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VOL. LXXI

MILWAUKEE, WISCONSIN, MAY 10, 1924

No. 2

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CONFLICT, CONTROVERSY, AND CONFERENCE

Editorial

THE PHILADELPHIA PRIESTS' CONVENTION

By the Rev. A. A. Hughes

THE CHURCH CONGRESS IN BOSTON

By the Rev. Ralph M. Harper

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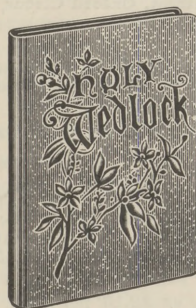
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The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the war. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—"came to understand the lack of enthusiasm of our present-day young men for Christianity. Perhaps four-fifths of the men I knew at Great Lakes were quite uninterested, at least from any vital viewpoint, in any definite religion. That was no discovery, of course. Every wideawake observer knows that there is a similar deficiency in religious fervor in civilian life. The discovery I made, which came to me at once as a challenge and as an encouragement, was that most of the non-interest was due, not to deliberate disbelief or even to indifference, but rather to plain ignorance. They had, for the most part, scarcely any idea what the Christian religion was all about."

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THE LARGEST DISTRIBUTION of the Holy Scriptures ever made in the history of this country in a single year is reported by the American Bible Society for 1923. More than 2,395,000 copies, in over 100 languages and dialects, mark this high record. All these volumes were actually circulated in the United States, and do not include books manufactured but not put into circulation, nor do they include the work of the Society in foreign lands, reports of which are not yet in hand. The Society's secretaries from all parts of the country in conference at the Bible House reported the greatest interest in the Bible ever known in their experience. The number of books circulated is nearly twice as large as that reported last year. The increase has been made in every section of the country from coast to coast.

The Living Church

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EDITORIALS AND COMMENTS

Conflict, Controversy, and Conference

THESE three have been the chief methods by which Christians, belonging to different schools of thought or to different organizations, have attempted to work out their relations to each other. Historically speaking, the two former have held the field as the usual expedients when men come to differ from one another. Differences have usually meant disputes, and disputes have usually engendered conflicts of varying degrees of bitterness, recrimination, hatred, and bloodshed. The curious tale about the unlearned monk who went to Nicea armed with a brick for lack of better equipment, is a suggestive symbol of the "conflict" attitude of mind. We have come to take it for granted that, in proportion as we differ from one another and are intensely in earnest about the matters in which we cannot agree, there is one court of appeal, one arbiter of the rightness and wrongness, the success or failure of our convictions, "fight it out." It has been a blot on Christian history that so often in its past its most ardent defenders have had recourse to such methods as the word *conflict* expresses. The arraying of opposites into rival camps, the incitement of battle, and the appeal to emotions of hatred, have all been raised to the *n*th power of hysterical fanaticism under the pressure of the assurance of being on God's side.

The sad thing about this method is that it settles nothing. Having recourse to force of any sort—whether physical or moral—does not seem to reap much of a harvest. Changing one's convictions is one thing each of us has to do for himself. Forcing a man to alter his opinions simply doesn't work. He may conform. He may adjust his outward behavior to the prevailing and predominant view, with its minatory vindictiveness—but *he*, the inner man, is likely to be very little changed. Nearly every type of person who can thus alter his convictions to order is the very kind of individual whose "conversion" is least useful to those who have insisted on his conversion. The only kind of enforced conversions that can be had is precisely the kind that isn't worth having. The method of conflict, from the point of view of results in the cases of those compelled to surrender to the show of superior force of any sort, is completely futile.

Of course, we would not seem to say that there are not abiding issues of right and wrong for which one must fight! We are only concerned with method and results. The Inquisition made any number of "converts" to Christianity and orthodoxy, for example—but how many of them were stable and loyal adherents? On how many such forcibly converted individuals could Christianity *depend*? Germany, late in the Nineteenth Century, saw many accessions to formal Christianity from among the Jews. A large number of these converts came by dint of the pressure of social opinion; there was a distinct *quid pro quo* in the whole transaction. It is not our purpose to judge their motives, but only to point out the results; does this method recommend itself as the way to bring outsiders

into the fold of the followers of the Nazarene? The force of public opinion is one of the best weapons of warfare in the armory of the method of "conflict."

