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# The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, MAY 19, 1923

NO. 3

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

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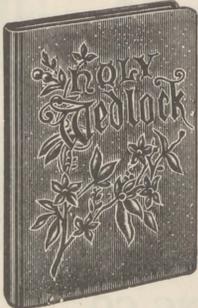
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## THE LIVING CHURCH

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

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.

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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.

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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.

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PREDESTINATION at work is not so much external compulsion as it is the drawing-power of One Person over another.—Rev. R. E. Welsh, D.D.



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VOL. LXIX

MILWAUKEE, WISCONSIN, MAY 19, 1923

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## Supernatural Morality and the Morality of the Supernatural

JOHN DEWEY'S recent book, *Human Nature and Conduct*, gives one much food for thought. It is important, not only of itself, as a striking and significant contribution to modern thinking, but also as a symptom and sign of the direction of that thinking. It is eminently worth while. One is never tempted, like the boy from the charity school who, on having finally achieved the alphabet, was reported by the estimable Mr. Weller to say, "I wonder whether it was worth while going through so much to learn so little!" There is good solid pabulum on every page, but the aliment is not presented ready served or predigested; it is rather displayed and made available for use, as in a delicatessen shop.

Among others, one particular prejudice common to most modern thinking is shared by the author: the repugnance to and distaste for anything "supernatural". According to him, the very conception of the supernatural does violence to the progress of human development; supernatural religion has laid its dead hand on normal spiritual growth and inhibited it; supernaturalism has done its best to sterilize human thought; in ethics, supernaturalism has imposed a code from the malevolent effects of which we are just now being emancipated. In short, supernaturalism, as denying, stultifying, and cramping the growth of the normal human life, has proven itself immoral and wrong—if this author is right.

This widespread objection to the supernatural is worth a careful examination. We may well agree that whatever is "imposed" upon us from without, whatever burden may be laid on us, alien and foreign to our natures, cannot be "moral" in any true sense. The essence of any moral act lies in the assent and active coöperation of the whole man, will, as well as mind. The obedience of fear, the servility of cowardice, the subservience of the weaker to the stronger, is certainly lacking in any ethical or moral quality. The highest reaches of human potentiality spell personality, and action which is dictated fundamentally by either fear or coercion cannot be essentially "moral". It is just at this point that the modern non-Christian thinker makes a false jump in his reasoning; he brands supernatural ethics as ethics of this sort. The moral commands, says he, are laid on man from without, in the teaching of Judaism or Christianity. Consequently obedience to them is obviously dictated by fear or force, and cannot be moral. These injunctions, he would maintain, are essentially antagonistic to our nature; they are alien, foreign, imported; assimilation to such an ideal is, then, forever an impossibility in actual fact. The resultant demoralization is both vicious and dangerous; vicious, in that it leads inevitably to a kind of "inferiority complex", and dangerous, in that it subverts all true moral striving. Its consequences are disastrous: men who profess Christianity do not really observe it in practice; they are either at sea when it comes to the application of Christian principles, or else content themselves with the minimum requirements of some so-called Christian code.

THE OBJECTIONS are weighty. They are not merely academic and speculative, they are practical. If an ideal is so far removed from fact that it is unattainable, it thereby defeats its own end. Christian ethics, they tell us, present one such idea—beyond our reach and capacities, hence, absolutely useless if not vicious. In short, we are told, supernatural morality is immoral. A man who tries and fails is worse off than had he attained and achieved some less ambitious ideal. A modest possibility of achievement is to be preferred to the most lofty of all possible ideals.

When the Christian looks carefully into the matter and puts himself, so far as he can, into the place of the critic, he may discern some more facts which the non-Christian critics may have overlooked. One is that any human ethical system—even supernatural morality—came about somehow inside the compass of human experience. The critic must admit this fact, or else deny it and affirm the premises which the Christian postulates, that Christian ethics actually did come from God. If the supernatural ethical system had its origin in human experience, it may not be relegated outside the scope of humanity and tied off in a place by itself, as an alien intruder into human life. If, then, so-called "supernatural ethics" be part and parcel of the experience and thought of the human race, it must have some more adequate consideration than it receives at the hands of critics. The critic is forced into the dilemma: the system of supernatural morality is either "natural"—that is, took its rise inside humanity—or "supernatural"—that is, was injected inside from without. If it is "natural", it must receive due treatment as embodying significant factors in the development of the moral sense in man, and presents data which are of considerable consequence. If it is "supernatural", the critic gives his whole case away and surrenders to the Christian.

What do we really mean when we use such words as "natural" and "supernatural", from the standpoint of our experience? "Supernatural" cannot imply something entirely without our ken, or we could not discuss it at all. "Natural" may not mean simply what is within the range of our knowledge, for we do not claim to be omniscient. If we conceive of "natural" and "supernatural" as descriptions of two spheres or planes of life or action, we do well to realize that the words are handy and useful tags, labels, names. None of us thinks that from God's point of view the universe is split into two halves, the "natural" and the "supernatural". Furthermore, we must realize that the two spheres, or planes, or fields, interact; if they do not, we have no right to use the words, for words are simply tabloid experience, verbal and mental shorthand. "Supernatural" and "natural" may describe phases of action or life, aspects of a single reality, or they are meaningless. If the two planes are interrelated they must be under one single set of laws, and, if so, they are fundamentally part of the same whole. The words are useful for us, like the

phrase "the sun rises", or "the sun sets"; it describes a common phenomenon in a practicable and concise way. But we cannot maintain that such phrases are scientific, any more than we can hold that the useful and popular antithesis between "natural" and "supernatural" is philosophically justifiable.

To come back to our critic: if "natural" and "supernatural" are simply words to describe, in a handy and simple fashion, what are really two aspects of one single entity—the universe as God sees and knows it—then the opposition between the two is apparent, not real; useful for everyday thinking, but not essentially true when we look into the matter carefully. So the apparent opposition between the two breaks down upon analysis, as it does in experience and fact.

The Christian also observes another curious phenomenon. Professedly "supernatural" ethics, the morality of God Incarnate, claims to be nothing more than the highest form of purely human ethics. The second Adam was the Progenitor of a New Race, but the new race is still human; it is only humanity raised to its highest powers. The principle may be put paradoxically: *man at his truest is more than himself*. He may be sprung from a long course of evolving animal forms, but, as man, the most essential fact about him is that he is made in the image and likeness of God. Just as the truest thing in natural history is the opening passage from Genesis: "In the beginning, God", and the most significant detail in human nature is the fact (often overlooked) that man is the son of God. He is most himself when he acts true to his origin and destiny. He is most highly developed morally and ethically when he functions not as a highly evolved descendant of a near-ape but as a repentant child of God. It does not matter so much about our descent so long as we make sure that we have really descended and do not really belong to the simian world. That man has sprung is more important than what he has sprung from. What he is going toward is still more significant than that from which he has come.

"Supernatural" morality is, then, the essential and inevitable "natural" morality.

WHEN we penned the editorial leader of last week, Something is Radically Wrong, we were hoping to call out frank criticisms, and have ourselves invited such criticisms from a number of distinguished thinkers in the Church. We are glad, also, to print in this issue the beginning of letters containing such criticisms that voluntarily come to us. Such letters we shall welcome always asking that considerations of space be kept in mind.

We appreciate the letter reviewing the Church press which is printed in this issue. We feel impelled to ask, however, whether *The Witness* is not exactly such a paper as our correspondent asks for; and whether under any human conditions, such a paper could be better edited or better made for the rank and file of people in the Church than is that excellent periodical.

It is perfectly certain that THE LIVING CHURCH does not fill the need referred to by our correspondent, nor is that its purpose. THE LIVING CHURCH is definitely intended for the real thinkers, the educated minority, in the Church. Its discussions are intended, not as instruction to the uninformed, but as contributions to the solution of the problems of the Church. Between the field of *The Witness* and that of THE LIVING CHURCH there is as great a difference as between those of the *Saturday Evening Post* and the *Literary Digest*; between the *American Magazine* and the *Atlantic*. There ought to be ten subscribers in any parish for *The Witness* to one for THE LIVING CHURCH; but on the other hand, if lay people fit to be vestrymen or officers in Auxiliaries and guilds, and deputies to Church conventions, would study the Church's problems as these are presented week by week in THE LIVING CHURCH, we should add very materially to the number of leaders in the thought of the Church, while *The Witness* was stimulating the interest of a much greater number in the work of the Church. Our two other weekly contemporaries, *The Churchman* and the *Southern Churchman* seem to us, if it is not impertinent for us to seek to interpret them, to try to fulfil the two purposes in one. Our own feeling is that this cannot be successfully done. The "family paper" sections of these journals contain excellent material for the rank and file of the Church, but un-

less controversial subjects be avoided by them, as they are not by either of them, their usefulness as distinctly family papers seems to us to be considerably impaired. As conditions actually are in the Church, it would seem to us that our Church journals must each seek to make itself useful in the one field or in the other—as a medium for the discussion of the Church's problems or as a means of inspiration for the average church-goer—but that none can do both. Yet we quite recognize that each of our contemporaries is justified in developing the idea of its own editors as to what its functions shall be.

We have been greatly interested in the experiment of the *Church at Work*, as an official paper for the masses, and particularly for those who are lukewarm in their Churchmanship. It is an earnest effort to reduce the alarming annual loss to the Church through simple indifference. It was frankly an experiment. Its chief handicap is in securing distribution in the parishes, and so reaching the people for whom it is intended. It is not sufficient that it be left, as our present correspondent suggests, on a literature table, for the people to carry from church, for its chief purpose is to reach exactly those who will not take it. To fulfil its purpose it must be sent or carried into the homes. After it gets there, if one copy out of ten is read, it fulfils its purpose. It is frankly the advertising matter on behalf of the Church.

The *Church at Work* has been, in our judgment, exceedingly well prepared, and large though the total expense has been, it has been very economically made. But perhaps it may not be improper for us to say, with great deference, that in our judgment it has fulfilled its chief purpose. We believe that one or two issues every autumn, at the time when most churches are planning and making their annual every member canvass, would be of value and would be generally circulated; beyond that we question the advisability of its continuance, especially in view of the very cramped condition of the Church's treasury. Continued offering of literature for which the people are not asked to pay, may easily defeat its purpose and reduce the influence of the one or two issues that, standing by themselves, would be of real value. But, in conclusion, when our present correspondent, in his very thoughtful letter, asks for a "simple, inexpensive layman's newspaper", it seems to us that he has it in *The Witness*. And we cannot think what possible improvements could make that paper more useful for its purpose.

Notwithstanding this, we cannot forbear printing the following incident, related to us by a priest in a southern diocese:

"The other day I was visiting our county jail, and after I had finished my service and was walking out, one of the prisoners, who was decidedly of the 'down and out' type, called me to his cell and said: 'Say Reverend, will you kindly tell me where I may get a copy of THE LIVING CHURCH?'"

"Please offer to the editor", writes our informant, "my congratulations upon the wide-spread and devoted popularity of his paper among all sorts and conditions of men."

ANSWERS TO CORRESPONDENTS

X. Y.—(1) There is no authority for a priest to kneel while communicating himself.—(2) Special intercessions in Holy Communion should be used immediately before the benediction, except that the new Bidding Prayer may be used before the sermon.—(3) An Amen is not used with *Benedictus Qui Venit* or *Agnus Dei*.

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## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

May 21

Read St. John 14:15-end. Text for the day: "But the Comforter, which is the Holy Ghost, . . . He shall teach you all things."

Facts to be noted:

1. Obedience is an evidence of our Love.
2. Christ promises that His followers shall receive the Holy Spirit, the guide and sanctifier of life.
3. Our Lord was drawing near the end of His earthly ministry at this time.

"He shall teach you all things." But if the Holy Spirit is to teach us all things we must do our part. We must give Him the opportunity of teaching us all things. Here is a very interesting paragraph in this connection: "It is not the work of the Holy Spirit to tell you the meaning of Scripture . . . without your own study and labor, but to bless that study, and give you knowledge thereby. Did not Christ open the eyes of the man born blind as suddenly, as wonderfully, and by as little means as you can expect to be illuminated by the Spirit? And yet that man could not see any distant object out of his reach, till he took pains to travel to it. . . . You must study, and study again; and the further off and the more difficult the truths are, the more must you study, and then expect to know by the blessing of the Spirit. Let experience witness. . . . To reject study on the strength of the sufficiency of the Spirit is to reject the Scripture itself."

May 22

Read St. John 3:16-21. Text for the day: "But he that doeth truth cometh to the light."

Facts to be noted:

1. The purpose of Christ's coming into the world.
2. The penalty of unbelief.
3. The eternal conflict between good and evil.

Experience is the great teacher. "You may try to teach the child the meaning of the term 'sweetness', but words will not avail: give him some honey and he will never forget. You might try to tell him of the glorious mountains that pierce the clouds, and you would do it with very little success; take him there, let him see the mountain peaks, and he will never forget them. So the Holy Spirit does not only tell us Christ's love; He sheds it abroad in the heart. He does not merely tell us the sweetness of pardon; but He gives us a sense of no condemnation, and then we know all about it, better than we would have done by any teaching of words and thoughts."

May 23

Read Isaiah 6:1-8. Text for the day: "Lo, this hath touched thy lips."

Facts to be noted:

1. The vision (1-4).
2. Confession of sin and absolution (5-7).
3. Purification and dedication of the prophet's life to God's service.

Fire burns: fire purifies. There was a time, and in some places the practice is still followed, when the place at which poison had entered the body was seared with a hot iron. It was a painful but an effective remedy. When one first allows the Spirit of God to enter one's life, one undergoes many painful experiences. God's Spirit reveals the poison of sin and then, if the patient is willing, He purges and purifies until the poison has to give way, and spiritual health and happiness are the results. And then follows that wonderful experience through which the prophet passed: the desire to give one's self to the service of Almighty God. It is not enough to know that there is a God, it is not enough to recognize His beauty and glory and power; if God is to be a reality to us we must allow His Spirit to purge and purify our lives, and then we are to offer ourselves willingly to Him in service.

May 24

Read Acts 1:1-8. Text for the day: "But ye shall receive power, after that the Holy Ghost is come upon you."

Facts to be noted:

1. "The former treatise" is the Gospel according to St. Luke.

2. Between the Resurrection and the Ascension, Christ instructed His apostles in matters pertaining to the kingdom.
3. He promised them the power of the Holy Spirit to carry on His work.

"The word of God teaches us that every grace of the Christian character is directly attributed to the Holy Spirit, and every qualification for Christian service likewise. In seeking His power, however, it must always be borne in mind that the Divine order is life first, and then labor, for, contrary to the general idea which many seem to have on this subject, the outstanding characteristic of the Spirit's endowment is that it is power for holy living, out of which, spontaneously, springs holy service. And the necessity of this recognition cannot be over emphasized, for, after all, what a man is, is of far greater importance than what he does, and his character is far more eloquent in the cause of Christ than his words. In the last analysis of this matter, you are your message to the world concerning God."—Holden, *The Price of Power*.

May 25

Read Isaiah 61:1-11. Text for the day: "The Spirit of the Lord God is upon me."

Facts to be noted:

1. The speaker is the prophet.
2. Our Lord applies the passage to His own work (St. Luke 4:16).
3. A vision for the Christian worker.

Are you a parent, and wondering just how to bring up your children? Are you a social worker and find yourself overwhelmed with the sin, and vice, and misery that you see so frequently in the homes of the people you visit? Are you a Churchworker, maybe a Sunday school teacher, and feel that your work is more or less of a failure, and you feel you must give it up? Are you a minister of the Gospel and do you preach, and preach, and preach, and feel that it is all in vain? Do you visit people until the very thought of visiting the callous and indifferent makes you rebel even against your ministry? Whoever you are, in whatever place you find yourself, begin again tomorrow morning. First pray, study your Bible, rededicate your life to Almighty God, and do this every day; read this lesson through until you know it by heart; go about your work with a realization that it is God who has called you to His work and not man, and leave the results with Him.

May 26

Read Ezek. 13:1-16. Text for the day: "So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground."

Facts to be noted:

1. False prophecy followed true prophecy in Israel like its shadow.
2. The message of the false prophet is always smooth and agreeable.
3. Ezekiel's striking comparisons.

It is an age of anaesthetics. The anaesthetic has eliminated pain, and has made every conceivable kind of operation possible; people nowadays do not have to endure pain for any great length of time. The anaesthetic takes care of that. But the trouble is that people are not willing to endure anything any more. Everything must be made easy. People don't want to walk, they use the automobile far too much, and the day will come when we shall lose the use of our legs. The telephone long ago made communication easy, and, now the radio has come, people prefer to rest on a couch on Sunday morning rather than take the trouble to go to the house of God to worship. Yes, it is an age of anaesthetics. Life is too easy. We are becoming spineless, and our morals are suffering as a consequence. What do we need? We need men, and women too, who will stand up and take a stand for sterner morals and sterner life. Let their text be "Endure hardness, as a good soldier of Jesus Christ." If this kind of Gospel isn't preached and practised, our civilization will crumble about our heads.

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I FIRMLY BELIEVE that the creed of the Virgin Birth is practically the only one in which there is any hope of salvation from our present miseries—*Rev. G. A. Studdert Kennedy*.

## AN APOSTOLIC DYNAMO

BY THE REV. LOUIS TUCKER

DO YOU think there is lack of men for the ministry? The DuBose Memorial School was opened to give a man a chance to work through a course of theology under the new canon, with tools as well as text-books. It proved too popular for comfort. It has a considerable farm—enough to support a dozen, if gardened to capacity—and students, faculty, and families together. Fifty came, with fifty more in the background asking, and another possible hundred and fifty behind that. So, far from lacking candidates for clergy, the Church has all it wants, dozens, scores, hundreds, provided it will take, not schoolboys, but men who have been in contact with real life, and will enable them to earn a living while under instruction. Many of our leaders have suspected this. The DuBose Memorial School has proved it.

In this new St. Bernard, before whose gates upon a mountain-top passes the main automobile traffic between East and West Tennessee, the mere personal story of why each man came would furnish plots for half a dozen writers. The tale of where its graduates have gone would outfit another. Indoors its contrasts are unusual. It is not often that one sees a man running a saw mill, and talking about Greek with his companions. The man who sweeps the veranda is not discovered, in most places, chanting Latin verbs. Cabbages are not usually sprayed or cauliflower picked by squads who discuss among themselves the list of second-century heresies. I do not recall another place where a group of men sewed buttons upon overalls and argued on the Pauline psychology. I do not remember elsewhere two sailors, who, in one day, buried the baby of a broken-hearted family, making the coffin, brought in a candidate for baptism, wrote Greek exercises, mended a wagon, and played a winning game of baseball.

Among so many persons, once well-to-do, now practically penniless, there are, of course, a thousand needs; not easier to bear, but otherwise, because they could be met instantaneously by giving up the ministry and going out to get a job; for these men are not helpless, untried students. They are quite capable of making a secular living and have done so. Some day the school intends to pay them wages for work done and take it back, all but a little pocket-money, for board and lodging; but, so far, it cannot even do that. Whenever it gets far enough ahead to begin, a dozen new students apply for admission. If you are interested, write to the Rev. W. S. Claiborne, Monteagle, Tenn., learn what is needed, everything is needed from an automobile truck to a pair of shoestrings, and help.

For a month last summer I was a guest at the house, a jury-mast instructor, a deputy-assistant substitute teacher. I thank God for some glimpse of what the Church primitive and Apostolic must have been. Every one had board, lodging, and clothes—some clothes. No one had any money. Every man there had given up good salary or wages. Most of them had not seen a dollar of their own for so long they had forgotten how it looked. They farmed, and carpentered, and pruned the orchard, tinkered with pumps, milked cows and fixed the fences, made beds, washed dishes, and swept the floors, then studied for rest and recreation. It is the only known school where students study overtime and come to class with more, far more, prepared than was assigned them. Some of the men are married. The children go to school. The women sew, sweep, cook, mend, tend chickens, nurse any sick, and are too busy, almost, to turn around.

And all agree. There are no hard and fast rules except that of coöperation. All meet daily for consultation, and all must help each other. What that means as a test and factory of character, those who have camped out will know. The warden is a man, gentle and very wise, his wife is wise and gentle also, the men and women are picked by the wish to serve God in the ministry; but, in addition, the Spirit of God must be in the place, for there have been no quarrels. Disagreements there have been; but nothing grave; nothing too serious to be adjusted by a quiet talk together in consultation with the warden. A certain Carpenter of Nazareth gave that rule. It works. Even the children do not quarrel. Sixteen children lived together four weeks while I was there, and the only quarrel was between two visitors; and that adjusted itself automatically next morning, after chapel. For

most of us a place where people do not nag nor quarrel and money does not matter would seem like heaven.

The warden is the Rev. Mercer P. Logan, D.D., Monteagle, Tenn. All your life you have heard the cry that the Church needs men for the ministry. Now, suddenly, as if by a miracle, the Church has the men. You have the money.

Never was wilder adventure more self-sacrificingly translated into fact. There is a sense of God about the place. Already men have gone out from it, and in small spheres, have become powers. The spheres will grow. In the meantime—there is at least one small community in this our land where men and women care more for learning and for Jesus Christ than they do for money; where they could make good wages, and for the sake of the Lord choose poverty; where they work almost to exhaustion and remain good-tempered. And some One walks invisible among them, who is not on the rolls, and says "Well done, good servants." And to all this I, who have been privileged to see, bear witness.

## WHITSUNDAY

O God, who ever teachest faithful hearts,  
As once by sending tongues of fire, the light  
Of Holy Ghost; Grant us that judgment right  
We e'er may have in Thy eternal arts,  
And that His holy comfort ne'er departs  
From us to end our joy; that in Thy Sight  
Our lives may have for e'er that holy might  
From which all good and virtue ever starts.

Come, Holy Spirit, in our souls abide,  
And by Thy presence, e'er direct us on  
To excellencies ever new and great;  
To us full measure of Thy grace provide,  
And from our spirits never be Thou gone,  
That we may rest at last in heaven's estate.

H. W. T.

## THE GOSPEL

## WHITSUN-WEEK: MONDAY

And God so dearly loved the world  
He gave His Son for you and me,  
That whosoever should believe  
Shall live in Christ eternally.

For God sent not His only Son,  
Our Saviour, to condemn the earth,  
But that we might be saved by Him,  
Despite our heritage of birth.

He who believeth is not judged:  
But he who dwelleth on earth's sod,  
Is judged if he believeth not  
In Jesus Christ, the Son of God.

And this is judgment on our world,  
That light is come, divine and clear,  
Yet men loved darkness more than light,  
Because their deeds were sinful here.

Each evil doer hates the light,  
Unseen, within the darkness, lurks,  
And neither cometh to the light,  
Lest men reprove his wicked works.

But he that loves to do the truth,  
Comes to the light of Christ our Lord,  
That his deeds may be manifest,  
That they are righteous, wrought in God.

CHARLES NEVERS HOLMES.

## SPIRITUAL GIVING

THE GIVING of our money to God's work is an intensely spiritual act. Our willingness to give our money is the expression of our faith, our interest, our desire to give help to others, and these are the very elements of spiritual life.—*Bishop Manning.*



## BLUE MONDAY MUSINGS

By Presbyter Ignatius

within sight of the city, yet altogether apart from it, like the life of the unhappy inmates. But the wide sweep of the harbor, the blue water, the tropic trees, the strange-sailed boats skimming the rippled surface, make an appropriate entrance to the quaint, ancient city which dominates the northern shore of Colombia. It was the first South American city I had seen; and I made haste to set in order the rather jumbled historical recollections I had of it.

Cartagena was founded in 1533, by Pedro de Heredia. Eleven years later pirates raided it; Drake took it in 1585; and the French got a ransom of \$5,000,000 from it over a century later. Then the Spanish built the walls which yet remain, at a cost of over \$20,000,000; and so, when Admiral Vernon attempted to take it in 1741, he was beaten off, by reason of its strength. Bolivar took it and lost it, both in 1815; but in 1821 the Republicans recaptured it, and it has remained in their hands ever since.

There are two parts to Cartagena, the old and the new. The old is enclosed within the ancient walls, still standing, and almost as strong as they ever were. Forty feet broad in places, one can drive up and along them for a long distance. The casemates are occupied by families of all shades, in very scanty raiment, and outside, between the walls and the surf, are tiny cottages of fishermen. Inside are old, old houses, flush with the streets, painted white, or blue, or pink, or green, mostly one-storied, and with massive iron gates, revealing glimpses of the patios beyond. The windows, too, are of hand-wrought iron. A few open squares diversify the plan; but the most part reminds one of that day when it was necessary to crowd together as much as possible. The populace is markedly non-white, though it would require an expert ethnologist to disentangle the ancestral threads. A Cathedral towers over the low, flat roofs, and other churches are conspicuous. Entering the Cathedral (rather tawdry for all its 17th century foundation), the guide calls one's attention to the tombs on either side of the choir, of "the Holy Brotherhood", i. e., the Inquisition. Cartagena had the dubious honor of being headquarters for that infamous organization, as those who have read *Captain Blood* will remember. At the foot of the choir is an opening where a flight of break-neck stairs leads downward to a sort of tunnel, expanding at the nearer end into a subterranean chamber. The tunnel, so they say, leads under the city and upward to the deserted monastery on the summit of La Popa: but I was content to take that on faith. The chamber, however, has another interest: it is where the dread tribunal was wont to sit. Skulls and bones lie at the bottom of a pit at one side; and the window is guarded by a monstrous iron bed with spikes, under which (as it lay flat) a fire was kindled to melt the hard heart of the heretic fastened thereon! It is not a pleasant souvenir; but the present guardians of the shrine shrug their shoulders and murmur, "*cosas de Espana*", as if to disclaim any responsibility.

Pavements are scarce, and one goes up and down at a terrible rate: dust is everywhere; and it seems as though the entire population were crowded into the streets, barely escaping imminent destruction. It is a relief to go out beyond the walls, across the lagoon, and find oneself in the newer section, where

THE approach to Cartagena is magnificent. All that one has read of Hawkins, Drake, Vernon, comes to mind as the ship enters the Boca Chica. Ruins of old fortifications are on either side; and by the lighthouse a pathetic little village stands, the home of the lepers,

the unmixed white aristocracy live—pure Spanish, these, and keeping much to themselves. The dust is as frightful; but the houses stand in gardens, fountains play, and flowers blossom. Above rises the precipitous hill, La Popa, crowned with its deserted convent, and there is an infinitesimal promenade below, where, at six o'clock, the Republican Band gathers to make music, and the most adorable children assemble from the neighboring dwellings, to walk up and down sedately, arm round waist, dance in a ring, or make eyes at visiting *gringos*. I never felt the curse of Babel so acutely as there; but, despite my very sketchy and imperfect Spanish and their total lack of English, we got on rather well, those small maids of New Spain, and I. Sara Casseres Gomez, aged 10, was ringleader, and Cartagena seemed another city altogether when I had made her acquaintance.

