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The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, APRIL 5, 1924

NO. 23

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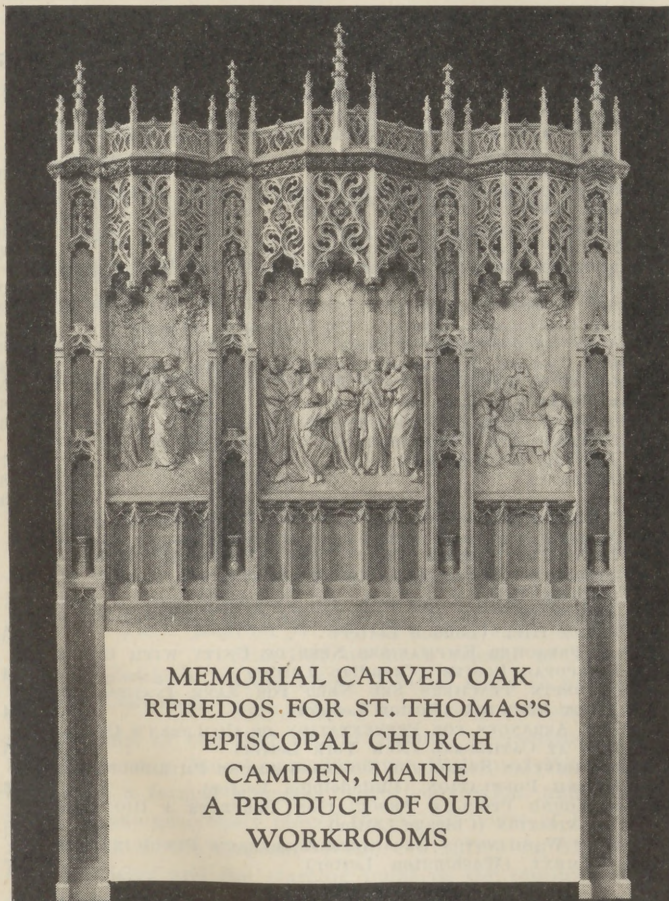
THE JAPAN RECONSTRUCTION PLAN

A MEMORIAL OF BISHOP TUTTLE

By the Bishop of Missouri

THE HYSTERIC AND PSYCHASTHENIC IN THE CHURCH

By the Rev. H. C. Ackerman



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THE CHRISTIAN'S determination to plant and promote the kingdom of God in the world and to consecrate to God every element in nature, including his own body, depends on the belief that there is nothing bad in the world but a bad will, and that man's body as well as his soul, and the whole material creation, are subjects of divine redemption.—GORE, *Belief in Christ*.

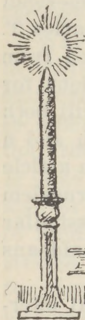
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MILWAUKEE, WISCONSIN, APRIL 5, 1924

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EDITORIALS AND COMMENTS

THIS editor has the right to be somewhat indignant. In our issue for last week our New York correspondent stated that the proposed rite in celebration of the Annunciation with "eurhythmic dancing"

The Living Church
was Wrong

at the Church of St. Mark's-in-the-Bouwerie was to be held in the parish house and not in the church.

When the full account of the event appeared in the Monday morning papers it was stated vaguely, in those that came to our notice, that it was in "the church" or in "the nave of the church." Assuming that our correspondent was justified in his report, our editorial on the subject was based upon the supposition that the function occurred in the parish house and not in the church.

It now appears that we were wrong. Our correspondent had sent the report in good faith but, as it appears, on insufficient information. The function was, therefore, a "special service" within the meaning of the law of the Church, and was held in direct defiance of the order of the Bishop. We cannot see the slightest defense possible, therefore, to the rector. A man under authority, he seems to have defied

the authority and put himself and his parish on a level with those "good citizens" who habitually defy the law of the land because they resent the control of their actions by law, while expecting the protection of law against other law-breakers. Bootlegging is bad enough anywhere, but a bootlegging religion—purveying that which it is unlawful for one to have—is simply disgusting.

This editor continued to have enough confidence in the rector of St. Mark's to believe that he would avoid an actual break with his Bishop on a subject such as this, in which the Bishop's authority was clearly paramount, and in which the discontinuance of the practice referred to could not possibly violate a principle. That confidence appears, now, to have been misplaced. Up to this time it was possible to hope that differences between bishop and rector might be reconciled. From last Sunday the issue is completely changed. All those Churchmen who believe in UPHOLDING LAW must support the Bishop. All those who deny that principle are at liberty to support the rector. The time for any middle position has passed.

WE are interested in the plans for holding a "Priests' Convention" in Philadelphia on the final two days of this month, the program for which was printed in last week's issue. Those on the program are frankly American Catholics. Their position is one that admits of no equivocation. But we have reason to know that

The Philadelphia
Priests' Convention

every effort is being made to prevent the convention from being an ebullition of partisanship, or one that should magnify or increase the differences among Churchmen. That the Bishop of Pennsylvania is to give a formal welcome to the convention, and that Dr. Tomkins has generously placed the parish house of Holy Trinity Church at the disposal of the convention for the vesting of the priests and the starting point of the out-door procession to St. Mark's Church, are incidents that prove, on the one hand, the desire of the proponents of the movement not to be partisan, and, on the other, the recognition of that desire and intention on the part of the Bishop and the distinguished rector of Holy Trinity Church. This friendly action on their part will not be forgotten.

The Anglo-Catholic congresses and priests' conventions in

England have demonstrated to the people of that land how very deeply Catholic principles are entrenched among English Churchmen, and came, apparently, as a considerable surprise in a land in which the patronage of the Church has almost invariably been exercised in the interest of restraint of the Catholic Movement.

We have no such condition in this country. In varying degrees, most of our bishops are sympathetic with the Catholic Movement, and the repression that was common in America, as in England, a generation or two ago is wholly absent here, with rare exceptions. Our American problems are quite different from those in England. Here, Catholic Churchmen must judge themselves the more severely, since they are not judged by adversaries. Their day of isolation is past. They are not under persecution. They are not justified in holding aloof from the common life and activities of the Church. They ought to be leaders in the Church's national work. They ought to demonstrate in deeds as well as in words that Catholicity is *wholeness*. They have not, on the whole, achieved exactly a true perspective as to their relations and their duties toward the national Church. Their history shows why, but the

causes that drove Catholic Churchmen into shells of isolation a generation ago are not operative today. Isolation from the national life of the Church is no longer tolerable to them.

We commend such a gathering of Catholic Churchmen as is now proposed. We know their ideals. We respect their desire for conference. Humility, a lack of partisanship, and a desire honestly to profit by mutual consultation, are the characteristics in which the convention must be entered.

We wish that convention abundant success.

CONSISTENCY is a very, very curious attribute. One may be totally lacking in its possession and yet be sublimely ignorant of it.

Our good friends of *The Churchman* were highly amused, if not indignant, according to an editorial printed in their issue of March 22d, over a certain function performed in the wilderness of St. Andrew's, Tenn., by the Holy Cross fathers, assisted by the Bishop Coadjutor of the diocese, in celebrating the festival of King Charles the Martyr. Three out of the thirty-two pages of the issue are devoted to the subject. There appears to have been a procession, in which a relic of the good king was carried in some state in a reliquary; and, we observe, "Before the gospel was read, the gospeller and other ministers kissed the Bishop's ring in submission to his authority."

Sarcasm and
Consistency

Withering sarcasm and ridicule are what *The Churchman* deems appropriate to the subject.

And in the issue which our good friends put out for March 29th, we find eulogies of Dr. Guthrie's celebration in honor of the Annunciation by those widely heralded eurhythmic dancers, etc., that have earned the displeasure of Dr. Guthrie's lawful Bishop and have made the reading public wish that the good people of St. Mark's-in-the-Bouwerie, together with their performers, would join a Shaker settlement somewhere and not bother the rest of us with their "modern" novelties; as "modern," indeed, as the days when David "danced before the ark."

Now when there are differences in the Church, THE LIVING CHURCH makes special efforts to try to correlate them. In this instance we are trying to understand the point of view of our contemporary. Just what made the function at St. Mark's all right, when the function at St. Andrew's was all wrong? What principle was upheld in the one instance and denied in the other?

Perhaps, in order to win the approbation of our genial contemporary, there are two further steps that the Holy Cross fathers ought to take. The first is to learn to dance at their religious functions, and to develop that practice "eurhythmically"; not knowing what the word means, we cannot give instructions in detail. The second is, instead of coöperating with their bishop, to find out the particular time and place in which the bishop desires them *not* to dance—and then dance. Surely, in that event West Park would be added to the other two places that are fortunate enough to enjoy *The Churchman's* approval, and to the illustrious names of Guthrie and Grant would be added that of the Holy Cross superior in the *Who's Who* of *Churchman* favorites.

But that isn't all. If the Holy Cross fathers will learn to dance, in order that they may conform to the usages of the best ecclesiastical society in New York, the least that Dr. Guthrie could do in return would be to learn gracefully to kiss his Bishop's ring "in submission to his authority." Why not? Surely the crowds that rushed to witness the dance of the Holy Cross fathers would also hasten to observe the unwonted novelty of an act of submission to authority on the part of the rector of St. Mark's, for the one would be as unexpected as the other.

"Father Hughson has said that the liberals have no sense of humor," concludes our genial contemporary; "they have had altogether too much. To most of us the picture of Father Orum and his reliquary is amusing." Well, that excess of humor that is "amused" at the one function and eulogistic at the other has a curious sense of what is fitting and what unfitting.

Perhaps gargoyles are poised too high for the appreciation of THE LIVING CHURCH. Perhaps we aren't "liberal" enough to have a really normally developed sense of humor. Anyhow, in *The Churchman* is right, and Father Hughson is wrong, in

regard to the prevalence of a sense of humor among Modernists, the last two issues of our humorous contemporary must have driven them into convulsions.

THE plan for coöperation between our American Church and the Armenian Patriarchate in Jerusalem, whereby we commission one of our clergy to assist in the education of Armenian candidates for the ministry at their seminary in Jerusalem, ought to appeal very forcibly to all American Churchmen and, indeed, to American Christians generally. The Rev. Charles T. Bridgeman, who has been detached from the Foreign-born division of the Department of Missions for the purpose, is admirably adapted to that work and will both be a creditable representative of the American Church and a tactful adviser and teacher to the Armenian Church. An article printed in this issue on The Armenian Seminary in Jerusalem will show just what is proposed. The plan is not dissimilar to that of the English Archbishop's mission to the Chaldeans before the outbreak of war, though on a smaller scale.

This work is to be financed by a part of the special offerings from churches on Good Friday, the other part going to the work of the Jerusalem and the East mission under Bishop MacInnes. There is need for both these funds. Generally speaking, not much stress has been laid in our churches on Good Friday offerings. This expansion of the work to be financed by them demands that more attention be given to the Good Friday offerings, and we suggest that advance notice be given of the matter on Palm Sunday, with some information as to the importance of the two funds.

We are confident that American Churchmen will very gladly give their coöperation.

WHAT impels people to continue to send generous benefactions for many purposes through the instrumentality of THE LIVING CHURCH—a thing that makes us prouder of our LIVING CHURCH FAMILY than almost anything else could do? For our own FAMILY is absolutely unique in this respect among constituencies of religious papers, and it cannot be said that it is due to any appreciable prodding in the editorial columns. The only real answer to the question is that the readers of THE LIVING CHURCH are that sort of people.

The Living
Church Family

But occasionally a letter throws a ray of light on some specific contribution. Here is a story that comes to us in a letter from Alabama:

"Last Monday morning, at an early hour, I was routed out of my quarters here by a disastrous fire, which destroyed all my belongings, and in which two others lost their lives, due to their efforts to awaken me and others in the building.

"Today I read in THE LIVING CHURCH of your offer to receive and transmit to the proper authorities, contributions for the relief of the suffering Russian clergy. I am far from being even well-to-do, but "*non ignarus malis, miseris succurrere disco.*" I enclose my check for five dollars and shall thank you for forwarding this amount for me to the English committee in charge of collecting funds for the relief of the Russian clergy."

Here is the real substance of the thank offering: the recognition of the fact that in one's own distress one best appreciates the greater distress of others.

So are we all knit together in true sympathy, in one communion and fellowship in the mystical Body of Christ our Lord.

THE National Council is asking all parishes to make special offerings for the Japan Reconstruction Fund on Sunday, May 25th, and to work up the matter carefully before that date.

This fund must be distinguished from the special emergency fund that was raised and distributed within the weeks immediately following the earthquake. That fund was sufficient to defray what was immediately necessary. It was not a factor in the work of permanent reconstruction. On another page of this issue will be found the story of what are the uses to which the emergency fund was put.

In our judgment, the fact that a considerable part of the new fund will be used to erect buildings for work that will be under the sole direction of the newly consecrated Bishop Mo-

toda, rather adds to the value and the picturesqueness of the fund. It is a further expression of the confidence that American Churchmen have in the Japanese Church. We assisted in carrying Christianity and the Church to them, and in doing so we were careful not to ask that Japanese would expatriate themselves. To Christianize them is not to Westernize them. If we have things of value in our Western civilization, the Japanese are welcome to use and to assimilate them, but that is entirely for them to decide. The Christianity that we carry to them is not to be confused with the Western civilization through which we are carrying it.

When, last autumn, we ceded the direction of the Church in their metropolitan city to the Japanese, retaining control only over the institutions which it seems necessary for us still to administer for a time, it was our recognition of the fact that their Church need no longer be regarded as an exotic. It is as completely Japanese as the American Church is American or the English Church English. In raising money, now, to rebuild their destroyed churches, we are holding on to no strings. They are, for the most part, to be Japanese churches for Japanese people, and entirely under the control of the bishop and clergy of their own race.

And the American Church is delighted at being able to make this proposed gift to them. The fund needed is a large one, and it will strain our resources as a Church, but we earnestly hope it may be raised in full.

The fact that Mr. William Cooper Procter, of Cincinnati, has accepted the chairmanship of a special committee to raise the fund, augurs its complete success.

ANSWERS TO CORRESPONDENTS

R. F. G.—Evening communions on Maundy Thursday are deprecated generally by informed Churchmen, though there is some ancient precedent for them. The subject has been discussed in THE LIVING CHURCH frequently at the appropriate time in other years. They do not, however, violate any American canon.

D.—A layman, desiring to make his confession, is at liberty to choose his own priest and is not limited to those of his own parish.

ACKNOWLEDGMENTS

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ANSWERS TO THE P. E. SOCIETY FOR THE PROMOTION OF EVANGELICAL KNOWLEDGE

BY THE BISHOP OF SACRAMENTO

CERTAIN questions having been addressed by the P. E. Society for the Promotion of Evangelical Knowledge to the bishops, following upon the Pastoral of 1923, the Bishop of Sacramento has taken cognizance of them and has replied as follows:

QUESTIONS

1. Since at ordination a clergyman promises "to teach nothing as necessary to eternal salvation, but that which (he) shall be persuaded may be concluded and proved by the Scripture," is he not within his rights when he bases his teaching upon what he believes is a correct interpretation of the Scripture?
2. Is the Pastoral Letter of the House of Bishops in respect to the Apostles' and Nicene Creeds determinative in the interpretation of the Bible?
3. Do you consider it an illustration of "honesty in the use of language" to designate as "facts" matters, which from the nature of things, cannot be proved to be facts, e. g., the Virgin Birth, the Descent into Hell, and the Resurrection of the Flesh?
4. If "it is not the fact of the Virgin Birth that makes us believe in our Lord as God," why is it necessary to intrude this subject in the discussion of the divinity of Jesus?

The following is the Bishop's reply:

To the Venerable Protestant Episcopal Society for the Promotion of Evangelical Knowledge.

Beloved Brethren:

Your statement bearing no date or signature has been received, and one's heart is filled with the pain and sorrow which a parent must feel whose child turns with bitter questionings to those who have brought him up in love and trust. You have asked questions which your bishops must answer and which they can answer cheerfully, but the sadness of your queries is in the fact that your noble society with its beautiful name and purpose should be expressing doubtfulness touching the plain declarations of Holy Scripture and the Evangel of the Blessed and Only Begotten Son of the Father.

If your venerable Society cannot accept as facts the truths of the Virgin Birth, Descent into Hell, and Resurrection of our Lord's Body from the tomb because Holy Scripture reveals them and declares them as such, and because nineteen centuries of Christian experience has proven them to be true, then why stop there? Does not every vital truth of the Christian Revelation rest on the same ground? The Trinity, the Incarnation, the Atonement, the Resurrection, the Ascension, the Holy Catholic Church, make up the content of our everlasting Gospel. Do you also declare that there are "not proven" to be facts? If the trumpet gives forth an uncertain sound how shall one prepare himself for battle? What is the Evangelical Knowledge which you are organized to promote if you are doubtful that these inspiring realities are indeed facts?

I have been layman, presbyter, and bishop all my life, over sixty years, and have never observed a growing autocracy of the Episcopate, but rather the opposite. The bishops I have known have been fathers not tyrants, nor ever encroached an iota upon the liberties of others. At times they have seemed to me to be less firm and clear in leading and guiding than they ought to be.

Let me now answer your questions as briefly as possible.

1. No divinity student at his ordination is informed that his private opinions and interpretations of Scripture are to be regarded as of equal value and authority with the voice of the whole Church as expressed in the Prayer Book.

On the contrary he humbly accepts the Universal Witness of the Spirit as the corrective and standard by which to judge his own.

2. A Pastoral Letter of the Bishops is a fatherly counsel, not a legal pronouncement.

3. It is a matter of honesty to be sure that we do accept as facts what we solemnly declare in public that we believe to be facts.

4. Your fourth question should be asked of the Angel Gabriel, the Evangelists St. Matthew and St. Luke, and the Blessed Scriptures, for it is they who have "intruded this subject into the discussion of the divinity of Jesus."

With love unfeigned, I remain

Yours, in the service of our Lord Christ,

Episcopal Residence, Wm. H. MORELAND,
2600 M St., Sacramento, Calif. Bishop of Sacramento.
January 3, 1924.

JESUS GIVES this faith. To those who followed Him into the wilderness and upon the mountains, He distributed material and spiritual bread. He was not willing to transform stones into loaves, but He made the real loaves sufficient for thousands. And the stones which men carry in their breasts He changed into loving hearts.—PAPINI, *Life of Christ*.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

April 6: Fifth Sunday in Lent

READ Heb. 9:11-16.

Facts to be noted:

1. Christ offered His life as the perfect sacrifice.
2. By that sacrifice we are reconciled to God.

A difficulty exists in the minds of many people in regard to the redemptive suffering of Christ. Is not His suffering, like the death of the sacrificial animal, something external to our own life and will, and, therefore, a formal substitute for our own self-sacrifice? In answer, it must be remembered that Christ is not an individual apart from others. He is the representative man of the race; He works from within the race. We "dwell in Him, and He in us." So He gathers all mankind together in His offering upon the Cross. Of course, we may refuse to participate in that offering. A member of an organism may refuse its proper part and function, as when the mind is opposed by the will, or the will by the affections, and the true purpose and good of the whole life be frustrated. The sacrifice of Christ becomes effective for us when we unite ourselves in faith to Him, make, like Him, the surrender of ourselves to God, and offer to Him the devotion of a righteous life.

April 7

Read Isaiah 55:3-9.

Facts to be noted:

1. The Servant of Jehovah suffers for His people.
2. By His sufferings the people are healed.

The passage reaches the high-water mark of the Old Testament treatment of suffering. Suffering voluntarily endured for a noble purpose has a redemptive value; it is healing in its effects. The prophet here applies the truth to the experience of Israel, in which a faithful and righteous few by their acceptance of suffering are redeeming the nation. Christianity sees in the truth the explanation of the Cross. The truth has a wide and common application. It is not those who protect, shelter, and nurture themselves that help others. The benefactors of life have been those who have given themselves away to the point of suffering. This consideration will affect our attitude to the suffering and hardship involved in all true service; we shall distrust the value of any service which does not make severe demands upon us; we shall look with suspicion upon the modern cult of ease and comfort.

April 8

Read St. Matt. 10:16-23.

Facts to be noted:

1. Jesus sends out His disciples in His service.
2. He warns them that they are to suffer.

No men were ever so strangely commissioned as were the disciples. They were sent out to perform a great task, and they were warned that, from beginning to end, that task entailed suffering. To lesser tasks Christ also commissions us, and He bids us expect the same element of suffering. We, like the first disciples, are told to take up our Cross and follow Him. Suffering is inevitable in following Christ, because we must put Christ, His will and His purpose, first. That involves renunciations and self-sacrifices; it calls for loyalty and fidelity under difficult conditions; it exposes us to the criticism, the scorn, and perhaps the persecution of those who do not share our allegiance. But Christ does not subject us to hardship without inspiration and strength to endure it. He is Himself the supreme example of suffering nobly endured. Before us, in every situation of difficulty and pain involved in His service, rises the sublime figure of the Lamb of God slain upon the Cross. The glory of our faith is that, even to the extremity of human suffering, Christ has trodden the way before us. "We have not a High Priest who cannot be touched with the feeling of our infirmities" (Heb. 4:15).

April 9

Read St. Matt. 16:21-26.

Facts to be noted:

1. The follower of Christ must deny himself.
2. He who loses his life for Christ's sake, finds it.

Losing one's life to find it again in some richer form of experience is a truth which holds good in our common life. How often have we seen someone who is cultivating his own life, who, by thrusting from himself all that is harsh and dis-

agreeable, and by surrounding himself with all that is simply agreeable to himself, or that ministers only to his own well being, is reduced at last to the loneliness of isolation. He has lost the sympathy of friends. He cannot share the life of men about him. The very things, with which he sought to enrich his life, are barriers between himself and others. To receive what is most worth having in life, the love, the sympathy, the trust, or the help of others, we must ourselves give. The way into our life, through which the riches of the world are brought, is the path which is made by the thoughts and acts which bear our wealth out to others. The path is as wide as our own giving makes it. So it is in our spiritual life; God enters into our lives along the same road we have made to Him.

April 10

Read Acts 9:10-17.

Facts to be noted:

1. St. Paul is called to be the Apostle to the Gentiles.
2. He must suffer for the sake of Christ.

Christianity has always enlisted the enthusiasm and service of strong men because its demands are hard. A young priest was once preaching to a village congregation on the easiness of being a Christian. After the service an old weather-beaten farmer said to him: "Sir, you won't reach the best men by telling them the Gospel is easy. Tell them it is hard, and they will want to follow it." The advice was sound. Make the living of the Gospel an adventure, which calls forth all the resources of manhood, which brings them face to face with real issues, and which makes a demand upon hardihood and courage, and you appeal to a combativeness and courage which is instinctive in the race. Christ knew the mind of men when He predicted opposition and foretold suffering: He had taken the measure of St. Paul when He inspired Ananias to show him "how great things he must suffer" for His Name's sake.

April 11

Read I St. Peter 2:19-end.

Facts to be noted:

1. Christ suffered for us.
2. He left us an example of patient endurance.

It is noteworthy that, where the appeal is made by New Testament writers to the example of Christ, the appeal is most frequently to His patient endurance of suffering. There would naturally be a special reason for the reference to that example in the case of the people to whom the First Epistle of St. Peter is addressed. They were beginning to experience persecution, possibly a local persecution in Asia Minor, which preceded the general persecution by the Roman government. There had been little preparation on the part of the Christian community to meet it, and they were consequently doubly dismayed. Yet, even if there had been that record of faithful witness to Christ which so strongly fortified the Church in its later trials, no greater and more telling encouragement could have been given than that given by the reminder of the sufferings of Jesus. Apart from any consideration of the atoning value in the death of Christ, the Cross has appealed to the imagination of the world, and the example of the courage of Christ has been the inspiration of many a noble life of endurance.