From the earliest centuries the method of *controversy* has been used between Christians of differing convictions, and between non-Christians and Christians. Controversy is not quite so bad a method as conflict, for it can be used in a Christian fashion. Yet it easily lends itself to abuse, as the ample records of Christian history testify. Necessary polemic can easily descend to all sorts of mean methods. Controversy can soon become petty, personal, unfair, and unjust, and lose sight of its chief end for seeing too closely the apparently inevitable means. A modern Anglican has good cause to regret certain of the "injudicious" generalities and sweeping fulminations which emanated from Churchmen in the course of the Darwinian controversy. Turn over the pages of some of the choice pamphlets which issued from the most sincere defenders of the Christian tradition at that time, and then decide for yourself. About the only result of *that* sort of controversy was to convince the Darwinians and the Churchmen both that one could not hold any theory of evolution and still remain in the Church!

The unhappy result of controversy, wrongly conducted, is to precipitate the issue. To change the figure, this sort of controversy drives men to a position where they feel that they have their backs to the wall, and must defend themselves to the last drop of blood. Controversy has an unfortunate way of settling problems prematurely, of forcing people to answer to a formula before they have become ready to do so, and is often (judging by its results) the cause of so many new problems for the future that it seems to have little warrant and reason for its existence.

Most of the present Communion of Christians which date from the Sixteenth Century had their rise in the theological controversies of that date. The controverted issues which brought any number of separated bodies into existence exhausted themselves in that very act. These separated groups of Christians exist as a living monument to the times which brought them into being. The *issues* evaporated. Their effects remain. It is perhaps a useful and fruitful task to examine into the questions which so agitated Christians on the Continent in the Sixteenth Century, because for the most part they are utterly dead today. Then comes the bitter question: If they are "dead," why, then, do Christians maintain their disunion? If the causes which really brought about the varying divisions of Christendom can at the present day be found to be no longer operative, for the most part, what is it which hinders reunion?

There are many things which prevent Christians of different traditions from becoming united together. There is, for example, the factor of a different spiritual heritage. In many respects our faith would teach us to be *loyal*. Even if I do not

think as did my parents, my grandparents, and a host of other progenitors, I do honestly desire to be loyal to their memory. Breaking away from the family allegiance could hardly fail to be construed as indicating this kind of "disloyalty." Then again, each of the divided Communions sundered from the unity of the Church has developed its own tradition—noble and saintly men and women, inspiring examples of heroic fortitude, Christian piety, martyrdom, self-sacrifice, and the like—in each case there is this additional ground of loyalty. Still further—grace does manifest itself, Christian living and Christian devotion flourish and propagate themselves; what good ground can there be for deserting a body of believers from which sufficient inspiration and help has been drawn to enable the individual to meet his own spiritual problems? Then, finally, as regards the historical occasions and causes which brought about the actual independence of each several body, there is ample room for a re-interpretation and sublimation of these factors so that they are regarded as, in a sense, still active and present. If controversy, wrongly conducted, had much to do with dividing Christians from Christians, it had also a good deal to do with keeping them apart.

Controversy does not need to produce such results. A small manual recently published* contains a great deal of value for those who would understand the "better way" in controversy. The conduct of all controversy which aims to be Christian involves the third method announced in the title, Conference.

Most of our misunderstandings and nearly all of our prejudices came from ignorance; ignorance of the other man's motives—which provokes us to ascribe the worst; ignorance of the real cause which leads a person to take a position which we cannot indorse—which makes us think him irrational and unreasonable; ignorance on both sides, as to our own minds and motives—for it is only the rarest among us who really says what he means, and means precisely what he says! "Talking it out" is really the best way. But we cannot even begin to talk things over until we have made a mental concession, which, in articulate form, might be phrased somewhat as follows: "I really think that there *is* something that can be said on the other side. I have come to believe that the other side has something to tell *me*. I am willing to *listen* with some show of an open mind." Until we can come of our own volition to some such free decision, at any rate, *we* cannot become partners to a conference. It is significant, for example, that official Roman Catholicism could not honestly bring itself to this position, and so can have no part in the World Conference on Faith and Order. Whether as arbiter or as participant, each of us who can bring himself to "confer" has the moral obligation of at least this degree of open-mindedness.

Education is one of the chief ends of conference. None of us can be taught anything (that means, is incapable of being educated) unless he is willing to make a certain mental surrender, voluntarily initiated by his own free will. There is no room for any fact or truth to thrust itself into a closed mind. Nothing can open my mind but my own will!

There is good hope for the future. Men are beginning to see that they must learn or perish. Prejudices and age-long ignorances must be brought into the light of day, for most of them are destroyed by exposure to the light. The barriers of all sorts which sunder men from men are not their convictions, but their prejudices. No true conviction is hurt by free and honest discussion and conference; no lurking ignorance or sinister prejudice can survive it. The time is coming when, if we become great enough to grasp these facts boldly, many ills will go the way of many diseases, and be cured by the sunlight of knowledge and the sincerity of honest goodwill.