The city looks much larger than it is, with trams, electric lights, and devious streets full of a varicolored mob. Actually, there are only 15,000 inhabitants. A railway runs up to the Magdalena River, which is the one great highway of commerce in Colombia; and much traffic, both outward and inward, passes through Cartagena. Gone are the days of the old pirates of the Spanish Main; gone, too, the days of warfare, when Frenchmen and Englishmen strove with Spaniard for the mastery. But in the sunset glow, one dreams of the four-centuries-old town, and is startled by the awakening.

BARRANQUILLA is a younger rival of Cartagena three times as large, but without the magic charm which history gives.



CARTAGENIAN LASSIES

It is at the beginning of navigation upon the Magdalena, with a little railway running the seventeen miles down among the swamps and quicksands of the mouth to Puerto Colombia. That not at all imposing emporium consist of one railway pier, four thousand feet long, built substantially of iron and concrete, and an unknown number of little huts, thatch-roofed, mud-walled, earth-floored, where the stevedores dwell. On the beach are a few better houses; but the whole appearance is squalid and lamentable beyond words. They are just build-

ing a church, though the town has stood for years. A wattle and daub construction, with one side open for ventilation, was the public school, attendance at which is voluntary. (That may explain why the figures for illiteracy are so appalling.) Puerto Colombia is merely a side door to Barranquilla; and it seems that it will silt up as one or two other approaches have done.

Off in the harbor, a little way, is a half-sunken ship, its iron masts, stack and superstructure standing above water, its hull below. It is one of the many relics of the War. A German merchantman put in there to escape the English vessel pursuing it, reckoning that the Englishman would grow tired of waiting. But the Englishman settled down for a long stay, whereupon the master of the German vessel despoiled her and then sank her, sooner than let her fall into hostile hands. It is a melancholy sight.

Barranquilla shows at its most characteristic in the market. There, all sorts of objects are on sale; squares of vile soap, blocks of *rapadura*, i. e., unrefined sugar the color of maple sugar, Panama hats, dried fish, great pots of coarse earthenware, machetes, and a thousand and one articles imported from America. Hot coffee is on sale at every corner; and the eddying throng crowds round open stalls, laughing, pricing, sometimes buying. Out in the dry and dusty suburbs, some pleasant homes are scattered; and there is a great half-finished hospital, work on which has altogether stopped. Meanwhile, lottery tickets are for sale everywhere.

NEXT WEEK we shall have Santa Marta and a glimpse of Simon Bolivar, the Washington of South America.

## THE DISCOURAGEMENT OF TRYING TO KEEP OUR WORK FROM EXPANDING

JUST as I was leaving America on my return journey, I had word of the failure of the Church to raise the money necessary for her missionary work. We can not help a great sense of discouragement, but as we have faith in God we must not despond. I am sure the new organization effected only three years ago will in time prove to be the best way of working—there are good men at the helm—and for every failure there is a scrutiny of methods employed to see where the trouble lies, and there is no fear of changing to something new if it seems best. One danger I do see—there is too much tendency to forget that religion has always included some degree of emotion, too much tendency to think that the story can be told just as effectively through the printed page or through addresses made by officials living in New York as by the living voice of those who are, and for many years, perhaps, have been, actually doing the work. Also, there undoubtedly is a failure to ask for and secure big gifts for big things from those who are able to give in a big way. The old, old feeling still lives in the Church—missions are as small as they are remote, and we must be satisfied if they remain so; missionaries are not the equal of those who work at home, and there really is no need that they should be. There are a few enthusiasts—usually the better-informed of our Church people—who do not think in this way; but note, *a few*. Comparatively speaking, they, indeed, are not many. We can do something to straighten out this crooked impression. We can do just one thing: take the resources the Church sends us, use them to the best possible advantage, and, remembering that we are messengers of God on high, build up a Church here that will compel both the convinced admiration and the generous support of those to whom we naturally look, as they are the ones who have sent us here.

In the meantime I can not help regarding the ineptitude of the Church at home as a very serious thing for us here. For three years now I have been trying to make clear to the Department of Missions that this diocese absolutely must have some preferential treatment. There was a long period between Bishop Brent's going and my coming, during which there were almost no new missionaries sent out, although several withdrew, and also appropriations were not increased—some were withdrawn entirely—thus either holding our work at a standstill, or else even forcing it backwards. Buildings were out of repair and were rapidly becoming worse, thus literally throwing money away. We were a comparatively young Mission and had no work; no institutions, with sufficient momentum to keep them going "on their own" for a while. Discouragement was knocking at the door of every member of the Mission Staff. But it seems there is no such thing as preferential treatment. The Church at home was entering upon a transition period just at the time we wished to make our own readjustment. Everything must give way to the new order—and everything must take its place in that order. Even though we felt our position to be a desperate one, and that we had not had any adequate opportunity to get our needs properly placed on the lists made out—still, we must keep in line. I do not know whether others in the Mission feel all this as keenly as the Bishop does. Perhaps not. Any one realizes only that the Bishop is constantly trying to hold the work he wants to do back from all progress, but, of course, can not feel how it hurts for the Bishop to be doing that to every member of the Mission and to all the work of the Mission all the time. An estimate of our most urgent needs for Equipment and Budget (in addition to such as appear on the list of Priorities accepted by the Department) has been carefully drawn up. It will satisfy no one, for there is so much more needed everywhere; but it covers what in my judgment are the immediate needs along this line. But not one penny of it can we hope to have now. All right. If the Church at home can not measure up to her opportunity, it is no reason why we should not do our work here. A Department that has already run in debt for a million dollars can hardly be expected to go on handing out money. But I am sure I speak for all the Mission, when I say that we eagerly look forward to the day when they will have discov-

ered the method by which sufficient funds can be obtained. Or else—that they will give us a chance to try our hand at it.

And—let us pray.—Bishop Mosher in *Diocesan Chronicle* (Philippine Islands).

## A BABY LEAGUE OF NATIONS

ST. BARNABAS' HOUSE, which is maintained at 304-6 Mulberry Street, by the New York City Mission Society, has just entered its fifty-ninth year as a temporary Home for destitute women and children. The extensive alterations of the buildings recently completed will give it better facilities to meet a great need. "What would we do without St. Barnabas' House?" is often remarked by those who work among the poor.

A visitor to Babies' Shelter there inquired as to the nationalities of the babies being cared for while their mothers are receiving hospital treatment. When the records disclosed a Pole, an Italian, a Czecho-Slav, a Russian, an African, and even a smiling Turk, she exclaimed, "Truly, a baby League of Nations."

St. Barnabas' House has no restriction as to race or religion, and it eliminates "red tape"; any judge, policeman, social service worker, hospital, clergyman, or reliable individual, can arrange in five minutes over the telephone, for temporary care for friendless and destitute women and children, alone, or together. They will be given individual care, and, if necessary, their future welfare will be arranged. The following story will illustrate several divisions of its work.

A mother and new baby were leaving a hospital, but had no home to go to. Why? For three years a young Syrian and his wife had lived in a humble tenement of four rooms, but they were happy, working for better surroundings. When the baby boy came, there was more incentive for work and saving. Then one day the husband brought home a fellow countryman, "down on his luck". The happy home atmosphere soon restored his spirits, but he found borrowing money from the young couple far easier than earning it. In trying to help him, the young people found their slender resources at an end, so it was decided to break up their home, store the furniture, and go into a furnished room. It solved their difficulties for a time until they found another baby was soon to come to them. When the young wife went to the hospital the husband took the little boy and stayed with his mother, who was miserably poor, living in two dark rooms. To add to his worries he lost his job—he was an ice cream cone maker, and it was then winter.

With no job, no money, wife ready to leave the hospital, and two small children, what was he to do? The young mother had many sleepless nights. Then, through the Social Service Department of the hospital, they heard of St. Barnabas' House. Arrangements were made, and the mother with the boy and the three-year-old were safely settled in the "Mothers' and Babies' Room" until further plans could be matured. It was evident that a job was the first step. This was secured, and, by careful planning, at the end of four weeks enough had been saved to get the furniture out of storage. The young man found rooms, but rent must be paid in advance, which would take every penny, leaving nothing for groceries, etc. So the "Havens Fund" helped out on this. Two evenings' work found the little flat ready and the following day a happy group left St. Barnabas' door for their own home.

When they came to St. Barnabas' House the mother was weak and worried, the little boy undernourished and pale. Through good food, the trained nurse's ever-watchful care, and other comforts, that little group developed. Ease of mind and body brought courage and strength, and the young family was made hopeful and ready to face the problems of living.

St. Barnabas' House depends entirely upon contributions from the public to provide for the poor who constantly seek its help. Last year it gave 15,526 night lodgings and 59,761 meals.

THERE is no religion apart from God, and until a man comes to God and God gets him, the man is not truly religious. It consists first and last of possession—God's possession of us and our joy in the sense of His ownership.

—Rufus M. Jones.

## Recalled to the Truth

A Charge to Clergy and Laity

By the Rt. Rev. Charles Fiske, D.D., LL.D.

Bishop Coadjutor of Central New York

I AMONG the duties of a bishop, prescribed by canon, is one which shows clearly that in the mind of the Church the apostolic commission carries an obligation to be a keeper of the Faith and a witness to the truth of the Christian Revelation, a pastor of clergy and people who seeks to lead both into the rich pastures of truth and faith. The bishop is "to deliver, at least once in three years, a charge to the clergy of his diocese."

This duty is not fulfilled merely through a business report of diocesan activities. The bishop should be a teacher; if God has given him any powers that way, he should be a guide and leader in Christian thought. On stated occasions, I have sought to exercise this apostolic commission. During the war I tried to direct your thoughts to the moral questions and issues involved in the conflict. At other times I have discussed with you practical questions of the Church's life and work, such as the problem of the rural church, the administration of the village parish, Christian social service, and the like. In special charges, afterward printed in book form, I have dealt with difficulties of clerical life and labor, and with various matters of faith and practice. It is to fundamental questions of faith that I would turn your attention in the charge today—a charge addressed not to the clergy alone, but to the laity as well.

### THEOLOGICAL CONTROVERSIES

The peace of the Church has been disturbed recently by certain controversies, called theological, which have filled the newspapers and aroused discussion on almost every street corner. I would not trouble you by any reference to these controversies, were it not that you have been troubled already, whether I disturb you or not. Everywhere you have heard people of every sort talk about the principles and beliefs at stake. Everywhere questions have been asked you, or you yourselves have asked them, in the endeavor to make the issues clear. Everywhere people have questioned me about the controversy and have insisted on talking about it, whether I wished to discuss it or not. They cannot understand, nor can I, how at a time when in some states there are forty-eight divorces for every hundred marriages, a minister of the Church can in good conscience announce his engagement to a woman whom the laws of his Church will not permit him to marry. They cannot understand, nor can I, the peculiar mental twist which permits him to continue the engagement indefinitely, while yet asserting his determination not to relinquish his ministerial position. They cannot understand, nor can I, how in all honesty any clergyman can read the prayers of the Church and lead his congregation in the recital of its creeds, when he cannot say those creeds without equivocation or mental reservation. They cannot understand, nor can I, the type of mind so lacking in plain common sense that it replies to the charge of dishonesty by declaring that all who do not believe that Christ is sitting on a gold throne above the bright blue sky are guilty of a like insincerity in proclaiming that "He ascended into heaven and sitteth on the right hand of the Father." They cannot understand, nor can I, how any one can fail to see the difference between language that is plainly full of figure and symbol, and other language that cannot be regarded as merely figurative without the utter loss of all sense and meaning. They cannot understand, nor can I, how any man can declare in the chancel that he believes in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Ghost and born of the Virgin Mary, and then, fifteen minutes later, ridicule those who say that the language has a plain and simple meaning which no dialectics can possibly pervert. They cannot understand, nor can I, how clergymen who have no call whatever to deliver a spiritual message unless first they feel in their hearts that it has been delivered to them as ambassadors of God, can waste precious moments of worship in crude denunciations of beliefs or opinions they

have not taken the trouble to study carefully. They cannot understand, nor can I, how any one can be willing to distress devout souls by negations such as the statement that Christ has not the power of God, when men's hearts are hungry for positive guidance in matters of faith and practice. The ordinary layman regards the clergyman's office as one of dignity and importance, and he cannot understand, nor can I, the irreverent and casual temper of mind that will turn the pulpit into an intemperate forum of abuse, denunciation, and denial.

What I can understand, though many of the laymen cannot, is that it is not possible summarily to turn out of the ministry any man whose mental perversity permits him to do these things. I can readily realize that no Bishop should have such arbitrary power as would permit him, even with the counsel and advice of others, to take immediate and drastic action against every offender. The priest has rights as well as the bishop or the layman, and such rights must be safeguarded. I can readily understand also that a heresy trial would be fraught with more evil and danger than would inaction. It is better to tread the path of patient endurance and long suffering than to toss into the market place for discussion the most sacred beliefs of our religion. It is wiser to wait for error eventually to correct itself than to let loose the passions, give opportunity for the intrigues, and risk the misunderstandings, that have accompanied every heresy trial of former generations.

### CLEARING THE GROUND

Yet it would surely not seem out of place, if, without passion or prejudice, I should attempt to give you some words of guidance in the present distress. And the first thing I want to say is this: Do not allow the issue to be confused. The questions at stake must not be clouded. Unless the persons who have talked with me are extraordinarily far from being typical of the mass of people, there can be no doubt that these questions are not clear to many.

Some seem to think that the issue is drawn between the Modernist and the so-called Fundamentalist, and that unless we accept the radical views of the most "advanced" school of modern theologians, we are forced to accept the extreme of intransigence. Many questions have been injected into the problem which do not belong there at all. Those who defend the faith of the ages need not, by any manner of means, be believers in the literal verbal inspiration of the Scriptures; they are not obliged to discard belief in the wonderful revelation which has come to us through the prophets simply because they have come to see that the Bible was not dictated word by word and syllable by syllable from God's lips; there is a reasonable belief in inspiration which sees that it is in no way inconsistent with the use of human instrumentalities, with all their human characteristics, varieties of temperament, imperfections of temper, differences of fundamental conceptions, of breadth of vision, direction of outlook, tendency to error. The wonderful thing about the Old Testament is, that with all its imperfections it gives us the record of a nation's developing faith in God—a faith which grew and held firm despite the annihilation of the nation in which it had its birth. The worship of surrounding nations long since ceased to hold their followers. An image is a wooden thing; it cannot grow. Israel's idea of God was a living conception, constantly developing.

Nor is the real question one of Biblical interpretation. The man who declares that orthodoxy insists upon a prosaic and literal interpretation of the creation stories of Genesis is simply tilting against wind-mills. The Biblical account is a great creation poem. The Bible is not an inspired manual of science nor a hand-book of history. It is a guide-book to faith. It is the record of an evolution in the idea of God. The various steps in the development of the conception of God are so unique and extraordinary that we believe they are due to revelation from the Divine Personality. The one thing

unique about human personality is that it cannot be confined; it is always outflowing, always self-revealing. Character is always being communicated. We believe that in God there is that which is the Divine Counterpart of our own personality, and so we are ready to believe that this "Super" Personality is also outflowing and self-revealing.\*

Again, the issue is not one of any particular theory about miracles. The real religious difficulty of today lies in the fact that many people have an inherent prejudice against the possibility of miracles because, consciously or unconsciously, they have been influenced by modern science and its idea of the reign of law. We must try to get rid of this prejudice. To say that God rules the world of nature by law does not mean that He created the universe and then left it to run by itself. To believe in the reign of law does, indeed, involve a change of belief in what we call "miracles", but it need not force us to disbelieve in them. We are merely reminded that there are laws of God's operation which we have not yet discovered.

Once more, the real issue of the present discussion need not be condensed into any phrase about our Lord's exercise of the power of God. He was divine, but He submitted to certain human limitations when He entered into human life, and only so much of the power of His Divine Personality was exercised as is perfectly consistent with a true human existence and development. He "emptied Himself" of His divine privilege when He took upon Him the form of a servant and was made in the likeness of man. He unquestionably exercised the powers of Deity, but we believe He could do so because His perfect and sinless humanity was wholly responsive to the power of God.

So we have cleared away the ground. Some one has said, rather cleverly, that the phrases which have been thrown about in the discussions of the past few months have been harmless epithets to frighten the unwary. Like the naughty boy who jumps out from behind the door and shouts "Boo" at his unsuspecting sister, so (to quote a recent sermon), certain mischievous controversialists have been shouting sounding words to frighten timid souls who have not yet discovered what all the confusion means and therefore fear the worst.

#### THE REAL ISSUE

What, then, is the real issue before us? It is this: *Have we, or have we not, an authoritative revelation of God in Jesus Christ?* We have no such revelation unless His life is actually the unveiling of Deity.†

It was a wonderful thing that Jesus Christ did for religion—nothing less than the rediscovery of God. We cannot read the New Testament without finding the wonder and surprise of that discovery on almost every page. Religion in Christ's day had become formal, conventional, fixed, and hard. The Hebrew regarded himself and his nation as the special favorites of God. God had indeed made Israel His chosen people; but He had not chosen them out of favoritism or to confer upon them a privilege to be selfishly grasped. He had chosen them that they might be His instruments and agents in bringing the knowledge of Himself to the world. They hugged their privilege to their own breasts. Pride in their calling made them hard and unsympathetic towards all who could not conform to their requirements. Even those who were faithful in their performance of the routine of worship lost its spirit. Are there not similar conditions today? God is lost now, as He was then, in "the maze of religious machinery".

And God was indeed lost then—wholly misunderstood. The Hebrews made Him even such an one as themselves. God had become a sort of Magnified Man sitting in the center of the universe, ruling things and judging people. There grew up a religion which made it more important to observe rules and keep feasts and fasts, and follow customs and conform to ceremonies, than to love and serve. God became cold, distant, unapproachable.

Then Jesus Christ brought God back to men. Religion be-

\*The Bishop of Pretoria, Dr. Neville Talbot, has put in popular form the argument for revelation, with full acceptance of Old Testament criticism, in his recent book, *The Returning Tide of Faith*. It is of special worth as coming from one who has been in close touch with English Modernists.

†Modern Protestantism is drifting fast into Nestorianism. See Harris, *Credo or No Credo*, especially the searching examination of the utterances at the Cambridge Conferences in chapter xii. A serious effort to master Harris' book would be a useful task for those who announce that they seek to meet "the social, spiritual, and intellectual demands of the age."

came fresh, real, wonderful, beautiful. God became near, human, friendly, approachable. A thrill came again into religion. Worship became devotion to a Person. Service became the glad labor of those who were fellow workers with God. The God of Jesus was Friend and Father; a Friend to be known, remembered, honored, into whose likeness men grow through companionship and intercourse; a Father who cares for His children and will do all that a Father can to win them to love and loyalty; a Father who comes forth to meet His returning children with forgiveness and pardon; one who goes out to seek and to save as a shepherd seeks the wandering sheep on the mountainside. In other words, God is like Christ; like Him as He walked with His disciples through the fields and hills of Galilee; like Him as He talked with them in the intimacy of daily life and slept with them under the stars; like Christ in His devotion to truth and right, no matter what it cost or in what it ended; like Christ as He led His friends in the path of duty; like Him as He sacrificed and suffered, that they might know and care; like Him in His gentleness and goodness, but like Him in His hatred of sin as well as in His love of sinners; like Christ in His presence and power—not the power of force which compels, but the power of love that wins and attracts.

God is like Christ. That is the essence of Christianity. It is not enough to say that Christ is God-like; no, God is Christ-like. "The heart of God is as the heart of Jesus." That is our standing ground amid all the changes of time. That is our faith, though all things on earth shriek denial against it. That is the heart's assurance amid life's dark mysteries, when trials beset and sorrows befall us. That is our constant belief when wars ravage the earth, when social injustice ruins the souls of the poor, when the heavens are as brass, and the earth totters under our feet.

God is like Christ. It is what He Himself said when He declared that those who had seen Him had seen the Father—and whoever recorded the words, they have in them the ring of truth. God is like Christ. That is what St. Paul meant when he spoke of the light of knowledge of the glory of God in the face of Jesus Christ. That is what another sacred writer meant, when he spoke of the God who in other times was made known through the prophets, but was now revealed in His Son, the Effulgence of the Father's glory and the very Stamped Copy of His substance. That is what St. John meant when he said that the life was manifested and that he had seen it and was bearing witness and was showing unto men that eternal life which was with the Father and had now been manifested. "That which we have seen and heard", he writes, "that which our eyes have looked upon and our hands have handled of the Word of Life, declare we unto you." There is in the very words, as I repeat them, a gladness of surprise, a reverent astonishment, a breathless devotion, an awe and wonder that hushes and stills us. The God of Jesus is the only God we can really believe in. If God is not what Christ said He was, He ought to be; we can never again be content with anything less. Christ let men read down deep into His heart and then told them that God was just like Himself. He called on men to follow Him, to live His life, to think His thoughts after Him, to test by the beauty and glory they saw in Him every idea of God they had ever had, and to find in Him truth and life.

#### THE SIN OF THEOLOGY

How comes it, then, that men have minimized this central truth of the Christian religion? Because, just as Israel had pushed God far away, so Christian teachers, in proclaiming Christ's deity, made Him remote and unapproachable. Because, just as the Hebrews had mistaken their calling, so Christian theologians became hardened to a dogmatic task, and in the attempt to define Christ in exactly the right words, forgot sometimes to follow the God whom He revealed with reverence and humble sincerity. Because of the hard and dogmatic way in which the truth was taught. There are two ways of teaching doctrine. It may be taught as a revelation leading to life, giving to life value and rich abundance; or it may be made a shibboleth to shut out all who cannot frame their lips to pronounce a test word aright. Doctrine may be concentrated into tabloids of truth, pestilent little pellets offered for spiritual health but thrust down one's throat if not voluntarily accepted—perhaps, therefore, bitter to the taste and repellent to the recipient.

Moreover, the fact of Christ's deity was emphasized at the expense of His humanity. The Christian faith is the treasure box of the riches of God. When I go to a safety vault to unlock my deposit box I need two keys. When we would unlock the treasure box of God's truth, we need the key of Christ's divinity, but we need also the key of His humanity. The faith of Christianity declares that Christ is not only perfectly God, but completely Man. He entered into human life to translate the thought of God into human language and the life of God into a human example.

Men are essentially single-tracked in their road to thought. They usually see only one truth at a time. Theologians, keen on preserving the truth of Christ's divinity, minimized His humanity. So there came the cry which was the characteristic note of the passing generation, "Back to Jesus"; back from creeds and councils, back from dogmas and conciliar decrees, back to the Jesus who lived among men.

"Behold Him now where He comes,  
Not the Christ of our subtle creeds  
But the Christ of our hearts and homes,  
Our hopes and prayers and needs,  
The brother of want and blame,  
The lover of women and men,  
With a love that puts to shame  
All passions of mortal ken."

We need to be recalled to this truth. If I had time, I could show you how the Church has again and again been recalled to it. The singular fact is, that the real battle of the Church has always been the struggle to maintain the reality of Christ's humanity. In the early councils it was never as hard to define His deity as to safeguard the completeness of His humanity. Yet it was done successfully, without diminution of His Godhead, and it must be done now.

[Concluded next week]

#### THE CHURCH OR THE CHURCHES?

Is the Christian Church organized from below or from above? According to the former view it is a voluntary association of disciples of Jesus Christ, who came together of their own free choice for mutual encouragement and help. They pick out from the Bible their creed (if they think it necessary to have any common form of belief), arrange their own worship, choose their own ministers, adopt what organization seems best to them, and their own rules of discipline.

According to this idea there may be several religious bodies in the same district, with varying standards, some organized after one plan and some after another. All these different "Churches of Christ" go to make up the one Church, invisible and spiritual, which has no external existence save as the sum of all the churches. This is the idea underlying the Federal Council of the Churches of Christ in America.

But this is not the idea of the Church of Christ held through the centuries, nor of the New Testament. Can this be thought of as corresponding with St. Paul's One Body as well as One Spirit, One Faith and One Baptism as well as One Hope; One Lord, One God and Father of all?

The historic belief is of a body or society established by our Lord Jesus Christ, and endowed with His Spirit, commissioned by Him with authority over its members, and to win others to its membership. This body has its appointed officers to rule and minister; its sacraments which are not mere symbols of gifts *desired* by us, but guaranteed means of *bestowing* by God the inner gifts of grace of which the outward signs tell. This body is organized from above with the authority of the living and reigning Lord Jesus, who guides and animates the Church by His Spirit.

These two ideas belong respectively to the Protestant and Catholic systems. They struggle for supremacy in bodies which are (in their constituents at any rate) partly Protestant and partly Catholic. Is not the latter idea far more fascinating and attractive, as well as imposing and compelling? Only through the failure of the Church to live up to its high vocation, and to use aright the authority entrusted to it—not for destruction but for edification, not in arbitrary lordship but as helping its people's faith—was a revolt provoked and the unity of the Church broken up into a number of rival and competing, if not opposing, bodies. It is one great task of the present day to seek to repair this injury and by mutual explanations to heal divisions, calling men back to the Scriptural and Primitive conception of the One Body ruled and inspired by the One Spirit, bearing undivided witness before the world to Christ, His mind and will.—BISHOP HALL, in *Mountain Echo*.

#### ANOTHER CONFERENCE ON THE MINISTRY

BY THE REV. JOHN C. H. MOCKRIDGE  
RECTOR OF ST. JAMES' CHURCH, PHILADELPHIA

THE Conference on the Ministry at St. Paul's School last June, has already had two results. It has changed the atmosphere surrounding the question of getting recruits from one of mourning over alarming statistics to one of energetic action, and it has inspired the holding of a Regional Conference at Chestnut Hill Academy, Philadelphia, in June, 26th to 29th. Doubtless results even more important than these will appear in due time; but these two are enough to show what happened when, to quote Dr. Drury, "the dim notion that the Christian Ministry needs recruits becomes keen conviction."

This year's "Regional Conference" will have as its background the knowledge that boys—real boys—are ready to meet and hear about the ministry, that their parents are willing that they should, and that the Church has men who know how to put the subject before boys so as to win their interest.

The situation as to recruits for the ministry has not changed greatly. Reports from some of our seminaries this year tell of larger enrolments, but it is still the case that neither in quality nor in quantity is the ministry winning as it should.

In colleges there is unrest and uncertainty. An extraordinarily large number of men, even in the junior and senior years, do not know what they are "going to be." These men were all of them too young to go into the war, but not too young to catch the fever of unsettlement that the war caused. The old professions do not appeal, and the new ones are not sufficiently defined. In a chance group of six fine young fellows in the senior class of one of our large colleges, not one knew what he was "going to be."

In the schools the fathers of many of the upper class boys fought in the war. The boys themselves, full of their fathers' experiences, are also confused in their minds and cannot see clearly.