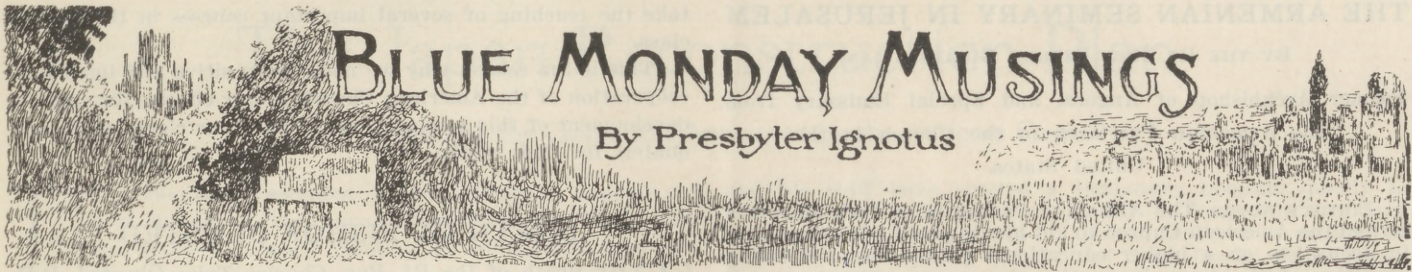
April 12

Read I St. Peter 4:12-end.

Facts to be noted:

1. We are to be partakers of Christ's sufferings.
2. Suffering for Christ should give us joy.

The thought of the joy of suffering for Christ is not peculiar to this Epistle. We meet it in the book of the Acts: "They departed . . . rejoicing that they were counted worthy to suffer shame for His name," as well as in many places in the letters of St. Paul. Different reasons are given for this joy of suffering. Suffering allows us to share the deepest experiences of Christ, and by it we enter more fully into sympathy with Him. Hence St. Paul speaks of "the fellowship of His suffering." Again, suffering makes us worthy of future happiness: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18). In other places, as in I St. Peter 4:14, the joy of suffering for Christ is made to lie in the fact that God is exalted and glorified by the faithfulness of those who serve in trial and hardship.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

A WHOLE book-shelf stands before me reproachfully, each volume appealing silently for notice; and the reproach is all the more effective for having been unheeded so long that now it comes with overwhelming force. Let me make apology to the books and their writers for neglecting them so unconscionably, and then plunge into the business of making amends.

First, comes *The Introduction and the Study of Some Religions of the East*, by Sydney Cave, D.D., President of Cheshunt College, Cambridge (published by Charles Scribner's Sons, New York, 12mo, blue cloth, pages 255, price \$1.75). For nine years Dr. Cave was a missionary in India, under the London Missionary Society; so he speaks with personal knowledge of his subject, as well as with a sweetness and fairness not always found in missionary literature. He calls it "a beginner's guide," though the book is by no means a primer. Five parts are devoted, one to each religion: Hinduism, Zoroastrianism, Buddhism, the Religions of China and Japan, and Islam; and there is a fairly full bibliography and index. Intensely interesting to students of comparative religion, the book goes into by-ways of information; as, for example, in its studies of modern Hindu movements. On page 99, the author makes a curious slip; "Jesus spent *thirty* days in the Wilderness." As is practically universal, nowadays, the proof-reading is wretched: *inovitiate*, page 129, illustrating it. Every religious teacher will be interested in the book; and Christians will see, more than ever, why theirs is the Catholic Faith.

Storm and Sunshine in South Africa, by the Ven. A. Theodore Wirgman, D.D., D.C.L. (8vo. blue cloth, pages 338, illustrated, Longmans, Green & Co., N. Y., price \$2.60), is the record of the life and work of an extraordinary ecclesiastic, during the formative period of the South African Church. He is better known to us, probably, as the author of *The Blessed Virgin Mary and all the Company of Heaven*, and *Foreign Protestantism in England*, than as the protagonist of Catholicism in South Africa; but his work of that character was important and constructive and will endure. Sidelights on the Colenso controversy, the Zulu War, and the great Boer War, brighten the pages; and the names of great men in England and the wider empire, abound. A militant Christian he was; would we had more like him:

Christian Science and the Catholic Faith, by the Rev. Prof. Bellward, Professor of Theology at the Marist College, Washington (large 8vo. blue cloth, pages 269, Macmillan Co., N. Y.), is one of the large number of works dealing with Eddyism, "New Thought," and kindred schemes of healing, wherein sound learning is displayed, together with unimpeachable orthodoxy, but which will never avail to turn from the error of their ways those who have been once "convinced," "deluded," what you please. This is an undoubtedly valuable analysis of the most unsystematic "system" which Mrs. Eddy taught; and the almost exhaustive bibliography is enough to give the book a place upon the shelves of all who are called upon to meet "Christian Science" polemically. As to Mrs. Eddy's false claim to have "discovered and founded Christian Science," this book should be compared with *The Quimby Manuscripts*, edited by Horatio W. Dresser, and published by Thomas Y. Crowell Co., of New York. Therein, for better or for worse, it is proved without the possibility of a doubt that "Christian Science," in its present manifestation, was Dr. P. P. Quimby's proper system, and that all Mrs. Eddy did was to see the money-making possibilities, and therefore organize "a church of her own."

IF ANY MAN were to write out fully and fairly the story of his life and work, be he ever so unknown or humble, it would be far more interesting than fiction; that is a truism

often repeated, but it is fact none the less. A good autobiography is the most fascinating of books; and when the hero has played a considerable part in public affairs, particularly at some crisis, "in an age on ages telling," and records his honest impressions of that time, the book becomes a valuable part of contemporary history. Such a book is *My Generation; an Autobiographical Interpretation*, by William Jewett Tucker, President Emeritus of Dartmouth College (8vo. green cloth, illustrated, pages 464; Boston, Houghton Mifflin Co.). The life of a minister and college president is not particularly subject to "adventures," as commonly conceived; but Dr. Tucker had the privilege of being one of the professors at Andover during the famous "Andover trial," when the inevitable struggle came between the forces of conservative Calvinism and of a wider vision, and his story of the trial episode is intensely interesting and informing. It all reads like ancient history now, though it happened in the eighties; and a Churchman's sympathies are divided between admiration for the uncompromising loyalty of the rigorists, even to what was only in part worth that loyalty, and the humaner theology of the indicted professors, touched as it was with an inconsistent harmonizing. It is all over now, and Andover Seminary on Andover Hill has ceased to be. Whether the cause for which it was founded is stronger or weaker for the transmutation that has set a new Andover in the unfamiliar atmosphere of Cambridge Unitarianism, may reasonably be disputed. At any rate, here in Dr. Tucker's book is the story of the first great fight, set down for all to read. The last struggle between "orthodox" and "liberal" Congregationalists is still in process; and one sometimes thinks it may end in a mutually destructive war *à l'outrance* when nothing of Independency will be left, one faction uniting with the forces of disunity and disintegration, the other, much tossed about, ending in the safe harbor whence they came four centuries ago.

The tale of Dr. Tucker's administration of Dartmouth College is of more general concern; and Dartmouth men everywhere will read it with grateful appreciation.

Children of the Market-Place, by Edgar Lee Masters (8vo. blue cloth, pages 469, Macmillan Co., N. Y.), is a curious blend of fact and fiction. The author creates an altogether imaginary hero as narrator, and carries him through the pioneering period of Illinois life, when Stephen A. Douglas is the conspicuous figure, soon to be overshadowed by Abraham Lincoln. The earlier chapters are by far the most convincing; and the detailed studies of life, as it was led on the frontier, are wonderful. One might wish that the author would stick to this kind of writing, instead of wearying us with the gloomy cynicism of *Spoon River*.

Memories of Many Men in Many Lands, by the Rev. Dr. Francis C. Clark (large 8vo. green cloth, many illustrations, pages 704; Boston: United Society of Christian Endeavor), is another example of how fascinating an autobiography can be. "Father Endeavor" Clark is a perfect example of the best sort of New England Congregational minister, orthodox in the true sense, gentle, loving, eloquent, whose relations to the great Young People's Society he founded are indicated in the title they have given to him. For their delight, chiefly, this massy volume has been written. From his Dartmouth days, as an undergraduate, to these latter times, he has recorded a multitude of impressions and actions, all with singular sweetness, clarity, and true Christian love. How many times round the world he has travelled would take some calculation; St. Paul's record as a peripatetic is far surpassed. But there are glimpses of very nearly every country under heaven, descriptions of great men and women encountered in those countries, serious comments upon the problems which life

(Continued on page 777)

THE ARMENIAN SEMINARY IN JERUSALEM

BY THE RT. REV. PAPKEN GULLESSARIAN,

Former Archbishop of Angora, and Special Emissary from the Armenian Patriarch to the Church in the United States.

EDITOR'S NOTE.—The Armenian Patriarch of Jerusalem has invited the American Church to aid him in placing the Seminary in Jerusalem on a higher educational plane. The distressing condition of the Armenian nation throws upon the Armenian Apostolic Church the burden of preserving the national life and makes the Patriarchate in Jerusalem the only important portion of an Armenian Church in a free country, where freedom of action is possible, unusually important. The National Council has appointed the Rev. Charles T. Bridgeman, lately of the Department of Missions, as the American Chaplain in Jerusalem, to take residence there after the first of July. The Good Friday offerings have been asked by Bishop Gailor for the continuance of this new educational work, as well as for further support of the work of Bishop MacInnes through the "Jerusalem and the East Mission."

THE Armenian Patriarchate in Jerusalem has always had an elementary method of training proper men for its needs. But the beginning of an educational organization in the European sense of the word was in 1841, when Patriarch Zachariah opened a seminary at Ramleh in an Armenian monastery. That school was transferred to Jerusalem in 1843, where its headmaster was Mourad, of Eintab, one of the most prominent educators of the time.

The present buildings of the seminary, within the precincts of St. James' Monastery, were constructed during the Patriarchate of Johannes (1850-1860). Dikran Savalenian, of Smyrna, well versed in French and German, was invited to the headmastership. But the school has the beginning of its most brilliant period in 1865, under Patriarch Isaiah, and later under the headmastership of Karekian Mouradiantz.

The seminary's regular course continued until 1915, when the Great War was in progress, during which the Turkish government closed the school and drafted the students into the army. After the British occupation of Palestine in 1917, the school was reopened, but not in a satisfactory condition.

Beginning with the school year 1923, the seminary entered upon a new phase of improvement. Today it has thirty students, divided into three classes, the limit of its present capacity. The curriculum corresponds to the programs of the secondary schools of Europe and America, with adaptations to local requirements. The subjects treated are religion, Armenian (including the classical and modern languages, and Armenian literature), English, French, Arabic, mathematics, geography, natural history, physics, general history, sacred music, and drawing. This year there will be classes in ethics and the history of foreign literature.

During the year ending April 30, 1923, the seminary spent \$6,500 for maintenance, which means \$217 per capita; a comparatively small sum, inasmuch as it includes board, clothing, and entire support of the student.

The object of this institution is to prepare clergymen of all ranks for the spiritual activities of the Armenian Patriarchate. The students are admitted gratis, receiving their entire support from the Patriarchate. Only those who display remarkable merit finally receive Holy Orders. In the meantime they participate in the daily Church services and form the choir for the Cathedral. The seminary heretofore has had no special theological course like the curriculum of an American theological seminary, but it has relied upon certain advanced catechetical instruction which embraces the elements of such theological study.

Our intention is to advance the seminary as much as possible to the level of the theological seminaries of the Episcopal Church, adapting it to the present needs of the Armenian people. For this reason we need a new program and a new faculty of able teachers.

The Armenian Patriarchate of Jerusalem, crushed under a debt amounting to more than \$250,000, and deprived of sources of revenue which formerly came from pilgrims, is unable to furnish the funds necessary to develop the seminary. For this reason the Armenian Patriarchate can only appropriate the sum of \$6,500 for the development of the seminary. His Beatitude, Patriarch Elisee, the most scholarly clergyman among Armenians today, was obliged personally this year to under-

take the teaching of several important courses in the highest class.

This is the reason why we need the positive and immediate coöperation of the American Church in our efforts, through the development of this seminary, to prepare our clergy more adequately for their work.

DEATH OF BISHOP OLMSTED

THE death of the Rt. Rev. Charles Tyler Olmsted, D.D., LL.D., D.C.L., Bishop of Central New York, occurred suddenly on the morning of Wednesday, March 26th, at his home in Utica. Bishop Olmsted was eighty-one years of age. Only two American bishops were senior to him in age, Bishops Anson R. Graves and L. H. Wells, both of whom have for many years been retired from active service.

The Bishop had been ill for several months, and yet, on the morning of his death, he arose, after a restful night, at eight o'clock, and went to the room of his niece, Mrs. George H. Holcombe, with whom he made his home, and extended his usual morning greetings. He then returned to his own room, where he collapsed, and hastily summoned medical assistance could do nothing for him. The death is attributed to heart disease, myocarditis.

Charles Tyler Olmsted was born in Cohoes, N. Y., April 28, 1842. He was graduated from Trinity College in 1865, and from the Berkeley Divinity School in 1868. Ordained deacon in 1867, he became junior assistant in Trinity Chapel, New York City, on his graduation, and remained there until 1884, when he accepted the rectorship of Grace Church, Utica, N. Y. He remained at Utica until 1899, when he became vicar of St. Agnes' Chapel, of Trinity Parish, New York City, and continued in that position until his elevation to the episcopate as Bishop Coadjutor of Central New York in 1902. Elected as Bishop Coadjutor to assist the venerable Bishop Huntington, he was consecrated on October 2, 1902. Bishop Huntington died in July 1904, and Bishop Olmsted succeeded to the episcopate of the diocese. He was the recipient of degrees of D.D. from Hobart College, D.C.L. from Syracuse University, and LL.D. from Hamilton College. The infirmities of old age have prevented active work on his part for several years and the entire jurisdiction of the diocese was finally vested in his Coadjutor, the Rt. Rev. Charles Fiske, D.D. Bishop Fiske now succeeds to the title of Bishop of Central New York.

A prominent Utica newspaper says editorially of the Bishop, in part:

"Charles Tyler Olmsted, Bishop of the Episcopal Diocese of Central New York, whose death is announced, was a potent force for righteousness throughout his life—a force, working in the lives of others with whom he came into contact, which will not cease with his death. As rector of Grace Church, and later as Bishop of the Diocese, still retaining his residence here, he came very near to the people of this city, who felt that he was a constant element of moral and spiritual strength in their midst. The dignity of his bearing, the sincerity of his utterances and the power of his example, made him an influence in the community. He wrought quietly but effectively, giving new inspiration to the lives of individuals as well as organizations. He was just, but he was also kind and sympathetic; wrong he hated and would denounce without fear; the right he always upheld."

CHRISTUS CONSOLATOR

Yea, through Thy sorrows is it that we know
God is the Lord of suffering and pain,
Who saw His only Son, sinless and lamblike, slain
To teach us, seekers, how His ways do go,
Though they seem strange. Ah, if it were not so,
Then human grief and anguish were in vain,
And we poor slaves, shackled with heavy chain
To Life's high chariot, meeting blow by blow.

But in Thy life we see the course of God,
Who in mankind's soul-agony took part:
For all of us have our Gethsemane—
Who three and thirty years the earth hast trod,
And died forsaken with a lance-pierced heart,
Drawing all hearts to Thine upon the tree!

FRANCIS J. TROMPH.

The Japan Reconstruction Plan

As Adopted by the Committee Appointed by the National Council

THE Committee appointed by the National Council to have charge of the Japan Reconstruction Fund has been actively at work effecting an organization and devising plans. A national committee of a hundred is being formed, with the Presiding Bishop, Dr. Talbot, and the President of the National Council, Dr. Gailor, as honorary chairmen, Col. William Cooper Procter, of Cincinnati, is chairman of the executive committee.

It is planned that the effort to raise the Fund shall culminate in an offering of pledges and money to be taken on Sunday, May 25th. In the meantime, teams will go out to secure large subscriptions for memorials and otherwise. Later, each parish is asked to organize for a canvass for subscriptions of \$10 and upward, to be conducted between May 5th and May 15th. A general appeal will be mailed to all the communicants and adherents of the Church and to the Church school children about a week before the final canvass. A suitable poster is being prepared and will be sent to the parishes and missions. A lecture on the earthquake and reconstruction, illustrated by lantern slides, has been offered to all the parochial clergy. There is also a reel of motion pictures, taken in Tokyo, which has been offered to all who have motion picture machines, or can rent machines. The plans include of course both spoken and printed publicity.

At a meeting of the Executive Committee in the Church Missions House on Monday, March 24th, it was resolved "that in making the appeal for the Japan Reconstruction Fund the members of the Church in the mission fields abroad as well as the Church at home be given the opportunity to participate, and be asked to make their offering to the fund on the same date as the Church at home."

To Save \$600,000

Investigation shows that, by advances on the Tsukiji property, \$600,000 of the amount required for reconstruction can be saved. The principles guiding the Committee, and their proposed action, are given in the following resolutions, and statement:

RESOLVED: That in the appeal to the Church for Japan Reconstruction the statement be made that the cost of the land provided for in the plans will be met eventually by use of the Tsukiji property either through lease, pledge, or sale, but that purchase of land can be financed out of advances from the Fund pending such lease, pledge, or sale, such advances to be repaid and used for the construction of buildings and the provision of equipment when the lease, pledge, or sale of the Tsukiji property is consummated.

RESOLVED: That inasmuch as \$600,000 of the \$3,000,000 required for reconstruction work in Japan will be provided as above, the people of the Church be informed that it will be necessary to raise only \$2,400,000.

STATEMENT CONCERNING TSUKIJI TRACT

The statement issued concerning the Tsukiji property is as follows:

"The earthquake and fire in Japan on September 1st, 1923, destroyed a large part of the material equipment of our Church in and near the City of Tokyo. In so far as the property in what is known as the Tsukiji district is concerned, the only thing of value that remained was the land. Naturally the first question to be decided was, Shall we rebuild on the old sites? In so far as the schools and the church in Tsukiji are concerned, this question was almost immediately decided in the negative as the neighborhood is not well fitted for school work and the church can be of greater service elsewhere. Decision as to the property on which St. Luke's Hospital will be erected has not yet been reached.

"This decision meant that new sites must be purchased for at least one church building, the schools, and perhaps the hospital, and the natural thing to do would be to exchange the land in Tsukiji for the new property needed.

"For the following reasons such a course of action would be very unwise, if not impossible.

"1. Immediately after the earthquake and fire, there was thrown upon the staff of St. Luke's Hospital the responsibility of caring for thousands of sick and homeless people. Through the heroic efforts of Dr. Teusler and his staff, and by the use of the money provided by the Emergency Relief Fund, as well as by aid from other sources, Dr. Teusler

and his staff have erected a temporary hospital, partly in barracks, partly in tents, and partly in temporary quarters, constructed by using parts of the old walls of a number of different buildings, on each of the three blocks. In addition, the city of Tokyo has put up a temporary maternity ward and a children's ward on this property, and has asked Dr. Teusler to supervise their operation. Thus St. Luke's Hospital in its temporary form has, of necessity, spread over a large part of the land formerly occupied by the hospital, the two schools, the Cathedral, residences, and other buildings. The loss of this property prior to the time when the new hospital is ready would destroy this work.

"2. The market for real estate in Tokyo has been, and is, greatly disturbed, and prices quoted are considered to be below what property ought reasonably to be worth. Prominent business men and officials of the government in Tokyo, whose advice has been available to the Council, feel that this property can be sold at a future date at a very appreciable advance over what could be obtained at the present time.

"In view of these sound reasons why this property should not be sold at this time, inquiry was made as to possibility of mortgaging it for an amount sufficient to obtain the new land necessary. Because of present financial conditions in Tokyo, which would make it very difficult, if not impossible, to borrow on this basis, and the extreme rates of interest which would have to be paid in any case, this idea has been abandoned.

"The Committee of the National Council, acting under the authority of the Council, has therefore determined that no decision as to the disposition of this property by rental, exchange, pledge, or sale shall be made at this time, but that an amount equal to the cost of the new land needed will in some way eventually be provided by means of the Tsukiji property and that, in the meantime, contributions to the Japan Reconstruction Fund, not otherwise designated, may be used for the purchase of the new sites, with the distinct understanding that any such payments are to be considered as advances only and are to be repaid as needed to the Fund for reconstruction of buildings and equipment."

EMERGENCY RELIEF FUND REPORT

The Committee received and approved the following report of the use of the Emergency Relief Fund:

"There was received for the Emergency Relief Fund, up to March 20, 1924, the sum of \$526,405.26. Disbursements and allotments have been made under the supervision of Bishop McKim. In accordance with his requisitions a total of \$460,000 has been forwarded to Japan. The balance of the Fund has been retained in this country to meet payments necessarily made here.

"The Fund will not be entirely expended for a year or two, or perhaps longer, as the aid now being given for the support of the pastors of Japanese congregations and for the maintenance of our institutional work must continue during the process of reconstruction. The following allotments and disbursements have been made:

"1. Allotment for the support of Japanese clergy, teachers, doctors, nurses, etc.	\$ 116,820.00
"Prior to September, 1923, these workers were supported wholly or partially by the congregations and institutions they served. The earthquake and fire greatly reduced their earning and giving capacity.	
"2. Expenditures for emergency repairs to safeguard property	5,603.87
"3. Allotments for temporary buildings for shelter and worship	40,000.00
"4. Expenditures to reimburse Japanese and American workers for personal losses, clothing, household effects, etc.	55,199.12
"5. Allotment to St. Luke's Hospital for barrack buildings to be used for three or four years, and for equipment, exclusive of X-ray equipment	100,000.00
"6. Expenditures on account of St. Luke's Hospital X-ray equipment, from gift designated for the purpose ...	8,740.94
"7. Advance to Christ Church, Tokyo, for purchase of land, the amount to be repaid to the American Church Mission in annual installments through ten years	10,000.00
"8. Allotments to St. Paul's University for repairs on buildings (not including chapel and library)	60,000.00
"This will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.	
"9. Allotment to St. Margaret's School for land, temporary buildings, and equipment	100,000.00
"Of this amount, \$50,000 will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.	
"10. Expenditure for land as site for new church and parish house to be used by the Japanese and American congregations formerly worshipping in Trinity Cathedral	55,000.00

"This will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.

"11. Expenditure for bringing missionaries to this country because of lack of housing in Japan	2,795.00
"12. Printing, postage, cables, travel, and miscellaneous expenses	3,562.28
	\$557,722.21

"Of the foregoing items, it is expected that returns will be made to the Emergency Relief Fund from the Reconstruction Fund, when available, as follows:

"Item 8. St. Paul's University	\$60,000.
"Item 9. St. Margaret's School	50,000.
"Item 10. Aoyama Church	55,000.

"The amount refunded will be used to meet such further payments for the support of workers, maintenance of work, repair of buildings, etc., as may be necessary during the process of reconstruction. The unexpended balance, if any, will be transferred to the Japan Reconstruction Fund.

"In addition to the money which actually passed through the Treasury of the Council, many hundreds of dollars were sent directly by personal friends to our missionaries in Japan for relief work. Thousands of other friends joined in sending packages containing a vast variety of emergency supplies, especially clothing. Bishop McKim had received approximately 1,000 packages up to the time he left for Japan on January 22d. Members of the Church Periodical Club sent nearly 3,000 books of general reading besides some most valuable volumes for the medical library of St. Luke's Hospital.

"The aid given to the Church's work was by no means confined to what came from the United States. Japanese Churchmen in other dioceses hurried to the aid of their fellow countrymen with contributions of approximately \$13,000 in money. Hundreds of *kimono* and *futon* were quickly made and shipped to Tokyo. The girls of St. Agnes' School, Kyoto, made about 500 garments.

"The Imperial Government was most sympathetic and helpful. The city of Tokyo has assisted in the work of St. Luke's Hospital by providing five barrack-type buildings. Through its president, Prince Tokugawa, the Japan Relief Association, a civilian organization, has given \$12,500 to aid St. Luke's Hospital in relief work.

"The United States Army was one of the best friends American residents generally, and our mission, had in Tokyo during September and October, 1923. If it had not been for the food, tents, blankets, and other supplies quickly delivered from the Army depot at Manila, Americans who seemed unable to get aid through the American Red Cross, would have suffered vastly more than they did. The American Army gave St. Luke's Hospital a complete field hospital outfit, nearly 100 tents, 200 cots, with blankets and other furnishings, surgical instruments, and \$20,000 worth of drugs. This enabled Dr. Teusler to reorganize the hospital soon after his return to Tokyo, and to put it in a position to give the magnificent relief service it has since rendered."

