

Moreover, this is our only real hope of solving the problem of death. From no other source is any new solution of this eternal mystery likely to come to us. Philosophy, having satisfied herself of the futility of her former efforts to gain this knowledge, has abandoned it, and for a long time has been as mute as a fish on the subject, and unless science can establish immortality by evidence we must remain agnostic and without much hope. But without immortality no idealistic philosophy of life is possible.

A hundred years ago a similar problem presented itself to the world of thought in the question of the possibility of life in the profound abysses of the ocean, and philosophers and men of science, by every sort of clever, *a priori* argument—the enormous pressure of water, the stygian darkness, the absence of vegetable life for food—proved the absolute impossibility of such life. At last the *Challenger* set forth on her ever-memorable voyages and let down her deep-sea dredges into those abysses, and to the amazement of philosophers and men of science, those dredges came up filled with every form of life, from almost microscopic forms to veritable sea monsters.

Today man is confronted by a deeper abyss—the abyss of Death. Is there life there? We may continue to argue about it as men have argued about it in the past, some affirming it, some denying it. But there is only one way of settling the question; that is by designing deep-sea dredges, instruments of precision fashioned by our present knowledge of abnormal psychology, capable of laying hold of and identifying life, if it is there—life in the sense of human personalities, able to identify their existence by their memories and past associations. In other words, the problem today is a question of ever-accumulating evidences, not of dogmatic pronouncements. This was the way Jesus took. His contribution to immortality consisted in rising from the dead and showing Himself alive to His disciples.

The whole theory of materialism centers on the assumption that what we call "the soul" is but the result of the functioning of the brain and nervous system, and that it must necessarily perish when they perish. Bring forward convincing evidence of a soul in the possession of its memories and affections which has lost its brain and nervous system by

death and what becomes of that theory? The quest is a very difficult one, far more difficult and complicated than those who have not studied it can imagine. It is perhaps as difficult as the study of the Gospels and the Life of Jesus was to men one hundred years ago, and it may take as long to solve the problem to the satisfaction of the world.

These are some of the new allies of Christianity and the spiritual life which will help us in the days that are coming. Behind all these there stands the august figure of Jesus Christ and His incalculable influence on the souls of men. Be our sentiments what they may; as far as our life contains elements of real hope and value, it springs from Him. We have seen Christ's ideals and commandments reviled and set at naught, and the ideal of brute force and ferocity substituted for His law of love, only to dash itself to pieces against the spiritual laws of this universe He divined; and once more we thankfully return to Him. The ideals of justice and the rights of man, on which all democracy rests, sprang from the bloodshed on Calvary. The ideals of love which kindle our hearts, were spoken by His lips. The liberty and fraternity for which the whole world sighs, are the bases of His religion.

Be our sentiments in regard to religion what they may, be we believers or skeptics, mystics or atheists, at the bottom of his heart every good man is a Christian, inasmuch as the principles on which he has framed his life are Christ's and in that we know we cannot invent or originate these saving truths for ourselves, but must receive them from Him who could invent them. We cannot find a foundation strong enough to sustain the world we are building save the foundation He once laid.

Nineteen centuries of Christian thought and experience have taught us lessons we can never forget, and which no denial or folly of man can tear from us. Conceptions of honor, of duty, of respect for the rights of others, of charity towards the unfortunate, of pity for the oppressed, of horror of unjust violence, of hatred of tyranny, and abhorrence of perfidy and crime, have entered into our blood and have become the established principles of our life. These are our Christian heritage and part of the unsearchable riches of Christ.

"Other foundation can no man lay than that is laid."

The last two paragraphs contain a reminiscence of pages of the Portuguese writer, Henrique de Mendonça.

THE APPLES OF LIFE

AS WE WRITE, the murk and chill of a dreary winter are enfolding the Mid-Tennessee country. Yet as we look through the window we see the pink soul of the peach gleaming mistily through the cerement that will soon fully open. Somehow we hear as we look a sweet little song of the Resurrection. This makes us think of the May days, when, among the pink-white apple blossoms, the bees will be singing a song of cheerful labor. And this moves us to reproduce what is found in one of Mark Guy Pearce's little books: "It chanced that in a certain town there lived an old man, grumpy, ill-tempered, miserable, seeing only the bad in everything and seeing it worse than it was; religious, very strict in his churchgoing, and so orthodox that he quarreled fiercely with every one who did not agree with him. Now, it came to pass that this man of misery met with a simple countryman whose face was sunshine and whose life was a song. 'I cannot think how it is that you are so happy,' said the old man. 'You are poor, yet you never complain, and you are as happy as the day is long—the happiest man I know. What is it? Tell me the secret.' 'Ah,' thought the simple countryman, 'and you are the most miserable!' Then right cheerily he said: 'I will tell you the secret, certainly—I live on apples. You know that an apple was once an apple of death, but mine I call the apples of life.' 'Tell me, do, where I can get a tree of those apples. Will they do as much for me as they have done for you?' 'They will,' said the simple countryman, 'if you plant them in the right place. *It all depends on that.* I will give you a tree of those apples, and then you can have as many of them as you like.' So the simple countryman gave the man of misery a tree of the apples of life. But the seasons came and went, and never a blossom was there, much less an apple. Again they met. 'O,' said the man of misery, 'I planted that tree, but it has borne no fruit!' 'Where did you plant it?' asked the countryman. 'Plant it? Why, in my own garden, of course.' 'Ah, that is the mistake you make! You can only get those apples if you plant *in somebody else's garden.*' 'Why, then, somebody else would get them.' 'No you would get them then.' 'I can't see that at all.' And the man of misery went on his way with a sigh. 'I wish he could see it,' said the simple countryman. And he went on his way with a song."—*Christian Advocate.*

WHAT SHOULD THE HERETICS DO?

I AM not a heretic, nor am I a heresy hunter. In further explanation I am not even in sympathy with the heretic-hunting sport. Further I am frankly a modernist and believe that the best use to which creeds (standards by which men are adjudged heretics) could be put would be to make a bonfire of them all. Nor am I unmindful that often the heresies of today become the orthodoxies of the morrow. So much as to personal predilections.

But the fact must be faced that, tried by existing ecclesiastical standards, preachers, not a few, fall into the so-called heretic class.

Thus far the current discussion of the matter has centered largely upon the heresy hunters and praise or blame has been meted out to them according to the mental slants of those engaging in the discussion. In the main, criticism is voiced of the hunters, sympathy is poured out upon the hunted. Is this judgment just? Personally, most of us are constitutionally sympathetic with the "under dog" but is it not conceivable that sometimes the under dog may deserve the drubbing he is getting? Now, without bias—if such a thing is possible for us mortals—let us face the facts in the case.

These gentlemen and those they represent are members of certain historic Communion. These Communion have adopted certain creedal statements of their faith. These creeds are definitely dogmatic, positive. They accentuate certain doctrines which are held to be vital to the well-being of the Churches so fashioning or so accepting them. Presumably the preachers in these Churches are quite familiar with these creeds. If not, their ignorance is little short of sin. But they do know them. And knowing, they have accepted them, have pledged, tacitly at the least, their loyalty to them. Also they receive their financial, moral, and spiritual support from those who do presumably believe in these creeds.

Now when it so turns out that preachers no longer believe in those confessions, articles, and disciplines, what should they do? It is not, I affirm, primarily and firstly up to the ecclesiastical authorities of those Churches, whoever and whatever they may be. It is not for them to be called upon to "take action" in the premises. The initiative should be with those who break these creeds. What ought they to do?

It will not do for them to seek outlet from their difficulty by the statement that they accept the creed as they "interpret" it. This hocus-pocus, in the present cases, simply will not go down.

Nor will it do for these gentlemen to go on in their ministries in these Churches with the pronouncement that these creeds are musty and outworn. This does not get rid of the fact that these creeds voice the beliefs of the majority in the Churches these preachers serve. It does not get rid of the fact that these creeds were accepted by these gentlemen as the confession of their own personal faith. It does not get rid of the fact that these ministers are preaching in church houses built by men who believed in these creeds and received their support from such believers.

What to do then? Conceivably an effort might be made by these so-called heretics to abolish these creeds if they misrepresent rather than represent the present beliefs of these Communion. It might be in order, for them to insist that these venerable documents are so much *impedimenta* hindering the march, and should be altogether cast aside. Conceivably, I say, such an effort might be made, although, in my own mind, I am not quite clear as to the ethical propriety of such an effort—so long as these dissenters are members of these Communion.

To my own way of thinking, there is but one perfectly straightforward and honest procedure: the resignations from pulpits and withdrawals from these Communion. For how, in forthright sincerity, can there be any other possible course? How can a man consistently remain as teacher or preacher in a Church whose authorized and official creedal statements he does not accept?

Such an action—a voluntary withdrawal from the Church—would serve to focus attention on the creed which brought it about. It would mean new inquiries as to the validities of such doctrinal pronouncements. It would bring about a new evaluation of the whole creedal system. To us, with Disciples' eyes, this would be gain, not loss. . . . —Contributing Editor of *Christian Evangelist.*

Death of Bishop Tuttle

THE Most Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., Bishop of Missouri, and Presiding Bishop of the Church, died in St. Louis, Mo., his see city, at forty five minutes past one o'clock on the afternoon of Tuesday, April 17, 1923.

Bishop Tuttle was taken with a slight cold on the last day of February and remained at home during the day, but with nothing serious apparently ahead of him. Alarm was first felt on the evening of March 11th, and not until the report was printed in daily papers next morning did the public generally know that he was seriously ill. By noon of that day it was said that the Bishop was dying. He rallied and was conscious for a long time, asking for his Prayer Book and reading several collects to his family. After that his record has shown an amazing series of collapses and recoveries. In hours of delirium the Bishop was said to have repeated entire services from the Prayer Book from memory.

The Bishop is survived by two sons, Dr. George M. Tuttle, of St. Louis, and Arthur Tuttle, a mining engineer of Mexico City. Two sisters of Bishop Tuttle's wife (who died some years ago) have made their home with him in recent years. They are Mrs. Sarah K. White and Mrs. G. D. B. Miller.

No Churchman of our day has approached Bishop Tuttle in picturesqueness of figure, in reputation for sound thinking and good advice, or for popular affection in all parts of the Church. Other bishops have particular friends in particular places; he had only friends everywhere, and in every corner of the American Church. As infirmities grew upon him the compensations grew as well. He had become almost totally deaf, but his voice continued to be ponderous yet well modulated to the last. He was a natural-born orator and knew how to use his remarkable voice to the best advantage. In constant demand as speaker for all sorts of occasions, his originality was such that he had something new and naive to say on each. His ready fund of wit held to the last.

Bishop Tuttle was born at Windham, Green Co., N. Y., January 26, 1837. He was graduated at Columbia in 1857 and at the General Theological Seminary in 1862. He was ordained deacon by Bishop Horatio Potter in the Church of the Transfiguration, New York, June 29, 1862, and was advanced by the same bishop to the priesthood in Zion Church, Morris, N. Y., July 19, 1863. The latter church was the only parish of which Bishop Tuttle was ever rector. Beginning as curate, he succeeded to the rectorship of the parish shortly afterward on the death of the rector. It was but little more than three years after his ordination to the priesthood that he was elected Missionary Bishop of Montana, Idaho, and Utah by the House of Bishops at a special session in October, 1866. It transpired after the election that he had not yet attained the canonical age at which a bishop might be consecrated, and it was, therefore, not until May 1, 1867, that he was consecrated to the episcopate. That function took place at Trinity Chapel, New York City, the consecrators being Bishops Hopkins, of Vermont; Horatio Potter, of New York; Odenheimer, of New Jersey; Randall, of Colorado; Kerfoot, of Pittsburgh; and Neely, of Maine.

To what an extent Bishop Tuttle was contemporary with bishops long since passed to their rest, one hardly realizes. His election took place only a few months later than that of Bishop Armitage, second Bishop of Wisconsin, and bishops junior to him in point of consecration, but long since passed to their rest, included such men as Robertson, of Missouri; Littlejohn, of Long Island; Doane, of Albany; Huntington, of Central New York; Paddock, of Massachusetts; and Welles, of Wisconsin. That the entire House of Bishops, as at present constituted, consists of men his junior in point of consecration is a matter of course, but Bishop Garrett, now of Dallas, is more than four years senior to Bishop Tuttle in age, having attained his ninety-first birthday last November.

Bishop Tuttle's pioneer service in the Rocky Mountain territories was full of absorbing interest to the Church, and

many picturesque stories have been told of the days of that frontier service. He had continued nearly twenty years as Missionary Bishop when he accepted an election to be Bishop of Missouri in succession to Bishop Robertson, who was himself junior to his successor in point of consecration. It was in 1903, on the death of Bishop Clark, that Dr. Tuttle became Presiding Bishop. His service in that capacity, continuing over a period of nearly twenty years, brought him very intimately in touch with every part of the Church, and his absorbing interest in every part, no matter how remote, led him to take a more than nominal part in the national work of the Church. It was a point of pride in him to preside personally at the consecration of each bishop (other than coadjutors, for whom he tactfully left the way open for the diocesan to preside) when it was possible for him to do so, and of the one hundred and twelve bishops consecrated since Bishop Tuttle became Presiding Bishop, he personally presided at the consecration of seventy. As he had presided or assisted at the consecration of a number of other bishops prior to his succession to the Presiding Bishopric, his record for participating in episcopal consecrations is probably approached by no bishop in the Anglican Communion in our day and scarcely, perhaps, by any bishop in the Catholic Church of any day.

Bishop Tuttle had received signal honors of many kinds from many sources. Among his honorary degrees were those of D.D. from Columbia, the University of the South, and Yale; LL.D. from the University of Cambridge and from Washington University, St. Louis; and D.C.L. from the University of Durham.

With Bishop Tuttle the line of Presiding Bishops succeeding to their office by virtue of seniority in consecration comes to a close, except that his successor in seniority, being Bishop Garrett, of Dallas, becomes Presiding Bishop until General Convention shall be able to elect a successor, the House of Bishops nominating and the House of Deputies confirming. From that period the Presiding Bishop becomes also president of the National Council of the Church. Bishop Tuttle is succeeded as Bishop of Missouri by his Coadjutor, the Rt. Rev. F. F. Johnson, D.D.

TO DANIEL SYLVESTER TUTTLE

There never yet was laid a cornerstone,
But some great heart lay throbbing under it.
No Churchman ever did himself acquit,
And bring the waiting people to their own,
But first his brain must ache, his spirit groan.
His torch must at God's altar fires be lit,
His thoughts with God's own thoughts be interknit,
If he would lift the Holy Church up to the Throne.

Thy clergy come "with laurel dipped in wine,
And lay it thrice upon that favored lip,"
That speaks the word of sempiternal truth.
'Tis thine own heart's blood doth incarnadine
The cornerstone of our blest fellowship,
And pledge eternal life, immortal youth.

LEROY TITUS WEEKS.

CHARITY—WHAT IS CHARITY?

BY O. VOGSTAD

CHARITY does not consist merely in giving alms to our poor and needy; this is only one form of it, and the least part of it, the most outwardly sign, Charity is Love!

Charity is willing well, and doing well, towards our neighbor. Charity is to do our work right and faithfully, and to act justly in all our dealings.

It is believed that charity is simply to do good, and that then one does not do evil: that the first thing of charity is to do good, and the second, not to do evil. But it is wholly the reverse, the first thing of charity is to put away evil, and the second to do good. The conclusion, therefore, is: The first thing of charity is not to do evil to the neighbor, and as far as one does not do evil, he wills and does good.

Motion Pictures 1.

By Clinton Rogers Woodruff

WILL H. HAYS, now the national arbiter of motion picture films, by his edict removed, for the time being at least, films of the value of many tens of thousands of dollars, an action that was greeted with approval by large numbers of citizens and, what is even more encouraging, by hundreds of decent men and women connected with the business. All of which is significant in revealing an awakened conscience on the part of the responsible executives in the moving-picture world. No longer, "can they afford to put up with the whims of moral degenerates who happen to 'screen well'." Contracts which for months are conditioned on certain 'stars' keeping out of the police courts, and well within the demands of the civil law, now receive an additional sanction. The prospects for a house cleaning in a business, which daily affords a means of amusement to millions of Americans, is much brighter".

Perhaps there would be no need of an official censorship, as the Philadelphia *Ledger* points out, if the producers and exhibitors would establish and rigidly maintain a standard excluding the obscene and corrupting type of films. It is because they have not done this that a popular demand for the extension rather than the curtailment of censorship has been strong enough to extend the system and to protect the existing boards from the formidable attacks directed against them by the industry. If the latter is to hold its ground, and free itself from what is often a needlessly vexatious and expensive form of restriction, it must approach the subject with clean hands.

This enormous industry needs rehabilitation and reconstruction, after a wild orgy of spending and mismanagement. It has grown so rapidly that it has never had time to stop, look, and listen, and take a thorough accounting of itself. Its trade papers have been demanding that something be done to stabilize the industry; exhibitors are clamoring for more equitable treatment; independent producers are seeking relief from the closed market conditions; conscientious actors, writers, and workers are demanding fairer treatment, and the great thinking body of patrons, dissatisfied with the standards of the films, but often impractical and unwise in their suggestions for remedying them, have been running about in endless circles of criticism without getting anywhere in the solution of the great problem of the need of rehabilitation. This is the whole question in a nutshell and brings it concisely before the public, and especially that part of the public which is concerned in the moral and religious welfare of the community.