These are general conditions which, to the timid, spell greater difficulties for the ministry, and to the courageous offer new opportunities for presenting its claims.

After all is said, in the twentieth century as in the first the Christian Ministry needs but to be put before men, and boys too, in its straight-out claim to give them high opportunity for serving God and their fellows gloriously, to win those whom God calls. The ministry isn't a "job", it is a literal adventure; it isn't a "career", it is a calling; it isn't a "profession", it is a life; and to elaborate these facts so as to reach the minds and the hearts of boys, no method promises better than the method of the Conference.

At Philadelphia, in the spacious grounds of Chestnut Hill Academy, with the surroundings familiar to many school-boys, chosen leaders in the Church's army will meet two hundred boys. For the inside of a week these men and boys will pray and play together, and the claims of the ministry as a life work of high service will be put before the boys in straightforward addresses and discussions. The boys will not, of course, be asked or expected to make any decision; they will have added to their stock of material for the future decision some definite knowledge of the way in which the ministry calls for the very best that the fittest man can give.

The clergy will see in the approaching conference a chance to send that boy they "have had their eye on" to get first-hand knowledge of the priest's life and work. Parents will welcome for their boys the close fellowship with the Church's leaders. The boys themselves will look forward to finding out "what there is in the ministry anyway." Faithful Church-folk reading about the conference will have it often in their prayers, asking that God's blessing may make it fruitful in the work it aims to accomplish.

FOR THOSE THINGS which are received and observed over all the world, not as written in Scripture, but as handed down to us by tradition, we conceive to be instituted by the Apostles themselves or some numerous council whose authority is of very great use in the Church. Such are the anniversary solemnities of our Saviour's passion and resurrection, and ascension into heaven, and the coming of the Holy Ghost from heaven.—*St. Augustine*.

## CALLING NAMES

BY MRS. GOODWIN GRAHAM.

IT'S A pretty good way to start a fight, isn't it? and rather a small-boy way of starting one into the bargain. And yet all over the United States today ever so many of the grown-ups, as well as the children, "call names" habitually without stopping to think what an offensive, unpleasant thing it is. Run over this list and see how many of the words on it are in your everyday vocabulary: "Sheeny", "Mick", "dago", "Chink", "Jap", "nigger", "hunky", "greaser", "Canuck", "frog", "Dutchy", "Polack", "Injun", "coon", etc. Additions to the list are made from time to time by some corner-grocery wit and are taken up and used by people who know better. Perhaps you know how it is yourself—perhaps you have raged inwardly, impotently, over having your ancient and honorable race rudely nicknamed and then flung into your face as a reproach. If you have been called any of the above names yourself, you, especially, ought to know how the other fellow feels about it and be considerate.

But if you've never been outside the country, you may never have been made to feel that you were a foreigner, a person with queer, and probably objectionable, habits. It would do some people good to stay in the Orient for a while, where you are likely to hear "hairy one" or "foreign devil" shouted after you whenever you go out. It tends to emphasize the desirability of nations—other nations at any rate—being courteous to strangers within their gates. We were indignant when the Germans referred to us as "pig-dogs" and we feel that it is a presumption on the part of the Mexicans to call us *gringos* though we're not sure just what it means. We even resent being known in England as the "Amurrikins", in imitation of the way they say we say it. We just know we don't say it that way!

The child of missionaries in China came home from his first day in the American school, where his parents had placed him while on furlough, crying because his comrades had called "Chin, chin, Chinaman" after him. "Mamma," he sobbed, "in China they call me 'foreign devil', and in America they call me Chinaman. Don't I belong anywhere?"

Many of these people whom we "call names" in this rude way belong to us by a claim of citizenship as high as ours, if not higher—for they are here because they have toiled and sweated, fasted and prayed, that they might come. Those whom we call "niggers" are not in this class—they are the only citizens we have whose ancestors were forced to come against their will: and some people, if they dared, would complete the injustice by sending their descendants out of our country—aye, and theirs!—against their will.

In a world made safe for democracy there is no room for calling names. Don't let's have the democracy that says, "I'm as good as you are"; let's have the kind that says "You're as good as I am". And let us show in everyday life that we have it by using the proper title whenever we speak of anyone of another nationality, and by never emphasizing with any American citizen anything that separates him from the rest of us. We made a great to-do during the war about "hyphenated Americans", but if we take every opportunity of reminding them of the hyphen, is it surprising that they become clannish and seek the solace of their own group?

I am not one of the people who believe that there is any real danger of a war between America and Japan. We have seen too much of war for this generation to tolerate another. I hope and believe that the statesmen of both countries will find means to allay irritation and settle difficult questions amicably. But calling names is a pretty good way to start a fight. There would be less irritation to allay if we all would resolve now always to use a courteous title in alluding to the members of a proud, sensitive, polite race.

No MAN should accept a position on a vestry who does not intend to be in his parish church every Sunday morning. There is no greater honor in a community, large or small, than to be elected a vestryman of the Church. That honor has corresponding responsibilities. The first responsibility is to come regularly to divine service. No other quality or activity can take the place of that. A vestryman who does not come to church wounds his parish. He should have the courage to decline the honorable post offered him if he does not intend to fulfil its first and essential requirement.—*Bishop Slattery.*

## THE REPORT ON THE STEEL STRIKE

BY CLINTON ROGERS WOODRUFF.

AN elaborate *Analysis of the Interchurch World Movement Report on the Steel Strike*, by Marshall Olds, has been published by G. P. Putnam's Sons, of New York. It has a foreword by Jeremiah W. Jenks, Ph.D., LL.D., Research Professor of Government and Public Administration, New York University; and has been edited as to the law involved in labor controversies by Murray T. Quigg, B.A., LL.B., editor of *Law and Labor*; and edited as to detailed accuracy of citations, quotations, and statistics, by Haskins and Sells, Certified Public Accountants. Part Two contains a history of the *Interchurch Report on the Steel Strike* with the assistance of numerous officials and associates of the Interchurch World Movement. In short it is an elaborate and carefully prepared reply to what has generally been considered as one of the most radical and searching studies of modern industry. In his foreword Dr. Jenks says that the Olds document is bound to raise serious questions in the mind of any student of social problems, and of those interested in the relation of the Church to industrial questions, especially those who believe that the Church should take an active part in the direct discussion and solution of industrial problems, and those directly connected with the Interchurch World Movement. Mr. Olds declares that his lengthy reply, in effect an exhaustive defense of the United States Steel Corporation, was prepared by him entirely at his own expense and without assistance from the great corporation or any of its agents, and that Elbert H. Gary, chairman of the United States Steel Corporation, has refused to approve his document. Mr. Olds declares that he was given every assistance by former members of the Interchurch World Movement, who realized, he alleges, too late, that they had been made parties to an alleged fraud.

On the other hand Bishop Francis J. McConnell (Methodist), Chairman of the Committee of Inquiry of the Interchurch Movement, declares in a formal statement: "I cannot speak for the Interchurch Executive Committee, as I was in no way connected with the Interchurch Organization except as the chairman of the independent investigating commission which made the *Report*. Speaking for the Commission, I can state that it is emphatically true that the nine members of the Commission not only do not repudiate the *Report*, but have for the past two years earnestly and openly advocated its findings. The press reports attempt to convey the impression that the members of the Commission did not participate in the investigation and in the writing of the *Report*. This is not true, and there is no excuse for making such a statement, as that issue was raised publicly and settled long ago. The first drafts of the *Report* were the subject of discussion among the members of the Commission over a period of more than two months, the discussion resulting in repeated rewritings, revisions, and elaborations, by the members of the Commission themselves, the final draft being unanimously adopted by the Commission after a two days' full session. Every member of the active Commission contributed to the evidence in the *Report*, as each member spent more or less time in the steel town actively prosecuting the investigation mainly through hearings, and partly through interviews with strikers and steel company officials." He further declares: "Once again, the members of the Commission urge their report of the hours, wages, and conditions in the steel industry upon the public for careful reading and re-reading. The 12-hour day is still the rule of the continuous production departments of the steel industry and undemocratic and un-American conditions of control still characterize many of the largest steel plants. These conditions cannot be remedied by belated attempts to discredit those who made public such conditions, and urged on the Churches and on the general public their obvious duty when faced with the truth of such defects in our American life."

So we have the issue made up so far as documents go and the case resubmitted to the court of public opinion.

THE CHURCH could afford to ignore the whole group of intellectuals, if it could only learn how to be so attractive to sinners that the common people would hear her gladly.—*The Rt. Rev. I. P. Johnson, D.D.*

## Great Service in Memory of Bishop Tuttle

ALL St. Louis, and much of Missouri, with no inconsiderable part of the world beyond, seemed bent on entering Christ Church Cathedral, St. Louis, on Sunday afternoon, May 13th, to do homage to the great Bishop who had passed to his rest so shortly before.

The congregation was representative of the entire city and beyond, the full body of city clergy in vestments entering in the procession. The processional hymn was For All The Saints Who From Their Labors Rest, a special favorite of Bishop Tuttle, and other hymns known to be his favorites were sung. A memorial resolution, adopted by the Sons of the American Revolution, of which Bishop Tuttle was president, was read.

Bishop Lawrence had come from Massachusetts to preach the memorial sermon, and it was one worthy of the occasion. Sketching briefly the outlines of Bishop Tuttle's earlier life, he remarked that "these facts and figures are not Bishop Tuttle; they are but the framework of his life."

It is thirty or forty years ago that I first saw him and heard him speak, said Bishop Lawrence, and his was a personality which makes you remember the first time. It was at a missionary meeting in a large church. What city, who were present, who spoke, I have not the slightest idea. Bishop Tuttle, as he came to the front of the chancel platform, was there; all else is a blur. When introduced, he was limited to a fifteen minute address. Out came his watch, and it lay in the palm of his hand or was hidden in his big fist. He was all alive, and he drove his message home, now and again holding up the palm of his hand to note his watch. In a moment of forgetful enthusiasm he threw down his hand with a jerk; the watch slipped and crashed on the floor. Without a second's hesitation he went on to a quick finish. And then, as he stopped, he picked up the watch as if it were a wounded, broken-winged bird in a Montana trail, looked pathetically at it, and sat down to listen patiently to other speakers overrun their time.

Bishop Lawrence then narrated incidents connected with the choice of Mr. Tuttle to be Missionary Bishop of Montana, Idaho, and Utah, in 1866, when the bishop-elect was several months under the canonical age for consecration. He took incidents in Bishop Tuttle's first year as Bishop in Virginia City, Montana, as typical of his life as missionary bishop, and then proceeded to give illustrations of personal relationships in the later life of the Bishop, chiefly as Presiding Bishop. He said:

A large proportion of the present bishops have been formally received into the House by him as Presiding Bishop; every one of them is, I am sure, grateful for this privilege. His gracious manner, his vigorous English, his wit, Latin quotations, affectionate allusions, and his warm welcome given in his deep, resonant voice, made a classic of each address.

The same was true in his formal addresses in England, at Lambeth Conferences and on formal occasions. They were pithy, strong, sympathetic, and always full of dignity. At times his English style was so racy and vigorous as to brace his hearers to his thought and compel them to act.

His humility was very real. It was my good fortune, as Chairman of the House of Bishops, to be his assistant and assessor for six years. Letter after letter came, asking my advice, as if it were a son of his father; and I know that his judgment was open until he had heard from me. His humility of soul was very deep. He humbly depended upon the forgiveness of God through His Son Jesus Christ, and morning after morning, night after night, made his peace with his Father.

As year passed, he lost nothing of his practical vigor or his capacity for detail, while he increased in native dignity. I give an illustration of each:

### 1. The creation of the War Commission.

The United States entered the World War in April 1917: and, on the moment, there began that wondrous arousing of the people; then the camps and gigantic organizations for the support of the cause. For the religious, social, and sanitary work of the Army and Navy, the Churches were organizing, and ours was standing still. As Chairman of the Commission on Army and Navy Chaplains, a Commission appointed for peace conditions, and with no authority, I realized how helpless and backward we were. Hence, at the end of July 1st, I presumed to write to the Presiding Bishop saying that although he had no canonical authority, he was the one man who could act in the matter without authority, and I urged him to act.

Immediately there came this characteristic response, and with it a token of confidence which I treasure. This is his proclamation to the Church:

"I am asked to appoint a War Commission—in turn I

ask myself what right have I to appoint such. Then the thought comes up, these are days in which grave responsibilities devolve themselves of a sudden upon leaders in State and Church. Under their impact procrastination cannot plead that it is prudence, nor can inactivity name itself modesty.

"Therefore, exigent duty seeming to call for a stretch of authority, I venture, as Presiding Bishop, to appoint the War Commission asked for, and to assign for its charge the watchful care and direction of Church work in connection with camps and cantonments, battlefields and hospitals, Army and Navy chaplains, and such like matters.

"I beg forgiveness from the sovereign authority, the House of Bishops, for this usurping action."

With this he sent a letter appointing me Chairman, with the words.

"Please appoint the members yourself, saying that it is by the Presiding Bishop's authority.

"May God's grace and wisdom mercifully guide for the best all we are trying to do.

"Faithfully and affectionately yours,"

Under this commission, and without other authority from the Church the War Commission of the Church, with offices in New York, Washington, and Paris, did its work from the Pacific Coast to the trenches in France, for the Army, Navy, and the great bodies of civilian patriots.

Second: His care in the consecration of Bishops.

Few persons know the patient detail which the Presiding Bishop gave to each and every one of the seventy consecrations at which he presided.

On the preceding day he made himself familiar with the interior of the church, and then wrote out with his own hand the directions for each person who was to have a part in the service. He was a continual lesson to bishops and clergy, that perfection of detail and promptness were an essential feature in a sacred service.

Before Bishop Manning's consecration in the Cathedral of New York, as I went up to greet him, he put into my hands, as usual, a paper. I will quote it, for it is alive with his sympathy, humility, and affection: and note that these minute directions are the work of a man eighty-four years of age, in his own firm handwriting.

### "THE BISHOP OF MASSACHUSETTS"

"Read the Epistle, Acts XX: 17.

"Sit at left of Presiding Bishop.

"Lay on both hands.

"Please sing the *Veni Creator* for the Presiding Bishop.

"Wait until the bishops have grouped themselves about the Bishop-elect, and until the Presiding Bishop nods to you. Then you nod to the organist, and he will give you the keynote.

"It will be for you to see the organist before the service, that you may understand each other.

"Please be ears for me.

"In the Litany, immediately after the Amen of 'We humbly beseech Thee, O Father,' I wish to take up the special prayer, 'Almighty God, giver of all good things', etc., and I may not hear when the *Amen* is said. I will look to you to nod for that special prayer. "Also after the *Trisagion* I may not know when the choir finishes so that I may go on to the Prayer of Humble Access; I will look to you to nod."

Whenever it fell to me to preach in his presence, I always gave him, as I went to the pulpit, a copy of the manuscript to read; and later he handed it back to me with the simple words, "I thank you." It was to him a message: and not for criticism or compliment.

Did anyone ever know a deaf man to be so thoughtful, so unsuspecting, so ready to receive help!

Third: His Native Dignity.

One of the most brilliant scenes that I have ever witnessed was a garden party at Windsor Castle in the reign of Edward the VII; for the royal functions of his reign had a splendor which Queen Victoria was unable to create, and which, since the war, have not been possible. The several thousands of Great Britain's leaders in State, Church, Army, and Navy were there; academicians, dukes, peers, and commoners; Indian Princes flashing jewels and silks; the lawn with sunken garden, the brilliant flowers, backed by the gray, embattled towers behind, told of England's history. Then, through a broad aisle made by the division of the guests, swept down His Majesty the King, with the Queen and two score princes and members of their retinue. They and every guest were in blameless formal dress, top hats and trains.

Soon His Majesty waited at the opening of his marquee for presentations: and the one man in the whole company whose life had been upon the frontier amidst cowboys and frontiersmen, with his broad black felt hat crushed in his hands, stepped up for presentation. It was royalty meeting Royalty, and I am sure that King Edward esteemed the great missionary from the Far West, the sunset prairies and canyons, the most royal of them all, in simplicity, dignity, and character.

St. John the beloved disciple, the Boanerges of youth,

became, as the Bishop of Ephesus, the expression of Christian love; and as he was carried through the streets, tradition has it that he spread his hands in blessing with the repeated words, "Little children, Love one another."

So it was with Bishop Tuttle. His love for little children was keen, and they loved him. Last autumn in Portland, Oregon, it was Bishop Tuttle, and he alone, who could lift a mass of children on tiptoe of expectancy and delight as he told them of Missions. And then at bedtime, those who had rooms near him, would hear his stentorian voice repeating, "Now I lay me down to sleep."

Listen now to a message from him to all the children of the Church, wherein he reveals his buoyant confidence in the irrepressible force of the missionary motive:

"There is a spring by the side of a big rock. The sweet, cool waters burst out and run away in a brooklet. A boy thinks he will put his hand or foot over the spring and keep the waters back. He can't do it. They will bubble up or flow over and run away down the brook-bed, laughing at him. In doing the Saviour's work of missions, you are like that spring. I believe in you, I thank you, I love you."

## THE WORLD GOES WHERE IT IS LED

BY DR. ELMER T. CLARK

HERE are many persons among us who believe the world is going wrong. It is not difficult to believe them. For there are happenings, tendencies, and attitudes all about us which seem so to indicate.

The evidences run from the confusion and anarchy in the Near East, to the disregard of prohibition in America. Every daily newspaper affords new examples of what some interpret as proof that the world is on the downward trend.

We are pretty certain that the world is in a serious situation to say the very least. We may explain it as the aftermath of war, if we choose, but our explanation does not rid us of the fact. It is doubtful if the world was ever before so seriously menaced, if the most fundamental institutions threatened, if there was ever a more urgent need for constructive effort in steadying all the factors of civilization.

If the world is already going wrong, or if it may go wrong in the future, it behooves us all to consider one fact seriously, the fact that the world always goes where it is led. If it goes to hell, it will be led to hell. The vast processes of the worlds complicated life all constitute a simple game of "follow the leader".

The "man on the street" does not cause war in the Near East nor consciously will that the Turk may exterminate Christian Armenians with impunity. His ideas are often handed down to him, and he reflects what the leaders think, and is led to sanction what the leaders do. The men who lead the world are strategic in determining what the world shall be.

So, if we wish to change the course of the world, we must change the course of the leaders. If the leaders go right, the world goes right, but the world cannot possibly go right when the leaders go wrong.

Thus the problem of the world's ultimate stability and salvation is very much simplified. It resolves itself into the production of leaders who may be trusted in every emergency to go straight.

The whole matter comes to the college, for the college men are always the leading men. It makes no difference what Mr. Edison may say, the fact remains that leadership and influence come from the colleges.

If we did not know this from observation and experience, it would be proven beyond peradventure by the pages of *Who's Who in America*. For many years tabulations of the notabilities listed in this volume have shown that one per cent of our population, college trained, furnishes seventy-three per cent of the leadership in all sections of our life, while ninety-nine per cent of untrained persons provide only twenty-seven per cent. Further comment is unnecessary.

Thus the problem of the world's welfare shifts to the college. In its walls today are being trained the men and women who will determine our weal or woe tomorrow. The world will go where they go. Which way will they lead?

The cure for all the world's social ills, as well as for the personal ills of men, lies in the application of the Christian principle to them. If we can Christianize, then we can stabilize, reconstruct, save, but without the religious foundation and basis most of our efforts are likely to be superficial. Give us, therefore, above all else, great leaders who are Christians,

and who will lead the world straight on the path that leads to the kingdom.

We do not know any other way whereby we may be saved, socially, industrially, or politically.

If the welfare of the world depends upon Christian leaders, there must be a system of Christian education to produce such leaders. Men are made by their training. Leaders, let us repeat, come from the college. And it is thus impossible to escape the conclusion that the Christian college is the fundamental institution. We cannot get on without it.

## IMPOTENT AMERICA

NOBODY DENIES that terrible things have happened and are happening in the Near East. Our State Department at Washington does not need to be informed that hundreds of thousands of Christian people have suffered unspeakably at the hands of the Turk. Bishop Cannon, of Virginia, cabled from Paris what is in the heart of many people when he said that "Almighty God will hold our Government responsible for its failure" to prevent many of these atrocities. Secretary Hughes replies in effect that America has done all it could do, and is doing everything now that it can legally do to protect the rights of these agonized minorities. What are we to believe? If the statement of Secretary Hughes is correct, it demonstrates that the vaunted influence of America amounts to very little indeed. No great power could be more impotent. The State Department says that because Congress has not declared war against Turkey, we cannot speak with authority, and no matter how many Church bodies or Christian people urge them to take definite action, they will not "indulge in threatening gestures" which they are not authorized to back up with military activities.

Senator Lodge, on the other hand, writing for the Committee on Foreign Relations of the Senate, "passes the buck" to the Executive Department, and declares that, without executive initiative, Congress can do nothing. In a recent speech he actually says: "I pray that the Turks may be chased out of Europe. It is a task which the Christian nations ought to have accomplished at the end of the war." Andre Tardieu, the eminent French statesman, jibes at Mr. Lodge and says it is his fault that the Turks remain in Europe, adding: "His latest speech proves that at bottom he thought much like President Wilson, but in order to beat an adversary whom he detested, he put his antipathies above his convictions." Meantime, horror follows upon horror, and all that our Secretary of State can say is that "we are gratified to observe"—that the Allies seem to be about to do what we desire. Why can't we do more than be "gratified in observing"? Three reasons are given: 1, though the control of the straits is a political question, we cannot participate in European politics; 2, in order to achieve the freedom of the straits, it may be necessary to call in the League of Nations, and we are not on speaking terms with the League; 3, to settle the question it may be necessary to consult Russia, and we are not on speaking terms with Russia.

With all these "taboos, sacred cows, and bogie men" standing around "what can a poor little rich nation of only 110,000,000 people do except 'gratefully observe' everything that other nations do—or fail to do—to protect the Christian minorities, and to insure that freedom of the straits which it regards as 'imperative'?" Well, let us endeavor, if we can, to remember that when, near the end of 1916, the Government of the United States asked all the belligerents to "state the purposes for which they were fighting," the reply of the Allies, made January 10, 1917, by the French Premier, set forth ten purposes for which the Allies were waging war against the Central Powers and Bulgaria and Turkey. One of these purposes reads as follows: "*Liberation of the population subjected to the bloody tyranny of the Turks; rejection out of Europe of the Ottoman Empire as foreign to Western civilization.*" Inasmuch as this country went into the World War on the strength of these assurances, why should it be deemed too much for America to ask the Allied Powers today *just what they meant by this declaration and what they propose to do about it?* Can we any longer chloroform our consciences simply by relieving the distress of the victims, without any effective measures to stop these terrible outrages against civilization? Materialists say the United States is under no obligation to scald itself in this particular kettle of hot water. But how many of us feel any pride in the fact that our country has assumed the traditional attitude of the priest and the Levite, while the remnants of the oldest Christian Churches are being exterminated in Bible Lands?—*Reformed Church Messenger.*



## 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.

## WHAT IS THE MATTER WITH US?

To the Editor of *The Living Church*:

THE title of your recent editorial, Something is Radically Wrong, gives expression to the feeling of many throughout the Church, I feel certain, if one can judge by what he reads, and hears, and sees. Your desk is no doubt already piled high with letters from those of us who view with much alarm the present situation, and make haste to offer a panacea for all the Church's ills. May I suggest one point of weakness and its remedy, one which haunted me while I was still a layman? This weakness has assumed glaring proportions ever since I have been a parish priest.

This is what I have in mind; the inability of the Church to produce an enthusiasm among her membership such as obtains in nearly every other Christian Communion about which I know. The coldness of the Episcopal Church is not a slander from the outside. It is a literal fact within. The indifference of Churchmen toward the Church is a thing which even those not of this fold notice to a remarkable degree. I fear that the proportionate attendance at the average Episcopal church on a given Sunday would not compare favorably with the proportionate attendance at the average church of any of the more important Communions. Why? Because they have had very little, or nothing, to stimulate their interest or arouse their enthusiasm during the week. They have seen in the daily press, no doubt, great headlines about some Church scandal or theological controversy, which certainly doesn't increase enthusiasm. The Church has always managed to get publicity of a certain kind, but doesn't seem to succeed with good constructive propaganda.

And this for the simple reason that she has no medium for the purpose. *The Spirit of Missions* and *The Church at Work* are perhaps all right for what they are. They are exceptionally good mediums to hold forever and forever before the Church her weaknesses; which must necessarily be the case with missionary magazines. They are, however, not mediums for the kind of publicity and propaganda needed. THE LIVING CHURCH, while the best Church paper I know of, is not the kind of paper for the average layman. It is too expensive, and it deals with questions which are foreign to most laymen. The same is true, to a certain degree, of the other unofficial Church papers. Diocesan papers; well, they may look nice on the parlor table, the few that get there. All these papers presuppose a certain knowledge and interest on the part of the laity, but, alas, it is not there. We might as well face the facts.

The N. W. C. presupposes the same thing. But results show it was not there. The N. W. C. came down out of a clear sky as far as the vast majority of the laity were concerned. All the other sects were having movements of some kind and we, being one of the "sects" (how many laymen do you suppose appreciate the position of the Church?), of course had to be in style. But the sects already had mediums at work, and have had for years, producing good constructive propaganda. The weekly, semi-weekly, and daily newspapers of other Communions are a real source of their strength. They are, most of them, newsy, peppy, and enthusiastically constructive, and, best of all, their circulation is large. They see to it that their members subscribe, and that the price of subscription is within the reach of all. This is the reason that such a large proportion of those of other Communions know what their particular Communion stands for, and what it is doing, not only in the mission field but everywhere. They may know what their weaknesses are, but they certainly know where their strength lies. The average non-Episcopalian, that I have met, usually knows, or at least has some very good reasons for being, what he is.

I am told that the combined circulation of all our Church papers is scandalously small. The N. W. C. realized this weakness before it got started, but it was practically helpless to remedy the situation. The Church couldn't be informed overnight of the things that it ought to know; the things that make for loving and intelligent loyalty to the Church. Where there is love and loyalty and comprehension, there is sacrifice. The campaigns of other Communions certainly made us sit up and take notice. I believe that the huge success of the Methodist centenary had a very direct proportion to the circulation of

the Methodist *Christian Advocates* all over the land, and other of their periodicals.

Is not the Church waiting at the present time for a good constructive newspaper, either official or unofficial, instructive and not controversial, and, above all, full of news that will make the most insignificant member in the most insignificant mission proud to belong to the Church and enthusiastic about her welfare? Should not the paper be low in price and an organized effort be made all over the Church to see that it goes into every Church home, library, and other institution? Should not this paper state in no unmistakable terms the position of this Church? If it is deemed unwise because of "parties" within the Church, so much the worse for the Church. It seems quite possible to me to put out a real newspaper that would be acceptable to all "parties". If we can't have a real national newspaper, perhaps we can have sectional or provincial newspapers. I am sure the circulation could be obtained by organized effort, if we have the kind of paper that appeals to the laity. A simple, inexpensive layman's newspaper is what I have in mind, and nothing else.