COL. PROCTER'S STATEMENT

At the close of the meeting Col. William Cooper Procter, who has undertaken the chairmanship of the executive committee, issued the following statement:

"I have undertaken this work because of my conviction that what the world needs most today is the spirit of brotherhood between nations, and that this must be based upon broad Christian principles.

"As a result of the War, Europe is greatly shaken in its faith; and if it is possible at this time to strengthen Christianity in the Orient, and I believe it is, through the practical efforts which the Church is putting forth there, it is the common-sense thing to be done, especially by the people of America. Japan was first opened to the world by an American, Commodore Perry, in 1853. Within a few years afterwards the missionaries of the Episcopal Church were at work there, and since that time they have been building toward the ideal of Japan as a Christian nation. The policy of the Church has been consistent in the idea that the teaching of the Gospel must be accompanied always by tangible evidence of what the practice of the Gospel means. This was the reason for the foundation of that great institution known throughout the Orient as St. Luke's International Hospital, which stood in a fine group of buildings, which included Holy Trinity Cathedral, and the educational institutions.

"Six months ago it was reduced to a mass of ruins; today it is a bee-hive of activity housed in barracks, tents, and temporary structures; tomorrow it must be a massive building of reinforced concrete, able to withstand fire and earthquake, to minister to the needs of the poor and the afflicted, and, above all, able to testify to the fact that Christianity is a religion of service and has no limitations of nations or races. With the destroyed churches and educational institutions rebuilt in Tokyo, and St. Luke's working in coöperation, we shall be playing no small part in the world-wide task of restoring the peace and tranquility which is the world's greatest need.

"I am convinced that the Church people in America will loyally and enthusiastically make possible the reconstruction

of their destroyed buildings in Tokyo. It is an opportunity at once to spread Christianity among the Japanese, and, at the same time, to strengthen the ties which already bind the two nations. I am glad to have a humble part in this practical effort."

SHANGHAI COOLIES

BY WILLIAM C. STURGIS, PH.D.

ON September 19, 1923, eighteen days after the earthquake in Tokyo, a relief ship was to be loaded in the port of Shanghai. The docks in Shanghai are not provided with machinery for loading. All cargoes are put on board by coolies, the most poverty-stricken laborers in the world. They were told that the goods were destined for Japanese relief and that it was desired to get the ship loaded in record time. This was accomplished; but only by the desperate toil of those ragged coolies, from dawn to dark. When night came and the loaded ship left the dock, the coolies were lined up to receive their meager pay. Then the marvel happened; every man of them refused to take a cent for his work, saying, "To help Japanese." Bearing in mind all the circumstances, especially the fact of the existing bitter feeling between Japan and China, the incident stands out as one of profound and touching significance, unprecedented in China and hardly to be paralleled among the longshoremen of New York. It has inspired the following verses by one of our clergy, the Rev. John M. Gilbert, with whose permission they are submitted:

Waves lapping, lapping, 'gainst the hull;
Smoke from black funnels drifting low;
A patient stream of shuffling feet,
Bare feet, that swiftly padding go
Along the dock, along the deck,
Unresting in their constant flow.

Upon the air a singsong chant
To which the burdened coolies sway,
Through which a thousand years of toil
Speak to the toilers of today,
While endless laden coolies pass—
Soon must the ship be under way.

Deep dusk at length—the last bale on—
The long planks lifted, and a roar
As the great engines slowly turn.
Off, off at last! And from the shore,
The tired coolies, chanting yet,
Watch the dark hull a moment more.

Along the wharf their shuffling feet
Move wearily to reach the gates;
The crooning music lags and stills.
Where at the barrier there waits
The long day's wage, they halt and crowd
While one turns spokesman for his mates:

"We take no pay. Our work we give to Tokyo.
The rich men, they give load for ship—
We poor men—we can hungry go
To give a little—so take this
For hungry men in Tokyo."

IT IS IMPOSSIBLE to doubt that the merely "critical" temper of our day, or, at a lower stage, the temper of mere intellectual curiosity is skeptical in the sense that it loves the process of enquiry for its own sake, and has no real desire to draw a conclusion. (There are famous instances of protests by great thinkers that the search for truth was to be preferred to the finding of it, but I believe that, at bottom, this state of mind represents a disease of the intellect.) It does not see the practical importance of decision nor feel the responsibility of making up its mind. It finds each new view interesting. It never can say a decisive "no." It miscalls its state of mental indecision openmindedness.—GORE, *Belief in God*.

STRIVE to be patient and tolerate the faults of others and their infirmities, whatever they be; for you yourself have many which others must put up with. If you cannot make yourself such a one as you wish, how can you expect another to conform to what you approve of?—*Thomas à Kempis*.

A Memorial of Bishop Tuttle

From the Convention Address of His Successor

THE RT. REV. F. F. JOHNSON, D.D., BISHOP OF MISSOURI

UNTIL today, not since the Convention of 1887 has Bishop Tuttle been absent from the annual Convention of the Diocese. Each year for thirty-six consecutive years (first as Bishop of the entire state, and later of the eastern half), he gathered with clerical and lay workers of the field committed to his charge, to confer with them, to seek counsel of them, to leave words of loving warning and wise exhortation with them. Many present today have come back year by year as affectionate children to grasp a father's hand, to catch the accents of a father's voice, to take the benediction of a father's smile, and to return heartened to their work because of tarrying together for a space in a father's gracious presence. I venture to say that there have been few dioceses or missionary districts in the length and breadth of our land—or of any land—where the Prayer Book phrasing, "Reverend Father in God," has hit so close to the truth of the matter in expressing existing relations, as in this Missouri diocese during the episcopate of Bishop Tuttle.

Today we meet without him, and we are lonely, lacking our late Bishop's loving greeting. Yet, saddened as we are because he is away, and hungry as we are for him to feed us once again with bread which he through all his life had eaten and found good, we should do ourselves and God and him a wrong if we should say today, "My heart within me is desolate," and stop there. We must add, with the Psalmist, "Yet do I remember the time past!"

I do remember concerning the first crude beginnings of the Church's work out in the Rocky Mountains and on the Western plains. I do remember concerning the laying of the bottom stones for the upbuilding of Helena and Butte and Salt Lake City and Boise and the rest. I do remember concerning the courage with which he faced the road in days of loneliness with none to share with him his cabin home but his cat Dick! I do remember how with a hand unshrinkingly firm but caressingly gentle he addressd his whole loving nature sweetly to winning souls to Jesus Christ, exulting in the good of all mankind. I do remember concerning his daily life and conversation in this great city, whose distinguished citizen he was for many a year before he fell on sleep. I do remember his incurable determination "to see a good in evil and a hope in ill success"; his entire belief that everywhere he that feareth God and worketh righteousness is accepted with Him. I do remember how he

" . . . never doubted clouds would break;
Never dreamed though right were worsted
wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake."

I do remember deeds of weekday holiness which everywhere fell from him noiseless as the snow, as through his whole long life he learned the luxury of doing good. I do remember concerning all the years in which he fed God's people faithfully and led them like a flock. I do remember concerning churches, chapels, schools, hospitals, orphanages, which made a fruitful field where once was howling wilderness. For these, memorials all of them to his love and labor, now thank we all our God! And thank we God the more for the nobler and imperishable monument found in souls which have heard his voice as that of a good shepherd and have followed him in those paths in which he followed Christ; in lives led by his loving counsels and strengthened by his strength and purified by the contagious purity of his life; in Christian families sanctified by his frequent presence in them as a winsome guest.

Above the dust and din, and fuss and fret, and grime and greed, and rush and roar, and stress and storm, and toil and tears, and work and worry, of the world, I seem to hear today a voice whose sound is as the sound of many waters. "Unto the angel (or messenger) of the Church of Missouri write; I know thy works and thy labor, and thy charity and thy gentleness. I know thy faith and thy courage and thy

patience. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

In the soft sunset glow of a perfect April afternoon, in Bellefontaine Cemetery, among the graves of dear ones loved long since and lost awhile, we "sowed" the natural body of the great fourth Bishop of Missouri, until the day break, and the shadows flee away. After the singing of sweet hymns which he and those who loved him loved, beneath a wilderness of flowers we left him sleeping; and we rendered unto God most high praise and hearty thanks for the wonderful grace and virtue declared in that choice vessel of His grace. At this first corporate assembly of our clergy and people since our late leader went away, we take up the work which had so long been his, conscious of how unspeakable is our loss, yet rejoicing that he has entered through the open door which leads to larger life and wider liberty. And we pledge ourselves to carry on, in humility striving to build better up to best; in humility asking the Giver of every perfect gift to teach us to

"Measure our lives by loss instead of gain.
Not by wine drunk, but by the wine poured forth."

Before the flowers were withered, which loving hands had scattered on his grave, friends everywhere were asking whether steps would soon be taken to provide a suitable memorial to Bishop Tuttle's life and work. Conferences of clergy and laity of the diocese were soon had. As a result, plans are going forward looking to a Bishop Tuttle Memorial and Endowment Fund. The minimum is fixed at a million and a quarter of dollars.

If a memorial is to be erected (and that has been determined) where ought it properly to be? In the absence of any designation of any particular place in this country as the officially determined permanent National Headquarters of our Church, where more fittingly could the proposed memorial be placed than in Missouri, chosen by Bishop Tuttle as the state of his adoption almost forty years before his fruitful life was closed? And if in Missouri, where but in St. Louis, which in 1835 was made the See City of Jackson Kemper, the first Missionary Bishop ever consecrated in America, and where Bishop Tuttle had his home continuously since 1886, during twenty of which years he was Presiding Bishop of the Church? And if in St. Louis, where else than in connection with the group of buildings which house the lineal spiritual descendants of the first parish ever established in these United States west of the Mississippi River, old Christ Church; where else than in the near neighborhood of the Cathedral which he designated nearly forty years ago as the official seat for himself as Bishop of Missouri and for those who should succeed him in the exercise of that high office?

For such a man as Bishop Tuttle, our memorial must be no merely decorative thing. Bishop Tuttle was a man always throbbingly alert and active. It is in the record that until his last illness shut him in, only once in sixty-one years as a minister of Christ did he miss a Sunday engagement because physically disqualified for his appointed task. Bishop Tuttle dignified whatever occasion he participated in. But he was built on energizing, not decorative, lines. His memorial must be built to energize spiritually, as he energized while he was here. We are not saying it must not be beautiful. It must be and it will be; worthily conceived and splendidly achieved. It shall "speak our gratitude, but not his fame." And it must be tremendously alive. It must not only commemorate the distinguished chief official of the Church. It must also carry forward to generations yet unborn the beneficent influence of this great patriot and statesman and citizen and lover of his fellow-men, who was by everybody everywhere so affectionately loved, so highly venerated, so generously trusted, so genuinely mourned. By what we may regard as a most favorable conspiracy of circumstances, the City of St. Louis is providing for a magnificent Civic Plaza, to

cover more than forty acres. In the year in which our Bishop died, this work was projected. The eastern limit of the Plaza reaches to the western line of our Cathedral property. This is the splendid opportunity for those who loved Bishop Tuttle to build his fitting memorial, and to build it so appropriately that, when completed, it may be recognized as standing where it properly belongs, advancing the cause of religion in which he was a conspicuous leader, and also, right alongside of the buildings of the civic group, adding splendor to the splendor of the city whose noble citizen he was during nearly half of the days of the years of his pilgrimage; whose flags were half-masted by order of the Mayor from daylight until sundown on the day we bore him to his burial.

Situated in this strategic central city of the Middle West, and erected in connection with the parish buildings of the first parish which our American Church ever organized west of the Mississippi River, the Bishop Tuttle Memorial will also be of much more than local value and significance. We shall wish to make it always available for the use of the General Church in connection with national and provincial gatherings. It must also house the missionary activities of the Church in the Diocese of Missouri. It must adequately care for the noble humanitarian work being carried on in the very heart of a great metropolis, and it must provide for the expansion of the work to meet a daily growing need.

All who loved Bishop Tuttle are under obligation to the large group of prominent men and women (a group broadly catholic in the true meaning of the word), who have already told us that they count it high honor to have been asked to serve as Executive Committee and as Campaign Committee in making known the purpose of our project and in soliciting the funds of the memorial. The movement is world-wide in its scope. We shall lay the opportunity of giving before those who have large wealth. We shall present the privilege of giving to persons of slender means who will feel that they have been deprived of a precious privilege if they are passed by in the gathering in of funds. Letters from those whom Bishop Tuttle somewhere, some time, somehow served, now scattered to the ends of the earth, testify how great is the company of those who are ready to "rise and build." "Prosper, O Lord, the work of our hands upon us; O, prosper Thou our handiwork!"

MOSLEM FEARS THE RISE OF CHRISTIANITY IN INDIA

THE following is an extract from an article by a Moslem writer, Mirza Bashir Ahmad, which recently appeared in a Mohammedan magazine in India entitled *The Review of Religions*, and which is reprinted here from the *Mission Field* (S. P. G.):

"A word about the Christians. The Christians, it will be noted, now form a considerable portion of the population of the Punjab. Though evidently more than 80 per cent of their number come from the so-called low castes, i.e., *Chuhras*, *Chamars*, etc., yet the abnormal rise in their numbers in comparatively recent years should not be despised on that account. It is, on the other hand, admirable and speaks volumes in praise of the missionary activities of the Christian community. We have to face the stubborn fact that the Christians now number more than three lakhs in our province according to the census tables. This calls for the serious and immediate attention of the Musalmans, particularly of the Ahmadiyya community. Unless prompt and efficient measures are taken Christianity will establish itself firmly in the land, and another community will thereby be added to the number of our antagonists in the soil. The districts where the largest number of Christians has been shown are, in the order of their Christian population: Sialkot, Lahore, Lyallpur, Gurdaspur, Gujranwala, and Sheikhpura. It is high time that the Musalmans, and particularly the Ahmadies, of these districts should start a regular campaign against the activities of the Christian missionaries in their respective districts, and should leave no stone unturned to try to win over the new Christian converts to Islam; and for the future should so organize themselves as to leave no loophole for the Christian missionary. These 'low castes' are as human as any of us, and it is a pity that some of us do not as yet realize the religious duty, which we owe to this section of mankind. Moreover, those become merged with the Musalman community, and after taking them into Islam embrace them with open arms as true brethren, the odds are that before the present generation passes all such nations will become either Christian or Arya or Sikh. Rise they must, and if the Musalmans do not make them rise they will seek help from others.

"So let there be a holy war, and let every Musalman stand and work for God's religion, and that all understand that by helping God's religion they will be helping themselves. But bear in mind that this war must be a peaceful war, and our efforts fair and within the law, otherwise we will be defeating our own end. 'Peace hath her victories no less than war' is a popular saying, but what Islam teaches us is that peace hath greater victories than war."

THE POWER OF CHRISTIAN FRIENDSHIP

BY GEORGE T. LIDDELL.

THE duty of friendship is a strenuous and exacting one. It is not always easy to be friendly, for it makes severe demands upon unselfishness and self-sacrifice and Christian humility. It means giving more than getting, pouring out rather than taking in.

Friendship has a power all its own, and this power is one of the principal working tools of the Christian disciple. "Iron sharpeneth iron: so a man sharpeneth the countenance of his friend." Lives are shaped, moulded, and determined more surely by friendship than by the preaching of many sermons. Tell me of your friends, their likes and dislikes and prejudices, and I will predict accurately your success or failure in the Christian life. Your friends probably have more to do with your immortal soul than has your pastor.

The power of friendship attaches directly to the activities of the Church. God seems to have established human friendship as the center about which the human part of the Church is built up. The reason is that before one can reach another with the gospel of Jesus he must first reach that one with a gospel of friendship. We must first gain the confidence and the good will of those we would lead in ways of righteousness. Have I any right to expect or hope that one who is not drawn to me by human friendliness will listen to what I say, or permit himself to be led into the house of prayer by my invitation?

"Love one another" is a great counsel of the Word of God. From Genesis to Revelation the truth is driven home that human life finds its highest earthly fulfillment in the human touch. There is no other way in which we may prove the genuineness of our profession of Christian zeal. We have no better way of showing to the world that we are Christian people. There is no more effective way of teaching that Jesus was the great Friend of all mankind than through our own friendliness toward mankind.

The great crying need of the human world is Christian friendship, deep, kindly, Christ-like. We speak much of problems, and we weary ourselves seeking solutions for them. Let us rather bring our difficulties into the court of friendship; let us bring in our national and international disputes; let us bring in our political bitterness and our religious intolerance; let us bring them all into the searching light of Christian friendship, and try them out before the Judge who was the Friend of man. Difficulties do not remain where there is true friendship.

The world's great truth is that the hearts of men are hungry for human friendship. All men, good and bad, in the Church and out of the Church, are longing for true friends, sympathetic friends, whose affection is undying and eternal, not to be shaken by the darkest storms of disaffection.

It is the practised art of being friendly that opens the doors of human hearts that the gospel story may be freely told. When ears are closed against our words and when our Christian labors fail to influence those whom we would see in the Church of Jesus, there may remain for us a time of earnest toiling at the task of being friendly. But when men see in us the friendly, helpful spirit of our Master, they will be led, through us, to believe in Him.

"As a LITTLE CHILD . . ."; that has been the motto, as of the saints, so of the wisest of mankind. Your mind is a good instrument; only keep it free and sincere; keep away from selfishness, self-conceit, from the vanity of learning, and from the vanity of resentment against learning. Open it to experience, and take that as largely as you can. We know the type of man who, on the whole, gets nearest to truth. It is not the cleverest. It is, I think, the sincerest.—BERNARD BOSANQUET, *What Religion Is*.

The Hysteric and Psychasthenic in the Church

BY THE REV. H. C. ACKERMAN

PATHOLOGICAL psychology has formulated principles of mental behavior, which enable us to make interesting classifications of intellectual activity. Among such groups are two of particular importance for religion, namely, the hysteric and the psychasthenic. These types are characterized by a deficiency in mental energy or will, technically called "abulia." Both are cases of the neurotic, but the peculiar tendencies there exhibited in excess are also prevalent in a minor form in the kind of intellectuality which the average person possesses.

The condition of hysteria reveals an adjustment to life which narrows down the sphere of activity and interest by way of compensating for the lack of motive force at the individual's command. The world is made artificially smaller. Such a tendency dissociates the personality from all but a small part of the environment, and this specific field is gripped tenaciously while the vast remainder of life lying outside the arbitrary boundary is ignored. Thus a person is cut off from and becomes indifferent to the large claims and responsibilities of existence which obtain normally beyond the margin of his peculiarly restricted area. It is this limitation of scope, however, which vivifies and intensifies the emotions and ideas generated within the set field. The result is, in effect, a loss of sensation and a degree of paralysis of those acceptivities which usually function in reaction to stimulus within a normal mental life. Furthermore, the same factors functioning in hysteria tend to over-intensify faith, even to the point of crude incredulities; for the narrower the sphere of interest, the closer the mind. And this abnormal appreciation of a distorted reality, an over-contracted sort of thing, arouses emotion to such a force as to give rise often to excessively militant language toward other people who would question in any manner the validity or truth of that which is held so tenaciously. And it is often the more trivial conceptions which are subject to the greater magnification.

On the other hand, the same basic weakness of motive power leads to just the opposite condition in other cases, i.e., a tendency to adjust oneself to too large a world, too extended and expanded a sphere of reality, to warrant any close and efficient contact. Nothing appears, to the psychasthenic, stable, nothing secure and certain. So the neurotic cannot handle the real because it has become to him diluted and shallow through its undue broadening. This over-enlargement of the field of personal activity is a compensatory adjustment to the inherent weakness of will. The most striking aspect, however, from the religious point of view, of this condition of psychasthenia is a combination of abundant learning, even of scientific scholarship such as is commonly termed "broad," with a *lack* of faith. The more knowledge, the less belief; certainly, the more feeble conviction. The problems and difficulties of life, particularly in the spiritual realm, become over-pronounced and the mind is beset with intellectual obstacles which inhibit a close personal attachment to reality. This state of mind is really one not simply of insecurity and of shifting judgment, but of fear.

Now, if we may take the liberty of classifying individuals according to these two psychological principles, while recognizing, to be sure, that the tendencies exhibited may not be strictly pathological save in their general trend, we are led inevitably to discern that the "fundamentalist" is the hysteric and the "modernist" is the psychasthenic.

Our analysis then enables us to recognize and understand the distinctive mental behavior of the two types mentioned. Both suffering from "abulia" more or less, are abnormal in their thinking. For the world of the "fundamentalist" is a narrowed, concentrated, intensified, and partial world, within which symptoms of hysteria appear. And the environmental setting of the "modernist" is, dissimilarly, identified with the ultra-expanded and thinned-out sphere wherein the psychasthenic is resident.

May we not say then that the very credulity which inhibits any sympathetic reception of diverse interpretations, a credulity reinforced by strong feelings of loyalty, is a positive trait of hysteria? And the strong faith convictions correlated

with an aversion to any knowledge of things without the set and circumscribed field lead, do they not, to that kind of language toward the adversary which is indicative in itself of mental weakness? In the case of the psychasthenic, on the other hand, there are just those extra difficulties of faith, the want of a secure foundation for belief, a relaxing of mystical intuition, an excessive fear combined peculiarly with a pride in the broadness of vision, which are decidedly symptomatic of that species of will-weakness which seeks vainly to adjust too big a world to too little motive energy. Furthermore, it is difficult to obtain a straightforward answer to set questions. The intellectual evasiveness is not, though, deceitful; it is simply because the mind *cannot* cling hard to one idea. For example, when questioned upon some clause in the Creed, the reply will not be categorical; it will become equivocal and probably end up with some statement like this: "I agree with Bishop Gore on 'all the values of God.'" Such a dissipation of intellectual energy is owing to that deficiency of motive power, or mind energy, which characterizes the patient of pathological study.

Since, therefore, this double aspect of mental or psychic weakness throws light upon the underlying causes or conditions of some striking tendencies of modern religious thinking, involving as they do theological contradictions, a recognition of pathological influences, even in the first stages or simply in the general trend, might help us to confer and treat with different minds and points of view much more satisfactorily than is at present possible. And perhaps the two groups in our classification might also be led to an *entente cordiale*. But in whatever attempts we make to classify others, let us make sure first where we belong ourselves, lest haply, when we subject others to pathological criticism, we may in reality be objectifying our own psychic infirmities.

BLUE MONDAY MUSINGS

(Continued from page 771)

brings, gentle humor in abundance, and, above all, the impression of a radiant personality, a soul naturally Christian. Written in many lands and at many times, one would hardly expect to find the book a literary unity. It is, rather, a budget of reminiscences concerning all aspects of a peculiarly busy life, and designed particularly for readers who already know something about the writer. The only defect I note in the book (you see I must be honest at all cost!) is a tendency to judge France and the French rather too harshly, and to be correspondingly lenient with the Germans. Evidently Dr. Clark knows the best side of Germany very well, and is not so much at home in France. I cannot but think that he has taken too seriously what he has heard by way of self-justification in the former country, and has not allowed for the natural and righteous indignation of those despoiled by the spoilers. With that single criticism made, I pay my grateful debt to the venerable and beloved writer, who impersonates, with such singular amiability, all that is lasting and good in the ideals of the milder puritanism. *Tolle, lege!*

MOREOVER, it does not appear to be at all the case that the scientific doctrine of the world—for all the length of its vast epochs and all the extension of its infinite spaces in which man appears but as a moment and a speck—has in any way really dethroned man from his position of supremacy in the visible order as the climax and consummation (so far) of creation. What intelligent beings there may be in other worlds or spheres of being, into which we cannot penetrate, and how much superior to man—"thrones, dominations, virtues, prince-doms, powers"—our science cannot tell. It must frame its conceptions on what it knows. And within that sphere of possible knowledge it is in man first and in man only that vast nature finds its interpretation, because here only can its large meaning and content be understood, here only can its general law and tendency be appreciated, here only is one who can cooperate with it by intelligence and will, and by cooperation fashion it in a measure to his purpose.—GORE, *Belief in God*.