The appointment of Will H. Hays was the producers' first step, and his temporary veto of the Arbuckle films was his first step, and they are both to be regarded as highly encouraging. Let us hope that the next ones will be equally encouraging, for much, very much indeed remains to be done.

Our Canadian Churchmen have done a good piece of work in a bulletin on Moving Pictures which the Council for Social Service of the Church of England in Canada has published. Their indictment is particularly telling. They declare that "the 'movies' have become an absolute passion with a great number of persons, mostly young, who live in an unreal and fictitious world of romance, adventure, low comedy, and vulgarity. Scenes depicting crimes, burglaries, passion, love-making death are constantly presented; none of which can have anything but a deleterious effect on the spectators, the majority of whom are children and young people. The comic pictures are very often quite nauseating to the refined onlooker, in their low vulgarity, suggestiveness, and foolishness. The theaters are often badly ventilated, and in them will sit for hours children who ought to be playing healthily in the open air; the flickering of the pictures on the screen is excessively trying to the eyes; the semi-darkness in which the houses must of necessity be kept affords cover for improprieties".

Under the title of "The Objectionable Film", we find these sane comments:

"In the first place, a sharp distinction must of necessity be drawn between what is 'vulgar', and what is immoral. It

must be remembered that the theaters cater for all tastes, refined and unrefined, educated and ignorant, and what will appear to be nauseating in its crudeness and silliness to the educated eye will seem the height of amusement to others. The clown, with his boisterous slapstick form of low comedy, is always popular with many, more particularly with children, who are charmed with the absurdity of his antics. Such exhibitions, however regrettable from the aesthetic standpoint, must perforce be endured until public taste is educated to better standards. The really deleterious film generally falls into quite another category. It may be said that, generally speaking, frankly immoral pictures are seldom exhibited, since in nearly all the provinces of Canada, censors first review the pictures to be shown and delete all that is flagrantly salacious. There is, however, an even more insidiously objectionable picture, not too bad to be stopped by the censors, but yet highly to be reprobated for its unwholesome suggestiveness. 'Dramas' dealing with the theme of broken marriage vows are all too common. Such pictures are excessively hard to deal with, since it is well nigh impossible to say that they are flagrantly immoral, it being claimed for them that 'they teach a lesson' in showing the unhappiness and disaster following on such lapses from the moral code. Such a defence is wholly fallacious. The 'moral' is forgotten in the excitement of the story, and the depicting of such stories is utterly deleterious to young people, although their elders may not suffer any great harm from seeing them."

Gertrude Herrick, in a recent article, pointed out that before the advent of "movies", comparatively few people were afflicted with the dime novel appetite. Now, nearly the whole population—especially in small towns and villages—turns out to see shows beside which the old dime novel was tame and innocuous. Nick Carter never dreamed of hand-to-hand conflicts such as the movies offer to gullible youth craving excitement. For example, she describes the grievance between the hero and the villain which comes to a head on the edge of a cliff—a favorite site for the get-away in a movie fight. As they spring at one another's throats, it is but the work of a movie second to transfer the struggle to the top of a tall tree; thence—for variety is ever the watchword—to the foot, stripping off movie branches in the furious descent. A fall into a deep ravine but stimulates the ferocity of the combatants and the fight proceeds with movie contempt for obstacles up and down unscalable heights, straight through solid walls, now into seething whirlpools, now over raging waterfalls, where nothing human could live three minutes, much less be fished out—when the audience has been glutted with thrills.

The dime novel depended upon the barely probable to score the points; the movies enter the realm of the impossible, for what man may not do, the "dummy" can. And the "dummy" is a hard pacemaker for adventurous youth, Miss Herrick declares.

A judge of the juvenile court said to a little boy who had been arrested for stealing. "Well, Johnny, you didn't get away as they do in the movies, did you?" "No-o", replied Johnny, somewhat downcast, "but they say the third time never fails", he added hopefully.

Side by side with the blood and thunder story in point of interest, and even the more destructive in its influence, is the sex drama. Perhaps there is a future before us when the modern version of the sentiment "all's fair in love and war", will no longer exonerate the man who loves and rides away, but, today as heretofore, the woman pays. The unfortunate girl banks her life, unrolling as it does so often in those last mawkish 300 feet of the reel—when the penitent lover returns with a marriage license, a bagful of money, and an architect's drawing of their future home, upon something about as tangible as a mirage. Now as always, Miss Herrick declares, maternity without honor is woman's bitter portion.

With whom, she asks, do pictures dealing with the subject of rape find greatest favor? The following conversation between two young men, vulgarly known as "roughnecks", was overheard after one such sensational show: *First Man*: "That's

what I call a rotten show". *Second Man*: "Yeh, too much of the raw stuff". If the elemental understanding rebels at the "raw stuff" for whom is it presented? "One does not like", Miss Herrick says, "to think that the taste of women and young girls is responsible for the muck of the under-world being raked to the surface." "Sentimentalism", it has been said, "is, and always has been, insensible to facts." Movie lovers, especially women, seem hypnotized. They drink in gross exaggerations, incapable of criticism. Common sense is dimmed with the lights. Not while the world loves the sinner as much as it loves the lover, shall we expect to see sinless life—depicted on the screen. That crime and violence are of every-day occurrence nobody, however optimistic, will deny, but they do not occur in any such proportion to life as a whole as our young people have a right to infer from the dramatic films.

"Man stands in a system of relations and according as he fulfills or violates them does he rise or fall." The most vital menace lurking under the fair seeming of the movies is the leverage they are capable of exerting to pry impressionable youth—with its lack of adult perspective—out of its true balance in this system of relations.

"The cinema", said Bertram Clayton in the *Quarterly Review* (London), "under the guise of 'psychology', 'problem', and 'propaganda', has added enormously to the mass of sentimental or debasing rubbish which is always at hand to warp the intelligence and judgment of the crowd."

People are likely to shun what they know to be evil, but the motion picture, subtly compounded of marvelous settings, miraculous mechanism, and ravishing physical beauty, using the most sacred things of life as stalking horses for multitudes of sins, are too insidious for analysis by the ordinary pleasure seeker. In many people the Gatling gun rapidity with which pictures are shown, the infinite variety of scenes and passions depicted, arouse emotions comparable to marching to music. The movie fan does not question where he is going so long as the going carries a thrill.

Librarians are complaining, according to Miss Herrick, that children are becoming more and more dissatisfied with juvenile books, and are clamoring for literature that presents life with movie luridness. If there are certain phases of life that are taboo in juvenile books, "why should children" she asks "be allowed to view these same phases through a medium a thousand times more vivid than the printed page?" A single vicious movie is able to annul the teachings of school, and Church, and home. And if the parent accompany the child, does it follow that his or her presence acts as an antidote to the poison of the screen? Said a precocious little girl, spell-bound at her first movie show: "Is this what you call a liberal education, Mamma?"

"To be or not to be", is not the question with the movies; they are, and for better or for worse they have come to stay. The public must be amused, and apparently it is not averse to being fooled. They "like it", to quote that world-renowned expert in amusing people, the late Phineas T. Barnum.

A thorough and minute investigation was held in England in the year 1917 by the Cinematograph Commission of Inquiry, with the Bishop of Birmingham as chairman.

This Commission inquired into every phase of the question, with the greatest care and impartiality, examining numerous witnesses, and giving every opportunity to those in the trade to defend themselves against all imputations. Taken as a whole, the evidence adduced was not at all unfavorable to the trade, and the managers of the various film companies were allowed every opportunity to state their views. With regard to censorship and the production of objectionable films, the managing director of the Transatlantic Film Company, the distributing agents in Europe of the Universal Film Company of America, is reported as follows: "He could not speak too strongly in favor of film pictures being censored, though it was not by any means so easy as would appear at first sight. Today no manufacturer in his senses would invest his money in a picture which was, on the face of it, indecent or immoral, and, as a matter of fact, such pictures could not be said to exist. The real crux of censorship lay in discriminating as to the effect a picture would have upon all kinds of audiences, old and young, and whether the methods of presentation employed were such as not to offend the canons of good taste,

or to present life from such an angle as to glorify crime or wrong-doing. Pictures destined for presentation to audiences of the mixed type needed very careful pruning, and the picture has had so many ill-founded aspersions cast upon it by narrow-minded bigots and busy-bodies that it behooved them to be particularly careful not to lay themselves open to the charge of presenting anything which might be construed into evil by prejudiced folk."

Some most interesting evidence as to the educational side of the pictures to young people was given. On this point opinions varied greatly. For instance, Bishop Weldon, Dean of Durham, said "He could not associate himself with the general condemnation of the cinema. He thought the films were a great education agency. Whatever faults there might be in cinema shows, they were better than the public house, and formed an excellent relaxation from the monotony of industry. The serious increase of juvenile crime was due more to the lack of parental control than to the cinema."

On the other hand Dr. Lyttleton, late Headmaster of Eton, strongly countered this opinion. "Proceeding from the educational law that knowledge could only be acquired by effort, the witness deprecated the idea that children could learn anything from the cinema. The effects of cinema pictures upon children might be bad, although the pictures were good. Any practical suggestion for the improvement of the cinema must take into account a restriction of the attendance of children. All those under eighteen years old should be barred from cinemas, the younger children should have films presented to them in the school-room by those who understood them. Children having failed to do things right in school, seeing films in the cinemas where the outwitting of policemen, petty larcenies, etc., were made to appear simple, showed them a field where they might excel, if they tried."

That the moving picture theaters were a powerful counter-attraction to the public house, was brought out very strongly by more than one witness. "There had been a general consensus of opinion that the development of picture houses had produced a marked improvement in the streets of our country. The cinema halls had proved a powerful counter-attraction to the public houses, and the Board of Control (i.e. of the liquor traffic) had shown a very practical recognition of the fact by installing a cinematograph in some of the latest houses. Chief constables reported a noticeable diminution in the number of street offences, and there had been a decrease in the amount of drunkenness among those who, from sheer lack of occupation at night, gravitated to the public house."

MY DREAM

I dreamed of a garden of rosebuds,
There were blossoms of exquisite hue,
Unfolding their petals and vieing
With others, their charms to outdo.
And as the sun rose in his splendor,
The flowers all beaded with dew
Were flashing like gems in the sunlight,
While in color more brilliant they grew.
In the midst of the garden were children
At play, and as happy and free
As the birds and the bees, flitting gaily,
And their faces were lovely to see.
It was plain they were gathering nosegays
For some one they loved—who was He?
A vision appeared! 'Twas the Master!
To Him they ran shouting in glee.
'Twas the Lord of the garden who stood there!
He smiled as He gave His command,
To carry the flowers they'd gathered
To the sick and bereaved of the land.
Through my tears I could see one come running,
Who into my aching arms flew,
And I heard his sweet voice saying, "Daddy,
I've picked mine for Mummy and you!
"And see, Daddy dear, the wee blue ones!
They'd make such a lovely bouquet!
Forget-me-nots grown in God's garden—
I've picked them for dear Peggy May!"

MAY L. RESTARICK

Honolulu, Dec. 26, 1922.



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.

PENALTIES ON FOREIGN CORRESPONDENCE

To the Editor of *The Living Church*:

DO I have a little space to speak of correspondence in connection with our work abroad?

Almost every steamer brings me a number of letters, correctly addressed, but insufficiently stamped. All these insufficiently stamped letters are immediately penalized. No attention is paid to the two cent American stamp, but the full stamp required by France for American delivery, plus 20 per cent penalty, is put on the letter by the French authorities, and payment required of me. All my mail comes through Morgan, Harjes & Co., and, as it happens, they pay the penalty, and charge it to my bank account. They deal with thousands of Americans, and advance this extra postage for practically every one of them. They are pleasant about it, but a little plaintive.

Now, suppose I am not in France when the letter arrives, but in Switzerland, what happens then? The Swiss government pays not the slightest attention to what the French authorities have done, but claps on its own penalty. I sent back to the United States last summer just as a curiosity one only of these many times stamped letters. It cost the sender 2 cents to send, and cost me 14 cents to receive. To which, if you respond, why make a fuss about nothing? I would answer, it is not nothing after it has happened a hundred times.

As I have been continuously in France since last October, my penalties now amount to not only 60 centimes per letter, but often to some francs in each mail.

These letters are usually applications for work, and would not be written if there had been in the minds of the writers the smallest conception of conditions over here. Half of them ask for temporary work. There is no temporary work over here except at Lucerne, and no one ought to go there who cannot speak German. For though the Old Catholics, whose church we use, are most friendly, and pathetically anxious to have our relations with them continued, none of the officers speaks English. Lucerne is in German Switzerland. So, any one desirous of summer work at Lucerne must speak German. It is, however, also desirable, on account of cementing friendships with the Christian Catholics of Switzerland, that the Chaplain of Lucerne should be the same year after year. If any one can be found (and I have already found such a person), who is willing to take Lucerne as his title, simply officiating elsewhere when opportunity offers, it leaves us no temporary charge for the twenty applicants to fill.

Moreover, if I cannot find a man to take his title to Lucerne alone, my only other wise course is to group Lucerne with some Southern parish which is not open in summer. And this has proved easy to do and does not call for an extra man.

Further, nineteen out of twenty applicants would not want Lucerne if they knew that the financial return to the incumbent would seldom be over \$15 a Sunday for 12 weeks, and is often less.

As to other parishes over here, the only fully self-supporting ones are Paris, Nice, and Florence. But it depends on what one calls self-support. Florence does not ask a stipend, but the rector's necessary expenses cannot be less than twice his salary. Nice does not ask a stipend, and the rector has a rectory free, but in money his salary is less than Florence pays, and Nice is more expensive than Florence.

The rector's salary at Munich, at present exchange rates, is \$3.50. The sure salary at Dresden is \$400, income of an endowment. I find something more under present conditions, much of which, I suppose, the rector puts into necessary repairs.

No one could live on the salary at Geneva, and live as the rector there really has to arrange his affairs.

On the other hand the English Church gets services rendered all over the continent for much less than our average salaries. I read through the balance sheet of a church, large and handsome, which serves Americans as well as English in the south of France; I should call the chaplain a high-class man. The total balance sheet for the year footed little over Fr.20,000 (20 thousand francs), of which the rector received 10,900 francs, at present exchange, an average for several months of about \$700, and he has his house. I haven't any idea that in most of the chaplaincies the stipend comes up

to this. I should think services could be guaranteed everywhere by an English chaplain if \$400 or \$500 were available.

Most of my correspondents write that "naturally, I need some support." They go further and say that very little would content them, barely enough for living expenses. Dear people! We none of us want more than a living. The Bishop's salary is \$400 a year, and he has to cross the Atlantic usually twice a year, that is to say, over and back, which costs, second class, the mere bagatelle of \$280. With this balance on hand, perhaps I ought not to mind the postage penalties, if not more than five or six dollars a month, and I could have a few days' shopping on the rest!

Much, therefore, as foreign service seems to be desired, I am sure it is not desired on the facts. As soon as facts are stated, all, or most, of my applicants prove to be shy, and not at all anxious to come.

G. MOTT WILLIAMS.

Paris, March 21, 1923,

THE DOUAI BIBLE

To the Editor of *The Living Church*:

PERMIT me to take exception to one of your statements made in answer to a correspondent, that the English R. C. (Douai) version of the Bible contains the same books as the Anglican versions. The Douai version certainly contains all the books deemed by us to be canonical, though some of them are differently named. For example, the Book of Ezra is styled the First Book of Esdras and the Book of Nehemiah is styled the Second Book of Esdras (the same as in our Sixth Article of Religion), and the various books of the Apocrypha, with two exceptions, are scattered throughout the Douai Old Testament, the "Rest of the Book of Esther" being attached to the Book of Esther, while "The Song of the Three Children", "The Story of Susanna", and "Of Bel and the Dragon", are embodied in the Book of Daniel. But the two books which begin our Apocrypha, the First and Second Books of Esdras (styled by our Articles "The Third and Fourth Books of Esdras") are not to be found in the Douai version, and neither is the Prayer of Manasses. By reference to the *Catholic Encyclopedia* one may learn that the Roman Church regards our books of the Apocryphals as deuterocanonical with the exception of the Third and Fourth Books of Esdras and the Prayer of Manasses. The *Encyclopedia* states that the said three books are apocryphal and not permitted to appear in modern editions of the (R. C.) Bible.

