

Miss Isabel Schell
1410 Spruce 30dec23

The Living Church

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

VOL. LXVIII

MILWAUKEE, WISCONSIN, APRIL 28, 1923

NO. 26

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

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

☛ Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

[Including *The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

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

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

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent, if paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent, if paid annually in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$4.00 per year. To the Clergy, \$3.50 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$4.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$5.25 per year.

FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

THE CHURCH IN JAPAN. A quarterly missionary magazine. Price 50 cts. per year.

THE (LONDON) CHURCH TIMES. Weekly. Price \$3.25 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, \$1.00; cloth, \$1.25; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months). Transient orders \$2.00 per 100 copies. A number of special editions for special occasions.

Applications For Entrance

to St. Stephen's College are filled in the order of their receipt. Rooms are assigned in the same order. After fifty freshmen are accepted, the College must refuse others for lack of room. Early correspondence about entrance is therefore advisable. Address President Bernard Iddings Bell.

St. Stephen's College

Annandale-on-Hudson, N. Y.

(Railway Station: Barrytown)

"OUR OWN HYMNAL"

THE NEW HYMNAL of The Episcopal Church owes its great success to these factors:

1. It was prepared with the greatest care and ability by the Joint Commission of the General Convention, combining the best musical and literary judgment in the country.

2. It was authorized by the General Convention for use in the Episcopal Church.

3. It is published by a corporate body within the Church with the single purpose of providing the entire Church with the best musical hymnal at the lowest cost.

Write for special quantity prices

The New Hymnal

PUBLISHED BY

THE CHURCH PENSION FUND

14 WALL STREET

NEW YORK CITY

THE LIVING CHURCH

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

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

OFFICES

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

New York: 11 West Forty-fifth Street.

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

SUBSCRIPTIONS

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

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

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

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter, pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts.

Not responsible for key numbers unless complete electro containing such number is supplied.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

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

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	903
The New Presiding Bishop—Two Great American Priests—Building and Tearing Down—The Right of Criticism—The Apostasy of Russia.	
ACKNOWLEDGMENTS	905
THE FOURTH SUNDAY AFTER EASTER (Poetry). By H. W. T.	905
DAILY BIBLE STUDIES	905
ISSUES WITHIN THE CHURCH. By the Bishop of Arkansas	906
THE BURIAL OF BISHOP TUTTLE	907
THE VOICE TRIAL. By F. Leslie Calver	908
ON GOING TO CHURCH. By the Rev. Thomas F. Opie	908
THE FEAST OF LEVI. By the Rev. Louis Tucker	909
WEEK DAY RELIGIOUS EDUCATION. By Edward Sargent, Ph.D.	910
JERUSALEM DECREE ON ANGLICAN ORDERS	910
THE FOUR COUNCILS AND THE FOUR WORDS	911
THE FIVEFOLD WORK OF THE CHURCH IN THE PHILIPPINES	912
PRAYER OF A STUDY CLASS LEADER (Poetry). By W. B. F.	912
OBSTACLES TO MISSIONARY WORK IN CHINA. By the Rev. T. F. Sinclair.	913
ENGLISH RELIGIOUS LEADERS PROTEST AGAINST SOVIET PERSECUTION	914
CORRESPONDENCE	915
Disclaimer from Bishop Page (The Bishop of Spokane)—The Creed, Sung or Spoken (Ben Johnston)—A Protest Against Belated Action and Protests (the Rev. Michael G. Dziama)—An Old Catholic Congress (the Rev. Herbert Beale).	
LITERARY	916
THE NEW PRESIDING BISHOP	917
MATTER AND SPIRIT (Poetry). By the Rev. Edward Henry Eckel	917
CROSS FOR JAMESTOWN SHRINE	918
PAGE PORTRAIT OF THE LATE BISHOP TUTTLE	919
LARGE EASTER CONGREGATIONS SIGN OF REVIVAL IN ENGLAND (London Letter)	924
NEW SCIENCE OF HUMAN SPIRIT SUBJECT OF CANADIAN LECTURER (Canadian Letter)	925
THE ROMAN ARCHBISHOP OF NEW YORK FORMALLY THANKS BISHOP MANNING (New York Letter)	926
BISHOP LAWRENCE GIVES EXPERIENCES IN DEALING WITH CHURCH FINANCES (Boston Letter)	926

IMMORTALITY begins, not at the grave, but at the cradle.
—Anon.

The Living Church

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

VOL. LXVIII

MILWAUKEE, WISCONSIN, APRIL 28, 1923

NO. 26

EDITORIALS AND COMMENTS

THE LIVING CHURCH extends congratulations and cordial greetings to the venerable Bishop of Dallas, Dr. Garrett, who, in his ninety-first year, succeeds to the honor and the title of Presiding Bishop. More than four years older than the venerable prelate whom he succeeds in that capacity, Bishop Garrett's physical infirmities must naturally stand in the way of his personally fulfilling the duties of the office, however intelligently and efficiently they may be performed by others in his name and over his signature. He has not been in actual attendance at a session of General Convention since that of 1910, since which time more than half the living members of the American episcopate have been consecrated, most of whom, therefore, are unknown to him personally.

The New Presiding Bishop

None of the bishops has a stronger personality, none would have been a better adviser and guide to his younger brethren during the years of his vigor, none more truly *persona grata* in every relationship that the Presiding Bishop sustains to the Church. But that new and extensive duties should be laid upon anyone at so advanced an age, when nature itself suggests that the time for activity has passed, is a pathetic indication that the time for instituting an elective Presiding Bishopric was deferred much too long.

Even now we have not altogether departed from the system of seniority. The next General Convention will, indeed, elect—for the first time—a Presiding Bishop, to serve for a term of six years. But if he, or any of his successors, shall die during his, or their, term of office, the duties of the position will then devolve upon the senior bishop, and these duties will then include not only those which pertain at present to the office of Presiding Bishop but also those now laid upon the President of the National Council. How impossible a situation might thus arise would be apparent if the duties performed both by Bishop Tuttle and by Bishop Gailor should now be suddenly thrust upon a nonagenarian bishop, wholly retired from active life and physically unable to assume new activities. The National Council, indeed, has a most efficient vice president, a layman, whose valuable services can scarcely be over-estimated; but after the elected Presiding Bishop has succeeded to the presidency of the Council, the vice president could not perform any of the duties of the President if a vacancy in that office should occur, since the presidency would at once, and automatically, devolve upon the senior bishop having jurisdiction.

Here is a condition that demands legislation and it must be by constitutional amendment. Our suggestion would be that a vacancy in the Presiding Bishopric occurring between General Conventions should be temporarily filled by election by the National Council, the bishop thus chosen, to serve until his successor should be elected by the succeeding General Convention.

In the meantime Bishop Garrett has both our congratulations and our commiseration. The Church is laying upon him a burden that is unreasonable from every point of view. Should

he decline it, it would succeed to the next, and to the next in seniority, each determining for himself whether he were able to fulfil the requirements of the office, until they were accepted by some bishop in addition to his diocesan obligations. The Bishop second in seniority is seventy-five years of age; the third is seventy-four; and the fourth—omitting one who, having resigned his diocese, is not in the line of succession—is within a month of seventy-eight. Not until the seventh in order of seniority do we reach a bishop under seventy years of age.

LAST week we were under the necessity of paying tribute to two great bishops, departed this life, both of whom have made large places for themselves in the history of the American Church. This week we have a like necessity with respect to two great priests, Dr. George McClellan Fiske and Dr. George C. Houghton.

Two Great American Priests

Dr. Fiske had so completely retired from active service, his mental powers having suffered some eclipse, that his death brings, rather, grateful recollections for the large services of past years than regret that the end has come to him. Something more than a year ago we invited him to prepare a series of personal reminiscences for publication in THE LIVING CHURCH, for he had been so large a factor in the life of the Church for half a century, and was intimately associated with so large a number of the leaders of the Church, that his recollections would have been of the greatest interest. He made the attempt to write, but his memory had so far failed him that he was unequal to the task. It was the breaking of a powerful mind, that had impressed itself upon very many during his active ministry and had carried much influence in the Church. Yet it is his quality of friendliness, his wide charity, his invariable courtesy, that one remembers chiefly now that he is at rest.

Dr. Houghton succeeded to his distinguished uncle of the same name at the Church of the Transfiguration slightly over a quarter century ago, and under his leadership the parish has become very much more than the "Little Church Around the Corner" that once it was. The incident that gave rise to that informal and affectionate title antedated his rectorship, but the preëminence of the parish among followers of the dramatic profession tended rather to increase than to decline as years passed by. Indeed the parish and its clergy have ministered to strangers and transients on a scale far beyond that, perhaps, of any other parish in any American city. Dr. Houghton's deep and quickly-enlisted sympathy has been largely responsible for continuing the tradition that has brought the bohemians of New York and beyond to the Transfiguration for the personal offices that were cheerfully given to them; but in his own regular congregation he was even more beloved. He also was obliged to give up active service owing to failing health a few years ago, and the news of his death was not entirely unexpected.

God grant to these two servants of His, whom He had called to high responsibilities in their lifetime, and had blessed with

abundant success in the fulfilment of those responsibilities, eternal rest in the higher life to which He has now called them; and grant that light perpetual may shine upon them.

A CORRESPONDENT points out that a reference to "Bishop Brown's book" in a letter printed in THE LIVING CHURCH of April 14th seems to leave in doubt the question of which Bishop Brown wrote the book.

We should be horrified to feel that we had left it uncertain whether a book used in Russia for the purpose of tearing down the Christian religion were written by the able chairman of the House of Bishops or by the retired bishop who bears the same name. Certainly no one familiar with events in the Church was misled, and we trust the same may be said of every reader of the paragraph. But lest somewhere there may be some reader who was in doubt, be it stated that the book referred to was from the pen of William Montgomery Brown, sometime Bishop of Arkansas, now retired, while the chairman of the House of Bishops, whose every word and thought have always been in promotion of the Christian religion and of the Church, is William Cabell Brown, Bishop of Virginia.

We continue to receive warnings as to the use being made in Russia of the book by Bishop William Montgomery Brown in tearing down the Christian religion. A bishop writes that he had seen a reference to a publicly expressed hope of Soviet authorities that "atheism might be taught from the pulpits of the (Russian) 'Living Church' in the same way that it is in some American Cathedrals." He could not understand the reference, but now discovers that it was based on the assumption that the author, whose work has never been repudiated officially by this Church, was still in service and preaching his anti-Christian cult from his Cathedral pulpit. Good natured toleration of everything and anything is easy in this Christian land, but where men are facing martyrdom for their faith, this aid and comfort given to their persecutors takes upon itself another line. We strongly suspect that when next the House of Bishops is called into special session, the necessity for dealing either with this book or with its author should be recognized in the call.

WE have read with much interest Bishop Lawrence's comments on the National Council on its financial side, and are especially grateful to him for maintaining the right of criticism in the Church. "Every act of our national administration at Washington", he says, is "subject to the analysis, criticism, or commendation, of the people through the public press. We need more of that in the Church. Anyone who writes to a Church paper in criticism of actions of our Boards is liable to be suspected of disloyalty, or at all events of running the risk of unsettling people's confidence and thus decreasing contributors..... I believe that the National Council should know what people are thinking, and that criticism or approval should come more fully out into the open."

The Right of Criticism

It is time we had this vigorous assertion of the right of criticism in the Church. THE LIVING CHURCH exercises that right editorially from time to time with respect to public actions and utterances in the Church, and invites others to do so in the Correspondence columns. We deem that one of the most useful functions that a Church paper can perform, and particularly one that, like THE LIVING CHURCH, purports to be made for the thinking section of the Church alone. Yet, once in a while, some good friend writes, sometimes publicly, more often privately, a letter of expostulation, as though each board and committee and executive and administrator in the Church were to be esteemed possessed of a right to do precisely as he pleases so soon as he is clothed with authority for a particular purpose, and it were impertinent for the rest of us to criticise or suggest. THE LIVING CHURCH has no sympathy with that form of timidity.

Especially should there be free criticism of the National Council. It inherited from its predecessors a revolutionary policy with respect to the finance of the Church, and under the directions of two General Conventions, it has loyally tried out that inherited policy in the most sympathetic way. Bishop Lawrence has himself been at the head of the finance department during the entire period, until the beginning of the present year, and has shared in that loyal experimenting, in the position of greatest responsibility for every appropriation made; which, of course, does not imply that he may not have been out-voted in his department or in the Council on specific appropriations, as any other member is liable to be. When, therefore, he takes the ground that criticism should always be welcomed, and that we ought to have more of it concerning the National Council than we have, he is speaking from an intimate knowledge of what is involved.

But with respect to his specific criticism that the Church ought not repeatedly to be getting into debt, then by supreme efforts getting out, only to get in again a few years later, we confess a wish that the Bishop had told how it were to be done. To publish to the Church a detailed record of what ought to be done, be the cost what it may, and then to undertake to do such part of that amount as it seems as though the Church would pay for, seems to us the right policy. But as to the latter part of it, who is able to tell in advance? Events prove that the National Council made a good guess for two years and a bad guess for the third. Bishop Lawrence held the same position of influence during all three, and participated in each of the guesses. We could wish that the Church would level up to the guesses better. But how the Council is to know in advance whether it will or not, we fail to see. In world-wide work, contracts must be made many months in advance, and sudden contraction of expenditures because of contraction of income is, on any considerable scale, physically impossible.

But when the Bishop demands the right to criticise, and invites the Church to criticise, he is on solid ground. THE LIVING CHURCH is with him.

A REPORT printed quite generally in daily papers last week gives the following summary of executions in Russia, said to be from official records, during the period of soviet supremacy, Nov. 7, 1917, to Jan. 1, 1923:

1. Bishops	28
2. Priests	1,215
3. Professors and teachers	6,775
4. Physicians and assistants....	8,800
5. Army officers	54,650
6. Gendarme and police officers	10,500
7. Soldiers	260,000
8. Gendarme and police privates	48,500
9. Owners of large rural estates	12,950
10. Members of the middle class	355,250
11. Workmen	192,350
12. Peasants	815,100
Total	1,766,118

This does not include the millions who have died from starvation, pestilence, and other preventable causes, but only those killed deliberately by order of the soviet government. Neither does it include those killed since January 1st; and the roll is still being enlarged.

The world protested against the execution of the Roman vicar general two weeks ago, and rightly; but that execution was exceptional only because the victim was under Vatican protection and, probably, a foreigner. Indeed the claim made by the Pope that both this priest and the imprisoned archbishop were subjects of the Vatican would have been disallowed by any nation on earth and must probably have handicapped the very purpose of the protest. No nation can accept a claim of extra-territoriality on behalf of Roman ecclesiastics.

But the figures show the hatred of the soviet authorities against the Church of their own land, and augur little hope for the patriarch, whose trial is now said to be indefinitely postponed, which may probably mean continued imprisonment and perhaps slow or rapid torture, without trial. It is horribly suggestive to read in an Associated Press dispatch that he is being subjected to electrical shocks, "hoping to get from him a declaration that he recognizes the soviet government as Russia's legal government and also communist doctrines as compatible with the highest religious principles." Continued imprisonment, with this and other tortures, and without trial, is anything but an amelioration of his lot. And then when we see two of our own clergy denying that there is an element of religious persecution in the killing of Butchkavitch, in spite of the clear evidence that his refusal to desist from giving religious training to children was one of the chief

counts in the indictment against him, we stand aghast at the callousness that they exhibit.

Last year we were marvelling at the extent of the Armenian martyrdoms for the Christian faith; today we have, for the first time, some knowledge of the widespread martyrdom of Russian bishops and priests, whose religion must have been a large factor in procuring their condemnation. To what extent this was true of those executed from the ranks of the laity cannot be known. This is a martyrdom of civilization as truly as of Christianity, the two standing and falling together in Russia.

And the stories that the New York *Herald* has been able to publish showing the frightfulness that prevails in that unhappy land of terror afford a lurid light upon the effect of religious apostasy upon morals and ideals. Apostate Christians and apostate Jews at the head of the usurped government leave nothing to choose between them.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Table listing donors and amounts for Near East Relief, including Brooklyn, N. Y., St. James' Mission, Leesburg, Florida, Holy Trinity Mission, Fruitland Park, Florida, etc.

* For starving children \$250.98
** For Armenian Christians

SUFFERING CHILDREN IN GERMANY

Minnie J. Conrad, St. Louis, Mo. \$ 2.00

JERUSALEM AND EAST MISSION FUND

Good Friday offering for work among the Jews from a communicant of St. George's Church, Louisville, Ky. \$ 3.00

RUSSIAN RELIEF THROUGH THE RUSSIAN METROPOLITAN

M. J. \$ 15.00

RUSSIAN RELIEF—AMERICAN RELIEF ADMINISTRATON

St. Andrew's Church, Elyria, Ohio \$ 16.75

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

FOURTH SUNDAY AFTER EASTER

Almighty God, who by Thy power alone
Canst order sinful man's unruly will
And change the course of his affection, still
Grant of Thy power, that, Thy will being known,
We may no longer lawless acts condone,
But love the things that Thou commandest, till
Thy wonted promises Thou dost fulfil
Through Him who for our sins did full atone;
That so, among the sundry, manifold
Change and confusion of this world, our hearts
May surely there be fixed where peace abides,
Where joy is found, where every soul confides
In Thee, O Saviour, who hast made us bold
To trust in Love that ne'er from us departs.

H. W. T.

RELIGION is not a method; it is a life, a higher and supernatural life, mystical in its root and practical in its fruits, a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.—Amiel.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

April 30

READ Psalm 4. Text for the day: "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety."

Facts to be noted:

- 1. David remembers God's goodness on some former occasion.
2. His appeal to his enemies.
3. His sublime faith in God.

Here is the story of an old man's implicit faith in God: The old man found himself seeking shelter for the night in the hut of a band of highwaymen. The leader asked him if he wasn't afraid to travel in that part of the country alone, and the old man assured him that he had no fear, as he believed that God would take care of him. "The roof of the shabby hut shook with loud taunting peals of laughter, but, nothing dismayed, he began to read (his Bible). Gradually all became silent and when he began to pray, every knee was bowed. There was a strange affecting sight—murderers and plunderers kneeling and listening to a prayer. Long and fervently the humble servant of God prayed; nor did their interest in the solemn scene and supplications abate. When he had finished he was conducted to a hard pallet, where he slept the livelong night undisturbed, and even free from haunting fears. Whenever he told the story of his experience he always concluded it by saying: 'You need not fear the most perilous dangers of life, provided you are armed with the Bible, and have an abiding faith in the protecting power of God.'"

May 1

Read St. John 14:25-end. Text for the day: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Facts to be noted:

- 1. Our Lord's promise of the abiding Comforter.
2. He tells His apostles of His going away from them.
3. The will of His Father was constantly in the mind of our Lord.

"Can I do anything for you?" said an officer to a dying soldier. "There is one thing I should like you to do for me," was the answer: "In my knapsack you will find a Testament; open it at the 14th chapter of St. John, and near the end you will find a passage that begins with the word "Peace". Please read it.' The officer took up the blood-stained haversack, took out the Testament, and turned to that chapter that your pastor and myself have read so often, the matchless 14th chapter of St. John, and read: 'Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.' 'Thank you, sir,' said the soldier, 'I have that peace. I am going to my Saviour.' And, winging its way from the poor bleeding body, the spirit ascended; and as Noah stretched out his hand for the dove, the infinite Love grasped him and drew him in. For him to die was Christ; for him to die was gain—gain everlasting."—Cuyler.

May 2

* Read St. John 16:28-end. Text for the day: "And yet I am not alone, because the Father is with Me."

Facts to be noted:

- 1. The apostles realized that Christ knew their questions before they asked them.
2. He not only knew what was in their minds, but He knew the strength and weakness of their faith.
3. Our Lord was left alone, as far as human aid was concerned, when He was arrested and tried.

Three men met within a few feet of the door of the Chamber of Commerce in one of our large cities. Two of the men had large interests in the Chamber, and the other was a clergyman. The day before, the clergyman had preached a sermon in which he had tried to show that God is a very real factor in every individual's life and that none of us is expected to meet all the problems of life without help. Both of the business men had heard the sermon. When they met on the Monday morning, they both thanked the clergyman for what he had said, and then, suddenly, one of them turned and said: "It certainly is a

great thing to know that a man hasn't got to carry all the burdens alone." And this is the lesson that we must learn from our Lord: we are not left alone to meet the problems of life.

May 3

Read Galatians 5:22-end. Text for the day: "If we live in the Spirit, let us also walk in the Spirit."

Facts to be noted:

1. There is no condemnation for those who possess such virtues.
2. We crucify the flesh when we join ourselves to Christ by faith.
3. "Let our lives be the best evidence that the Spirit of God rules in our hearts."

"Dear Lord, make all bad people good, and all good people—nice." How often one finds that the most difficult people to deal with are the people whose lives are freest from what we think of as actual sin. In some way they seem to have allowed their religion to make them narrow in every sense of the word. One would hardly care to call them righteous because they are conscious of their own weaknesses, but, in some way, they do manage to make themselves very obnoxious. Their religion has not made them happy and lighthearted. It doesn't seem to have glorified their lives as Christ intends His religion to do. It hasn't eliminated pettiness. Theirs is not the kind of goodness that attracts. If we are trying to live in the Spirit let us realize that our lives should be lives of love and joy and happiness, and all that goes to make life worth while.

May 4

Read Philippians 4:4-7. Text for the day: "Be careful for nothing."

Facts to be noted:

1. The early Christians confidently looked for the very early return of Christ.
2. "Joy in the Lord and the peace of God are the sovereign factors in the Christian temper."
3. In another place we are reminded that "He will never leave you, nor forsake you."

"Our text for the day might be better translated in this way: 'Don't be over-anxious about anything: drive all fear from your life.' In his book, *The Conquest of Fear*, Basil King gives three ways in which fear may be conquered: "First, by realizing that God means that things shall live and not die, and that His plans cannot be upset by the petty little things that we ordinarily fear. 'If God be for us, who can be against us?' Second, we may conquer fear through a consciousness of God and His revelation in the world. What place has fear of the puny things that we usually fear, in the fact of God's revelation of Himself through nature, through men, through the Bible, and, above all, through Jesus Christ? Third, we may do away with fear through the consciousness that we are necessary to God. We are coworkers with God. We are His partners. 'Be not anxious about anything.'"

May 5

Read Revelation 7:9-end. Text for the day: "Salvation to our God."

Facts to be noted:

1. The saints of God are delivered, not from death, but by death (Luke 21:16).
2. "Dwell among them." Spread His tabernacle over them (Lev. 26:11).
3. Verse 17, cf. Isaiah 25:8.

Salvation, in this passage, carries with it the idea of victory, and the saints of God are shown standing round the throne of God and praising Him for the victory that they have won over sin and death. Their life on earth was one of conflict with evil, they suffered for the cause of Christ, but throughout all their conflict and suffering they were always conscious of the presence of the power of God, and through Him they were victorious; and now, in His nearer presence, they worship Him, and give glory and honor unto His name.

AN AMEN not well considered was called an "Orphan Amen." "Whoever", says an ancient Hebrew writer, "says an Orphan Amen his children shall be orphans; whoever answers 'Amen' hastily or shortly, his days shall be shortened; whoever answers 'Amen' distinctly and at length, his days shall be lengthened."—*Evan Daniel*.