CORRESPONDENCE

"ALL THE ARTICLES OF THE CHRISTIAN FAITH"

To the Editor of *The Living Church*:

IN reading the very interesting article in your issue of March 8th, entitled *The Virgin Birth in Biology* by a Biologist, I was reminded of a statement made long ago by Professor Huxley. I regret that I cannot give his exact words. But that great scientist, whom all honest-minded people must respect whatever may be their own belief, plainly stated that if he could believe in a personal God at all, he should not hesitate to accept "all the Articles of the Christian Faith," and he added that virgin birth is not unknown in nature.

Another significant quotation is from Bishop Gore's *The Epistle to the Romans*. On page 200 of Vol. I he writes:

"It is not inopportune in view of recent controversy, to call attention in this connexion to the fact that St. Paul's doctrine of Christ as the second Adam of necessity involves in some form His miraculous birth. St. Paul indeed says nothing about Christ's nativity of the Virgin as an event in history; but he conceives of the Christ as a fresh start in manhood, a new man, who yet drew the substance of His manhood from the old stock, for He was 'born of a woman,' and 'of the seed of David.' There is thus physical continuity between the old Adam and Christ, and yet, from the moral point of view, the break is complete. The inheritance of sin which has followed, and must according to natural law follow, physical descent, is quite cut off. Christ is man of our old substance and yet new man, wholly free from any taint of sin. This involves a new creative act upon the manhood of Christ in its source. It involves something strictly miraculous conditioning the continuity of His descent from David. There is continuity, and yet a break in continuity. And this is exactly what the strongly attested fact of the Virgin Birth—whatever be the physiological account which is to be given of it—is calculated to supply.

"It presents us with a Christ born of a woman, and yet only so constituted by a new creative act of God."

After reading the above it does not seem possible that any thoughtful person could have the slightest doubt as to Bishop Gore's position with regard to this great article of the Christian Faith.

CONSTANCE R. WHEELER.

Burlington, Vt., March 18.

SUMMER RESORT FOR CATHOLICS

To the Editor of *The Living Church*:

I SHALL be much obliged if you will kindly insert this letter on behalf of Loch Lomond, the beautiful health resort of New Brunswick, situated about eleven miles from the city of St. John. Many families in the cities of the Northern States will soon be deciding to spend part of the summer in the country; and there must be many Catholics among your readers, who would be only too glad to know of a health resort with an ideal climate and beautiful scenery, which is not too far away, where it is not necessary to live in style, and where there is a church with the privileges of the Catholic religion. Loch Lomond is such a place; and if it could develop into an American Catholic summer colony in the future, much could be done to further the cause of Christ and His Church in Protestant Canada. The influx during the summer months of a few consistent Catholics who value their religion would do much for the Faith and would really help us here; it would do much to encourage the resident Church people. There are facilities for boating and fishing; Loch Lomond is an ideal place for picnics, and the scenery can scarcely be rivalled in Eastern Canada.

There is a chain of lakes, the largest lake being four miles long and two miles wide; the church and hotels are on the shore of the large lake.

Extreme heat is unknown, and we are far enough from the Bay of Fundy to escape the bad fogs.

The village has two stores, a post office, telephone, and daily mail service.

We are not on the railway, but taxis can be hired quite reasonably in St. John.

A cottage can generally be rented (at \$100 or less for the summer). I will endeavor to obtain a cottage for any family intending to spend the summer here, if they will communicate with me in time.

There are two good hotels at which the terms are reasonable (about \$12 to \$14 a week inclusive); they are the Ben Lomond House (proprietress, Mrs. Barker) situated one mile from the church, and Johnston's Hotel (proprietress, Mrs. McAfferty), situated two miles from the church.

Loch Lomond, N. B.

C. W. FOLLETT.
Priest-in-charge.

THE ENGLISH FIERY CROSS

To the Editor of *The Living Church*:

I THINK the following, from a letter just received from England, will be interesting to your readers. I wonder if something of the sort could be arranged over here, but I hardly think so. The church mentioned is St. Saviour's, Ealing.

"I suppose you have read about the 'Fiery Cross,' how it is being taken through the country to certain churches, and remains for their Station days, one day in one place, two in others. It came to ours last Thursday night, and was received by the Vicar at 8:30 p. m. He carried it in the procession up to the altar, choir and people singing *The Royal Banners Forward Go*. It was placed on the altar at the left-hand corner (I always get mixed as to north and south) and, during the two days it was with us, the Blessed Sacrament was reserved on the high altar, not, as usual, in the Lady chapel.

"It is just a plain wooden cross with a metal setting, possibly bronze, but I did not see it near enough to tell for certain. Intercessions went on day and night and you initialled the hours you could take. Men took the night watches. The Cross passed on elsewhere yesterday evening (March 8th). I think it is wonderful to know that for the whole of this year, prayer for our country and people will be continually offered, and surely we must believe these intercessions will be blessed, and God will answer them in His own way."

UPTON H. GIBBS.

SPECIAL SERVICES AT ST. MARK'S- IN-THE-BOUWERIE

To the Editor of *The Living Church*:

MAY I rehearse a few facts pertinent to one of the paragraphs in your editorial of March 29th, where you suggest that in the case of extraordinary services at St. Mark's Church the proper method would be for the rector "to take the matter to his Bishop and go over it carefully in all its details with him"?

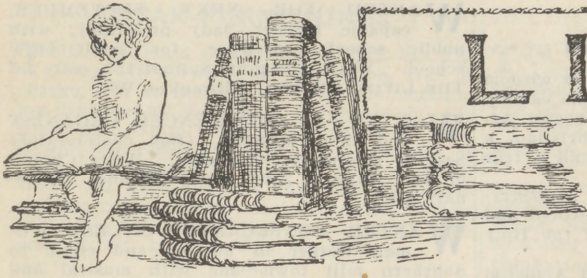
All the services, ceremonies, religious pageants, and religious dramas, conducted at St. Mark's, which have been lately under discussion, were instituted and conducted for the first time during the episcopate of Bishop Greer. Some of them have been used for eight years. Only five new services have been prepared since then and used, namely, *The Devotion of the Logos*, *The Devotion of the Lord's Prayer*, *The Devotion of the Catholic Creeds*, *The Office of the Indwelling or Immanent Christ*, *The Devotion of the Ten Commandments*, *The Devotion of Divine Love* (being a Christian mythical anthology), and an Ash Wednesday service called *The Ceremony of the Tree of Life*. All of these have been directly drawn from the New Testament, or from the writings of acknowledged saints of the Church, and have called for no criticism.

Those that have been officially criticised were composed and put into experimental use with the approval of the then Bishop of New York, Dr. Greer. This approval was specifically continued by Bishop Burch. If these services are now to be barred from use, the burden of proof of their unfitness would seem to rest on the present Diocesan, who has reversed the policy of two of his predecessors.

May I say that Bishop Greer, whose views and doctrinal leanings were anything but Anglo-Catholic, graciously consented to license the use of a Communion Service in my parish which was substantially identical with the Prayer Book of Edward VI.? I was called sharply to account shortly after the accession of the present Bishop for the use of this office, on the ground that its title page was inaccurate, because it bore the phrase, "authorized for provisional use," which was technically the case, since the license for it had lapsed on the death of Bishop Burch, but I had naturally anticipated its renewal, after a continued use of more than two years, with a very real acceptance by those whom I was trying to bring up in the Catholic traditions of liturgical use.

W. N. GUTHRIE.

New York, March 29.



LITERARY

SERMONS

Father Stanton's Last Sermons. Edited by the Rev. E. F. Russell. *Faithful Stewardship, and Other Sermons by Father Stanton.* Edited by the Rev. E. F. Russell. New York: George H. Doran Co. \$2 each, net.

These sermons are to be taken by the individual, read and meditated upon, for his own spiritual health. It might be well to approach them with no idea of the personality of the preacher, for the reader will soon discover that one of God's priests is speaking to him, and speaking in such a way as to direct his soul to more heavenly things than those to which, perhaps, he has been disposed before.

There are some powerful Lenten addresses in the *Last Sermons*—which, in fact, carries the Christian year around—including a set of meditations for the Three Hours. But the two books will make most acceptable Lenten reading, whether the sermon be for Lent or for Trinity-tide. They cannot be commended too highly, for the reader is sure to find them aids to a deeper, holier life.

The editor, Fr. Russell, tells us that the preservation of these sermons is due to the late Sir William Robertson Nicoll, the well-known English Nonconformist religious publisher. The Church is greatly indebted to him for preserving the message of a thorough Catholic and a thorough evangelical.

The Christian Character. By E. L. Strong, M.A., Priest of the Oxford Mission Brotherhood of the Epiphany, Calcutta. New York: Longmans, Green & Co. \$2.25.

Seldom has a volume of spiritual addresses, contemplating the needs and difficulties of the religious life, combined so successfully the claims of the intellectual and the spiritual life as does this. One of the most valuable features of the make-up of this book is that, departing from the usual custom, the author has differentiated his chief thoughts and points by the use of different type, which makes it easy for the eye to follow and the mind to grasp. The volume is a conspicuous and outstanding piece of work, and should be of increasing value not only to Religious but to others who are seriously devoting their energies to the culture of the spiritual life.

The Church's Message from Advent to Advent, Vol. I. By the Rev. Vivian R. Lennard, M.A., London: Skeffington & Son, Ltd. \$2.40.

Voices of the Year, Sermons for the Christian Year, Vol. III. By the Rev. Vivian R. Lennard, M.A., London: Skeffington & Son, Ltd. \$2.40.

These two volumes of sermons by the late rector of Lower Heyford, Oxford, supply us with brief and wholesome parochial sermons, which may well be commended to the attention of lay readers. There are occasional allusions which would need to be altered in order to make them apply to American conditions. The volumes are of real value, and are worthy of the attention of clergy and lay readers.

The Gospel in the Ten Commandments. By the Rev. J. C. Masee, D.D., pastor of Tremont Temple, Boston, Mass. New York: Fleming H. Revell Co. \$1.25.

Dr. Masee has produced a *rara avis*, an interesting and a readable volume of sermons. It is because he strikes into a fundamental matter of human life and tells of God's guidance of men and women as expressed through our Lord. He brings his hearers into the presence of God where they may forsake their sin and do holiness, rather than tries to apply an externally compulsive code of laws.

The reading of this book is recommended especially during this age when so many people become standards to themselves, and do what pleases them. Without having to surrender anything essential to their personalities, this book can help many men and women to find how they may unite their energies with that of God in His creative management of the universe.

Fifty-Six Short Sermons. By the Rt. Rev. Gilbert White, M.A., D.D., (Oxon.) Bishop of Willochra, with a Preface by the Bishop of Salisbury. London: Society for Promoting Christian Knowledge. New York: The Macmillan Company.

This volume of sermons for lay readers should be an exceedingly useful addition to our very limited literature for that purpose. The sermons are direct, simple, brief, and interesting. One could not ask for more than this, aside from wholesome tone and earnest conviction, which qualities they also possess to an eminent degree.

The Spirit of Peace. By the Rt. Rev. Arthur F. Winnington-Ingram, D.D. Milwaukee: Morehouse Publishing Co. \$1.40.

This volume of the Bishop of London's sermons supplies us with pertinent comments on the problems of today in the terms of the Bishop's own spiritual experience and thought. They are timely and wholesome, human, homely, and helpful. Few men have the place of the Bishop of London in the wide affection and love of his many readers.

POEMS AND HYMNS

Coördination, and other Poems. By the Rev. Charles Josiah Adams, D.D. New York: J. S. Ogilvie Publishing Co.

Moods and Memories. By Leonard K. Smith, Spokane, Wash. Published by the Author.

Verses from the Valley. By George P. Christian. New York: Edwin S. Gorham. \$1. Limited Edition.

Here are three slim volumes of verse by three priests of the Church. Their acquaintance with the *Poietes tou kosmou* has possibly had some effect on their poet's work.

The venerable Dr. Adams contributes a long philosophical poem in pentameter couplets, the like of which has not been seen since the time of Pope. The thought of the chief poem, *Coördination*, is very profound, but the poetry of the shorter ones is much better.

Fr. Smith gives us glimpses of a priest-mystic, of army life, of the West, and of many other things. Possibly the best is *The Gypsy Trail*. It is a pity that some one who knew more about the making of a book might not have produced this little volume.

Catholics particularly will appreciate and enjoy Fr. Christian's handsome little volume, as his poems have equally high lyrical and high religious content. It is difficult to speak adequately of these poems in the space at command: the book must be possessed to be thoroughly appreciated.

Studies of Familiar Hymns; Second Series. By Louis F. Benson, D.D., Philadelphia: The Westminster Press. \$2.

Some Favourite Hymns. By the Rev. H. E. Langhorne, M.A. London: Skeffington & Son, Ltd. \$1.40.

These two books should be useful to the speaker who desires to prepare a series of addresses on the popular hymns of Christendom, and welcome to the general reader who wishes to make some study of hymnology.

The first is a very careful study of a number of hymns, and is issued in continuation of the author's similar study, printed some twenty years ago, and still in demand. He has taken pains to inform himself about his subject, and gives a really scholarly treatment of it. This book gives information about the hymns, and, while it suggests a subjective treatment, leaves the actual treatment to the reader.

The other book is a volume of sermons by an English priest, and supplies the homiletical touch that is missing in the other volume. "The needs," the author says, "of those people, who are in the habit of attending the evening service on Sundays in their parish church, have been steadily kept in view." He suggests an excellent method of treatment, while Dr. Benson gives much detail from which to choose.

THERE HAS recently been published by the International Association of Daily Vacation Bible Schools an *International Hand Book of Vacation Bible and Church Schools*, which gives useful information from many sources as to textbooks and helpful material for use in such schools. Happily, the Vacation Schools of Religious Education are multiplying rapidly and a demand for information as to their conduct may be presumed. This publication has little direct bearing upon schools that would be directly under the control of our own Church auspices, but yet would be useful for examination. [Room 1119, 381 Fourth Avenue, New York.]

Church Kalendar



APRIL

6. Fifth (Passion) Sunday in Lent.
13. Sixth (Palm) Sunday in Lent.
20. Easter Day.
21. Easter Monday.
22. Easter Tuesday.
27. First Sunday after Easter.
28. St. Mark, Evang.
30. Wednesday.

KALENDAR OF COMING EVENTS

April 29—Anglo-Catholic Priests' Convention, Philadelphia.
American Church Congress, Boston, Mass. Convention, Diocese of South Carolina; Convocation, District of Arizona.

APPOINTMENTS ACCEPTED

GILL, Rev. J. M. B., General Secretary in the Field Department of the National Council; to be rector of St. Paul's Church, Petersburg, Va., April 1st.

LOCKHART, Rev. MALCOLM W., rector of St. John's Church, Ft. Smith, Ark.; to be rector of St. James' Church, Baton Rouge, La., after Easter.

PARKE, Rev. HERVEY C., rector of Grace Church, Amherst, Mass.; to be vicar of the Church of the Angels, Los Angeles, Calif., after Low Sunday.

STAMS, Rev. GEORGE A., of St. Paul's Church, Mason, Tenn.; to the Church of St. Mary the Virgin, Chattanooga, Tenn., and St. Paul's on the Mountain, Seawanee, Tenn., with address at Box 531, Chattanooga, Tenn.

THOMPSON, Rev. J. EDMUND, minister in charge of Trinity Church, Guthrie, Okla.; to be rector of St. Mark's Church, St. Alban's, W. Va., after April 1st.

ORDINATIONS

PRIEST

DULUTH—The Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, advanced to the priesthood in Trinity Cathedral, Duluth, March 28, 1924, the Rev. A. EDWARD SAUNDERS. The candidate was presented by the Very Rev. Harry G. Walker, and the Rev. James Mills, and the sermon was preached by the Rev. William Elliott.

The Rev. Mr. Saunders will remain in charge of St. James' Church, South Hibbing, Minn.

DIED

ARTHUR—Died at his home in Glen Ellyn, Ill., on March 19, 1924, JOHN ARTHUR, priest and doctor, in his sixty-second year. He was rector of St. Mark's Church, Glen Ellyn, and Examining Chaplain of the Diocese of Chicago at the time of his death. He had been rector of four parishes in a ministry of thirty-eight years, and delegate to five General Conventions.

Lord, now lettest Thou Thy servant depart in peace.

HIGGINBOTTAM—Died at the home of her daughter, Mrs. William C. Newell, Boston, Mass., Mrs. JULIA ADELAIDE THOMSON HIGGINBOTTAM, March 21, 1924, in her ninety-first year. The funeral service was at the Church of the Advent, Boston, March 24th.

"Lord all pitying, Jesus blest,
Grant her Thine eternal rest."

PATERSON—Died at his residence, Flushing, N.Y., on March 4, 1924, after a short illness, WILLIAM PATERSON, Lieutenant Colonel of Artillery, U. S. Army, husband of Bertha Gillet Paterson, and only son of the Rev. Andrew Bell Paterson, D.D., some time rector of Trinity Church, Princeton, and of St. John's Church, Salem, in New Jersey, and of St. Paul's Church, St. Paul, Minn., and Frances Converse Webb, deceased. The funeral service was held in St. George's Church, Flushing, and the committal service at Princeton, N. J.

POTNAM—Mrs. MARY T. POTNAM, entered eternal rest March 21, 1924. Service at her home, 24 East Main Street, Fredonia, N. Y., March 24th, interment in Forest Hill Cemetery. She was a loyal communicant of Trinity Church.

May light perpetual shine upon her.

MEMORIAL

Joseph Appleton van Mater

WHEREAS, he has pleased God in His wisdom to take unto Himself, and to free from earthly bondage, the soul of our brother, JOSEPH APPLETON VAN MATER, a steadfast Christian, a faithful worker, a wise counselor, and a true friend, and

WHEREAS, he has served faithfully as vestryman for many years and been a devoted and regular attendant at the Church of the Holy Cross, and

WHEREAS, in the death of Joseph Appleton van Mater, the Church of the Holy Cross, North Plainfield, N. J., loses a most estimable member, a loyal vestryman, whose loss we mourn and whose memory ever will be cherished throughout the parish and will be an incentive to the vestry to carry on in the years to come, now, therefore, be it

RESOLVED that we express to the family of our fellow member the keen sense of sorrow for the loss which we have sustained, personally, and as a Church, and that we extend to them our heartfelt sympathy in their great bereavement.

March 16, 1924.

J. H. CARMAN, M.D.,

D. C. ANDERSON.

For the Vestry.

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 single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITION OFFERED

CLERICAL

A CURATE FOR CITY PARISH NEAR Philadelphia. Catholic Churchman, unmarried. Correspondence invited. Address JERSEY-170, care of THE LIVING CHURCH, Milwaukee, Wis.

FOR JULY AND AUGUST AN EXPERIENCED Catholic Priest to assist. Daily Mass and Offices. One hundred per month and furnished apartments. Must be able to sing. Address F. S. PENFOLD, 114 George St., Providence, R. I.

PROSPEROUS MAINE PARISH WANTS permanent rector. Address S-149, care LIVING CHURCH, Milwaukee, Wis.

WANTED: CURATE, SINGLE, SALARY \$1,500. Middle-western parish in city of 100,000. Moderate Churchman. Begin work at once. Address C-163, care THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED: COLLEGE GRADUATE EXPERIENCED in dealing with boys, equipped for general school work. Address HEADMASTER, SAINT ANDREW'S SCHOOL, St. Andrew's, Tennessee.

WANTED A MIDDLE-AGED WOMAN TO act as Housemother for small boys in an Eastern school. Address M. P-161, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED FOR NEXT SEPTEMBER, capable teacher, lady preferably, with public school experience, for small boys' school. Write CHURCH SCHOOL-159, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—AN EXPERIENCED ORGANIST and choir master. (Boy choir)—Only best of references considered. Write Church of the Advent, 2366 Kemper Lane, Cincinnati, Ohio.

WANTED—CONSECRATED CHURCH WOMAN worker in mission and clinic in Southern mill town—one with musical and nursing ability. Hard work to be expected. Stipend \$1,000 and quarters. Address REV. EDWARD R. JONES, 1612 Kirby Ave., Chattanooga, Tenn.

POSITION WANTED

CLERICAL

LOCUM TENENCY WANTED DURING JULY and August. Catholic Churchman. Address T-165, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, 45 YEARS OLD, large experience, aggressive, sound, Churchmanship, faithful parish worker, strong preacher, specialist in religious education, pageantry and pictorial presentations. Desires correspondence with bishop or vestry. Address S-131, care LIVING CHURCH, Milwaukee, Wis.

PERMANENT OR TEMPORARY WORK REQUIRED by a Priest of the P. E. Church. Elderly, good at Church music. Apply to Rev. PERCY DIX, Box 182, Latrobe, Pa.

PRIEST DESIRES SUMMER WORK TWO to four months. Salary two hundred per month. Box 357 Crescent City, Florida.

PRIEST, MARRIED, DESIRES SUMMER work for July and August, Minnesota or Wisconsin preferred. Address W-171 care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, ELDERLY, ALWAYS WELL, Catholic (no fuss). Musical, literary, desires parish after Easter. Moderate salary and rectory. No extremes of climate. Coast preferred but not essential. Address C. E. D-172, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CANADIAN LADY WISHES POSITION AS companion or chaperone. No objection to traveling. Highest New York credentials. Address MISS M-167, care of THE LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST-CHOIRMASTER desires change; thorough Churchman, splendid references. Address "VOLENS"-148, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED GENTLEWOMAN DESIRES fall engagement as matron or housemother in boys' school in or near New York. Address H-168, care of THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TUTOR-COMPANION, COLLEGE graduate, 23 years, doing graduate work, wishes summer position. Will go anywhere. Best references submitted. Address F-166, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change from present position. Expert. Unsurpassed credentials. Address CHURCHMAN-134, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER. EFFICIENT successful trainer and organizer of men and boys, free after Easter, desires engagement. Good organ, opportunity for developing large boy choir, and teaching desirable. Strong choir program and unusual proposition. Rectors and vestries interested write immediately. DIRECTOR 169, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED, BY YOUNG CHURCHWOMAN, position as companion; especially fitted for secretarial work. Travel if desired. Exceptional references. Address C-147, care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN, MASTER IN BOYS' SCHOOL, desires position as secretary, companion, or tutor; free for this purpose from May 15th to September 15th. Experienced traveller, cultivated, well read; loyal Churchman; teaches all secondary-school subjects, particularly the Classics. Address AESTAS-164, care THE LIVING CHURCH, Milwaukee Wis.

ALTAR FURNISHINGS

THE WARHAM GUILD, LTD. THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Black and White Lists giving prices of Albs, Gowns, Surplices, etc., and (3) "Examples of Church Ornaments" which illustrate Metal Work. All work designed and made by artists and craftsmen. Apply for information to The Secretary, THE WARHAM GUILD, LTD., 28 Margaret Street, London, W. 1, England.

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.

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

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

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00 Post free. Mowbray's, 28 Margaret St., London, W. 1, and Oxford, England.

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.

FOR ALTAR GUILDS LINEN FOR COTTAS, Surplices and Altar pieces supplied at wholesale rates by MARY FAWCETT, 115 Franklin St., New York City. Only pure Irish linen carried. Samples and prices on request.

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church Embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15 up. Surplices, exquisite Altar linens. Church Vestments imported free of duty. Miss L. V. MACKRILL, 11 W. Kirke St., Chevy Chase Washington, D. C. Tel. Cleveland 52.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY. Fond du Lac, Wis. Altar Bread mailed to all parts of the 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. Sample and prices on application.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

THE REV. THOMAS W. ROBERTS OF ST. Leonard's-on-Sea, England, will conduct the annual Retreat for the women of the Diocese of Long Island and Greater New York in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Friday, April 11th, from 10 A.M. to 4 P.M. Tickets for luncheon will be forwarded free of charge upon application to the SECRETARY, St. Andrew's House, 199 Carroll Street, Brooklyn. The church may be reached by Court Street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station by Court Street car, and is one block west of Court Street on Carroll Street.

THE REV. THOMAS W. ROBERTS OF ST. Leonard's-on-Sea, England, will conduct the annual Retreat for Acolytes for Greater New York and vicinity, to be held under the auspices of St. Joseph's Society in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Saturday, April 12th from 5 P.M. to 9 P.M. Those desiring to attend should notify the CHAPLAIN, St. Andrew's House, 199 Carroll Street, Brooklyn, New York.