W. E. ENMAN.

THE MUSIC OF MERBECKE

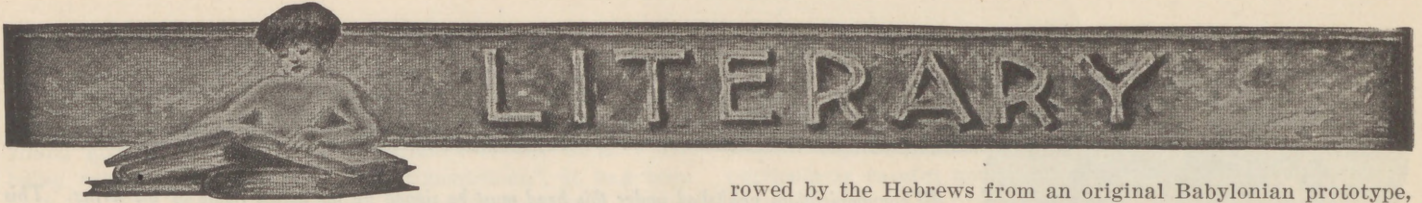
To the Editor of *The Living Church*:

I AM surprised that your correspondents under this heading have made no reference to Merbecke, especially as we now have his music in the New Hymnal. May I urge all rectors and organists to study this music? All must know that it is the music written for the first English Prayer Book, that it is in the Christian tradition, that it is, so to speak, the only "official" music, or, I might say, the Anglican adaptation of the ancient music. True, the melody is Merbecke's own, but he composed in terms of the ancient modes, and knew how to fit the words to the music, or perhaps it would be better to say, the music to the words.

The great objection to most modern music is that the music cannot be fitted to the words. This is just about impossible when music is barred, for then the natural rhythm of the words has to be sacrificed to the beat of the music, and the result is maddening. Thirty years ago I heard Merbecke for the first time in Holy Trinity Church, Toronto, Canada, and at once thought the music perfect. I have never changed my opinion, and look forward to Heaven as a place in which I can join in the singing of Merbecke and the like, for ever. Most people, especially choirs and organists, will take some little time to like Merbecke, but if they will have patience they will come to love it, and will then go on to love all the other music of that sort.

EDWARD G. MAXTED.

St Andrew's, Barberton, Ohio.



RELIGION IN AMERICA

The Church in America. By Prof. William Adams Brown, New York: Macmillan, 1922. \$3.00.

"The picture of American Christianity as a strife of warring sects is a serious misrepresentation. The chief danger of denominationalism is not that it leads us to attack our fellow-Christians, but that it makes us content to ignore them . . . At least it reminds (its adherents) of a world larger than Smithtown and Jonesville. It is the means through which the members of the local congregations realize their membership in the Church universal" (p. 73). This book is one of the fairest, most thoughtful, and most penetrating "surveys" of American Christianity that have been put forth in recent years. It has as its object the presentation of the writer's conviction "that it is vital for the future success of American Protestantism that we re-think our theory of the Church" (p. viii), by which he means that an intelligent grasp of the "function of the Church in our democratic society" having once been obtained, the various Communions should see how best they may cooperate in seeing that it is discharged. He is eminently fair to the Episcopal Church (cf. p. 83), as well as to the Roman Communion (cf. p. 181). The whole work provokes discussion and raises innumerable problems. It is highly significant that such good will and keen interest should have such adequate expression. It will be even better when some further fruit of the same sort shall have been produced by American Christian bodies, animated by the same ultimate end—the unity of Christianity.

America Faces the Future. By Durant Drake, A.M., Ph.D. New York: Macmillan, 1922. Price \$2.50.

This series of penetrating, thoughtful, and illuminating essays has the best of all recommendations—sincerity, the authority of scholarship, and the merit of adequate presentation. In a five-fold division of his subject the author treats of Liberty, Equality, Democracy, Efficiency, and Patriotism. "This volume", he tells us, "has been concerned rather with criticism and warning than with eulogy and congratulation. We are too prone to brag of our achievements, and too little disposed to acknowledge our shortcomings" (p. 351). Most of the knotty problems of our present-day life come up for a frank statement, a franker analysis, and often a radical suggestion in the way of solution. Thus—to choose at random—the writer discusses the function of the judiciary, especially the power of Supreme Courts to declare legislation unconstitutional (pp. 28-39), "Free Speech" (pp. 49-58), the Race Problem (pp. 82-93), Education (pp. 94-104), Health, Work, Prosperity, "The Square Deal", Political Honesty, Government, and the Struggle between Capital and Labor. Particularly suggestive are chapter X on "Education for All", chapter XIV on "The Square Deal", and chapter XX on "Big Business". One may not always agree with either diagnosis or suggested treatment, but one is compelled to give reason to himself for his disagreement. The author is singularly happy in treating his vast and varied expanse of material in a non-technical way, which is yet neither unscientific nor inaccurate, and appends to each chapter an excellent, well-selected bibliography on the subject in question. He has done an excellent work which merits adequate recognition and proper consideration, especially by the "general reader" for whom it was designed.

RESEARCH

A Hebrew Deluge Story in Cuneiform, and Other Epic Fragments in the Pierpont Morgan Library. By Prof. Albert T. Clay, being Vol. V 3 of the *Yale Oriental Series Researches*, pp. 1-57, English text; pp. 58-83, transliterations and translations; pp. 84-86, Babylonian dynastic lists, and VII full page plates. Yale University Press, 1922.

This most interesting piece of work carries on and substantiates further the contentions advanced by the author twenty-five years ago. A few excerpts from the text will suggest the chief arguments. "The deluge story", far from being bor-

rowed by the Hebrews from an original Babylonian prototype, "was mainly an Amorite legend which the Semites from Amurru brought with them from the West" (p. 24). Late discoveries have shown "that there is no need to find the origin of the Biblical stories in Babylonia" (p. 27), for the civilization from which they sprang, Syrian and "Amorite", "antedated the Egyptian . . . and has as great antiquity as that in Babylonia" (p. 28). The argument is largely linguistic. The name for God, *I-lu* or *El*, in early times was common to the Western Semites and the Akkadians (p. 29). The early Amorite divine triad is preserved in the primitive account of the deluge story. "In consideration of all available data, it is reasonable to conjecture that this Amorite deluge story . . . goes back to a time as early as 4,000 B. C." (p. 32). Nimrod was probably a historical personage (p. 43) as was *Hupipi* ("Hobab") (p. 50), "who humiliated Babylon in 4,000 B. C." (p. 53). The historicity of the persons mentioned in Biblical and Babylonian genealogical lists (p. 54) is further shown in the evidence against the view "that in the Semitic world a single god ever became a mortal" (p. 55 *et al.*). The two chief theses of the author are at variance with more or less dominant theories of Semitic scholars, and if they be able to prove themselves, an entire readjustment of history and hypothesis will necessarily result. These are: (a) that "there is no basis for the theory that within the period covered by the written history of man, the inhabitants of Syria, Mesopotamia, and Babylonia were dependent upon Arabia for their Semites and their culture", and (b) "the position of the Pan-Babylonians, namely, that Israel's culture and religion was of Babylonian origin, is without foundation" (p. 56-57).

Materials for the Study of the Apostolic Gnosis. By Thomas Simcox Lea, D.D., and Frederick Bligh Bond, F. R. I. B. A. Part II; Section I, Introduction, the Temptation, the Miracles and Notes on the Clementine Homily; Section II, Notes on the Clementine Homily, St. Peter's Confession, The Transfiguration, the Annunciation, and the 37 Multiples. Oxford: Basil Blackwell, 1922. 6 shillings each part.

These two parts form a continuation of an earlier portion of the same work, published a few years ago. With painstaking care and meticulous attention to detail, the two authors have developed their researches in this unique field of modern scholarship of which the results are here presented. The merest statement of their investigations must suffice to introduce this fascinating field to our readers. Before the widespread use of the "Arabic" numerals every nation had its own method of computation. Both in Hebrew and Greek the units were the letters of the alphabet. When words could be transformed into numerical equivalents, it is easy to see how a whole system of intricate mystical meanings and significations could be derived from the employment of certain set phrases. Two examples, fairly well authenticated, have certainly proved themselves in the Johannine writings on the basis of this esoteric science of *gematria* as it is termed. In the Hebrew the "number of the Beast" of the Apocalypse (666) may be reduced to "Nero Caesar". A rather more suggestive instance is to be discovered in St. John 3:14, where the numerical equivalent of the underlying Hebrew word for "serpent" (*nahash*) is the same as that for "Christ" (*Mesiah*). These two illustrations of Hebrew *gematria* may be paralleled by the vast numbers brought to light in the above mentioned work of Dr. Lea and Mr. Bond, only their efforts are confined to the Greek text and Greek *gematria*. The two volumes contain innumerable examples worked out with great ingenuity. One may suffice here. "Jesus" (= 888) "Christ" (1480) = 2368 is the same by *gematria* as "Eucharist" and "the Bread" (*viz.* 2368). "The Lord's Eucharist" is the same as "the Bread from Heaven" (2627) (cf. Section I, p. 47). It is beyond all question that the Fathers, early and late, set great value by this curious kind of research, as did also all of the gnostic systems. The study initiated in the work of Dr. Lea and Mr. Bond is of great importance, not only in bringing to light a forgotten "science" much developed in the early centuries of Christianity, but also because of the by-products that will be brought forth, of interest linguistically, mystically, textually, and theologically.

GROTESQUELY ILLUSTRATED, *All Through the Day the Mother Goose Way* (J. B. Lippincott Co.) well combines familiar rhymes and hygienic instruction for children.

Church Kalendar



APRIL

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

KALENDAR OF COMING EVENTS

- Apr. 25—District Convocation, Utah.
- Apr. 28—Diocesan Convention, East Carolina.

Personal Mention

THE Rev. FRANCIS M. ADAMS has resigned from Coventry parish, Upper Fairmont, Md., and has moved to Los Angeles, Calif., where he intends to take teaching work in connection with his work in the ministry.

THE Rev. PERRY G. M. AUSTIN, rector of St. Luke's, Kensington, Philadelphia, Pa., has accepted a call to become rector of St. Luke's Church, Long Beach, Calif., but will not be in residence until Sept. 1st.

THE Rev. R. E. BOYKIN, rector of St. John's Church, Tallahassee, Fla., has received the appointment as official chaplain of the State Senate.

THE Rev. WILLIAM BRAYSHAW, of Darlington, S. C., has accepted a call to the rectorship of Westover Parish in Charles City County, Va., and will take charge on April 22d. His address will be Roxbury, R. F. D. 2, Va.

THE Rev. A. PARKER CURTISS, for the past four years resident chaplain at St. Mary's School and Convent, Peekskill, N. Y., is returning to Grace Church, Sheboygan, Wis., of which he was formerly rector, and where he may be addressed after May 1st, at 630 Ontario Avenue.

ON and after May 1st, the address of the DENVER ASSOCIATE MISSION, of the Rev. NEIL STANLEY, and of the Rev. TOM HALDEMAN, will be 1956 Grant St., Denver, Col.

THE Rev. FREDERICK GOWENLOCK, of St. Louis, Mo., has accepted a call to All Saints' Church, Pontiac, R. I.

THE Rev. F. O. GRANNISS, rector of St. Paul's Memorial Church, St. Joseph, Mich., who is slowly recovering from an illness of some months, has been urged by the vestry of the parish to take a minimum of three months' leave of absence for rest and recuperation. He will spend the first weeks in Columbus, Ohio.

THE Rev. CHARLES HERBERT LINLEY, rector of Christ Church, Kalispel, Mont., has accepted a call to become rector of St. Martin's Church, Omaha, Neb., and will enter upon his new work on Ascension Day.

THE Rev. JOHN R. MCGRODY has resigned as priest in charge of St. Simeon's Church, Philadelphia, and has accepted a call to become rector of the Church of the Holy Apostles, St. Clair, Pa., where he may be addressed after May 1st.

THE Rev. R. H. PAGE, formerly rector of All Saints', Pontiac, R. I., is now rector of Trinity Church, Canton, Mass.

THE Rev. J. F. VIRGIN has resigned St. Bartholomew's parish, Crisfield, Md., and removed to Longwoods, Md., where he will act as Canon of the Cathedral, and manage the business affairs of the *Eastern Shore Churchman* in addition to taking charge of All Saints' Church at Longwoods.

THE Rev. C. P. WILLCOX, recently rector of St. James' Church, Cedartown, Ga., has taken up his new duties as rector of the Church of the Messiah, Murphy, N. C., in the Diocese of Western North Carolina.

THE Rev. JOHN MARSHALL WILSON has resigned from St. Mary Anne's Parish, North East, Md., and has taken up work in Newark, N. J.

THE Rev. HERBERT H. YOUNG, formerly of Kenbridge, Va., who recently accepted a call to the care of the churches and missions in the "Archdeaconry" in the western part of the Diocese of Southwestern Virginia, reached his new field on April 5th, and he may hereafter be addressed at Graham, Va.

ORDINATIONS

DEACONS

CENTRAL NEW YORK—On Saturday, April 7, 1923, at Grace Church, Elmira, N. Y., the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate BLISS EVERETT, a member of that parish, and HALL PIERCE, of St. Peter's parish, Auburn, N. Y. The Rev. F. T. Henstridge, rector of Grace Church, preached the sermon, and presented Mr. Everett, while Mr. Pierce was presented by his brother, the Rev. Roderic Pierce, rector of St. Paul's Church, Endicott, N. Y.

RHODE ISLAND—On Friday in Easter Week, April 6, 1923, ARTHUR G. W. PFAFFKO, a graduate of St. Stephen's College, and a member of the graduating class of the General Theological Seminary, was ordained deacon in St. Peter's Church, Manton, R. I., by the Bishop of the Diocese, the Rt. Rev. J. DeW. Perry, D.D. The candidate was presented by the rector of the parish, the Rev. A. E. Carpenter, and the sermon was preached by the Ven. William Holden, D.D., archdeacon of Suffolk. Mr. Pfaffko will serve the missions of St. James, Brookhaven, and St. Andrew's, Yaphank, Long Island.

WESTERN NORTH CAROLINA—On April 3, 1923, the Rt. Rev. J. M. Horner, D.D., Bishop of the Diocese, ordained to the diaconate EDWARD JEROME PIPES, at the Church of the Ascension, Hickory, N. C. Mr. Pipes was presented by his rector, the Rev. S. B. Stroup.

DIED

ENNIS—Entered into rest Feb. 28, 1923, CAROLINE WHITEHORNE ENNIS, in the eighty-seventh year of her age. She was one of the original communicants of the Church of St. John the Evangelist, Newport, R. I., and had given many years of loving service, that the earthly throne of our Lord might be made more beautiful for His Presence. May she rest in peace.

LUCAS—On Maundy Thursday, March 29, 1923, ALFRED WILLIAMS LUCAS died at his home in Hagerstown, Md., in the 85th year of his age. He had been for forty years vestryman and senior warden of St. John's Church, Hagerstown, from which church the funeral took place Good Friday afternoon.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

No 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.

POSITIONS OFFERED

CLERICAL

WANTED—A RECTOR FOR A CHURCH in a Southern city of about 10,000 inhabitants. Healthful climate, good water. Fair salary with, or without Rectory. Address, South, 853, care LIVING CHURCH, Milwaukee, Wis.

WANTED PRIEST (THOROUGH CATHOLIC) for July-October. Rectory and \$125 per month. Hour from New York. Address Austin-850, care LIVING CHURCH, Milwaukee, Wis.

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.

CLERGYMAN, RELIABLE, EFFICIENT, Supplies near New York. Phone, YONKERS, 3928 M.

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.

PRIEST, EXPERIENCED, DESIRES CATHOLIC parish, where good teaching sermons are appreciated. Musical, good-tempered, cheerful, energetic, strongly recommended. E. G. M. 54 North Thirteenth Street, Kenmore, Ohio.

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

RECTOR CITY PARISH, MARRIED, FOURTEEN 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.

MISCELLANEOUS

A COLLEGE-TRAINED WOMAN IN RELIGIOUS Education (experienced) desires position in the Eastern States as Director of R. E. or parish worker (without secretarial duties). Address care B-852, LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S SON, MEDICAL STUDENT, 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 POSITION. 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.

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Week days: 7:30 A. M., 5 P. M.

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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
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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: 8, 11 A. M. 7:45 P. M.
Thursdays and Holy Days

BOOKS RECEIVED

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

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

The Twelve-Hour Shift in Industry. By the Committee on Work-Periods in Continuous Industry of the Federated American Engineering Societies.

Thomas Y. Crowell Co. 426-28 W. Broadway, New York, N. Y.

Heroes of the Farthest North and Farthest South. By J. Kennedy MacLean. Revised and Enlarged by J. Walker McSpadden. Illustrated. Prices \$1.75 net. Postage extra.

D. C. Heath & Co. New York, N. Y.

Problems in American Democracy. By Thames Ross Williamson.

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

Lectures on the Christian Character. By E. L. Strong, M.A., priest of the Oxford Mission Brotherhood of the Epiphany, Calcutta. Price \$2.25 net.

The Layman's History of the Church of England. By G. R. Balleine, M.A., Vicar of St. James', Bermondsey. With Illustrations. Third Impression. Price \$1.00 net.

Lothrop, Lee & Shepard Co. 275 Congress St., Boston, Mass.

Home-made Games and Game Equipment. By A. Neely Hall. With over five hundred illustrations and working drawings by the author and Norman Hall. Price \$2.50.

Health and Self-Mastery Through Psycho-Analysis and Autosuggestion. By William J. Fielding. Price \$2.00.