ISSUES WITHIN THE CHURCH

FROM THE COUNCIL ADDRESS OF

THE RT. REV. JAMES R. WINCHESTER, D.D., BISHOP OF ARKANSAS

HERE is no question but that we are living in a most crucial moment of the Church's history. I received a telegram last week from the *New York World*, asking my opinion on statements made by a New York divine, repudiating the miracles of Christ and depreciating the power of Jesus Christ, and declaring matters of the Church to be witchcraft. My reply was simply this: "I have no sympathy with his statements, believing that nothing but the miraculous Gospel of Jesus Christ can save men." This has raised the question in my mind, "Is the Faith of our Church in jeopardy?"

And this question suggests other inquiries. Has the time come when any one, clergyman or layman, regardless of heresy, can remain undisturbed in the Episcopal Church without trial; and when found denying the Faith, is it possible to depose or excommunicate him? Is it true that this branch of the Catholic Church is a cave of Adullam for all kinds of ecclesiastical renegades and cranks? And are we in the Protestant Episcopal Church, that professes to protest against all error in doctrine as well as viciousness in life, to allow the profane and blasphemous to sit complacently in the Temples of the Living God, along with the faithful and devout followers of Jesus Christ?

If these questions are answered in the affirmative, then the time has indeed arrived for another Reformation. And the sooner it comes, with positive and definite action, the better for the evangelization of the world. The Spirit of God cannot dwell among those who deny Jesus Christ as the Son of God. "He is Anti-Christ who denieth the Father and the Son." It is true that "there are many Anti-Christ", as St. John has taught, and this Apostle of Love, called the "Divine", was unwilling, according to the sacred traditions concerning him, to be in the same building with the heretic Cerinthus, lest the building fall upon him.

I have been greatly helped by Bishop Gore's two recent books, *Belief in God* and *Belief in Christ*, and I commend these scholarly and wonderful volumes to all the clergy. . . .

Believing as I do in "The Reformation" of the Anglican Church, and that she came out with her orders intact, and that she cast off the corrupt influences that then threatened the life of her people, and believing that our Mother Church in England has stood for the perpetuation of that return to Apostolic Faith as well as Order, as emphasized by "the Oxford Movement", and believing that the Gospel treasures are entrusted to our keeping, it becomes our bounden duty to drive away all erroneous and strange doctrines, as we avowed in our ordination. And if we cannot drive them away, we have to come out from among them and be separate. We can make no progress in mathematics or in the Church without the principle of "elimination" practically applied. It is indeed a serious time with the Church in all its branches; but especially are we called to think and act conscientiously. We are the officers in the great army of "the Church Militant", and must be loyal to our commander-in-chief, Jesus Christ.

I wish our clergy and laity would study carefully such a theological compendium as Bishop Fiske has put in published form, *The Faith By Which We Live*. It would deepen in the earnest Christian mind the conviction that the Apostles' and Nicene Creeds are succinct statements of historic facts. I would take off the robes of a bishop and the vestments of a priest if I did not believe, as the Church has held on down through the ages, the Virgin Birth of our blessed Lord, His Incarnation, His Atonement on Calvary, His Resurrection, and His Ascension, as basic facts, and that the Holy Ghost came down, as the Prayer Book puts it in the Proper Preface for Whitsuntide, "lighting upon the Apostles to teach them and to lead them to all truth". . . .

In the long and heated discussion of the late Convention in Portland, it should be borne in mind that not one word was uttered to give the adversary an opportunity to say there is the slightest departure in the Episcopal Church from the great conclusion, "They continued in the Apostles' Doctrine and Fellowship, and in the breaking of bread and the prayers". Such unity must be preserved if we are to bring the world to Jesus Christ.

The Burial of Bishop Tuttle

St. Louis, April 21st.

THANKING God for His goodness to me in the time past, with humble faith in the Saviour's mercy for the time to come, giving my body to the earth whence it came, and commending my soul into the hands of Him that made it."

This prefix, written in Bishop Tuttle's own handwriting, was the opening paragraph in his will which was filed for probate last Saturday, the day following his funeral in Christ Church Cathedral, St. Louis. It came as an added touch to strengthen the city-wide feeling of reverence and devotion for the great Churchman whose faith while alive had kindled the hearts of so many St. Louisans, and whose death and funeral stirred the city to demonstrations far beyond any occurrence in many years.

The six weeks of Bishop Tuttle's illness, during which time he had many sinking spells only to rally again with amazing vitality, brought people to a realization of the great and yet simple servant of God, who for so many years had loved and labored in their midst. St. Louis newspapers every day carried bulletins of his condition with long stories of his life and accomplishments, and when, finally, on Tuesday, April 17th, the great bells of Christ Church Cathedral tolled 86 times, and the newsboys swept from one end of town to the other, with the cry, "Bishop Tuttle dies at 1:45", there was truly a city-wide touch of sadness.

Messages poured into the Bishop's family from all parts of the country, Roman Catholic, Jewish, and Protestant clergy voiced their tributes, Mayor Kiel issued a proclamation calling for flags at half mast on the day of the funeral, and men and women of St. Louis, by the scores, to whom Bishop Tuttle had ministered, lifted up their hearts to God in thanks for the blessings bestowed on them in the long years of association.

Just as simply and unostentatiously as he lived, was he buried. By his own wish, there was no sermon. Only two hymns were sung, and no anthem, and the hymns were the ones he loved best;—"Lead Kindly Light", and the great triumphant song of the Church, "For all the saints, who from their labors rest", which he had sung at so many great celebrations.

His body lay in state at the Cathedral on Friday morning, April 17th from 10 A. M. to 12:30, and hundreds upon hundreds, black and white, rich and poor, old and young, filed, in never ceasing lines, by the casket.

Before the body was brought to the Cathedral, prayers were said at the home by the Rev. Carroll M. Davis, Domestic Secretary of the Department of Missions and formerly Dean of Christ Church Cathedral, who, 35 years ago, came from California to be a missionary in Missouri under Bishop Tuttle.

When the body reached the Cathedral, it was borne up the aisle by the following: Bishop F. F. Johnson, D.D., Dean William Scarlett, Canon Remick, and Canon Reese, of the Cathedral, the Rev. Carroll M. Davis, and the Rev. Henry Watson Mizner, rector of St. Stephen's Church, St. Louis, who for over twenty years had been very close to Bishop Tuttle.

The Cathedral was closed shortly before one o'clock and the body taken into the chapel. From there it was taken at two o'clock through the long, narrow chapel yard on to the street, and then through the front doors into the Cathedral, great throngs on the street standing with bowed and uncovered heads as the procession passed. The pallbearers, by the Bishop's desire, were his own people; two sons, Dr. George M. Tuttle and Arthur L. Tuttle; a son-in-law, Stanley Ramsey; and three grandsons, Arthur L. Tuttle, Jr., Wallace Tuttle, and William Ramsey. Preceded by the Cathedral choir, with cross and flag, the Missouri clergy, twenty-two bishops of the Church, and members of diocesan organizations and committees, the solemn procession moved to the chancel through the greatest congregation Christ Church Cathedral had ever housed.

The opening sentences were read by the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio; the lesson by the Rt. Rev. William Cabell Brown, D.D., Chairman of the House of Bishops; and the Creed and Prayers by the Rt. Rev. T. F.

Gailor, D.D., President of the National Council of the Church. In the procession, in addition to the bishops named, were the new Bishop of Missouri, the Rt. Rev. F. F. Johnson, D.D., and Bishops Mize (Salina), Anderson (Chicago), Ingley (Colorado), Partridge (Western Missouri), McCormick (Western Michigan), Webb (Milwaukee), Sherwood (Springfield), Wise (Kansas), Winchester (Arkansas), Thurston (Oklahoma), Burleson (South Dakota), Longley (Iowa) Shayler (Nebraska), Beecher (Western Nebraska), Reese (Southern Ohio), Faber (Montana), Roberts (Suffragan Bishop of South Dakota), and Demby (Suffragan Bishop in Arkansas).

Floral tributes were beyond numbering, with wreaths, crosses, sprays, in glorious profusion. A number of these came from organizations of the Church, from Greek Church societies, and from clergy and intimate friends all over the country. One of the most interesting was the one which bore a card reading: "To Bishop Tuttle from the Vestry of Zion Church, Morris, New York; his first and only parish". This was the church to which Bishop Tuttle went directly after being ordained priest, and from which he went only a few years later when he was chosen to begin his great task as the first missionary bishop of his great western field.

Bishop Faber, of Montana, who was among those attending the funeral, made a 56-hour journey to and from St. Louis to spend only the day of the funeral, in order to represent the great territory in which Bishop Tuttle had been a pioneer of law and order as well as priest.

The bishops and the Missouri clergy accompanied the body to Bellefontaine cemetery, where the interment was in the Tuttle lot, in which lie Mrs. Tuttle, Herbert Tuttle, a son, and Daniel Sylvester Tuttle, Jr., a grandson. The services at the grave were conducted by Bishop Johnson, who for twelve years was Coadjutor to Bishop Tuttle whom he now succeeds as Bishop of Missouri.

It appears that Bishop Tuttle's consecration in 1867 is not only prior to that of any other living bishop in the United States, but in the whole Anglican Communion and, according to a writer in *The Church Times* of London, Bishop Tuttle is the senior bishop of all Christendom, the next being either Bishop Garrett, of Dallas, or the Roman Archbishop of Wellington, New Zealand, each seven years Bishop Tuttle's junior in time of consecration. The next senior Anglican bishops, after Bishop Garrett, now active, appear to be Bishop Weed, of Florida (1886), Bishop Pinkham, of Calgary, and Bishop Talbot, of Bethlehem, both 1887, the Archbishop of Wales, and Bishop Vincent, of Ohio, both 1889.

THANKSGIVING FOR THE GROWTH OF THE SOCIAL CONSCIENCE

WE THANK THEE for the triumph of truth over error, to us so slow, to Thyself so sure. We bless Thee for every word of truth which has been spoken the wide world through, for all of right which human consciences have perceived and made into institutions. We thank thee for that Love which will not stay its hold till it joins all nations and kindreds and tongues and people into one great family of love. Amen.

From Binyon's *City of God in A Book of Social Progress and Devotions* issued by the National Council.

RELIGION is the best armor a man can have, but it is the worst cloak.—*Bunyan*.

IT IS ONLY those who know, from the ground upwards, what they believe and why they believe, who can help either themselves or others in the time of stress.—*Bishop Gore, Belief in God*.

THE OPTIMISTIC CHRISTIAN always looks on God's side of the question, whether it be racial or personal, and the more carefully he investigates these phenomena, the firmer is his conviction that our heavenly Father makes no mistakes, but knows what is best.—*Bishop Leonard*.

THE VOICE TRIAL

By F. LESLIE CALVER, ORGANIST AND CHOIRMASTER, ST. MICHAEL AND ALL ANGELS, BLACKHEATH, LONDON

SING that note, my boy, will you, please? . . . No, that won't do. Open your mouth a little wider. . . . So! . . . That's better! Now try again. . . . There now! You didn't think you could sing so nicely, did you?"

The little chap having his voice tested smiles. He feels encouraged. He is barely nine, and such a tot. He was afraid he would not "do" for the church choir. He looks little more than a baby. It is rather an ordeal for him, this voice-trying, and he must be forgiven if he feels ill at ease. Does not the reader know what it is to be afraid of the sound of his own voice? Even adults sometimes display that failing. Many persons have good voices, but are unable to sing, because they never, as children, conquered that timorous feeling which seems to accompany most early vocal efforts.

But the choirmaster is again addressing the lad, who shyly listens.

"Now, my boy, I want to see how long you can hold on this note."

Then the choirmaster plays a medium note, with a view to testing the lad's lung power. The boy somewhat quaveringly utters the required sound. The choirmaster stops playing to listen. He wants to catch the quality (*timbre*) of the little fellow's voice, which the sound of the instrument partly disguises. The boy stops abruptly also. He cannot bring himself to continue alone. The building seems so gaunt. The very walls appear critically to listen. The ticking of the vestry clock, moreover, unnerves him. But after several attempts, and a few persuasive remarks by the choirmaster, he at length conquers his timidity, and is surprised to find how long he can hold on the required note, unsupported by any instrument, and without taking more than one breath. He mentally counts "one, two, three, four," and so on, up to say, twenty. It is wonderful! He would never have believed it. He could have continued much longer, had not the choirmaster stopped him, and smilingly told him he was satisfied. Now the boy feels he would like to go on awhile. It is exhilarating, this. He feels almost like a young bird learning the use of its wings. Besides, he is vaguely apprehensive lest he should fail to acquit himself so well in the next test, whatever that may be. After his own juvenile fashion, he reasons that it is a pity not to "let well enough alone".

"Now, my boy, I must try your ear."

This is rather startling to the lad. He did not know that it was a physical as well as a vocal examination. He recalls, with a shudder, going to be vaccinated. He wonders whether this new ordeal which has completely taken him by surprise, will "hurt". But, of course, he has misunderstood. The choirmaster sees this, and smilingly says: "Oh, don't be frightened; I just want to see whether you can sing a few notes as I play them."

Then he plays several successive notes, having no scale connection, pausing after each for the lad to sound them. This test is necessary, because a candidate who cannot readily reproduce musical notes within his compass is never likely to be of much use. It is exceptional though, for a child not to have a good "ear for music".

But now comes an even severer test.

"Sing the lower of these two notes, please."

The choirmaster, suiting the action to the word, plays two notes simultaneously, repeating the process several times. The boy, who must perforce listen carefully, tries to do as he is bidden, though, at first, it is difficult for him to avoid singing, not the lower, but the *higher* note. Indeed, the bare thought of such a test would have deterred him from coming, had he known of it beforehand. Some such test is desirable, because the boy may be required sometimes to sing second treble, and if he allows the higher notes to knock him "off his perch," he will never be able to manage it. Many adults, even, are not only unable to do this, but cannot sing the *higher* of two simultaneously sounded notes.

"Now, please, will you read this aloud?"

Thinks the little chap: "Why, how much more?" But he reads the passage placed before him, and is finally told that he has passed. This reading exercise was necessary, not only for its own sake, but to test the aspirant's style of speech,

which, for many reasons, should be as pure as possible. Mere conversation with a boy on such occasions is usually insufficient to form a judgment on, because in nine cases out of ten he is too nervous to answer questions in other than monosyllables.

So the child rushes breathlessly home, and tells his parents that he has been accepted. After he has served a probationership of a few months, he will be formally admitted to the church choir as a chorister. Whatever joys or sorrows, successes or failures, life may have in store for him, it is safe to say that the scene in which he has just been the central figure will be graven upon his memory to the end of his days. He is now at a most impressionable age, and it is a momentous incident in his life, this great fact that he is about to become a member of the church choir.

Some choirmasters seem to accept almost every boy offered to them, yet always have good choirs. Often it is argued that such choirmasters must be very fortunate in securing boys with good voices, whereas the fact of the matter is that they display exceptional assiduity in training the material offered them.

ON GOING TO CHURCH

By THOMAS F. OPIE

IT is said that Roosevelt was once twitted by a friend on the subject of going to church. The gentleman could not understand why the ex-president went to church every Sunday, and said so. Roosevelt replied that he went to church to worship God. His friend said, "I can worship God in my automobile, as I spin through the country on a Sunday morning!" "Yes," said Mr. Roosevelt, "but no one would ever suspect you of it!"

There is more in the reply than appears on casual notice. No one would ever suspect any man of worshipping God, while spinning through God's country in an automobile, simply because he does not do it. He is not thinking of God whatever. He is thinking only of himself, and his own enjoyment, and pleasure.

We can worship God everywhere—but we do not do it? Now the man who wants his watch repaired will go to the jeweler to have it done.

The church is conducive to worship by reason of environment, atmosphere, and appointment. Even the architecture, the furniture, and every outward and visible sign are psychologically adapted to a worshipful attitude. Then, too, it is much more likely that we shall fall in with the scores or hundreds in the edifice at the time, and get into communion with the Great Spirit, than that we shall do so under the distractions of an automobile journey into the country.

"Someone has said that the Church is "an angel by the highway to lead the weary to the well of life." That is a striking and true figure. But it requires some imagination and some spirituality to perceive it! To those who go to church as a mere duty, or from mere habit, or for any other purpose than to worship and to have their spiritual strength renewed, the church cannot offer much real life-giving refreshment. Even those who go to "hear Mr. So-and-So preach" are guilty of a rather low motive, and will probably be disappointed with the sermon, if for no other reason than because they are not *en rapport*.

Worship is an art. What a pity it is that with many it is a lost art, while with many others it has never been acquired! Only the true worshipper, whose life is rich and sweet by reason of worship, knows what they miss! "Oh, worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him."

THE SECRET CAUSE of Jehoshaphat's loss is well worthy of notice, for it is the root of very much of the sufferings of the Lord's people: it was his alliance with a sinful family, his fellowship with sinners. It was a fatherly chastisement, which appears to have been blest to him.

A life of misery is usually the lot of those who are united in marriage, or in any other way of their own choosing, with the men of the world. O for such love to Jesus that like Him we may be holy, harmless, undefiled, separate from sinners!—C. H. Spurgeon.

The Feast of Levi

By the Rev. Louis Tucker

ONCE there was a grand, great preacher, who came of the blood royal and would have been a king, if he had had his rights. He settled at Newtown on Prince's Lake, at the north end of the irrigated country. They had invited him to become the regular preacher in the synagogue there. He began to heal as well as to preach. He took no fee nor reward, and he cured all his cases. Therefore he convulsed the country. Newtown was central to a district as populous as Belgium. For all practical purposes, as far as curing the patient goes, it was a district without doctors: in squads, battalions, companies, regiments, brigades, and corps, the massed misery of a nation concentrated on that small town and swamped it.

The preacher, before he finally settled at Newtown, had laid his claims before the chief theologians at the capital, in connection with the cure of a man at the pool of Bethesda, and by them had been rejected. He then came permanently to Newtown and, by teaching and healing, appealed past the ecclesiastical authorities to the broad religious instinct of the nation at large. By curing a leper, he brought about a great Church Council at Newtown, composed of delegates from every city and town in Judea and Galilee. Before these he laid his claims, and was rejected. He promptly went down into the slums and put a publican, Levi, son of Alphaeus, on his personal staff. The congregation of the town synagogue permitted this. Probably the Alphaeus who was father of Levi was the same Alphaeus who was father of James, and Simon and Jude, which would make Levi the Master's cousin: and anybody will endorse the head of a great family, when he goes down and takes the disgrace of the same family out of the mud and makes him come back to decent people again and stay there.

But Levi was not content to rise above the slums. He tried to take the slums up with him. The Master, too, was not content to accept as final the verdict of the church members, the respectable middle classes. He appealed to the multitude, the mob, the weary and heavy laden, the great unwashed. Each pleased the other, therefore, when Levi gave a dinner, a great and formal banquet, to which he invited publicans and other disreputable folk to meet the Master. It was an audacity that broke the customs of a nation and danced a saraband among the shattered fragments of its social laws. Yet the Master accepted.

The congregation at Newtown felt that it had something to say in the matter, since it had made the Master its usual and customary preacher. Congregations have always felt a right to say something concerning what their preacher does. They had stood his new style of preaching, though he said that things were so and never quoted any authority except the Bible to prove it, but spoke as one who was himself an authority. They had stood his cluttering up their synagogue and town with sick people. It was horribly inconvenient but they ought to be proud of it; and, in a way, they *were*. They had stood his taking a publican on his personal staff, though the nearest modern parallel would be a rector nominating for his vestry a black-leg gambler, who had the smallpox. But one must draw the line somewhere, and they felt that this dinner marked that time. "Their" scribes and Pharisees—the reference is to the local religious leaders as distinguished from the strangers who had come down from Jerusalem to watch the Master—arranged a protest.

Levi's dinner was a "great" feast, a set and formal banquet. At such banquets, even now, we let spectators hear the speeches. Then, the custom was even more usual, as we know both from Plato and the rabbis. The scribes and Pharisees of the local synagogue were not invited, and they would have seen Levi dead before they reclined at table with him; some of them, indeed, would have seen themselves dead first. But they had no scruples about attending the banquet as spectators, to hear the speeches. Ancient banquets took up more space than modern ones because the guests reclined on couches and usually used the outer side of a table shaped like three sides of a great hollow square. A great feast, a solemn and formal banquet like this of Levi's, therefore, took place in the courtyard, for lack of space in any room; and the verandas around the courtyard furnished standing room for a great many spectators.

It was, perhaps, the strangest, three-cornered misfit of a dinner the world has ever known. In the places of honor were the Twelve. At the same table were those, who, for ample and sufficient reason, had become the outcasts of the community. Ranged solemnly around the walls were the religious leaders of the district, supported by a number of eminent theologians, from a distance; and, at the right hand of the host, was Yeshua Bar Dawid, hereditary king of the country and more—far more—how much more, no man present had, at that time, the slightest inkling.

When everything was in order and the speeches ready to begin, the scribes and Pharisees of the local synagogue filed their protest. It speaks ill of their kindness of heart that they did it. They presumably felt driven to it, through pressure brought upon them by the grand theologians from the capital and by the old women, male and female, whose money helped support the synagogue. It speaks well for their intelligence that they chose this moment, since a thing should be effectively done, if done at all. Protest, now, was no mere endeavor to persuade the Master, but was a public rebuke administered to him and to the publicans and sinners; and it would drive them from any attempt to associate with the local decent people for many years. They asked the disciples: "Why does your Master eat with publicans and sinners?"

The question was asked in a voice loud enough for all to hear, for the Master answered it. Coming, as it did, from "their" scribes and Pharisees—the chief men of the local synagogue—it pretty accurately corresponded to an act of discipline, as administered by a modern Protestant congregation. A dead silence fell, of course. It always falls on every assembly when a gross insult is offered to any considerable section of its members. Everyone waited to hear the Master.

For a moment, he said nothing. Finally he answered—and the sudden answer, after the tense pause, was direct and dramatic: "Well people need no doctor, but sick folk do. I am not come to call the righteous, but sinners!" Then, using the formula by which a rabbi reproached his scholars for not studying their text-book, he continued: "Go and learn what this means: 'I will have mercy, and not sacrifice!'"

The formula was justified since he was a preacher addressing members of his congregation; although the fact that those members were voicing the question of the greatest religious authorities of the nation made it at once biting sarcasm and vivid irony. The quotation is from Hosea 6:6; and their theology knew of no mercy not obtained by "sacrifice" or formal well-doing. That the mercy might come first and the well-doing afterwards was a new thought to them. It silenced them. If true, it meant that they had gotten their religion wrong end foremost. It meant that this dinner of Levi's was fully justified. The Master did not need to make the outcasts better first and then associate with them. On the contrary, he could associate with them first and then make them better.

Now, this is the essential point in which the Master's religion differed from the Pharisees'. Formal well-doing, sacrifice, reformation, is indissolubly connected with God's mercy, as the Pharisees stated, and as our Lord agreed: but the Pharisees had their religion reversed. Its tail was where its head ought to be. It is after the mercy, and not before it, that the sacrifice, the reformation, comes.