Do you not think that the average layman would be more stimulated by a knowledge of the Seamen's Church Institute or the Cathedral of St. John the Divine, than about some remote mission in some far-away mission field? He needs a knowledge of both, of course. But the average member in the average struggling mission and parish needs something else besides the things we have been giving him, for instance in *The Church at Work*. Also the average layman will take more interest in a paper he buys than in one that is thrust into his hands.

It would seem to me to be an opportune time for some wealthy layman or laymen to dedicate some of their wealth to the founding of the first real newspaper of the American Church for laymen; a paper which we should not be ashamed to have fall into the hands of members of other Communions and those of none.

In closing, I wish to express my appreciation for all our Church editors. They are all doing the best they can with the limited means at their command. Some are doing remarkably well, but their publications are not reaching the vast majority. I do not, by any means, think that the kind of newspaper I have in mind will be a panacea for all our ills, but it certainly should be a means for stimulating and arousing that enthusiasm which we so sorely lack as a Church. Such a newspaper or newspapers would help to reduce that vast multitude that holds its membership in The Church League of the Isolated.

Publicity Director,

ROBERT F. McDOWELL.

Diocese of Marquette.

To the Editor of *The Living Church*:

YOUR editorial in today's LIVING CHURCH, regarding the financial condition of the National Church treasury, forces me to express my opinion on the subject. If there is something wrong with the people, in holding back offerings for the Church's work, I feel that there is something radically wrong with those in authority, in the lavish expenditure of funds they already have. I know I am taking my reputation in my hands in presuming to criticize those in high places, but nevertheless, as one who spent several years in business life, I cannot refrain from uttering a protest against the publications put forth by the National Council. I am the last to object to the use of advertising, but it does seem to me that the matter sent out could be done much more economically. I refer now, to the latest publication, *The Story of the Program*. The cost of this book must have been very great, as it is a fine sample of the printer's art. Could it not have been done much cheaper? Does such a work warrant the cost? Unless your advertising produces ten per cent increase in business, it is mighty poor policy to continue it. Then take that excellent paper, *The Church at Work*. It is finely gotten up and splendidly printed, but (I can only speak of the two parishes where I have used it), the people do not care for it. These publications cost a great deal of money, and they are given away, i. e., to those who will take them. The people in two parishes I have had, do not take them except perhaps a dozen or less, and there they lie on the literature table in the church from issue to issue. As a matter of fact, I believe our Church people

read less religious papers than those of any religious body. The *Spirit of Missions* is rarely taken, even one copy. In all this I do not mean to imply that I believe in cheap advertising, but I do believe in *right* advertising. The question will naturally be asked, "Have you any suggestions to make", and I frankly admit, I have not. It is to be hoped that some one will come forth speedily with a bright thought that will open the pocket books of our laity.

Burnt Hills, N. Y.,  
May 12, 1923.

HARRY HOWE BOGERT.

### TO PROTECT REFUGEES LEGAL

To the Editor of *The Living Church*:

**I**N Bishop Manning's address at the Armistice Day service he said, "We have a duty to the Armenian people from which we cannot escape, and upon the fulfilment of which world issues of the greatest nature may depend." "I believe there is among our people a deeper and more general desire than there ever was for justice, for brotherhood, and for fair and equal opportunity for all."

Last week I heard Frederick E. Wallis, who was stationed in the Immigration Office in the Port of New York during the last administration, state at the Armenian dinner that he had seen at Ellis Island women who had fled from virtual slavery in Poland, had paid a United States Consul for a visa to their passport, and had paid their passage to America, resist deportation. They tried to kill themselves and to throw their children into the Bay. Government officials bound them hand and foot and carried them on board ship.

During the present administration Armenian refugees who had fled from Turkish slavery and escaped the fire and sword of the Turks at Smyrna were forcibly deported.

There is no such excuse now as there was before the Civil War. We have no treaty with Turkey requiring us to return these refugees. The Turks have driven them away, because they are Christians, faithful to their religion. If they had been willing to become Moslems they could have remained in their old home.

This exclusion by us is based on a literal construction of the Immigration Law. But it ought not to be construed literally. The Supreme Court has said both in the Contract Labor Case (143 U. S., 457), and in the Conscription Cases (38 S. C. R., 159), that "a thing may be within the letter of the statute, and yet not within the statute, because not within its spirit, nor within the intention of its makers." It is certain that the Immigration Quota Act was passed with reference to ordinary immigrants, and that it was never intended to apply to fugitives from religious persecution.

Will not THE LIVING CHURCH and its readers use all their influence to impress this upon the Administration? Then America could do her part to provide a home for some of these fugitive Christians.

Jeremiah was commanded by the Lord to say to the king, "Deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow" (Jer. 22:3).

These words are as imperative now as then.

New York, May 3, 1923.

EVERETT P. WHEELER.

### SPIRIT COMMUNICATION

To the Editor of *The Living Church*:

**R**EFERRING to the above, I was surprised to see your vague position. If you do not definitely believe, you must stand with "Science" and the world, waiting to be shown! There may be differences as to methods of development and use of psychic and spiritual faculties, but that they exist, as Catholics, we are bound to believe. The modern "religion", with its soul (the so-called supernatural left out) is happily passing. Bible and Catholic tradition are filled with spirit communication, as witness the lives of the saints, and the last Lambeth Conference report on Spiritualism.

What is for us, is to make real the things of the spirit, and here science can cooperate. If we are to fix men's gaze "where true joys are to be found", we must make them know the reality of the Unseen World. It is to make the doctrine of the Communion of Saints a dynamic in our lives, to feel that truly we are one in Him, that we join with all the "company of Heaven" in our Pilgrimage, culminating in the mystical union in the Eucharist, and in accord therewith we can cooperate with the Church Expectant and Triumphant in the great work of life, in love and in mutual service.

If a society or work were organized in the Church to meet this need, the many I know who have left for Spiritualism, could be drawn back, as others from Christian Science, etc.;

many who belong always to the soul of the Church this, because they are neglected elements of Catholic Truth, and their sane and balanced presentation would lead "Back to the Faith which Saints believed of old, back to the Church which still that Faith doth keep."

FREDERICK M. RYAN.  
22 Triton Terr.,  
Newark, N. J.

### VISITING PRIESTS

To the Editor of *The Living Church*:

**Y**OUR ungracious editorial, coupled with the equally unwarranted letter from the Bishop of the Philippines, with reference to "two priests of the American Church", can best be answered (as they are not here to speak for themselves) by a post card from Manila, of March 7th, with a picture of the Cathedral, and these words:

"Wonderful trip, and an education to visit our mission centers. Have visited *nearly* all en route. Best Easter wishes to you (.....)."

South Manchester, Conn.,  
May 7.

JAMES STUART NEILL.

### MASONIC SYMBOLISM AND THE CHURCH

To the Editor of *The Living Church*:

**I**WISH you would say to priests of the Church who are Free-Masons that I recognize with them that the majority of the craft have but few opportunities to learn after their initiation, the deeper and more spiritual lessons that are afforded by the Order, and that every priest has a rare opportunity to reveal the Lion of the Tribe of Judah, and to explain the three characters that appear in a certain historical account.

I am preparing a work that every priest-Mason ought to know, and I will mail a copy for four two cent stamps.

Church of Our Saviour,  
Salem, Ohio.

FREDERIC S. EASTMAN.

### A RULING OF THE HOUSE OF BISHOPS

To the Editor of *The Living Church*:

**W**ITH reference to the letter of Dr. Penfold in your issue of the 5th inst., and your previous reply to "X. Y." in the April 21st issue concerning the proper position for the celebrant while himself communicating, may we not refer, with some confidence as to our own "authority", to the resolution of the House of Bishops in 1832, un-superseded,, I believe, by any subsequent action?

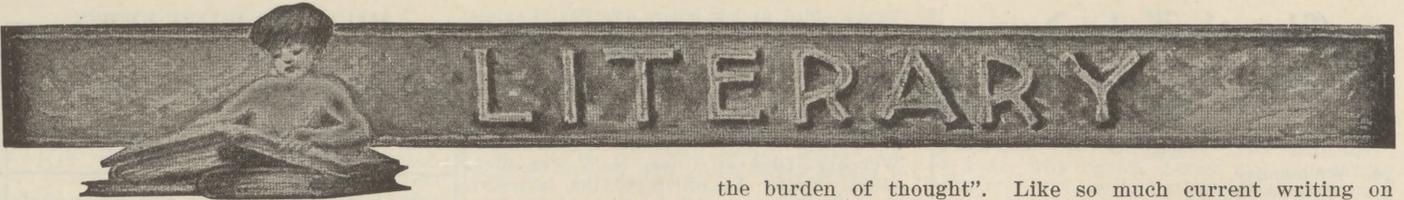
"With regard to the officiating priest, the Bishops are of opinion that, as the Holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him wherever that of kneeling is not expressly prescribed, to wit, in all parts, including the ante-communion and post-communion, except the confession and the prayer immediately preceding the prayer of consecration"—*Perry's Journals, II., 451.*

ALLAN W. COOKE.

Boston, May 6.

LET US BEGIN where the child begins, in the home. Who could, or should, have more interest and concern in the child's development, character, and spiritual welfare than the parents themselves? If this is lacking, especially the spiritual training of the young, what of the future of the child? To the parent at least, we may address this appeal, do not be more interested in your child's knowing more about everything than he knows about God. It is taken for granted that parents will devote much time and attention to the intellectual training of their children. It comes as a great disappointment when less, if any, regard is paid to their spiritual culture. What meaning is there to Christianity, to the parents themselves, if it be not sufficiently important to make it an essential thing in the bringing up of their children? It is not reasonable to suppose that much of the indifference displayed toward religious matters in modern life, has its origin in homes where religion is a small thing in home life. Christianity never will become the greatest force in our lives until it is the greatest fact. If Christianity has lost its force in any home, through indifference, the child starts out ignorant of its meaning. The age of impression precedes the age of reason, and first impressions have a lasting effect upon a child's mind and heart. The home is both the nursery and the auxiliary of the Church, and we should constantly urge upon the parents the great trust and grave responsibility of Christian nurture in the home.—*From a Council Address of the Bishop of Kentucky.*

THE ENJOYMENTS of rights should rest on the performance of duties.—*Theodore Roosevelt.*



## POST-WAR PROBLEMS

*America and the Balance Sheet of Europe.* By John F. Bass and Harold G. Moulton. New York: The Ronald Press Co.

There is no denying the pressing importance of the international situation. It touches and influences all our doings, and goings, and comings. Whether we appreciate the fact or not, European problems, and our relations to them, involve such immediately pressing questions as: "Is business headed in the right direction?"; "Must war debts be canceled?"; "Why is the policy of the allies making a German reparations default inevitable?"; "Why is the prosperity of every section of the United States dependent upon the prosperity of Europe?"; "Have prices in America hit bottom?"

Our authors, and they are well qualified to speak, give what to some may seem startling answers to such queries. They believe that "It cannot be too strongly emphasized that the real economic costs of the war are yet to be borne by the world—borne through reduced income for nearly everyone; borne unfortunately (for society is thus organized) through downright privation for the great masses of people".

They do not hesitate to say that, in the European countries, there must be "a virtual repudiation of the whole mass of bank note, government bond, and other obligations. The entire situation is so utterly fictitious and so utterly impossible of control that there can be no stability and certainty in business and financial affairs until after the slate has been wiped clean and a new start has been made".

To some it may seem that Bass and Moulton take too pessimistic a view of the whole situation, but they base their views on personal observation and experience, and they are entitled to a hearing. It would be well for the "little American" who believes in America for America and America only to read this book. It would startle him out of some of his prejudices, especially the averment that "The road to disarmament lies through Paris. Unless, and until, France is given some sort of genuine assurance that she is not to be left to the mercy of a revengeful Germany, there can be no general reduction of military expenditures in Europe. An association of nations alone will make possible any effective guarantees, and, in consequence, any substantial alleviation of the burden of militarism."

CLINTON ROGERS WOODRUFF.

*The Fruits of Victory.* By Norman Angell. New York: The Century Co.

In 1910 Mr. Angell wrote a book to prove from the economic standpoint the futility, the utter futility of war. *The Great Illusion*, he called it. It evoked great acclaim and equally great protest. Now he has written a sequel in which he reënforces the points he originally made, in the light of the events of the Great War. It is one of those books that tries to settle all questions on an economic basis, and omits due credit to the political, ethical, religious, nay even human, factors. One of his admiring critics, frankly, although I am inclined to think more or less unconsciously, admits this when he declares the book to be noble, but that we need something else—"Men need to feel, to believe, that the whole game of competitive life—of which war is simply a projection—is not worth living. The mechanism by which we go ahead in our attempt to secure domination—that mechanism must be broken. But it cannot be broken so long as men in thousands and hundreds of thousands are victimized by state, church, school, and press." Mr. Angell's remedy for all the difficulties which have hitherto created the conditions out of which wars have grown, is the dominant power of current ideas. He maintains that if we change the ideas, a change of conduct will result. That these current ideas can be changed in spite of instincts and emotions is a proposition he propounds. The task, then, is to change the ideas and so clear the path for international partnership. "In human society, mere instinct has always been modified or directed, in some measure, by taboos, traditions, conventions, constituting a social discipline. The character of that discipline is largely determined by some sense of social need, developed as the result of the suggestion of transmitted ideas, discussion, intellectual ferment." How these ideas are to be changed, it is not clear, although he insists that on man is cast "the obligation to be intelligent; the responsibility of will;

the burden of thought". Like so much current writing on international questions, as on social questions, this book has a certain superficial cleverness; a certain surface appeal, but it does not check up altogether with history or human nature, and it leaves the reader with too many question marks in his mind.

C. R. W.

*The Little Corner Never Conquered.* By John van Schaick. New York: Macmillan & Co. \$2.00.

This is a brief, and somewhat too statistical, account of the work of the American Red Cross in Belgium during the War. There are sections of absorbingly great interest, such as the chapter on Cardinal Mercier, and that on the work of the Friends, and other passages which had to be written to complete the outline of necessary topics. With due deference to the feeling that the American public, which gave so generously to the work of the Red Cross, has the right to be assured of the proper bestowal of its contributions, one is tempted to believe that it would be better for us that our share of glory be accorded by others than ourselves. Implied praise and self-conceded congratulation do not sound well, coming from ourselves; better from Belgium, which stinted neither praise nor gratitude. It is just possible that we are steadily ministering to our national vice, in insidious ways. Can it be that such a book as this has a dangerous influence?

*On the Trail of the Peacemakers.* By Fred B. Smith. New York: Macmillan & Co. \$1.75.

This book is chiefly noteworthy as the reflections and impressions of an ordinary American in extraordinary circumstances. The writer, a Y. M. C. A. secretary of many years' experience, travelled four times around the world, in every case with more than the usual tourist's interests. This bird's-eye view of the post-War conditions of the world is simply and plainly put before the reader, without (may it be said?) the usual evidences of literary care and workmanship. Such crudities may be forgiven in this plain account of a plain man, given sincerely, frankly, and straightforwardly, of the situation as he sees it. Two things may be noted as of especial interest—the frontispiece, which is a portrait of His Holiness, Meletios of Constantinople, and the position accorded to England in the writer's estimation.

DR. CHARLES H. LEVERMORE has prepared his *Second Year Book of the League of Nations*, a truly valuable publication, giving a concise account of the four regular, and the one extraordinary, sessions of the Council and also of the session of the Supreme Council. It also contains an equally helpful account of the Washington Conference. Here we have the texts of treaties and resolutions and other actions of the several bodies. It is published by the *Brooklyn Daily Eagle*.

C. R. W.

## FOR CHILDREN

*Debating for Boys.* By William Horton Foster. New York: The Macmillan Co. 1922. Price \$1.50.

An excellent, practical, and thorough manual of the subject, prepared, as the writer states, for "the boy himself . . . and for all who are the boy's friends and advisors". Clearness and accuracy are not sacrificed to brevity and simplicity. It is fit to be used as a guide to intelligent and coherent argumentation by grown-up boys, and its principles and methods, if once thoroughly apprehended, will never need revision.

*Little Fowes.* By E. A. Henry, D.D. Revell Co. Price \$1.25.

Herein are thirty-two good little talks to boys and girls by the pastor of the Deer Park Presbyterian Church, Toronto.

*Parables for Little People.* By J. W. G. Ward. George H. Doran Co.

Here are fifty-two other good talks to children by the pastor of New Court Church, London, a man who has gathered and held a large junior congregation. It is full of excellent material for teachers and workers with young people.

## Church Kalendar



MAY

20. Whitsunday.  
21. Whitsun Monday.  
22. Whitsun Tuesday.  
27. Trinity Sunday.  
31. Thursday.

### CALENDAR OF COMING EVENTS

May 21—Diocesan Convention, Bethlehem.  
May 29—Diocesan Convention, Southwestern Virginia.  
May 31—Special Convention, Washington.

## Personal Mention

THE address of the Rev. JAY SCOTT BUDLONG has been changed from 629 Burnett St. to 815 N. Hackberry St., San Antonio, Texas.

THE present address of the Rev. EDWIN K. BUTTOLPH is 55 Grove St. Bangor, Me.

THE Rev. JOHN DYSART, formerly rector of St. John's Church, Dubuque, Ia., has entered upon the rectorship of St. Paul's Church, Flint, Mich.

THE address of the Rev. ROBERT HOLMES is 1115 Lake St., Evanston, Ill.

THE Rev. P. J. JENSEN, of St. Luke's Church Hot Springs, S. D., has accepted a call to St. Thomas' parish, Owing's Mills, Baltimore Co., Md., and will be in residence in July.

THE Rev. C. I. LaROCHE has retired from the rectorship of Zion parish, Prince George's Co., Md.

THE Rev. ROBERT L. LEWIS, of Troy, Pa., has become rector of Zion parish, Prince George's Co., Md.

THE Rev. WALTER REED, until recently rector of St. Alban's Church, Benton Harbor, Ind., has joined the staff of the Washington, D. C., Episcopal City Mission.

### DIED

DAUGHADAY—GUY MAURICE DAUGHADAY, departed this life at his home, 5803 Linwood Avenue, Cleveland, Ohio, on Wednesday, April 18, 1923. A solemn requiem Mass was said and the burial was from St. James' Church. Mr. Daughaday was for many years a representative of St. James' Parish in diocesan Conventions, and served his parish at different times as vestryman, treasurer, and senior warden.

May he rest in peace.

DELAFIELD—Entered into rest on Saturday, May 5, 1923, at the residence of her sister, Mrs. F. V. S. Crosby, 1219 Madison Ave., New York, ELIZABETH RAY, daughter of the late Francis and Katherine V. R. DELAFIELD. The funeral services were from Grace Church, Broadway, on the morning of May 10th.

ELDRIDGE—In the house of her birth, "The Windmill Cottage", East Greenwich, R. I., on Sunday morning, April 29, 1923, LUCY G. ELDRIDGE died in the 81st year of her age. "Then shall I see, and hear, and know, All I desired, or wished, below; And every power find sweet employ In that eternal world of joy."

MITCHELL—Mrs. ELIZABETH MITCHELL, widow of the late Samuel Mitchell of Negaunee, Michigan, passed into rest after a brief illness at the home of her daughter, Mrs. Walter Taylor Sumner, at Bishopcroft, Portland, Oregon, where she was visiting Bishop and Mrs. Sumner, April 21st. Interment was at Negaunee, Michigan.

May she rest in peace, and may perpetual light forever shine upon her.

NEWCOMER—MARGARET NEWCOMER entered into life eternal April 29, 1923, in her 80th year at her home in Hagerstown, Md.

"The strife is o'er, the battle done;  
The victory of life is won;  
The song of triumph has begun:  
Alleluia!"

SINYARD—PRUDENCE L. SINYARD died, May 8th, at her home in Milwaukee, in her 80th year.

May she rest in peace, and may light perpetual shine upon her.

TROTT—Died at her home, 602 East Capitol St., Washington, D. C., May 2, 1923, MARGARET WRIGHT, wife of William Billings TROTT, a communicant of St. Mark's parish, Washington, D. C. The interment was in Cincinnati, Ohio.

"Peace, perfect peace."

WOLCOTT—Died at Utica, N. Y., on May 5, 1923, EMILY J., widow of the late Dr. Samuel G. WOLCOTT, and daughter of the late William Constable Pierrepont, in her 88th year.

### MEMORIALS

The Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L.

WHEREAS, The Church League Club of the City of New York, in annual meeting assembled this 18th day of April, 1923, learns with profound regret of the death of the Presiding Bishop of the Protestant Episcopal Church in America, the Rt. Rev. DANIEL SYLVESTER TUTTLE, D.D., LL.D., D.C.L. who for many years has presided as Chief Shepherd over the Councils of said Church and has led its pastors and people with unflinching clarity of faith, sincerity of purpose, consecration of service, and obedient loyalty to the doctrine of Christ our Saviour:

THEREFORE, BE IT RESOLVED that the Church League Club, valuing the appealing beauty of Bishop Tuttle's long life of Christian service as prelate and his high example of rectitude and devotion, hereby tenders its sympathy to the family of the late Presiding Bishop, and enters upon the minutes a tribute of ever-affectionate gratitude and appreciation for his inspiring memory.

ALICE CRARY SUTCLIFFE, Secretary.

Most Rev. Daniel Sylvester Tuttle, D.D.

The Church Missions Publishing Company places on record its deep appreciation of the long and faithful ministry of its President, the MOST REVEREND DANIEL SYLVESTER TUTTLE, D.D. To his many other duties he added a real and helpful interest in the work of this Corporation. This he expressed in encouraging ways, in letters written, in advice given, in endorsement of projects undertaken, and in presiding at certain of its meetings. We cherish the memory of his life and good example as man, as Priest, as Bishop, as Presiding Bishop. Full of years and honor he has gone to his reward and is numbered with the Saints.

Hartford, Conn.,  
May 7, 1923.

Attest:

GEORGE T. LINSLEY,  
Recording Secretary.

Rt. Rev. Alfred Harding, D.D.

WHEREAS, it hath pleased Almighty God (whose judgments are true and righteous altogether) to remove from his earthly episcopate, the Rt. Rev. ALFRED HARDING, Bishop of the Diocese of Washington:

NOW, THEREFORE, BE IT RESOLVED, by the Vestry of St. Andrew's Parish, assembled on the third day of May, 1923:

That, reiterating our belief in the resurrection of the body and the immortality of the soul, we lament Bishop Harding, as a man and as a reverend Father in God, the details of whose faith and works need not be enumerated in these resolutions:

That the rector be requested to offer, at all public services of the Church, for a period ending on Ascension Day of this year, that prayer for the Order for the Burial of the Dead which admonishes us to follow the example of those who have been steadfast in the faith, the same beginning with the words "Almighty and everliving God, we yield unto thee most high praise and hearty thanks":

That these resolutions be spread upon the minutes of the meeting, and that copies be sent to the family of our reverend Bishop, to THE LIVING CHURCH, *The Churchman*, *The Church Militant*, and *The Southern Churchman*.

MASON R. LAWRENCE, Registrar.  
Washington, D. C., May 5, 1923.

Jeanne LaTouche Earle

In sacred memory of JEANNE LATOUCHE EARLE, wife of William Earle, M.D., who entered into rest at Dublin, Ireland, on the 14th day of May 1886.

"The day is aye fair in the land of the leal."

## 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: RECTOR FOR WELL ESTABLISHED Mid-west parish. Good opening for man in rural work. Adequate salary, good rectory. Address Senior Warden-870, 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.

WANTED: A TEACHER FOR BOYS' school in Institution on Long Island. One with some experience preferred. Good home, and fair salary. Address Teacher-872, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

CLERICAL

A CITY PARISH DESIRING RECTOR—AGE forty—with metropolitan experience in preaching and parochial work. may address Q. E. D.-867, LIVING CHURCH, Milwaukee, Wis.

A VICAR, LARGE CITY PARISH, WOULD accept light duty during July. City work preferred. Best references. Address-871, care LIVING CHURCH, Milwaukee, Wis.

A PITTSBURGH (BOROUGH) RECTOR will take supply work, East, month of August. Moderate remuneration. Box 879, care LIVING CHURCH, Milwaukee, Wis.

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

CANADIAN PRIEST, MARRIED. SIX years in Orders, University and Divinity College graduate, desires city or town parish in the United States. Correspondence solicited. Address Beta-874, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES TO MAKE A CHANGE to a parish, or teaching. Address B. D. 873, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUNDAY DUTY, OR locum tenancy for four weeks, July or August. Near New York City preferred. Address P-878, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, \$2,000 WITH RECTORY, DESIRES change. Reason climate. Second Province preferred. Or supply July or August. References. Address Y-880, LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**CHURCHWOMAN DESIRES POSITION AS** housekeeper in motherless home, institution, children's home. Address A. W-877, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED TEACHER, EASTERN COLLEGE GRADUATE,** wishes summer tutoring, English and history. References exchanged. Address, L. S. 866, care LIVING CHURCH, Milwaukee, Wis.

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

**ORGANIST AND CHOIRMASTER 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.

**ORGANIST AND CHOIRMASTER, DESIRES** post in Southern Florida, where constructive work is required. Teacher and builder of the voice, works with rector, and good mixer. Not afraid of work. References exchanged. Address M-881, 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 Sets of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

**ALTAR LINENS: ALL KINDS, REASONABLE** prices, perfect workmanship. Address H-876, care LIVING CHURCH, Milwaukee, Wis.

**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.

**PRIESTS' HOSTS:—PEOPLE'S PLAIN AND** stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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

## RETREATS

**RETREAT FOR PRIESTS HOLY CROSS,** West Park, New York, beginning Monday night, September 17th, ending Friday morning, September 21st. Conductor, the Rev. Dr. McCune. No charge. Notify GUESTMASTER.

**THE SOCIETY OF THE COMPANIONS OF** the Holy Cross. Week-end Retreat for Women. Conducted by the Rev. George L. Richardson at Adelynrood, South Byfield, Massachusetts.

The Retreat will begin at 7:30 P.M., June 23d, and close after breakfast on Monday, June 25th. Guests are asked to contribute \$5.00 toward the expenses of the Retreat.

Application should be made as soon as possible to MISS J. C. DRURY, 259 High St., Bristol, R. I.

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

## 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.

## EDUCATIONAL

**CHURCH CAMP FOR BOYS UNDER PERSONAL** supervision of clergyman and his wife. Camp located on beautiful lake, within 20 miles of Boston. Moderate charges. Address Rev. J. Attwood Stansfield, Stoughton, Mass.