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

Heaven and Hell in Comparative Religion. With special reference to Dante's *Divine Comedy.* By Dr. Kaufmann Kohler, president emeritus, Hebrew Union College, Cincinnati, author of *Jewish Theology*, etc. Price \$1.50.

The Apostle Paul and the Modern World. An Examination of the Teaching of Paul in its Relation to some of the Religious Problems of Modern Life. By Francis Greenwood Peabody, Plummer professor of Christian Morals (emeritus) in Harvard University. Price \$2.50.

Parish Press. Ft. Wayne, Ind.

The Holy Communion; What it Means and How to Prepare for It. By Bishop Slatery. Price, cloth, 50 cts.; boards, 25 cts.

PAPER-COVERED BOOKS

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

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

Catholicism and Roman Catholicism. Three Addresses delivered in Grosvenor Chapel in Advent, 1922, by Charles Gore, D.D., D.C.L., LL.D.

BOOKLETS

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

That Friday Night. An Easter Incident. By John Timothy Stone, pastor of Fourth Presbyterian Church, Chicago, author of *Footsteps in a Parish*, *Recruiting for Christ*, *Life of Whitfield*, *A Prayer for Every Day*, etc. Price 30 cts. postpaid.

BULLETINS

National Society of Penal Information.

Bulletin of the National Society of Penal Information. February, 1923. Number 3.

The New York Protestant Episcopal City Mission Society. 38 Bleecker St., New York, N. Y.

Ninety-first Annual Report, 1922, of the New York Protestant Episcopal City Mission Society. The Mission News. Vol. XXXIV. No. 1.

St. Luke's Home. Phoenix, Arizona.

Fifteenth Annual Report of St. Luke's Home for the Treatment of Tuberculosis, Phoenix; St. Luke's in the Desert, Tucson; St. Luke's in the Mountains, Prescott. 1922.

PAMPHLETS

S. P. C. K. London, England.

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

Acts of Devotion. Sanctioned for use in church, when the office has been previously sung or said, in various dioceses in England.

A Little Book of Prayers for Seamen. Compiled by G. Preston Tonge, Scottish superintendent of the Missions to Seamen.

Nation-wide Campaign, Diocese of New York. Amsterdam Ave., and 111th St., New York, N. Y.

The Program of the Church in the Diocese of New York. Certain Definitions and Interpretations.

RECTOR FOR MARYLAND PARISH

ONE OF THE old landmarks in the outskirts of Baltimore is St. Thomas' Church, Garrison Forest, which dates from Colonial days. The Rev. Hobart Smith, Dean of the Convocation of Towson, has been rector for thirty-five years. On account of failing health, Mr. Smith announced four years ago that he would retire so soon as the vestry called a new rector. Announcement is now made that the Rev. P. J. Jensen, from the Missionary District of South Dakota, has accepted the call to the rectorship.

Mr. Jensen is a man of charming personality and wide experience. He is a native of Canada. At the outbreak of the war he enlisted in the Canadian Black Watch, a noted Highland Regiment, and was subsequently promoted to a captaincy. At the second battle of Ypres, being severely wounded in action, he was invalided back to Canada, where he served in a military position of great responsibility until the end of the war.

While visiting his brother who is a clergyman in South Dakota, he became interested in the work there and, on the advice of Bishop Remington, went to the Virginia Theological Seminary. Having completed his course, he returned to South

Dakota, but not until his fellow students had delivered in writing a glowing tribute to his influence as a Christian and a man.

He was married in June to Miss Kathleen Holliday, of Toronto.

For a year he has been doing splendid missionary work over a wide field in the Black Hills.

PRAISING FAITHFUL RUSSIAN PRELATES

AT A MEETING of the Board of Religious Education of the Diocese of New York, on April 9th, the following resolution was passed:

WHEREAS, in Russia prelates of the Church and their clergy, harkening to the voice of conscience, without fear of man, have boldly taught to childhood and youth the truths of religion, and, in the face of trial, imprisonment, and death, with sublime courage have proclaimed their faith;

THEREFORE, be it resolved, that the Board of Religious Education of the Diocese of New York, in regular meeting assembled, acclaim in common with believers the world over these heroes of faith, and thank God for the grace that made them strong.

(Signed) THOMAS C. T. CRAIN
SELDEN P. DELANY
CHARLES SEARS BALDWIN.

KLAN'S ACTIVITIES REPUDIATED

IN COMMENTING on a reported meeting in the interests of the Ku Klux Klan in the parish house of the Church of the Good Shepherd, Cleveland, Ohio, the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, says:

"It is a matter of inconsequential value and not worthy of consideration. The rector of that parish was asked if he would let his parish house be used for a lecture on patriotism and he, as he has often done before to other organizations, allowed such a gathering. It turned out to be a meeting in the interest of the Ku Klux Klan. The rector at once repudiated the whole thing, and that was the end of it."

DEATH OF THE REV. W. A. HULLIHEN

THE REV. WALTER Q. HULLIHEN, D.D., for forty-six years rector of Trinity Church, Staunton, Va., died at his home in that city April 8th, after a long period of ill health. The funeral was on the 10th, and was conducted by the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia, assisted by a number of other clergymen.

Dr. Hullihen was 82 years of age at the time of his death. During the War between the States, he was a member of the staff of the famous Confederate cavalry general, J. E. B. Stuart. After the war he attended the Virginia Theological Seminary, finishing in 1867. The same year he was ordered deacon by Bishop Johns, and the next year, priest by Bishop Whittle. He went, in 1872, to Staunton, where he spent the remainder of his life. He retired from the active exercise of his ministry in 1918. He is survived by his wife and by five children, one of whom is Dr. Walter Hullihen, president of the University of Delaware, and formerly dean of the College of Arts and Sciences of the University of the South.

DEATH OF THE RT. REV. G. MOTT WILLIAMS

THE DEATH of the Rt. Rev. G. Mott Williams, D.D., Bishop-in-charge of American churches in Europe, occurred at the American Hospital at Neuilly, France, at midnight of Saturday, April 14th. A personal letter from Bishop Williams, written at the hospital on March 27th, stated that he had had an attack of jaundice, which would keep him at the hospital for some time. "It is very unpleasant", he said, "but that's about all." A cablegram announcing his death does not state the immediate cause, and this fatal end had not been anticipated from earlier reports. It is probable that the formal service whereby Holy Trinity Church was accepted as a Pro-Cathedral on Passion Sunday, reported last week in THE LIVING CHURCH, was the last official act of importance performed by the Bishop before entering the hospital. However he had preached and confirmed a class in the Pro-Cathedral on Palm Sunday, and is said to have remarked that the sermon then preached was his last sermon; though what should have caused the remark is not clear. At his bedside when death came were his wife, who is a sister of General John Biddle, and one son, John Biddle Williams. The cablegram states that the funeral will be held at the Pro-Cathedral.

Bishop Williams was born at Fort Hamilton, N. Y., Feb. 11, 1857, the son of General Thomas and Mary N. (Bailey) Williams. He was graduated at Newburgh (N. Y.) Academy in 1871, and afterward was a student at Cornell, but did not graduate. In later years, however, he received his M. A. degree at Hobart and at the University of Michigan, and that of D. D. from the former college in 1895. He married Eliza Bradish Biddle, of Grosse Isle, Mich., in 1879, in which year he was admitted to the bar in Michigan. He was already preparing, at that time, for holy orders, however, and was ordained deacon in 1880 and priest in 1882 by Bishop Harris of Michigan. He served his diaconate as assistant at St. John's Church, Detroit, and, after ordination to the priesthood, became rector of the Church of the Messiah in the same city, serving until 1884, and then as rector of St. George's, Detroit, until 1889. From 1889 till 1891 he was Dean of All Saints' Cathedral, Milwaukee, where he is remembered with much real affection. He was Archdeacon of Northern Michigan from 1891 till 1896, and on the creation of the Diocese of Marquette, became first bishop of that diocese, being consecrated on May 1, 1896. Of the six bishops who united in his consecration, only one, the present venerable Presiding Bishop, now lying upon what appears to be his death bed, survives him.

Bishop Williams was an energetic and enthusiastic missionary, but ill health came upon him and became so pronounced that in 1919 he resigned his diocese. He had before that been appointed to the episcopal charge of the American churches in Europe, and retained that charge after his resignation of his diocese, a charge in which his linguistic abilities and his sympathy and good sense made him especially valuable. Bishop Williams was one of the few men who could so successfully preserve good feeling between the American churches in France and Germany as to admit of their continuance in the one jurisdiction, and he was as interested in, and as sympathetic with, the work being done in Munich under Archdeacon Nies as with any of the churches in the

countries of the Allies. He made himself familiar with the Swedish language some years ago, because of his enthusiasm for promoting better relations between the Churches of the Anglican Communion and that of Sweden, and was one of the foremost authorities in regard to the history of the latter. Another marked service of Bishop Williams to the Church, was in connection with the revision of the Hymnal. He was a poet and hymnologist of no mean ability, and was an influential factor in gathering the material for the New Hymnal. He served for several years on the old Board of Missions and was a member of the commission to promote the World Conference on Faith and Order at the time of his death.

Bishop Williams was the author of a volume of sermons, prepared especially for the use of lay readers, *Human Questions and Divine Answers*; of a little book, *The Church of Sweden and the Anglican Communion*, which was a large

factor in promoting friendly relations between the two bodies; and of several privately printed collections of his own poetry. His sense of humor was so pronounced that the tedium of many a session of the House of Bishops was relieved by the circulation from desk to desk of pointed verses by the Bishop of Marquette on the lighter side of matters under discussion, and his friendly quips, never such as could offend the most sensitive, were prized by very many who appreciated his versified witticisms.

In the Lambeth Conference Bishop Williams was said to have been one of the most influential of the American Bishops, chiefly because of his clear insight into questions which he had studied, and especially on all questions connected with the Swedish Church, which he had visited more than once. He attended the last General Convention at Portland, but left to return to his European jurisdiction before its conclusion.

The Archbishop of Canterbury Protests Against Soviet's Acts

Films of the Sacraments Criticised —The Revised Psalter—Holy Week Services.

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

THE action of the Supreme Revolutionary Tribunal of Soviet Russia in the trial and condemnation of Archbishop Ciepliak and Mgr. Butchkevitch, accused of opposition to the Soviet decrees for the separation of the Church and State, and of organizing counter-revolutionary activities among the clergy of Petrograd, has aroused widespread protest.

Previous to the trial, the Archbishop of Canterbury made a vigorous protest in the House of Lords concerning the Bolshevik campaign against all religion, acting as the *Times* remarked, "in a manner worthy of the best traditions of his high office."

It may be observed that Dr. Davidson on Tuesday was not dealing primarily with the case of the Orthodox who are under the tyranny of the Soviet Government, but with the arrest of the Roman Catholic Archbishop of Petrograd and his priests, though he suggested that their arrest was doubtless designed to prepare the way for the trial of the Orthodox Patriarch Tikhon. The Primate mentioned that he had been in communication with Cardinal Mercier, with the Polish Legation in this country, and with the Vatican at Rome, in order that common action and inquiry might be arranged. From all these had come an expression of their desire to cooperate with England in the matter.

These incidents of action against individual ecclesiastics, his Grace said, could not be dissociated from wider movements taking place in Russia against religion as a whole, movements likely to do harm far beyond the limits of Russia. Dr. Davidson added that Nonconformist feeling also was strong in this matter, and the condition of things in Russia was likely to arouse the feeling of the whole civilized world.

Lord Curzon gave the facts as the Foreign Office knows them. As regards the Patriarch Tikhon, he said that he knew very little about his present position—the

date of his trial has not been fixed. If it was possible to have British representatives at either of the trials they would make every effort to save the lives of those arrested. He was profoundly horrified and dismayed at the wanton persecution that was taking place, and wished that British influence, or the influence of decency, were greater. Anything that the Government could do, by representations or otherwise, the House could rely on them to do.

The Polish Prime Minister, M. Sikorski, has made a declaration of protest to the Soviet Minister, in the course of which he declares that "the civilized world brands this unprecedented act as a violation of freedom of conscience and elementary rights." He goes on to say that the sentences have no connection with the administration of justice, and that the responsibility of carrying them out will fall solely on the Soviet Government.

The British, American, French, Italian, and other Governments have been appealed to for intervention with the Soviet Government at Moscow, and it is stated that, should the death sentences be carried out, a rupture between Poland and Russia is more than likely.

FILMS OF THE SACRAMENTS CRITICISED

The project for producing cinematograph films dealing with the Seven Sacraments is being widely discussed, and has called forth much adverse criticism from Church people whose religious susceptibilities are wounded by the proposal. In consequence, the Anglo-Catholic Congress Committee, which was officially associated with the scheme, has reconsidered its position. Opinion is sharply divided, for against the criticism in the Church newspapers and criticism privately received must be set the many letters of approval and encouragement, and the important fact that more than £1,000 of the preliminary £2,000 asked for has already been subscribed.

Meanwhile the Committee has issued the following statement: "Considerable doubt and adverse criticism, arising chiefly, though not only, from misapprehension and misunderstanding of the project, have been expressed in the Press and elsewhere. In view of this fact, the organizing committee of the Anglo-Catholic Congress has thought it best to reconsider

the position. They feel that they must maintain a perfectly neutral attitude in the matter. The project, as was originally intended, must stand or fall on its own merits or demerits as the event may prove. But the Congress is greater than any detail of its proposals. Nothing could justify the Committee in taking a line which might be likely to cause, or seem to cause, even an appearance of discord or disunion. The Committee, therefore, without expressing any opinion on the controversy, have decided not to include the project in, or as any part of, the program of the Congress."

Though the Congress Committee has thus withdrawn, there is no intention on the part of the originators to abandon the scheme. Those responsible, are confident that the use of such films for the purposes of religious instruction will be recognized sooner or later as a perfectly legitimate adoption by the Church of a new and valuable method of teaching through the eye. There has never been any intention of allowing films of this kind to be at the disposal of the public for public exhibition. They are intended to be shown either in church or in a parish room attached to a church, under the personal supervision of the parish priest or some suitable person deputed by him for that purpose. The exhibition of a film for religious teaching, it is assumed, would be accompanied by the use of suitable prayers and hymns, and the whole thing done in a spirit of reverence. Moreover, these films would not be accessible for hire to any except clergymen of the Church of England or persons specially authorized by them.

Before leaving this subject, it is interesting to chronicle the fact that "From Manger to Cross", the film illustrating events in the life of our Blessed Lord, has been presented every day during the past week in the great hall of the Church House, Westminster. Made in 1912, and shown in London soon after it was completed, the film was not seen again in this country until last year, when it was revived at Easter.

Eleven years is a long life for a film, and many technical improvements have taken place since "From Manger to Cross" was first produced, but the film is by no means crude or primitive, and has certainly stood the test of time wonderfully well. There are a number of details that might with advantage be treated a little differently, but altogether it can still take rank among the world's best films. The difficult task of making a film based on the life of Christ was carried through with reverence and good taste, and over-emphasis of incidents has been avoided. The production is divided into five sections, and these are concerned with the birth of our Lord, His childhood, His ministry, the last week of His life, and His Crucifixion. An appropriate setting was provided for the present production at Church House, and a quartet party sang verses from well-known hymns.

THE REVISED PSALTER

The proposed alterations in the translation and use of the Psalter for public worship have attracted much attention from the daily press, similar to that given recently to the revision of the Prayer Book. The same protests are to be noted against meddling with the "stately diction" of the Bible, and interference with "the common heritage of English people" by a minority of the Church. What seems to be forgotten by these critics is that the revision contemplated is not of the Psalms

in the Bible—that was done in 1884, when the Revised Version was published—but of the Psalter in the Book of Common Prayer, which was last revised by Archbishop Cranmer in 1539. It was not altered in 1661, on the grounds that choirs were accustomed to it, and its language was considered to be "more smooth and fit for song." The present revision is quite a domestic matter, as it were, and concerns only Churchmen who decide to use the altered version of the Psalter.

In considering and criticizing the proposals of the National Assembly Committee, it is only fair to remember that what is proposed is merely a permissive alternative, and the new Psalter, if it is accepted by the Assembly, will no more supplant the existing Psalter than the Revised Version of the Bible has supplanted the Authorized Version. There will be plenty of opportunity in the Assembly for modifying the proposals of the revisers, but even though they be accepted as they stand, which is not at all likely, the fact remains, as I have said, that no one who dislikes the new version need ever read or use it, and no clergyman will be required to use it in public worship or in his private recitation of the daily offices.

HOLY WEEK SERVICES

There is nothing very special to chronicle in connection with this year's Holy Week services in London. On Palm Sunday the customary distribution of palms and procession preceded the sung Mass in a large number of our churches, while the solemn singing of the Passion was once more a distinctive feature.

It is interesting to reflect that the palm-distribution was, from the earliest days, a regular custom of the pre-Reformation Church. Aelfric tells us that on this Sunday the priest blessed palm twigs and

distributed them to the people. The ceremony in later ages was, of course, more elaborate. The end of the Palm Sunday procession seems to have been at the churchyard cross, which on that day was decked with flowers. One question will of course suggest itself: How were palms obtained in medieval England? As a matter of fact, they were *not* obtained, willow, box, and yew branches being employed as substitutes. There is, indeed, some ground for thinking that the yew-trees were planted in the churchyards to furnish the branches which in many parishes served for palms.