Phariseism is not a philosophy or a religion; it is a disease; and one of its chief symptoms is inability to understand this very fact, that the mercy precedes, and does not follow, the sacrifice. This is really the dividing line, the mental boundary of the Pharisee. If a man can cross it and still live, he is potentially not a Pharisee but a Christ's-man. As one looked down the line that night, it was quite possible to pick out the Christ's-men, merely by their faces. Your really wicked man, your outcast, is guilty of a great many things, but he is not guilty of smug and stolid stupidity. He is free from complacent satisfaction in his own social and spiritual condition. It is about the only evil thing from which he *is* free, but all good things can be built upon that freedom. There were grave faces, intellectual faces, powerful faces, in the crowd ranged along the walls, but they were satisfied faces. There were

weak faces, evil faces, bad faces, among the men reclining at the table, but never a satisfied face among them all. Therefore it was that the Pharisees led their nation down to ruin, and from among the publicans and sinners came those who, following the Master, led all nations up into the light.

There was a little pause, while the crowd digested the meaning of the Master, and then the Pharisees went home. They did nothing so undignified as to flee. They discovered, however, that it was growing late, and that the dinner was nearly done. As for the ward-politicians, the saloon-keepers, the gamblers and grafters, and worse—the publicans and sinners—they realized that the King had a soft spot in his heart for all his people, even the worst of them; and, since the mercy precedes the reformation, that there was instant, present help and hope for all God's lost children, even those most bewildered and wandering deepest in the dark: and, so realizing, their hearts went out to Him.

WEEK DAY RELIGIOUS EDUCATION

FROM an address by Edward Sargent, Ph.D., of the Department of Religious Education, delivered at the Omaha Educational Conference.

THE movement to secure time for the child to attend some school of religious instruction during school hours is gaining headway and spreading from coast to coast.

In some one hundred cities in about thirty States, the school boards have made it possible for the child, upon the request of the parent, to be excused to attend a school of religious instruction, of the parents' choice, held outside the school building.

Three years ago this was only true in five cities in as many States.

Why should such a movement appeal as strongly to the homes and Churches and public school educators as it has done? The answer is, that our fathers brought forth on this continent a great nation and dedicated it to democracy. Democracy depends for its existence upon religious and moral characteristics in the men and women that compose it, and no nation can long endure that has not these fundamental principles ingrained in its citizenship.

The plan is exceedingly simple. Upon the home is placed the responsibility of stating in writing that it desires the public school to grant to the pupil a portion (usually the minimum of one hour a week) of the school day for religious instruction. The school grants this request, provided the Churches in the district have filed with it their intention to hold such a week day Church school and their readiness to agree to certain fundamental educational standards of equipment and efficiency which any modern school calls for in the interests of the child.

Localities differ, and therefore there are many different types of this work to be found. They all follow this fundamental principle; that the home must request, the school acquiesce in the request, and the Church set its house in order and prepare to give adequate time and attention to the child's needed religious development.

This whole movement has but one aim, that is the interest of the child in things religious and moral. It realizes that if these moral and religious characteristics are to be woven into the life of our youth, it means more time for the child to live the Christian ideals, and the best time to do this is school time. This religious equipment is part of his education—as necessary to democracy and social well-being as the knowledge and ability to make correct change (mathematics). Therefore, it must not compete with his play period or his home duties, but must be a part of his business day.

Wherever the work has been undertaken, three very clear results have followed. It has held the child's interest and given him a new point of view and attitude towards things sacred and religious. It has influenced the home to a keener realization of its responsibility towards the child's religious training. It has forced back into the Church school of Sunday a different set of ideals and standards than they have had heretofore and which it seems impossible to secure when we consider religious instruction and training to be merely a thing of Sunday alone.

It is not a movement of any one Church or of a single religious body, but all of them are seeing in it a vital need of the future. It is interesting to note that in the last few

weeks two States have passed bills through their legislative assemblies making this legal in their States, indicating clearly that there is no "constitutional prohibition" nor "statutory provision" that affects the legality of the plan. It is clearly evident that our forefathers intended that State and Church should never be united, but if it is equally clear that they intended, and no statutes or legal enactments have changed this intention, that this should be a "religious nation" in which the American principle of religious liberty should be preserved. This religious liberty protects on the one hand the right of non-adherents, and on the other the avoiding of spending of public money for, or discriminating between, denominations, or according one denomination undue advantage over another. But it also assures to homes that desire it adequate opportunity for religious nurture and training.

All the agencies that touch childhood during that plastic and impressionable time of growing and unfolding youth, must be alive to their responsibility and see to it that in the education and training and nurture of the child, more time be given him to live religiously. To all such agencies, this movement for securing the coöperation of the home, the public school, and the Church, comes as an impressive challenge.

JERUSALEM DECREE ON ANGLICAN ORDERS

[TRANSLATED]

TO His Grace the Archbishop of Canterbury, First Hierarch of all England, our most beloved and dear brother in our Lord Jesus, Mgr. Randall.

"Greeting fraternally your beloved to us Grace, we have the pleasure to address you the following:

"Yesterday we despatched to your Grace the following telegram:

"We have pleasure to inform your Grace that Holy Synod of our Patriarchate, after studying in several meetings, question Anglican Orders from Orthodox point view, resolved their validity."

"Today, explaining this telegram, we inform your Grace that the Holy Synod having as a motive the resolution passed some time ago by the Church of Constantinople, which is the Church having the First Throne between the Orthodox Churches, after examining this question under our presidency from all its aspects, RESOLVED, that the consecrations of Bishops, and ordinations of Priests and Deacons, of the Anglican Episcopal Church, are considered by the Orthodox Church as having the same validity which the Orders of the Roman Church have, because there exist all the elements which are considered necessary from an Orthodox point of view for the recognition of the grace of the Holy Orders from Apostolic Succession.

"We have a great pleasure in communicating to your Grace, as the First Hierarch of all the Anglican Churches, this resolution of our Church, which constitutes a progress in the pleasing to God, work of the union of all Churches, and we pray God to grant to your Grace many years full of health and salvation."
(Signed)

Jerusalem,

EPIPHANIOS, *Chief Secretary*

February 27th-March 12th, 1923."

To this communication the Archbishop has sent the following reply:

"Most Reverend and Dear Brother: It is my privilege to thank Your Holiness for your important letter recently received, intimating to me that the Holy Synod of your Patriarchate, after study of the historical and ecclesiastical questions involved, finds itself in full agreement with the Holy Synod of the Orthodox Patriarchate in Constantinople upon the subject of the Holy Orders of the Anglican Church. . . . I assure Your Holiness of the satisfaction with which I receive any such assurance of the strengthening of the fraternal bonds which subsist between the Anglican Church and the Orthodox Church of the East, and I pray that God may grant to Your Holiness, and to the Church in which you preside, every highest and deepest blessing and may prosper you in word and deed."
[Signed] RANDALL CANTUAR."

The Four Councils and the Four Words

"THERE ARE but four things which concur to make complete the whole state of our Lord Jesus Christ: His Deity, His manhood, the conjunction of both, and the distinction of the one from the other being joined in one. Four principal heresies there are which have in those things withstood the truth: Arians by bending themselves against the Deity of Christ; Apollinarians by maiming and misinterpreting that which belongeth to His human nature; Nestorians by rending Christ asunder, and dividing Him into two persons; the followers of Eutyches by confounding in His Person those natures which they should distinguish. Against these there have been four most famous ancient general councils; the council of Nice to define against Arians, against Apollinarians the council of Constantinople, the council of Ephesus against Nestorians, against Eutychians the Chalcedon council. In four words, *ἀληθῶς, τελῶς, ἀδιαίρετως, ἀσυγχύτως*, *truly, perfectly, indivisibly distinctly* [or *inconfusedly*]; the first applied to His being God, and the second to His being Man, the third to His being of both, One, and the fourth to His still continuing in that one, Both: we may fully, by way of abridgment, comprise whatsoever antiquity hath at large handled either in declaration of Christian belief, or in refutation of the foresaid heresies. Within the compass of which four heads, I may truly affirm, that all heresies which touch but the person of Jesus Christ, whether they have risen in these later days, or in any age heretofore, may be with great facility brought to confine themselves."—Hooker, *Eccles. Pol.*, V, liv., 10.

I.

THE COUNCIL OF NICEA; THE WORD, *Perfectly*

THE Church worshipped Christ, offered to Him prayer and adoration, and took for granted the "tradition" of His divine character. There was no philosophical statement of this truth and the only theological statements were those of Scripture. Arius was an intellectualist. He evidently was trying to present the faith in such a way as to win the non-Christian intellectual world. He denied the deity of Christ and declared that since Christ was "Begotten of the Father", He must have been after the Father in time and so was a creature and not eternal. Nevertheless, Arius still paid to Christ homage and adoration, and offered to Him prayers. Apparently he considered Christ more than man and less than God. Like many modern intellectualists, he was more clear in his denials and denunciations than in his positive affirmations. His doctrine was received with horror, which is the clearest possible indication of what the faith of the Church had been.

After years of controversy, Constantine suggested the calling of a Council of all the bishops. This met at Nicea. It seems to be clear that the Council could not have taken any other action than that which it did take, namely, the adoption of a term (even though it was not scriptural) which declared in unmistakable words that Christ was coequal with the Father. Only fifteen of the 318 bishops voted against the word *homoousion*, and of these, all but two seemingly objected to it merely because it was not scriptural, and later withdrew their objections and signed the decree. Had the Arian teaching prevailed, Christianity would rapidly have degenerated into paganism, because Arius practically made Christ a demigod.

The Council fixed the faith by declaring that Christ was *perfectly* God; that is, that in all things His deity was as the deity of the Father; the word *homoousion* (of the same substance with the Father) made declaration of Christ's essential Godhead, whereas the word *homoiousion*, which Arius tried to put in its place, would have declared Him to be only of similar substance with the Father. It was not a mere dispute over a letter of the alphabet, but it involved the whole question of the Church's faith in Christ.

II.

THE SECOND COUNCIL, THAT OF CONSTANTINOPLE; THE WORD, *Truly*

The heretic in this case was Apollinarius. There is a natural tendency in theology, as in everything else, for the pendulum to swing from one extreme to the other. Apollinarius was a whole-hearted supporter of Athanasius in his defense of the faith against Arius. Unfortunately, he swung to the opposite extreme and failed to emphasize the complete humanity of Christ.

This is exactly what has happened from time to time, since,

when Christ has been exalted to the right hand of God; but the beauty of His human example has not been taught as it should be. The present and the passing generations have emphasized the humanity of Christ because in the first half of the last century it had not been sufficiently emphasized. Apollinarius, in his effort to state the truth of Christ's death, said that the Logos (the Word of God) took the place of the human reason in Christ. Of course this would have meant that He was not *truly* man. His humanity is as complete as His deity. The Council of Constantinople therefore set forth in no uncertain terms the fact that Jesus is not only *perfectly* God, but *truly* man. This Council also made certain additions to the Nicene Creed. These are not really additional pronouncements in any way adding to the Creed, but merely elaborating it for the sake of clearness.

III.

THE THIRD COUNCIL, THAT OF EPHESUS; THE WORD, *Indivisibly*

Again the pendulum swung to the other extreme, and Nestorius was accused of destroying the faith, because he taught (as nearly as we can now find out) that there were two personalities in Christ. He evidently believed wholly in the Divinity of the Lord, but in emphasizing the humanity he seems to have stumbled over the difficulty of God's taking human nature to Himself. His special difficulty was in the acceptance of the word *Theotokos* (Bearer of God) as applied to the Blessed Virgin Mary.

The discussion that arose, and preceded the Third Council held at Ephesus, was one of the worst exhibitions of theological rancor the world has ever seen. This makes it very difficult to be sure that we are doing Nestorius justice. In spite of the bitterness of the controversy, however, the issue is perfectly clear. Nestorius got out of his difficulties about the union of the human and the divine in Christ by saying that the Holy Spirit overshadowed the human Jesus and lifted Him into the Deity. This would mean that there was the human person, Jesus; and then the divine person, Christ, who lifted Him up into the Godhead. Nestorius said that he could not possibly believe that the infant Christ was the Creator of all things. His doctrine would have done away entirely with the Incarnation. Christianity would no longer mean that God had entered into human life and lifted up all men, giving them the possibility of life in Him; it could only have meant that one man had been deified.

We need two keys to unlock a safety deposit box and we need two keys to open the treasure box of God; the key of Christ's Divinity and the key of His humanity. We cannot snap the hyphen that binds together the terms of Jesus and Christ. The truth is that the Eternal Son of God entered into human life taking to Himself our human nature. When an ordinary baby is born into the world, a new personality enters into human life; when Jesus was born, the Eternal Person of the Son of God entered into human life, no new personality. The Council of Ephesus gives us the word *Indivisibly*. There is but one person in Christ, and that person exists in the two natures, God and man, indivisibly.

IV.

THE FOURTH COUNCIL, THAT OF CHALCEDON; THE WORD *Inconfusedly*

Eutyches was an old monk and a very pious man. He was nothing of a theologian. It is extremely doubtful if he was ever very clear in what he did teach. Apparently he again swung the pendulum back and confused the two natures of Christ. The humanity was to the deity (so he said) as a drop of ink in an ocean of water. As against this error, the Council of Chalcedon formally fixed the faith as showing that the one divine Person of the Son of God, already existing in His divine nature, entered into our life, took to Himself the human nature perfect and complete in which He could manifest the life of God, and through which He could bring to men the thoughts of God. The one person exists in the two natures without confusion and, of course, without merging the two into some indefinite middle sort of nature.

V.

THE FOUR WORDS OF THE FOUR COUNCILS

Therefore, the First Council shows that Christ is *perfectly* God; the Second, that He is *truly* man; the Third, that He is the Eternal Person of the Son of God existing as One Person in the Divine nature but taking to Himself human nature and is *indivisibly* One; while the Fourth Council showed that as the personality is Indivisible, the two natures are *not to be confused*.

The later Councils had to do with the Monophysite and Monothelite heresies, that is, that the humanity of Christ is so perfect and complete that He must have a human soul and a human will. These later Councils are not so important, because they go into the metaphysics of human nature to such an extent that, for the ordinary person, they have but little interest.

They are important, however, as showing that the main struggle in the early Church was the struggle to maintain belief in the completeness of Christ's humanity rather than in the fact of His divinity. There never was so much question about His deity, despite the Arian controversy; the struggle always was to hold fast to His real humanity with just as much strength as to His divinity.

It is interesting to read about these old controversies because you see the same old difficulties springing up in the new ages and the same old confusions arising among modern teachers. Many Modernists would have their difficulties cleared away and their thoughts illuminated if they took the trouble to find out that everything which suddenly appears to them in blazing light has been existing all the time. There is nothing new under the sun. They see difficulties which, to them, appear tremendous, that other people saw 1500 years ago. They present remedies which, to them, seem brilliant inspirations, which, 1500 years ago, were rejected because clear thinking men saw that the remedy was worse than the difficulty.

THE FIVEFOLD WORK OF THE CHURCH IN THE PHILIPPINES

HERE is no better illustration of the Church's task abroad than is afforded by the Philippine Islands. Cross and flag were planted there almost simultaneously; and throughout the momentous experiment which the United States government has been conducting in the islands—an experiment planned to demonstrate whether the Anglo-Saxon genius for self-government could be imparted to an alien people—Church and State have labored together; the State imparting instruction in civic government, while the Church constructs that spiritual background of balance and Christian self-restraint upon which our civilization, at bottom, is based.

Whether the experiment has reached the point where the Filipinos may be left entirely to their own devices is not matter for discussion here; but whenever the time for their complete independence shall be deemed to have come, it will be no small contribution to the peace of the world to have, at that strategic center, closely adjacent to seething China and advancing Japan, and not far off from awakened India, a Christian people upholding the standards of Western civilization. It is, in part, to this end that our missionaries in the Philippines are working not only there, but in China, Japan, and wherever the Church is operating.

It is interesting to note how much value even one missionary may have. For instance, St. Luke's Hospital at Manila is in need of a physician who will give his life to service at that institution. In both Japan and China the Church's hospitals are conducted by medical missionaries whose fame has spread throughout the Far East; the service they are rendering and the value of their ministrations in spreading the cause of Christianity, are beyond computation. Such a man is now imperatively needed at St. Luke's; a man who will do for St. Luke's of Manila what Dr. Teusler has done for St. Luke's, Tokyo, will be another powerful agent for Christian civilization in the East.

The hospital in Manila is relatively but a small portion of the Church's work which is going forward in the Philippines. Along five different lines, our missionaries are at work in Christianizing the Islands. First there is the work among

the English speaking people, which centers around the Cathedral in Manila, but reaches far out into the Province of Zamboanga, where, in Holy Trinity Church, General Pershing, in the days when he was simply an army captain, was confirmed by Bishop Brent. Then, there is the group of 80,000 Chinese in the Islands, inconsequential numerically, perhaps, but vitally important, since eighty per cent of the commerce and industry of the Philippines is controlled by the Chinese. Another group comprises the Christian Filipinos, former communicants of the Church of Rome. A fourth group embraces the pagans, largely Igorot, of whom there are half a million in North Luzon. Some of the most important work of our missionaries in the islands is in progress here, including the missions at Bontoc, at Baguio, and at Sagada, where religious, educational, and industrial ventures are under way which are revolutionizing conditions among the semi-savages of the interior. Finally, there is work among the Mohammedans, another half-million, which is of equally far-reaching importance.

One might write at length upon the interesting details surrounding each of these five groupings of the work which is going forward under the direction of Bishop Mosher. This is sufficient to indicate in bare outline the unavoidable task which the Church has undertaken, and the thoroughness with which it is being pursued. It is indisputably God's work, as essential to the progress of the Kingdom as the work under way in the home parish.

PRAYER OF A STUDY CLASS LEADER

O Thou Life of all the living,
O Thou Strength of all the strong,
Let Thy Spirit, wisdom-giving,
Guard my mind and lips from wrong.

Weak and ignorant before Thee,
Who am I to teach Thy ways,
Help Thy children to adore Thee,
Lead them to more perfect praise.

Light mine eyes to see more clearly;
Lift my faltering spirit higher;
Warm my heart to love more dearly:
Touch my lips with altar-fire.

Master, Teacher, Light Immortal,
As of old Thy learners meet;
Open Thou each heart's dull portal
To Thy message sure and fleet.

Thou, and Thou alone, canst lead us:
Thee, and Thee alone, we seek:
Let Thy heavenly wisdom feed us:
By our mouths, Rabboni, speak!

W. B. F.

"Blessed are the pure in heart, for they shall see God."

The vital and important fact of the possibility of the regeneration of the human heart is here unequally declared by Jesus Christ.

As this power has never been claimed or proclaimed by the prophets of any other system of human worship, this assurance, coming so spontaneously from the mind of our now resurrected Lord, must put under our hopes and trust and peace an unshakable foundation.

Rising above the numerous traditional ceremonies, shadows, and washings of the flesh, which is soon to return to the dust, we are here informed that it is not a reformation or regeneration of the flesh that we must expect, but a regeneration of the spirit-man, the inner man, the real man, which is to live in communion with God when our outer man has been put away.

And how clearly we are here shown that God, who is verily Love, Spirit, Life, cannot be impersonated by graven images, neither does He commune with corruptible flesh, but reveals Himself to the spirit-man through faith and child-like trust.

What a joy that the conditions of this glorious fellowship with God are so simple and possible to the weakest of His creatures!—*The War Cry*.

Obstacles to Missionary Work in China

By the Rev. T. L. Sinclair

Face

IN China one sometimes sees on the street a crowd listening with marked attention to some speaker. Judging from the crowd and the attention, it might be supposed that the speaker was one of note, yet his appearance does not warrant such a conclusion. The speech at times seems most persuasive, at others of the most vile vituperations. The speaker is not discoursing on the tax, or high cost of living, or any political subject. He (more often she) is simply saving his face, in the defence of which all Chinese are eloquent and an audience never lacking. The term "face" as used in China is very hard to explain, but one does not have to be in China long before he understands it. Losing face is partly equivalent to losing reputation, to having one's feelings hurt, to humiliation, to chagrin, but America has no exact equivalent. You cannot know it until you run up against it. If you happen to live in China you and "face" become well acquainted.

The Chinese knows he is in the public eye. His desire is to appear well before his neighbors. If he succeeds, he has face. Anything that shows him up as weak, in fault, or foolish, makes him lose face. To rebuke a servant in the presence of others makes him lose face, to get the best of another in an altercation makes that other lose face. A servant whose wages were only seven dollars a month told everyone in his native town that he was receiving twelve dollars a month. It so happened that another servant working in the same town with him was paid twenty dollars a month; therefore for him to say he was only receiving seven would be to lose face. Probably all the neighbors knew he lied and he knew that they knew, nevertheless he had saved his face. Had someone proved to those around that he only received seven a month he would have lost a lot of face. In one of the large cities the local gentry for some reason had a grudge against the manager of the electric light plant. They charged him with something (probably a trumped up charge) and took him to the Yamen. By this very act they made him lose face. It so happened that the manager proved himself not guilty, and was entirely cleared of the charge, yet that was not sufficient to restore his face. It was up to his accusers not only to restore his face but to give him a little more. This was done by sending him home in a sedan chair with an escort. Should you in America see a man being ignominiously hauled to jail by two policemen and then see him returning in a fine automobile, escorted by mounted soldiers and a band, you would have a situation similar to the above.

Of course under certain circumstances, we have somewhat the same feeling as the Chinese, but with us the matter is by no means so grave. Sometimes the loss of face is slight and soon forgotten, but often it is of the gravest importance, and they will do almost anything to save their faces and get revenge. They sometimes give up good positions simply to save their faces. It is often said that face is one thing for which a Chinese will sacrifice money. At weddings and funerals they sometimes spend large sums, going heavily in debt for years. Probably they do so for several reasons, but gaining face is certainly a large factor, especially in weddings. When one has lost face he naturally endeavors to regain it. A peculiar thing about regaining face is that no matter how overwhelming the evidence against him may be, he seems to think he can, at least partially, recover his face by protesting his innocence. This he does so loudly that all may hear. He proclaims his virtues and recites the sins of his accuser. He would give the impression that it is impossible for one so virtuous to commit so foul a deed. Probably none believes him, nevertheless he recovers a lot of face by so doing.

One rather astounding method is suicide. When one has made another lose about all the face he has, the offended person, as a last resort, will commit suicide on the doorstep of the offender, thus proclaiming to the world that the offender is so bad as to force him to commit suicide. Strange to say, it works. The sympathy is almost always with the suicide and the offender in turn loses face. Men will do much to avoid

a suicide on their premises. Such suicides are not uncommon, and are a sure defence against an unjust mother-in-law, of which Chinese daughters-in-law know well how to take advantage.

The reader may imagine that our problem in regard to face, is to avoid making the Chinese lose face. But that is comparatively easy. The trouble is that their ideas with regard to face run counter to the Christian virtues of forgiveness, confession, and justice. Leaving vengeance to the Lord, and doing good to them who make you lose face, is a doctrine hard for the Chinese to understand and to follow; while revenge is sweet, and loss of face is hard to forget. To forget and forgive are to Chinese almost incomprehensible.

Any difference between Chinese justice is a minor consideration. Face is the paramount issue. The endeavor of those who would settle quarrels is not to get at the facts of the case and render justice, but to see that each person's face is saved.