TRAVEL COMPANIONSHIP

SOLITARY WOMEN AND MEN, YOUNG AT heart, the signal is flying from the masthead—ADVENTUREWARD. Congenial companionship on three months' Summer Tour to Europe. A small private group, traveling inconspicuously, like one harmonious family. Grasp the glorious opportunity which awaits a few who apply promptly. Come with us and be happy. It is our sincere desire to bring sunshine into a few hearts responsive to the call of foreign lands and scenes, and longing for sympathetic, understanding companionship. Highest references required, highest standards maintained. (All charges amount to only \$1,650. Write at once and in confidence to Dr. E-126, care of THE LIVING CHURCH, Milwaukee, Wis.

1924 EDITION NOW READY

Manual of Family Prayer with Church Calendar and Bible Readings

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendar in leaflet, card, or book form, may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year. 50 cents postpaid. Two for a Dollar.

BROTHERHOOD OF ST. ANDREW, Church House, 202 S. 19th St., Philadelphia.

MISCELLANEOUS

A COPY OF THE TEACHER'S PRAYER Book, by Bishop Alfred Barry, and The Communion of Prayer, edited by the Bishop of Ripon, wanted (second hand). Reasonable price offered. CANON SLOGGETT, Saco, Maine.

A MISSION DESIRES TO PURCHASE AN Altar of good material and design. Will parish having one for disposal kindly communicate with REV. OSCAR LINDSTROM, Duluth, Minn.

FOR SALE—HAMILTON VOCALIAN ORGAN, fair condition. Two manuals, pedals. No blower. Suitable for small Church or Chapel. Apply to REV. J. P. BRIGGS, Shenandoah, Pa.

SHAKESPEARE LENTEN CALENDAR, compiled by AGNES CALDWELL WAY, Glen Osborne, Sewickley, Pa. 75 cts.

EASTER CARDS

EASTER CARDS. SPECIAL OFFER TO Clergy and LIVING CHURCH readers. Two beautiful designs by eminent Artist. One dollar for fifty. Specimens on application. WILLIAM GLASBY, 12 Edwards Square, London, England.

RELIGIOUS EASTER CARDS AND LEAFLETS may be obtained from the GREER CLUB ASSOCIATION, GREER HOUSE, 123 East 28 St., New York. Cards \$1.10 per dozen; leaflets \$1.50 per dozen.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Instructive, original, best game out. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

CAMPS

Camp Ocean Wave, Peermont, N. J. SEASIDE BUNGALOW FOR WELL-bred boys; midway Atlantic City and Cape May. Tonic effect of sea air and water sends our boys home improved in mind and body. Small camp insures personal attention. Booklet from Director REV. W. FILLER LUTZ, M.A., Dept., Psychology, Univ. of Phila.

BOARDING

Atlantic City

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

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

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.

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 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

HOSPITALS

New Mexico

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

New York

ST. ANDREW'S CHURCH HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10-\$15 per week.

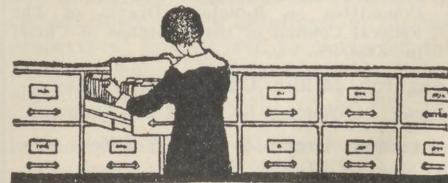
REAL ESTATE

Essex-on-Lake Champlain

FOR RENT—ESSEX ON LAKE CHAMPLAIN shore front cottage in pines, 5 rooms, kitchen, bath, large veranda; running water, electric lights; 2 minutes walk to club house; \$250 for season. J. S. EVANS, 418 West 160th St., New York City.

TEN LOTS AT CANTERBURY PARK (ON Big Star Lake, Michigan, for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich. (which is the county seat of Lake County), or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.

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 City

Amsterdam Ave., and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10 A.M.; 5 P.M.
(Choral except Monday and Saturday)

Church of the Incarnation, New York

Madison Ave., and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M., 4 P.M.
Noonday Services Daily: 12:20

St. James' Church New York

Madison Ave., and 71st Street, New York City
REV. FRANK WARFIELD CROWDER, D.D., Rector
Service and Address each weekday except Saturday at 5:15 P.M.

Speaker Tuesday to Friday, April 8th to 11th, Rev. Canon SHATFORD of Montreal.
Children's Service Mondays at 5:15 P.M.

Cathedral of All Saints, Albany

Sundays: 7:30, 9:45, 11:00 A.M.; 4 P.M.
Weekdays: 7:30, 9:00 A.M.; 5:30 P.M.
Wednesday and Friday: The Litany

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New York, N. Y.

Century Readings in the Bible. Edited with Introductions and Notes by John W. Cunliffe, D.Lit., Professor of English and Director of the School of Journalism, Columbia University; and Henry M. Battenhouse, Ph.D., Associate Professor of English Literature, Pennsylvania State College. Price \$2.85.

Religious Dramas for 1924. Selected by The Committee on Religious Drama of The Federal Council of the Churches of Christ in America.

Houghton Mifflin Co. Boston, Mass.

Social Psychology. By Floyd H. Allport.

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

The Town Parson: His Life and Work. Being the substance of the Pastoral Theology Lectures delivered before the University of Cambridge, and at King's College, London, in the year 1914. Now written out and enlarged by the Rev. Peter Green, M.A., rector of St. Philip's, Salford; Canon of Manchester, chaplain to H. M. the King. With a Preface by the Right Rev. Edward Stuart Talbot, D.D., formerly Lord Bishop of Winchester. Price \$2.

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

Legal Foundations of Capitalism. By John R. Commons.

Oxford University Press. American Branch, 35 West 32d St., New York, N. Y.

Walks and Words of Jesus; A Paragraph Harmony of the Four Gospels. Originally compiled by the Rev. M. N. Olmsted. Revised edition. To which is added "New Sayings of Jesus." Price \$1.50.

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

Influence of the Bible on History, Literature and Oratory. By Thomas Toplady. Price \$1.00.

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

The World's Living Religion. An Historical Sketch. With Special Reference to their Sacred Scriptures and in Comparison with Christianity. By Robert Ernest Hume, Ph.D., Professor of the History of Religions, Union Theological Seminary, New York; author of *The Thirteen Principal Upanishads translated from the Sanskrit.* Price \$1.75.

PAPER-COVERED BOOKS

Columbia University. New York, N. Y.

Labor Disputes and the President of the United States. By Edward Berman.

ANNUNCIATION SERVICES IN ST. MARK'S-IN-THE-BOUWERIE, NEW YORK CITY

DESPITE the express prohibition of the Bishop, the annual festal service in honor of the Annunciation of the Blessed Virgin was held in St. Mark's-in-the-Bouwerie last Sunday afternoon and evening, and the function occurred in the church and not in the parish house as was indicated last week. Perhaps on account of this prohibition, great crowds sought admission to the church at both services. A number of the clergy of the Church were present, as were also a number of ministers from other communions. Dr. Guthrie prefaced the performance by a statement denying that it was a violation of Article 10 of the Constitution of the Church, claiming that it was simply "a religious pageant," for which, he asserted, precedent was to be had. This will probably be his line of defence should the matter be brought to trial.

As for the service itself, this much may be said: it seemed to many present to be quite decorous; it was evidently meant to offer homage to the Blessed Virgin; it was an emotional appeal to the senses by the employment of all the arts, interpreted through rhythmic movement. But it was in direct contravention of ecclesiastical authority. That was and is the crux of the matter, though not, perhaps, the whole of it, and as such it will have to be judged.

The form of the service was as follows: After a devotional office consisting of a selection from St. Luke's; the singing of the *Magnificat*; the reading of Rossini's "Ave"; an anthem on the Annunciation (written by the rector); an abridged reading of Henry Adams' "Prayer to the Virgin of Chartres"—all to the accompaniment of appropriate interpretative music—the sanctuary curtains were drawn and the altar was veiled; then the Banner of the Annunciation (giving the motif of the Della Robbia Altar Piece at la Verna in the Chapel of St. Francis of Assisi) was solemnly placed as focal center of the ceremony beyond the Incense Altar and the interpretive Religious Dance followed, consisting of four parts, and given by six young women clad in voluminous white silk garments which reached from neck to ankle. Thereafter the sanctuary was

unveiled and the service was brought to a close with prayers, the Benediction, and the singing of a Recessional hymn.

The differences between the rector and the Bishop of New York in regard to this service, and especially, and even more seriously, in regard to various services of a pagan character, have been widely published in the newspapers. Last December Bishop Manning made special request of Dr. Guthrie "to refrain from certain unauthorized and unlawful acts." On March 14, 1924, he further and especially "counseled and admonished" him "that at or in connection with the approaching Feast of the Annunciation, and at or in connection with what you have denominated Indian Day, May 11th, and May 18th, the Sunday nearest the full moon of May, and not merely on those occasions but in general at all other times: you were neither to use nor permit to be used in St. Mark's Church or at any place within your spiritual jurisdiction as rector of St. Mark's: (a) Any forms of worship composed in whole or in part out of American aboriginal material or out of Buddhist literature or any non-Christian forms of worship; or (b) Any eurhythmic or other dancing in the church building or in connection with divine worship."

On March 20th Dr. Guthrie declared to the Bishop in writing his intention to proceed with the Annunciation service in honor of the Blessed Virgin Mary, including the eurhythmic ritual and dancing that had been associated with the same rite in previous years. The Bishop thereupon, on March 21st, again warned the rector that "such service was unauthorized and unlawful." The rejoinder of the rector was that the rite which he proposed to carry through on Sunday, the 23d, "was in no sense a service or an additional service or a special form of worship, but strictly a religious pageant."

The service having been held in contravention of the Bishop's order, the Bishop, under date of March 26th, reciting the fact, concluded a formal letter as follows: "Now, therefore, in consequence of your unauthorized and unlawful action, and your disregard of my official counsel and admonition, I hereby notify you that I decline to visit the parish and congregation of St. Mark's, and that my visitation of St. Mark's Church announced for Wednesday, June 11, 1924, is cancelled, and that the parish of St. Mark's will remain without Episcopal visitation or ministration so long as you refuse to follow my said admonition and to act in accordance with my said counsel."

MISSOURI GIRLS' FRIENDLY SERVICE

THE ANNUAL united devotional service of parish branches of the Girls' Friendly Society of the Diocese of Missouri was held on Sunday afternoon, March 23d, in St. Peter's Church, St. Louis. The address was given by the Rev. E. S. Travers, D.D., rector of St. Peter's Church, who took Friendship as his subject urging the girls to live up to the ideals membership in the Society entails, and to be friends in every possible way to all with whom they came in contact. After the service a supper was given for branch members in the parish house and then pictures were shown of the proposed national headquarters of the Girls' Friendly to be erected in Washington, D. C.

The Crusade of "Toc H" Culminates in Thanksgiving on Tower Hill

Declines Carlisle Deanery—Shortage of Priests in England—Death of Bishop Gibson

The Living Church News Bureau }
London, Mar. 14, 1924 }

THE Crusade throughout the branches of "Toc H." in London during the past fortnight culminated on Monday last with a great thanksgiving service on Tower Hill, at which a number of the chaplains gave short farewell addresses before dispersing to their posts in various parts of England. The service was attended by a crowd of almost a thousand men, including many members of "Toc H." The unusual sight was witnessed of the whole body, without exception, uncovering their heads and joining in the recitation of "Our Father," during which all lesser groups on Tower Hill, whatever their standpoint, kept silence. At the end, the chaplains led three cheers for the freedom of speech and fair play that they had met with during the campaign. In the course of the Crusade, ten thousand men have been at the various meetings, and on Sunday last All Hallows' Church was crowded at all three services. There were over two hundred London members of "Toc H." at their corporate Communion that same morning.

DECLINES CARLISLE DEANERY

In commenting last week on the appointment of the Rev. W. E. Moll, Vicar of St. Philip's, Newcastle-on-Tyne, to the Deanery of Carlisle, I little thought that a few days only would elapse before this important post was again declared vacant. But so it has turned out. Mr. Moll, owing to medical advice, has now found himself unable to take up the appointment.

The announcement will naturally cause surprise, and will probably give rise to the conjecture that Mr. Moll's resignation is due to the realization of the undoubted fact that the appointment of so pronounced a Socialist has been received at Carlisle with something like dismay. (The good people there would doubtless prefer a "Modernist heretic," as the late Dean Rashdall was rather unkindly dubbed.) In an interview with the Newcastle correspondent of the *Yorkshire Post*, Mr. Moll declares that there is nothing in his resignation other than appears in the official announcement, and that it is solely due to ill-health, under urgent medical advice. Mr. Moll added that he resigns the Deanery with extreme regret, more especially in view of the very warm and generous welcome to Carlisle which he had received from the Bishop and the Chapter.

It is declared by those who ought to know that there is at present a shortage of no fewer than 3,500 priests in the Church of England. Today the average age of an English priest is fifty-two, and only ten per cent of the total number is under thirty-five years of age. This is a truly deplorable state of affairs, which must obviously become worse and worse unless some drastic step is taken to supply the Church with the man-power necessary for its fight against sin and unbelief. It is certain that the public schools are producing fewer and fewer

candidates for Ordination. On the other hand, there are in the families of those who do not, or cannot, send their sons to public schools hundreds of young men with vocations, who might become admirable and successful priests if they had the opportunity of training. The priest who comes from the ranks of the workers, and who knows something of their troubles and sorrows, is the man whom the Church most needs, and it is evident that the training of such men is a sacred duty which no Catholic dare neglect. Meanwhile, it is good to know that the Anglo-Catholic Congress Committee has this duty in the forefront of its program, and is devoting its mind and its enthusiasm to a campaign for raising money for the training of priests.

DEATH OF BISHOP GIBSON

On Saturday last there passed to his eternal rest the Rt. Rev. Edgar C. S. Gibson, D.D., who was for seventeen years (1905 to 1922) Bishop of Gloucester. Dr. Gibson, who was in his seventy-sixth year, held positions at various theological colleges before being appointed Vicar of Leeds, Yorkshire, in 1895, holding that important living until he was raised to the episcopate in 1905. Two years ago he resigned his bishopric, and has since been living in the quiet little town of Fareham, in Hampshire, not very far from Portsmouth. Dr. Gibson is well known as a theological writer, and has published numerous books, one of the most famous being *The Thirty-Nine Articles Explained*.

ROME AND THE ORTHODOX

The *Tablet* makes the announcement, which may be taken as official, that, between July 31st and August 3d, an important gathering of representatives of the Roman Catholic Church and the Eastern Orthodox Churches will be held in Czecho-Slovakia to discuss the possibility of reunion. The Pope has been asked to allow the celebration of Mass in the vernacular, and he will probably send a special representative. Practically the whole episcopate of Czecho-Slovakia will attend the congress, which will examine the actual teaching of the Eastern Churches, the role of the Patriarchates, the possibilities of reunion in the Slav countries, and other important issues.

THE VATICAN AND THE QUIRINAL

The *Daily Express* is responsible for the statement that an agreement has been made between the Vatican and the Italian Government which brings to an end the voluntary imprisonment of the Pope. It will be recalled by some that it was as far back as 1870 that the Italian troops, under General Cadorna, marched into Rome on September 20th, and the temporal power of the Pope came to an end. The *Daily Express* does not suggest that this temporal power should be restored. We are told that the independence of the Pope is to be guaranteed by the League of Nations, and that in the new conditions his Holiness will no longer feel bound to make a perpetual protest against the inclusion of Rome in the Italian kingdom. Such an arrangement would be warmly welcomed all over the world. It is one of the many difficulties of reunion that it is impossible for any Italian Government to permit the

presence in Rome of a non-Italian Pope. As that is so, it is obviously for the good of the whole world that the influence of the Church should be as active as possible in Italy itself. An alliance between the Vatican and the Quirinal would be a great achievement of statesmanship. The more powerful the religious influence of the Pope in Italy, the greater the likelihood there is of the progress of the Catholic revival all over the world.

GENERAL NEWS NOTES

The Rev. G. K. A. Bell will be installed as Dean of Canterbury on Friday next. Mr. P. M. Johnston, at a lecture to the British Archeological Association last week, stated that he had been informed on good authority that the new Dean intended to follow the example of the Dean of Chester, and throw the whole of Canterbury Cathedral open to the public, without fee or restriction. If this report is true, the news is indeed welcome.

Canon Harcastle, vicar of Maidstone and Archdeacon-designate of Canterbury, alludes in a parochial letter on Prayer Book revision to "the agitation which is being raised by Bishop Knox and his following of extreme Protestants," adding it is only right to inform the ordinary layman that, amongst leaders of various schools of thought, "the best spirit of charity and unity prevails." "It is impossible," he adds, "to bind the Church of these days, when thought and ideals are struggling for free expression, to a rigid uniformity." He looks for "permissible variety within recognized limits" in the Church of England. Canon Harcastle has, during his twenty years at Maidstone, maintained definite Catholic teaching and ceremonial in the grand old collegiate church of All Saints, which has for twenty-five years had a daily Eucharist. He is generally beloved, and Maidstone's loss will be the gain of the diocese and Province of Canterbury.

GEORGE PARSONS.

NEW CHURCH FOR BRIDGEPORT, CONN.

TRINITY CHURCH, Bridgeport, Conn., has at last given away to the advance of business, and sold its property. This church dates back to 1864, when the corner-stone of the building was laid. It has occupied its site on Broad Street up to the present, but the encroachment of business has rendered the work increasingly difficult, and very wisely it was decided to sell.

The site of the new church will be the northwest corner of Courtland Street and Washington Avenue, an excellent location. Some of the buildings on the new property at present will be converted into a parish house. The last service in the old church will be held on Easter Day, after which the altar and the organ will be moved and the building torn down.

The new church is planned by Mr. Oliver Wilkins, of St. Louis, a former member of the parish, and E. B. Caldwell of Bridgeport. The design of the church is English Gothic. The building will be 142 feet long, 42 feet wide, and 55 feet to the top of the ridge. The tower on the Courtland Street side will be 75 feet in height. The main entrance will be from Washington Avenue, with two entrances on the Courtland Street side. The church will be built of brown tinted stone. The present rector of the church is the Rev. Henry S. Whitehead.

Canadian Preacher Emphasizes Need of Unity with other Episcopal Bodies

Retirement of Canon Hart—Herbert Symonds Parish House—Miscellaneous News

The Living Church News Bureau }
Toronto, Mar. 26, 1924 }

SPEAKING at Holy Trinity, Toronto, on The Open Pulpit, Canon Sherman said that the Church of England looked out upon the other Episcopal Churches on the one hand, and the non-Episcopal bodies on the other. Much had been accomplished with regard to the Orthodox Eastern Church, on the one side. On the other, stood the non-Episcopal bodies, or, as they are popularly known here, "the other denominations," and, in connection with these, came a demand—based, perhaps largely on epigrams such as "we are all going the same way," or, "there will be no denominations in heaven." But we had been warned by the highest authority not to build upon a foundation of sand, but upon the rock.

The illogical frame of mind which led some people to jump all obstacles in order to secure union with "the other denominations," while they remained adamant in their attitude towards union with the other Episcopal bodies, was beyond his power to grasp, although he could understand the holding of the view that, so far as the Church of Rome was concerned, it was hopeless.

RETIREMENT OF CANON HART

The Rev. Canon A. Hart, who for thirty-six years has been rector of the Church of St. Mary the Virgin, Westmoreland Avenue, Toronto, announced from the pulpit his retirement from the active ministry, to take effect May 1st. Meanwhile Canon Hart will continue in charge. Canon Hart also informed the congregation that the Rev. W. F. Seaman, for the past two years vicar of St. Alban's Cathedral, had been chosen to succeed him as rector.

Canon Hart was made a deacon in 1877, at All Saints' Church, during the rectorship of the late Canon Baldwin, and ordained priest a few years later at St. Paul's Church, Lindsay. He was given his first charge at Grace Church, Markham, where he remained for twelve years before coming to Toronto, to institute the mission, the foundation of the Church of St. Mary the Virgin, which held its first service in a room over a store at Dovercourt Road and Bloor Street, thirty-six years ago. In the congregation, Sunday, were several parishioners who were present at the first service held in the mission, and whose connection had continued unbroken since that time. Later a parish was created, and the first Anglican Church in the Dovercourt district was constructed on Delaware Avenue, following which the present structure on Westmoreland Avenue was built, the present membership of which is close to 900, compared with thirty-six members who enrolled at the first service in the mission.

Canon Hart, who has been actively engaged in the ministry for almost forty-seven years, was also instrumental in starting the first Anglican mission in the town of Stouffville, from which emanated Christ Church; also two missions

in Toronto, in addition to his present charge, the Mission of St. Edmund, Davenport Road and Dovercourt Road, and the Mission of St. Dunstan, Lansdowne Avenue, both of which will soon become parishes.

HERBERT SYMONDS PARISH HOUSE

The dedication and opening of the Herbert Symonds parish house of Christ Church Cathedral, Montreal, was largely attended. The Bishop of Montreal took charge of the dedication, and spoke a few congratulatory words upon the great beauty, convenience, and usefulness of the building in which the work which was so dear to the heart of the late vicar will be carried on. Addresses were also given by Canon Shatford, Principal McGreer, and Archdeacon Paterson-Smyth, all of whom spoke in very affectionate terms of the personality and work of him after whom the parish house is named.

MISCELLANEOUS NEWS NOTES

The fourth volume of the Layman's Library, just issued, deals with the Bible.

The three congregations of St. Paul's, Trinity, and St. John's Churches, of St. John, N. B., are uniting for the evening services on weekdays during Lent. The services are being held in Trinity Church and Archdeacon Crowfoot, Canon Armstrong, and the Rev. A. L. Fleming officiate.

The Early Church was the subject of an address given by Professor Morris, of

Trinity College, to the members of the Toronto Diocesan Lay Readers' Association in the chapter house of St. Alban's Cathedral. The speaker illustrated his lecture by photographs of many old English churches, showing both the architecture and the beauties of the interior decorations, explaining the origin of many of the sacred relics to be found in the churches of medieval times.

Memorials to Canon Simpson and Sister Theresa were dedicated in St. Peter's Cathedral, Charlottetown, on Tuesday, March 18th. The Rural Dean of Prince Edward Island, the Rev. C. deWolfe-White, performed the act of dedication, and the sermon was preached by the Ven. A. W. Watson, Archdeacon of Prince Edward Island.

The Rev. Cyril Bickersteth, of the Community of the Resurrection, is to conduct a Mission at St. Peter's Cathedral, Charlottetown, from May 4th to the 12th.

The Synod of Nova Scotia is to open in Halifax on May 13th.

A unique feature of the gathering in St. James' parish house, Toronto, for the presentation of Sunday school awards was a pleasing missionary pageant, showing scenes from Japanese life, the participants being girls of St. James' Sunday school, who were attired in Japanese costume. The effect of the pageant was heightened by the artistic scenic background, giving a glimpse of the Flowery Kingdom. The pageant was under the direction of Mrs. F. J. Moore.

A successful mission was lately conducted at St. Thomas' Church, Toronto, by Bishop Griswold, Suffragan of Chicago.

Massachusetts Teachers See Need for Sane Instruction about Religion

Diocesan Publicity Man—Massachusetts and the Budget—Girls' Friendly Society

The Living Church News Bureau }
Boston, Mar. 26, 1924 }

THE high school masters of Massachusetts see the demand for sane instruction about religion. At the annual meeting of the High School Masters' Club of the entire state in Boston, on March 22d, the leading address was given by Willard W. Woodman on the increasing demand for intelligent religious instruction. Leaders throughout the country, according to Mr. Woodman, are announcing that, without religious instruction, young people are not properly equipped to play their part in life. He felt that fathers and mothers are coming to the belief that a proper form of religious pedagogy can be employed in connection with the schools.

In twelve states of the Union, he said, it is not permitted to read the Bible in the public schools. Only six states provide by law for Bible reading, and they do not permit comment or explanation of the Biblical accounts. The speaker estimated that twenty-eight million children and youths do not attend Sunday school, and half of them do not have the privilege of hearing the Scriptures read in the public schools.