It may be rather early to call attention of Church folk to the week of prayer for the World Conference of Faith and Order, but it is not too soon to begin preparing minds and hearts for our participation in a spiritual task in which all of us should share. It is God's power only that can dissipate, by revealing, those misunderstandings and misconceptions which keep Christians apart from their brethren of other convictions. We *must* be found on His side in the growing task of co-operation towards the ideal of His prayer, "that all may be one."

*A *Coöperative Technique for Conflict*, Association Press, N. Y., 1924.

THE success of the Priests' Convention in Philadelphia is most gratifying. As in England, so here, it has been useful for Catholic Churchmen to come into close personal and intellectual contact on a large scale, learning from each other, exchanging views as to problems and experiences, rubbing off the last clinging remnants of the spirit of isolation that was inevitably developed during the era of persecution, and seeking to develop a fellowship among themselves that should effectually reverse the narrow spirit thus engendered.

That there is danger of creating partisanship by a gathering of this sort is perfectly true, but the danger is so obvious that every effort was made to prevent it and apparently the efforts were successful. The friendly coöperation given by the Bishop of Pennsylvania and the rector of Holy Trinity Church were large factors in preventing a lapse into a partisan demonstration. Churchmen of all sorts seem to have been brought closer together rather than pushed farther apart by means of this gathering.

What has been so successfully accomplished in the relatively compact East may not be possible in other sections of the country, where distances are greater and Church population much sparser. The success at Philadelphia could scarcely be duplicated anywhere west of the Alleghenies, though that success may, very probably, lead to similar attempts on a smaller scale in other sections.

In any event the Church at large, and Catholic Churchmen throughout the country in particular, must feel a debt of gratitude to those who planned so wisely and well in Philadelphia, and who carried their plans into such abundant success.

REPORTS of the Church Congress indicate harmony and a desire to find a basis for agreement among Churchmen. Where, as in this instance, the speakers are men of outstanding ability and leadership, the careful discussion of issues is always helpful. The hospitality of Boston, physical and intellectual, was abundantly given. Once more it becomes apparent that the Church Congress is in excellent hands and is doing admirable work.

The Priests' Convention

The Boston Church Congress

ANSWERS TO CORRESPONDENTS

E. J. P.—A very old custom of the Church discourages marriage, not only during Lent, but during the immediate Easter octave, on the ground that the preparations for such marriage in the latter season must necessarily have been an incongruous feature of the latter part of the previous Lent. This is not an absolute prohibition of the Church, but every priest is at liberty to use his own discretion in performing or declining to perform a marriage at any time or place.

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DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

May 11: *Third Sunday after Easter*

READ I St. Peter 2:11-18.

Facts to be noted:

1. Man's earthly pilgrimage is brief.
2. Its brevity is a motive for right living.

The Christians, to whom this letter was written, felt themselves to be living in a world which was soon to pass away. It was not merely that their own individual tenure of life was short, but that the world-order was already doomed. Any tomorrow night see the returning Son of Man, and the beginning of the new age. They believed themselves to be living in "the last days." Such an expectation might have justified the neglect of the ordinary duties of life, and there were doubtless some who made the supposed nearness of the end the justification of neglect and inactivity. These were few. The earnest and instructed Christian found in his belief in the approaching end a stimulus to duty. The life to which he looked forward gave a new value to what remained of this; he rightly perceived that the opportunities of the future depended upon his faithfulness to the present. Under the circumstances no duty could have seemed less obvious than obedience to the civil authority, whose power was soon to be broken, but it was just here that the apostle insisted that the Christian hope must issue in present fidelity.

May 12

Read I Chronicles 29:10-16.

Facts to be noted:

1. We are sojourners on earth.
2. We have no permanent abiding.

It is a strange infirmity of the human mind that it revolts from the thought of the brevity of life. We commonly act as though life's present satisfactions endured. David recognized the shortness of life; he faced the fact clearly and courageously, yet David had no hope of personal immortality. To the Christian the recognition of life's transitory character comes with an appeal he could not feel. We are sure of the life to come. Our present life presents itself as a training ground; its struggles are preparatory to an end that God purposes for us. The thing to be found here, and possessed, is character. It is with no morbid purpose that the Scripture dwells upon the brevity of life: it seeks to arouse us to a recognition of a passing opportunity, to stir us to the activity of moral and spiritual preparation for the life to come.

May 13

Read Psalm 39:5-end.