In dealing with the sins and shortcomings of the Chinese, one does not wish to excuse them, but he should certainly take into consideration their view point. A Chinese who will confess to a grave sin or will forgive one who has made him lose face is exercising a Christian virtue which costs him much more than we can conceive. Moreover this idea of saving the face is so in-bred in them, that when anything comes up, their instinct and the whole bent of their nature is to act on the principle of saving face rather than on Christian principles. In many cases they do not realize that they are acting contrary to Christianity. They simply act as is their nature and custom to act.

While face is a great obstacle to Christianity yet it is not all bad. Regard for face is somewhat akin to self-respect. Where we would say no self-respecting person would do such a thing, the Chinese might say, "No man who had any regard for face would do such a thing". Many Chinese refrain from certain evils because they do not wish to lose face. Many of them refrain from certain sins, not because they are afraid of losing face, but because such is incompatible with their idea of face. A young man once took his pupils out on the ice. The ice broke and many were drowned. The young man went home and committed suicide. He had lost face. He had failed in a trust. To his mind, and to that of the Chinese, he kept faith by committing the supreme act. By so doing he probably won the admiration of all. We would not commend the act, but the sense of responsibility which prompted the act is most commendable.

RETICENCE

Reticence is another obstacle to missionary work. One rarely finds a Chinese willing to discuss the merits of China's religions as compared to Christianity. They may believe their religions far superior to Christianity but they will not say so. They will, in your presence, acknowledge that Christianity is as good as you say it is. Their attitude is one of silence. One sometimes wishes that they would take up the cudgels for their religions. Not that we would have our people continually arguing about religion, but I believe it would be a good thing for the Church were our Christians put on the defensive.

This same reticence is shown among the Christians. They seemingly suppose that the clergy and catechists are there to manage the affairs of the Church, and should do so. They will assent to almost anything. If their opinion is asked, they will almost always be on the safe side, that is, they will express the opinion they think the foreigner wants, or keep silent. Thus it is most difficult to get at what the Chinese think. This is true of both heathen and Christian. They seem to fear that if they do express an opinion, it may be the wrong one, and they lose face, or by expressing a contrary opinion, they make someone else lose face. It often seems that their feeling is, "If I say anything, I might say something I ought not to say, therefore I had better keep silent." They therefore leave

it to the clergy and catechist to tell them what they should do, but decide for themselves whether or not they are to do it.

This reticence is most marked and most troublous when there is a fuss between some of them. They are continually having squabbles which are the bane of the missionaries' existence. The Chinese live close together, and know everything about everybody else's business, but that is far from saying they meddle with each other's affairs. They know how to attend to their own business and let everybody else's alone. This fact has been one of the greatest hindrances to China's development, and forms a problem with which missionaries find it hard to deal.

Let us suppose that one man accuses another of misusing funds entrusted to him. One who knows the Chinese immediately suspects, and in most cases rightly, that there is something more back of the accusation. One Chinese rarely accuses another, with the simple idea of bringing the guilty person to justice, though the accusation may be true, often is. Finding that he is accused, the guilty person comes, denies the accusation, and in turn accuses the accuser of probably worse sins, which also may be true, but which he would never have mentioned had he not been accused. It is probable that both men are guilty but not as guilty as they make out each other to be. It is also probable that neither is accusing the other because of the sins stated in the accusation, but for some grievance, which may not even be mentioned. They may have known each other's guilt for years. He to whom the accusations are brought tries to find out the truth of the matter. He questions the men, who stick to their accusations and denials. If he is sharp enough he may catch one of them in a lie but that does not make much difference. The guilty one will have a good excuse for his lie. He then questions the neighbors but they know nothing about the matter (actually they know all about it). They will tell nothing.

The question naturally arises—why is this so? And the answer is: 1. That the Chinese knows that to tell the truth would make one or the other of the two men lose face, and when he does this, he makes an enemy. 2. He knows that he may be accused in turn, and one's reputation once blackened, whether true or false, is hard to live down. The Chinese knows what a tangled web he weaves, when once he accuses another, or assists in an accusation. 3. He knows the injustice of the law courts, and if ever taken to one, he never knows where it might land him. For these reasons the Chinese will stand being squeezed by officials and oppressed by others, without a murmur. They bear the ills they have, for fear of greater and unknown ones. Occasionally the squeezing and oppressing become so severe, they can stand it no longer, then they take a chance and rise up and do something.

The Chinese idea of non-interference relieves him of all responsibilities in regard to matters which do not fall under his jurisdiction, though their sense of responsibility in other ways is very great and very commendable. For instance, the Chinese teacher feels responsible for what goes on in his school, the boat man for his boat and all on it, the shop-keeper for his shop and all in it. If a missionary or any one else were in danger he could enter any shop and the shop-keeper would do all he could to protect him. Being in the shop, the shop-owner feels responsible for him, but should the man be outside of his shop, anything might happen to him, and the shop-owner would feel no responsibility whatever. The Chinese lament the squeezing of the officials and the looting of their soldiers, but they accept no responsibility in the matter. It is none of their business. It is the business of those in control, and as those in control are often the guilty parties, nothing is done. Ideas inbred in the Chinese cannot be gotten out in a day. They carry many of them over into Christianity and do not reckon that they are contrary to Christian principles.

They look upon the missionaries, with the Chinese clergy, as controlling and running the Church. It is their part to obey and render loyal support as they understand such. If anything is wrong, it is not their business to interfere, but those in control should find out and correct the matter. There may be a grievous scandal in the Church, certain members may be committing the gravest sins and working considerable injury to the Church, but the Chinese do not feel that it is their business to report the matter or to do anything to prevent. They are responsible for their own Christian life, not for that of others.

It is but fair to say that Chinese ideas on this matter are changing. They are more and more realizing their responsibility for the whole, but they have yet a long way to go.

ENGLISH RELIGIOUS LEADERS PROTEST AGAINST SOVIET PERSECUTION

A COPYRIGHTED cablegram to the *New York Times*, reprinted here by permission, gives the text of the protest of religious leaders in England against Russian soviet attacks on religion, as follows:

"To all men and women of good will:

"The last few weeks have witnessed a portent which has filled generous-hearted men and women with horror. The ruthless warfare which the Soviet Government has long carried on against all forms of religious belief has come to a head. During a period of Soviet rule hundreds of thousands of religious people and ministers of religion of all ranks and creeds have been subjected to savage persecution, the express object of which has been to root religion out of the land. The central facts for which religion stands have been systematically outraged and insulted; the most sacred of religious festivals have been made an occasion for a blasphemous travesty, and at this moment the attack upon religion itself finds fresh illustration in the trial for their lives of the chief leaders of religion in Russia.

"The Bolsheviki themselves have not disguised the purpose which they have in view. In their own journal, only three weeks ago, they confessed both their aim and their difficulty. To quote their words: 'We must carry on our agitation against religion just as systematically as we do in political questions, but with even more determination. . . . Although we have declared war on the denizens of Heaven, it is by no means easy to sweep them from the households of workmen.'

"It is for the sake of these workmen, and of the whole people of Russia, and for the preservation in their hearts of faith in God and maintenance of religious liberty that we appeal. We represent many religious communities and many political opinions, but we are united in the indignation and horror with which we regard the present policy of systematic persecution in all its forms. Such a policy cannot be tolerated in silence by those who value religion or liberty. Our protest will, we are confident, evoke a response everywhere on the part of those who have at heart the well-being of the world.

"RANDALL CANTUAR, (Archbishop of Canterbury).

"COSMO EBOR. (Archbishop of York).

"FRANCIS, Cardinal Bourne.

"JOHN SMITH, Moderator of the General Assembly of the Church of Scotland.

"J. D. JONES, Congregationalist, Moderator of the Federal Council of Evangelical Free Churches of England.

"J. H. SHAKESPEARE, Baptist, ex-Moderator of the Federal Council of Evangelical Free Churches of England.

"W. E. LEWIS ROBERTSON, Presbyterian, one of the Secretaries of the Federal Council of Evangelical Free Churches of England.

"F. C. SPURR, Baptist, President of the National Free Church Council.

"THOMAS NIGHTINGALE, United Methodist, Secretary of the National Free Church Council.

"J. SCOTT LIDGETT, Wesleyan, Honorary Secretary of the National Free Church Council.

"JOHN CLIFFORD, ex-President of the Baptist World Alliance.

"A. E. GARVIE, ex-Chairman of the Congregational Union.

"R. F. HORTON, Minister of Lyndhurst.

"R. D. HAMPSTEAD, Congregational Church.

"J. H. JOWETT, formerly Minister of the Westminster Chapel.

"W. BRAMWELL BOOTH, General of the Salvation Army.

"J. H. HERTZ, Chief Rabbi."

An appeal from the Grand Duke Alexander, of Russia, asking for the moral support and prayers of the American people, has also been printed through the instrumentality of the Associated Press.

WHY, it is asked, have we in modern times no great classics of Christian experience which can be ranked with those produced in past generations? The corresponding question might be raised, Why have we apparently been unable to build great Cathedrals?—*Rev. R. E. Welsh, D.D.*



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.

DISCLAIMER FROM BISHOP PAGE

To the Editor of the Living Church:

ON Easter Monday a report was sent through the Associated Press throughout the country that I had made a statement predicting that communication with the spirits of the dead would eventually be as possible as it is now possible to communicate by wireless. The report was false.

I made an address to the Spokane Ministerial Association, stressing the importance of emphasizing in every way our Christian faith in immortality, I spoke of the world-wide interest in Spiritualism as an evidence of this need, but said very definitely that I felt that the evidence of communication with the spirits of the departed up to the present time was utterly unsatisfactory. Feeling strongly, however, that it is foolish in these days to say what is impossible, I also said that I hoped I had an open mind in the matter, and that we must remember that although now the evidence might seem trivial, and even ridiculous, nevertheless the beginnings of Wireless and other modern discoveries had in almost every case seemed trivial and ridiculous also. I then reiterated my conviction that up to the present moment the results of Spiritualism were to me absolutely unsatisfactory and unconvincing. Then I went on to speak of the importance of more preaching on our Christian faith in immortality, and in conclusion I dwelt especially on the value of prayers for the departed.

A reporter who was present seemed to have heard little of my address except the allusion to Wireless, and from this he drew conclusions on which he based the report of my address, twisting it into an endorsement of Spiritualism.

It is almost hopeless to try to correct such reports when they have gone out, but I shall be grateful if you will publish this letter.

HERMAN PAGE.

Stanford University, Calif., Apr. 16, 1923.

THE CREED, SUNG OR SPOKEN

To the Editor of The Living Church:

YOU have published two articles in your valuable magazine; one favoring the saying of the Creed, and another making a plea for an anthem setting or dramatic rendering.

I am an old Churchman, and have been hearing the Creed sung or intoned for many years, but have always preferred the solemn recitation, for it is a very important part of the service, standing in the presence of God and confessing Him before men and declaring what a Christian should believe, but not having somebody sing it for you—perhaps a paid choir that strives to produce the dramatic rendering only.

It is inspiring to hear the noble souls about you in church, full of the love of God, telling Him of their firm belief in Him, and His promises. This is not a lip, but a heart, service, and it is a real pleasure to join with them.

When Bishop Quintard went to the site of the great school at Sewanee, he planted the Cross and recited the Creed, the words of which were echoed through these everlasting hills, and will continue to reverberate until time shall be swallowed up in eternity.

BEN JOHNSTON.

St. Mark's Parish,

Washington, D. C., April 12.

A PROTEST AGAINST BELATED ACTION AND PROTESTS

To the Editor of The Living Church:

THE recent outrage against civilization committed by the Bolsheviks in executing the Vicar General Butkevic of the Roman Catholic Church in Russia, has stirred the indignation of all the nations of the world. Christian and non-Christian leaders of all denominations have joined together and protested vigorously against the latest atrocities committed by the Bolsheviks against Religion.

The Red Terror with all its satanic appurtenances has only now, after the execution of the Vicar General Butkevic, been fully comprehended by the masses of the people and stamped (I may say, officially) as a menace to civilization and its most sacred preserver—Religion.

Prior to the execution of the Vicar General Butkevic, for a period of five years, or the whole stretch of the Bolshevik reign in Russia, more than fifty bishops and archimandrites and 1,200 priests of the Russian Orthodox Greek Catholic Church have been executed in divers manners most horrible to relate by these very same Red Terrorists that have executed Butkevic, and under the same flimsy pretence of opposing the Bolshevik's sequestration of Church treasures and properties, yet, but a very small and insignificant number of nations and religious leaders of the world protested against these numerous and incessant atrocities.

Where—may it be asked—were the nations, religious leaders, and the press that protested against Butkevic's execution, when crimes of similar magnitude, and worse, were being committed by the Red Terrorists from 1917 to the present time?

Russian Orthodox ecclesiastics and religious leaders were being butchered and massacred by wholesale (if so it may be described) from the day the Bolsheviks came into power, and the awakening of the nations and religious leaders to what is happening in Russia, at this belated hour, is deserving of the most severe rebuke.

As recently as a year ago or less, the Metropolitan of Petrograd—His Grace, the Most Rev. Benjamin—a great luminary of the Russian Orthodox Church in Russia, was shot to death by the Red Terrorists because of his opposition to what he termed the legalized robbery of churches by the Bolsheviks, and not even an inch of space was allotted by the press to give this horrible crime its due publication, if only for the reason of chronicling it as a news item of the day.

Such belated action and protests of the nations and religious leaders of the world against the Red Terror and the persecutors of religion in Russia may verily be termed a gross neglect of moral duty.

The damage in bloodshed and lives lost in Russia through religious persecution is appalling, and no amends can now be had for same. But neither can any reasonable and justifiable apology be given for failure to act sooner against Bolshevism either by the press that has boomeranged, all of a sudden, Butkevic's execution, and remained utterly silent heretofore, or the nations and religious leaders that have joined in protest against further bloodshed only after hundreds of distinguished religious leaders have passed away, executed.

With the date of the trial of His Holiness Tikhon, Patriarch of the Russian Orthodox Church, approaching, it would be well and befitting (if not urgent) that not one or two nations and religious leaders protest against such trial, but that all nations, and particularly all religious leaders, whether Catholic, Protestant, or Orthodox, join together and answer to the call of moral duty by protesting against His Holiness Tikhon's trial and all trials of religious leaders that may follow his.

MICHAEL G. DZIAMA,

Cleveland, April 20th.

Russian Orthodox Priest.

AN OLD CATHOLIC CONGRESS

To the Editor of The Living Church:

IT MAY interest American Churchmen, clergy and laity, to know that an Old Catholic Congress, under the Presidency of Monsignor Kennink, D.D., Archbishop of Utrecht, to commemorate the second centenary of the Church of Utrecht, will be opened at The Hague, Holland, on May 2, 1923.

It has occurred to me that an Old Catholic Congress held, say, in New York, would greatly facilitate the work of reunion of the American Episcopal Church with the Old Catholic and Eastern-Orthodox Churches. I should greatly value the opinions of the readers of THE LIVING CHURCH upon this subject. Surely the time is now ripe for preliminary action. Let us get together and see what can be done *ut unum omnes sint*.

(Rev.) HERBERT I. BEALE.

St. Boniface's Vicarage, Chilton, Wis.



HISTORY

The Study of American History. By Viscount Bryce. New York: The Macmillan Co.

This brief book, among the last from the pen of that true friend of America, James Bryce, embodies the inaugural lecture given under the Sir George Watson Chair of American History, Literature, and Institutions, established shortly after the Prince of Wales returned from his American tour, to be held alternately by British and American scholars. Lord Bryce was chosen to be the first occupant of the chair, and this, his inaugural lecture, was a brilliant synopsis of our history. The *Yorkshire Post* writes: "In a masterly survey of Anglo-American relations from the end of the seventeenth century onwards, Lord Bryce strikes the right note in contrasting British with American ideals of government, of ministerial responsibility, and of the rights of democracy. He points to American solutions of political problems which are especially valuable." He discusses the early stages of American history, the Revolutionary War, the influence of immigration upon the American character, the development of the Constitution, the Civil War, and America's peculiar contribution to the development of government as well as her peculiar achievement of personal liberty.

The Disruption of Virginia. By James C. McGregor. New York: The Macmillan Co.

Professor McGregor tells the story of Virginia's sectional difficulties, especially those arising out of the question of secession in 1860-61. Not only was Virginia reluctant to leave the Union, but the people of western Virginia opposed the break-up of the old state. The opinion is advanced that the act of admission of West Virginia into the Union was unconstitutional, and that it was not desired by the majority of people in the western counties. West Virginia was admitted into the Union because the act fitted in with Lincoln's plan of reconstruction. Dr. McGregor uses new material from sources untouched by other students of the subject, and gives new and interesting judgments on many a moot point which makes this a most illuminating treatment of the period.

Life and History. By the Rev. Lynn Harold Hough, Th.D. New York: Geo. H. Doran & Co. 1922. Price \$1.50.

In the revived interest in history, manifested in the popularity of Wells, Van Loon, Thomson, and such writers, there is involved a new stand on the relation of that study to life. This topic gives the title to a volume of addresses and essays, brief, definite, and readable. The conditions imposed by the form of these essays inhibits the deeper and broader treatment which one might desire.

IN HIS *United States of America—I. Through the Civil War*, Professor David Saville Muzzey, of Barnard, has given us a text book that should prove of great value. In the first place, intended for maturing minds, he does not thresh over old straw. He assumes that the student has the fundamental facts well in hand, just as the writer on mechanical engineering assumes a knowledge of factoring or the extraction of cubic root. In the second place, he does not overestimate or overemphasize the economic factors of development, to the detriment or elimination of the political factors, for his theme is "the development of the American ideal of democracy or self-government in freedom". This is a good book to have handy even if one has finished one's school days. (Boston: Ginn & Co.)

C. R. W.

DR. JESSOPP'S *Short History of the Church of England* is a reprint—the 213th thousand—of a work that has been widely circulated in earlier editions as the *Penny History of the Church of England*. No longer do we have penny editions of anything, and this now comes in a cloth cover. The book is one of those recommended for use in connection with the Christian Nurture Series and is an excellent history in small compass and still at a remarkably low price. (S. P. C. K. The Macmillan Co., 15 cents.)

FICTION

Maria Chapdelaine, a Tale of the Lake St. John Country. By Louis Hemon, translated by W. H. Blake. New York: The Macmillan Co. 1921. \$2.00.

This refreshing, redolent, wholesome, and simple tale of the north combines a Gallic directness with that artistic universal quality of austerity and economy. It has the extraordinary quality of transferring and communicating atmosphere, in capturing the half-felt and scarcely analyzable shades of feeling. The surpassing interest and personal intimacy which the author creates in and with the lives of simple and unknown folk, the reality with which he invests their smallest concerns, and the solution of the sole problem of the book, make this novel outstanding in its unpretentious achievement. It proves once more the truth of the well-known fact that a better perspective and more true view may often be had by an onlooker rather than the actor in some particular phase of human life.

PROHIBITION

Prohibition in America is the title of a brochure by Dr. Arthur Newsholme, published by P. S. King and Son, of London, discussing its relation to the problem of public control to personal conduct. Basing his observations on three years spent in America and Canada, he believes that prohibition is not a habit of mind, "but a means to secure liberation from a great slavery" and "that if the will of the people remains constant, then America will have successfully carried through the boldest and most momentous experiment in social reform that the world has known." The study is entitled to a thoughtful and careful reading. Dr. Newsholme was late principal medical officer of the Local Government Board of England.

DR. FABIAN FRANKLIN has written a brilliant attack on the Eighteenth Amendment in his little book on *What Prohibition Has Done to America* which will rejoice those who regard the 18th Amendment as a great mistake, but will scarcely convince those who are in sympathy with the great social purpose lying behind it. He can see only the possibility for despotism, whether of a majority or a minority, but he fails to see the possibilities of a great self-denying ordinance. (New York: Harcourt, Brace & Co.)

C. R. W.

MISCELLANEOUS

ORDWAY TEAD AND HENRY C. METCALF are two young men who have made a specialty of personnel problems, first as students of the late Robert Valentine and later on their own initiative. They have thought seriously and studied carefully, and we have the results in a truly important volume *Personnel Administration*. This may seem a dry topic, and one foreign to the columns of THE LIVING CHURCH, but nothing human is to be put aside and the problem of handling men in these days of great undertakings, governmental and private, is a big one. It is highly desirable to have it discussed by trained and forward looking men. The book is likewise a contribution to social theory so far as it relates to group management. (New York: The McGraw-Hill Co.)

C. R. W.

ARTHUR E. HOLT has written, from the Protestant point of view, a practical hand book "study in the practice of fellowship" in his *Social Work in the Churches*. This he expresses concisely when he says "the freedom and variety of development in religious life which has come during the last three hundred years has prepared the way for a free fellowship in religion, which was never possible under the Catholic Church of the Middle Ages." He pertinently remarks, however, that the principle of individual choice has been sufficiently emphasized and that we now face the necessity of a unity which shall include freedom. The book has very properly been described as a *vade mecum* of practical suggestions prepared for the Federal Council of Churches. It is published by the Pilgrim Press of Boston.

C. R. W.



THE MOST REV. A. C. GARRETT, D.D., LL.D.
Presiding Bishop.

THE NEW PRESIDING BISHOP

IN succession to Bishop Tuttle, the new Presiding Bishop of the Church is the Rt. Rev. Alexander Charles Garrett, D.D., LL.D., Bishop of Dallas. His tenure, however, is only until General Convention when the new system, whereby the Presiding Bishop will be elected by the House of Bishops and confirmed by the House of Deputies, comes into operation.

Bishop Garrett is in his ninety-first year and is, therefore, five years older than was Bishop Tuttle, though he was not consecrated a Bishop of the Church until 1874, or, seven years following the consecration of Bishop Tuttle, who was one of his consecrators.

Bishop Garrett entered the American Church through the Church of England. He was born in Ballymote, County Sligo, Ireland, November 4, 1832, and was the son of the Rev. John and Elizabeth (Fry) Garrett. Bishop Garrett's father, grandfather, and great-grandfather were rectors of the parish in Ballymote in succession, covering a period of 150 years; and he is the youngest of five brothers, all of whom were priests of the Church. He was educated at the school for the sons of Irish clergy at Lucan, near Dublin, and afterwards at the University of Dublin, from which he was graduated in 1855 with a B.A. degree and the Divinity Testimonium. He was ordained deacon July 6, 1856, and priest, July 7, 1857, by the Bishop of Winchester.

From 1856 to 1859 he was curate of East Worldham, Alton, Hants. In the latter year he was dispatched to British Columbia as a missionary, where he served for a period of ten years. In 1869 he was called to San Francisco as rector of St. James' Church, where he remained until 1872, when he was installed as Dean of Trinity Cathedral, Omaha, continuing in that post until he was elected Missionary Bishop of Northern Texas by the General Convention of 1874.

Consecrated Bishop of that District, on December 20th of the same year, by Bishops Clarkson, J. F. Spalding, Tuttle, and Hare, Bishop Garrett entered upon his work in Dallas, December 31, 1874. His work has since been devoted to building up the Church in Texas. The Diocese of Dallas was organized in 1895, and Bishop Garrett installed as its Bishop.

During his episcopate Bishop Garrett has been responsible for the erection of 54 churches, in addition to St. Mary's Col-

lege, Dallas, of which he is chaplain; St. Matthew's Home for Children, Dallas; and All Saints' Hospital, Fort Worth.