An attempt to solve the problem, he said, has been made in Massachusetts, at Malden, Mass., a weekday religious

school has been established, with the assistance of the Boston University School of Religious Education. Classes meet four afternoons for sessions one hour in length. Attendance jumped from one hundred the first week to three hundred the second week.

Seldom has a subject proven of such universal interest among the high school masters of Massachusetts.

DIOCESAN PUBLICITY MAN

Bishop Slattery has sent out an announcement to the clergy of the diocese and editors of parish leaflets that Charles R. Nutter, a member of the vestry of Trinity Church, Concord, has consented to gather important and interesting items about the diocese and the Church beyond, in order that the publicity department may send such news items to the local parishes for publication. Mr. Nutter is in charge of his parish leaflet, and so feels the need of crisp and interesting news about the work of the diocese and the general Church.

MASSACHUSETTS AND THE BUDGET

Of the 207 parishes and missions in the Diocese, 86 paid their apportionment in full, 50 paid over half their apportionment, 71 less than half. Twelve parishes contributed over 58 per cent of the total amount paid, thus carrying the bulk of the burden. Of the amount due the national Church for its budget (\$259,651.20), 78 per cent or \$202,999.19 was raised, with \$13,916.52 for priorities in addition. The Diocese of Massachusetts thus has third place for the amount paid

on the budget of the national Church. The receipts for 1923 applying on the quota for the general and diocesan work of the Church were \$87,465.48 greater than in 1922. Of the amount for the diocesan budget (\$150,000), \$144,610.47 was received. The diocese is trying hard to pay the whole budget for 1924.

The Diocese of Massachusetts has contributed approximately \$35,000 toward the Emergency Relief Fund for Japan. Probably one-fifth of that sum was given by parish organizations, small and large, from the troupe of Girl Scouts to a branch of the Woman's Auxiliary, and from a Sir Galahad Club to the Men's Club.

GIRLS' FRIENDLY SOCIETY

Two hundred and fifty associates and members of the Girls' Friendly Society were present at a recent gathering of the alumnae of the Massachusetts Holiday House. The meeting was held at the Cathedral Crypt in the interest of the new program of the Girls' Friendly for outdoor activities. The occasion was enlivened by the songs and cheers used by the girls on their week-end hikes. A vivid account was given of the recent Washington's Birthday outing at Milford, N. H., illustrated by lantern slides, showing the party snow-shoeing, skiing, and tobogganing, amid the beauty of the New Hampshire hills and woods. A practical talk on suitable costumes for outdoor wear followed. Then the Rev. Frederick N. Brooks, of the Field and Forest Club, gave an illustrated address on the White Mountains.

DEATH OF HENRY J. IDE

Bishop Lawrence's right hand, in the mission work of the Church, was cut off last week in the death of Henry J. Ide. As a member of practically all of the important diocesan committees and commissions for the past generation, Mr. Ide stood out as one of the great laymen of the Diocese. Perhaps no man in Massachusetts had a clearer vision of the work of the whole Church than did Mr. Ide. Certainly no man came nearer translating his vision into a more living reality.

GENERAL NEWS NOTES

The Boston chapter of the Church League for Industrial Democracy will meet on Thursday evening this week to hear an address by John van Vaerenwyck, secretary of the Trade Union College, on Industrial Relations as the Worker Sees Them.

The New England Daily Vacation Bible School is now making active plans for schools this coming summer. Last summer nearly a hundred churches in Massachusetts conducted weekday schools with a total enrollment of about 12,000 boys and girls. By means of worship, music, story-telling, graded Bible study, and handiwork, from forty to sixty hours were added to the fifty-two Sunday school hours of the annual program of religious education. The field secretary for New England is the Rev. Fred W. French, of Brookline, Mass.

Bishop Slattery will conduct a Quiet Morning for the women of the Diocese at Emmanuel Church on Thursday, April 3d, from 10:30 A. M. to 1:00 P. M. The Holy Communion will be celebrated at 10:30 A. M., and at 11:30 A. M. Bishop Slattery will give three half hour meditations on the theme, Where is Christ? The first is at 11:30 A. M., In His World; the second at noon, In His Church; and the third at 12:30 P. M., In Each One of His Followers. RALPH M. HARPER.

New York Arranges for Presentation of Children's Offerings at Cathedral

Dean Fry Tells About Lincoln Cathedral—Archdeaconry of the Bronx—General News Notes

The Living Church News Bureau }
New York, Mar. 28, 1924 }

THE annual presentation service of the Children's Lenten Offerings will be held at the Cathedral of St. John the Divine on Saturday, May 17th, at 2:30 P. M. Last year there were 145 schools represented in the long procession of 1,318 choristers, and fully 1,000 more children. It was a sight never to be forgotten, and a most convincing argument for the speedy completion of the Cathedral, for the service is growing in importance each succeeding year, and is always the largest gathering held in the diocese.

This year it is hoped and expected that at least 150 schools will be represented, and that \$50,000 will be the total offering. Last year it was \$38,965.57 As usual, honor certificates and banner awards will be given for the following accomplishments: Banners for the largest offering for missions; highest per capita offering; (two classes); greatest percentage of increase over the amount made last year; also one banner each for the largest offering in class A, comprising parishes listed in classes 1 and 2 in the Table of Assessments for Diocesan Purposes; also for Class B (classes 3 and 4) and Class C (classes 5 and 6) of the same. All offerings should be in the hands of the diocesan treasurer by May 12th. The subject for the annual prize essay contest will be Mary Christopher, a make-believe autobiography. Pupils from kindergarten to fourteen years of age will form Class A; those over fourteen and up to eighteen, will be in Class B. Gold, silver, and bronze medals will be given as prizes, as heretofore, in each grade. Each school may hold contests and award bronze medals, which can be secured from the Committee for \$2.50 each.

DEAN FRY TELLS ABOUT LINCOLN CATHEDRAL

The Very Rev. T. C. Fry, dean of Lincoln Cathedral, spoke at a drawing-room meeting in the home of Mrs. James J. Goodwin, 11 West 54th St., on Tuesday afternoon last. He exhibited lantern slides of the Cathedral to about 200 guests of Mrs. Goodwin. About \$200,000 was raised by the Dean last year, and he is appealing for \$100,000 more to complete the work of repairing the great central tower and parts of the western front. The dean will visit Pittsburgh and other cities before returning home. He may be addressed in care of Dr. H. W. Wiley, Greenwich, Conn.

ARCHDEACONRY OF THE BRONX

The postponed meeting of the Archdeaconry of the Bronx will be held at St. James' Church, the Rev. DeWitt Pelton, rector, on Tuesday, April 8th, at 8:15 P. M. The Bishop has suggested the following subject for consideration: The Place and Work of the Archdeaconry. The discussion will be germane to the probable settlement of plans for the reconstruction of the diocesan machinery now under advisement.

GENERAL NEWS NOTES

The Diocesan Girls' Friendly Society is planning a Pageant of Spring to be given at St. Michael's parish house on Friday and Saturday, May 2d and 3d, at 8:30 P. M., for the purpose of raising funds for the outdoor equipment of the Holiday House at Interlachen, Monroe, N. Y.

Next Monday morning at the Marble Collegiate (Dutch Reformed) Church there will be a Religious Education Union Meeting to which clergymen, laymen, and the general public are invited. The principal speaker will be Dr. Hugh S. Magill, a lawyer, former senator, and, for several years, General Secretary of the National Education Association. FREDERIC B. HODGINS.

TRIAL OF BISHOP BROWN

THE PRESIDENT of the ecclesiastical court, the Bishop of Maryland, has given order for convening the court for the trial of Bishop Brown in Trinity Cathedral hall, Cleveland, May 27th, at two o'clock. The defendant, the Rt. Rev. William Montgomery Brown, D.D., has stated that he will be represented by counsel, but will not disclose their names until the trial. The defendant has requested adjournment till fall, and has also contended that a board of inquiry should be appointed under Canon 30, Section 4. The president of the court has overruled the petition for delay on the ground that the canon is mandatory in declaring that the court shall meet within a period of not less than two nor more than six calendar months from the day of giving notice of the trial. He has also overruled the request for appointment of a board of inquiry on the ground that the provision of Canon 30 providing for such a board is governed by Section 2 of the same canon; which provides for the trial of offenses "other than that of holding and teaching doctrine contrary to that held by this Church," and also that it applies only, according to the same section, to instances in which charges may be filed "by ten or more male communicants of this Church in good standing, of whom at least two shall be presbyters." In the present instance the presentment is made under the provisions of Section 1 of Canon 30 by "three bishops of this Church exercising jurisdiction."

The defendant is entitled to be represented by counsel, who must be communicants of the Church. The Church Advocate, who acts as legal adviser to the court, is Charles L. Dibble, D.C.L., of Kalamazoo, Mich.

STUART HALL ACQUIRES PROPERTY

THE BOARD OF TRUSTEES of Stuart Hall, Staunton, Va., has recently purchased a lot adjoining their present property, which will constitute a valuable addition thereto. While no building project is in immediate prospect, it is hoped that an additional unit may be erected in the not far distant future.

Stuart Hall, which, as Virginia Female Institute, was organized and for a long time conducted by the late Mrs. J. E. B. Stuart, is now making excellent progress under Mrs. H. N. Hills, its principal.

Hebrew-Christian Synagogue Succeeds Among Philadelphia's Jewish Population

Dr. Barton's Notable Statement— Conference on Social Work—Gen- eral News Notes

The Living Church News Bureau }
Philadelphia, Mar. 27, 1924 }

THE Hebrew-Christian Synagogue has been in existence in Philadelphia for two years, and has proved an interesting and quite successful experiment in work amongst the large Hebrew population of Philadelphia. Plans are being considered looking for the establishment of branches in other parts of the city.

Some visible results are reported by Mr. Solomon, who is in charge of the Synagogue. A prominent Hebrew teacher said to me, "I have studied Christianity from a Jewish standpoint, as a religion of hatred, bloodshed, and inquisition, which is only good for cannibals, Spaniards, and Russians, not for me, nor for us Jews. But now my views have been changed and, since I have read the New Testament you have given me, I can see in Jesus Christ the scapegoat of our people. I have great respect for His teachings, and for His name, and would like to have some more Hebrew literature that will enlighten me in Christian doctrine."

Another, a real estate dealer and broker, said, "Is there any money in your religion? Otherwise, it does not pay me to waste my time with it, for I don't care for any religion." After several weeks' effort, I proved to him that money is not all, life is too short and too precious to risk, and that there is something better than money can ever buy. Also that there is the love of God and the salvation for a lost soul. The broker has attended services several times. Once he brought his whole family to the service, and now he has a great desire to listen to the preaching of the Gospel. Another man said, "Nothing in the world would have moved my heart to consider Christianity as my religion, for my parents have been orthodox Jews, who brought me up to hate the name of Christ and the Christians. But your deep interest in my family and in my own welfare has influenced me to change my mind, and to give up my views. I am ready to learn all that Christianity has for me."

DR. BARTON'S NOTABLE STATEMENT

The Rev. George A. Barton, D.D., professor of Semitics at the University of Pennsylvania, and of New Testament Language and Literature at the Philadelphia Divinity School, gives confirmation of the belief that the ancient Hittites were Indo-European, through a translation of two hundred of their laws which he has completed. The laws date from the Fourteenth Century B. C., and establish, with a degree of certitude, that the Hittites were blood cousins of the Teutons and Celts, and were ancestors of the Greeks and the Latins.

In the work of translation Dr. Barton found it necessary to employ German, French, Latin, Greek, Semitic, and Celtic philology, since the scientific world possesses only a rudimentary Hittite vocabulary.

The translation of the laws will be in-

cluded in a forthcoming volume on *Archeology and the Bible*, which Dr. Barton is preparing.

CONFERENCE ON SOCIAL WORK

The second All-Philadelphia Conference on Social Work will take place on April 9th, 10th, and 11th, when subjects of Family and Child Welfare, Mental Hygiene, Health, Recreation, Neighborhood Work, Education, Housing, and Industry will be discussed.

On the evening of the closing day, Mrs. J. Willis Martin, Chairman of the Diocesan Committee of the Woman's Auxiliary,

will speak on The Need of a House of Detention for Prisoners Awaiting Trial.

GENERAL NEWS NOTES

It is reported by the Free and Open Church Association, whose headquarters are in Philadelphia, that out of the total number of churches and chapels of the Church in this country, 6,720 in all, 6,224 or 92½ per cent, are "free" and have no rented pews.

Mrs. Elizabeth Moort, who has served twenty-seven years as a missionary in Liberia, and who is now in this country on furlough, addressed the congregation of St. Barnabas' Church, Germantown, last Sunday morning, describing especially the work which is being done among the girls in Liberia.

FREDERICK E. SEYMOUR.

Chicago Young People's Association Perfects a Diocesan Organization

Church's Opportunity Among Foreign-Born—A New Boarding Home for Girls—Easter Rallies

The Living Church News Bureau }
Chicago, Mar. 29, 1924 }

DURING the past few years the growth of the Young People's Movement in this diocese has been very marked. The growth has taken place both in and around Chicago and in the outlying towns and cities. Since the last Diocesan Convention, definite plans have been undertaken to have a diocesan organization. This was done at a meeting held at St. James' Church, Chicago, on Sunday, March 23d, the Rev. E. J. Randall, the executive secretary of the Diocese, presiding. There were thirty-three delegates present from ten parishes and missions. A constitution and by-laws were adopted. The name of the organization is The Young People's Association of the Diocese of Chicago. This title was adopted at the suggestion of the Bishop. There is an executive committee consisting of one counsellor appointed by the Bishop; the five officers of the association; and three members-at-large, elected by the association from parishes and missions other than those represented by the officers. In the by-laws it is recommended to each society having membership in the association that it hold a corporate communion from time to time for its members. The following officers were elected:

President, Mr. James Rex, Jr., of Grace Church, Oak Park; Vice President, Miss Lois A. Bowles, of St. Martin's Church, Chicago; Treasurer, Mr. Ernest Watts, of St. Paul's by the Lake, Chicago; Recording Secretary, Miss Marie Evans, of St. Paul's Church, Chicago; Corresponding Secretary, Miss E. B. Pape, of St. Andrew's Church, Downers Grove; Members-at-large, Mr. Sylvester Lyman, of St. Luke's Church, Evanston, Mr. Richard Flagg, of St. Lawrence's Church, Libertyville, and Mr. Edward Gardner, of Grace Church, Hinsdale.

A special service of the newly organized association will be held at St. James' Church, on Monday evening, March 31st, at which the rector, the Rev. Dr. D. H. Browne, will preach.

CHURCH'S OPPORTUNITY AMONG FOREIGN-BORN

At a meeting of the Round Table, held in the diocesan rooms on Monday, March

24th, D. A. Bowers, of the Americanization Department of the Y. M. C. A., emphasized what was said in the last letter concerning the Mexicans, the most recent of the foreign-born to come to Chicago. Already they are pushing the negroes outward and upward, creating a new "problem." Dr. Bowers thinks that the Church is better fitted to deal with the foreign-born than the Protestant bodies, because it has certain initial points of contact; but it needs vision, leadership, a definite program, and plenty of money, he said, if it is to accomplish anything in Americanizing aliens in religion.

Each new wave of immigration presses upon its predecessors, he continued, and there ensues an outward movement all along the line from slum to suburb and along the boulevards. There is much well defined racial sequence along certain tracks, and, in Chicago, it has been found that, in general, the districts concerned change their racial complexion roughly every twenty years. For dealing religiously with the problems raised by these population movements, Dr. Bowers advocated a "ring" of churches at strategic points along the tracks, to catch and win the various nationalities as they pass in sequence.

At the luncheon, afterwards, the Rev. Walworth Tyng, of Changsha, China, gave a biographical sketch of the Christian General Feng leading to a telling contrast between his army and administration, and that of the non-Christian commanders in the Chinese army.

A NEW BOARDING HOME FOR GIRLS

For a long time the Church of the Ascension, the Rev. W. B. Stoskopf, rector, has felt the need of a boarding home for girls. Young girls in their teens come to the city to stay for a year or more while studying art or music, and, in the meantime, they work to pay for it; other young women come from out-of-town to find work here; and they all need a real home, where they can be safe, where they can meet together for good times, and where they can come in touch with the Church and its teaching. There are at present a number of homes in the city, but they are always full, and only one has any connection with the Church.

For a number of years now there have been at the Church of the Ascension the Sisters of the Order of St. Anne. They have been kept very busy visiting the

poor and sick, having charge of guilds for boys and girls, and getting in touch with children of the neighborhood. Now the time seems ripe for them to extend their labors and to start a home for working girls. It is hoped to get a house near the church, where young women may board at a reasonable rate, and find in the Sisters real counsellors.

At present the various guilds of the Church are busy, giving suppers, sales, and parties to raise funds; \$1,000 has been given as a beginning, and is invested. Further contributions of money or of furnishings are requested.

EASTER RALLIES

The Church School Institutes of the Diocese are planning to make the Easter Rallies especially attractive to the children this year. They will be held, as usual, on the Second Sunday after Easter. The North Side Institute will present a pageant at the Church of Our Saviour. On the South Side the plan includes the presentation of the offering at Christ Church, Woodlawn, by schools, and also a Procession of the Nations which are to benefit by the offering. The Institute on the West Side is making special plans for their rally.

Both the teachers and pupils of the Church Schools of the diocese are to have special opportunities to hear the Rev. Phillips E. Osgood, of St. Mark's Church, Minneapolis. On Monday afternoon, April 7th, at five o'clock, Mr. Osgood will speak at the Church school Lenten service at St. Paul's, Kenwood. On Tuesday evening, April 8th, at eight o'clock, there will be a mass meeting at Trinity Church for all who are interested in religious education.

The Church school staff of Emmanuel Church, Rockford, the Rev. Garth Sibbald, rector, is giving Thursday evenings, for six weeks to a normal class. The text used is *The Teacher*, by Weigle, Unit 2 of the Standard Course in Teacher Training. Miss Vera L. Noyes is conducting the class.

A NEW PARISH HOUSE FOR WHEATON

Trinity Church, Wheaton, the Rev. F. H. Millet, priest in charge, is to have a parish house. Wheaton, the county seat of DuPage county, is growing very fast, and the church there is growing, too. The present guild hall is very inadequate for the work and activities, and the congregation has decided to build a parish house. A campaign for a building fund of \$40,000 is now being carried on. It is expected that ground will be broken in April, and that the house will be finished in the fall. The new structure will be 92 by 33 feet in size, and will include a large main auditorium and stage, class rooms, kitchen, locker rooms, shower bath, etc. The old guild hall will be redecorated, and used as a parlor and parish office. The architect is Mr. J. E. O. Pridmore.

GENERAL NEWS NOTES

In a recent confirmation class at the Church of the Redeemer, Chicago, there were thirty-four women and girls, and twenty-three men and boys. Of these forty-two were adults and adolescents. One adult was received from the Roman Catholic Church. In the class were two army officers and four students from the University of Chicago, one a woman and, another, the University's champion wrestler.

The Senior Assembly of the Brotherhood of St. Andrew, for March, was held at St. James' Church, Chicago, on Monday evening, March 24th. It began with a service in the Houghteling Memorial Chapel, the

new rector, the Rev. Dr. D. H. Browne, officiating. The speaker for the evening was the Rev. Canon Shatford, his subject being, Making the Lenten Spirit Permanent.

A Quiet Day was held at St. Simon's Church, Chicago, under the auspices of the Local Assembly of the Daughters of the King, on Thursday, March 27th, the rector, the Rev. L. C. Ferguson, of St. Simon's Church, conducting the meditation.

Canon Shatford, of Montreal, is the speaker at the noonday services this week, and is being eagerly heard. This is the second time that he has been the Lenten preacher here. Speaking of the Spirit of the Age, Canon Shatford deprecated the prevalent impatience and lack of self-control that is seen everywhere. "I was going," said he, "through a revolving door, and the doorman said, 'Step lively; this is not a sleeping apartment.' This is the spirit of the age. Sermons must be brief, bright, and breezy. Religion must be taken

in tabloid form. Make it snappy. We need more patience. We don't mean by patience something spineless and effeminate, but courage, endurance, and self-control."

The Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Hyde Park, is, with his many other gifts, an accomplished organist, and on Wednesday evening, March 26th, gave a recital on the newly rebuilt organ of St. Barnabas' Church, Chicago, the Rev. W. S. Pond, rector.

A campaign for a new organ at Trinity Church, Aurora, the Rev. B. E. J. Chapman, rector, was begun on Sunday, March 9th. The organ is to be dedicated to the memory of the late Rev. C. S. Holbrook, rector of the parish for twenty-three years. Father Holbrook was beloved by the whole city and there has been little difficulty in obtaining contributions to the fund, more than \$10,000 being in hand as a result of one day's solicitation.

H. B. GWYN.

Diocese of Washington Organizes Aggressive Publicity Department

Bishop Tyler's Visit—Children's Lenten Offering—General News Notes

The Living Church News Bureau }
Washington, March 21, 1924 }

FOR several years there has been a growing desire in the Diocese of Washington to keep abreast of the times in the matter of publicity. For several years the Diocesan Convention each year appointed a committee on publicity whose duty it was to prepare and present to the daily papers news items covering important events in the life of the Church in this city. Little was done because of the failure of parishes and diocesan organizations to report to the committee the things they were doing. In 1921 an appropriation was given to the committee sufficient to employ the part time services of an agent for collecting the news. In 1922 a commission was appointed to draft a canon with respect to publicity. At the same time a layman, Commander C. T. Jewell, undertook to revive and maintain the Diocesan paper, which had not been printed for twelve years. As a result of these two movements, the Convention of 1923 adopted a Canon creating a Diocesan Board of Publicity similar to, and of equal importance with, the Diocesan Boards of Missions, Social Service, and Religious Education. The Board purchased the diocesan paper from Commander Jewell and continued its publication.

In the Convention of 1924 there was a certain amount of opposition to increase in the Convention Fund to cover publicity expenses. The appropriation for publicity was already larger than that for either Religious Education or Social Service. However, an analysis of the publicity expenses' convinced the Convention that the money was being spent to good purpose and the Convention appropriated the increased amount asked for by the Board.

As a result of the increased appropriation for publicity granted by the Diocesan Convention of 1924, and in view of the probability of increased support by the people of the Diocese, the editors of the Diocesan paper, *The Church Militant in the Diocese of Washington*, have

adopted a new form for the paper, the first example of which made its appearance today. *The Church Militant* is now issued as a twenty-four page monthly magazine, with a separate cover. The cover design, made by a layman of the Diocese, contains the Diocesan seal within a border, in which conventionalized swords, representing the militant spirit of the paper, are combined with palm leaves, symbolizing ultimate victory. It is the desire of the Bishop of Washington to make *The Church Militant* his principal means of communication with his people.

BISHOP TYLER'S VISIT

The Rt. Rev. John Poyntz Tyler, D.D., Bishop of North Dakota, who is visiting Washington in the interests of the National Council, is thoroughly enjoying the experience. Himself a Virginian, and an alumnus of the Virginia Theological Seminary, he is no stranger to the Capital. He has been greeted by good-sized congregations in all parts of the city. But what appeals most of all to Bishop Tyler is the fact that he is no longer obliged to confine his visits to churches of wealth and influence, but that he may convey a message of grateful thanks for the people of every parish who have contributed their share to the support of the work of the National Council in all its branches. Bishop Tyler will return to his See on April 1st.

Another recent guest of note was the Rev. Floyd W. Tomkins, Jr., Secretary of the Commission on Faith and Order. Mr. Tomkins attended the closing meeting the season of the sub-committee on Prayer for the World Conference, which was held last week in Mount Vernon Place Methodist Episcopal Church, South, in this city, under the auspices of the Women's International Missionary Federation. Mr. Tomkins urged the formation of union prayer groups to bring about a better understanding among the denominations of Christians. While in Washington, Mr. Tomkins was the guest of the Rev. D. R. Covell, vicar of Trinity Diocesan Church.

CHILDREN'S LENTEN OFFERING

The committee in charge of the Children's Lenten Offering is continuing its

drive to interest every child in every Sunday school to take an active part in this important educational effort. During the past week, a circular has been sent to every superintendent, suggesting the use of speakers from outside the parish to arouse the attention of the children and their elders. The Sunday School of Brookland Parish will have a Chinese priest speak on Palm Sunday.