The Three Hours' Service tomorrow (Good Friday) will be conducted at most churches, including, as last year, many of those which were formerly identified with the strict Evangelical school of thought; and the solemn Easter Eve ceremonies will take place at the more advanced Anglo-Catholic churches. In connection with the Three Hours', I note that at a few London and provincial churches the service will this year be somewhat out of the common. Instead of the customary addresses on the Seven Words, the Prayer Book offices of the day will be solemnly sung from 12 to 3, the order being as follows: Hymn, Mattins, Litany, Ante-Communion, The Reproaches, and Veneration of the Cross ending with Evensong. In this way, it is hoped that the full beauty and appropriateness of the special Lessons and Psalms, and the pathetic dignity of the solemn singing of the Passion and the Reproaches, will be brought home to people. The scheme has certainly the merit of complying with the obligations of the Prayer Book, which can scarcely be said of attendance at the Meditation on the Seven Words of the Cross. Hymns are interspersed with the Offices, and the whole lasts for three hours.

Canada Greatly Interested in Education and Citizenship

Diamond Jubilee of Huron College Tenebrae Sung in Toronto—Miscellaneous News Items.

The Living Church News Bureau }
Toronto, April 16, 1923 }

GR^{EAT} interest is being taken in the National Conference on Education and Citizenship, which met Easter week in Toronto. Distinguished speakers from overseas have included Sir Michael Sadler, President of Leeds University, Sir Henry Newbolt, Sir Robert and Lady Baden-Powell. The Primate was in Toronto for the Conference, and has presided at several conferences. Other Canadians, who have taken a prominent part, have included Sir Arthur Currie, Principal of McGill University, Sir Robert Falconer, President of Toronto University, Premier Drury, Dr. Cody, rector of St. Paul's Toronto, Archbishop O'Leary, of the Roman Church, Sir John Willison, and Mr Vincent Massey. The day meetings have been at the Convocation Hall of Toronto University, those in the evening at Massey Hall. The National Council of Education and Citizenship made the following suggestion for Sunday, Apr. 8th:

"It is hoped that every Church of every denomination from Atlantic to Pacific will devote this day to the subject of the Church's part in Education. It is suggested that the morning service might be set apart as an Homage to the Teacher,

the evening service as a Dedication to the Child."

The Conference program asserts that, "the fundamental question which Canada has to face today, together with the other civilized nations of the earth, is 'not whether we can become efficient in face of the economic pressure that has followed upon a world war. It is whether we can attain to intellectual and moral, as well as physical, adequacy in face of a situation that demands the best from every one of us.'"

DIAMOND JUBILEE OF HURON COLLEGE

The celebration of the diamond jubilee of Huron College, London, Ontario, has been postponed, so far as its completion is concerned, until September, 1924. Some student commemorative exercises will mark the present year, but the major celebration will take place next year.

The announcement of postponement was made on March 21st, by the Rev. Dr. Waller, Principal of Huron College, who has just been granted leave of absence, beginning in May, for a three months' vacation in England.

Either 1923 or 1924 could serve as the diamond jubilee year of Huron College. The College received its Charter in December, 1863, and teaching began in January, 1864.

Those in touch with jubilee plans state that this postponement will permit the launching of more elaborate plans for the celebration. For one thing, Huron College

in September, 1924, will occupy the whole of the building which it now shares with the faculty of arts, of Western University.

TENEBRAE SUNG IN TORONTO

For the first time, the service of *Tenebrae* was sung in Toronto at an Anglican Church, when, on Maundy Thursday, it was conducted at the Church of St. Mary Magdalene. A Toronto paper thus describes its celebration by Toronto Masons of the Scottish Rite:

"All over the world, where there is a Scottish Rite Chapter of Rose Croix, there began last night an Easter observance, one of the most impressive ceremonies of Freemasonry, known as the Mystic Banquet and the Extinguishing of the Lights, but more frequently referred to as the Maundy Thursday celebration.

"Maundy Thursday, the Thursday before Good Friday, commemorates the last supper of Christ with His disciples, and the Mystic Banquet is symbolic of this occasion. This ceremony celebration is said to be one of the few obligatory ceremonies of the Scottish Rite, and every Scottish Rite Mason, who has attained the 18th degree, is required to attend these exercises.

"Extinguishing the Lights is a very simple but impressive ceremony, and those privileged to attend the celebration gain a new appreciation of the beauties and teachings of Scottish Rite Masonry. Christians and non-Christians alike find in the symbolism of these ceremonies that which awakens in them higher ideals and nobler purposes."

MISCELLANEOUS NEWS ITEMS

The Diocese of Huron will place a third missionary on the Brant Indian Reserve.

The Bishop of Toronto, and other Anglicans, have given generous assistance to the Russian Orthodox congregation in Toronto, towards the erection of a church.

Mrs. David Williams, wife of the Bishop of Huron, has been re-elected to the presidency of the Girl Guides of the London District.

Dean Starr dedicated the King's Colors of the 12th Company of the Kingston Girl Guides at St. George's Cathedral Hall, in the presence of Major-General Sir Archibald Macdonell, who addressed the Guides, their parents, and friends.

Dean Owen, of Hamilton, conducted the Three Hours Service on Good Friday at Holy Trinity, Toronto.

Christ Church, Amherst, Nova Scotia, will celebrate its hundredth anniversary in July.

At St. Matthew's Church, Winnipeg, on Passion Sunday, the Primate confirmed a class of 94 candidates. This is the largest class the Archbishop will confirm in his Diocese this year. In his address His Grace commented on the fact that in the seventeen years of Archdeacon McElhearn's rectorship, he had confirmed at St. Matthew's Church 1,176 candidates.

A FLOURISHING SOUTH CAROLINA PARISH

THE SUNDAY SCHOOL of Christ Church, Greenville, S. C., the Rev. Frank A. Juhan, rector, with a membership of 300, reports an Easter offering of \$1,130. The children are emulating their parents, as they met a \$26,000 budget last year, and have paid in already this year \$3,750 towards the 1923 Program of the National Church. The Junior Brotherhood has invested \$600 which they intend to use for the purpose of getting some boy educated for the ministry.

The Record of a Great Parish Given in St. Thomas' Year Book

The Church League Club and Bishop Manning—Sudden Death of Stuyvesant Fish—General News Notes.

The Living Church News Bureau }
New York, April 13, 1923 }

DESPITE the Rev. W. Lowrie's lack of enthusiasm over Year Books there is ample justification for some of those published in New York at least. Being chronicles of routine good works, they have, of course, little news value. But as chronicles of multiform and multitudinous efforts to meet the spiritual, moral, and intellectual needs of definite communities by intensive methods, they are worthy not only of record, but of widespread publicity. If the critics of the Church could only be induced to read them, they would, perhaps, modify their surface judgments and do justice to the intelligence as well as the zeal of modern Christian enterprises.

Take St. Thomas' *Year Book* for 1922, just published, an attractive book of 182 pages. Much of its contents is naturally of local interest. But the significance of this annual report is contained in a note of but three lines at the end of the volume which read: "About \$46,000 was expended on the work of the parish church, and over \$231,000, or five times as much on outside objects." This is the same record as last year, only the individual sums are larger in each case: there being an increase of \$6,000 given to outside objects and an increase of \$20,000 given to diocesan and general purposes (including foreign and domestic missions) and through the Nation-wide Campaign; while there was an increase of but a mere \$1,000 in the expenses of the parish church.

St. Thomas' may be "a rich church", but any parish that gives five times as much to outside objects as it spends on itself is rich in many things besides money.

Dr. Stires says some interesting things in his preface. While grateful for the renewed and increased givings of his people, he urges them to still greater things in view of the increasing needs of the situation and the serious financial condition of the Church's national treasury. If both are not bettered "what will this mean", the rector asks, "for our country if we refuse to hear the call?" One thing is, at least, certain: St. Thomas' will do its duty. And St. Thomas' has earned the right to appeal, on its record, to the whole Church to approximate to such a standard, which is necessary and essential, under the present circumstances.

Mention is made of the results of the broadcasting of St. Thomas' services. Dr. Stires records many instances of great good accomplished in "the understanding, the genuine sympathy, and friendship, developed between our visible and invisible congregations." A practical instance was that when the offering to save the "Light House", in Paris for blinded soldiers was taken, although the visible congregation gave twice as much as the usual amount, the invisible congregation gave considerably more! Dr. Stires says: "there is very little evidence of normal church-going people remaining at home to share the broadcasting service. On the other

hand the evidence is overwhelming that much comfort and strength is given a vast multitude—some of the radio people say two million persons—who are sufficiently interested to listen, and many of whom write most grateful letters."

St. Thomas' will celebrate its centennial on Christmas Day this year, and preparations are being made for a worthy observance of the event.

Dr. Stires has just sailed on the *Conte Rossa* for a vacation in Italy.

THE CHURCH LEAGUE CLUB AND BISHOP MANNING

The continued, but happily not serious, illness of Bishop Manning, prevented him from attending the complimentary luncheon tendered him by the members of the Church League Club on Monday, April 10th. But if the Bishop "listened in" he must have heard many things to cheer him in his enforced idleness. Bishop Lloyd, the Rev. Dr. Milo H. Gates, Dr. Ralph Adams Cram, and Mr. William Jay Schieffelin, and other speakers, spoke to the ladies present and eulogized the Bishop for his qualities of leadership in all good works for the city, the Church, and the nation. But that which must have cheered the Bishop most was the record of achievement of the League, and its enthusiastic determination to seek even better results in the future. Mr. Schieffelin urged the League to take an increasingly active part in all civic movements.

SUDDEN DEATH OF STUYVESANT FISH

Mr. Stuyvesant Fish, senior warden of Trinity parish, died suddenly of heart disease on Tuesday, April 10th, as he was entering the board room of the National Park Bank, 214 Broadway. Mr. Richard Delafield, his colleague in Trinity and in the bank, was with him when he expired. Mr. Fish was in his 62d year. He was a direct descendant of old Petrus Stuyvesant, and a grandson of Nicholas Fish, Revolutionary hero. Mr. Fish deserted the traditions of his family—politics—for business and was a far-sighted and progressive executive in banking and railroad circles. In the civic and social life of New York he was a leader for many years. He was pronounced and active in his opposition to prohibition, deeming it opposed to liberty and common-sense.

The funeral took place from Trinity Church on Thursday morning, April 12th, and the interment was at Garrison, N. Y., where Mr. Fish had a summer residence.

GENERAL NEWS NOTES

The Rev. John F. Steen, D.D., for more than half-a-century rector of the Ascension Memorial Church, West 44th St., right in the heart of the Times Square section, retired from his long rectorate on Easter Monday, as rector emeritus on full pay, a worthy recognition of good work in a difficult field—the theatrical district. Dr. Steen is still hale and hearty and looks forward to years of less strenuous service. He carries into retirement the love of his congregation and the respect and regard of his brethren in the ministry.

Christ Church, Broadway and 71st St., the Rev. John R. Atkinson, rector, has received a bequest of \$10,000 from Miss Harriet Bryce. This is a welcome

gift to a parish that, through the wise administration of its rector, is anchoring itself in its present desirable neighborhood, and doing much good in a place where its ministrations are much needed.

FREDERIC B. HODGINS.

SUCCESSOR TO BISHOP ROOTS NOMINATED

AS ALREADY stated in these columns, the House of Bishops of the Chinese Church was in session at Shanghai last week, and as a result of their deliberation they nominated the Rev. Dr. Alfred A. Gilman to be American Missionary Bishop of Hankow in the event that the resignation of Bishop Roots should be accepted by our own House of Bishops. This action was taken in connection with a plan formulated several years ago whereby, on the vacancy of any American jurisdiction in China, the House of Bishops of the Church in that land is informally granted the right to nominate to the American House of Bishops. The nomination is not binding upon the latter, but will, undoubtedly, carry great weight.

Dr. Gilman is president of Boone University, Wuchang, which includes divinity, collegiate, and preparatory departments, and is also a member of the Council of Advice of the District, so that he is one of the leading advisors of the present Bishop of Hankow. He was born at North Platte, Neb. August 23, 1878, and was graduated at the University of Nebraska with the degree of A. B. in 1898 and at the Philadelphia Divinity School in 1901. In the latter year, he was ordained deacon, and, a year later, priest, by Bishop A. R. Graves, then Missionary Bishop of The Platte. His diaconate was spent in missionary work in Wyoming and it was immediately after his ordination to the priesthood that he went to China where his ministry has since been spent. He has been a leading factor, both in missionary and in educational work, and has translated various books into the Chinese language.

It should be remembered in connection with this nomination, that the resignation of Bishop Roots has not yet been accepted or considered by the American House of Bishops, and cannot be, until the House may be called into special session for the purpose.

NOT AN ANGLICAN BISHOP

THE REPORT from Mexico City that the Bishop of Belize, British Honduras, with two nuns and a number of other passengers, were drowned in a motor boat off the Mexican shore, does not refer to an Anglican bishop. The title of the bishop having jurisdiction in British Honduras is the Bishop of Honduras, who, indeed, is well known in this country. It was the Roman bishop who is reported to have been drowned.

CALVARY, PITTSBURGH, BROADCASTS EASTER EUCHARIST

CALVARY CHURCH, Pittsburgh, the Rev. E. J. van Etten, rector, a pioneer radio church, has taken another step in the radio field. Mr. Frederic B. Westervelt has been engaged on the parish staff as radio assistant. Mr. Westervelt has had wide experience in radio work and is an expert in this line. He will have charge of the parish radio apparatus, and has already formed a high school radio club that will take the service to sick and shut-in people on Sunday nights. He will

also assist in the matter of radio letters, which come pouring in at the rate of a hundred a week. As an interesting illustration of Mr. Westervelt's activity, he suggested that the early Communion service on Easter morning (6 A. M.) should be broadcasted in order to reach far distant points. Word has already come that this service was clearly received at Douglas, Ariz., Denver, Col., Sykeston, N. D., and Montesano, Wash.

"SPECIAL OCCASIONS" IN THE DIOCESE OF ATLANTA

ON SUNDAY, March 18th, Dr. A. W. Griffith Thomas, assistant editor of the *Sunday School Times*, being in attendance at the Atlanta Bible Conference, preached at the Church of the Epiphany in that city. The Bible Class of this parish has commenced a unique work by making it a part of their activity to visit different parishes and missions throughout the diocese at stated intervals, thus learning more of the work of the Church and getting acquainted with the people.

On March 18th, the Rev. C. F. Hill Crathern, minister of the First Congregational Church, Hollis, New Hampshire, gave an address at the close of the morning service at St. George's Church, Griffin, Ga., on the work in the Near East. A generous offering was given for the work in Armenia.

A COMMON SERVICE BOOK TO UNITE CHURCHES

SPEAKING before the Philadelphia Church Club, Tuesday evening, April 10th, William Draper Lewis urged the adoption of a Common Service Book as the most advisable step towards Church unity, and suggested that the next General Convention should appoint a committee to cooperate with similar committees from other Christian bodies in the preparation of such a book.

Dr. Lewis' thought is that a book of devotions suitable for public worship by all people would be of great value in cities where "union services" are becoming more common, and also in small communities too small to support several churches. "A common service book would enable such communities capably to support one church and do away with the others."

The Church Club unanimously adopted a resolution calling upon the Board of Governors of the Club to publish Dr. Lewis' suggestion, and to place the matter before the Federated Council of Churches, and other organizations in an effort to gain its adoption.

The plan appears to possess some merit, but many difficulties, and one wonders just what results would follow.

A BALTIMORE SUBURBAN WORK

GROUND has been broken for the first unit of a new group of buildings for the Chapel of the Nativity, Cedarcroft, one of the rapidly growing sections of greater Baltimore. The Rev. Wesley D. Adams, minister in charge, has aroused much enthusiasm among his people and with an active Advisory Board and substantial help from the diocese, plans to have a modern and well equipped parish house ready in the fall. Bishop Murray recently conducted a pilgrimage of laymen to visit districts for prospective new work which should be helped by the Nation-wide Campaign contributions. Cedarcroft was one of the most promising communities visited and immediate progressive work was agreed upon.

INCREASE REMITTANCES TO NATIONAL COUNCIL

THE TREASURER of the Diocese of Pennsylvania reports that, for the first three months of this year, remittances to the National Council from the Diocese show an increase of \$7,474 over the first three months of 1922.

CHURCH PUBLICITY CONFERENCES

THE NATIONAL DEPARTMENT of Publicity has announced the holding of a series of Publicity Conferences this year as follows: April 24th, Albany, N. Y., St. Paul's; April 27th, Washington, D. C., Epiphany; May 8th, Savannah, Ga., Christ Church; May 11th, New Orleans, La., St. Paul's; May 16th, Los Angeles, Calif., Cathedral; May 22d, Boise City, Idaho, Cathedral; May 25th, Omaha, Neb., Diocesan Library; May 29th, Indianapolis, Ind., Diocesan Rooms. Similar conferences were held last year in Richmond, Philadelphia, Boston, Utica, Cincinnati, Atlanta, Dallas, Denver, San Francisco, Portland, Minneapolis, and Chicago. In 1921 there were conferences in New York, St. Louis, and Salt Lake City.