Bishop Garrett's ninetieth birthday was made the occasion of a celebration, in Dallas, on November 4th of last year. In connection with the celebration, the Bishop, who is a 33d Degree Scottish Rite Mason, received a visit from the high degree Masons of Dallas, who presented him with a hundred dollar bill, expressive of their wish that he may live to celebrate the centenary of his birth. On December 20th, in St. Matthew's Cathedral, Dallas, the 48th anniversary of his elevation to the episcopate was celebrated. He is the oldest living Bishop in the American episcopate, as well as senior by consecration.

MATTER AND SPIRIT

This puny Self, poised but a moment here
Between the Yesterdays of time's expanse
And the Tomorrows that make sure advance—
What means for earth or God its brief career?
Is't, like a floating bubble on the mere,
To be absorbed and lost by some mischance
In that electric sea where atoms dance
And die, as atoms still to reappear?

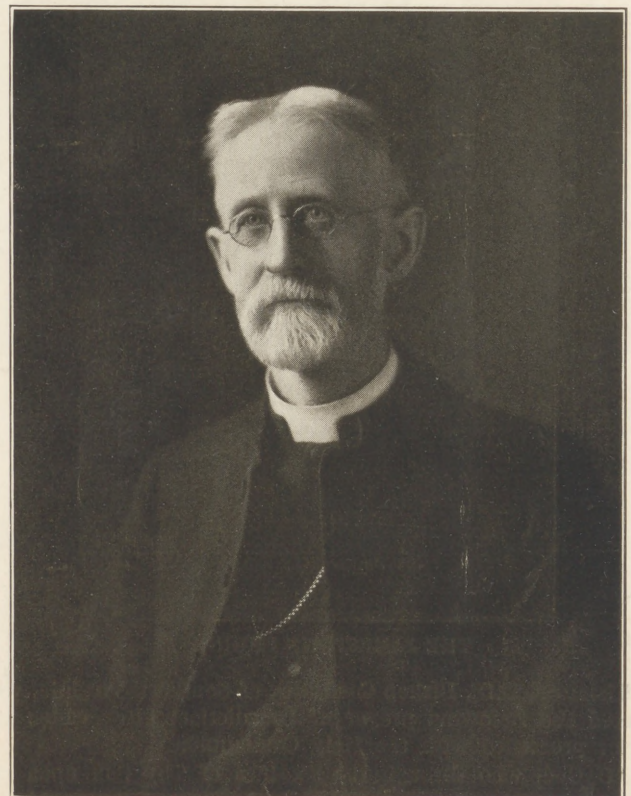
Nay, Soul, a separateness of life inheres
In thee, and thou art more than molecules
That cast a vagrant shadow on the earth;
For spirits rise and rule in higher spheres
Than this, and pass from these cramped lower schools
To attain through other their eternal worth.

EDWARD HENRY ECKEL

THANKSGIVING FOR THE GROWTH OF
THE SOCIAL CONSCIENCE

WE THANK THEE, O God, that Thou hast prepared for us a way of deliverance from all hurtful things, through the Precious Blood of Christ, as of a Lamb without blemish or without spot, and we accept it with thanksgiving and draw near with boldness to the throne of Thy grace to make our intercessions for those in need. Amen.

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



THE RT. REV. G. MOTT WILLIAMS, D.D.,
late Bishop in charge of European Congregations.

Cross for Jamestown Shrine

HISTORIC Bruton Church, in Virginia, on April 10th, was the scene of a ceremony of more than local interest. A processional cross was presented and dedicated for use in the services at the Robert Hunt Memorial Shrine on Jamestown Island. The Cross was the "gift of the Norfolk Tidewater Committee of the Colonial Dames of America, in the State of Virginia", and the presentation was made by Mrs. William Ruffin Cox, Regent for Virginia.

The procession forming in the ancient churchyard, and preceded by a young divinity student from North Carolina, acting as crucifer, entered the church, as the rector, the Rev. E. Ruffin Jones, read appropriate portions of the Litany, followed by the twenty-fourth Psalm. Arriving at the choir, "The Church's one foundation" was sung and the rector began the Communion service, using by special appointment the collect, epistle, and gospel for the Third Sunday after Trinity, being the service read by Robert Hunt in his first celebration of the Holy Communion on Jamestown Island in 1607. After the Creed, the Rev. William A. R. Goodwin, D.D., former rector of Bruton Church, and under whose labors and direction its restoration was accomplished, introduced Mrs. Cox, Regent of the Colonial Dames of America in Virginia, who delivered a gracious address of presentation, to which the rector, Mr. Jones, responded. The Cross was then received by the Rt. Rev. Arthur



BRUTON PARISH CHURCH, WILLIAMSBURG, VA.

"Give to all who shall look upon it unclouded vision to see the truth, of which it is the token and pledge. May it ever inspire devotion, and lift the hearts of the sons of men in adoration to the Son of God. Grant that the sacrifice of those who, in faith, laid at Jamestown the corner-stone of our national life upon the sure foundation of Jesus Christ and Him Crucified, may be constantly recalled, as this Cross leads the procession of those who come to worship there at the

shrine dedicated to God and to the faith of our forefathers.

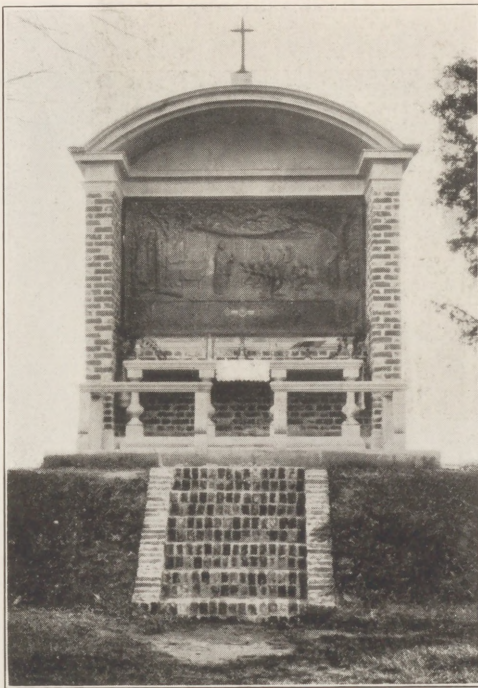
"And now, O Father, mindful of the love

That bought us, once for all, on Calvary's tree,

we here offer and present unto Thee, this sacred symbol of Thy love and our faith and devotion. Grant, O Lord God of Hosts, that it may be an inspiration now and through the generations to come, 'Lest we forget'. All of which, with Thy blessing, we ask, through Jesus Christ our Lord. Amen."

A luncheon was served in the parish house by the ladies of Bruton parish, after which many of the guests visited the Shrine on Jamestown Island, about seven miles distant.

The processional Cross bears the following inscription: "To the Glory of God. Presented to the Robert Hunt Memorial Shrine on Jamestown Island by the Norfolk Tidewater Association of the Colonial Dames of America in the State of Virginia as a testimonial to Mary Winder Garrett: 1923."



THE JAMESTOWN SHRINE

C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, who offered the following prayer of benediction, after which the rector proceeded with the Holy Communion.

"O God, who through the sacrifice of Thy Son upon the Cross hast entered into the pain and agony of the world, accept, we beseech Thee, the memorial Cross presented here today as a sacred symbol of Thy boundless love.

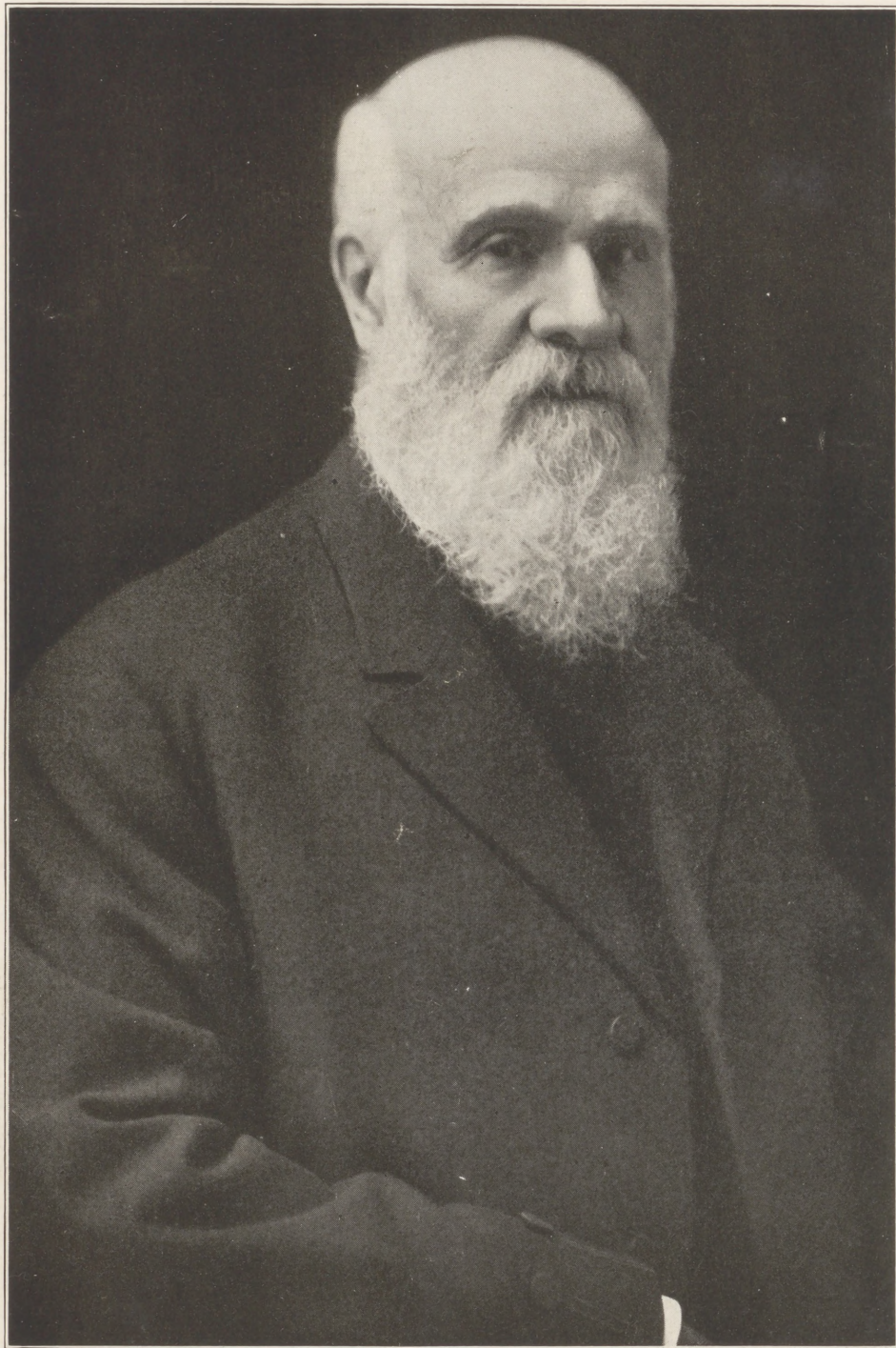


The rector of Bruton Church and officers of the Colonial Dames, with Processional Cross given to the Jamestown Shrine.

Miss Garrett, a devoted Churchwoman of Williamsburg, was the originator of the idea which finds expression in the Memorial Shrine.

The Shrine was consecrated by Bishop Thomson in 1922 and is used throughout the year for regular services by the Rev. E. Ruffin Jones, rector of James City parish and of Bruton parish.

Do you say that it would be a miracle if all those precious things of long ago should come to life in you again? Yes, resurrections are always miracles. That is God's way. He loves to work wonders. He loves to do what the worlds of sin and hell think impossible.—*The War Cry*.



Gerhard Sisters, St. Louis.

Wm. J. Scott
Presiding Bishop

Church Kalendar



APRIL

29. Fourth Sunday after Easter.
30. Monday.

MAY

1. SS. Philip and James
6. Fifth (Rogation) Sunday after Easter.
10. Ascension Day.
13. Sunday after Ascension.
20. Whitsunday.
21. Whitsun Monday.
22. Whitsun Tuesday.
27. Trinity Sunday.
31. Thursday.

KALENDAR OF COMING EVENTS

- Apr. 28—Diocesan Convention, East Carolina.
May 1—Diocesan Conventions, Easton, Pennsylvania.
May 2—Meeting of the National Council. Diocesan Convention, Atlanta.
May 3—Diocesan Convention, Albany.
May 6—Diocesan Convention, New Jersey.
May 8—Diocesan Conventions, Harrisburg, New York, Upper South Carolina.
May 9—Diocesan Convention, Delaware.

Personal Mention

THE REV. E. R. ALLMAN has accepted a call to St. Matthew's, Spokane, Wash. The Rev. Mr. Allman will be in residence after June.

THE REV. WILLIAM BOLLARD is in the Elwin Sanitarium, National City, Calif., owing to a fractured hip. His prospect for recovery is considered good despite his advanced years. Mr. Bollard is the only survivor of the staff of clergy of the Diocese of Sacramento in 1880.

THE REV. J. B. CAUGHEY is now in charge of Immanuel Church, Winona, Miss.

THE REV. FRANK WITHINGTON CREIGHTON took charge of St. Ann's, Brooklyn Heights, Long Island, on the Second Sunday after Easter.

THE REV. LEROY A. JAHN, vicar of St. Ambrose's Church, Antigo, Wis., has accepted a call to become a curate at St. John's Church, Knoxville, Tenn.

THE address of the Rev. ALFRED EVAN JOHNSON is 32 Stewart St., Providence, R. I.

THE REV. HAROLD LUFKIN has been appointed assistant priest at St. John's Church, Dunkirk, N. Y. He is teaching in the high school there.

THE REV. FREDERICK F. H. NASON has resigned as rector of St. John's Church, Essex, Conn., and has accepted the rectorship of Grace Church, Hartford, Conn., and will enter upon his new work on Trinity Sunday.

THE REV. GEORGE S. PINE, rector of St. Paul's Church, Providence, R. I., leaves May 2d, on the SS. *Canada* for a four months' tour in Portugal, Spain, and Western France.

THE REV. R. D. S. PUTNEY has left St. Philip's Church, St. Louis, Mo., and is now superintendent of St. Luke's Hospital in that city. His home address is 5556 Enright Ave., St. Louis.

THE REV. JAMES M. ROBERTSON has again entered upon the rectorship of Emmanuel parish, Emporium, Pa. He served the same parish as rector for eight or ten years prior to the division of the Diocese of Pittsburgh in 1910.

THE REV. JESSE A. RYAN has resigned the rectorship of Trinity Church, Steelton, Pa., effective May 1st.

THE REV. HORACE W. STOWELL, rector of St. John's Church, East Mauch Chunk, Pa., has decided to give himself wholly to the work of Preaching Missions, after October 1st. After that date he will have his residence in Washington, D. C.

THE REV. SAMUEL TYLER, D.D., who has been spending a year at Saranac Lake, N. Y., on sick leave, has returned to his parish, St. Luke's, Rochester, N. Y., entirely restored to health, and officiated for the first time on Easter Day.

THE REV. HENRY WATTS has resigned as rector of Christ Church, Canon City, Colo., and vicar of St. Alban's Church, Florence, to become rector of Trinity Church, Greely, Colo., entering upon his new duties on the first Sunday in May.

DIED

BEATTIE—Entered into life eternal, at Arlington, Mass., on April 14, 1923, ANNIE ISABEL BEATTIE. The burial office was said in St. John's Church, interment made in Mt. Pleasant Cemetery, April 17th, with the Rev. C. T. Hall, rector of the parish and the Rev. W. H. Pettus, rector of St. Mark's, Washington, officiating.
"Make her to be numbered with Thy saints in glory everlasting."

GIBBS—Entered into eternal life, April 13, 1923, at Springfield, Wis., RALPH E. GIBBS.
"The strife is o'er, the battle done, the victory of life is won."

JENSEN—At Tucson, Ariz., April 9, 1923, JENS WILLIAM JENSEN, deacon of the Missionary District of South Dakota. Mr. Jensen was a native of Newfoundland who served with the Canadian troops at Gallipoli. Notwithstanding severe wounds and other terrific experiences, his heart was set on entering the ministry, but he got no further than the diaconate, and was able to do but little active service. A courageous soul, and a loving disciple of his Master, he was one of the martyrs of the war. The burial was at Tucson on April 13th.

May he rest in peace, in the presence of the Captain of his soul!

KILGOUR—Died, on April 3, 1923, at her home in Sterling, Ill., Mrs. J. A. KILGOUR. The funeral was at Grace Church, Sterling, Apr. 6th.

STEVENS—Entered into life eternal at Minneapolis, Minn., April 3, 1923, KATE DANIELS STEVENS, widow of the late Rev. Lawrence Stern Stevens. The funeral services were held at Lockport, N. Y., April 6th, the Rev. Henry F. Zwicker, rector of Grace Church, officiating.

"The strife is o'er, the battle done; the victory of life is won!"

MEMORIALS

Rev. Daniel Duroe

THE REV. DANIEL DUROE, of St. Luke's Church, Pittsburgh, Pa., entered into rest on the afternoon of December 28, 1922.

Born in New Lisbon, Otsego County, New York, in 1854, he received his early training in the parish school of Zion Church, Morris, N. Y., a church justly celebrated for the number of its men who have been called to the work of the Ministry. He was graduated from St. Stephen's College, Annandale, in 1879, and from the New York Theological Seminary in 1882. Ordered deacon by Bishop Doane on Thursday in Whitsunday Week, 1882, at All Saints' Cathedral, Albany, he was advanced to the priesthood also by Bishop Doane at All Saints' Cathedral on May 24, 1883. During his diaconate, he was sent by the Missionary Board to Massaena and Norfolk, in the Northern part of the Diocese of Albany, and also assisted with the services in his home parish. He became assistant minister in the Church of St. John the Evangelist, Lockport, N. Y., in October 1883, and remained until March 1885, when he was called to the rectorship of St. James' Church, Oneonta, New York. During his four years' incumbency, the church was completed and freed from debt.

In May 1889, he became rector of St. Luke's Church, Pittsburgh, Pa., and remained in continuous charge of the parish until his death. The parish became self-supporting, the church was completed and consecrated, a fine parish-house built, and all indebtedness cancelled. During the more than thirty-three years of his ministrations to the parish, there had never been a Sunday without Divine Service being held either in the church or parish-house.

Mr. Duroe was Registrar of the Diocese for several years, was one of the Examining Chaplains for many years, and at the time of his death was the Chairman of the Examining Board of Chaplains.

His Theological Library he left to the New York General Theological Seminary, and at the death of his widow the income from the greater portion of his estate will be given to the General Theological Seminary, to assist some young man, preparing for the Sacred Ministry, sound in mind and body, who wishes to specialize in the study of Hebrew.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonsia, Pa.

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.

MISCELLANEOUS

WANTED—WOMAN IN CHURCH embroidery business, New York, to wait on customers, distribute orders to workers, and do stamping. State experience, wages expected. Address, C-859, care LIVING CHURCH, Milwaukee, Wis.

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, MARRIED, AGED 33, DESIRES change. University and seminary graduate, former army chaplain, capable of hard, aggressive work. Desires rectorship of parish in growing town with lots of work. Six years experience. Considered good preacher and organizer, and believer in modern aggressive methods. Good references and reasons for desiring change. Address K-855, care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST, EXPERIENCED, SINGLE, DESIRES immediate work, excellent references. Address, B-857, 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.

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

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.

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

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

ORGANIST-CHOIRMASTER HOLDING ONE OF THE most prominent positions in South, seeks larger field. Large modern organ and promising future essential. Best of references from present and past positions. Thoroughly competent in every respect. Address, M-860, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES IMMEDIATE CHANGE, middle west. Single man, Churchman, efficient and successful, good organ, choir and field for teacher. Reference, present Rector, and others. Address, M-858, care LIVING CHURCH, Milwaukee, Wis.

TRAINED, EXPERIENCED CHURCH WORKER, woman, desires work. Parish institution, north preferred. References. Address M-856, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

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

VESTMENTS

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

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

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

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

WE MAKE SURPLICES, CASSOCKS, COTTAS, Clerical Vests, Rabats, Stole Protectors, Purificators, and Altar Linens. Also

do repair work. Price lists sent on request. Holiday orders now accepted. St. GEORGE'S GUILD, 508 People's Nat'l Bank Building, Waynesburg, Greene County, Pennsylvania.

UNLEAVENED BREAD AND INCENSE

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

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

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

FOR RENT

TO RENT FOR SEASON—\$300. LARGE, comfortable bungalow, ideal location, main land, Upper Stony Lake, accessible by motor and boat. Completely furnished, wood, ice, boats extra. Best fishing and bathing locality on Kowartha Lakes. Satisfaction guaranteed. References. Miss F. BURNHAM, Petersburg, Ont., Canada.

FISHERMAN'S SNAP! TO RENT—\$45— June 15th to July 9th boat-house flat, fly-proof, completely furnished. Same locality as bungalow above. Accommodates four or five. Hotel convenient. Boats extra. Satisfaction guaranteed; references. Miss F. BURNHAM, Petersburg, Ont., Canada.

FURNISHED COTTAGE ON SALT WATER, 20 miles from Cape Charles. Fine fishing, crabbing, boating. High elevation, healthy. By season or year. WM. W. DIX, Wardtown, Va.

REAL ESTATE

FOR SALE IN WONDERFUL LAKEWOOD, Michigan. 4 lots Block 9, 6 lots Block 73, 2 lots Block 5, 4 other parts Block 9 at \$35.00 per lot. Foregoing prices for reasonable quick sale. CHAS. T. BLAKE, 721 Woman's Temple, Chicago, Ill.

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

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

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

MISCELLANEOUS

ANGORA GOATS, ONE BUCK AND FOUR females, fine stock, will be sold for \$50.00 to close estate. Fine opportunity to start a profitable business. Address, G-861 care LIVING CHURCH, Milwaukee, Wis.

FOR SALE: A FINE ROOSEVELT ORGAN, three manuals, thirty-two stops; tracker and tracker-pneumatic. One of the finest examples of Roosevelt art, in first class condition. Fair price and reasonable terms. Selling to make room for larger instrument. Address, FREDERICK E. WADHAMS, Chairman of Music Committee, St. Peter's Church, Albany, New York.

WILL PURCHASE USED SILK CASSOCK, Medium sized, etc., if reasonable. Address K-854, LIVING CHURCH, Milwaukee, Wis.

WANTED—TO PURCHASE TWELVE used Hutchins Hymnals, in good condition, Address, Rev. D. A. PARCE, Palmyra, New Jersey.

SISTERS OF THE HOLY NATIVITY

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

HOSPITAL—NEW YORK

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

BOARDING

Atlantic City

SOUTHLAND REMOVED TO 111 SO. BOS- ton Ave. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD". Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 So. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof, garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

Vermont

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

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

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

Chartered under the Act of Congress.

Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

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

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia.

A CLERGYMAN WHOSE WORDS ARE USUALLY WELL RESPECTED

Recently Said Something Like This

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

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

"All virtues are domestic—love, joy, etc."

"We cannot separate religion from domesticity."

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

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

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

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

MANUAL OF FAMILY PRAYERS

and

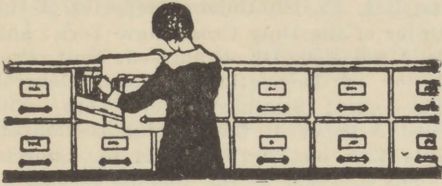
A NEW CHURCH CALENDAR

The Manual contains prayers to meet the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and special Prayers.