Facts to be noted:

1. Man's life soon passes.
2. God is man's eternal hope.

The Biblical scholar Delitzsch has remarked that it is the heroic character of the Old Testament faith which, in the midst of the enigmas of life, and in full view of the gloom enshrouding the future, throws itself unconditionally into the arms of God. There are two possible courses for the man who, without indifference or self-deceit, faces the facts of life. One is pessimism, which sees in the confused, and often painful, facts of life, the only truth which life has to offer him, and which affords him only the solace of his own courage and endurance. The other is the optimism which looks beyond the facts of life to God, and proclaims His invincible truth and righteousness. This optimism the Psalmist shows, as, out of a life of perplexity and suffering, he looks toward God, and, forgetting his perplexity and despair, cries aloud: "And now, Lord, what is my hope? Truly my hope is even in Thee!"

May 14

Read Psalm 90.

Facts to be noted:

1. The world is transitory.
2. God is eternal.

This Psalm, like the Thirty-ninth, is familiar from its use in the Burial Office. We are apt to read back into both of them the glowing faith in immortality, which is the theme and the inspiration of that service. Yet it is highly probable that neither psalm reflects a hope of life beyond the grave. The absence of this hope makes the Psalms, from one point of view, the more remarkable. They express the attitude of

men who are concerned for the glory of God, and for the welfare of God's people, even though their own lives end in death, with no immortality except as they survive in the continued life of the family and the nation. The Psalms show the jealousy for the honor of God, which runs through the whole of the Old Testament. They have a message for us, whose lives are so filled with personal anxieties and self-concern. There is a nobility in the self-effacement of which these Old Testament men were capable, and an unselfishness and generosity in their devotion to the honor of God, which we might well learn.

May 15

Read Hebrews 11:8-17.

Facts to be noted:

1. The Hebrew fathers were pilgrims on earth.
2. They looked for the City of God.

The Epistle to the Hebrews was evidently written to a group of Hebrew Christians who had begun to contrast their situation with that of their Hebrew brethren who were still enjoying the privileges of Judaism. Their own state seemed to them poor in contrast, as they considered their isolation from the worship and traditions of Israel. The writer of the Epistle bids them remember the glorious hope which Christ had set before them in the eternal life which He offered. In times past God had given a hope, less clear, less certain, to Israel, and to attain God's promises men and women had given themselves to arduous sacrifices, great renunciations, and bitter sufferings. If they, struggling on with their lesser hopes, had become heroes, strangers to comfort and security for the cause of God, how much greater motive had the Christians, with Christ's promise of eternal life before them, for endurance, patience, and self-sacrifice.

May 16

Read Hebrews 13:9-15.

Facts to be noted:

1. Here we have no continuing city.
2. We seek one to come.

The other-worldliness of the Christian has been made a reproach. It has been made to mean a dreamy absorption in the future, at the expense of active participation in the life of the present world; a neglect of duty; an undervaluing of the happiness, the good, and the beauty of the world in which we live. But the charge is false. Christianity does turn men's minds and desires to the future, because the future holds all that man ought to desire and love; but, having given man a vision of heaven, it bids him return to earth. Christian other-worldliness increases rather than diminishes the value of the present life, for it discovers the purpose for which that life exists. It gives man new motives for useful and righteous living; it keeps him from dissipating his energies upon fruitless activities, and endows him with the qualities of courage and hopefulness. A large employer of labor is quoted as having said recently that he found it true that men who believed in the future life believed in doing their best in this.

May 17

Read Revelation 21:1-15.

Facts to be noted:

1. Heaven is the realization of the Presence of God.
2. There is no sorrow, pain, or death in heaven.

When one considers the prevalence of pain and sorrow—and these form a great element in the lives of many people—it is borne upon us that life has failed, and that God has failed—or else is supremely indifferent to tragedy, if there is no adjustment to be made in another life. The alternative is that either there is no God—or a God of the character in which we believe—or else that God intends us to live beyond the grave. Christianity asserts the only possible truth, that God will be victorious over evil and pain. It is not enough that God's righteousness alone should triumph, for evil and pain have marred the lives of spiritual beings; He will vindicate His righteousness and goodness in the lives of those who have suffered. It is only so that those who have known the power of evil and of pain, could know the full power of God's righteousness and love. God does not manifest His full power here, for though death, the final evil, claims man, God will raise him from the dead to manifest His love and mercy to him.