There will be sessions morning and afternoon, the morning session beginning at 9:30. The bishops have been asked to appoint diocesan representatives, but all persons actively interested in Church publicity are invited to attend and participate. The purpose of holding these conferences is to afford an opportunity for the discussion of practical problems in Church publicity, and to devise ways of promoting Church publicity as an integral part of Church work, parochial, diocesan, and national.

MID-WEST INTERCOLLEGIATE CONFERENCE

THE CHURCH STUDENTS of the Middle West held a most important conference at Evanston, Ill., April 6th to 8th, at the call of the National Student Council. This is the concluding one of a series of three to be held by the Student Council in 1922-23. The others were in the Provinces of New England and of Washington. By means of these conferences the students have a voice in the affairs of their Church student movement, develop a sense of unity and fellowship in the work, and secure inspiration for their work. Every three years a national meeting is held, the last such having been at Madison, Wis., in June, 1922.

The Evanston Conference was remarkable in many ways. The reports showed how well the work is being done in our leading state universities. Each one is developing something distinctive: Michigan has deputation teams of Church students to vitalize the youth of the neighboring parishes; Nebraska has a distinctly student church; Wisconsin is developing the club-house idea and religious education of the highest type with a clergyman especially for this teaching; Illinois is working out the organization of our students according to the group system under captains and lieutenants; Ohio State is completing an attractive frame church and parish house, the first stage in a larger building plan; Minnesota, specializes on the work with foreign students; at Chicago, an active campaign is being made by Church students to secure a student pastor; and Iowa State College is stressing the social center plan and is making experiments in worship. Along with the stress on these special features,

the reports had a steady undertone of a well-rounded work.

The attendance was most encouraging. Nineteen colleges sent fifty-seven delegates of whom forty-seven were students. Kenyon College was represented. Most of the others were state colleges and universities. Resolutions were adopted expressing the conclusions of the Conference, after the discussions on the topic How to Make the Church Real to Students, had been concluded.

There were two student speakers, Mr. Francis Bloodgood, formerly of the University of Wisconsin, now of the University of Chicago, and Miss Ruth Butter, of the University of Illinois, who acquitted themselves well. Except for Mr. Charles L. Dibble, Mr. Micou, and Miss Hall, the speakers were all clergymen from college towns, the Rev. E. A. Edwards, of Lawrence, Kansas, the Rev. Stanley M. Cleveland, of Madison, Wis., the Rev. Henry Lewis of Ann Arbor, Michigan, and the Rev. George Craig Stewart, D.D., of Evanston, Ill.

Mr. Dibble's coming as a lawyer to speak on vital faith was eagerly awaited, because students had been using with success his book for discussion groups, *A Grammar of Belief*.

So impressed were the students by the fine taste and splendor of St. Luke's Church, that they passed a special resolution, commenting on the architecture and spirit of the structure. Dr. Stewart had taken them on a tour about the church plant shortly after their arrival.

APPLY EASTER OFFERING TO DEFICIT

ST. MARTIN'S CHURCH, Providence, R. I., had made all preparations for using its Easter Offering as the initiation of a drive to raise sufficient money to erect a new parish house. When the letter of the National Council reporting the deficit for 1922 came to the attention of the rector, he called his vestry together. It was decided to postpone the local project, and to ask the parishioners to make their Easter offering for the 1922 deficit. This was done, and well over \$1,000 was given as the response of St. Martin's Church to the appeal of the Council for help.

THE PHILADELPHIA CHURCH STUDENTS' CONFERENCE

THE CHURCH STUDENTS of the Province of Washington have assembled in conference for the first time at the University of Pennsylvania, Philadelphia, from March 16th to the 18th. So rapidly has the Church student movement spread in the Province of Washington that twenty-seven colleges were represented, and forty-four delegates came from other institutions than the one which so well played host, the University of Pennsylvania. At this University, the Church of the Transfiguration has been turned by the Diocese of Pennsylvania into a student church, and the student vestry runs everything through appropriate committees, which keep an astonishingly large number of students actively at work.

The theme of this conference was How to Make the Church Real to College Students. An innovation was tried, in having a student speaker on the program, Mr. Pat Malin, of the University of Pennsylvania. The Vice-President of the National Council of the Church, Mr. Lewis B. Franklin, made a most suggestive talk on The Church I Would Like to See. The Rev. Noble C. Powell showed how the

Church could meet the intellectual needs of students. Dr. W. H. Jeffreys conducted the preparation for the corporate communion by a talk of great insight and simplicity. The missionary notes were struck by the Rev. Artley B. Parson and Bishop Burleson. The concluding address was given by Prof. Theodore J. Grayson, of the University of Pennsylvania.

Much time was given to discussion, and several important resolutions were adopted. Of special interest, are those favoring student discussion groups, that units endeavor to establish Societies for young people of High School age, that college units take an active interest in the moral issues around them, and urging attendance on summer conferences and schools.

The elections resulted in Mr. Lee Patton, of the University of Pennsylvania, being chosen provincial student member of the National Student Council, and Mr. A. B. Scott, of Virginia Military Institute, being made the provincial editor of the *National Student Council Bulletin*.

CHURCH LEAGUE OF THE ISOLATED

MISS MARY LA F. ROBBINS, Secretary of the Church League of the Isolated, is quite ill and has requested the Rev. A. A. Hughes, of Manheim, Pa., Treasurer of the League, to act as Secretary *pro tem*, which he has consented to do. For the present, all correspondence intended for the Secretary should be addressed to Mr. Hughes.

LAST C. P. C. MEETING FOR YEAR

THE LAST MEETING of the Church Periodical Club for the year 1922-23 will be held in St. Thomas' parish house, Fifth Avenue and Fifty-third Street, New York, Monday, April 23d, at eleven o'clock. The speaker will be Archdeacon Neve.

NOTABLE MEETING OF ACOLYTES

ACOLYTES and altar servers from various parts of the Diocese came to Lancaster, N. Y., on Low Sunday afternoon to attend a meeting of St. Alban's Society, as the guests of St. Osmund's Chapter, of Trinity Church.

At 8 o'clock the vested acolytes, 105 in number, with their processional crosses, led by the choir of the parish, went in procession into the church for the service of Choral Evensong, with a solemn procession and *Te Deum*. The officiant was the Rev. Wm. C. Compton, the Rev. Frank M. Marchant, rector of the parish, was precentor, and Mr. Wm. Guilbert, cantor; the lecturers were the Rev. John L. Peckham, and the Rev. H. Curtis Whedon. The preacher was the Rev. Guy D. Christian of St. James', Philadelphia.

After the sermon the chaplain of St. Alban's Society, the Rev. Wm. R. McKim, admitted St. Osmund's Guild and the Guild of St. Stephen the Martyr, of Charlotte, as chapters of the society.

NEW BUILDING AT VIRGINIA EPISCOPAL SCHOOL

AT A RECENT MEETING of the Board of Directors of the Virginia Episcopal School, Lynchburg, Va., it was decided to start a campaign for funds, in the very early future, for the purpose of erecting a new building, the chief feature of which is to be a dining hall and kitchen with all modern conveniences and equip-

ment. This will relieve, to a great extent, the congestion that now exists in the present buildings, which is due to the fact that the school has been crowded to its capacity ever since its opening in 1916, and large numbers of applicants have been turned away each year for lack of accommodations.

EXCHANGE SUNDAY SUGGESTED

THE DEPARTMENT of Missions of the Diocese of Pennsylvania has suggested that the Sunday after Ascension Day be observed as Exchange Sunday, when rectors are asked to exchange pulpits with missionaries. In a circular issued by the committee recommending the plan, and enclosing a list of missions and missionaries, the benefits of this exchange are given as follows: "1. Some thirty-five of our parishes will each hear about one of our Diocesan Missions, from the missionary in charge, or the Dean of a Convocation; and thus our people will be inspired to take a deeper interest in the missionary work of the diocese. 2. Our missionaries will be encouraged by having the opportunity of telling of their work and needs in some of our larger parishes. 3. Our mission congregations will be encouraged by having some of our better-known rectors conduct their services and preach to them. 4. The rectors who visit the missions will gain a direct knowledge of one mission a year, and thus be able to speak from experience concerning it. If the observance of this Exchange Sunday is continued, as we trust it will be, there being a different exchange each year, our clergy and people will, by degrees, gain a more intimate and intelligent knowledge of Diocesan Missions, and thus be stirred up to take an ever deepening interest in this most important aspect of our Diocesan activities."

Already sixteen such exchanges have been arranged.

A WELL PLANNED CAMPAIGN

ST. PAUL'S CHURCH, Rochester, N. Y., underwrote on a two year basis, on April 7th, the sum of \$100,000, which is to be used for the purpose of erecting a new Church school building for the parish. More than 700 contributors are included in the subscription.

A very unique feature was a folder gotten out in preparation for the campaign. The entire outside is taken up with three panorama pictures, permitting the recipient to visualize the whole school at once. It is a very striking presentation of the case. The interior of the folder gives a clear and concise statement of just what the school is capable of, of what it needs, in careful detail, with plans and estimates. Twenty teams with 120 canvassers went out and got pledges for the entire amount asked in the one day.

MEMORIAL CHIMES AT VALLEY FORGE

THE FAME of the Washington Memorial Chapel at Valley Forge is world-wide. It is the object of innumerable pilgrimages all the year round.

At a recent meeting of the Daughters of the American Revolution, the principal speaker was the Rev. W. H. Burk, D.D., rector of the chapel, who spoke of the many new memorials which were being added to the collection of works of art. He described, particularly, the Peace Chimes which will shortly be installed in memory of the thirteen colonies, and

which are being donated by patriotic organizations of the original colonies.

The largest bell of the group, which is the loud tenor, will be known as the Penn bell, and has already been contributed by the Pennsylvania chapter of the D. A. R.

Six of the bells have been pledged; the second largest, the New York bell, and the third largest, in memory of Maryland, are being given by the D. A. R. chapters in the respective states. The New Jersey chapter will give the bell for that state, and Massachusetts will give the Paul Revere bell.

The chimes will occupy the Robert Morris Tower, which is being built by the bankers of America, under the auspices of the Robert Morris Association.

A REMARKABLE COUNTRY PARISH

ST. PAUL'S CHURCH, Carlowville, the Rev. Paul E. Engle, minister in charge, a remarkable rural parish in the Diocese of Alabama, has made another record. Out of a total communicant list of 53, there is a Church school enrollment of 52, and its Lenten offerings amounted to \$116.08. This is the largest Lenten offering of the Diocese, received up to April 10th.

This is the parish which has no post office, hotel, bank, or railroad station, and yet entertained comfortably and elaborately, last July, the largest Diocesan Council Alabama has had for many years, and where the Rt. Rev. W. G. McDowell, D.D., was elected Bishop Coadjutor.

Alabama has a Layman's Church Extension Organization which was organized about four years ago to assist Bishop Beckwith in Diocesan mission work. Carlowville's chapter includes one hundred per cent of the men of the parish. There is no rural Church problem in Carlowville, Minter is the railroad station and post office, two miles from the church.

INTERPAROCHIAL DISCUSSION GROUPS IN GEORGIA

DEMONSTRATING beyond a doubt, through actual experience, one of the mottoes of the Nation-wide Campaign, "The Thing Can Be Done", the Nation-wide Campaign Department of the Diocese of Georgia, with the coöperation of the local Woman's Auxiliary, conducted during Lent, interparochial discussion groups in the four parishes in Savannah, Christ Church, St. John's, St. Paul's, and St. Michael and All Angels', culminating with a Conference of all the groups held Monday evening in Holy Week at St. Paul's Church, the Bishop acting as Chairman of the Conference. The text book used was *The Program Presented*. Ten leaders, representing the four parishes, were trained in the discussion method through a normal class which continued to meet all during Lent; the leader's discussing the lesson and getting suggestions for working out programs before going back to their groups to discuss the chapter. Eleven groups met without interruption during Lent. Four intercessors provided the spiritual force for the plan, beginning their work of prayer for God's blessing on the work as soon as the plan was launched, the Sunday before Ash Wednesday. A corporate communion of all the groups was held at St. Paul's Church on Sunday, March 18th, and there were present between 140 and 150 out of a possible enrollment of 208. At this time a thank offering was presented, the group members having previously been asked to make this contribution, with the option of devoting it to the

budget of the Priorities. The decision was made by vote, resulting in eight votes for the Budget and four for the Priorities.

The plan was brought to a climax by a general conference presided over by the Bishop, at which time ninety per cent of the members attended, and over one hundred other members of the Church, as interested listeners.

CHURCHMEN INTERESTED IN MONTICELLO

ECCLESIASTICAL as well as patriotic circles in Washington, D. C., are interested in the passing of the title to Monticello, the home of Thomas Jefferson in Albemarle County, Virginia, to the nation, from the Thomas Jefferson Memorial Foundation. The Washington Committee is made up almost wholly of Church people; Mrs. Marietta Minnegerode Andrews is president, Alfred Pembroke Thom, treasurer, and Richard W. Hynson, assistant treasurer. Among the sponsors in the national memorial movement are Bishop Harding, Mrs. Woodrow Wilson, and Dr. Edwin A. Alderman, president of the University of Virginia. Jefferson M. Levy, the present owner of Monticello, whose family has held title to the property since his uncle, Commodore Levy bought it in 1833, seven years after Jefferson died, has been led by patriotic motives to enter into an agreement with the Thomas Jefferson Memorial Foundation, and a group of nationally prominent men is to apply shortly for incorporation of the foundation that the million dollar foundation may be raised.

INSTRUCTORS FOR COLORED SUMMER SCHOOL

IT IS ANNOUNCED that several very talented instructors will teach at the summer school for colored Church workers of the Province of Washington to be held at St. Paul's Normal and Industrial School, Lawrenceville, Va., July 9th to 20th. The Rev. Dr. W. V. Tunnell, vicar of St. Philip's Chapel, Anacostia, and a professor at Howard University, will teach Church History and conduct a conference on Negro Development. Among the other members of the faculty, are the Rev. C. N. Lathrop, the Rev. Dr. F. G. Ribble, Dean of the Bishop Payne Divinity School, Petersburg, Va., the Rev. J. C. Wagner, and Mrs. Walter Ruan, the best known worker with children in the Diocese of Southern Virginia. The program provides for a ten day course, with hours from 9 A. M. to bed-time. For certain "credit courses", certificates from the National Department of Religious Education will be given to those who reach a passing mark. It is announced that the Board of Religious Education of the Diocese of Washington has set aside a sum of money to assist the colored Church workers of that Diocese, who may be desirous of attending the school but who cannot afford to do so at their own expense.

SUMMER TRAINING SCHOOL FOR WORKERS

THE SUMMER TRAINING SCHOOL for Workers at Sewanee, Tenn., will hold its session from Aug. 9th to the 22d. The Department of Religious Education will be in the charge of the Rev. Gardiner L. Tucker, D.D., assisted by other able instructors. The Department of Missions will be in the charge of Dr. John W. Wood. The Department of Social Service will be

in the charge of the Rev. C. N. Lathrop, who has outlined a program and named assistants. There will also be a Young People's Department with the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, in charge. The Vice-Chancellor of the University of the South has notified the Director of the School, the Rev. Mercer P. Logan, D.D., of Montevalle, Tenn., that he will be able to accommodate not more than 350. Board and lodging for the entire period will be \$25, the Registration Fee \$5, and rooms will be assigned in order of application. Arrangements have been made with the railroad for special rates on dates suitable to those who wish to attend the school.

BETHLEHEM SUMMER SCHOOL

THE DEPARTMENT of Religious Education of the Bishop and Executive Council of the Diocese of Bethlehem has decided to hold its annual Summer School at Bishopthorpe Manor, Bethlehem, Pa., during the week of June 25th to the 30th. The buildings and grounds of Bishopthorpe make this an ideal place. Leonard Hall, the diocesan school for Postulants, being within a block of Bishopthorpe Manor, will open its doors for the men, and here, also, will the daily celebrations of the Holy Eucharist take place.

A very attractive curriculum has been prepared and the right kind of teacher for each course has practically been found. The Ven. Harvey P. Walter, Bethlehem, Pa., R. 3, has been appointed registrar, and will be glad to receive the registration fee of \$2.00 and assign the rooms, both at Leonard Hall, and at Bishopthorpe Manor, in the order in which they are received, as well as give further information.

FORTHCOMING HISTORY OF THE THEOLOGICAL SEMINARY IN VIRGINIA

ON JUNE 6th, the Theological Seminary in Virginia is to celebrate its one hundredth anniversary. In view of this event, the Board of Trustees several years ago requested the Rev. W. A. R. Goodwin, then rector of St. Paul's Church, Rochester, N. Y., to write the history of the Seminary. This book will soon appear from the press in two richly illustrated volumes.