GENERAL NEWS NOTES

A meeting in the interest of the missionary work of the Diocese of Virginia in the Blue Ridge Mountains was held at the residence of Dr. and Mrs. William C. Rives. Dr. Rives is a member of the Standing Committee, and he and his wife have for years been interested in the mountain work. About forty people were present and listened with interest to two of the clergy who are working in the mountains.

Miss Emma W. Abbott, head of the missionary work of the Girls' Friendly Society of the Diocese of Washington, will address a meeting of the Society in St. Mark's Church, Washington, this week, in the interest of All Saints' School, Bontoc, Philippines. Each parish branch is pledged to a certain sum for the support of this school, and St. Mark's branch hopes to raise its share by the meeting referred to.

The Rt. Rev. John McKim, D.D., Bishop of North Tokyo, was in the city last Sunday and preached at Pinkney Memorial Church, Hyattsville, Md., one of the residential suburbs of Washington. The Bishop described the work for the rehabilitation of the Church in Japan, which the Department of Missions has decided to undertake, as soon as the necessary funds can be raised.

The event of the week will be the spring meeting of the Bishop's Guild, an association of women actively interested in the work of the women of the Church in the Diocese. The Bishop hopes so to enlarge this Guild that it will serve in the capacity of a vehicle for reaching the women with his messages, as the Laymen's Service Association does for the men.

BROOKLYN HOLY WEEK MISSION

ST. PAUL'S CHURCH, Clinton and Carroll Streets, Brooklyn, New York, will have as a Holy Week Missioner the Rev. Thomas W. Roberts, of Christ Church, St. Leonards-on-Sea, England. Christ Church, of which Father Roberts has been rector since 1920, is a large church seating about 1,150 people, and one which



REV. THOMAS W. ROBERTS
of England, Missioner at St. Paul's Church,
Brooklyn, N. Y.

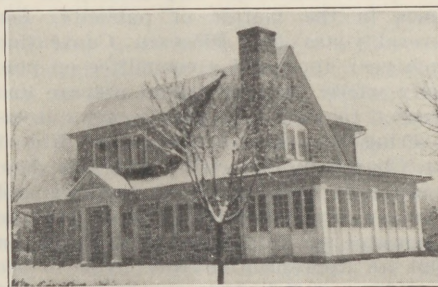
has been prominently associated with the Catholic Movement and is regarded as one of the most important Catholic Churches in the South of England. Christ Church will have its jubilee next year.

Previous to his becoming rector of Christ Church, Father Roberts was senior assistant priest at St. Augustine's, Kilburn, London, which is one of Pearson's magnificent churches and is considered one of the most beautiful modern churches in England. Father Roberts was a member of the Executive Committee of the First Anglo-Catholic Congress in London in 1920, and is now a member of the present Executive Committee, and a member of the Council and General Committee.

The Mission in St. Paul's Church begins on Palm Sunday at 4 P. M., and Father Roberts will preach every night in Holy Week (except Saturday) at 8 P. M. He will conduct the retreat for the women of the Diocese of Long Island and Greater New York and vicinity in St. Paul's Church on Friday, April 11th, from 10 A. M. to 4 P. M.; and on Saturday, April 12th from 5 P. M. to 9 P. M., he will conduct the Quiet Hour for men. He will also preach the Passion on Good Friday, from 12 M. to 3 P. M., and will preach on Easter Day at 11 A. M. and 4 P. M.

NEW RECTORY AT MOUNT JOY, PA.

A VERY attractive rectory has recently been completed in St. Luke's Parish, Mount Joy, Pa., the Rev. P. H. Asheton-



RECTORY OF ST. LUKE'S PARISH,
MOUNT JOY, PA.

Martin, rector. It stands on a lot attached to the church property, and is built of blue limestone to harmonize with the church. The interior appointments are of the most modern and approved designs. The house is finished inside in mahogany and white. All the floors are varnished. Among the attractive features are a solarium and an open fireplace. The total cost is about \$18,000.

The present rector assumed charge of the parish about eighteen months ago, and, since his coming, the parish has been very active. He was one of the promoters of the Men's Federation of Mount Joy, an organization for the men of the town, and, in his own parish, he has organized an active men's club, a musical and dramatic society, and has started organizations for the young people. The parish is an important factor in the life of the entire community.

CONSECRATION OF RHODE ISLAND CHURCH

ON SUNDAY, March 23d, the Rt. Rev. J. DeW. Perry, Jr., Bishop of Rhode Island, consecrated St. David's Church, Meshanticut Park, Cranston, R. I. After the reading of the Deed of Donation and the Sentence of Consecration by the

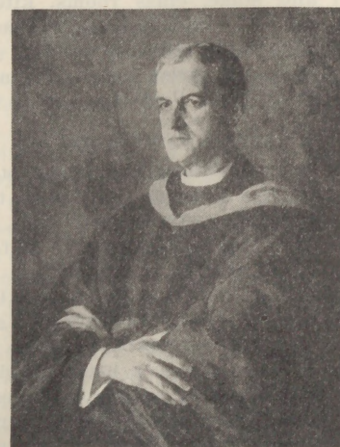
senior warden and rector, the Rev. A. C. Larned, respectively, the Holy Eucharist was celebrated by the rector, the sermon being preached by the Bishop.

The little church was crowded with a large congregation of parishioners and visitors. Mr. Walker Miller, of Pawtucket, formerly a lay reader at the Mission, and Mr. Lewis Learned, the Diocesan Executive Secretary, were in the chancel. Full Catholic ceremonial was used. The consecration is the culmination of twenty-five years' patient labor on the part of devoted Church people in Meshanticut. From being a parish hall built a few years ago by the diocese, St. David's Church has become a very attractive country church, beautifully furnished with everything necessary for its weekly choral eucharist. The rector of St. David's is also Chaplain of the State Institutions at Howard.

CELEBRATE DR. POTT'S BIRTHDAY

AT THE REQUEST of the students, February 22d was made a half holiday at St. John's University, Shanghai, so that they might fittingly celebrate the sixtieth birthday of the president, the Rev. F. L. H. Pott, D.D. This celebration took the form of an entertainment held in Alumni Hall at eight o'clock. The hall was full to the bursting point. Amidst loud cheers, and the sound of fire-crackers, the president appeared on the platform, accompanied by Bishop Graves, Mrs. Pott, and the president of the senior class of the University, who acted as chairman of the meeting. At his suggestion the whole assembly arose and bowed to President Pott, who returned the salutation. Then Bishop Graves presented a purse of \$125 on behalf of the faculty and made a short address. The student representative, Mr. F. S. Tsang, in a very witty manner, presented a silver image of the "God of Old Age." President Pott, in reply, remarked that this birthday corresponded with the first year of a new Chinese cycle of sixty years. He said that during the last sixty years China had made tremendous progress, and he believed that during the next sixty the advance would be even more rapid through the efforts of those who were now students. The program concluded with an exhibition of Chinese magic and a moving picture show.

Dr. Pott has since announced that the gift of \$125 will be used towards the erection of a flag pole on the University campus.



REV. F. L. H. POTT, D.D.,
President of St. John's University,
Shanghai, China.

WAWASEE SUMMER CONFERENCES

PLANS AND ARRANGEMENTS for the eighth annual Wawasee Summer Conference for Church Workers, to be held at Lake Wawasee, Ind., from June 15th to 21st, were perfected at a meeting of the executive committee held in Kokomo, Ind., March 24th.

The Wawasee Conference, as previously announced through these columns, is now sponsored by the Dioceses of Northern Indiana and Indianapolis. Heretofore it was the sole project of the former diocese. In addition to the usual five day conference, plans have been made for the holding of a Young People's Convention, and a Laymen's Convention, on the Saturday and Sunday following the close of the Conference.

Among the personnel of the faculty for this year are the Rt. Rev. Joseph M. Francis, Bishop of Indianapolis, the Rt. Rev. Theodore I. Reese, Bishop Coadjutor of Southern Ohio, the Rev. McVeigh Harrison, O. H. C., Chaplain of the Conference, the Rev. W. B. Spofford, Editor of *The Witness*, Mr. William C. Sturgis, Ph.D., of the National Council, Mr. Emory Leland Gallop, organist and choir-master at St. Chrysostom's Church, Chicago.

Courses upon Missions, Religious Education, and Social Service have been planned and conferences for the clergy, for leaders in women's work, and of the Church School Service League have been arranged. The Rev. C. E. Bigler was appointed executive secretary and registrar of the Conference.

The preliminary program will soon be issued, and copies will be sent to any parties making request for them. Lake Wawasee affords an ideal place for a conference, and the Wawasee Conference has always been a distinct success. Every effort is being made to continue its high standard.

LONG ISLAND CHURCH DEDICATED

ON THE Feast of the Annunciation, the Memorial Church of St. Luke, Forest Hills, L. I., was dedicated by the Bishop of Long Island, assisted by some twenty vested clergymen and a number of seminarians. Although the dedication occurred on a weekday, the church was filled to its capacity.

The church, designed by Dr. Ralph Adams Cram, has been described in THE LIVING CHURCH, and, with the exception of the tower, which is to be erected by friends and admirers of the late Theodore Roosevelt, is practically complete. Four memorial windows are under construction. A very interesting and unusual feature is the craftsman's window, given by the men who performed the actual work of erecting the Church, and which depicts representatives of a typical Craftsman's Guild of the Middle Ages.

The service used by Bishop Burgess was from *The Book of Offices*. The Bishop was celebrant, the rector, the Rev. W. P. S. Lander, reading the Gospel, and Archdeacon Duffield the Epistle. The litany was said by a former priest-in-charge, the Rev. Rowland S. Nichols. The preacher was the Rev. Prof. Frank Gavin, Th.D. The Rev. Clifford W. French was master of ceremonies, and the Rev. John Whiting Crowell was chaplain to the Bishop. The Rev. Edward Heim and the Rev. Frederick J. Buttery were crucifers.

After the service the Bishop, clergymen, and seminarians, with the wardens and vestrymen, were entertained at luncheon by the parish guild.

The church will be consecrated when a mortgage is liquidated; probably not in the far future.

DR. GRAY IN PORTO RICO

THE REV. A. R. GRAY, D.D., Secretary for Latin America, paid a short visit to Porto Rico, March 12th to the 19th, inclusive, and went about looking over the work. The trip was made by auto from San Juan to Manati, where the Rev. John F. Droste is in charge of the Mission of the Resurrection and the New World school. From Manati he went to Mayaguez, where the Rev. F. A. Saylor has charge of St. Andrew's Mission, St. Andrew's School, and St. Andrew's Craft Shop, where a new church building is being erected, and new property bought for the extension of the work.

From Mayaguez he went to Ponce, Holy Trinity Church; the Rev. Philip Lock, pastor, and St. Luke's Hospital, Miss Ellen T. Hicks, superintendent. Ponce is preparing to build a new church in place of the old one, which was condemned by the city authorities as unsafe for use.

Thence he went to Quebrada Limón, the new work under Bishop Ferrando, where there is a big congregation and extensive work in the rural district. On Monday the party reached San Juan again, and took part in the opening of the playground and library at St. Luke's Church, and later took part in the discussion over the question of the centralizing of the work in San Juan.

THE CHURCH BUILDING FUND

THE CHURCH BUILDING FUND does not need the injunction to "Keep moving." As the officials of the Fund know that not to move is to die, they see to it that the dollars keep moving in and out and that they are always in motion.

During the year 1923 the Fund completed fourteen churches, ten rectories, and fifteen parish houses, by the use of loans of \$162,300: completed twenty-one churches, thirteen rectories, and nine parish houses by gifts and grants of \$33,675. This makes a record of a church building completed every four days.

This turnover was made possible because \$111,635.66 of the capital was returned from building loans and because \$26,000 was given to the capital fund by two Churchmen.

Every dollar sent to the Building Fund

THOUGHTS ON RELIGION, Wythe Leigh Kinsolving
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RECTOR ENCOURAGES READING

THE RECTOR of St. David's Church, Cheraw, S. C., the Rev. N. C. Duncan, has been making active efforts to get his people to do more reading of Churchly literature during Lent. He has placed an assortment of books in the vestibule of the church, with prices marked on them, and all interested are invited to take and read them. He has also made a canvass of the parish as to Church papers, and made the interesting discovery that there is an average of more than one paper to each family in the parish. It is considered doubtful if there are many parishes in the American Church that can make so good a showing.

METHODIST MINISTER'S SON ORDAINED PRIEST

AT TRINITY CATHEDRAL, Duluth, Minn., on March 28, 1924, the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. A. Edward Saunders, minister in charge of St. James' Church, South Hibbing, Minn. The candidate was presented by the Very Rev. Harry G. Walker and the Rev. James Mills, and the Rev. Wm. Elliott preached the sermon.

The Rev. Albert E. Saunders, father of the candidate, and pastor of the Forest Park Methodist Church, of Chicago, was in the congregation, and, immediately after the laying on of hands, at the invitation of Bishop Bennett, he approached the altar rail, and pronounced a beautiful blessing upon his son.

The newly ordained priest has been in charge of St. James' Church, South Hibbing, for the past sixteen months. During this time there has been remarkable progress in the work; an attractive church has been built, the number of communicants has been increased from thirty to eighty-six, and in addition there is now a class of thirty adults awaiting confirmation; the mission has become a self-supporting parish, and the sum of \$500 has been pledged for the Church's Program in 1924.

PROGRESS IN CHINESE CHURCH

THE REPORT of the Committee on the State of the Church presented to the General Synod of the *Chung Hua Sheng Kung Hui* (Holy Catholic Church in China) reveals a great advance all along the line during the last three years. For example, there has been an addition of forty Chinese clergymen, making a twenty-five per cent increase; an addition to the number of confirmed Christians of 3,349, making a fourteen per cent increase; an addition to the number of unconfirmed Christians of 4,124, making a twenty per cent increase; an addition to the total constituency (which includes the catechumens under regular instruction preparing for Holy Baptism) of 14,736, making a twenty-seven per cent increase; and an addition to the offerings for Church purposes during the year of \$30,716, making a thirty-five per cent increase. These figures, while perhaps only approximate, indicate a healthy condi-

tion in the Church and may well be a cause for thankfulness.

In the Diocese of Shanghai, the handsome new plant for St. Mary's Hall has been built and occupied, and four new churches have been erected and consecrated. In the Diocese of Victoria (Hong Kong) there has been a marked increase of interest in Christianity. Chinese officials now readily attend Christian services on special occasions, and invite and arrange for evangelists to visit the prisons regularly. And the common people are ready at all times to hear and discuss Christian doctrine. The Church of Our Saviour, Canton, costing \$45,000, Holy Trinity College, Canton, costing \$125,000, and St. Stephen's Girls' College, Hong Kong, costing \$250,000, have all recently been erected, while an endowment fund for the Diocese has been started with \$20,000 as a nucleus. The Diocese of Chekiang rejoices in the growing spirit of voluntary service among the laity. In the Diocese of North China work has been started in the Province of Shansi at Tatungfu, and evangelistic work in the country has been advancing rapidly. In the Diocese of Western China (Szechuan) the Christians are doing more towards self-support despite the handicap of almost constant civil war. In the Diocese of Hankow the foreign clergy are gradually being withdrawn from the direction of the parishes, and this responsibility is being turned over to the Chinese clergy. The Diocese of Fukien has made striking progress in self-support; recently seven churches have been erected with funds contributed by the Chinese Christians. In the Diocese of Kwangsi-Hunan also there has been progress in self-support, and two churches have been turned over wholly to the care of Chinese priests. In the Diocese of Honan social service work has aroused interest in the Church among all classes. In general, the members of the Church seem to be showing a more vital interest in her welfare and progress, and are realizing that, among the non-Christians, the field is white for the harvest.

PITTSBURGH Y. P. L. CONFERENCE SCHOLARSHIPS

THE EXECUTIVE COMMITTEE of the newly organized Young People's League of the Diocese of Pittsburgh, acting upon a suggestion made by Bishop Mann, have made arrangements for the granting of four scholarships to the annual summer conference at Conneaut.

The Bishop was of the opinion that there are probably a number of worthy young people who cannot afford the financial outlay involved in attendance at the conference and yet who would be extremely valuable in improving Church school conditions if it were made possible for them to obtain some of the Conneaut inspiration and instruction. The scholarships will be awarded by the Bishop at a special service for the Young People's League to be held at Trinity Church, Pittsburgh, sometime during the spring.

THE CHURCH CONGRESS

INTEREST in the Church Congress, which is to meet in Boston from April 29th to May 2d, is so keen that the Committee on Arrangements has felt obliged to secure a larger hall than had been first planned. The final decision is that the opening meeting on Tuesday evening, at

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which Bishop Lawrence will make his address of welcome, and at which the Rev. Dr. Roland Cotton Smith will give his historical address covering fifty years of the Church Congress in America, will be held in the crypt of St. Paul's Cathedral. All the other meetings, morning, afternoon, and evening, will be held in Ford Hall. The hour for the afternoon meetings has been set at three o'clock, except on the last day, Friday, when the meeting will begin at two, in order to permit people to catch the late afternoon trains out of Boston.

The Committee on Hospitality is arranging to put up the speakers and officers of the Congress either at the Harvard Club, or at the Hotel Somerset on Commonwealth Avenue. In order that visitors to the Congress may succeed in obtaining rooms, the Committee has asked the management of the Hotel Somerset to hold a certain number for people attending the Congress. The management have said they would do so, and would give special convention rates of from \$5 to \$10 per day.

Dean Washburn is inviting those attending the Congress to a tea at the Episcopal Theological School in Cambridge between four and six o'clock on Thursday afternoon.

CHURCH DAMAGED BY FIRE

ST. PAUL'S CHURCH, New Orleans, La., the Rev. A. R. Berkeley, rector, suffered from fire loss recently. The fire is supposed to have caught from defective wiring under the steps leading to the third floor. The interior of the massive stone tower was completely burned out and the vestments of the choir and everything else in it destroyed. Fortunately the flames were confined to the tower, and the damage to the interior was only due to smoke and water. None of the handsome stained glass windows were hurt. The loss was covered by insurance.

A GO TO CHURCH CAMPAIGN

ST. PAUL'S PARISH, Columbia, Pa., the Rev. G. F. Caruthers, D.D., rector, has a very active Men's Club. During Lent they are conducting a very effective Go to Church campaign. Three flying squadrons of men are scouring the parish for confirmation candidates to be presented to Bishop Darlington when he visits the parish on the Fourth Sunday in Lent. The Club has also mailed 250 copies of a pamphlet, giving reasons for attending Church, to as many families in the community. In addition to this, they are also running a large display advertisement in the Saturday edition of the local paper. Neat window cards, carrying argument for the Church, have been placed in numerous homes, and posters have been placed in factories, stores, and office buildings. The campaign is proving a success.

GIVING THE REASON

THE EDITOR of the East Carolina *Mission Herald* makes the following statement in the last number of his paper:

"Certainly that is high praise which THE LIVING CHURCH gives the Diocese of East Carolina, when, in an editorial in its issue of March 8th, it refers to East Carolina as a 'bright star in the Church's firmament.' In its leading editorial of that week, on Financing the Church's Work, THE LIVING CHURCH calls attention to the fact that only three dioceses of the Church: East Carolina, Southwestern Virginia, and Kentucky,

paid their full quota to the National Council for both budget and priorities. We have every reason to be proud of this. In considering this honor, the *Mission Herald* wishes to thank publicly two men who are largely responsible for our having made this record, the Rev. Dr. Milton and Mr. George B. Elliott. Dr. Milton and Mr. Elliott, backed by the Bishop, have always stood out for our unqualified support of the national budget, even when it has sometimes meant retrenchment in our local work. Some of us, if left uninspired by these gentlemen from St. James', would have acted differently, and to our shame, as we now see it."

LENTEN SERVICES AT ST. PAUL'S, RICHMOND

THE MIDDAY Lenten services at St. Paul's Church, Richmond, Va., have drawn a larger attendance this year than any year in the recent past, the church being crowded to its utmost capacity day after day. The Rev. W. Russell Bowie, D.D., a former rector, was the preacher during the first week, and the Rev. Hugh Black, D.D., of the Union Theological Seminary, New York, during the second week. The Rt. Rev. Charles E. Woodcock, Bishop of Kentucky, has been preaching during the third week.

MISSIONARY TO DEAF PEOPLE

FOR SOME YEARS PAST, the Rev. Henry J. Pulver has been serving as missionary to the deaf within the Province of Washington, acting under a Provincial Committee, which obtained a considerable part of its revenues from special private subscriptions for this purpose. Beginning January 1, 1924, the financial policy in regard to this work was entirely changed and the several dioceses as such have become responsible for the salary of the missionary; each making an appropriation proportionate to its ability and needs. Thus a contribution is made by the Diocese of Southwestern Virginia, and the Rev. Mr. Pulver will minister as he is able to the deaf people within the bounds of our diocese.

While no direct appeal is being made, if any individuals or organizations in the Diocese who have in the past made voluntary contributions to this work, desire to continue to do so, their gifts will be much appreciated and gratefully received as assistance to the Diocese in carrying its share of this work.

BISHOP GUERRY IMPROVING

SOUTH CAROLINA Churchmen are rejoiced to know that the Rt. Rev. W. A. Guerry, D.D., Bishop of the Diocese, has so far recovered his health as to begin to take up his visitations among his people. Last fall the Bishop's health became so bad that he was compelled to go to a hospital for an operation, and he has been unable to take any duty all during the winter. Since the first of February, however, he has been able to make a number of parochial visitations, at which he has preached with his usual eloquence and vigor.



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EXTENSION WORK IN VIRGINIA

SINCE GOING to Big Stone Gap, in the summer of 1923, the Rev. Claudius F. Smith has taken a special interest in an effort to organize a Church congregation in the thriving and important town of Appalachia. His efforts are bearing fruit in a most gratifying way, especially in the development of interest among the local people, who are giving him splendid cooperation. Recently a lot was purchased for the erection of a church. As a temporary proposition, the building now on the property will be remodeled for use, and later, as the work progresses, a permanent church building will be erected.

MEMORIAL TO REV. JOSEPH WARREN HILL

IT IS PROPOSED to put a memorial to the Rev. Joseph Warren Hill, in Trinity Church, New York, where he served as priest for some forty years up to his death on April 2, 1921. The prime movers in the matter are the members of Trinity Choir Alumni Association, but they feel that among the large number of clergymen and laymen to whom he ministered in his long priesthood, there will be many who will welcome an opportunity to take part in honoring his memory.

The memorial at present planned is a set of handsome candlesticks, suitably inscribed, for the altar of Trinity Church, at which he served so long and so reverently. The estimated cost is \$2,500.

Contributions toward this memorial may be sent to the Rev. William B. Kincaid, at 187 Fulton St., New York City.

A TRIBUTE TO BISHOP TUTTLE

THE RT. REV. THEODORE PAYNE THURSTON, D.D., Bishop of Oklahoma, paid a tender tribute to the late Daniel Sylvester Tuttle, Bishop of Missouri for almost forty years, and Presiding Bishop of the Church for over twenty years, in his opening address at the Quiet Morning of the Woman's Auxiliary of the Diocese of Missouri, in Christ Church Cathedral, St. Louis, on March 26th. Bishop Thurston also commended most highly the plan to erect a memorial to Bishop Tuttle which has taken the form of The Bishop Tuttle Memorial and Endowment Fund to erect a building in connection with Christ Church Cathedral to be used for community and Diocesan purposes, and also offered to the National Church for use when a central meeting or conference place is desired. The Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, is National Chairman of the movement.

"I would speak," said Bishop Thurston, "in grateful and loving memory of a Saint of God, a great hearted servant of the Lord, Daniel Sylvester Tuttle. The project of erecting in St. Louis a worthy memorial should enlist the hearty interest and financial support of people all over the country and, indeed, all over the world. He was not a national character only; he belonged to all nations, as his voice and the words he has penned have circled the globe. Neither is it our Church folk only who would be interested in such a memorial. Thousands of people not of our Communion held him in high esteem and real affection. He belonged to all, and all will desire an opportunity to show their affection in this material way.