**CHURCH PEOPLE ARE INVITED TO** share the privilege of the Conneaut Lake Summer School, July 5th to 14th. Excellent courses, fine fellowship, recreation a reality, rates exceptional. Young people especially welcome. For circular address Rev. ROBT. MEADE, 5720 Darlington Road, Pittsburgh, Pa.

**LAKE CHAMPLAIN, TWO SHORE FRONT** camps, for rent, furnished. Magnificent lake and mountain view. Sand beach for children. Finest section of lake, New York side. Rentals \$275 and \$375. For floor plans, etc., address C. H. EASTON, Box No. 1, Scarborough, Westchester Co., N. Y.

## REAL ESTATE

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

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

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

## MISCELLANEOUS

**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.

**WANTED—NEW OR USED COPY OF BOOK** entitled *Ceremonies of the Mass*, by Longmans Green & Co. State condition and price. Address, L-868, care LIVING CHURCH, Milwaukee, Wis.

**RECTORS OF THE EAST AND MIDDLE-** west! The Church League for Industrial Democracy will supply a priest, without charge, any Sunday it is necessary for you to be away from your parish. For details address Rev. F. B. BARNETT, Wrightstown, Pa. Rev. W. B. SPOFFORD, 6140 Cottage Grove Ave., Chicago, Ill.

Rev. A. M. FARR, Whippany, N. J.

**TYPEWRITERS FOR SALE, ONE REMING-** ton \$25.00, one Fox \$25.00, one Oliver \$15.00, one L. C. Smith \$45.00, now in use but to be replaced by special machines of another make. Address Owner-869, care LIVING CHURCH, Milwaukee Wis.

## TRAVEL

**EUROPE. TOURS AT THE MINIMUM** cost, sailing July 7th, with EDGAR C. THOMPSON, Alpena, Michigan.

## BOARDING

## Atlantic City

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

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

## Los Angeles

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

## New 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.

## Pennsylvania

**RESTMORE' MONTROSE, SUSQUEHANNA** Co., Pa. \$16 and up per week. Good gardens, home table, beautiful drives. Leaflets.

## SUMMER TUTORING AND BOARD AT CAPE MAY

**TWO WELLBRED BOYS CAN RECEIVE** thorough instruction in preparatory studies, Latin, Greek, and Algebra, at the bungalow on the sea, of the rector of the Church of the Advent, Cape May. Comfortable rooms and good food. Personal instruction by expert in teaching boys how to study. Bathing, boating, fishing, and healthful outdoor life. Address REV. PAUL STURTEVANT HOWE, Standish Meerstead, Cape May, N. J.

## 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 our home life.

Use the Brotherhood's publication.

### MANUAL OF FAMILY PRAYERS

and

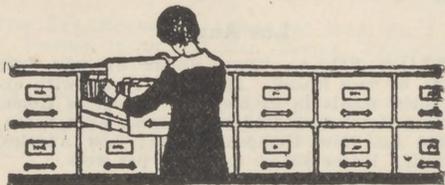
### A NEW CHURCH CALENDAR

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

## 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

### Trinity Church, New York

1833 COMMEMORATION 1923

THE OXFORD MEMORIAL

Evensong and Sermon 8:15, Wednesday,

May 23rd

The Rev. Fr. HUGHSON, O. H. C., Preacher.  
Clerical Union Maintenance and Defence of  
Catholic Doctrine attending.

### 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.]

George H. Doran Company. 158 Fifth Ave., New York, N. Y.

*The Constitution of the United States.* By James M. Beck.

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

*The United States and the League.* By Thomas H. Dickinson.

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

*The Friendship Indispensable.* By Charles Edward Jefferson, author of *The Building of the Church*, etc. Price 75 cents.

*What is Mysticism? A Study of Man's Search for God.* By the Rev. Charles Morris Addison, D.D. Price 75 cents.

*Economic Imperialism and International Relations during the last Fifty Years.* By Professor Achille Viallate. Price \$2.

*The Eucharist in St. Paul.* By Stuart L. Tyson, M.A., (Oxon), honorary vicar of the Cathedral of St. John the Divine, New York.

## BULLETINS

Episcopal Theological School. Cambridge, Mass.

*The Faculty to the Alumni.* April, 1923. Vol. XV. No. 3.

The Lutheran Theological Seminary at Philadelphia. 7301 Germantown Ave., Mt. Airy, Philadelphia, Pa.

*Annual Catalogue.* 1922-1923. Volume 7. February, 1923 Number 3.

## BEQUESTS

THE CHURCH OF THE HEAVENLY REST, New York, is to receive, after the death of her brother, George W. Merrihew, \$50,000, and Trinity Church \$24,000, from the estate of Mrs. Theodora M. Reick, who died Jan. 1, 1923.

## BISHOP TOURET RECOVERING

THE RT. REV. FRANK H. TOURET, D. D., Bishop of Idaho, who has been in a hospital in Chicago, has returned to Boise, Idaho, greatly improved in health. He is planning to take a further rest on Nantucket Island this summer.

## TENTH ANNIVERSARY CELEBRATION

ST. MARK'S CHURCH, Milwaukee, Wis., celebrates the tenth anniversary of the coming of the Rev. E. Reginald Williams as rector, on Monday in Whitsun week, May 21st. At the celebration of the Eucharist the *Messe Solennelle de Ste. Cecile* by Gounod, will be sung by the combined choirs of the parish, and the Rev. George Craig Stewart, D.D., of Evanston, Ill., will preach the sermon. A luncheon will follow the service.

## MISFORTUNE OF A SMALL PARISH

THE NEW PARISH HOUSE OF St. Paul's Church, Pipestone, Minn., caught fire Sunday, April 29th, and sustained damage to the extent of more than \$1,000. This congregation of fifty communicants had just completed the building and had their first gathering in it the week previous. It cost them \$6,000, which amount they had raised only by many sacrifices and careful planning.

## PARISHES MAKING IMPROVEMENTS

ST. JOHN'S AND ST. LUKE'S PARISHES, San Antonio, Texas, of which the Rev. Jay Scott Budlong is joint rector, are both making extensive improvements. At St. John's, the rectory has been removed to the rear of the property, and the rector's address, in consequence, is changed from 629 Burnett St. to 815 North Hackberry St. The parish house is to be removed from the present site next to the church on North Cherry St., to the south of the rectory, and, later on, a new church will be built on the lot formerly occupied by the rectory at the corner of Burnett and North Hackberry Sts. St. Luke's parish will start immediately upon the erection of a new parish house, the mortgage on the church having been paid since the coming of the present rector last October.

## A TWENTIETH ANNIVERSARY CELEBRATED

THE CHURCH OF ST. PHILIP, a leading church for the colored people of Brooklyn, celebrated on the feast of Sts. Philip and James, May 1st, the twentieth anniversary of the coming of its rector, the Rev. N. Peterson Boyd, D.D. There were three celebrations of the Holy Communion, and a festal Evensong, at which the secretary of the diocese, the Rev. Robert Rogers, Ph.D., preached. Dr. Boyd made an address, and was the recipient of a cassock from his congregation.

During the twenty years, the church edifice and a parish hall have been erected for the parish.

## MASONS LAY PARISH HOUSE CORNER-STONE

ON THE AFTERNOON of Wednesday, April 18th, an impressive service was held in connection with the laying of the corner-stone of Moelick Memorial Parish House which is being erected by the congregation of Christ Church, Pulaski, Va.

Pythagoras Lodge of Masons, led by Mr. W. L. Andrews, Past Grand Master of Masons in Virginia, had charge of the ceremony. The principal address was made by the Rt. Rev. Robert C. Jett, D.D., Bishop of the Diocese.

The little congregation of Christ Church deserves the greatest credit in connection with this undertaking: there being only 66 communicants, while the parish house will represent an investment of \$15,000. The people of the town generally, outside of this congregation, are manifesting most unusual interest in the project, realizing its future possibilities as a community asset.

The parish house will be of brick construction, 40 by 100 feet, with basement, gymnasium floor, and shower baths, auditorium, and stage.

## DIOCESAN CONVENTIONS

### NEW YORK DIOCESAN CONVENTION SCENE OF VIGOROUS DEBATE

THE 140TH ANNUAL Convention of the Diocese of New York produced more excitement than was to be predicated by the rather meagre list of topics included in the Calendar. Modernism, sedition, and prohibition provided the ammunition for the rhetorical bombardment of the two-day session. Bishop Manning's address was a vigorous but eirenic presentation of the case for what he declared to be something bigger and broader than either Fundamentalism or Modernism—the whole Gospel of Jesus Christ in all its spiritual, ethical, and social implications.

By strict parliamentary rules those in favor of the repeal of the so-called Lusk "anti-sedition" laws managed to prevent the Convention from discussing the action of the Social Service Commission in campaigning for their repeal, though there was a decided feeling that at least the subject should be discussed on its merits. This was most unfortunate, and though it might not have affected the result, would have been a better way of arriving at it.

But the debate on the resolution to urge Governor Smith to veto the bill to repeal the Mullen-Gage prohibition-enforcement act brought on the most spirited debate of all. Here again parliamentary devices to head off discussion were resorted to. The proponents of repeal displayed their usual attitude, one of levity and ridicule and specious rhetoric, while the opponents of repeal were inclined to be rather acrimonious and censorious in their retorts. The repealers sought to show that the issue was endorsement of prohibition—which it was not—whereas it was the straight question whether New York State should actively share the obvious duty of upholding the Constitutional law of the land or become a slacker. The debate became so involved that had it not been for Bishop Manning's clearly-stated exposition, the Convention might have gone on record as "wet"—which it was not—but which impression would have been wrongly attributed to it had the issue not been so sharply defined by the Bishop. The Convention finally decided to send its petition for his veto to the Governor.

#### THE CONVENTION IN DETAIL

The Convention began with a celebration of the Holy Communion in the Cathedral on Tuesday morning, May 8th at 10 o'clock, which partook of the nature of a memorial of Bishop Tuttle, whose memory was gracefully treated by Bishop Manning. The attendance was 178 clergy and nearly 100 laity.

At noon the Convention met in the Synod Hall and organized for business by the election of the Rev. C. K. Gilbert as secretary and of Mr. R. M. Pott as treasurer.

After luncheon Bishop Manning read his annual address. In it he referred to the Nation-wide Campaign, the building

of the Cathedral and to the current burning topic of Modernism. The Bishop stated that the plan of diocesan reorganization was not completely worked out, but would probably be ready by the next Convention. He urged the diocese to complete its nation-wide quota—never yet accomplished—and repeated his hope that the Cathedral trustees would soon publish their plans for the resumption of building operations.

But the greater part of the Bishop's address was devoted to the question raised by the so-called Modernist group. Here the Bishop was frequently interrupted by outbursts of applause, and at its conclusion the whole Convention rose to its feet and applauded vigorously for several minutes.

In part Bishop Manning said:

"And now gathered here as we are for spiritual conference and counsel, let me speak to you of a matter which is of deep concern to us all because it touches the very heart and life of the Church of Christ. I refer to the obligation and responsibility resting upon those of us who have been called and admitted into the Ministry of this Church, and especially to the obligation resting upon us as messengers of Jesus Christ, teachers and preachers of His Gospel. We, who are privileged to preach the Gospel at this time, have an opportunity such as has seldom been given to men. Never was the world in greater need of Jesus Christ than it is now and never, perhaps, was the way more open for the preaching of His Truth.

"The supposed conflict between science and religion, which for some decades has tended to chill religious faith, is seen now to have no reality. The notion that science is committed to the materialist philosophy, that it excludes belief in the supernatural or in the possibility of miracle, is today quite out of date. It persists still more or less, and will for some time, no doubt, in the popular mind, but the leaders of thought have left it behind. To suppose today that science and philosophy are in antagonism with revealed religion is to be living not in the present but in the past. Men everywhere are feeling the need of religion. Their hearts and minds are open to its message. They are seeing that there is no other hope, no other foundation for life and character. They are turning to faith in God. And the whole world is moved with the thought of fellowship. That great vision of brotherhood which the Gospel brought into this world is in men's minds as it has not been at any other time. Only religion, the Spirit of God in the hearts of men, can make the vision a reality.

"In the movements all about us, the awakening of the social conscience, the desire that justice and love shall rule in all departments of human life, the efforts to put an end to war, we see the effects of the Christian Gospel and the openness of men's hearts to its full message. We see as never before the results of that new power which Jesus Christ brought into this world. We see that the Gospel has

power not only to redeem individual lives but to reconstruct society, to revolutionize the world, to bring in the Kingdom of God among men.

"The first requirement of us who are called to preach the Gospel in this great day is our own true personal faith in Jesus Christ. The supreme requisite in a Christian minister is sincerity, for the sake of his influence with others, and for the sake of his own soul. The note of simple, living faith in our preaching counts for more than all other qualifications, and nothing else whatever can take the place of this. It is our own belief in Jesus Christ, our own experience of fellowship with Him in prayer and sacrament and faithful living, that helps others to believe in Him, that gives reality to our words about Him as we stand in the pulpit. Our faith in Jesus Christ, and our work as His Ministers and Messengers, is not a matter only of intellect. It is a matter of life and character, of spiritual experience, of personal relationship with God.

"We who are called to preach the Gospel must bring all the powers of our minds into this service. There is today greater need than ever for a high standard of scholarship and theological learning among the clergy. Without this we cannot rightly judge the issues of the time.

"Not many of us, I think, would be willing to describe ourselves as either Fundamentalists or Modernists in the common acceptance of those terms, though, if we wish to do so, it is our right. Most of us, I think, believe that we are standing for something which is larger than either of these positions as popularly understood and which includes that which is true in each of them.

"We stand for the faith as held and taught by the Catholic Church in all the ages since the day in which our Lord Jesus rose from the dead.

"We stand for the Gospel of our Lord and Saviour as this Church hath received the same, and we find nothing in this faith which contradicts or denies or conflicts with the rights of reason.

"We find nothing in the Christian faith which conflicts with the scientific theory of evolution, but, on the contrary, this theory as to the process of creation seems to us to bring into clearer view both the majesty of the Creator and the glory of His revelation of Himself in the Incarnation.

"We find in this Faith the Truth of God which claims the allegiance of our whole being, mind, heart, and spirit. We not only recognize, we rejoice in the fruits of modern knowledge and the results of scientific research. We find nothing in the Christian Faith which conflicts with the scientific theory of evolution, but on the contrary this theory as to the process of creation seems to us to bring into clearer view both the majesty of the Creator and the glory of His revelation of Himself in His Incarnation. We believe with our whole hearts and minds that in the Scriptures of the Old and New Testaments we have the true Word

of God, the record of God's patient dealings with men leading up to the full revelation of Himself in Jesus Christ, the Divine message of salvation for all mankind, but the faith of this Church in the Holy Scriptures does not depend, and has never depended, upon any theory as to their verbal inspiration, and has nothing to fear from the results of scholarly research.

"We shall not meet the need of the world by reactionary blindness or obscurantism, but neither shall we meet the need of the world by a Christianity so called without the supernatural, a Gospel from which we have dismissed the Divine and Living Christ. We who are called to preach the Gospel must be honest and free and fearless in our thinking. The truth has nothing to fear from this and everything to gain.

"But the truth in which we believe is not a product of our own reasoning or speculation. It comes to us as a supernatural revelation from God. As members of the Christian Church we believe the truth which God has revealed to us in Jesus Christ. But we believe this not because it is imposed upon us by some arbitrary and fettering authority, but because it is the truth, and speaks as such to our minds and souls. Believing in the Deity of Jesus Christ, we believe naturally the facts in regard to Him which the Scriptures and the Creeds declare.

"We who have been called to the work of the ministry have pledged ourselves to teach and preach the Gospel of Jesus Christ as this Church hath received the same. But this is no restriction upon our liberty. It places no fetters upon our thought. It is not an obligation imposed upon us, but one which we have voluntarily assumed because it is in accord with our deepest faith and conviction.

"There are many questions, and important questions, upon which as fellow Christians, and fellow Churchmen, we may and do differ. In a living Church it should be and must be so. But in our faith in Jesus Christ as the Eternal Son of God, we are all one. Among those of us who hold office as ministers of the Church, there is no room for difference here. We believe in Jesus Christ as God and Saviour, as His Church has ever believed in Him, and as He is shown to us in the whole teaching of the New Testament. And I rejoice to know, as you have given me full reason to know, that the whole body of us in this diocese, laity and clergy alike, are of one heart and soul in this faith. We hold the Faith as the Christian Church has ever held and believed it. We believe in Jesus Christ the Incarnate Son of God, who was born of the Virgin Mary, who was crucified for our sakes, who rose from the dead, and ascended into heaven."

The Rev. Philip W. Fauntleroy's resolution calling for a committee to enquire into the sanity of Modernist clergy was laughed out of court, and was withdrawn. His other resolution condemning the tenets of Modernism was also withdrawn.

The action of the Social Service Commission in seeking the repeal of the Lusk anti-sedition acts was approved; at least it escaped criticism or censure, although it was very evident that the Convention was divided in its opinion on the question. No debate or action on the merits of the subject was permitted, and the Commission's action was thus upheld but in a rather left-handed and unsatisfactory fashion.

The debate on the motion of the Rev. James N. Chalmers to petition the Governor to veto the Mullen-Gage prohibition-enforcement repeal bill precipitated a spirited and at times acrimonious debate. The issue became very involved but, in the end, Bishop Manning's speech cleared away the confusions of sophistry and the Convention's appeal to the Governor to veto the repeal bill was agreed to.

By a rising vote the Convention recorded its affectionate congratulations upon the completion of Dr. Mottet's sixty-five years of association with the Church of the Holy Communion, fifty of which he has spent as its beloved rector.

The permissive election of women to vestries and to the diocesan convention was provided for in tentative legislation to be sought for and enacted after consultation with the other dioceses in the state.

The Rev. Dr. Cummins secured the appointment of a committee of nine to devise ways and means for the reorganization of the missionary machinery of the diocese, now in a chaotic state. The committee will cooperate with that charged with the formulation of plans for the creation of a diocesan council.

Bishops Lloyd and Shipman addressed the Convention shortly before its adjournment upon the special work to which they have been assigned in the diocesan administration.

The Rev. Dr. Milo H. Gates and Mr. George Zabriskie were elected to the Standing Committee in place of Bishop Slattery and Mr. Edmund L. Baylies. The new Cathedral Trustees are, the Rev. Dr. F. W. Crowder, the Rev. Dr. W. Russell Bowie, and Messrs. Edmund L. Baylies, Robert L. Gerry, and Robert G. Hone.

The Deputies to the Provincial Synod elected were, the Rev. C. K. Gilbert, the Rev. Lawrence T. Cole, Mr. Ambrose S. Murray, and Mr. W. Dallas Goodwin.

#### ALBANY ADOPTS A BUDGET

A BUDGET for diocesan and general missionary work was adopted by the fifty-fifth annual Convention of the Diocese of Albany, which met May 3d, in the guild House of the Cathedral of All Saints', Albany.

The matter was introduced at the opening session in the addresses made by the Bishop, the Rt. Rev. Richard H. Nelson, D.D., and the Bishop Coadjutor, the Rt. Rev. G. Ashton Oldham, D.D.

Bishop Nelson said in part:

"The parishes and missions have gladly met the increased assessments needed for the support of the Bishop Coadjutor.

"It will be recalled that the committee appointed to report on the advisability of going into election for a Bishop Coadjutor had reported against such action until the endowment for the support of the Episcopate had reached the sum of at least \$100,000. They were overruled by the Convention, and an election followed.

"The time has come to act upon the prudent counsel of that committee. The Bishop Coadjutor has endeared himself to all of us, and it is our duty to set in motion an adequate plan to raise the sum required, at least \$150,000.

"Should the Diocese be divided, as has been suggested from time to time, contributions to this fund from the distant parts of the Diocese will be paid to the Trustees of the new Diocese when formed."

In his address, later in the evening, the Bishop Coadjutor dwelt on the same subject, and strongly advised the adop-

tion of a budget. Such budget, he stated, must be very much larger than the present one, if the missionary work in the Diocese of Albany, which offers some of the greatest missionary opportunities of any diocese in the country, is to be developed properly. There was need of greater efficiency, both in management and expenditure, and several steps were suggested looking towards this end. Among other specific items, he stressed the need of a diocesan office and a diocesan paper. He also urged that Albany should cooperate in regular fashion with the National Council.

On the following morning, the Ven. Roelif H. Brooks presented the budget, fifty per cent of the estimated amount to go for missionary expenses, etc., and fifty per cent to diocesan needs. It was unanimously adopted.

The Nation-wide Campaign Committee was discontinued, and a committee on Church Extension was appointed by the Bishop to take its place. The Bishop Coadjutor was named as chairman, and the four archdeacons of the diocese, five clergymen, and four laymen, were made members of it.

The Rev. William C. Prout, of Middleville, was reelected Secretary of the Convention, thus entering on his fifty-first year in this capacity in this diocese. Mr. W. Leland Thompson was added to the Standing Committee.

The delegates elected to the Provincial Synod are the Ven. R. H. Brooks, the Rev. Messrs. Albert Gale, W. J. Hamilton, O. S. Newell, H. S. Pike and the Ven. G. H. Purdy; Messrs. A. E. Cluett, J. S. Conover, Levi Hasbrouck, C. V. Hoskins, R. M. Johnston, and William G. Rice.

#### MEMORIAL TO BISHOP HARE IN SOUTH DAKOTA

A CELEBRATION IN MEMORY of the great Bishop, William Hobart Hare, the fiftieth anniversary of whose coming to South Dakota fell on the closing day of the Convocation, was a leading feature of the annual convocation of the District of South Dakota, held in Yankton, April 27th to 29th.

Contributions totalling nearly \$4,500, were made at the Convocation toward the creation of a fund to be known as the Mary Amory Hare Memorial, named in honor of the wife of the late Bishop, the income to be used for scholarships for worthy girls at All Saints' School, founded by Bishop Hare.

The Convocation officially welcomed the Rt. Rev. W. Blair Roberts to his fifteenth district convocation in South Dakota, which was also his first convocation as Suffragan Bishop, and it pledged to him its love and loyalty and whole-hearted support. It also gave unqualified endorsement to its own Executive Council's pledge to the National Council to pay its 1923 quota for the Program of the Church, not less than 100 per cent.

Announcement was made that the children of the Church schools had exceeded their record-breaking offering of last year, which was \$3,542.94, though final figures had not been fixed, due to delayed remittances, and awarded the Bishop's banner to the children of Christ Church School, Milbank, who, with an enrollment of 20, gave \$129.60, an average of \$6.48

A resolution was adopted, calling for a dollar contribution from all members and adherents of the Church in the District, to be applied on the deficit of the National Council for 1922, and plans were

made to make the terms of the resolution effective.

By resolution, the Convocation refused to participate in a proposed observance of the centennial of what had been called the first act of Christian worship in the state, on the ground that there is authentic historical evidence of an earlier expedition under the leadership of Verendrye, who was undoubtedly accompanied by a spiritual adviser.

### DELAWARE EMPHASIZES INSPIRATIONAL GATHERING

THE ANNUAL CONVENTION of the Diocese of Delaware, which was held at St. John's Church, Wilmington, illustrated the tendency of such gatherings to take on an inspirational and institutional tone. The meetings began with that of the Girls' Friendly Society on the 7th. The delegates to this meeting were accompanied by delegates to the meeting of the Woman's Auxiliary, which was held during the Convention time.

One of the features of the Convention was the presentation of a pageant, *The Great Trail*, with a cast of eighty characters, which was given under the direction of Mrs. Philip Cook.

Bishop Gailor and Bishop Perry, of Rhode Island, were the principal speakers at a dinner given the members of the Convention at the Hotel duPont.

Bishop Cook's address dealt with Christian Unity, then Program of the Church, Work among Young People, Weekday Instruction in Religion, and especially the Church Service League. Among other things, he said, "There must be a federation of working societies already existing, and an appeal, strong and insistent, to the remaining membership of the Church to active service" that there may be "a gradual decay of that hateful thing, nominal Church membership, and an opportunity for every member to give personal service."

The officers were generally reelected. The deputies to the Provincial Synod are the Rev. Messrs. T. Getz Hill, C. W. Clash, F. A. Parsons, and F. M. Kirkus, and Messrs. W. B. Jester, F. E. Schoonover, S. W. Hall, and Samuel Elliott.

### A CATHEDRAL FOUNDATION FOR EASTON

ONE OF THE most important steps taken by the Convention of the Diocese of Easton, held in Easton, Md., May 1st, was the motion toward the establishment of a Cathedral foundation. This move definitely sets the Cathedral apart as a diocesan church, the entire organism of which will eventually take care of the general activities of the entire Diocese. It is hoped under this arrangement to center all the missionary social service, religious education, and other general work of the Diocese in the Cathedral. Tentative plans have been drawn up, which include a diocesan house, a synod hall, a residence for the Dean, and extensive alterations in the Cathedral structure to enable it to meet the growing demands of the Diocese.

The Bishop's address at the Convention was a discussion of the progress of the Diocese during the past year, embodying practical and pertinent suggestions toward the continuance of this development upon a substantial foundation of careful financial and aggressive activity. All of the Bishop's suggestions were taken up by the Committee on the State of the

Church, and were presented to the Convention in the form of resolutions which were adopted.

A memorial to Miss Helen I. Jennings was ordered by the Convention to be placed in the Cathedral to commemorate her faithful and efficient service to this Diocese and the Church in general in the cause of Religious Education.

The Parish Cash Book, prepared by the Board of Church Finance, was recommended for use in the parishes; and steps were taken toward the increase of insurance on Church properties, and the incorporation of the Managers of Trust Funds.

The Hon. William H. Adkins, who for over thirty years has served as Treasurer of the Convention, was obliged, to the great regret of the entire Diocese, to resign this important office on account of ill-health. Senator John S. McDaniel was chosen to succeed him.

Conferences for Women and Men were held, during the sessions of the Convention, on Faith and Order, Work among Boys and Girls, Church Periodical Work, Young People's Work, Rural Work, and Religious Education.

Mr. G. Warfield Hobbs, editor of the Sunday edition of the *Baltimore Sun*, addressed a mass meeting at the opening of the Convention on the inspirational side of the Church.

### GEORGIA CELEBRATES DIOCESAN CENTENNIAL

THE CHIEF FEATURE of the annual Convention of the Diocese of Georgia, which was held in St. Paul's Church, Augusta, April 22d to the 24th, was the celebration of the hundredth anniversary of the founding of the diocese. At the solemn Eucharist the Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, was the preacher and celebrant, with the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, as epistoler, and the Rt. Rev. Albion W. Knight, D.D., as gospeller. The Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, was also present in the chancel and assisting.