Calendar and Manual not sold separately. Sold together, for Fifty Cents the set, postpaid.

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

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

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

St. Peter's Church, Chicago

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

Gethsemane Church, Minneapolis

4th Ave. So. at 9th St.
REV. DON FRANK FENN, B.D., Rector
Sundays: 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.]

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

Making Yourself. By Orison Swett Marden, author of *Pushing to the Front, Peace, Power and Plenty, How to Get What You Want*, etc. Price \$1.75 net. Postage extra.

Lothrop, Lee & Shepard Co. 273-275 Congress Ave., Boston, Mass.

Dapples of the Circus. The Story of a Shetland Pony and a Boy. By Clarence Hawkes. Illustrated by L. J. Bridgman. Price \$1.50.

When I was a Boy in Denmark. A Chronicle of Happy Days. By H. Trolle-Steenstrup. Illustrated from photographs. Price \$1.25.

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

The Health of the Runabout Child: The Journey from His Mother's Lap to the School Gate. By William Palmer Lucas,

A.B., M.D., LL.D., professor of Children's Diseases, University of California Medical School, San Francisco; former Medical Member of Commission for Relief in Belgium; former Chief of Children's Bureau American Red Cross in France. Price \$1.75.

The O'Donnell Press. 621 Plymouth Court, Chicago, Ill.

The New Capitalism. By S. A. Baldus.

Princeton University Press. Princeton, N. J.

Evolution and Christian Faith. By H. H. Lane.

The University of Chicago Press. Chicago, Ill.

World Friendship Through the Church School. A Training Course for Church Workers. By John Leslie Lobingier, educational pastor, United Church, Oberlin, Ohio. Price \$1.25, postpaid \$1.35.

PAMPHLETS

Meyer & Brother. 75-77 W. Washington St., Chicago, Ill.

The Paramount Children's Day Book. Exercises, Dialogs, Playlets, Recitations, Songs. Contributors: Pearl Holloway, Carolyn Freeman, Alice L. Whitson, Sara E. Gosselink. Price 25 cts.

DEATH OF THE REV. JOHN WALTON AUSTIN

THE REV. JOHN WALTON AUSTIN, rector of All Saints' Church, Chevy Chase, Washington, D. C., and Canon of the Cathedral of Sts. Peter and Paul, died at his home Apr. 11th, after a very short illness. He had officiated, the Sunday before, at three services as usual, and the evening before his death had met his confirmation class.

The Rev. Mr. Austin was born in Warwickshire, England, in 1857. He was educated at St. Augustine's College, Canterbury, and, immediately after graduation in 1880, he married and went to Jamaica. B. W. I. There he was ordained to the diaconate in 1881, and to the priesthood in 1882. In Jamaica he was engaged in missionary and institutional work, and was Canon of the Cathedral in Spanish Town.

In 1909, Canon Austin came to the United States, and was associated with St. Thomas' Church, Washington, for a time, afterwards becoming rector of St. Barnabas' Church, Oxon Hill, Md. He became rector of All Saints' in 1911, since which time a new church, a rectory, and a guild hall, were built, and the congregation has grown largely.

The funeral was held Apr. 14th, and was conducted by the Rt. Rev. Alfred Harding, D.D., Bishop of the Diocese, assisted by a number of the city clergy.

Together with his wife, a son, and two daughters, Canon Austin is survived by his daughter, Sister Madeleine, C. S. M., of Peekskill, N. Y.

DEATH OF THE REV. JENS W. JENSEN

ON APRIL 9th in Tucson, Ariz., the Rev. Jens W. Jensen, a missionary deacon of the District of South Dakota, entered into the unseen realms of life. He was a native of Newfoundland, and from his boyhood he had desired to serve in the ministry of the Church. As he reached his twentieth year and was about to begin his course, the sudden death of his father, who left a large family, compelled him to forego his purpose and take up his father's business.

Twelve years later, as he matriculated at a theological college, came the stunning news of the world war. His decision was

instantly made. He enlisted in a Newfoundland regiment, and went to Gallipoli, where he endured the horrors of that ill-starred campaign. Wounded almost unto death, he was invalided home, and after two years in hospitals, for the third time began his preparation for the Ministry.

He made application to the Bishop of South Dakota and began to serve in that District. On November 10, 1918, he was ordained deacon, but shortly afterwards tuberculosis, which was the consequence of his sufferings, laid bitter hold upon him. He fought a great battle for life and the chance to serve. In the sanatorium where he was placed, he rendered eager service to his fellow sufferers and his presence was a benediction. As a last resort he was sent to the climate of Arizona, where, with loving faith and cheerful courage, he waited the end.

"All who came in contact with him," said his Bishop, the Rt. Rev. Hugh L. Burleson, D.D., "both in his days of health and his days of pain, were the better for the experience. He counted himself the least of God's servants, but who shall measure the value of such an example, or say that such a life was in vain? Like a soldier he asked to be buried where he fell, and like a Christian his last words were of joy and peace. May God rest his brave soul!"

DEATH OF MRS. J. A. KILGOUR

MRS. J. A. KILGOUR, a beloved Churchwoman of Sterling, Ill., died very unexpectedly at the hospital in that city on April 4th. She was an unusual woman, beloved by the whole community which she served so faithfully and well, and especially beloved by the members of Grace Church, of which she had been a life-long member. Excepting for the few years of her schooling, Mrs. Kilgour spent her entire life in, or near, Sterling. She was foremost in many good works in her native city, among her interests being the Day Nursery which she organized. During the war she organized the local chapter of the Red Cross, and none was more zealous and untiring in her service than she. But in all her varied activities her Church came first. She was devoted to her parish, serving at different times as president of the Grace Church Woman's Guild, and as president of the Woman's Auxiliary. She died in her forty-eighth year, in the fullness of her strength, and few in Sterling have been mourned as has she. She was buried on Friday, April 6th from Grace Church, her former rector, the Rev. A. Gordon Fowkes, officiating.

MEMORIAL TO MRS. GURDON RUSSELL

AT CHRIST CHURCH CATHEDRAL, Hartford, Conn., at the morning service on the Second Sunday after Easter, April 15, 1923, a mural tablet in memory of Mrs. Gurdon W. Russell was unveiled. The tablet, which was designed and made by the Gorham Company, is placed on the fall of the north aisle, immediately under the tablets commemorating Mrs. Russell's father and her husband. It bears the inscription, "To the glory of God and in grateful memory of Mary Isabella Beresford Russell; born November 17, 1842, died April 14, 1921; daughter of Samuel B. Beresford, M.D., and wife of Gurdon W. Russell, M.D. Her life was a benediction to Christ Church and Hartford. To her conscientious liberality this Cathedral owes much of its beauty and financial strength."

Large Easter Congregations Sign of Revival in England

Horror at Russian Executions—The Church in India—Americans in Anglo-Catholic Congress

The Living Church News Bureau }
London, April 6, 1923 }

UNUSUALLY large congregations were present at the Good Friday and Easter Day services at the principal London churches, and the same gratifying reports come from provincial cities and towns. In certain instances the improvement, as compared with previous years, was very marked. In many a parish outdoor processions were held in the afternoon or evening of Good Friday, for the express purpose of holding up the Cross of Christ to the careless and indifferent. The processions were as a rule followed by a service in church or mission-hall, and the message of the Cross given to those who had been called together by this effort. It is pleasing to add that in several instances the Bishop of the Diocese led the procession.

At Westminster Abbey the crowds on Easter Day were unprecedented. In the evening, the people not only filled the choir but most of the nave also, probably attracted by the possibility of witnessing a procession of the gorgeous kind associated with the Abbey on great occasions. They were not disappointed. The procession only lacked portable lights and incense to make it the best in London, even if it were not that as it was. First came the verger with his long staff, followed immediately by the crucifer, with the magnificent processional cross recently presented to the Abbey; then assistants in appressed albs and amices, followed by the officiating priest, in cope of cloth-of-gold, and the choristers; the minor canons and canons in the ancient crimson copes; and, last of all, the Dean, in a blue and gold cope of Charles I.'s time; all with their respective vergers and maces. The banners made a fine show, including the white banner of St. Martin, given by the Church Lads' Brigade; the still richer banner of St. Mary and St. Edward, given by the Girls' Friendly Society; and one or two others. This wonderful procession passed round the back of the high altar, down the south aisle, and returned up the center of the choir.

Congregations at St. Paul's Cathedral were also larger than at Easter last year; all the available sitting was needed, and the number of communicants was much in excess of last Easter.

A similar tale is to be told of St. Martin's-in-the-Fields, where the Blessed Sacrament was administered at three altars, and it would have been almost impossible to receive more communicants.

The increased numbers may or may not have their significance; one clergyman said it was evident that parish priests were becoming more alive to modern conditions, and that their congregations are becoming appreciative of their efforts. Generally the change, shown most markedly in the larger churches, is regarded as an encouraging sign of a revival.

HORROR AT RUSSIAN EXECUTIONS

The wave of horror which is sweeping through the civilized world at the murder of the Russian prelate, Mgr. Budkiewicz,

will be increased by the reports of the recent "trial" in Moscow. One of the counts, for instance, against the incriminated priests is their having broken Soviet law by teaching religion to children under eighteen! Fr. Zielinski of Moscow, who was designated for the dangerous post of Archbishop Ciepliak's *locum tenens*, though in no way implicated in the late trial, has been arrested and thrown into prison.

The provocative intention which led to the sensational staging of the trial of Archbishop Ciepliak is illustrative by the evidence which is accumulating as to the secret murder of the Metropolitan of Petrograd last autumn. This shows that the aged and venerated Metropolitan, whose name was a household word throughout Russia, was secretly abducted at night by a party of Kronstadt sailors, taken to Moscow, and imprisoned there for a while. Finally, dressed in rags, with his hair and beard shaven, and drugged, he was passed from party to party in order to prevent recognition, and shot as an "unknown criminal".

THE CHURCH IN INDIA

In connection with the Church reform movement in India, it is stated that a draft measure is ready for presentation to the National Assembly of the Church of England, to provide for the severing of the legal connection between the Church of England and the Church of India, Burma, and Ceylon, and for the exercise of self-government by the Church in those parts. The articles and constitution of the proposed new autocephalous Church in the Province of India, Burma, and Ceylon, have also been drawn up. Should the measure eventually receive the force of law, the Indian Church will enjoy the same freedom to govern itself and conduct its own affairs as the Church in Canada, Australia, or New Zealand.

Another item of interest from India is that a priest of the Anglican communion there has had the courage to start a small religious community for men, on quite original lines. He has himself adopted native dress and an Indian name, and the rules and aims of the society are expressed in terms of Indian customary speech rather than in those of Western Catholic convention. Admission to full membership involves three stages, described as *Mumukshu*, *Sadhak*, and *Siddha*, the total period of probation being two years; and the members are pledged to a life of *bhakti* or devotion, service, and evangelistic work. There is a modified rule of poverty, the brethren share a common fund, and those who desire to serve God in the state of celibacy may become *Sannyasis*. The habit of the brethren is of Indian fashion, saffron-colored for *Sannyasis*, and white for others.

AMERICANS IN ANGLO-CATHOLIC CONGRESS

Nearly eight thousand tickets of full membership of the forthcoming Anglo-Catholic Congress in London next July have been already sold, and I am asked to say that parties of any number coming from the United States should in future cable their numbers to the General Secretary, the Rev. H. A. Wilson, at the Abbey House, 2, Victoria Street, London, S.W. 1.

In addition to the details of the program which I have already furnished, I am informed that the speaker on Sin

(afternoon session, July 10th) will be the Rev. Fr. Huntington, Superior of the Order of the Holy Cross, New York; and that the Rev. Dr. Francis J. Hall, Professor of Dogmatic Theology, General Theological Seminary, New York, will read a paper at the evening session on July 12th, on The Future of the Church.

The preacher at the opening service in St. Paul's Cathedral on July 10th, morning, will be the Rev. Arthur Montford, vicar of the Church of the Ascension, Lavender Hill, S. W., who is chairman of the Congress Committee.

DEAN BAILLIE'S VISIT

The Dean of Windsor, Dr. Baillie, who has been in America for three months, landed at Liverpool last Saturday, and has now settled down again at Windsor. He states that he has spoken and preached over eighty times in sixty days, which means considerable effort. He went all over America, from the Canadian border to Charleston, S. C., and from New York to Chicago, besides spending a week in Canada. He visited ten universities, and addressed the students in most of them.

The Head of Cambridge House, the Rev. T. W. Pym, is another of our clergy who has been fulfilling public engagements in the United States. Besides taking courses of lectures at the Berkeley Divinity School in Middletown, he spent one or two days of each week in New York, Boston, and other cities, preaching in the principal churches, giving midday addresses, and speaking at a conference on Christianity. He also spent a crowded fortnight preaching and speaking in New York.

ROMAN INTRIGUE IN THE EAST

A correspondent of the *Church Times* calls attention to the significance of what is going on between Rome and the East at the present time. He says that Anglo-Catholics ought to arouse themselves from their dreams about Rome, and to stop treating her as a model for doctrine, discipline, liturgy, ceremonial, and the rest. He declares that Roman Catholics are even now spreading literature about in the East, drawing attention to the "Roman" ways of the untrustworthy Anglican, and suggesting that reconciliation with the Papal see had better come direct rather than through the "prodigal sons of Canterbury."

GEORGE PARSONS.

ASSOCIATION OF COLLEGE PRESIDENTS

THE ASSOCIATION of Church College Presidents met, Apr. 18th, at Hobart College, Geneva, N. Y. Bishop Brent was in the chair, and all the members were present except the Vice-Chancellor of the University of the South at Sewanee. Among matters of moment discussed was the desirability of recognizing in a practical way that the theological course in seminaries should partake of the nature of graduate school work. There seems to be no definite attempt on the part of our seminaries to educate and develop first class scholars capable of filling the professorial chairs in our seminaries.

Matters pertaining to the care of the personal and religious life of the students were carefully and fully discussed. Steps were taken to secure a joint lectureship for 1923-24, as well as the desirability of eventually, when circumstances permit, making a joint campaign for endowment for salaries for the staff in each college.

New Science of Human Spirit Subject of Canadian Lecturer

Trinity College and its Building Program—Miscellaneous News Items

The Living Church News Bureau }
Toronto, April 22, 1923 }

JUST a few over 3,100 persons were crowded into St. Paul's Church, Toronto, when Sir Henry Newbolt, by request, repeated his masterly address, given before the Canadian National Conference on Education and Citizenship, on The Bible as Literature. In the pulpit, Sir Henry wore the scarlet and pink doctor's gown of Toronto University, and used the Collect for the Second Sunday before Advent.

In another address before the Conference at Convocation Hall, Sir Henry spoke on Literature as a Record of Human Experience and the Instrument of Expression and Understanding. At the outset he confessed to a strong, irresistible feeling that the world was at the present moment on the edge of a very deep gulf, and it was hardly aware of the fact. We were upon the threshold of a new age; the last age had culminated and passed away.

The new age had pointed the way to the development of a new science. The symptoms of this new science were seen everywhere—the new science of the human spirit. At the basis of the new science was the discovery of the old truth—the truth that man is not, as we had thought him, a separable unit, not an individual atom, not an atom that could be segregated from his fellow-atoms and viewed in its entirety by himself. He was a person, a life; he had a relation, a thought, of his own, yet his desires were not the desires of a single separable unit. His greatest powers were not those which belonged individually to himself only; they were those on which he had the power to draw, and they were in a source which was outside himself. There was another deeper and more significant fact—that his heart was restless until it rested in a greater spirit than his own. These were the first data of the new science of the new age and thus there was an entirely new light on education and on literature.

Education had more to do with life than we had perceived. It was the training which was necessary to life itself. Literature was neither a pastime nor a decorative method of statement. It had nothing to do with the "passing of time"—it was outside time and independent of it. It was the stored-up experience of life itself, and also it contained the lasting power of great personalities. These personalities we thought of as long dead and gone. We were wrong. No great personality which had expressed itself in literature was really dead. It was an undoubted fact that a great personality whose force had once found its expression in a great work of art never passed away nor ever would pass away.

The Conference generally drew wonderful audiences, perhaps the greatest of all being at Massey Hall on Saturday evening when Sir Robert Falconer, President of the University, presided, the Lieutenant-Governor and party occupied the royal box, General Baden-Powell in scout uniform spoke on Education for Character, and Lord Robert Cecil held the audience spell-bound, in presenting the work of the

League of Nations. The hall was packed to the doors, crowds lining up to gain admission after the delegates had taken their seats.

The outstanding feature of the Conference was the emphasis that all the leading speakers, Sir Henry Newbolt, Sir Michael Sadler, Sir Robert Baden-Powell, laid on the supremacy of the spiritual in education, and the need of training for life rather than livelihood.

TRINITY COLLEGE AND ITS BUILDING PROGRAM

Now that the building of the new and greater Trinity College, Toronto, has been commenced, the college authorities have issued an important statement and appeal. In the course of it they say:

"With the 'turning of the sod' for the first of the new college buildings in Queen's Park, Toronto, Trinity University begins her long-delayed building program.

"This program was shaped ten years ago, and the long delay in execution has not been due to inaction on the part of the Corporation, but to the inevitable result of those sacrifices which Trinity, in common with other Canadian Universities, made in the Great War.

"Depleted of her undergraduate students except the physically unfit, with five hundred and sixty of her graduates on active service, and with all the energies of both graduates and friends needed for the Greater Task, it would obviously have been both unpatriotic and imprudent for Trinity to have placed her own needs foremost. The slow recovery of business after the war, and the high cost of construction, have further delayed the beginning of building until the present time. The time has now arrived, however, when, in the interests of Trinity University as the Church of England University of Ontario, that task can no longer be delayed.

"The actual beginning of the building program is, of course, a 'venture of faith' on the part of those responsible to the College and to the Church for Trinity's work. A 'venture of faith', first of all, in Trinity's future, justified, they believe, by the great contribution Trinity University has made to secular and religious education in Canada during the seventy years of her existence. A 'venture of faith', secondly, in the affection and interest and generosity of her graduates and the Church people of the Province generally for the support of that work, begun so nobly in the face of great difficulties by the first great educationalist of the Church in Ontario, Bishop Strachan, and justified by seventy years of honorable service to Church and State.

"When Trinity was founded in 1852 upon the fundamental principles of the closest association of secular and religious education, conjoined with a common life in a residential college as providing the best medium for the development of Christian character, Trinity was obliged by the trend of events to carry on that work as a separate Church University. Today, with federation an accomplished fact, she is able, in the providence of God, to carry on her work as part of a great provincial system of University Education, but with her own cherished ideals and fundamental principles justified and amply safeguarded. At the Clerical Alumni Conference in September,

1922, President Falconer, of Toronto University, said that the ideals and contribution of Trinity were much needed in the University. In these changed conditions Trinity now addresses herself to the task of erecting in the University grounds a group of buildings worthy of her own past and of the Church of England, which she represents in the university system of education in Ontario, as a Church University federated with the State University of Toronto.

"The buildings were planned to group about two quadrangles, connected by a central tower dominating the whole, and in their entirety forming a group of buildings characterized by much architectural beauty. It is obvious that this program can only be carried out by degrees, since it will entail a large capital outlay and, concurrently, a great increase in the annual income required for the maintenance and expansion of Trinity's work in her new sphere of greater opportunity.

"The building now in process of erection, which will cost over \$600,000, is only a part of the whole scheme, and will form but the south front of the group. It will contain classrooms, with their accessories, to meet the academic requirements of 350 students, namely 150 resident men students, 75 non-resident men students, and 125 women students, but will not provide for their residential needs, which, as explained elsewhere, will be met by temporary residences. It will also contain the college library with the necessary reading rooms. The library will also be used temporarily as a college chapel. In addition, the necessary administrative offices will be provided for the Provost, Registrar, Deans, and Bursar."

MISCELLANEOUS NEWS ITEMS

The Bishop of Newfoundland will preach the sermon at the Nova Scotia Synod service in All Saints' Cathedral, Halifax, on April 24th.

Three Russian priests aided by the Russian Opera Company sang the Easter services of the Russian Church commencing at midnight last Saturday in St. John's, Portland St., Toronto, loaned for the occasion.

At St. John's, Port Hope, Ont., the Bishop of Toronto inducted the Rev. J. A. Elliott, as rector, in the presence of a large congregation.

The death occurred in the Western Hospital, Toronto, of the Rev. Jeffery Hill, formerly of St. Alban's Cathedral, Toronto, and prior to that a resident, for some time, of London. He was a graduate of Huron College, a brother of the late Archdeacon Hill, of Trinity Church, St. Thomas, and a veteran of the Fenian Raid.

The Bishop of Toronto officiated and the Rev. W. F. Seaman was the preacher at the annual service of the Toronto Deanery Sunday School Association at St. Alban's Cathedral.

The Rev. F. F. Komlosy, who is interested in the Russian Relief Work at Constantinople, hopes to be here in the early part of May. Among other engagements he will address the annual meeting of the Toronto Woman's Auxiliary, and, by the kindness of the respective principals, will also speak at Bishop Strachan School and Upper Canada College, Toronto, and at Trinity College School, Port Hope, and Bishop Ridley College, St. Catharines.

B. W. Donnelly has sung tenor in the choir of St. John's Church, Ancaster, Ont., continually since 1866, a period of 57 years. He is now in his 80th year. Every Sunday morning and evening he is in the choir.

The Roman Archbishop of New York Formally Thanks Bishop Manning

Consecration of St. Matthew's and
St. Timothy's Church—Bishop
Tuttle's New York Days—A
School with a Soul

The Living Church News Bureau }
New York, April 20, 1923 }

THE action of Bishop Manning in promptly voicing the horror and righteous indignation of the Church at the execution of Mgr. Butchkevitch, and his telegram of protest to the State Department brought forth a pleasing interchange of brotherly sentiments between the Bishop and Archbishop Hayes of the Roman Church in this city. Immediately upon the publication of Bishop Manning's statement, Archbishop Hayes wrote a personal letter to the Bishop expressing his deep personal and official appreciation of his brotherly sympathy and the Christian service rendered to the cause of justice by the Bishop's action. Such pleasing fraternal interchanges are proof of that underlying "unity of the Spirit" which transcends the outward "differences of administration".

CONSECRATION OF ST. MATTHEW'S AND ST. TIMOTHY'S CHURCH

The recently consolidated Church of St. Matthew and St. Timothy on West 84th St., was consecrated on Tuesday morning, Apr. 17th. Owing to his enforced absence from the city, Bishop Manning was not able to be present. His place was taken by Bishop Lloyd, who acted as consecrator, and also preached the sermon.

The Instrument of Donation was read by Mr. A. W. Kelly, senior warden. The Sentence of Consecration was read by the Rev. Canon George F. Nelson, D.D., Registrar of the Diocese. At the celebration of the Holy Communion, Dean H. E. W. Fosbroke, of the General Theological Seminary, was Epistoler, and Dean Howard Chandler Robbins, of the Cathedral, was Gospeller. Several of the visiting clergy assisted in the administration. The rector, the Rev. Frederick Burgess, Jr., and the rector emeritus, the Rev. Arthur H. Judge, D.D., were joint masters of ceremonies.