"I believe in the National Cathedral plan as proposed for Washington; and I hope and expect the day will come when our Cathedral there shall be the Westminster Abbey of America. But such a plan only increases the need for such a memorial as is proposed for Bishop Tuttle right here in St. Louis, near the geographical center of the country. Indeed, such a project, honoring a great man, will honor those who make it possible. Bishop Tuttle's life covered nearly half that of the Church in the United States; he ordained nearly ninety bishops, he spoke to and for the world. He belonged to all! All should welcome the privilege of showing their love and appreciation of him!"

LOUISVILLE'S OBSERVANCE OF LENT

THE SECOND of the special Friday afternoon united Lenten services was held at St. Paul's Church, Louisville, Ky., on the afternoon of March 14th, at which the preacher was the Rt. Rev. George G. Bennett, D.D., Bishop of Duluth. Immediately preceding this service was a united meeting of the Woman's Auxiliary, of which the special feature was an address by Deaconess Hart, who told in a most interesting and graphic way of her work at the training school for Bible Women in Hankow, China. The offering was devoted to the Deaconess Katherine Scott Memorial Fund that is being raised in that district. Deaconess the various branches of the Young People's Service League at the Cathedral the following Sunday evening, and, during her stay in Louisville, spoke to several Church schools and gatherings of young people.

An unusually large meeting of the united branches of the Woman's Auxiliary was held at the Church of the Advent on Friday, March 21st, when, after a brief business session relative to the boxes the Kentucky branches are uniting in sending, the program consisted of papers on Japan and China which were read by two of the young women representing the Young People's Service League. Two former members of that organization also took the offering, which was devoted to the supply work. Immediately following, was held the third of the weekly united services when the sermon was delivered by the Rev. George Craig Stewart, D.D., to a congregation which taxed the capacity of the church and which made it necessary to bring in

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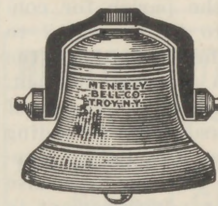
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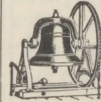
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chairs from the parish house. An offering was taken for the Bishop's Fund.

The noonday services held for a number of years past at Macauley's Theater, seem to be unusually successful and well attended this year in spite of the fact that the weather conditions have been particularly unfavorable. Bishop Woodcock was the preacher for the two days following Ash Wednesday. The following week Bishop Bennett, of Duluth, was the preacher, and the attendance filled every seat on the lower floor with a large number in the balcony. During the past week, when the preacher was the Rev. George Craig Stewart, both floors were crowded, many standing throughout the entire time, the average attendance being over a thousand persons; and, on the final day, all the previous high records were eclipsed. Other speakers to follow are the Rev. Frederick G. Budlong, Bishop Frederick F. Johnson, and the Bishop of the Diocese.

MISSION SERVICE BROADCASTED

THE REV. J. A. SCHAAD preached a very successful Mission in Trinity Church, Covington, Ky., during the week of March 16th to the 23d. A feature of the Mission was that the service Wednesday night was broadcasted from WLW, Cincinnati. Messages indicated that it was heard as far away as Atlanta, Ga.

DEATH OF REV. W. DUDLEY POWERS, D.D.

THE REV. W. DUDLEY POWERS, D.D., a retired priest of the Diocese of Michigan, died at his home in Richmond, Va., on March 24th, aged seventy-five years. The funeral was held at the Monumental Church, Richmond, on March 25th, the services being conducted by the Rt. Rev. Wm. Cabell Brown, D.D., the Rev. George P. Mayo, rector of the Monumental Church, and the Rev. P. A. Arthur, rector of the Church of the Ascension. The interment was in Hollywood Cemetery, Richmond.

Dr. Powers was born in Richmond in 1849, and enlisted, at the age of fourteen, in the Confederate Army. He received his theological education at the University of the South, Sewanee, and, after serving for some time as a tutor in that institution, was ordained by his uncle, the Rt. Rev. Thomas U. Dudley, D.D., Bishop of Kentucky. Dr. Powers held charges in Kentucky, Maryland, Georgia, and Michigan, his last charge being the rectorship of St. Paul's Church, Flint, Mich. From 1898 to 1903, Dr. Powers was General Secretary of the American Church Missionary Society.

In addition to a number of historical articles, Dr. Powers was the author of a number of negro stories, and of several volumes of poems.

DEATH OF REV. SIDNEY H. WOODFORD

THE REV. SIDNEY H. WOODFORD, a non-parochial priest of the Diocese of Los Angeles, died at the Hospital of the Good Samaritan, Los Angeles, on March 16th, following a brief illness. He was eighty-one years of age, and the senior priest of the diocese in point of ordination.

After being graduated from Nashotah House, he was ordained priest in 1868, and spent the greater part of his ministry in the Middle West. In 1903, he

moved from Michigan to California, where he was successively in charge of Grace Mission, Oceanside, St. John's Mission, Needles, and Trinity Mission, Orange.

He retired from active work in 1915, making his home in Los Angeles. Last year he removed to San Diego, where he resided until his last illness.

The funeral was conducted at St. John's Church, Los Angeles, on March 19th, by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles. Burial was at Hollywood cemetery.

The deceased is survived by three daughters, Miss Mary B. Woodford, of Detroit, Mich., Miss Fannie B. Woodford, of Los Angeles, and Mrs. Margaret Reike, of Oceanside, Calif., and by two sons, Henry E. Woodford, of Detroit, Mich., and Samuel A. Woodford, of Los Angeles.

DEATH OF CENTENARIAN COMMUNICANT

MRS. SARA ADELAIDE RIGGS ROUNDS, who was the oldest communicant of the Diocese of Central New York, if not of the whole American Church, died March 14, 1924, in the village of Dexter. Mrs. Rounds was born May 21, 1820, in Turin, Lewis County, N. Y.

On the first Sunday after her one hundredth birthday, she attended church and made her communion with her family. She was baptized in Dexter on July 4, 1847, and was confirmed by Bishop DeLancey on July 22d of the same year. She was married to the late George H. Rounds, who died in 1883. Mr. and Mrs. Rounds were among the earlier settlers of Dexter.

At the age of 100 Mrs. Rounds made a journey to Sherman in the side car of a motorcycle, with no ill effects. She had worked in the flower gardens of her home until last summer. Her only serious illness was an attack of grip at the age of 101, when she took physician's medicine for the first time in her life. From this illness she recovered and was well until seven weeks ago when she tripped and fell. She was buried from her home on March 17th.

She leaves two children, sixteen grandchildren, twenty-six great-grandchildren, and five great-great-grandchildren.

FILMS FOR CHILDREN

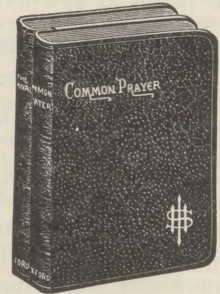
A LIST of films which have proved suitable for children may be obtained by writing to the Committee on Public Relations, Jason Joy, executive secretary, 522 Fifth Avenue, New York.

It is seldom possible for a local exhibitor to see beforehand the films which he proposes to use for children's performances. Mistakes are made, and there is bad feeling between the exhibitor and the committee of citizens who represent the public interest in this subject.

The list above mentioned, of which the Department of Social Service informs us, is being kept up to date and should be useful to those who are interested in securing proper films.

CHURCH STUDENTS from the Diocese of Southwestern Virginia, away at school or college, are to receive copies of each issue of the diocesan paper, *The Southwestern Episcopalian*, during the school year, and copies are to be placed in the libraries of educational institutions within the diocese.

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NEWS IN BRIEF

ARKANSAS—The Rt. Rev. James R. Winchester, D.D., Bishop of the Diocese, to whom the date of the next annual council meeting had been left for determination by the executive committee of the Diocese, announces that the fifty-second annual Council will be held at Newport, Ark., on May 14th and 15th. Through error, the dates had been given out as May 20th and 21st.—Bishop Winchester will dedicate the new rectory at Fayetteville, Ark., on April 8th.—The Rev. Alfred E. Lyman-Wheaton recently celebrated the eighth anniversary of his rectorship at Newport, Ark. He is secretary of the Diocesan Council.—The Rt. Rev. Edwin W. Saphore, D.D., Suffragan Bishop of the Diocese, has recently held three Missions at Jonesboro, Lake Village, and Mena.—A Young People's Service League has recently been organized in Trinity Parish, Pine Bluff, Ark., the Rev. Hanson A. Stowell, rector.

CENTRAL NEW YORK—On Quinquagesima Sunday, St. John's Church, Auburn, had what is called "family Sunday." At the morning service, families were seated together in the church, the choir being included in this arrangement. The attendance was nearly double the average.—Mr. Kennard Underwood, of Auburn, was elected a member of the Standing Committee at its last meeting on February 25th, in Syracuse. N. Y. Mr. Underwood succeeds the late Justice Edgar C. Emerson.—The Rev. Eugene S. Pearce, of Zion Church, Rome, has been elected an associate secretary of the Field Department of the National Council.—A member of Emmanuel Church, Memphis, has recently presented the parish with a complete set of stoles. The stoles were made by members of the parish.—The Easter offering of St. Paul's Church, Aurora, will be given for reconstruction work in Japan as will also that of Grace Church, Union Springs.—Through the death of Mrs. Elizabeth Caldwell, St. John's Church, Ithaca, will receive the income of the Annie Laurie Stewart Fund of \$10,000 and one-fourth of Mrs. Caldwell's residuary estate, probably amounting to \$5,000.—Mrs. Mary A. Chadwick, who gave the church at Chadwicks as a memorial for her family, died on March 3d, at the age of ninety-two. Mrs. Chadwick was the oldest communicant of St. George's Church, and was a teacher in the Church school for thirty years. She also gave the Good Shepherd window in memory of her husband, the late George W. Chadwick.—Mary Turnbull, wife of John D. Turnbull, the warden of Grace Church, Utica, and a member of the Diocesan Council, died suddenly on the evening of Ash Wednesday. She was an active communicant of Grace Church.—An addition, costing \$3,000, is to be built on the parish house of St. Thomas' Church, Hamilton, during the coming spring.—On Sunday, March 3d, the Rev. Karl Schwartz, D.D., observed his twenty-fifth anniversary as rector of the Church of the Saviour, Syracuse.—Miss Charlotte Fox Schermerhorn, for twenty-three years a communicant of the Church of the Saviour, Syracuse, died Monday, March 10th. The major portion of her estate is put in trust for her two nieces during their life-time and, upon their death, three-fourths of the estate goes to the Church of the Saviour. It is estimated that the church will receive, eventually, a sum in excess of \$65,000. She also left \$1,000 to the Rev. Karl Schwartz.—Central New York has at present 1,800 members of the Girls' Friendly Society. The largest local branch is that of Trinity Church, Watertown, with 250 members.—The chancel of St. John's Church, Whitesboro, has been enlarged to accommodate the growing choir. The work was done by a carpenter and the rector who built the platform, seats, and kneeling benches. Plans are being made to enlarge the Church because of the rapidly increasing congregation.—The Rev. Cyril Harris, student pastor at Cornell University, has been obliged to resign because of ill health. His resignation takes effect April 1st.

INDIANAPOLIS—The Rev. James D. Stanley, for more than twenty-three years rector of Christ Church, Indianapolis, Ind., will retire from active Church work on June 1st, becoming rector emeritus of the parish.

KENTUCKY—Bishop Woodcock visited Christ Church, Bowling Green, on the Second Sunday in Lent, and, the following evening, opened and dedicated the new parish house a handsome stone building conveniently planned. Many of the members of the parish worked long and faithfully to secure this building, one man contributing all the stone, another doing all the interior decorating, the guild doing the furnishing which materially reduced the cost and enabled the building to be completed without debt. It is valued at \$15,000.

LOUISIANA—St. James' Church, Alexandria, the Rev. W. S. Slack, rector, under the auspices of the newly organized Churchmen's Club, is attempting for the first time the holding of ser-

VICES at the noon hour at a down town theater during Holy Week, the speakers being the Rt. Rev. Davis Sessums, D.D., Bishop of the Diocese and the rector.

NEWARK—A new mission has been established in a portable chapel at Haworth, to be associated with Bergenfield and Dumont under the Rev. William J. White. The missions are near the site of Camp Merritt, from which more soldiers went to the war than from any other one camp.—St. Andrew's Church, South Orange, has lost in the death of Mr. Robert Y. Hebden, senior warden, an outstanding layman. He was the New York representative of the Bank of Montreal, a man commanding a high position in business and a very devoted servant of the Church.—The appointment of the Hon. Charles W. Parker, of the Supreme Court of New Jersey, as Chancellor of the Diocese to succeed Mr. William Read Howe, is announced. Mr. Parker, like his father, Mr. Courtlandt Parker, a great layman of the Diocese, and like his brother, the Hon. R. Wayne Parker, for eighteen years a member of Congress, recently deceased, is a distinguished lawyer with large knowledge of the Diocese and very genuine interest in its welfare.—The arrangements for the observance of the semi-centennial of the organization of the Diocese in November next are being made with very real interest. An endeavor will be made to induce every parish or mission church, that is in debt, to reduce or remove the indebtedness, and to induce parishes not in debt to mark the year with some generous undertaking.

PENNSYLVANIA—On March 13th, there was blessed in St. Stephen's Church, Clifton Heights, the Rev. O. E. Newton, rector, a memorial to the men of the parish who lost their lives in the World War. It takes the form of a combined notice board, tract rack, and poor box. This is the eighth memorial that has been placed in this church during the past two years.

PITTSBURGH—On March 4th, the rector and vestry of Christ Church, Pittsburgh, entertained the rectors and vestries of neighboring

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parishes, including Emmanuel, All Saints', Nativity, Epiphany, and St. Stephen's. The purpose of the meeting was to determine the desirability of forming an association of the vestries represented. A temporary organization was effected and plans made for a permanent organization in the near future.—Special Lenten services are being held at Carnegie Tech and the the University of Pittsburgh. At Carnegie Tech a meeting is held at the noon hour every Tuesday under the direction of the Rev. R. N. Meade, D.D., each meeting being given over to a discussion of a different phase of the general topic Faith and Life. At the University of Pittsburgh on every Wednesday at noon a study is being made of Studdert-Kennedy's book *I Believe*, under the leadership of the Rev. F. C. Lauderburn and the Rev. W. F. Shero, Ph.D.

PITTSBURGH—On Friday evening, March 14th, the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, was the guest of honor and principal speaker at the annual dinner of the New England Society of Western Pennsylvania, held at the Faculty Club of the University of Pittsburgh. The Bishop's topic was, *New England's Contribution to the National Life of Today*.—On Sunday, March 16th, Mr. Sidney F. Wicks, of the editorial staff of the Manchester *Guardian*, spoke in Christ Church, Pittsburgh. Mr. Wicks was wounded, bombed, and buried alive by German shells in the World War. He spoke on the topic, *The Way Out*, dealing with the folly and wickedness of war.—In order to obtain variety and larger congregations, five of the Pittsburgh churches are holding union meetings every Wednesday night during Lent. They are: St. Luke's, Calvary, St. Peter's, St. James', and the Church of the Redeemer.—At the Church of the Ascension, Pittsburgh, a quiet day was conducted on Friday, March 14th, by the rector, the Rev. Frederick C. Budlong, D.D. The general theme for meditation was, *Finding the God of Peace*.

SOUTH CAROLINA—Plans have been perfected for the immediate erection of a parish house, to cost \$35,000, by the people of St. Michael's Church, Charleston, the Rev. A. S. Thomas, rector.—Lenten community services on Wednesday nights in Grace Church, Charleston, have been unusually well attended this year. The list of speakers includes Bishop Darst, of East Carolina, Bishop Reese, of Georgia, Bishop Finlay, of Upper South Carolina, Dr. Phillips, of Columbia, and Bishop Guerry.

SOUTH CAROLINA—The Rev. Walter Mitchell, D.D., who will have completed sixteen years of service as head of Porter Military Academy, Charleston, S. C., in June next, has resigned. His resignation takes effect at the close of the present school year.

SOUTHWESTERN VIRGINIA—The members of Christ Church, Roanoke, are much rejoiced at the recent announcement of their rector, the Rev. G. Otis Mead, that he has declined a call to an important church in Texas.—On Sunday morning, March 2d, the Rt. Rev. R. C. Jett, D.D., Bishop of the Diocese, set apart the improvements recently made in the way of additions to the church building of St. John's Church, Waynesville, and three handsome windows as memorials to Mrs. Maria Rust, Mr. William Jefferson Loth, and the Rev. Thomas Howell.—The Rev. A. Vaughan Colston, who spent the months of December, January, and February with relatives in England, has returned to his charge and resumed his services on the first Sunday in March. Mr. Colston has the three churches in Boteourt County: Trinity, at Buchanan, and St. Mark's, at Fincastle.

TENNESSEE—There has recently been given to the Emerald-Hodgson Hospital, at Sewanee, Tenn., by Mr. and Mrs. C. J. Swartz, of Trenton, N. J., a very handsome ciborium in memory of their son, James Swartz, who was a student at the Sewanee Military Academy. The ciborium was blessed on February 15, 1924, the anniversary of his death, at the requiem celebration held in the chapel of the hospital.

UTAH—When the disastrous explosion at the Castlegate coal mines occurred, Bishop Moulton was in the East. He immediately telegraphed funds to the Rev. W. F. Bulkley and the Rev. H. J. Johnson, requesting them to administer to the relief of the afflicted families in every possible way.

VERMONT—A valuable Life Work Conference was held at St. Paul's Church, Burlington, the Rev. G. L. Richardson, D.D., rector, March 18th, at which the speakers were Mrs. Herbert P. Woodward, a National Secretary of the Girls' Friendly Society, and the Rev. A. Cyril Drumm, rector of the Church of the Good Shepherd, Barre.

WESTERN MASSACHUSETTS—Owing to the serious illness of his sister, Miss Davies, Bishop Davies had to cancel the Spiritual Conference of the clergy, for which he had issued invitations on Thursday, March 20th.

A BISHOP BEATTY Scholarship at the University of the South has been established by Churchwomen of the Diocese of Tennessee, who presented the sum of \$10,000 to the Diocese at the recent diocesan convention, as a permanent trust fund for the education of a theological student.

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Saviour and Lover," etc.
- 1725—Printed in red and blue. Cross and Crown design. Silver border. Verse by E. M. Dawson.
"May all the joy of Easter
Be Thine This Easter Day," etc.
- 1803—Oblong card printed in red and blue entitled EASTER GIFTS—"I give . . . Eternal Life." "Of Thine own have we given Thee." Verses by A. R. G.
"Easter Gifts, Divine and rare
Making life more rich and fair," etc.
- 1806—Small oblong card. Picture in color of priest at the Altar, Prayer.
"Pour into us, O Lord, the
Spirit of Thy:" etc.
- 1807—Small card printed in red, blue, and silver.
"O Risen Christ we kneel and pray,
before Thine Altar Throne," etc.
- 7004-1—Scriptural Scene. Peter and the Beloved disciple at the tomb. Silver border around card. Text from St. John xx. 3-5. "With Easter Greetings," in red.
- 7004-2—Scriptural Scene. Women and Angel at Tomb. Silver border around card. Text from St. Matt. xxviii. 5-7, printed in red and black. "With Easter Greetings," in red.
- 7004-3—Scriptural Scene. Angel guarding Tomb. Text from St. Mark xvi. 6-7. "With Easter Greetings," printed in red.
- 7004-4—Picture—The Risen Lord. Text from St. John xi. 25.
- 9007-1—Picture in colors. Angel before empty Tomb. Text from St. Matt. 28.6 printed in red.
- 9007-2—Picture in color. Mary Magdalene at the Tomb. Text from St. John xx. 11, 12, printed in red.
- 9007-3—Picture in Color. Women at the Tomb. Text from St. Matt. xxviii. 5, 6.
- 9007-4—Picture in color. Our Lord after His Resurrection. Text from St. John xi. 25, printed in red.
- 1116—Folder—cover design cross in silver with red lettering and crossed Palms in green. Entitled THE GIFT OF PEACE. Is suitable for Priests and Church Workers. Verse by A. R. G.
"Life holds its disappointments and its pain
Heavy the burden, Wearisome the way," etc.
- 1117—Folder—cover design in silver, red, and green. Verse by G. W.
"Rejoice: for the Lord is risen!
Rejoice, and be unafraid," etc.
- 1729—Single Card. Colors in soft shades of purple, red, green and gold. Depicting the Nativity of our Lord, His crucifixion, and tomb, and our Lord on the Cross with The Chalice surrounded by Lilies and lighted tapers. Verse by P. R. D.
"O Jesus, risen from the dead, give us Victory
O Jesus, true and Holy Vine give us Life," etc.
- 1909—Single Card. Bordered in silver. Depicting Altar with Chalice and lighted candles, before Lamb of God. Verse by A. R. G., entitled SURSUM CORDA.
"Lift up your hearts!
Uplift them to your Risen Lord today," etc.
- 2395—Folder—cover design, Eucharistic Emblem in silver and red, with title EASTER BLESSING in silver. Verses by M. W. Wood. Entitled AN EASTER WISH.
"My friend, I pray that Christ may Come to thee
At break of day," etc.

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- 1726—Devotional Card. Our Risen Lord His feet resting on clouds. Decorated with cherub head, grapevine and appropriate selections. Verses on back of card by G. M.
"Thou art the Resurrection and the Life
The hope of all who live and all who die," etc.
- 2255—Folder—cover design red and green Agnus Dei in silver. Inside verses and title Surrexit Dominus by S. D. in blue ink.
"Come and sing you Alleluias
To the Lord of Life and Light," etc
- 2258—Folder—cover design silver cross Fleur de Lis Points banner with Alleluia in red. Verses on inside by A. R. G. entitled AN EASTER PRAYER, from text. "If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign." In blue ink.
"Lord, may I follow Thee.
Treading with Thee the path"
- 2271—Folder—cover in silver design. Title, RESURRECTION JOY in red letters. Also Chi Rho Cross design inside. Verses by G. M., in blue ink.
"The Glory of the Resurrection lies in this
That Jesus lives, and Death henceforth is sleep," etc

- 2524—Folder—Silver Cross through Spray of purple flowers on cover. Title HE IS RISEN and selection from The Imitation, in colors. Verses by R. B.
"Glad Easter joy and triumph
Fill all our hearts today," etc.
- 2525—Folder—Title EASTER in Blue, silver border. Eucharistic picture by T. Hayes Lewis. Verses Entitled EASTER MYSTERIES by A. R. G.
"In the soft stillness of the Morning
Thou did'st arise," etc.
- 3088—Single—Florentine Missal style. Verse by E. M. Dawson.
"May Christ Himself upon His Risen way
Draw nigh with Resurrection gifts today:"
- 1401—Oblong card—Printed in soft shades of red, black, green, blue and gold. Verse by J. M. Neale.
"The world itself keeps Easter Day
And Easter flowers are blooming gay."
- 2397—Folder—Silver bordered, Cross on cover decorated with vines in red. Insert picture of our Lord. Title A PEACEFUL EASTER and text—"I am come that they might have Life" in green. Inside verses by A. R. G.
"In the soft stillness of the Morning light
Thou did'st arise,
No mortal could behold that wondrous sight," etc.

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Plockhorst illustration, Mary greeting her Risen Lord. Verse from Easter Hymn,

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No. 101

"Known in the Breaking of Bread,"
Emmaus Scene. Verse by G. M.

"Jesus is living, Jesus is not dead,
"Jesus is known in Breaking of the Bread."



No. 102

"Risen To-day." Christ above the tomb with adoring angels. Verses from Easter Hymn,

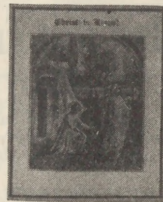
"Jesus Christ is Risen To-day,
Our Triumphant holy day," etc.



No. 103

"Christ is Risen." Florentine illustration by Fra Angelico. Two verses by Bishop Coxe.

"Come, the stone is rolled away;
See the place where Jesus lay," etc.



No. 104

TEN CENT VARIETY
WITH ENVELOPES.

"Christ is Risen!" "Behold I am alive for ever more. Amen. And have the keys of death." Figure of the Risen Lord bearing Key and Cross. Carol,

"The World is softly singing
A Resurrection song."



No. 201