Dr. Goodwin has associated with himself a number of other writers who have made valuable contributions to the book, the title of which will be *The History of the Theological Seminary in Virginia and its Historical Background*. The first section, reviewing the history of the Church from the settlement at Jamestown through the Colonial and post-revolutionary period, has been written largely by the Rev. Dr. C. Braxton Bryan, who was historiographer of Southern Virginia, and the Rev. Dr. Edward L. Goodwin, historiographer of the diocese of Virginia. No two men in the American Church were more competent to write on this interesting subject. In addition to the current history of the institution, sketches of the presidents, of the trustees, and of the faculty, from the beginning of the institution, this history will contain a number of monographs descriptive of various phases in the life of the Seminary. Among those who contributed to this section of the book are the Rev. Dr. Randolph H. McKim, the Rev. Dr. Carl E. Grammer, the Rev. Dr. William Dame, the Rev. Dr. Ernest M. Stires, and the Rev. Dr. Samuel A. Wallis, for many years professor in the Seminary.

Under the special editorship of the Rev. Dr. Wallace E. Rollins, professor of history in the Seminary, the section of the book entitled *The Contribution of the Virginia Seminary to the Missionary Work of the World* has been prepared, reciting, in detail and at length, the full history of the Church's mission in Africa, China, Japan, Brazil, Greece, and in the domestic fields of the American Church, as this work has been related to the Virginia Seminary.

The Episcopal High School and the Bishop Payne Divinity School, both having been organized and supervised by the Board of Trustees of the Virginia Seminary, are represented in the volume by chapters written by Dr. Kinsolving, of Baltimore, and Dr. Ribble, principal of the Bishop Payne Divinity School, Petersburg.

The books will contain about 160 illustrations, and it is planned to have the first volume ready in time for the centennial celebration in June. To those who order this book prior to the centennial, the two volumes will be delivered at \$5, plus the price of postage, which is actually less than the cost of publication. Immediately after the centennial, the price of the book will be raised to \$6 or \$7 for the two volumes. In view of the fact that these volumes will constitute a valuable contribution to the History of the American Church, this notice is given in advance of the publication in order to enable those who may desire to subscribe to do so, at the minimum price offered to advance subscribers. Orders for the History may be addressed either to the Rev. A. E. Clattenburg, Hazleton, Pa., or to the Rev. Dr. W. A. R. Goodwin, College of William and Mary, Williamsburg, Va.

CHANGE OF ADDRESS

THE EXECUTIVE OFFICES of the Bishop and Council of the Diocese of Tennessee have been moved from 613 Church Street to 212 Sixth Avenue north, Nashville, Tenn. All communications for Mr. Douglas M. Wright, the assistant treasurer, or for the Rev. James R. Sharp, Executive Secretary, should be addressed accordingly.

PRESIDENT BARTLETT RECEIVES DISTINGUISHED SERVICE CROSS

THE REV. MURRAY BARTLETT, D.D., President of Hobart College, has been awarded the Distinguished Service Cross by order of President Harding, in recognition of exceptional gallantry under fire at Soissons, France, in July, 1918. The time and place of presentation has not yet been set.

President Bartlett, who at present is a chaplain in the Officers' Reserve Corps, with the rank of Major, during the War was attached to the First Division of the A.E.F., serving as Honorary Chaplain of a regiment. He was decorated by the French Government with the *Croix de Guerre*, and was made a Chevalier of the Legion of Honor. He has the distinction of being the only college president in the United States decorated for bravery under fire.

GENEROUS BEQUESTS OF MRS. LORING

THE WILL of Mrs. Susan M. Loring, of Boston, wife of former Judge William Caleb Loring, of the Supreme Court, and sister of Bishop Lawrence, disclosed public bequests of \$265,000. One bequest of \$150,000 to Bishop Lawrence, Mrs. Hetty S. Cunningham, Mrs. Loring's sister, and

William A. Lawrence, her nephew, is to be expended for such religious purposes as they think best.

The Cathedral of St. Paul receives \$50,000 toward the erection of a new building; Harvard College, \$25,000 for general uses and purposes of the Arnold arboretum, and the Domestic and Foreign Missionary Society, \$20,000.

ARCHDEACON NEVE RESIGNS PARISH

THE REV. FREDERICK W. NEVE, D.D., Archdeacon of the Mountain Work in the Diocese of Virginia, who, for the past thirty-five years has been also the rector of St. Paul's Church, Ivy Depot, has resigned the charge of St. Paul's in order to give his full time to the mountain work. His resignation of the parish will take effect on May 1st.

At the service at St. Paul's Church, on Easter morning, the people of the community presented Archdeacon Neve a gold watch and a piece of silver suitably engraved, in token of their affection and gratitude for his long ministry. The presentation was made by Mr. R. W. Mackreth, the treasurer of the church, who, in a brief address, recalled the history of St. Paul's, and spoke of the lasting effect of Archdeacon Neve's ministry, both in the physical improvement of the Church property and in his spiritual ministrations to the whole community.

Archdeacon Neve will continue to live at Ivy Depot. His relinquishment of his parochial duties was demanded by the constantly increasing opportunities that are opening to the Church in the mountain section of the diocese.

FAREWELL TO DEPARTING RECTOR

ON LOW SUNDAY, the Rev. Frank Whittington Creighton conducted service and preached for the last time as rector of St. Andrew's Church, Albany, N. Y. At the evening service, Mr. Creighton had the privilege of burning publicly two mortgages, one of \$3,200, which had rested upon the church property for twenty-five years, the other of \$12,000, which completed the purchase price, \$16,000, of the magnificent corner lot secured by the congregation during Mr. Creighton's rectorate.

At a public reception, attended by over 500 people, the Hon. James R. Watt, former mayor of Albany, presented to the Rev. Mr. and Mrs. Creighton a silver service containing 129 pieces, on behalf of St. Andrew's congregation.

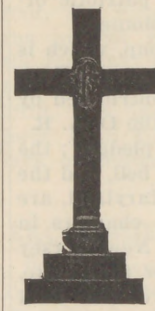
The Kiwanis Club of Albany, of which Mr. Creighton has been an active and influential member, presented him with a traveling bag.

Mr. Creighton has accepted a call to St. Ann's Church, Brooklyn, where he succeeds the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of the Diocese of Albany.

CLERGYMAN CONDUCTS FELLOWSHIP CLUB

THE "FELLOWSHIP CLUB" of the Y. M. C. A., which the Rev. H. A. Linwood Sadtler, rector of St. Paul's, Rahway, N. J., organized three years ago, for men of all ages who have no church affiliation, closed its third successful year in March, with a banquet.

The Club is a "short-term" Bible Class, running for ten weeks. The meetings open with a supper, for which a nominal sum is



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charged The subject is taken up and the meeting is closed promptly at 8 o'clock; at this time, any who so desire may retire. Discussion is then taken up by the members, and frequently grows so interesting that it continues an hour or more.

The attendance has grown as well as the interest; the men protested roundly against closing the series, but it was thought better to leave them desiring more than to go on too long. The membership is interesting, including in its numbers university men, been employed in the industries, high school teachers, merchants, their employees, and workmen.

The subject for the series was: The Ten Great Questions of Life. Is there a God? What is Religion? Is Faith Opposed to Reason? Is Sin a Fact or a Fiction? Is Jesus Divine? (three sessions). Can I be a Materialist? What is my Life? Whither Go I? (eight proofs of immortality).

Plans are already made for next year. The entire club is to have a picnic in the woods, shortly, and the leader will address them on, The Voices of God in Nature.

The conviction has grown that men desire a vital, personal religion very much more than is generally thought.

**DEATH OF THE
REV. B. T. TURNER**

THE REV. BYRD THORNTON TURNER, a retired priest of the Diocese of Virginia, died at the Mary Washington Hospital in Fredericksburg, Va., on Sunday, April 8th, at the age of 76.

Mr. Turner was born in Goochland County, Va., and was a soldier in the Confederate Army the last two years of the War between the States. He was graduated from William and Mary College in 1873, and from the Virginia Theological Seminary in 1878. His ministry was spent entirely in the states of Virginia and Maryland. His last charge was as rector of the Stanardsville district in the mountain work of the Diocese of Virginia.

One outstanding feature of Mr. Turner's ministry was the revival of the work at Lamb's Creek Church in King George county, Va., one of our colonial Churches which had been abandoned for a number of years. During Mr. Turner's rectorship of the other parishes in King George county, between 1902 and 1911, he found opportunity to revive the work at Lamb's Creek, and to restore the old church building from a condition of dilapidation into which it had fallen, and to lay the foundations upon which the work has been carried on ever since.

Of Mr. Turner's five children, one, Miss Bessie Turner, has been for many years a woman worker in the mountain work of the Diocese of Virginia. Another daughter is Miss Nancy Byrd Turner, of Boston, for several years one of the editors of *The Youth's Companion*.

MEMORIALS AND GIFTS

ON THE FIFTH Sunday in Lent, a beautiful window in memory of the late Mrs Nellie Peters Black, the gift of her daughter, was unveiled at All Saints' Church, Atlanta. The window is very rich in coloring and beautiful in composition. The subject is the Annunciation to the Shepherds. On Palm Sunday, in the same parish, two other windows were unveiled. One, the Triumphant Entry into Jerusalem, is a memorial to Frank Battle Dancy, and is given by his wife and children; the other, depicting the Calling of Sts. Peter and Andrew, a memorial to

Daniel Brown Harris, was given by his wife. Both windows are from the Tiffany studios. Mr. Dancy and Mr. Harris were members of the provisional vestry, appointed by the Bishop on May 23, 1903, to organize All Saints' parish, and were afterwards elected members of the first vestry.

A MARBLE ALTAR has been given to the Church of the Good Shepherd, York, S. C., by Mrs. R. J. Brevard, of Charlotte, N. C., in memory of her parents, the Rev. and Mrs. James Stoney. Mr. Stoney was rector of this parish from 1861 to 1865. The altar is in early English Gothic design.

A LEGACY of \$40,000 for the endowment fund of the Church of St. John the Evangelist, Newport, R. I., is in the will of Mrs. Sarah Morris Fish Webster, a parishioner who died February 16, 1923.

BY THE GIFT of Mrs. A. W. Haddock, of Tokeneke, Darien, Conn., in memory of her son, Stanley Brickett Haddock, Jr., there has been placed in St. Luke's Church, Noroton, Darien, the Rev. H. M. Dumbell, rector, a beautiful spiral stairway leading to the church chimes. The stairway, hand-made of wrought iron, and of special design, is probably the only staircase of its kind in America made specifically as a memorial. On the wall, nearby, is a bronze tablet, mounted upon a dark oak background, properly inscribed and showing the date of erection. This memorial was blessed by the rector just before the morning service on Easter Day.

A HANDSOME gold plated chalice and paten was recently presented to St. Alban's mission, Worland, Wyoming, by the Altar Guild of the Church of the Transfiguration, New York. The paten bears the following inscription, "*In Memoriam*. George H. Houghton, Church of the Transfiguration, New York."

A VERY BEAUTIFUL Rood Screen, set up in the Church of St. John the Evangelist, Newport, R. I., a church full of beautiful things, was dedicated by Bishop Perry on Friday in Passion Week. It is the gift of parishioners in memory of their late rector, the Rev. Charles Frederick Beattie, and was designed by Mr. Robb, of the firm of Frohman, Robb, and Little, the architects now in charge of the Washington Cathedral. The Calvary group is decorated in color and gold, the painting being done by Miss Redmond. Mr. Angelo Lualdi was the wood carver.

ON MAUNDY THURSDAY the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, Calif., blessed a solid silver paten and chalice presented to the parish by the Rev. C. W. Leffingwell, D.D., of Pasadena. These were given by Dr. Leffingwell as a memorial to Miss Nancy Meneely Hitchcock, who, for twenty-five years, was associated with him as principal of St. Mary's School, Knoxville, Ill. After retiring from school work, Miss Hitchcock moved to California, and, until the time of her death in 1917, was a most devoted member of St. James' parish. The sacred vessels were used for the first time on Easter Day.

ON EASTER DAY at St. Andrew's Church, Stamford, Conn., a memorial paschal candlestick of exquisite design, made by the Gorham Company, a replica of a Florentine della Robbia original, was presented and blessed. Another gift was a ciborium, set with rubies and diamonds, and a monstrance.

Under the present rector, the Rev. Harley W. Smith, this parish has high

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- Jewish and Early Christian Ordination B. S. Easton
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mass with incense every Sunday morning, and a service of adoration in the afternoon. Perpetual reservation is observed. The church, parish house, and adjoining rectory are of stone, and the endowment exceeds \$100,000.

ON EASTER SUNDAY morning, the rector of St. John's Church, Chico, Calif., the Rev. E. A. Osborn, consecrated a beautiful silver communion service given in memory of the late junior warden of the parish, Frederick Jacob Nottleman, who served as junior warden from the inception of the parish till the day of his death. It was a gift to the parish by his widow.

TWO SEVEN-BRANCHED candlesticks, the gift of Mrs. L. W. Wickes, of Chestertown, Md., in memory of her mother, were presented to Middleham Chapel, Calvert County, Md., and were blessed on Easter Day, by the rector, the Rev. J. Gibson Gantt.

THE EASTERTIDE memorials at St. Paul's Church, Waco, Tex., include a pair of seven branched candlesticks, to the memory of Thomas James Wolfe, a prayer desk, in memory of Mrs. Annie B. Geer, and two lights, placed on the grounds of the church by Mrs. A. W. Brigance in thankful recognition of the confirmation of her two daughters. The Easter offering in this parish was \$3,000, and the Sunday school offering was \$600.

NEWS IN BRIEF

ALABAMA—An eight-day, intensive Preaching Mission was conducted in St. Mark's Church, Troy, Ala., the Rev. V. G. Lowery, priest in charge, by the Rev. Frank J. Mallett, Ph.D., rector of St. Paul's Church, New Albany, Ind., from Apr. 8th to the 15th. Dr. Mallett has been the Director of a Society of Mission Clergy, and is a missionary of wide experience. He has been selected as an available missionary, by Bishop Johnson, chairman of a group of missionaries for the Field Department of the National Council, and also by the committee of which Fr. Hughson is the head.

ATLANTA—Christ Church, Macon, Ga., celebrated the 98th anniversary of its organization as a parish on March 4th, at which time an historical address was made by the rector, together with fitting exercises.—The diocesan council meets at St. Luke's Church, Atlanta, the first Wednesday in May. The parish committee on arrangements is well organized, and the entire parish is looking forward to entertaining the delegates. During the week of Mar. 19th, the Rev. Thos. P. Boyd, of San Francisco, held a healing mission at St. Luke's, Atlanta, which was well attended and proved a great inspiration to all.—The Brotherhood of St. Andrew is making great strides in the diocese, due to the activity of the field secretaries, who have recently been at work in it. The diocesan Assembly has been reestablished, officers elected, and a tentative program has been arranged. The Assembly has already pledged itself to make Camp Mikell a permanent summer camp for boys in the diocese, and is now negotiating for a tract of land in North Georgia for its site. Three dormant chapters of the organization have been revived, and the prospects for the future look very bright indeed.

BETHLEHEM—Preliminary reports from the Sunday school Lenten offering, indicate that a new high record has been made. One school alone, St. Stephen's, Wilkes-Barre, has made an advance of

over \$500. The annual presentation service will take place in St. Mark's Church, Mauch Chunk, Saturday, April 21st, in connection with the presentation of reports, and of work done by the Church School Service League of the diocese.

COLORADO—The Rev. Robert B. H. Bell, rector of St. Thomas' Church, Denver, conducted a healing Mission in Holy Trinity Church, Pueblo, from Apr. 8th to the 15th.

DELAWARE—St. Mary's mission, Townsend, has donated a bell to Bishop Overs for use in some part of his field in Liberia.—The Presentation Service of the Church schools of Delaware will be held in Trinity Church, Wilmington, on the Third Sunday after Trinity. The Bishop of the Diocese will be the speaker. The diocesan banner will be awarded to the school showing the best record in the Lenten offerings.—The Girls' Friendly Society of the Diocese of Delaware will hold its thirty-third annual meeting in Wilmington, May 6th and 7th.—St. Peter's Church, Smyrna, has recently installed an electric blower for the organ and has rewired the rectory for electric lights. This church was one of the few which originally decided not to enter the Pension Fund. Recently, it has not only entered the Fund, but has nearly completed the payments of the amounts due from the beginning.—The Rev. Edgar Jones, rector of St. Thomas' Church, Newark, conducted a very successful Mission in St. Barnabas' Church, Marshallton, during the latter part of Lent.

EASTON—Professor George W. Davenport, Jr., the eldest son of Bishop Davenport, and a professor in Tome Institute, who has been seriously ill with pneumonia at Port Deposit, has recovered sufficiently to be removed to his home, where he is slowly convalescing. The Bishop expects to remove him to Ocean City in May, for a month at the seashore.—The Rev. Alwyn Chamberlain, rector of Holy Trinity, Greensboro, is doing a remarkable work there, practically covering the whole of Caroline County, and keeping every church in the county open, and supplied with adequate services.—The rectory of St. Paul's Parish, Fairlee, has been remodelled, and a heating system has been installed. The old oaks surrounding it have been braced and scientifically treated for their preservation, and the entire surroundings of this ancient church and cemetery have been restored to their colonial beauty, under the supervision of the rector, the Rev. Lewis B. Sheen.—A part of the rectory at St. Andrew's Church, Princess Anne, has been altered in such a way that the lower part can be used for a club house, without interfering with the residence part. From this club, the rector, the Rev. F. W. Clayton, has developed a splendid corps of social service workers, who are covering the entire community with their work.—The annual Convention of the Diocese will be held on the first Tuesday in May, at the Cathedral at Easton, at which, beside the business of the Convention, outstanding features will be conferences on Rural and Social Service work in the Diocese.