Bishop Lloyd's text was, "Except the Lord build the house, their labor is but lost that build it." After expressing Bishop Manning's regret at being prevented from being present, Bishop Lloyd congratulated the parish on the significant event they were consummating and celebrating. He reminded the congregation that "those who deal with the Almighty must themselves be honest and sincere" and that, as they set apart their house of worship "from all unhallowed, worldly, and common uses", so they must do with their own personal spiritual tabernacles, and consecrate themselves, their souls and bodies, to be fit temples of the Holy Spirit.

The offering was given to the mission work of the diocese.

The event must have been particularly pleasing to the rector emeritus, Dr. Judge, who thus sees the fruition of many years of devoted service at St. Matthew's, and to the young rector, Mr. Burgess, who begins his work in a parish free of debt, and with a substantial endowment, sufficient to ensure much expansion and progress in the future.

BISHOP TUTTLE'S NEW YORK DAYS

The death of Bishop Tuttle revives the memories of his active connection with the city and diocese of New York. He was born at Windham, N. Y., in the Catskills; baptized in St. Luke's chapel of Trinity Parish; educated at the General Theological Seminary; was ordained in New York; served at Morris and Wappingers' Falls, N. Y.; teacher and superintendent of St. Paul's chapel Sunday School; consecrated in Trinity chapel as Missionary Bishop of Montana, Idaho, and Utah. His last appearance in this city was as consecrator of the Rt. Rev. Harry Robert Carson as Missionary Bishop of Haiti on Jan. 10th, when, despite his deafness, he appeared in good health, his sonorous voice reaching every part of the Cathedral. This was Bishop Tuttle's ninety-first consecration service. At the last diocesan Convention in this city, Bishop Tuttle was present, made a brief address, and gave the Apostolic benediction at its close.

A SCHOOL WITH A SOUL

When St. Luke's beautiful little Chapel at the Bedford Reformatory for Women was formally dedicated on St. Luke's Day, Oct. 18, 1922, there were many interested worshippers and spectators who gathered in little groups on the lawn outside, impressed by the beauty of the scenery as well as by the beauty of the services—there were three that day. Among them was one who had a deep personal interest in those for whose spiritual help the chapel was primarily intended, Mrs. Edna G. Baker, the wife of the Superintendent, Dr. Amos T. Baker. She said to the group among whom she stood: "The chapel needs one more thing to be perfect—a bell: we must have a bell."

In two months' time, on Dec. 27th, this devoted woman passed on to the life immortal, amid the grief of every one who had known her. Endowed with a quiet but irresistible gift for friendship, Mrs. Baker had made herself well-nigh indispensable to Bedford. She won the confidence and love of the girls to an unusual degree, a difficult achievement, but one of unqualified advantage to them and to the institution. Her funeral was an event of affectionate remembrance rather than of sorrow. Roman Catholic priest, Jewish rabbi, and Protestant chaplain, shared in the expressions of love that made her requiem a service of peace and hope, summed up in the words of Rabbi Toillau: "Friend and sister, go in peace! May your good works go before you and the welcome of God receive you."

Three months and a little more, and the silvery tones of a bell—the bell "we must have"—summoned the worshippers to meet

their risen Lord on Easter Day, "very early in the morning" and to remember that she whom they had lost a while spoke to them in its music. The bell is the gift of many friends, from coast to coast, and its cost was quickly oversubscribed the moment it was made known by Chaplain Young that she had set her loving heart upon it. Just now it rests upon the floor of the side entrance to the chapel, where all who pass may read these words:

"In Loving Memory of Edna G. Baker, wife of Dr. Amos T. Baker, Superintendent. Born 1884. Entered into Life Eternal December 27, 1922. Erected by Her Many Friends.

"Oh come, let us worship and fall down, and kneel before the Lord our Maker."

Some time hence, let us hope, it will hang in a suitable belfry or campanile and send its gracious invitation ringing out over the Bedford hills and summoning its congregation not only to worship but to that better and higher life which she adorned and beautified, whose name it will always bear.

Your correspondent visited Bedford last week for the second time within six months. His more recent visit only served to deepen the impression gained before: that Bedford is more than a group of sightly buildings in a beautiful natural setting devoted to the disciplinary work of reformation. It is a real school of spiritual culture and character building: "a school with a soul." Since Dr. and Mrs. Baker and Chaplain Young came to it, the spirit of peace and love seems to have descended upon it and to pervade its whole atmosphere. The girls sent there readily respond to their new mental and moral environment and the spiritual stimulus quickens their weak and disordered wills. The response to the Superintendent's humane remedial treatment, and the chaplain's helpful spiritual ministrations are bearing fruit. The conduct of the girls at divine service, the number who seek spiritual direction and who come to communion are evidences of the good results already attained and are full of encouragement for the future.

Bedford is now "a school with a soul"; the chapel enshrines it; and the bell proclaims it!

GENERAL NEWS NOTES

Bishop Manning is recuperating at Atlantic City by his doctor's express orders. He expects to be back in New York by the beginning of May, and to preside at the approaching annual diocesan convention which will meet at the Cathedral on Tuesday and Wednesday, May 8th and 9th.

The very pleasing announcement is made that St. Bartholomew's Church, Park Ave. and 50th St., the Rev. Dr. Leighton Parks, rector, will be consecrated on Tuesday, May 1st, by Bishop Manning.

FREDERIC B. HODGINS.

Bishop Lawrence Gives Experience in Dealing with Church Finances

The Living Church News Bureau }
Boston, April 23, 1923 }

IF I HAVE in any degree gained the confidence whereby large funds have been given through me, it has been due (and I am speaking only on the financial side) to the fact that the total figure which I have named is not that which I should like to ask for or which the cause warrants, but which, given all conditions,

the constituency will give," was the keynote of Bishop Lawrence's thirtieth annual convention address to the Diocese of Massachusetts, meeting in Trinity Church, Wednesday, April 18th. Bishop Lawrence spoke this sentence as he was stressing the necessity for commanding the respect and confidence of large givers.

After speaking briefly of matters of diocesan interest, Bishop Lawrence turned

toward the larger problems of the Church. He said:

"After serving on the Board of General Missions from 1903 to 1914, and on the Presiding Bishop and Council three years, thirteen years in all, I asked that my name should not again be presented in nomination. It has been a happy experience with congenial and devoted fellow workers. I want to testify from inside knowledge to the faithfulness and, in general, the wisdom of the Boards, and the loyalty and efficiency of the staff. No democratic administration is one hundred per cent or seventy-five per cent efficient in administrative detail. Any member of the Board could have pointed out how this or that action could have been done better: but in a democracy, and under commission government, a consensus of opinion is necessary, and you cannot move much faster than your constituents. Men, too, are of varied temperaments. Some are optimistic, others inclined to pessimism. Some believe in the policy of almost blind faith, others of caution. Moreover, in matters of finance we must remember that the obligations of the Church are almost world-wide. You may be able to figure closely as to what under ordinary conditions you may spend, but emergencies arise and extra expenditure is compulsory. Moreover, as the Church depends upon voluntary contributions and has no taxing power, you can never be sure what income you will receive. Your income for the next year is an estimate based on experience, and guessed at by men of different temperaments.

"Because of these difficult conditions, and perhaps because I am of conservative temperament and of business stock, I have been, in financial matters, a conservative on the Mission Board and Council. And in saying what I do now, I repeat what I have said again and again in the meetings. I see no reason why this Church should have a privilege granted to no other organization with which I at least am familiar, of running into debt again and again, and of appealing to the Church to wipe out the debt with the hope or confidence that it will not happen again; and repeat the experience every few years.

"Although the increase in contributions has been most gratifying, and the field of contributors, especially those able to give in small figures has been wonderfully broadened, we must remember that the richer people, the strong business men, who can give in large figures, are also a part of the Church. They and their habits of mind ought not to be overlooked; and until the Church or its representatives can gain their confidence by such a financial system as will command their respect, the Church will never get their contributions.

"To me, it was passing strange that at Detroit in 1919, when the Church planned its forward movement, the General Convention could not see this point, and called for tens of millions beyond any reasonable expectation of fulfilment. To ask for a great sum and get only half of it is fatal to confidence.

"The experience of the past few years has led the National Council to adopt a strict budget system and such other methods as will, it is hoped, gain the confidence of those who in business life are in large ventures of faith, with, however, the habit of frankly facing hard facts.

"One more word from my experience. Every act of our national administration at Washington is subject to the analysis, criticism, or commendation, of the people through the public press. We need more of that in the Church. Anyone who writes

to a Church paper in criticism of actions of our Boards is liable to be suspected of disloyalty, or at all events of running the risk of unsettling people's confidence, and thus decreasing contributions. Of course, a public critic should be sure of his facts; I believe, however, that the National Council should know what people are thinking, and that criticism or approval should come more fully out into the open.

"I urge upon the clergy and people of the Diocese their strong moral support and their increasing contributions. We should realize, too, that in failing to meet our apportionment, strong advance work is being held up right here among ourselves. There is no doubt about it—we can meet the apportionment fully if we will, and if every parish will do its part."

In speaking of the success of the million dollar endowment campaign for the Episcopal Theological School, Cambridge, Bishop Lawrence said:

"During the three months before Lent, my thought and strength were concentrated in leading people to give one million dollars towards the endowment of the Episcopal Theological School at Cambridge. The response was most gratifying. The amount received to date from 3,020 individuals and congregations (and a congregation's offering counts only as one) is \$1,020,157.25 in cash and pledges; besides \$39,000 to pay the expenses of the campaign, and \$34,000 in promised bequests.

THE DIOCESAN CONVENTION

The Diocesan Convention of Massachusetts, by a standing vote of 135 to 85, killed the resolution to ask the Federal Council of Churches to investigate the textile conditions of New England. The most intense interest was created in the following resolution offered by the Rev. Smith O. Dexter:

"RESOLVED: That the Convention of the Diocese of Massachusetts hereby instructs the Diocesan Department of Social Service to ask the Research Department of the Social Service Commission of the National Federal Council of Churches to make a survey of labor conditions in the textile industries of New England in their relation to corresponding conditions in the South. And in order that the request of the Diocesan Social Service Department may carry greater weight we ask it to unite, if possible, with the Social Service Commission of the Province of New England, and the National Social Service Commission of our Church, and with such other similar bodies as may be willing to cooperate, in making the above request to the Research Department of the Federal Council."

In speaking on the resolution that he offered, Mr. Dexter said,

"At the last Diocesan Convention, we put ourselves on record that the Church should lead the way to industrial peace. How can it lead the way unless it knows the facts necessary in order to base a fair and Christian judgment. The Research Department of the Federal Council is the one agency adequately equipped to make such an investigation, and is, at the same time, free from political pressure and delay. Not only would the Church welcome such an investigation on which to base a Christian judgment, but also the public at large, since at present both Church and public are at the mercy of partisan propaganda and baseless rumor.

"The men and women who toil in our mills are entitled to the facts about the industry in which their time and energies are consumed, and upon which they are dependent for a livelihood. But, above

all, the fair-minded employers in the textile mills of New England would surely welcome a careful investigation of the labor situation in their mills. They have made the claim that the mills of New England cannot long compete with the longer hours of work and the lower wages paid in Southern mills. At the same time, their critics assert that they are paying heavy dividends in money or in stock certificates, and are laying aside large sums for the future benefit of their stockholders.

"Now it is evident that the best interests of their business depend largely on public confidence. Surely, then, they will welcome an investigation which will give them ample opportunity to convince the conscience of the Christian Church that their claims are justified and that they are honestly seeking the best interests of their employees and of the public."

Randall N. Durfee, a warden of the Church of the Ascension, Fall River, opposed such a move. He said he was an employer of 1,000 people, and that all the information to be known about textile conditions was readily available without any further research.

Professor Edward S. Drown, of the Episcopal Theological School, asked, why, if there was nothing to conceal, the Federal Council of Churches should not have all the information available which might be serviceable to other parts of the country.

Mr. Durfee's reply was that to go further into the matter might stir up trouble. This brought forth a query from the Rev. George S. Fiske as to what trouble there might be from further knowledge on the subject!

The following officers were elected:

For standing committee, the Rev. Messrs. Frederic W. Fitts, Laurens MacLure, E. S. Rousmaniere, and H. B. Washburn; Messrs. J. H. Beale, R. H. Dana, Henry J. Ide, and Philip S. Parker.

For members of the Bishop and Council, the Rev. Messrs. Laurens MacLure, and H. K. Sherrill; Messrs. Charles E. Mason, and Philip S. Parker.

For members of the Cathedral Chapter, the Rev. Messrs. H. B. Washburn, and H. K. Sherrill; Mr. Richard H. Dana.

For members of the Church in the Diocese, incorporated, the Rev. Messrs. M. L. Kellner, H. K. Sherrill, and Mr. Stoughton Bell; to fill a vacancy, Mr. Philip S. Parker.

For deputies to the Synod of the First Province, the Rev. Messrs. William L. Clark, D. W. Hadley, T. R. Ludlow, and W. G. Hawley; Messrs. Paul R. Bullard, W. C. Thayer, Sturgis H. Thorndike, and H. Whitmore. RALPH M. HARPER.

IDAHO-WASHINGTON SUMMER CONFERENCES

CONTINUING the plan for summer conferences begun successfully at Lake Coeur d'Alene, last year, the Board of Religious Education of the district of Spokane is working out plans for two mid-summer schools to be held this year, each limited to an enrollment of fifty. One of these will be held June 13th to the 22d, at Moore's Landing, Lake Chelan, one of the most beautiful lakes in America; the other at Bishop Page's summer place on Lake Coeur d'Alene, Idaho, June 23d to July 6th. Dr. Mockridge of St. James' Church, Philadelphia, and Bishop Remington, of Eastern Oregon, will each give a course at the latter conference, and Dean Mynard of Yakima will probably have a class in personal religion. Other courses are being worked out.

THE OMAHA EDUCATIONAL CONFERENCE

STANDING OUT as the most important of all the acts of the fourth annual conference of Educational Leaders of the Church, which met in Omaha from April 12th to 16th, are the resolutions adopted, on Dr. Gardner's annual address, which define the views of these men who are charged with advising as to the Church's educational policy, on the much mooted question of liberality of thought. These resolutions declare that the ordinary Sunday school does not offer sufficient opportunity for the training of children in Christian faith and life, and that, while it should be continued as a training in worship, it should be supplemented with weekday instruction; that Church Sunday school leaders cooperate with the International Council of Religious Education; that "the feeling that the Church restricts the mind and prevents real freedom" in facing intellectual problems "is due to confusion of thought", which freedom does not contemplate, however, the denial of the Creed, but allows interpretation of it "in the light of modern knowledge", and all teachers are called upon to reveal to youth that the Church stands for "freedom in the truth".

An indication of the reaction to these resolutions in the Church at large is contained in a message received today, the final session of the Conference, from the Church Students' Association, of the University of Colorado, telegraphed to the Conference from Boulder, which says:

"Have seen the Conference resolutions and pledge our hearty support."

Next in importance is the endorsement which the Conference gave to the plan for weekday religious instruction, in connection with which there was also a favorable reaction before the Conference adjourned, Bishop Shayler announcing to the conferees that the Ministerial Union of Omaha, at a committee meeting which he addressed, and which was attended by representatives of all the religious bodies of the city, including Edward W. Simeral, a well known lawyer, representing a large group of Roman Catholics, voted unanimously to cooperate in the installing of the plan for weekday religious instruction in Omaha. Mr. Edward Sargent, Educational Secretary in charge of these plans, is in consultation with the local committee on plans to this end.

Of no less importance is the recommendation of the Conference that the Department of Religious Education prepare standards by which all Church school teachers shall be guided in their work; and the further expression of the Conference view that the Provincial agency is necessary to the development of Religious Education in the Church.

Other important action by the Conference includes provision for a detailed study of the whole question of visual education, which includes the motion picture; the question to be given a prominent place on the program of next year's conference; recommendation that in the work of rural education more attention be given to work in the county seats, and through these to the small outlying districts; recommendations that more time and greater detailed attention be given in the seminaries to Christian Education.

The Conference recommended that the goal of the Lenten Offering for 1924 be fixed at \$400,000, and approved the new Hand Book for the Youth Movement in the Church.

Leading up to these recommendations were the address of Dr. Gardner, the

welcoming speech of Bishop Shayler, and the discussion of the various topics on the program by the delegates. Dr. Gardner declared it to be the most successful conference ever held by the Department of Religious Education. There were present at the opening session, 85 delegates from practically every diocese in the Church, and of these 68 answered the roll call for the final session.

BISHOP BRENT AND "POLITICAL PRISONERS"

SOME CRITICISM of the open letter of a group of our bishops headed by Bishop Brent, which had been addressed to President Harding urging him to release sixty-two "political prisoners", having been made, especially from the office of the National Civic Federation, the correspondence with relation to the matter has been given out by Bishop Brent.

A letter from Ralph M. Easley, on behalf of the National Civic Federation, challenges the statement that all nations have granted amnesty to prisoners of this character and denies that these men were imprisoned solely for expressions of their opinion in writing or speech. "I am assured by competent lawyers," says Mr. Easley, "that that is not the case; that there is not a single instance where a man has been imprisoned for the expression of an opinion." Examining the matter further, he declares that these men "have been convicted for the reason that they have advocated the seizure of industries and the government, through employment of the I. W. W. tactics, the general strike, and sabotage." In view of this, Mr. Easley declines to concur in the opinion of the Bishops that Christmastide was an appropriate occasion to exercise clemency in the interest of "these law-breakers" "as an act of delayed justice".

Bishop Brent replied to this letter, under date of Jan. 2d, that he believed it "useless to discuss this matter" with Mr. Easley and stated that his judgment "was formed on adequate evidence". He expressed the belief that the "whole matter had been thoroughly mismanaged" and his regret that "all these prisoners were not released some time ago".

In April, Mr. Easley, as chairman of the executive council of the National Civic Federation, took up the matter again and wrote Bishop Brent stating that since the previous correspondence the Federation's committee on free speech had gone further into the matter and that the question would be discussed at the forthcoming annual meeting of the Federation, which has since been held. On behalf of the program committee, he invited Bishop Brent, or another of his group, to speak on the subject, and mentioned that Mr. Alton B. Parker, president of the Federation, would preside at that meeting.

Bishop Brent replied under date of Apr. 7th, stating that it would be impossible for him to accept the invitation "owing to inalienable duties at Hobart College on the date set". He also added the following:

"Even were I free, I would have to decline. I have no authority to speak in behalf of any one but myself, and my brother bishops would justly repudiate the implication that in such a matter they acted otherwise than on their own independent judgment.

"I have nothing to add and nothing to retract from what I have repeatedly said in public on this matter. It is not a mere question of evidence, though that alone is sufficient, in the judgment of dispassionate counsel, to justify the release

of a number, if not all, of the prisoners concerned. I would not trust the examination of your lawyers any more than that of others who have examined the evidence with a single mind. Of course if you wish to bring lawyers together who have different views on the subject, by all means do so. It may be a wise thing if you are in a position to do it, which I am not. For my part, both on the side of justice and common sense, I shall continue to use my influence in behalf of the prisoners under consideration.

"Added to the matter of evidence, is that of policy, in the higher sense of the word. Your conception of free speech and of the place of legalism and repressive and punitive measures in a democracy like our own differs widely from mine.

"You are free to read this letter at your meeting and in justice to me you will, of course, give this reply the same publicity you have given your letter to me."

RECENT APPOINTMENTS IN THE PANAMA CANAL ZONE

THE Rev. John Joseph Cowan, formerly of the Missionary District of Nevada, has been appointed General Missionary in the Republic of Colombia, and he and Bishop Morris have just completed a tour of the coast cities together. This appointment is the fruit of two years' pioneer work by the Bishop and Archdeacon, now Bishop, Carson, and Mr. Cowan has been warmly welcomed in his field. His territory is immense, about five hundred by three hundred miles, and contains some five million people, many of whom are English speaking. Of the Spanish speaking Colombians a great number are frankly dissatisfied with religious conditions as they are, and many are skeptical. There are four organized missions thus far, all begun during the past two years, and for one of them, at Santa Marta, there has been provided a small chapel in charge of a lay reader. The Rev. Mr. Cowan has served in the Diocese of British Honduras, and his experience there will be an asset in his new field. He will make his headquarters at Barranquilla, which is between Santa Marta and Cartagena, and is at the foot of navigation on the Magdalena River.

The Rev. J. Lundy Sykes, rector of St. John's Church, Laurel, Miss., has accepted an appointment as Archdeacon of Panama, in succession to Bishop Carson, and will take up his residence about June 1st. Besides the general work of supervision of the West Indian missions, Mr. Sykes will be in charge of the new American congregation at New Cristobal and, with the Bishop, will minister in the army posts. There are now about ten thousand officers and enlisted men on the Isthmus, and most of them are stationed far from the towns. Hitherto it has been the Bishop's custom to celebrate the Holy Communion every Sunday at one or other of the posts, and this department will be much strengthened by the coming of the Archdeacon.

NEW MISSION FOR KNOXVILLE, TENN.

KNOXVILLE, Tenn., is to have a new mission to which the name of St. James has been given. The mission has been established by St. John's Church with the hearty cooperation of the mission Church of the Epiphany, and property has been acquired for the use of the mission. The location is in a thickly settled and growing section of the northern part of the

city, about a half mile north of Epiphany Mission. The Rev. LeRoy A. Jahn, of Wisconsin, will have charge of this mission, under the direction of the rector of St. John's Church, and will serve both missions on the North Side. The material for a good congregation is already in sight. A large two story house will be used, for the present, for all mission purposes. The immediate cost of the establishment of this work is practically in hand, being \$10,000.

A BEAUTIFUL MEMORIAL ALTAR

St. Paul's Church, Steubenville, Ohio, always dignified and churchly in appearance, has been recently enriched and



MEMORIAL ALTAR
St. Paul's, Steubenville, Ohio.

beautified by the placing of a marble altar and reredos in memory of Mr. Eli T. Caster, fifteen years a vestryman, who entered into rest on August 13, 1922; and a mosaic panel in memory of the Rev. Intrepid Morse, rector of the parish from 1819 to 1865.

INTERCESSION FOR TIKHON

TUESDAY, April 17th was observed in St. Ignatius' Church, New York, as a day of intercession for Archbishop Tikhon, of the Russian Church, who is about to undergo trial, ostensibly for treason, at the hands of the Communist government of Russia. There were two Masses said, and prayers continued throughout the day.

FOR THE NEW ST. JOHN'S HOME, MILWAUKEE

INFORMATION has already been given of the determination to erect a new building for St. John's Home for Aged Churchwomen in Milwaukee. The trustees have now determined that the diocese must immediately be canvassed for a fund of \$125,000 in addition to about \$50,000 already in hand for the financing of this building. An organization for raising the money will be effected at once, and has been placed in charge of Frederic C. Morehouse as its chairman. A general committee will be formed, consisting of laymen from every part of the diocese, and a drive to obtain the amount will be put on in Milwaukee and in other cities and communities of the diocese during the last week in May and early in June. Much enthusiasm has been expressed over the prospect of having the new building. The necessity for tearing down the present edifice before beginning the

new one makes it necessary to find a temporary home for use in the interim, and the house once owned and occupied by Bishop Nicholson on the corner of Juneau Avenue and Marshall St., opposite the Cathedral, has been rented for the purpose.