The business of the Convention was largely routine. Steps were taken to purchase an episcopal residence. The Rev. W. T. Dakin was added to the Standing Committee. The delegates to the Provincial Synod are the Rev. Messrs. J. M. Walker, J. B. Lawrence, W. A. Jonnard, Robb White, Jr., J. D. Miller, and D. W. Winn, and Messrs. R. Y. Smith, W. K. Miller, J. H. Merrill, J. D. Twiggs, A. B. Moore, and R. C. Balfour, Sr.

The Convention was concluded by a pageant of Church History on the site of old Fort Augusta, on the banks of the Savannah River.

During the Convention there were several conferences of the Young People's Service League, and a Georgia Joint Y.P.S.L., from the two dioceses of the state, was formed.

### SOUTH DAKOTA WOMAN WORKERS OF THE C. S. L.

THE WOMEN WORKERS of the Church Service League in South Dakota held three largely attended meetings at Yankton during the Convocation of the District, on April 27th to the 29th. Mrs. W. Blair Roberts, wife of the new Suffragan Bishop, was in the chair at her first annual meeting since becoming president of the League.

Miss Mary B. Peabody, former president, and Mrs. George W. Burnside, retiring treasurer of the United Thank Offering, were especially honored by the delegates.

The following officers were elected:

Mrs. H. C. Sessions, treasurer of the Bishop Biller Memorial Salary Fund; Mrs. J. M. Miller, treasurer of the United Thank Offering Fund; Mrs. J. H. Gates, secretary-treasurer of the Church Service League. Delegates to the Provincial Synod are, Mrs. Hugh L. Burleson, Mrs. Edward Ashley, Mrs. John E. Flockhart, Miss Mary B. Peabody. Alternates: Mrs. Wm. Holmes, Mrs. C. D. Rowley, Mrs. F. C. Danforth.

### ANNUAL MEETING OF THE COLORED CONVENTION OF GEORGIA

IN ORDER to take part in the Diocesan Centennial and to have the advantage of addresses from some of those on the Convention program, the Council of Colored Churchmen of the Diocese of Georgia met for its annual council in St. Mary's Church, Augusta, on April 22d to the 24th. The Council had the largest attendance in the history of its organization, having 45 delegates for all departments. The Woman's Auxiliary, as usual, made the most distinctive advance by making an annual offering, at their corporate communion, of \$235 to be distributed as follows: St. Athanasius' School, Brunswick, Ga., \$141; scholarship for the Divinity School students, \$80; Mission at Pennick, Ga., \$10.

The most constructive step taken by the Council was the election of a Christian Social Service Agent for the colored work, and an appropriation of \$17 in the budget for the use of the Colored Publicity Agent of the Council. The Clergy voted to try the Christian Nurture Series, and also to use every effort to raise every dollar of the Nation-wide Campaign pledge. Addresses were made by the Bishops of Atlanta and Upper South Carolina, Dr. Wm. C. Sturgis, the Rev. S. B. McGlohon, of Savannah, and Mrs. A. M. Waddell, of East Carolina, who addressed the Woman's Auxiliary.

### ANECDOTE OF BISHOP HARDING

A CLASSMATE of Bishop Harding's at Trinity College, '79, the Rev. Melville K. Bailey, recalls that Alfred Harding, being valedictorian as a matter of course because of his preëminent leadership in scholarship, exercised a fine personal influence over the class. It chanced that, in the play of college politics, a division had arisen in the class toward the end of the senior year. In the course of his valedictory oration, Alfred Harding took the opportunity of appealing to the whole class for a restoration of harmony. The appeal was immediately successful, and the class has preserved that harmony ever since. Alfred Harding won the coveted Toucey scholarship, the highest scholastic honor of the kind.

### THE NATIONAL STUDENT COUNCIL BULLETIN

NUMBER THREE of the *National Student Council Bulletin* has appeared, and is devoted chiefly to the subject of club houses for Church students at colleges and universities. It contains also reports of three provincial student conferences held this spring, and news items from twenty-two educational centers. Every Church student, in any educational institution, should be familiar with this publication, to be obtained from 281 Fourth Ave., New York, and any persons who are acquainted with students will help by calling their attention to the *Bulletin*.

## The Archbishop of York Suggests First Prayer Book

The Situation in Russia—A Royal Wedding—The King's Visit to the Pope

The Living Church News Bureau }  
London, April 27, 1923 }

THE SPEECH of the Archbishop of York in the House of Bishops last week, in which he suggested that the Order of Holy Communion in the First Prayer Book of Edward VI should be restored to use as a permissible alternative to the present Service, has given an unexpected turn to the question of Prayer Book Revision. Permission to use the 1549 Book has long been desired by many of the clergy, but the chances of such permission being accorded can scarcely be said to have come within the range of practical possibilities. The support now given by so eminent an ecclesiastic as Dr. Lang is bound to influence all subsequent discussions, especially as the "official" proposals commend themselves to scarcely anyone. Once it is agreed that alternative rites should be authorized, it is obviously desirable that the new Book should satisfy as many as possible of those whose views it is designed to meet. As the Archbishop of York pointed out, the Book of 1549 is not only the first achievement of the Reformation, but it is described in the very Act of Uniformity which enforced the Second Prayer Book as "a very Godly Order agreeable to the Word of God and the primitive Church".

There is no doubt that very many Churchmen would rejoice to see the 1549 Liturgy restored to use. Indeed, one such (a clergyman) writes to the *Church Times* as follows: "Now that an Archbishop has spoken, hope dawns. It is for us to prove that he has put into words the deepest wish of many priests all over the country. . . . He has championed our cause, and we are very grateful. Let us all, especially those who neither belong to the English Church Union or the Federation of Catholic Priests, nor attend Anglo-Catholic Congresses, bestir ourselves! We totally repudiate the charges of disloyalty which the Bishop of Durham brings against us; and we are entitled to join societies if we wish to do so. But, after all, the Bishop of Durham's harsh words break no bones—let us forget them. . . . It is time for action. We can write to our diocesan Proctors and say that we look to them to work on the lines of the Archbishop's speech. Perhaps we can find other ways of making our longing known, but that, at any rate, will do for a start. We now have the chance of a lifetime."

### THE SITUATION IN RUSSIA

A Moscow message states that the trial of the Patriarch Tikhon has again been postponed. The Soviet Legation at Riga announces that "in view of the fact based on the Moscow Procurator's declaration, that the Patriarch Tikhon's case is directly connected with the case of the Bishop of Kolomna, Theodosius, the Collegium of the Supreme Courts has decided to take both cases together. The Patriarch Tikhon's trial is postponed to a date that will be specially announced."

Discussing the forthcoming trial, the official Bolshevik organ *Izvestia* indulges in a characteristically fulminating article, in which it declares that the Patriarch

aimed at the reestablishment of Czarism. Commissar Kursky states that Archbishop Tikhon personified the Orthodox clergy's campaign against the Soviet power, and adds that not only did the Archbishop curse the Soviet's policy but that he also vigorously plotted with all the influential reactionaries. The *Izvestia* also announces that the Church Convocation, which will begin on April 29th, will be attended by five hundred delegates, each diocese sending two laymen, two priests, one bishop, and one representative of the Supreme Church Administration. There will also be numerous special delegates of the Ukrainian and Siberian Church Administrations and the various Church reform parties. The proceedings of the Convocation will comprize a declaration of its attitude towards the Bolshevist revolution, the Soviet decree separating Church and State, and towards the Patriarch Tikhon and his followers. The new Church authorities have decided to despatch representatives abroad to establish anti-Tikhonist parties, and to promote change among the Orthodox clergy.

### A ROYAL WEDDING

The wedding of the Duke of York and Lady Elizabeth Bowes-Lyon at Westminster Abbey yesterday was a function to be remembered. Although the actual congregation was smaller than on the occasion of Princess Mary's wedding a year ago, this was in many respects an advantage, and there was no suggestion of overcrowding.

While the congregation was assembling, the organist (Mr. Sydney Nicholson) gave a fine selection of music, and Elgar's "Imperial March" was played while the King and Queen proceeded to their appointed places. For the bridegroom's procession Parry's Bridal March was chosen.

The appearance of the east end of the Abbey was almost perfect, with the white and gold of the altar (for, in accordance with custom, the massive plate was arrayed upon it), the soft light given by the wax tapers, and the vestments of the clergy. The priests attached to the Abbey, ten in number, were, with one exception, in crimson copes, while the visiting prelates—the Archbishop of Canterbury, the Archbishop of York, the Primus of the Scottish Church, and the Bishop of London—were in white.

The actual ceremony presented no special feature. It was difficult to believe, as one listened to his strong tones, that seventy-five years have passed over the head of the Archbishop of Canterbury, while the gracious and fitting words of the Archbishop of York's address to the bride and bridegroom were clearly heard throughout the choir and transepts.

One of the most beautiful items of the whole service was the hymn, "Praise, my soul, the King of Heaven," sung to Goss's splendid melody. Here all present seemed to let themselves go, and a glorious volume of sound ascended to the vaulted roof. It was a deeply moving experience. So, too, was the rendering of the National Anthem, which seems to gain an enhanced dignity when it is sung in the presence of the Sovereign.

### THE KING'S VISIT TO THE POPE

King George contemplates "going to Rome", and while there is going to visit his Holiness the Pope. What could be

more natural? Yet a small but noisy group of Protestants in this country are endeavoring to get up an agitation against the visit, and have actually forwarded a resolution of protest to His Majesty. It is difficult to imagine conduct more foolish or in worse taste. Do these agitators really fear that a half-an-hour's conversation with the Pope will upset the King's religious convictions? Or do they believe that it will prove a prelude to the destruction of the Act of Settlement? One of their orators has said so, and another has declared that Roman Catholics all over the world will regard it as a recognition of the supremacy of the Pope. It is hard to speak of such contentions with gravity. The King is only doing what his father did before him. When King Edward VII, twenty years ago, decided, with his usual good sense, to visit Pope Leo XIII, these people, or their predecessors, acted in just the same way. None of the evils they then predicted has come to pass. King George's visit is neither a political nor a religious demonstration, but simply an act of royal courtesy shown to the head of a great Christian Church. There are fourteen millions of Roman Catholics among the King's subjects, and there are twenty-nine millions more in the United States and its possessions, and all of these will be gratified by the King's visit. Nobody outside the Protestant Alliance and similar bodies has the smallest apprehension lest this act of common good manners and politeness towards a Pope who has done much for Italy and much for humanity should imperil our civil or our religious liberties. Alarms of the sort are simply stupid in the present state of the world, and to foster them can do no possible good.

### OCTOGENARIAN CHURCHMEN

An article in the *Daily Express* this week, on The Triumphs of Old Age, possesses interest for Church people, in that it calls attention to many distinguished octogenarians, priests and laymen, in England, who are still more or less actively engaged in the service of the Church.

Foremost among these is the Rev. Sabine Baring-Gould, rector of Lew Trenchard, Devon, one of the most popular and versatile of Victorian novelists and hymn-writers, who was eighty-nine last January, and spent his birthday writing his hundredth—or was it his hundred-and-fiftieth?—book.

Then there is Dean Wace, of Canterbury, who as a leader-writer for seventeen years combined the duties of a journalist with the functions of the priest. He is eighty-seven, and may be seen almost any fine day within the precincts of Canterbury Cathedral.

The veteran Viscount Halifax, unconquerable "lay champion of high ritual", is still ready at eighty-four to engage in a tussle with the Kensitites, while his pen is as virile as ever. And there is Dr. John Clifford, the "John Knox of the Dissenters", who is eighty-seven.

Among Church musicians there is Sir Walter Parratt, of St. George's Chapel, Windsor, who was an organist at the age of seven, and celebrated his eighty-second birthday last February. And Sir Frederick Bridge, who retired from the Westminster Abbey organistship in 1918, has turned eighty, but still takes an active part in all that pertains to Church music, while his fame as a lecturer still remains undiminished.

### LAYMEN DISCUSS REVISION

The House of Laymen of the National Assembly met on Wednesday and Thurs-

day this week to discuss Prayer Book Revision, after having a "lead" given them by the Bishops in the previous week. Whatever may have been thought of the utterances of the Bishops, the debate in their House was certainly most interesting; but this cannot be said of the proceedings in the House of Laymen. The speeches on the whole were deadly dull, with a few notable exceptions, such as Mr. Athelstan Riley, Lord Hugh Cecil, and Mrs. Creighton. "General approval" was ultimately given to the Measure by a majority of 175 to 46.

#### THE BRADFORD CATHEDRAL

The proposed new Cathedral for Bradford, which is to incorporate the present building, and is estimated to cost £70,000,

will consist of five aisles, with the nave and choir somewhat to the north of the present nave, which will then become the south aisle. It will have two western towers instead of one, as at present, and in general style will be very late Gothic, to harmonize with the existing building and avoid any falsification of the historic interest of the church.

The present church is a fine old structure of the fourteenth and fifteenth centuries, with some interesting details of a later period, and as there is a large open churchyard on the north side it is hoped to enlarge the building in such a way as to make it adequate for its new purpose without destroying its integrity as the ancient parish church of the city.

GEORGE PARSONS

versities of the maritime provinces. To this, the Archbishop made extended reference in his charge. Dr. Boyle, President of King's College, and Chancellor Harris reported on recent developments and on the visit of a delegation from King's College to New York to interview the Carnegie Corporation. The Synod fully debated the matter and approved the federation of King's College with Dalhousie as a preliminary step looking towards the larger union.

#### MISCELLANEOUS NEWS ITEMS

The Bishop of Quebec and Mrs. Lennox Williams are on a two months' visit to England. Archdeacon Balfour is acting as the Bishop's Commissary.

The Missionary Society's new study and text book, *Japan in Transition*, has just been issued. Miss Loretta L. Shaw, the author, is a Canadian, who, while working outside the Diocese of Mid-Japan, still retains connection with the society. A supplementary booklet on *Our Mission Stations in Japan* has also been printed. Two large wall maps on Japan have been prepared, and an enlarged map of Japan, showing the Diocese of Mid-Japan and the various mission stations within the area of the Diocese.

The new parish house of St. Cyprian's Church, Toronto, was dedicated recently by the Bishop of Toronto. Other speakers were Archdeacon Warren, Canon W. L. Baynes-Reed, D.S.O., Rural Dean of Toronto, and Canon C. A. Seager, Provost, Trinity College, a former rector of St. Cyprian's. The new parish house, which rises upon the foundation of the former church, was built by voluntary work of the men of the congregation and men's club.

It is expected that Summer Schools under the joint auspices of the Missionary Society, the General Board of Religious Education, and the Council for Social Service, will be held in June and July at Lennoxville, Quebec; Port Hope, Ontario; Kenora, Ontario; Saskatchewan Beach, Sask.; and Vancouver, B. C. The Rev. Dr. Mercer, of Gambier College, Ohio, will take the Bible Study at the School to be held at Trinity College School, Port Hope.

The total receipts to the Anglican Forward Movement from the Diocese throughout the Dominion have now passed the three million dollar mark. About \$465,000 is still outstanding. The Dominion Commissioner, Mr. Evelyn Macrae, has just made a final trip from Vancouver to Halifax on behalf of this fund, and completed arrangements to carry the work to completion. It is hoped and expected that many of the 13,000 subscribers in arrears out of the original 110,000 givers, will make good the balances due by them in the near future. The total unpaid is a little over 13 per cent of the amount subscribed.

Wycliffe College, Toronto, has conferred the degree of Doctor of Divinity, in course, upon the Rev. Prof. E. A. McIntyre, M.A., B.D., editor of the *Canadian Churchman*.

Trinity College, Toronto, has conferred an honorary D.D. upon the Rev. A. H. McGreer, M.A., Principal of Bishop's College, Lennoxville. Principal McGreer won the Military Cross and the Order of the British Empire while serving as a chaplain overseas.

It is expected that the Julia Drummond Hostel, Montreal, will shortly be opened. The hostel, which has been undertaken under the leadership of the Bishop of Montreal, is to provide a suitable home for business girls.

## Two Important Synods Hold Meetings in Canada

### The Synod of Nova Scotia—The Problem of the Ministry—Miscellaneous News Items

The Living Church News Bureau }  
Toronto, May 12, 1923 }

TWO important synods met last week, that of Niagara at Hamilton, Ont., and that of Nova Scotia at Halifax, N. S.

Bishop Clarke, in his charge to the Synod of Niagara, announced that he had confirmed 1,393 persons during the year, reported the finances of the diocese in a healthy condition, made an earnest plea for the support of diocesan, Canadian, and foreign missions, urged the support of the Church for League of Nations, commended the work of social service, and stressed the importance of religious education. The Synod accepted with great regret the resignation of Canon Spencer as honorary clerical secretary, after twenty years of faithful service, and elected the Rev. R. H. Ferguson as his successor. The Synod discussed at length the report of the Social Service Committee of the Diocese, dealing with vice, the drug traffic, and immigration. The Synod recognized the need for trained social workers and the responsibility of the Church in the matter. Canon Gould addressed the Synod on the work of the M.S.C.C.

#### THE SYNOD OF NOVA SCOTIA

The Archbishop, in his charge to the Synod of Nova Scotia, referred to the extended use he was making of *Church Work*, the maritime Church paper, to the development of social service in the Church, the need of religious education, and the problem of the federation of the maritime universities. He touched upon conditions at present and declared that, while there is increased activity among men and women, the fruits of their toil were being spent over-lavishly in the luxuries of life. He expressed regret at the changing of sport into business, and its close alliance to gambling. He approved of campus sports as part of a college course, but warned against making sports the first consideration.

Referring to the over-crowding of theaters and the small church attendance, he expressed the belief that "straight teaching of the truth as it is in Christ will draw more men than all the attempts that

are being made to catch the public with fanciful subjects." The substituting of the abstract and general for the concrete and particular in religion had resulted in a changed attitude of the public towards Sunday desecration, thoughtlessly, by good-living people. The community at large had grown accustomed to the picnic parties and fishing parties. "Snowshoe trappers and joy riders flashing past the open churches on Sunday morning have begun to be regarded as a sign of the times that cannot be helped," said the Archbishop. Church attendants of the winter turned their backs on churches in the summer and packed away their Bibles and Prayer Books with their drawing-room furniture.

#### THE PROBLEM OF THE MINISTRY

Speaking of the reason why so many do not enter the ministry, His Grace said that it was not the scanty pay altogether, but more the lack of good training and the absence of sympathetic interest in the work. However, the question of support was not to be ignored for nearly all the parishes were "looking for a Chrysostom, and expect to get him for nothing". While, in most parishes, "partyism" was a thing of the past, there was often a trouble-maker who started criticizing, and made things disagreeable for a new rector from the very beginning. A spirit of loyalty and enthusiasm was needed. He had been rather shocked and somewhat amused at a parish that had informed him that they were thinking of keeping their church open only in the summer when a student might be got cheaply. For the winter they would go to a Baptist church. This idea, His Grace said, was "born of a mistaken and characterless idea that 'one church is as good as another.'"

Owing to ice conditions between Newfoundland and Nova Scotia the Bishop of Newfoundland was unable to be present to preach the synod sermon. At short notice Archdeacon Vroom preached an admirable sermon on "Seek ye first the Kingdom of God."

The work of the general boards of the Church was presented by Canon Gould, Dr. Hiltz, and Canon Vernon. The synod decided upon the appointment of a finance commissioner to develop the support of the various diocesan and general funds of the Church.

The outstanding subject of interest was the question of the federation of the uni-

## Boston Discusses Broadcasting and Invasion of Parish Limits

Diocesan Statistics—Boston Federation of Churches

The Living Church News Bureau }  
Boston, May 14, 1923 }

THE radio is creating an interesting question about parish limits. In broadcasting the Sunday morning service from the Cathedral, a secular concern has raised an ecclesiastical question: what right has the larger parish to enter the limits of the smaller parish? Without question, during the past year, many people in and near Boston have stayed at home in order to listen-in on the Cathedral service.

In speaking of this newly created situation, the rector of St. John's Church, Jamaica Plain, the Rev. Thomas C. Campbell, writes:

"The radio is the newest means of keeping people at home. The mechanical device is of unusual value to shut-ins. But it is one thing for well people to listen in on a radio machine, and decidedly another to come in and help make the church a real influence for Christianity.

"Some have gone so far as to believe that effective means, other than church attendance, for Christianizing men will be forthcoming, just as science has done away with some of the old methods of living.

"But until this time comes (which will never come) it behooves such people to follow the old apostolic injunction, 'Teaching and admonishing one another with psalms and hymns, and spiritual songs.' The Christian religion is not individualistic entirely, neither can it come in reality through mechanics.

"God is not a lonely God. Where two or three are gathered together in the name of Christ is the Christian community. The faithful who are in church every Sunday are of the greatest consequence, immediately and eventually, to the up-building of the Kingdom of God."

On the other hand, many of the smaller parishes are expressing their profound appreciation of the fact that thousands of people, who are unable to come to their own services, now hear in their own rooms the beautiful service of the Cathedral. Many of the smaller parishes are investing in inexpensive receiving sets, in order that the Church may give its message to the shut-ins. While the radio has undoubtedly created a temporarily embarrassing situation in many parishes, yet the thought is being freely expressed that like the automobile, it will, in the long run, help instead of hinder the attendance at the local parish church. And furthermore, no Communion is in such a strategic position to gain from the universal use of the radio as our own. The beautiful service of the Roman Catholic Church appeals more to other senses than hearing. And the services of other Communions are too varied to create a lasting impression. The services from the Book of Common Prayer are the same in the small, as well as in the large, church. The indirect message of these services through the radio will deepen the desire of the individual to hear the direct message in the parish church.

Then, too, the broadcasting of the services reaches many a disinterested

passer-by. In speaking of this new form of service, Dean Rousmaniere writes:

"Not many of the congregation know that there is now a car conducting evangelistic services on the streets of Boston, which broadcasts the Cathedral sermon every Sunday morning. A trial test of the radio equipment was, made a few weeks ago at Pemberton Square, and quite a company heard the sermon.

"Last Sunday the anthem and sermon were broadcasted by means of an amplifier from the window of Shepard's store. About thirty to forty people formed themselves into a permanent congregation to listen while many more drifted by, stopping for a moment, and then passing on."

### DIOCESAN STATISTICS

The statistics of the Diocese for the year are as follows: The number of clergy canonically resident in the Diocese is 251. The number of parishes and missions in union with the Convention is 120; there are also 2 missions in union with the Convention, and 1 separate congregation; of all other parishes and missions, 85, besides a number of summer missions not counted; the Cathedral, 1; in all, 209.

The number of postulants and candidates for Holy Orders is 24; of Lay Readers, 89. During the conventional year the Bishop has confirmed 684 Massachusetts candidates; the Bishop Coadjutor, 1,057; the Suffragan Bishop, 1,149; other Bishops, 2; making a total of 2,892.

## Pennsylvania C. S. S. L.

### Progress Most Encouraging

St. James' Anniversary—Officers of the Diocese—General News Notes

The Living Church News Bureau }  
Philadelphia, May 10, 1923 }

THE third annual report of the Church School Service League of the Diocese has just been issued. "The progress of the C.S.S.L. is most encouraging and the report is very interesting reading for those who are training the future leaders of the Church."

Eighty parishes have shown definite service rendered in one or more of the Five Fields of Service: in 1920, there were only thirty-seven, and in 1921, sixty-four. Of the eighty parishes, twenty-four are recorded as having worked in all of the Five Fields. The sum of \$1,863.70 has passed through the treasurer's hands for disbursement to missions, while additional gifts amounting to \$6,984.83 have been reported.

Sixty-five parishes sent over 6,000 gifts to thirty-six missions, in Christmas boxes, in various parts of the world, and twenty-four parishes report thirty-one Mission Study Classes.

The annual spring meeting of the C.S.S.L.—which is in the nature of a picnic, with games, awarding of prizes, and other interesting features—is to be held at the residence of Miss Gertrude Ely, at Bryn Mawr.

#### ST. JAMES' ANNIVERSARY

St. James' Church, of which the Rev. J. Mockridge, D.D., is rector, kept the first

#### BOSTON FEDERATION OF CHURCHES

The new Secretary of the Boston Federation of Churches, the Rev. George Lyman Paine, writes the following report of the Federation's work:

"1. Our Federation conducted most successful noon-day services throughout Lent at Keith's Theater, Tremont street, averaging 680 in daily attendance. A large proportion were men, in striking contrast to some church congregations.

"2. Every Sunday evening we supply a speaker at the Medford Hillside Radio Broadcasting Station. These sermons or messages carry to nearly one hundred thousand people.

"3. We are now going to study the problem of out-door evangelism to see how we can reach the largest number of people in our city in the most effective way. Where so many of the population never, or rarely, attend church services, it would seem necessary to go to them, supplementing the good work now being done in this direction.

"4. We are also investigating the question of Daily Vacation Bible Schools. Last year there were some twenty such schools in Boston proper, but it would seem as if many more might well be opened. In the five or six weeks' course, meeting five times a week, we have a remarkable opportunity to reach many thousands of our children of all races and creeds, and supplement the work done in the regular church Sunday schools during the other months of the year.

"5. Some time in May we plan to have a large Industrial Relations Conference, gathering representatives of Labor, Management, and the Church. A very successful conference of this kind was held last October."

RALPH M. HARPER.

Sunday in May as Anniversary Sunday, commemorative of the fact that on May 1, 1809, the first St. James' Church, at Seventh and Commerce Streets, was consecrated by Bishop White. After 114 years of active service, first in its original location, and then, as that had become pre-eminently a business section, moving to its present location at 22d and Walnut Streets, St. James' has made remarkable contributions to the Church life of the Diocese. Again, owing to changes in the city's business centers, it finds itself in the midst of a growing industrial neighborhood, and is endeavoring to increase its endowment fund so that the work of the Church may be continued.

#### OFFICERS OF THE DIOCESE

The annual Convention of the Diocese elected the following as members of the Standing Committee: the Rev. Messrs. George G. Bartlett, D.D., E. M. Jefferys, D.D., James DeWolf Perry, D.D., F. M. Taitt, D.D., and Louis C. Washburn, D.D.; and Messrs. W. P. Barba, E. H. Bonsall, A. J. County, W. W. Frazier, Jr., and S. F. Houston.

Members of the Executive Council were elected as follows: the Rev. Messrs. G. G. Bartlett, D.D., L. N. Caley, D.D., L. C. Washburn, D.D., F. C. Hartshorne, and P. R. Stockman; and Messrs. E. H. Bonsall, J. J. Collier, A. J. County, Morris Earle, A. E. Newbold, Jr., and J. L. Evans.

The following were elected Deputies to the Provincial Synod; the Rev. Messrs. G. G. Bartlett, D.D., James DeW. Perry,

D.D., N. B. Groton, and Gilbert Pember; and Messrs. C. E. Beury, H. H. Bonnell, W. W. Frazier, Jr., and William White.

## GENERAL NEWS NOTES

The speaker at the meeting of the Church Club on Saturday was Major Vivian Gilbert, who served under General Allenby on the Egyptian Expeditionary Forces, and was present at the capture of Jerusalem.