HARRISBURG—Wednesday in Easter week was the fortieth anniversary of the consecration of Christ Church, Danville, Pa. The chief service of the day was a celebration of the Holy Communion at which the Rev. W. Evans Kunkel of Trinity Church, Jersey Shore, Pa., was the celebrant, the rector, the Rev. Floyd Appleton, Ph.D., read the Epistle, and the Rev. Charles Everett McCoy, rector of Trinity Church, Williamsport, read the Gospel, and preached.—The

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nave of St. Mark's Church, Northumberland, was used for the first time on Easter morning, since the Methodists, who provided light and heat for several months, left the church at the beginning of the year. In addition to a celebration of the Holy Communion, three candidates received Holy Baptism. Plans are under way to start a Church school in this resuscitated parish. The Rev. Dr. Appleton, rector of Christ Church, Danville, is in charge.—Deaconess Anna L. Ranson, who has been in the Japan Mission Field for the past seventeen years, has accepted a call to serve in St. Matthew's parish, Sunbury, the Rev. B. Talbot Rogers, D.D., rector.—Extensive repairs in church and rectory have made the beginning of the rectorship of the Rev. Dr. Lamb, at St. John's Church, Huntington, quite auspicious.—A bill prepared under the direction of the Rev. B. Talbot Rogers, DD., of Sunbury, is to be presented to the Pennsylvania State Legislature by the Hon. J. W. Wells, a vestryman of Christ Church, Coudersport. The bill provides for courses of instruction in technical and general education in penal and correctional institutions, under the direction of Pennsylvania State College.

INDIANAPOLIS.—Since the coming of the Rev. Fred Compson, to be the vicar of Trinity Church, Anderson, Ind., Jan. 1st, the large stone church has undergone a complete renovation from basement to ceiling. The attendance, chiefly English mill workers, has been doubled.—A new duplex pipe organ has been installed at a cost of \$1,500, and a complete set of Prayer Books and Hymnals has been presented by the Bishop White Prayer Book Society.

MAINE—According to all reports, the winter just over was the severest known in Maine since the establishment of the Weather Bureau. Even on Easter morning, in many localities, the mercury was below zero, an unusual record for Apr. 1st. Numerous heavy storms and great quantities of snow interfered with services, which, in not a few places and even on Sundays, because of the coal shortage, had to be held in parish houses, when not, as in some instances was the case, of necessity reduced in number.—The children of St. Anne's Church, Calais, the Rev. T. F. Marshall, rector, disposed of 200 copies of the Lenten number of *The Spirit of Missions*.—With the consent of the local school board, the public school children of St. Saviour's Church, Bar Harbor, the Rev. W. E. Patterson, rector, have been receiving religious instruction from the rector on four days in the week, and a large number have availed themselves of the opportunity.—A brass font ewer and a silver basin for use in the font have been presented to the new mission at Woodland.—The Bishop of Colorado has consented to hold a Mission at St. Mark's, Augusta, the Rev. S. B. Purves, D.D., rector, late in September.

MILWAUKEE—Col. Roy F. Ferrand, who has been connected with St. John's Military Academy, Delafield, for many years, has been made president of the institution, in succession to the late Rev. S. T. Smythe, D.D., and the Rev. Wm. D. McLean, rector of the Church of the Mediator, Morgan Park, Chicago, has been elected chaplain.—The congregation of St. Matthew's Church, Kenosha, presented, at Easter, a Nash sedan to their rector, the Rev. M. J. Van Zandt. There were more than 500 communions made on Easter, and the offering was more than \$1,000.—A new rectory is planned for Grace Church, Rice

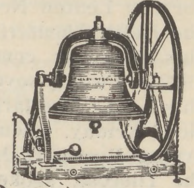
Lake, the erection of which is to be begun this spring.

NEBRASKA—The Rev. Benjamin Washburn, rector of St. Paul's parish, Kansas City, was the principal speaker at the District Meeting of the Church Service League of the diocese of Nebraska, held at Holy Trinity Church, Lincoln, Apr. 17th.—A regional Publicity Conference to be attended by accredited delegates, bishops, and any persons actively interested in Church publicity, will be held in Omaha, May 25th. The conference will be conducted by the Rev. Robert F. Gibson, Executive Secretary of the Publicity Department of the Presiding Bishop and Council.—To date, the amount raised in the drive for new buildings for Brownell Hall, the Diocesan School for Girls, is \$135,000. The campaign will be continued until the goal, \$200,000, has been reached.—To combat the popular error that Henry VIII was the founder or the English Church, Bishop Shayler has been delivering a lecture on the Reformation Period, before the young people's organizations of the Diocese.

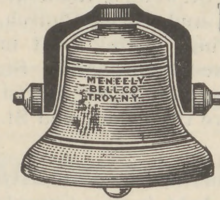
PENNSYLVANIA—Christ Church, Germantown, reports an increase of twenty-three per cent for parish support and sixty per cent for missions, compared with last year's pledges, with additional returns still being received by the active campaign committee.—The West Philadelphia League of Church Women will meet in St. Philip's Church on the afternoon of April 18th, at which time Bishop Cook is expected to make an address. The purpose of the League is to stimulate interest among the parishes in West Philadelphia, in the Church's Program of Missions, Religious Education, and Social Service. Departments covering these fields, representing the different parishes, have been actively at work under competent chairmen, since the last meeting.—By appointment of the Board of Trustees, beginning with the next school year, the Rev. Albert H. Lucas, a curate of St. James' Church, will serve as chaplain of the Episcopal Academy, and assistant Headmaster. He will assist Mr. Greville Haslam, headmaster, and will have charge of the Lower School, and, though relieved of parish duties, will assist at the Sunday services at St. James'.

RHODE ISLAND—Two priests of the Diocese, the Rev. Chas. A. Meader, the general missionary, and the Rev. R. H. Woffenden, of Apponaug, celebrated, on Palm Sunday, the twenty-fifth anniversary of their ordination to the priesthood, which occurred in St. Barnabas' Church, Apponaug, March 25, 1898.—The speaker at the Sunday School Presentation Service at Grace Church Providence, Saturday afternoon, April 28th, is to be Dr. John W. Wood, Executive Secretary of the Department of Missions of the National Council.—The diocesan offices, formerly in the Bishop McVickar Memorial House, are now in the center of the city of Providence, at 12 South Water Street. The Church Service League, the Woman's Auxiliary, the Girls' Friendly Society, and the several diocesan committees, have their offices there also. On another floor of the same building the Rev. Floyd W. Tomkins, Jr., executive secretary of the committee of the Commission on the World Conference on Faith and Order, has his office.—A reception was tendered by members of Trinity Church, Pawtucket, to their rector, the Rev. Frank Appleton, on Friday evening, April 6th, on his return from a Mediterranean trip.—Easter services throughout the diocese were better attended than ever before. From nearly every parish and mission comes the report of a record num-

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ber of communions. The offerings generally were unusually large.

SOUTHERN OHIO—The total attendance for the Lenten Noonday services held in the Keith Theater, Cincinnati, was 18,106 this year, as compared with 15,064 in 1922. Twenty-seven services were held this Lent. The largest attendance was on Good Friday, when the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of the Diocese, spoke to 1,450 persons. A chorus of young business men supplied the leadership for the hymns each day.

SOUTHWESTERN VIRGINIA—Three Sunday schools in the diocese, St. John's, Roanoke, St. Paul's, Lynchburg, and Christ Church, Roanoke, report offerings during Lent in excess of the goal fixed beforehand. St. Paul's reports approximately \$1,400, Christ Church somewhat more than that, and St. John's over \$1,000.

UPPER SOUTH CAROLINA—A peculiarly beautiful service was held in the Church of the Advent, Spartanburg, S. C., on Easter Day. An Easter drama and oratorio combined, entitled *The Chalice and the Cup*, was presented before the congregation at the afternoon service.—The Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi, is to conduct a Mission in the Church of the Good Shepherd, York, from April 29th to May 6th.—The offerings at Grace Church, Camden, were about double the largest ever made at Easter, amounting in all to nearly \$1,200. About \$350 of this amount was given for outside purposes, chiefly as an additional offering to the Church's Program.

UTAH—The Rev. Mark Rifembark will give the baccalaureate address for the University of Nevada, at Reno, on May 13th. He will be the preacher, also, at the Convocation of the Missionary District of Utah, at St. John's, Salt Lake, on April 25th.

VIRGINIA—Easter offerings in the diocese this year were, in most cases, for missions. A number of Sunday schools have reported their Easter offerings, the largest so far reported being that of the Monumental Church, Richmond, with a per capita gift of nearly \$8. St. Thomas' was slightly over \$7, and Christ Church, Millwood, Clarke County, over \$6.

WEST VIRGINIA—A bill is now being considered by the State Legislature authorizing the state to purchase the Sheltering Arms Hospital property, located at Hansford. The bill would convert the property into a training school for the mentally defective of the state. Sheltering Arms Hospital has recently been consolidated with the Charleston General Hospital.—Mr. S. G. Cargill, Executive Secretary of the Diocese, who has been critically ill in a Charleston Hospital, has recovered sufficiently to be taken home. Mr. Cargill expects to be able to return to the Diocesan offices in the near future.—Trinity Church, Huntington, the Rev. S. R. Tyler, rector, has now completed its plans for a \$75,000 parish house, the work to begin at once.

WYOMING—An eight day Mission, beginning on Passion Sunday, was preached in Trinity Church, Thermopolis, by the Rev. Henry H. Daniels, vicar. The attendance was good throughout the mission.

BLIND CHURCHMEN AIDED

IT MUST BE impossible for any but the blind people themselves to realize what it means to receive copies of parts of the Bible and the Prayer Book services in

Braille, but all of us should know that our Church prepares such material for their use.

The Committee on Literature for the Blind, through its secretary, Mrs. W. J. Loaring Clark, reported, at the last meeting of the Department of Missions, that 160 copies of the Service of Holy Communion in revised Braille have been distributed, and that many letters of grateful appreciation have been received.

The Chief Librarian of the Canadian National Institution for the Blind writes: "These volumes are of special value to us, as there are numerous requests for portions of the Book of Common Prayer and other peculiarly Anglican works. Through your generosity you are conferring a benefit on the whole of Canada."

A New Jersey communicant says: "To think they are mine to keep and read at times when it suits me! I love the books."

A clergyman in Wisconsin says: "The two sets of books for my blind people have arrived, and are in their homes. To say that the books have made them very happy is but a weak way to tell of their delight."

The Committee recommended that other parts of the Book of Common Prayer be embossed and distributed amongst the blind at once, and within the appropriation.

There are seventy-two public institutions for the blind in this country; eight of these have departments for colored children; twelve cities have departments for educating blind children in connection with the public schools, and five institutions care for the adult blind.

"MAN IS THE CHILD of environment" is a biological maxim which may be applied to any people, especially the Armenian. There is no other race, except the Jewish, that has passed through so varied a political history as the Armenian. The changing rulership it has endured has not failed to leave its impression on the moral and intellectual development of the race. The Armenian with his pliable, imitative character, ready to bend to the influences of environment, would long ago have ceased to sustain his racial integrity had it not been for his strong religious faith, which isolated him from his contemporaries in a Moslem world, and his desire for enlightenment,

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which has always kept him the intellectual superior of the less sedulous Oriental. In the Armenian then, America, through the medium of Near East Relief, has fine material to which to apply American methods of education, and in him she finds a common ideal, Christianity, which inspires and fosters coöperation.

MISS FRANCES MCQUADE, Director of Near East Relief Child Welfare Clinics, in Constantinople, gathered about her fourteen young Armenian girls, who before the war had been in the various American schools throughout the Near East. They had no specialized training to equip them for the task before them, but, under Miss McQuade's direction, welfare centers and clinics were opened where 115,828 treatments have been given, and 48,901 visits have been made to the poorest refugee homes in the city, where there was sickness, first to bring medical aid and then to teach the proper care of the patient.

THE AMERICAN LIBRARY in Erivan, Armenia, has just celebrated the installation of its twenty-thousandth book. Founded a year ago by Near East Relief, the library hopes to be the means of preserving thousands of old manuscripts and volumes of ancient lore representing hundreds of years of Armenian culture and study which otherwise would be lost in the political disorganization of the present. The books, gathered from scores of Armenian towns, were searched out in their hiding places by Armenian scholars, and either given by their owners or exchanged for small gifts of clothing. The entire library represents an American investment of less than \$4,000.

IN THE EDUCATION of more than 100,000 orphaned children, Near East Relief adjusts the school system to local needs. The principal is to give the orphans fair elementary education, and training in some useful trade which promises self-support. Work, study, and play in rotation make the most practical use of orphanage equipment and facilities. Industrial training is given in such branches as carpentry, ironworking, shoe making, masonry, pottery, plumbing, weaving, tin-smithing, agriculture, dairying, sewing, lacemaking, mechanics, nurses' training, etc. The American relief workers in charge of orphanages supervise native assistants who are gradually being replaced by trained orphans. In the Republic of Armenia allotments of land are granted to orphanage "graduates".

LOOKING OVER the countless photographs reproduced in a years' volume of *The Spirit of Missions*, we were wondering what was the first picture ever printed in that paper. The magazine began in 1836,

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and in May, 1840, appears the first illustration, a drawing of our mission in Africa, then at Bathurst, Sierra Leone. In 1940, it might be printed again, facing a page of pictures of the new hospitals (?), and industrial schools (?), and churches (?), and other things we must have long before that year.—*National Council Service.*

AS PART of the educational program of Near East Relief it is the intention to see that each child upon reaching an age when it can no longer expect support by charity is equipped with a practical trade with which to support itself. Forty-eight boys, who have outgrown the orphanage at Kouleli, Constantinople, are receiving the finishing touches to their profession at the world-famed Robert College. They are specializing in blacksmithing. As soon as they are pronounced experts in the art of hammered iron, which is now a matter of a few weeks, positions will be found for them by Near East Relief, after which the organization will cease responsibility for their support.

THE WOMEN'S CLUB movement has spread to Bible lands. Announcement is made by Near East Relief of the formation of the first Women's Civic Welfare Society of Armenia, organized in Karakliss. The club program includes the planting of trees and gardens, and the repairing of the water system, sewers, public fountains, streets, and houses. Thanks to the efficient manner in which the club program is being put over, Karakliss, a city in Armenia's famine territory, is rapidly becoming the cleanest community in the Caucasus area. The women have assumed the entire responsibility for the cleanliness of the streets, the refugee houses, and the camps, leaving the remainder of the program to be carried out by the men.

INDUSTRIAL TRAINING in the Near East, as it is being conducted by Near East Relief, is introducing many an innovation into a country which has brought its ancient methods through the centuries up to the present day. One of the best-paying activities recently started is the fruit-canning kitchens in the Sidon, Syria, orphanage. Syrian women are past-mistresses in preserving the delicious products of their orchards, which harvest their crops of oranges, Chinese medlars, green plums, apricots, damsons, grapes, figs, quinces, thorn apples, peaches, and table-apples, from December to October, but easy and inexpensive methods of canning, as we know them in America, have been practically unknown in that country. With the revival of agricultural industry for the first time since the war, Mrs. S. D. Jessup, manager of the kitchens at Sidon, and her four hundred girl students of domestic science, are introducing a new art to Syrian women. The market for the canned fruit is chiefly in the American and European colonies in Syria. The wording of some of the orders which are flooding the white-tiled kitchen has set Mrs. Jessup to wondering whether it is the home variety of preserves or whether it is the home variety of mason jar which has most popularized her product. She has had to raise the prices fifteen per cent because the women refuse to return the jars. One order reads, "Please send me at once two dozen jars of preserved fruit. Any fruit will do, so long as it is put up in those wonderful glass jars."

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Why should I give money to save heathen abroad when there are heathen in our own country to save?

Why should I give money to save those in other parts of this country when there are needy in my own state?

Why should I give for those in other parts of the state when there are needy in my own city?

Why should I give to the Church when my own family wants it?

Why should I waste on my family what I want for myself?—*Montana Churchman.*

IN THE INCARNATION, Death, Resurrection, and Ascension of our Lord we see the love of both the Father and the Son, for it was the Father who sent His Son into the world. In the marvelous works wrought on the day of Pentecost, we see the special work of the Holy Spirit. Now, acknowledging the glory of the eternal Trinity, we worship Father, Son, and Holy Spirit, as one God, of one substance, power, and majesty, equally concerned in our redemption.—*Evan Daniel.*

THE FAST CHARACTER of the Lenten season is the necessary correlative of the spiritual feast character; in that it prepares for it by separating us from those things in the indulgence of which we are prone to become inordinate when no special restraint is placed upon us.—*Rev. Henry Lowndes Drew.*

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