PARISH GIVES CHINESE HOSPITAL YEAR'S SUPPLY

ON APRIL 10th, at Christ Church, Cincinnati, there was dedicated a gift of supplies for the new hospital at Changshu, China, which is under the direction of Dr. Walter Pott, son of Dr. F. L. H. Pott, of St. John's University, Shanghai.

While these supplies were accepted as the winter allotment through the Supply Department of the Woman's Auxiliary, and originated with the Woman's Auxiliary, every organization of women and girls in the parish supported the undertaking. The Girls' Friendly, the Mothers' Meeting, and the Woman's Club, all aided by contributions and work on the supplies, and the Church school has had its share in the work by supplying the 1,000 pounds of absorbent cotton asked for.

The complete list of 12,000 surgical dressings and bandages, 800 garments and linens, and dispensary supplies valued at \$700 has been filled and shipped, making the total value of the boxes more than \$2,000.

A memorial gift was added by a devoted member of the Parish. This was a complete set of surgical instruments which had belonged to the son of the giver, and who was one of those who gave their lives in the service of their country and humanity during the War. His service for humanity will in this way be carried on through other hands.

The interest of the whole parish in this work having been aroused, it was decided to give the Easter offering to the Hospital, and \$1,500 has been sent, this being the amount appropriated by the Board of Missions for a year, for the hospital. In this way, the parish has contributed the entire equipment for one year.

THE DIVINE RIGHT OF DEMOCRACY

The People's Right to Rule
By CLARENCE TRUE WILSON

"This is a valuable little book on the American Commonwealth, emphasizing its fundamental Christian foundation."—The Christian Work.

Net, \$1.00, postpaid

THE ABINGDON PRESS
NEW YORK CINCINNATI

Spirit and Personality

An Essay in Theological Interpretation

By WILLIAM SAMUEL BISHOP, D.D.
Author of *The Development of Trinitarian Doctrine in the Nicene and Athanasian Creeds*; sometime Professor of Dogmatic Theology and Metaphysics in the University of the South.

With a Foreword by the Rt. Rev. Thomas F. Gailor, D.D., LL.D., President of the National Council of the Episcopal Church.

WHO is "The Spirit"? What is "personality"? The historic doctrines of the Trinity and the Incarnation interpreted and confirmed by a new analysis of consciousness. A similar method of treatment is applied to the doctrine of Justification.

From the late William Porcher DuBose, S.T.D., D.D.

"I have read and re-read your discussion of the Theology of the Holy Spirit, and accept it as a definite and positive contribution to Catholic truth. Not only is it true, but the truth is more effectively stated and historically related than I have ever elsewhere seen it. The Holy Ghost of the Church is not merely the Eternal Spirit of God, but the incarnate humanly-divine and divinely-human spirit of Jesus Christ: a Spirit which can be all ours, and which is distinctly our oneness with the Father."

Cr. 8vo. Cloth. \$1.50 net.

LONGMANS, GREEN & COMPANY
New York

THE AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

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

SUBSCRIPTION: \$3.00 PER YEAR.
SINGLE COPIES, 25c.

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

THE SPIRIT OF MISSIONS

Is the logical point of contact between the individual communicant and the army of workers at home and in the field. If you are not already a subscriber the present issue is a good one with which to begin.

\$1.00 A YEAR FULLY ILLUSTRATED
Sample copy sent upon request

THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published"
281 Fourth Avenue, New York.

THE HOLY CROSS MAGAZINE

An Illustrated Monthly devoted to the Interest of the Catholic Religion and of the Religious Life

INSTRUCTION - HISTORY - CRITICISM - FICTION

One Dollar and a Half a Year

HOLY CROSS PRESS

WEST PARK, N. Y.

DEATH OF THE REV. DR. FISKE

THE DEATH of the Rev. George McClellan Fiske, D.D., rector emeritus of St. Stephen's Church, Providence, R. I., occurred quietly as he slept at his home in that city some time during the night of Monday, April 16th. His health had been failing gradually for several years, and he was in his seventy-third year.

Dr. Fiske was born October 21, 1850, at Broad Brook, Conn., the son of Dr. Marcus Lyon and Frances Anne (Tinker) Fiske.



THE REV. G. McC. FISKE, D.D.

After preparing for college in private schools and under tutors, he entered Trinity College, Hartford, from which he was graduated in 1870 as valedictorian of his class. He received the degree of A.B., and at once became headmaster of Burlington School, Burlington, N. J., where he remained for three years. In 1873, Trinity College gave him the degree of A.M., and the following year he was graduated from Berkeley Divinity School.

He was ordained deacon in 1875 by Bishop Odenheimer of New Jersey and, in the same year, 1875, priest by Bishop Scarborough. From 1874 to 1876 he was mission priest at St. Mark's Hammonton, N. J., leaving there to become rector of St. Mary's, Castleton, Staten Island, where he remained until 1880. In the latter year he became curate at St. Mark's, Philadelphia. Giving up his duties there in 1883, he became rector of St. Peter's, Peekskill, N. Y.

It was in 1884 that he became rector of St. Stephen's Church, Providence, and in connection with that work that he became widely known as a leader among the clergy throughout the Church. He held many positions of trust within the Diocese of Rhode Island, being for many years a member and president of the Standing Committee and a deputy to General Convention from 1889 until 1910, inclusive. He was a leading figure in that body and served on some of the most important committees during his term of office. He was a canonist of wide reputation and for a number of years a member of the committee on canons in the House of Deputies. He declined an election as Bishop of Fond du Lac after the death of Bishop J. H. H. Brown, in 1888, and an election as Bishop Coadjutor of Springfield in 1904.

Dr. Fiske's health began to fail after he had completed about thirty years in the rectorship of St. Stephen's, and he resigned in September, 1918, becoming rector emeritus. Since that time he has been

unable to perform active work, by reason of ill health and increasing infirmity.

He was married twice. His first wife was Mary Greenough Walker, daughter of the Rev. Dr. William Sydney and Eliza Greenough Walker, of Burlington, N. J. They were married June 4, 1874. Eight children were born to them, of whom seven survive. His second wife, who survives him, was Mrs. Prentiss H. Manning, who, before her first marriage, was Miss Anna Jane Curtis, of Boston.

CENTENNIAL OF ST. MICHAEL'S, UNIONVILLE, OHIO

ON SUNDAY April 15th, the centennial celebration of the founding of St. Michael's parish, Unionville, Ohio, the Rev. Chas. E. Shaw, rector, was held. There were present of the clergy, the Bishop, the Rt. Rev. Wm. A. Leonard, the Rev. John F. Keene, of the Cathedral, a former minister in charge, the Rev. Robert J. Freeborn, St. James', Painsville, and the rector. The service began at three o'clock in the afternoon. The church was filled to overflowing, chairs in the aisles being necessary. The choir from Christ Church, Geneva, furnished the music. The service began with the confirmation of four candidates. This was followed by a centennial address by the rector, greetings from former ministers and neighboring parishes, and a most inspiring talk by the Bishop.

St. Michael's parish was founded April 12, 1823, by the Rev. Roger Searle, missionary in northern Ohio. The Harper family was one of the pioneer families of the region and parish. It was for them that the township of Harpersfield was named. When the village was organized the officials conferred upon the Rev. Mr. Searle the honor of naming it. He called it Unionville. St. Michael's, with the church at Windsor Mills, and St. Peter's, Ashtabula, is one of the three oldest parishes in this section of Ohio. St. James, Painsville, following one year later. Bishop Chase rode here on horseback from his home in Worthington, and confirmed on several occasions. The present church building was erected in the year 1838, through the labors of the Rev. John Hall, and his few pioneer assistants. It was removed to its present location in the heart of the village in 1909. The early members of St. Michael's were poor and scattered, some living eight miles away on the shore of the lake. They brought their families to church on an ox sled when the snow permitted. One is impressed with the fact that the Church meant something to these pioneers; and the blessings we enjoy, of frequent services and sacraments, not thoroughly appreciated by too many today, are the fruits of their arduous labors and sacrifices.

The larger and more vigorous parish of Christ Church, Geneva, three miles to the east, is the daughter of St. Michael's, and owes much of its strength to the mother parish.

ST. LUKE'S ANCON, CATHEDRAL OF THE CANAL ZONE

ST. LUKE'S CHURCH, ANCON, has been erected into a Cathedral under the canons approved by the House of Bishops, and the Very Rev. Frederic C. Meredith has been appointed Dean. The nave of the new Cathedral fabric, though still unfinished, was used for the first time on Easter Day, and the congregation was fully twice as large as could have been

GORHAM

Fifth Avenue and 36th St., New York

Designers and Manufacturers of

CHURCH FURNISHINGS

in Gold, Silver, Brass,
Marble Mosaic, Wood,
and Stained Glass

SPAULDING & CO.

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

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

Designs and Estimates submitted on request

Michigan Ave. and Van Buren St.
CHICAGO

**STAINED
GLASS
WINDOWS**

WILLIAM MORRIS
& COMPANY (WESTMINSTER) LTD.
"MORRIS HOUSE" ROCHESTER ROW
WESTMINSTER-LONDON-ENGLAND

**Heaton, Butler & Bayne
Glass Stainers**

By Appointment to the Late
King Edward VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, etc.

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

The Line is Busy

By EDGAR HURST CHERINGTON

"A book of little essays on 'The great and abiding things of religion and life.'"

—Boston Evening Transcript.

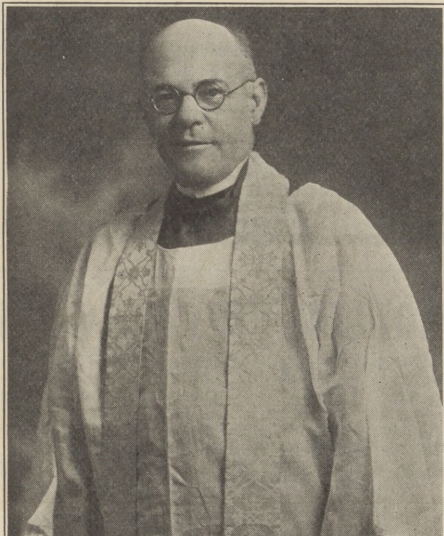
Net, \$1.25, postpaid

THE ABINGDON PRESS
NEW YORK CINCINNATI

cared for in the church which the Cathedral replaces. At the early service, the Bishop blessed numerous gifts in the choir and sanctuary, mostly from members of the Panama Committee of the Woman's Auxiliary of the Diocese of New York. They include an altar cross, eucharistic lights, dossal, vesper lights, and vases, in memory of the late Rev. Stuart Crockett; clergy stalls, in memory of the late Rt. Rev. R. W. B. Elliott, first Bishop of Western Texas; a bishop's throne, given by the class of 1895, General Theological Seminary; a lectern, given by a Canal employee; and books for the clergy stalls. The Easter offering, \$1,100, was for an organ which is to be built by the congregation, in memory of the late Major General Gorgas, whose work in sanitation made the Panama Canal possible, and, who, for a long time, was lay reader at St. Luke's.

CENTENNIAL OF CHRIST CHURCH, MOBILE

CHRIST CHURCH, Mobile, Ala., began the celebration of its centennial Apr. 8th, and maintained the observance of this anniversary over the two following days. Besides the rector of the parish, the Rev. Louis Tucker, there were present and as-



THE REV. LOUIS TUCKER
Rector Christ Church, Mobile, Ala.

sisting, the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of the Diocese, the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi, the Rev. Matthew Brewster, D.D., the only living ex-rector of the parish, and other clergymen.

The observation of the anniversary began with a celebration of the Holy Communion on Apr. 8th. As Christ Church was the first non-Roman Church in the city, and for several years ministered to all non-Romanists, the Protestant ministers of the city were allowed to have a service in the church Monday evening.

The climax of the celebration was reached at the service held Sunday night, at which time Bishops McDowell and Green spoke. At this time, the rector, the Rev. Mr. Tucker, announced that two-thirds of the amount necessary to remove the debt from the parish had been raised, and that he hoped that the remainder would be materially reduced soon.

The first religious work other than that of the Roman Church in Mobile was done by the English chaplain at Ft. Charlotte: before that time the city had been under French and Spanish dominion. The English chaplain in 1779 was the Rev. William Gordon, and it was through his influence that the first non-Roman Church organization was made under the auspices

of the Church rather than as a "union" church. One of the first pastors was a Presbyterian minister; and the first priest of the church was the Rev. Mr. Shaw, who came in 1829.

The present building was first used in 1840. It is of brick, covered with plaster, and was erected partly by slave labor. In 1847, the Rev. F. P. Lee fell a victim to the yellow fever, contracted while ministering to his people, and he was buried under the altar.

It was in this church that a characteristic incident occurred: Bishop R. H. Wilmer was ordered, in 1866, by the Federal General in command of the city, which had but recently been taken from the Confederates, to pray, during the service for the President of the United States. Bishop Wilmer invited the General to attend service next Sunday, when he very calmly prayed for the President of the Confederate States, as he thought he was by duty bound to do. The Bishop was arrested and imprisoned, but soon after released.

In 1906, a hurricane blew the steeple

MEMORIAL WINDOWS

Our windows are delightful melodies of color. Perfect drawing and artistic workmanship assured by my European training. If you are interested, send for illustrations of some of my windows.

ELLWOOD POTTS,
Workrooms 5438 Market St., Philadelphia, Pa

J. WIPPELL & Co.
Limited.
Cassocks
for the Clergy
of
ALL WOOL POPLIN,
105/- or Fine Featherweight Silk.
Made entirely to measure.
These are FREE OF DUTY if the property of the Church.
PATTERNS ON APPLICATION.
MAKERS OF
SURPLICES, STOLES, HOODS, etc.
Exeter, and Duncannon St., **London,**
Charing Cross, W.C.,
ENGLAND.

THE SPIRIT OF PEACE

A Volume of Sermons by
The BISHOP of LONDON
Cloth, \$1.40. Postage about 12 cts.
MOREHOUSE PUBLISHING CO.
1801 Fond du Lac Ave. MILWAUKEE, WIS

The World's Great Religious Poetry

Compiled by CAROLINE MILES HILL, Ph.D.

Over 800 pages \$5.00

"It will be of immense value to preachers not merely as a mine of illustrative material, but even more as a stimulus to fine taste in religious reading and utterance."—Bishop Francis J. McConnell.

"I congratulate you on the publication of this admirable work."—Wm. Lyon Phelps (Yale.)
"My advice to ministers and Church people is to get it at once."—Dr. Frank Crane.

The Friendship Indispensable

By REV. CHARLES E. JEFFERSON
Author of "The Building of The Church"
An exposition of Dr. Jefferson's conviction that America and Great Britain need to understand each other better. (Probably) 75 cents.

The Jesus of Our Fathers

By JOHN W. GOOD
Georgia State College for Women
Over 800 pages. Cloth \$6.00
A monumental work.
Scholars who have severed all the ties that once bound them to the traditional will find this book little to their liking. It is for the army of men and women of true piety who walk in the old ways.

The Apostle Paul and the Modern World

By FRANCIS G. PEABODY
Author of "Jesus Christ and the Social Question"
Proves that researches within the last few years that were not primarily concerned with Paul's career, nor indeed with Christian tradition, but with the state of the Roman empire have clarified the teaching of Paul surprisingly. \$2.50.

Common Sense Religion

By REV. FRANK WILSON
"Gives the reader a better understanding of the practical worth and real value for life of religion."—Christian Evangelist. \$1.50.

The Return of Christendom

Introduction by BISHOP GORE
Advocates a return to the brotherhood really taught and lived in the early centuries of the Church, with wars between nations and between capital and labor ended for good. \$1.75.

The Psychology of Power

By CAPTAIN J. A. HADFIELD
"It is written so simply, so clearly and so helpfully that it gives me pleasure to commend it heartily."—Edward S. Cowles, M.D. 75 cents.

The Faith That Overcomes the World

Studies in Spiritual Psychology
By VAN RENSSLAER GIBSON
Materialistic philosophies have proved inadequate and materialistic life futile. Men are becoming again receptive to the faith that overcomes the world. \$1.00.

Preaching and Sermon Construction

By PAUL B. BULL
"Pronounced in Great Britain the best book in many years on its subject. Mr. Bull knows the inside life of the preacher. Scholarly, informative, analytical and as full of meat as an eager man could desire."—Western Christian Advocate. \$2.50

Books in Steady Demand

Ellwood: The Reconstruction of Religion.....	\$2.25	Merrill: The Freedom of The Preacher....	1.25
Scott: New Testament Today.....	.75	Pratt: Matter and Spirit.....	1.50
Simkhovitch: Toward The Understanding of Jesus.....	.75	Baker: Parenthood and Child Nurture....	1.50
Addison: What is Mysticism?.....	.75	Rogers: The Theory of Ethics.....	1.50
Brown: The Art of Preaching.....	1.75	Barton: Jesus of Nazareth.....	2.00
Drury: The Thoughts of Youth.....	1.25	Vedder: The Fundamentals of Christianity	1.50
Jones: A Faith That Enquires.....	1.50	Kohler: Heaven and Hell in Comparative Religion.....	1.50

THE MACMILLAN COMPANY

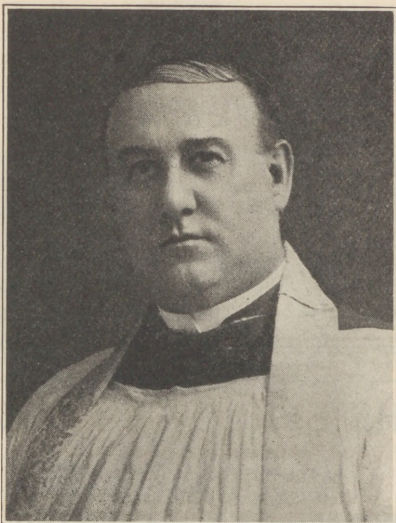
64-66 FIFTH AVENUE

NEW YORK CITY

down and wrecked the building. The congregation had hardly repaired the damage when, in 1909, another hurricane almost destroyed it.

DEATH OF THE REV. G. C. HOUGHTON

THE REV. GEORGE CLARKE HOUGHTON, D.D., for twenty-six years rector of the Church of the Transfiguration, widely and popularly known as "The Little Church Around the Corner", 1 East 26th



THE REV. GEORGE C. HOUGHTON, D.D.

St., died suddenly of heart disease on Tuesday, Apr. 17th, in his 71st year.

Dr. Houghton was born in New York on December 17, 1852, the son of Frederick E. and Anna E. (Dawson) Houghton, and was graduated from St. Stephen's College, Annandale, N. Y., in 1867 and the General Theological Seminary in 1870. He was ordained deacon in 1870, and priest in 1871 by the venerable Bishop Horatio Potter, and was promptly called to be assistant priest of Trinity Parish, stationed at St. Chrysostom's chapel, with the Rev. Thomas H. Sill. There he served for eight years, and then became rector of Trinity Church, in Hoboken. He remained there for eighteen years, serving also as rector of St. John's, West Hoboken, and Grace Church, Weehawken.

He succeeded his uncle, the Rev. George Hendric Houghton as rector of the Transfiguration in 1897, and carried out the traditions of the parish that had made it so well-known. But he refused to let it become a sort of Gretna Green for runaway or romantic marriages, always making strict enquiries beforehand, and later refusing to officiate at weddings unless the banns had been previously called in the parish. In 1921, Dr. Houghton celebrated the fiftieth anniversary of his ordination to the priesthood.

Dr. Houghton was a member of the New York Historical Society, the American Museum of Natural History, the National Geographic Society, the Municipal Art Society, and other organizations, and was the author of a *History of the Church of the Transfiguration*, and several devotional volumes. He married, in 1871, Miss Mary Cremer Pirsson, who died in 1902. Three years after her death, he built St. Mary's chapel, adjoining the chantry of his church, as a memorial to her.

He is survived by a daughter, Mrs. Charles Strombon, and a sister, Miss Anna Houghton, of Paris, who is now on her way to this city.

The funeral services were said Saturday, April 1st. A choral requiem was said at ten o'clock, which was followed by

the funeral office at eleven. Additional masses for the repose of the soul were said at seven and at eight o'clock.

THE NEW LEONARD HALL AT KENYON

GROUND has been broken for Leonard Hall, the new dormitory of Kenyon College. The building costing \$200,000, is given by Ohio Churchmen in honor of Bishop Leonard and in memory of Mrs. Leonard, Samuel Mather, of Cleveland, being chairman of the special committee.

Glenmont sandstone is the building material, and the style is collegiate gothic. The construction is fireproof throughout. One hundred and five students are provided for, and the rooms are arranged in suites, the unit being a study and two bedrooms for four men. The building is divided into three entries or divisions. For each division a large common room or parlor is arranged in the attic. Open fireplaces and dormer windows with window seats make these common rooms very attractive.

In the suites each study has grouped windows of the casement type. Metal sash with leaded mullions are used throughout. All sleeping rooms have at least two windows.

The corner-stone of Leonard Hall will be laid on the morning of June 18th, Commencement Day, and the building should be completed in the spring of 1924. As Kenyon College celebrates its centennial in June of next year, the newly completed dormitory will give needed assistance in caring for centennial guests.

Leonard Hall is situated directly opposite Hanna Hall, and only a short distance from Old Kenyon, the first college building. These three dormitories have a combined capacity of 250, the number adopted by the Board of Trustees as the present limit in student attendance. After 1924, therefore, all students will live in college buildings on terms of democratic equality. Social unity of college life at Kenyon is thus assured.

HEALING MISSION AT PUEBLO, COLO.

THE CHRISTIAN HEALING MISSION, conducted in Holy Trinity Church, Pueblo, Colo., by the Rev. R. B. H. Bell, of Denver, from April 8th to the 15th, has been a marked success. The Rev. Mr. Bell was assisted by the Rev. C. E. Coles, D.D., rector of the parish, and by the Rev. B. D. Dagwell, of the Church of the Ascension, all of them joining in the laying on of hands for healing. Large numbers availed themselves of the privileges, and a great many felt themselves to be definitely blessed. The mission has had an excellent effect on the parish in other ways.

TO WELCOME INCOMING ANGLICANS

THE FULL QUOTA of British immigrants for the year ending June, 1923, will arrive, so immigration officials and steamship companies say. The quota is 77,340. This means a larger number of Anglicans coming to this country than for several years. It is important that everything be done to befriend these fellow Churchmen at Ellis Island, and to refer them on, as much as possible, to the rector of the church in the community which is their destination.

It is fortunate that a more carefully



CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

131-133 East 23rd St., New York

MOWBRAYS

Margaret St., Oxford Circus, LONDON
and at High Street, OXFORD

SUPPLY EVERYTHING for the CHURCH

Illustrated lists of Embroidery, Metal,
Wood, or Clerical Tailoring Depts. free

THE D'ASCENZO STUDIOS

Phila-1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel
Valley Forge, Pa.

MURAL DECORATIONS, STAINED GLASS,
GLASS MOSAICS, ETC.



MÖLLER PIPE ORGANS

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

M. P. MÖLLER, Hagerstown Maryland



WRITE FOR ILLUSTRATED CATALOG
The J.B. Foote Foundry Co. Fredericktown, O. 40 Front St.



MENEELY BELL CO.

TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY

BELLS

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

MENEELY & CO.
BELLS
WATERVLIET, N.Y.

FORMERLY
WEST TROY
N.Y.