His description of the details of the ex-

pedition, and the recital of numerous incidents experienced by the force, confirming statements in the Bible, were extremely interesting and illuminating.

The Church of the Advocate, Philadelphia, has the distinction of holding the first charter for a Court in the Order of Sir Galahad, issued in the Diocese of Pennsylvania. The rector, the Rev. John H. Lever is the Director.

FREDERICK E. SEYMOUR.

## Washington to Elect Successor to Bishop Harding May Thirty-first

**Diocesan Paper Taken Over—Plans for Synod Meeting—St. Stephen's to Move**

The Living Church News Bureau }  
Washington, D. C., May 9, 1923 }

THE Standing Committee has set May 31st as the time of convening the Diocesan Convention for the purpose of electing a successor to Bishop Harding. The Convention is to be held in the Church of the Ascension, 12th and Massachusetts Aves., the Rev. Thomas W. Cooke, rector.

On Sunday, May 6th, several of the churches of the Diocese devoted either the morning or the night service to a memorial service in honor of Bishop Harding, with special sermons of eulogy.

## DIOCESAN PAPER TAKEN OVER

The Diocesan Commission on Publicity, created by the Diocesan Convention, has undergone a complete reorganization and has taken over as a diocesan organ the Church newspaper, *The Church Militant*, which has been conducted by Commander C. T. Jewell for more than a year as a private venture. The President of the Board of Publicity, the Rev. Thom Williamson, Jr., is editor-in-chief, and Commander C. T. Jewell is business manager and editor of religious education. A staff of special editors from among the clergy of the Diocese has been chosen to handle various fields and departments. The Rev. James E. Freeman, D.D., and Mr. Byron S. Adams, are to be associate editors.

The price of the paper has been reduced to \$1 a year or 10 cents a copy, and an effort is being made to increase the number of subscribers.

## PLANS FOR SYNOD MEETING

Plans for the Synod of the Province of Washington were formulated by the committee on program which met in the parish hall of the Church of Epiphany recently. The Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, President of the Synod, occupied the chair. It is expected that about fourteen bishops and one hundred and four lay and clerical delegates, and as many delegates from the women's organizations, will attend the session of the Synod. The program committee was authorized to prepare the plans to be subject to the approval of Bishop Brown.

## ST. STEPHEN'S TO MOVE

St. Stephen's Church, having outgrown its present quarters, has purchased a site of about 27,000 square feet at the junction of Newton and Center Streets, just off 16th Street, N. W., at a purchase price of \$60,000. The Rev. George F. Dudley, rector of St. Stephen's, states that it is expected that the parish hall will be erected next fall, and the building of the church

begun as soon as the present property is sold. The present church rests upon ground that was originally bought for 20 cents a square foot, but which has a value today of \$10 a square foot. Plans have been drawn for the construction of a unique church plant on the new site comprising a group of buildings built around a tower.

## GENERAL NEWS NOTES

The Oxford Movement received attention from the various pulpits and churches during this anniversary season, and the night of Ascension Day when the seventh annual service of the Washington Guild for Acolytes and Lay Readers will be held at Trinity Diocesan Church, especial attention will be drawn to John Keble and his part in that important movement.

The meeting in the interest of Church Pageantry and Religious Dramatics is to be held at Epiphany Church the night of May 11th at which the preparations and plans of the newly organized council of diocesan pageantry and dramatics will be explained. The branch of the Girls' Friendly Society of Immanuel Church, Anacostia, will present a play entitled *Inspiration*.

The last meeting of the Churchmen's League held at the Cosmos Club on Tues-

day, May 8th, had the annual election of officers. Dr. Marcus Benjamin was elected president; Henry L. Brown, vice-president; Charles Siedel, treasurer; and William H. Church, secretary.

The Rev. William H. Pettus has just celebrated the first anniversary of his rectorship at St. Mark's Church, to which he came from St. James' parish, West Summerville, Boston, Mass.

The Rev. Caleb R. Stetson, D.D., is to be the special preacher at St. Mark's on Sunday morning, June 24th. On the afternoon of the same day Dr. Stetson will preach at the Cathedral.

At the Woman's Auxiliary meeting, held at the Church of the Epiphany recently, plans for a fellowship of prayer and Church unity were discussed. The fellowship of prayer is to be held by all Christian bodies from May 13th to the 20th, and an effort is being made that a special half hour of prayer be held in every church at noon on Monday, May 14th.

Dr. James E. Freeman, rector of the Church of the Epiphany, presided and delivered the main address at the annual dinner of the Washington Federation of Churches held, May 8th, in Epiphany parish hall.

The Dean, chaplains, and faculty of the National Cathedral School for Girls, have sent out invitations for commencement week to be held on the Cathedral close, on May 18th to the 21st.

Recently a mass meeting in the interest of the Home for Aged Episcopalians was held in the assembly hall of the Washington Club. Addresses were made by Dr. Marcus Benjamin, Dr. George F. Dudley, Judge Kathryn Sellers, Dr. L. W. Glazebrook, Miss Bessie Kibbey, and Dr. Alvin T. Gregory. A committee on the project has been formed and a group of patronesses organized. Bishop Harding gave his endorsement to the project, the solicitation for funds is under way, and an offer has been made for an acre of ground for a house.

## Trinity Church, Chicago, Becomes Center of Religious Education

**Set Apart as a Deaconess—Social Workers' Organization Formed—Girls' Friendly Holiday House**

The Living Church News Bureau }  
Chicago, May 12, 1923 }

OLD Trinity Church, Chicago, is now very much a center of Religious Education. The Rev. Dr. Grant, the rector, is vice chairman of the Department of Religious Education, and with him are associated a company of leaders and teachers in Church school work. It was at Trinity that the Church School Directors' Association was begun not long ago, of which the Rev. Dr. W. E. Gardner said, in complimenting the organizers, "You have started something which no other diocese in the country has, and from the progress already made, and from the personnel already at work, I believe you will open up a new era of prosperity for our Church in that district."

The regular meeting of the Association was held on Sunday afternoon, May 6th, at Trinity parish house. Mr. E. O. Bradshaw, National Secretary of the Daily Vacation Bible Schools Association, spoke on *The Organization and Program of the*

Daily Vacation Bible Schools. The Rev. Dr. Grant brought a message from the Department of Religious Education, and from the recent Omaha Convention. There were three five minute speakers on Summer Conferences, and Mrs. W. T. Bruckner led in the discussion on recruiting for summer and fall work. At the meeting of the Round Table held at Trinity Church on April 30th, Dr. Grant made an interesting report on the Omaha Convention.

## SET APART AS DEACONESS

On Monday, April 30th, in the chapel of the Church of the Epiphany, Chicago, Miss Dellema J. King was set apart as a deaconess by the Bishop of Chicago. Miss King is the older daughter of Mr. and Mrs. Merritt A. King, of Maywood, Ill. She offered herself for life work in the Church in 1921, and was accepted as a candidate by Bishop Anderson, entering on her course of training in the spring of 1921. After two years of residence at Chase House, Deaconess King received, and has accepted, a call to work in the parish of Christ Church, Cincinnati, where she will begin her work on June 1st. Miss King is the third deaconess who has been trained in Chicago.

## SOCIAL WORKERS' ORGANIZATION FORMED

At the sixth semiannual dinner for Church Social Workers of the Diocese, resolutions were adopted that resulted in the formation of a Diocesan Social Service Guild. It is to bring together professional and volunteer social workers, nurses, teachers, members of parish social service committees, and others interested in social service. It is to be under the Social Service Department of the Bishop and Council of the Diocese.

Announcement was made that Miss Lena T. Grimes is to come to Chicago on June 1st to become a member of the staff of the Church Mission of Help.

Among other speakers at the dinner was Mr. Charles S. Peterson, County Commissioner, and Chairman of the Finance Committee of the County Board.

## GIRLS' FRIENDLY HOLIDAY HOUSE

Already the Girls' Friendly Society in this diocese are making plans for opening their holiday house at Glenn, Mich. The season begins on June 30th and closes Sept. 4th. Holiday House has had many successful seasons and those who have been there are always eager to return for the next year. Many applications are expected by the registrar, Miss Winnifred Dunkle, for this season, and they will be considered in their order. The House is located a little more than a mile from Glenn, Mich., which is about half way between South Haven and Saugatuck, on the shores of Lake Michigan, in the fruit belt. It is surrounded by ravines and has beautiful woods near by. It is reached by the Pere Marquette R. R. and by the South Haven Boat line. The rates for board and rooms are very reasonable—for members, \$7.00 a week; for associates, \$8.00; and for young girls who are non-members, \$9.00. Visits are limited to two weeks.

For further information write Miss Winnifred Dunkle, 54 Scott St., Chicago, to June 15th; after that date, address Holiday House, R. F. D. No. 1, Fennville, Mich. H. B. GWYN.

## BISHOP OF TEXAS IN CHARGE OF EUROPEAN CONGREGATIONS

THE PRESIDING BISHOP, the Most Rev. Dr. Garrett, Bishop of Dallas, has designated the Bishop of Texas, the Rt. Rev. George H. Kinsolving, D.D., to be Bishop-in-charge of European congregations of the American Church in succession to the late Bishop Mott Williams

## LAYMEN RESENT HERETICAL PREACHING

THE MEN'S CLUB of St. James' Church, Richmond, Va., has lately adopted resolutions deploring "the growing tendency among ministers of the gospel to present their message in such terms as almost, if not actually, to deny the Deity of our Lord and Saviour Jesus Christ, the only begotten Son of God." They express the belief that this tendency must result in the weakening of the faith of the Church, and declare that they hold themselves bound by their Baptismal and Confirmation vows, and accept the Apostles' and Nicene Creeds as "clear statements of fundamental truths believed and taught by this Church from her earliest days and to be so accepted." Finally, they ask that "the laymen of St. James' Church may have opportunity to express themselves at this time on these vital matters,"

asking that "laymen, to be selected by this club, be permitted to speak at Sunday services in May"

## TWO MORE GREEK BISHOPS FOR AMERICA

FOLLOWING the notice printed last week of the election of a bishop for the Greek Diocese of Chicago, information is now received that there was a similar election in Boston, in both cases the names of three candidates being submitted to the Patriarch of Constantinople. The mandate has now come from His Holiness confirming the election for Chicago of the Rev. Philaretos Johannides, Dean of the Greek Seminary of St. Athanasius at Astoria, L. I., and for Boston of the Rev. Joachim Alexopoulos, D.D., rector of the Greek Church of Annunciation, Boston. The first of these is the priest who took post graduate work at Nashotah and at the Western Theological Seminary. A notable fact is that in both these elections, for the first time in the history of the Greek Church in recent years, clergy and lay representatives took part in the election of their bishops.

The Greek Orthodox Church in America, which is now a practically autonomous body, recognizing only the spiritual supervision of the Ecumenical Patriarchate of Constantinople, is composed of one archdiocese and three bishoprics. The third bishopric is that of San Francisco, but no provision is made for filling the place of the Bishop of San Francisco immediately.

## BISHOP DARLINGTON SPEAKS OF THE NEAR EAST

A STRING OF BEADS taken from one of the tombs in Egypt was shown by Bishop Darlington during the course of his address at the annual banquet of the Men's Club of St. Andrew's Church, Harrisburg, the Rev. William C. Heilman, rector, on Wednesday evening, May 2d. Bishop Darlington was the guest of honor at the banquet, which was attended by about a hundred men of the parish. The Bishop described the tomb of King Tut-Ankh-Amen, and told of the king's life.

Speaking of the conditions in the Near East, the Bishop said conditions there are horrible beyond description. "Typhus, smallpox, hunger, and cold, took a severe toll of life during the winter", he said. "The Turks have used the worst barbarity imaginable in the treatment of Christians within their borders. I have seen thousands of refugees huddled together on a bleak, barren island, with only rags on their feet, and with nothing but thin canvas to shield them from the winter, which has been unusually severe. British sailors told me of the barbarities of the Turks. They told me of Turks anchoring a vessel full of smallpox patients out in the harbor, and then practically forgetting them. The British sailors attempted to give them a supply of water, but the Turks stopped off the water supply. That is only one of the stories that are told by people who have spent any time in the Near East."

Addresses were also made by Dr. George A. Gorgas, of Harrisburg, Benjamin Ludlow, a member of the State Legislature from Montgomery County, and John F. O'Neil. The singing was led by Gwilym Watkins, choir director of the parish. Robert F. Gross, president of the Men's Club, acted as toastmaster.

## ARCHDEACON FOR WORK AMONG FOREIGN-BORN

A UNIQUE APPOINTMENT to a special position in the Diocese of Fond du Lac is that of the Rev. John W. Török, D.D., to be archdeacon for work among the foreign-born who are such a large factor in Wisconsin. Dr. Török was a distinguished priest in the Roman Communion until 1921, when he was formally received into this Church by the Bishop of Maryland. He has so thoroughly learned the English language since coming to this country only two years ago that he is able to preach sermons in acceptable English and has, since last fall, served acceptably as priest in charge of Trinity Church, Waupun.

Dr. Török's unique history was printed at the time he was formally received into this Church. He had been a field chaplain in the Austro-Hungarian army with a rank of captain, and had distinguished himself, not only for his work among the soldiers but for his brave preaching against unjust wars in general and against the then present war in particular. As a result he was imprisoned in a fortress and held until the crumbling of the Austro-Hungarian empire. The revolution of October, 1918, freed him, and with the coming of Bela Kun into power, Father Török proceeded to preach brotherly love and peace. He was again arrested and put in jail as a dangerous counter-revolutionary. This Communistic government again collapsed, and again Török was released, but once more he was found a dangerous revolutionist because of his frankness in regard to the government and for a third time he was sent to jail. He was a recognized leader of the anti-German and anti-Hapsburg militarist party and was closely associated with John Hock, former speaker of the house of representatives, president of the Magyar national council, and one of the best orators in the country. Hock is now in America spreading the gospel of peace, and has visited Father Török in Wisconsin. Coming to America in 1921, Father Török speedily saw the necessity for preaching a thorough Americanism and for bringing foreigners to the conception of a realization of American ideals. As an example to them, he abandoned the Roman Communion and came to the American Church as being representative of American Catholicity. He is a man of much more than ordinary ability and power, and his versatility is shown in the fact that after serving a period of six months as priest in charge at Waupun, in a parish like most of the parishes of the Anglican Communion, with only English speaking people, he was asked to remain. As archdeacon at the head of foreign work, he is likely to be a real power in advancing Americanism and the Church.

## TO LECTURE IN CHINA

PROF. EDWARD S. DROWN, D.D., of the Episcopal Theological School at Cambridge, is to lecture in China during the coming academic year. Accompanied by Mrs. Drown, he will leave Cambridge this summer for a sabbatical leave of absence. During October and November, Professor Drown will teach at Boone University, Wuchang, and during December and January at St. John's University, Shanghai.

## TO ATTEND OPIUM CONFERENCE

AT THE REQUEST of the President of the United States, through the Secretary of State, the Rt. Rev. Charles H.

Brent, D.D., Bishop of Western New York, is planning to sail on May 12th to attend a meeting of the Advisory Committee on Traffic in Opium of the League of Nations in Geneva, Switzerland, on May 24th. "The United States has been invited to take part in the deliberations of this Committee, and the importance of the subject and the general public interest in this country in the traffic in narcotic drugs make it desirable that we have a strong representation at this meeting", to quote the telegram from the Secretary of State. Mr. Stephen G. Porter, Chairman of the Committee on Foreign Affairs of the House of Representatives will be the principal representative, and will have Bishop Brent and Dr. Rupert Blue, of the Public Health Service, associated with him. Two questions of primary importance will be discussed—what constitutes the legitimate use of opium, and the advisability of refusing to purchase opium from those nations who are not party to the Hague Opium Convention. In view of the fact that Bishop Brent initiated the international movement in connection with the matter of narcotic drug control, he feels that he is under moral obligation to go, although it is difficult for him to break away from his Diocese at this time.

#### NEW WAY OF OBSERVING SAINTS' DAYS

CALVARY CHURCH, Pittsburgh, the Rev. E. J. van Etten, rector, arranged a new parish-wide way of observing the festival of Sts. Philip and James on May 1st. There was a great parish party given in honor of the recent confirmation class of 111 persons. It was partly an out-door occasion with a May-pole, May baskets, lanterns, moving pictures, and folk-dancing. The band played, and refreshments were served.

Mr. van Etten has recently raised the whole question of the manner of observing Saints' days. He says that they are meant to be glad and festive occasions and are not adequately observed by an early Communion service attended by a handful of persons. In commenting on the recent occasion, he writes: "Perhaps I may say without offence that it was the nearest approach to the traditional and historical joyousness of Saints' days that I have ever seen in the Church of today! I believe the plan is 'good enough' to be repeated each year on the Festival of Sts. Philip and James!"

#### WIDE OBSERVANCE OF KEBLE'S BIRTHDAY

THE SUGGESTION made some weeks ago in THE LIVING CHURCH that St. Mark's Day be observed in honor of John Keble as his birthday, and that the ninetieth anniversary of the beginning of the Catholic Revival be observed at the same time, was carried out in a large number of parishes. Information comes to us of nine Cathedrals and seventy-eight other churches and college chapels that observed the anniversary in some form, and very likely there are a much greater number that have not come to the attention of THE LIVING CHURCH. Among leading churches in which the observance was made are the Cathedrals of Washington, Long Island, Maine, Milwaukee, Fond du Lac, Quincy, New Mexico, Iowa, and the Pro-Cathedral at Philadelphia; Trinity Church and several of its chapels in New York; St. Ignatius', Holy Rood, Transfiguration, and Beloved Disciple, New York; St. Mark's,

Syracuse; St. Mark's, Rochester; St. Andrew's, Buffalo; St. Paul's School, Concord, N. H.; the Advent and St. John the Evangelist, Boston; Christ Church, New Haven; St. Mark's, St. Clement's, St. Peter's, St. Alban's, Philadelphia; a number of New Jersey churches, including Grace, Jersey City, Grace, Newark, All Saints', Orange, and Trinity, Trenton; St. Paul's and St. Thomas', Washington; St. John's Wilmington, N. C.; St. Chrysostom's, Grace, the Redeemer, the Ascension, and Holy Nativity, Chicago; St. Katharine's School, Davenport; Gethsemane, Minneapolis; Holy Trinity, Lincoln, Neb.; St. Barnabas', Omaha; St. Clement's, Seattle; St. Paul's, San Diego.

#### CLERICAL UNION OF NEW YORK WILL CELEBRATE OXFORD MOVEMENT

THE NINETIETH ANNIVERSARY of the beginning of the Oxford Movement will be commemorated at Trinity Church, New York City, under arrangements of the Clerical Union for the Maintenance and Defense of Catholic Principles on Wednesday evening, May 23d, at 8:15, Fr. Hughson, O.H.C., being the preacher

#### PENINSULA SUMMER SCHOOL

THE PENINSULA SUMMER SCHOOL, heretofore held at Ocean City, Maryland, and transferred for this season to Rehoboth Beach, Delaware, has issued an announcement showing a very attractive program. The date will be from June 24th through the following Friday.

The Rev. Charles E. McAllister will give two courses on Child Psychology and The Life of Christ. The Rev. Karl M. Block, of Roanoke, Va., will give a practical course on young people's work. Miss Mildred H. Fish, Director of Education in Trinity Parish, Syracuse, N. Y., will give a course on the Church School Service League. The Rev. Franklin J. Clark, Secretary of the National Council, will treat the subject of Missions through "word-pictures" of the various fields.

Other courses will include discussions of rural questions, a course especially for the clergy, conducted by the Rev. George B. Gilbert, of Middletown, Conn. The Rev. Hugh Birkhead, D.D., of Baltimore, has been asked to give his illustrated lecture on the Holy Land. A representative of the national organization of the Girls' Friendly Society, will give a course in work among girls. It is planned to have one or more cottages for the Girls' Friendly Society representatives under the direction of a specialist in Holiday House work. Those in cottages will share the cost of the expenses, with the exception of rent.

Suitable rates for the school have been secured from one of the leading hotels in Rehoboth. Bishop Cook and Bishop Davenport will have charge of the devotional features of the school.

#### FEATURES OF WASHINGTON SOCIAL SERVICE CONFERENCE

TWO IMPORTANT FEATURES are planned for the third National Conference of the Social Service Workers of the Church, which will meet in Washington, D.C., May 22d to the 25th, inclusive. The Hon. George Wharton Pepper, United States Senator from Pennsylvania, and a member of the National Council of the Church, will deliver an address at the general

meeting of the Conference on the evening of May 25th, on Christian Responsibility for Moulding Public Opinion; and, on the afternoon of the same day, there will be a triangular discussion on the industrial situation, in which J. A. Moore, President of the Paterson Mills Co., of North Carolina, will present the side of capital, Richard S. Newham, of the International Association of Machinists, American Federation of Labor, will present the side of labor, and William Hard, writer and publisher, will speak for the general public.

The sessions of the Conference will be held in Trinity Church, Washington, and will follow immediately after the National Conference of Social Work which will celebrate its fiftieth anniversary there, May 16th to the 23d. Among other subjects to be discussed at the Conference will be Church Influence in Legislation, Immigration, the Church in Jail Work, City Missions, Summer Schools, and the Rural Problem. The Rev. Charles N. Lathrop, formerly associated with Herbert Hoover in Belgian Relief Work, and now Social Service Secretary of the Church, will preside at the Conferences.

#### A COLORADO COLLEGE CONFERENCE

A CONFERENCE on Church Work in colleges was held in Denver on April 14th and 15th, with inspiring results. Thirty-two delegates were present, from seven collegiate institutions, of whom twenty-two were students, the others being clergy and teachers. Miss Elspeth Rattle, a Wellesley graduate and a Y. W. C. A. worker, is the member of the Diocesan Department of Religious Education in charge of college work. She had visited the colleges before the conference, and prepared the way for it. The Rev. LeRoy S. Burroughs, student pastor at Iowa State Agricultural College, was the chaplain, and director of the conference.

As a result, a College Students' Executive Committee has been formed, to confer with the Bishop on all matters connected with college ministrations. A Students' Conference is to be held at Evergreen, Colo., for five days in August. There are more than 500 Church students in Colorado, and the diocese is working towards the establishing of a student pastor to coöperate with the parish clergy in the various towns, in ministering to them. Although Colorado is as big as all New England, plus Indiana, its colleges are clustered in one part of the state. Such a student pastor could visit all but one of the educational institutions of the state.

The newly appointed College Students' Executive Committee is made up of one undergraduate representative from each of the eight Colorado colleges, Miss Elspeth Rattle and Bishop Ingley, as President *ex-officio*.

Its aim is to establish units in the various colleges, the task of which is to be personal solicitation among new students; personal friendly calls; informal social affairs; discussion groups on intellectual questions; advertising in college handbooks, etc.; and coöperation with the clergy. The social side is not to be over-stressed, as there are many other organizations able to provide this.

Bishop Ingley said that he regarded the Church students, away from their home parishes, as the Bishop's own parochial family; and that this conference, considering the group of Churchpeople it concerned, impressed him as the most momentous in the history of the Diocese.

### CONSECRATION OF ST. JAMES', EUFULA, ALA.

ON THE FOURTH Sunday after Easter, the Rt. Rev. Wm. G. McDowell, D.D., Bishop Coadjutor of Alabama, consecrated St. James' Church, Eufaula, of which the Rev. C. Morton Murray, is rector.

The church, a building of brick overlaid with stucco, was begun in 1908, dur-

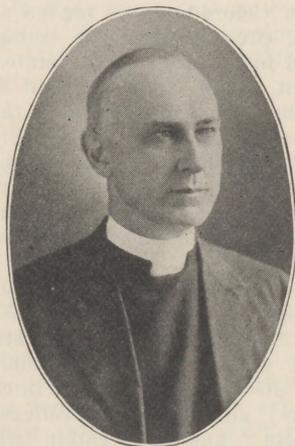


ST. JAMES' CHURCH  
EUFULA, ALA.

ing the rectorship of the Rev. Bertram E. Brown, now rector of Calvary Church, Tarboro, N. C., and completed in 1912, during the rectorship of the present Dean of St. Philip's Cathedral, Atlanta, Ga., the Very Rev. Thos. H. Johnston, Litt.D.

For the consecration, the walls of the church were festooned with smilax, while flowers were in the greatest profusion. The music included Rogers' Communion Service in E flat and, for the offertory, Open the Gates of the Temple was sung as a soprano solo, with violin obligato. Bishop McDowell consecrated the church, the Instrument of Donation being read by Judge Lee J. Clayton, a vestryman, and the Sentence of Consecration by the rector. The sermon was preached by the Rev. Bertram E. Brown, who was baptized and grew up in the parish, and afterwards became its rector. The Methodist, Baptist, and Presbyterian Churches, omitted their morning services, and their people attended St. James' Church for the consecration services. At the evening service, Bishop McDowell preached and confirmed a class of nine.

St. James' parish has had a long history. Occasional services were held as



THE REV. C. MORTON MURRAY  
Rector St. James' Church  
Eufaula, Ala.

early as 1838 and the formal organization took place in 1845. The first church was built and consecrated in 1851. An interesting episode in the life of the parish was the resignation, in 1869, of the Rev. William Jones Boone, that he might accept an appointment as missionary to

China. This hero of the Cross afterwards became the fourth Missionary Bishop of the Church in China, and St. James' is proud to have been his only charge in America. His letter of resignation is included in the records of the parish.

St. James' now possesses a corner lot, two hundred feet square, on one of the principal streets of the city, the beautiful church just consecrated, and a commodious rectory. All the property is now free from debt.

The present rector, the Rev. C. Morton Murray, came to Eufaula a little more than two years ago from Southbridge, Mass.

On the evening before the consecration, an informal reception was tendered the Bishop by the rector and Mrs. Murray, and on this occasion the mortgage was solemnly burned by the treasurer, Mr W. L. McCormick, the Bishop saying a prayer of thanksgiving, and those assembled singing the doxology. On Monday evening, a splendid Father and Son Banquet was given at the Country Club, with Bishop McDowell, the Rev. Mr. Brown, the Lieutenant Governor of the State, the Hon. Chas. S. McDowell, and Mayor H. H. Conner as guests of honor, and the rector as toastmaster.

### PROGRAM OF SOCIAL SERVICE CONFERENCE

THE PROGRAM is now completed for the Third National Conference of the Social Service Workers of the Church to be held in Washington May 22d to the 25th in connection with the National Conference of Social Work. The Church Conference meetings will be held at Trinity parish house, 3d and C Streets, N.W. The Conference opens on Tuesday, May 22d, at 2:30, and at 3:00 an excursion is made by auto to Mount Vernon, the afternoon closing with dinner at Trinity parish house at 6:30. On Wednesday morning there will be a conference of the diocesan social service secretaries or delegates, and in the afternoon reports of committees appointed in 1922. Thursday morning there will be sub-conferences on Girls' Friendly Society, Church Hospitals, City Missions, Church Mission of Help, and Summer Schools, while in the afternoon the program and plans of the Department for the parish, for the diocese, for institutions, and for the whole work, will be presented by various experts. An evening meeting will be devoted to the subject, The Church in Jail Work, treated by Mrs. Martha P. Falconer, director, Department of Protective Measures, American Social Hygiene Association. Friday morning begins with a corporate communion at Trinity Church at 7:30, and the morning conferences will be on the subjects, Orphan Asylums and the Church, Immigration, and How Can People of the Church Influence Legislation? In the afternoon the general subject is The Industrial Question, treated by Mr. J. A. Moore, president Patterson Mills, Rosemary, N. C.; Mr. Richard S. Newham, Grand Lodge auditor, International Association of Machinists; and Mr. William Hard, publicist. At a general meeting on that evening, Senator George Wharton Pepper will speak on The Christian's Influence on the Community. The hours and other arrangements are such as to admit of members of the Church Conference attending the more important sessions of the National Conference of Social Work on the same days, and especially the evening mass meeting of the latter. This Conference is held under

the direction of the Department of Christian Social Service, the Rev. Charles N. Lathrop, Executive Secretary. Details may be obtained by addressing the Executive Secretary at 281 Fourth Ave., New York City.

### WASHINGTON COMMISSION ON RELIGIOUS EDUCATION

IMMEDIATELY FOLLOWING the declaration adopted by the religious education leaders in convention in Omaha to the effect that the provincial organization was essential for the proper prosecution of the National Council's educational program, the education organization of the Third Province proceeded to justify the declaration by a series of important steps for the advancement of the work, at their meeting in Pittsburgh, on April 18th.

The acceptance of the resignation of Bishop Jett as chairman of the Commission, although unavoidable, was a distinct loss, for, since his election to the office, the inspiration, the wise counsel, and the expert knowledge of the Bishop, have been of untold value to the work of religious education in the Province of Washington. Inasmuch as the composition of the Commission will depend on the elections at the next meeting of the synod, it was decided not to elect a successor at this time, but to carry on for the next six months under the leadership of the executive officer of the Commission, the Rev. Howard W. Diller, of Pottsville, Pa.

A change was also made in the chairmanship of the committee on Teacher Training, the Rev. E. R. Carter, D.D., of Petersburg, Va., becoming chairman. Commander Jewell of Washington, whom Dr. Carter relieves as chairman of this important committee, will in turn relieve Dr. Carter as secretary of the Commission.

The name recommended for the Young People's organization by committees appointed in November, is "Young People's Service League", to correspond with the Church Service League and the Church School Service League.

At the suggestion of Archdeacon Diller, a considerable part of the meeting was devoted to an examination of the field in the purview of each committee and the adoption of one item in each field to which the attention of the committee should be devoted as a paramount issue.

A new committee on the Church School Service League was appointed with Miss Lily Cheston, of Philadelphia, as executive officer. It was also decided to approach the Woman's Auxiliary of the Province to consider better cooperation along educational lines.

Without doubt, the most effective work in the line of religious education now being accomplished is the work among students in the colleges and universities with which the Province is dotted. The Rev. W. L. DeVries, Ph.D., Chancellor of Washington, Chairman of the Provincial Committee, is cooperating in this work with the National Council. The Province is directing the work at the University of Maryland, which is supported by the Diocese of Washington. Organized work under the Church is being conducted in fifteen other colleges. At the University of Pennsylvania, the Church of the Transfiguration is controlled by a student vestry, which is the Church's committee of the Christian Association of the University. Students act as lay readers. The church conducts all phases of the usual parochial work through its student con-

gregation. Throughout the Province, the student work has been well organized with such bodies as the National Student Council, and the Association of Schools Under Church Influence. It is very generally found that the students themselves desire a religious influence in the college life and respond quickly to a tactful approach.

The greatest need of Religious Education in the Province of Washington at this time is wider knowledge of what is being done and of the wonderful opportunities still awaiting development.

**ORDER OF SIR GALAHAD MEET**

THE ORDER OF SIR GALAHAD in the New York Metropolitan District will hold a field meet and grand conclave on May 19th, on Staten Island. There will be a hike and treasure hunt in the morning, and in the afternoon an athletic meet in competition for a silver cup, donated by the Gorham Co., silversmiths. The cup becomes the permanent property of the Court winning it three successive years. Following a supper, served in Christ Church parish house, New Brighton, the Grand Conclave will be held in Christ Church. The ritual, regalia, banners, and hymns of the Order will be used. All boys, whether members of the Order or not, are invited to attend. Information may be had from the secretary, the Rev. William Schroeder, 263 Lexington Ave., New York City.

**WORK OF A DIOCESAN PUBLICITY DEPARTMENT**

ANTICIPATING that the publicity for the Diocesan Centennial would require organized and systematic effort, the Publicity Department of the Diocese of Georgia made arrangements with the local committee of St. Paul's Church, Augusta, where the Convention met, to handle publicity in a business-like way. The methods of the National Department used in Portland for the General Convention were adopted on a smaller scale. A press room was equipped with typewriters, etc., and there was a publicity staff of five acting as a "source of news" for supplying the local reporters with correct information of the proceedings of the several meetings of the Centennial. During the three days of the celebration the local press devoted thirty-seven columns of space to the Convention and attendant features, besides considerable advance publicity. In addition, the department had an exhibit of Church publicity and advertising, a diocesan and a national clipping book, and a table of free literature, including copies of the Church papers.

A resolution adopted by the Convention, recommended by the Executive Council, authorizes the Nation-wide Campaign Department to print on the pledge cards for the next Every-member Canvass, the inclusion of subscriptions for the *Church at Work* and for a Diocesan paper, the Diocese at present having none. The promotion of the latter will be entrusted to the Publicity Department.

**ANNIVERSARY AT COLON, PANAMA**

THE FESTIVAL of the Purification was both the patronal feast of Christ Church by-the-sea, Colon, Panama, and also the twentieth anniversary of the ordination to the priesthood of the rector, the Rev. Edward J. Cooper. At the Solemn Eucharist the rector was celebrant, assisted by the

Rev. A. F. Nightengale, of St. Paul's, Panama City, as deacon, and Captain P. C. Regan, U. S. A., of Gatun, as sub-deacon. Christ Church and its services are much appreciated by the large numbers of West Indians who have obtained work in the Canal Zone, and who, very largely, are Churchmen from the British Colonies.

**CONSECRATION OF ST. HILDA'S MISSION, WUCHANG**

THE CHAPEL of St. Hilda's School, Wuchang, China, was consecrated by the Rt. Rev. L. H. Roots, D.D., Bishop of Hankow, on Wednesday in Easter Week, April 4th. In spite of rain, which fell nearly all day, the congregation filled the building, and the weather neither marred the beauty of the service nor the joy of the occasion.

The funds for the building of the Chapel were given largely by the Woman's Auxiliary of the American Church, a gift of \$5,000 having been received from the United Thank Offering of 1919. This was supplemented by \$1,400 from the Kentucky diocesan branch of the Auxiliary, and \$2,000 given by members of mission study and Bible classes conducted by Miss Grace Crosby, who was for some years a most valued member of the staff at St. Hilda's.

The consecration service began at ten o'clock, the Bishop entering the church, preceded by the archdeacon, who bore the episcopal crozier, and followed by crucifer, clergy, and seminarians, a very handsome banner of St. Hilda having a place in the procession. When the procession had reached the choir, the chaplain, the Rev. Edmund L. Souder, read a short history of the chapel, together with a list of memorials, which included altar, cross, office lights, eucharistic lights, altar linens, a font, and probably the handsomest organ in the Wu-han cities, this last being bought with money left by Miss Charlotte Fiske, a Churchwoman of the Diocese of Massachusetts.

The Bishop then proceeded with the Office of Consecration, the Sentence of Consecration being read by the Rev. James

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¶ Leaflets, posters, prayer-cards, etc., obtainable only from the Rev. H. A. WILSON, General Secretary, The Anglo-Catholic Congress Office, Abbey House, 2, Victoria street, London, S. W. 1. (Tel., Victoria 5241.)

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Tsang, a former chaplain. The Consecration Office was followed by a choral Eucharist, the bishop being celebrant. The Rev. Dr. Gilman, president of Boone University, read the epistle, and Archdeacon Hu the gospel. The Merbecke setting of the Mass, including the *Benedictus qui venit*, was heartily sung by the choir and congregation. The Rev. T. F. Tseng, of Trinity Church, Wuchang, preached the sermon from a text at once appropriate to the consecration, and also to the Easter Octave, within which the service was held. "Destroy this temple, and in three days I will raise it up."

Following the service, the foreign ladies of St. Hilda's served a delicious Chinese meal for Chinese and foreign guests.

#### CHURCH MISSION OF HELP MEETINGS

THE NATIONAL COUNCIL of the Church Mission of Help will hold the regular spring meeting of its representatives in Washington, D. C., at Trinity parish house on Tuesday morning, May 22d. It will hold, also a meeting of its representatives and diocesan secretaries at Trinity parish house on Wednesday afternoon, May 23d. During the National Conference of Church Social Workers the Church Mission of Help will take part in the proceedings of the Church Conference.

Since the last meeting of the National Council two new diocesan societies have been organized; Albany and Chicago. It is anticipated that there will be a larger representation from the diocesan societies than at any previous meeting of the National Council Church Mission of Help.

#### NEW YORK NOTES

THE MODERNIST MOVEMENT in the Church is organizing for an aggressive campaign. This is evident in the formation of the Modern Churchmen's Union, which is recruiting for members and which proposes to publish an American edition of the *Modern Churchman*, edited in England by the Rev. H. D. A. Major.

It is also evident in the recent incorporation of the "Tyson Lectureship Foundation", one of whose avowed purposes is a reinterpretation of the Scriptures so as to make them conform to modern historical and scientific scholarship. The name of this new Foundation is derived from that of the Rev. Stuart L. Tyson, a well-known lecturer on Biblical theology.

The purposes of the Foundation are stated to be "to make accessible to men and women in general the results of the research of modern scholars into the origins of the Christian religion and its interpretation, and particularly in regard to the Bible".

The Foundation met in Mr. J. P. Morgan's famous library on Monday, May 7th, and formally organized and elected its officers and directors, as follows:

Sanford Robinson, president; the Rev. Dr. A. G. Cummins, of Christ Church, Poughkeepsie, vice-president; Joseph Auerbach, chairman of the board of directors; the Rev. S. L. Tyson, treasurer; and Miss A. C. Schoonover, secretary and assistant treasurer.

Bishop Manning and Mrs. Manning held a reception for the clergy and lay delegates to the diocesan Convention at the Bishop's House on Tuesday evening, May 8th. The Bishop has happily recovered from his recent serious illness and seemed none the worse for his strenuous

part in the first day's proceedings of the Convention.

The new font in the Chapel of the Intercession, Trinity parish, to commemorate the Rev. Dr. Gates' twentieth anniversary as vicar, was dedicated by the Rev. Dr. Caleb R. Stetson, rector of Trinity Church, on Sunday morning, May 6th. Dr. Stetson also preached the sermon. The font is four feet high with a bowl three feet in diameter and is of Ohio stone. It rests on a base eight feet in diameter. Twenty-four panels carry symbols of Christian life and doctrine. The oaken cover is octagonal in shape, and is eighteen feet in height, making the entire memorial twenty-five feet high. On the sides are the coats of arms of New York Diocese, Trinity parish, and Dr. Gates' own quarterings. The baptism of Virginia Dare is pictured, as are other scenes of historic baptisms. Figures of the apostles, and shields representing the sacraments are also reproduced. A dove surmounts the whole. Mr. Bertram G. Goodhue was the designer of the memorial, which bears this inscription: "Erected by the Congregation of the Intercession as a Thank Offering for Twenty Years of Service of Milo Hudson Gates."

Dean Robbins preached the sermon at the annual service of the Girls' Friendly Society of the diocese, held in the Cathedral on Sunday afternoon May 6th, which was attended by a congregation of members which completely filled the Cathedral.

#### CONSECRATION OF CHRIST CHURCH, SUSQUEHANNA, PA.

ON SUNDAY, April 29th, Christ Church, Susquehanna, Pa., was consecrated by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, assisted by the Very Rev. Theodore J. Dewees, rector of Christ Church, Binghamton, N. Y., the Rev. Percy C. Adams, rector of the Memorial Church of St. John, Ashland, Pa., and the rector of the parish, the Rev. Joseph S. Hinks.

In addition to the consecration services the parish celebrated the fiftieth anniversary of its institution, and the thirtieth anniversary of the building of the present church edifice. An endowment fund was instituted at the consecration service, as an expression of appreciation of the occasion. Several memorials were placed in the church at the same time.

#### A CHURCH'S DIAMOND JUBILEE

ON TUESDAY and Wednesday, April 24th and 25th, St. James' Church, Manitowoc, Wis., celebrated the 75th anniversary of its founding. Bishop Weller was celebrant at Holy Communion, and was assisted by Bishop Webb, of Milwaukee. On the previous day a large confirmation class was presented, and in the evening a public reception was held. The Rev. Francis Keicher has been rector of the parish for a number of years.

The first priest to serve St. James' Church was the first graduate of Nashotah, the Rev. Gustave Unonius, who arrived in 1848, and through whose efforts the corner-stone of the first church building was laid in 1851. The following year the church was consecrated. In 1902, the Rev. S. R. S. Gray dedicated a new church, and in 1921 Bishop Weller consecrated it. It ranks as one of the largest and most beautiful churches in the entire state.

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**PARISH HOUSE AT ASHTABULA, OHIO**

ON SUNDAY MORNING, May 6th, the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, laid the corner-stone of the new parish house of St. Peter's Church, Ashtabula, Ohio. He was assisted by the rector, the Rev. Creetus A. Dowell. At the

anniversary of the organization of the parish. The day began with a Corporate Communion. Later there was a choral Celebration of the Holy Eucharist, Bishop Darlington acting as Gospeller, and pronouncing the Absolution. Confirmation was administered to twenty-four candidates, among whom were 3 Roman Catholics, 2 Methodists, 1 Lutheran, 1 Church



ARCHITECT'S DRAWING OF ST. PETER'S PARISH HOUSE ASHTABULA, OHIO

same time the Bishop confirmed a class of 73, the largest in the history of the parish.

The new parish house will be one of the best and most attractive in the diocese. The main building, which will be two stories with basement, will cover a ground space of 58x106 feet. There will be a cloister connecting the parish house and church, which will be used as a choir room. The main structure, which is of early English architecture, will be of red brick, heavily trimmed with cut stone. Beam ceiling and panel work, with hardwood floors, will be used throughout. The building will be complete and modern in every way with guild rooms, class rooms, dining room, assembly room with stage and gymnasium. It will cost \$65,000, and will be ready for use next fall.

**CONSECRATION OF CALIFORNIA CHURCH**

ON ST. MARK'S DAY, the Rt. Rev. W. Bertrand Stevens, D.D. Bishop Coadjutor of Los Angeles, consecrated St. Mark's Church, Upland, Calif. This was made possible by the devotion of the rector, the Rev. Bert Foster, D.D., and the loyal members of this parish of only 75 communicants. In one offering, on Easter Day, they wiped out a \$3,000 debt of eleven years standing. The deed of gift was read by C. S. Traphagen, and the Certificate of Consecration, by the Rev. Robert B. Gooden, D.D., Secretary of the Standing Committee. About a dozen visiting clergy were present in procession.

St. Mark's Parish never knew any status as a mission. It was organized by the late Rev. Joseph McConnell, diocesan missionary, in 1909, and under his leadership the attractive church was built. The parish was admitted into union with the Diocesan Convention in 1910. The parish property is now valued at \$10,000, and the construction of a rectory will begin immediately.

**A PAROCHIAL ANNIVERSARY**

ON SUNDAY, May 6th, St. John's Church, Lancaster, Pa., the Rev. Henry Lowndes Drew, rector, celebrated the seventieth

of God, 1 Evangelical, 1 Presbyterian, and 1 Mennonite. Four of the candidates were over sixty years of age. An old edition of the Greek Gospels, bound in gold and studded in diamonds, a gift of one of the Patriarchs to the Bishop, was shown to the people during the visitation.

St. John's Parish was organized on May 5, 1853, the late Rev. Samuel Bowman, D.D., being the first rector of the parish. The parish has made steady progress since its inception, and is now one of the leading parishes of the Diocese of Harrisburg. The Rev. Henry Lowndes Drew assumed the rectorship about two years ago, and great progress has been made in spiritual and material things. The interior of the church edifice has been redecorated, and the exterior is being veneered with red brick, at a cost of several thousand dollars, the money for which is already in hand. When the work is finished, it will conform in architecture and general appearance to the beautiful parish house adjoining the church.

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The following program has been announced for this summer: High School Boys' Conference (diocesan), June 9th to 13th; High School Girls' Conference (diocesan), June 14th to 18th; Church School Workers' Conference (diocesan), July 30th to August 5th; School of the Prophets (provincial), August 6th to 24th; College Students' Conference (Colorado and Wyoming), August 27th to September 3d.

When not in use by these conferences, Hart House can be engaged by Church schools, clubs, and other organizations.

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### REDEEMER, BROOKLYN, CELEBRATES ANNIVERSARY

To COMMEMORATE the seventieth anniversary of the Church of the Redeemer, Brooklyn, the Rev. Thomas J. Lacey, Ph.D., rector, there were special services on May 6th; and the celebration will continue until Whitsunday. Bishop Gailor pontificated and preached in the morning. In the evening a musical service was held, at which Fr. Lander, a candidate for orders from the Church of the Redeemer, and now rector of the Theodore Roosevelt Memorial Church of St. Luke, Forest Hills, was the speaker.

On Tuesday night there was a parish banquet at which the speakers were the Rev. Edgar L. Sanford, D.D., son of the first rector; Archdeacon Holden, a Redeemer boy; the Rev. George Calvert Carter, rector from 1892 to 1902; and others. On Ascension Day the thirty-seventh anniversary of the consecration of the church was observed, and on the Sunday after Ascension, a memorial window was blessed, a memorial sermon being preached by the rector.

### FUNERAL OF BISHOP G. MOTT WILLIAMS

THE BURIAL OFFICE for the Rt. Rev. G. Mott Williams, D.D., late Bishop in charge of the European Congregations, and former Bishop of Marquette, was said at Christ Church, Detroit, Mich., the Rev. W. D. Maxon, rector, on May 8th. The services were conducted by the Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan, assisted by the clergy of the Dioceses of Marquette and Michigan. The present Bishop of Marquette, the Rt. Rev. R. L. Harris, D.D., is in Europe, and was at the funeral service in Paris.

The service was most simple, consisting only of the Prayer Book Office, with hymns. The body was escorted to the chancel by the clergy. The clergy of Marquette occupying the sanctuary, and those of Michigan the nave of the church. The Sentences were said by the Rev. W. Poyseor, General Missionary of Marquette. The lesson was read by the Rev. Carl Ziegler, chairman of the Standing Committee. The hymn, Ten Thousand times Ten Thousand, was sung, after which the concluding prayers and benediction were said by Bishop McCormick. The recessional hymn was For All the Saints Who from Their Labors Rest."

The interment took place at Elmwood cemetery, and was conducted by Bishop McCormick and the clergy of Marquette.

### MEMORIAL TO BISHOP WILLIAMS IN DRESDEN

AN IMPRESSIVE service was held in St. John's Church, Dresden, Germany, on Sunday morning, April 22d, as a memorial of the late Bishop G. Mott Williams. The Rev. H. M. Kirby spoke of the undying zeal and earnest labors of the late Bishop, his kindness, and his generosity. The chaplain of the English Church, the Rev. Wm. Higgins, was present. He read the lesson and expressed his own, and the sympathy of his congregation, at the great loss which had befallen this American Church in Europe.

It is interesting to know that the work of the American clergy in Europe is appreciated by the native people. The *British Weekly*, in a recent number, published the following:

"A LETTER FROM DRESDEN—I thank Mrs.

S. for her kind letter from Dresden. She is finding much help from services of the American Church, which is attended by not a few Germans, as well as by worshippers from English-speaking lands. I should like to know the name of the pastor, whose genial hand-grasp is so much appreciated, and who draws around him working folks as well as professional men and women. He must, I think, resemble, in his social charm, the late Pastor Wagner of Paris."

### DEATH OF MISS ELIZABETH RAY DELAFIELD

THE DEATH of Miss Elizabeth Ray Delafield, daughter of the late Dr. and Mrs. Francis Delafield, occurred at the home of a sister in New York City on May 5th. Miss Delafield was known to great numbers of Churchmen, chiefly as president from 1913 to 1920 of the Woman's Auxiliary in the Diocese of New York. She resigned that work to go to France, where she labored in the Parish office of the Devastated Cities Committee, of which Miss Anne Morgan was the head. There began the illness which has now terminated in her death. Miss Delafield was remarkably efficient as a worker in the Church.

### NORTH DAKOTA HOME DEPARTMENT WORK

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rying on a very successful work in lining up the children of the scattered families of the Church in the rural districts in regular Sunday school courses by mail. Many adults also are availing themselves of this opportunity to keep in touch with the teachings of the Church. The branch at All Saints', Valley City, takes in the rural places adjacent thereto, and has at the present time, about fifty pupils. The branch at the Cathedral reaches out to scattered families all over the state, and there are enrolled under this Home Department 105 students from 38 families, consisting of 47 adults and 58 children. The courses, in which these students are taking part, are now conducted by only five leaders, which makes too many to a group, and the need and call for more leaders is great. This work is growing so rapidly, and its scope so unlimited, it is hoped that it can soon be divided, and different groups connected with more of the nearby Sunday schools, and Home Departments started in many more places.

It is very gratifying and rewarding to read some of the letters that have come in from parents, and even grandparents, of the children, telling how pleased they are to be again in touch with the Church, and to have their children reared in her teachings. Many of these small towns are so isolated that it is impossible for our Church clergy to get to them for services, and in many there are no churches of any kind.

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## MEMORIALS AND GIFTS

ST. ANN'S CHAPEL, Black Hall, Conn., received, on Easter, a pair of eucharistic candlesticks, the gift of Mr. and Mrs. Winthrop DeWolf in memory of their daughter Carol Frances. St. John's, Niantic, received a pair of three-branched candlesticks, the gift of Mr. and Mrs. Warren Parks in memory of her father and mother, Henry P. A. and Jane Rogers Hilliar, and a pair of cruets given by Mr. and Mrs. V. Thomas. St. John's has also received recently a chalice and paten from Miss Louise F. Thayer, of New York. These missions are in the cure of the Rev. Horace C. Johnson, priest of the Lyme missions.

TWO MEMORIAL windows were dedicated recently at St. Thomas' Church, Terrace Park, Cincinnati, by the rector the Rev. Maxwell B. Long, in memory of Mrs. Wm. T. Irwin, who was noted for benefactions and active interest in the church, near which her summer home, The Ripples, was situated, and in memory of Mrs. Pearl Robinson Lambkin, daughter of Col. John Robinson, the veteran circus owner, who was also active in all good works.

## NEWS IN BRIEF

FOND DU LAC—St. Peter's Church, Ripon, has recently effected a complete redecoration of the church interior. A beautiful hanging rood screen has been given by the parish as a memorial to the late and much loved Bishop Grafton. A new set of stations of the cross is a fine feature of the interior. The church was reopened April 22d, Fr. Gorham being celebrant. The annual meeting of the Woman's Auxiliary of this Diocese will be held at St. Paul's Cathedral the second week in October.

HARRISBURG—A service commemorating the one hundred and third anniversary of the birth of Florence Nightingale was held in St. John's Church, York, Pa., the Rev. Paul S. Atkins, rector, on Sunday May 14th, the Sunday following National Hospital Day.

IDAHO—The Rev. L. P. Nissen, Director of Religious Education for the District of Idaho, is visiting in the northern part of the state and preached in St. Mark's Church, Moscow, on Sunday, May 13th.—The Easter services in the Cathedral, Boise, were unusually well attended, and the offerings broke all records. The Lenten offering boxes, alone, brought in over \$500.—The Central Deanery had a most successful meeting in Boise on St. Mark's Day, and arrangements have been made for a meeting of the northern deanery in Coeur d'Alene, June 5th. The Southern deanery will meet in Pocatello about the same time.—The new diocesan paper has received a warm welcome and already boasts a large subscription list. Several parishes have included it in the budget and send it to all members.

LONG ISLAND—The Bishop of Long Island instituted the Rev. Frank Withington Creighton as rector of St. Ann's, Brooklyn Heights, on the Third Sunday after Easter.—The Rev. Stuart L. Tyson is the special preacher on Sunday mornings at Grace Church, Brooklyn Heights.—The annual service of the Little Helpers of the Diocese of Long Island was held at the Church of the Redeemer, Brooklyn, on the Third Sunday after Easter, the rector, the Rev. Dr. Lacey, making the address.—A meeting of the Brotherhood of St. Andrew in the interest of Camp John Wood, Rocky Point, was held at All Saints' Church, Bayside, on May 5th.—To

mark the semi-centennial of the Church in Woodside, Bishop Burgess blessed a pipe organ in St. Paul's Church, Woodside, the Rev. Arthur G. Roberts, rector, on Rogation Sunday.—The May meeting of the Brooklyn Clerical League was addressed by Mr. Austin Strong, author of *The Seventh Heaven*.

LOS ANGELES—Chaplain Edward H. Earle has been appointed by the president of the committee, Gen. J. H. Pendleton, U. S. Marine Corps, as a member of the Army and Navy Committee of the American Legion for the erection of a memorial building at San Diego, Calif., to the memory of those who fell in the World War.

WESTERN NEW YORK—The Diocese is making every effort to support the National Council in its work to bring up contributions to the quota. Various meetings of the clergy have been held by Bishop Brent and Bishop Ferris, and a strong committee of laymen is undertaking to present the matter to the different parishes in the Diocese.

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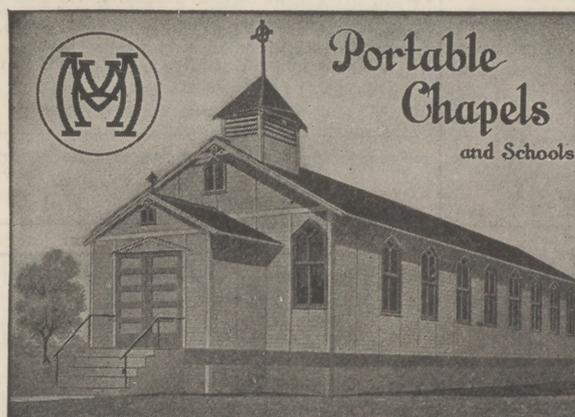
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