The Philadelphia Priests' Convention

BY THE REV. A. A. HUGHES

WITH an attendance of more than 700 priests and bishops on the Philadelphia Priests' Convention, the scene presented by the massed crowds outside St. Mark's Church, Sixteenth and Locust Streets, on Wednesday, April 29th, recalled the gatherings usually associated with the opening of General Convention. A solemn Procession of Witness, which was planned to start from Holy Trinity Parish House, kindly loaned for the occasion by the rector, the Rev. Dr. Floyd Tomkins, and the vestry, was abandoned on account of the inclement weather.

The clergy vested in St. Mark's parish house, and, promptly upon the ceasing of the chimes, the procession, headed by a crucifer, and two acolytes bearing lighted tapers, moved towards the church. They were followed by the Master of Ceremonies, the Rev. S. Atmore Caine, rector of St. Timothy's Church, Roxborough; then followed the members of the Convention, vested in surplices, including members of the Order of the Holy Cross, the Cowley Fathers, and a member of the Order of St. Francis. Following these came the Rt. Rev. E. Arthur Dunn, D.D., Bishop of Honduras, vested in cope and miter preceded by a crucifer and by two deacons of honor, vested in dalmatics. The Bishop of Milwaukee was also preceded by a crucifer, and was attended by two deacons of honor, also vested in dalmatics.

THE OPENING SERVICE

The order of the service was the Mass of the Holy Ghost sung to the setting *Missa Marialis*. The celebrant was the Rev. Robert Cornell, of St. Mark's Church, the Rev. Charles Steel, of Calvary Church, being deacon, and the Rev. Vincent Pottle, of St. Mark's, sub-deacon. The Bishop of Fond du Lac pontificated. The music of the Mass was exquisitely

rendered by the men's choir of the parish. The entire service was rendered with great reverence and deliberation, with that perfection of ceremonial for which St. Mark's is noted.

The body of the church was filled to capacity with vested clergy, while the aisles were thronged with clergy (unvested) and such of the laity as were fortunate enough to secure admission. The hymns were sung with fervor and devotion, and an atmosphere of true worship pervaded the church. It was a service never to be forgotten by those who attended. The sermon, by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, was printed in full in last week's issue of *THE LIVING CHURCH*.

THE SERVICE AT ST. CLEMENT'S

At the same hour, at St. Clement's Church, a solemn Pontifical Mass was sung for the laity, at which the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, pontificated. The sermon was preached by the Very Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College, Annandale-on-Hudson, N. Y.

During Tuesday and Wednesday mornings, Masses, with special intention for the Convention, were said in many of the city churches.

At one o'clock, the members of the Convention were entertained at luncheon at the Bellevue-Stratford Hotel by the Hospitality Committee of the Convention.

BISHOP GARLAND'S WELCOME

The Witherspoon Hall, at which the sessions were held, was crowded to capacity. At three o'clock on Tuesday afternoon, the Rev. Caleb R. Stetson, D.D., rector of Trinity Church, New York City, called the meeting to order, and in-

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THE RT. REV. E. ARTHUR DUNN, D.D., BISHOP OF HONDURAS, THE RT. REV. WILLIAM WALTER WEBB, D.D., BISHOP OF MILWAUKEE, AND ATTENDANT MINISTERS

The Church Congress in Boston

BY THE REV. RALPH M. HARPER

THE Church Congress in Boston, April 29th to May 2d, had a picturesque setting for its Jubilee gathering. All of the sessions, with the exception of the Celebration of the Holy Communion at the Cathedral, were held in Ford Hall, famous for its forums and its forum ideas.

Ford Hall is lighted by about one hundred and thirty-nine small lights: I quit counting after I passed a hundred. The Jubilee Congress was enlightened by about the same number of speakers. Just as there was no one dominating light to light up Ford Hall, so there was no one outstanding speaker at the Boston Jubilee Congress.

Just as Ford Hall is said to have the best ventilating system of any auditorium in the country, so was the Jubilee Congress well provided against temperatures too low to too high. Some of this credit must honestly be given to the Chief Engineer of the Congress, the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts, who has been the General Chairman for many years. But no one more than Bishop Slattery would be more quick to deny that the Church Congress temperature of courteous forbearance was mechanically made. It seemed automatically to adjust itself to new conditions from the inner structure and nature of Catholic Churchmen.

Bishop Slattery, in reply to my question about his impression of the Jubilee Congress as he compared it with those of other years, said:

"The Boston Congress has been marked by the large proportion of speakers who spoke as experts, as teachers, or as social workers. There was a general appeal to genuine experience, and a small appeal to what is merely theoretical and formal. There was sharp opposition, but humility and Christian charity."

THE OPENING MEETING

The opening meeting of the Church Congress was held in Ford Hall on Tuesday evening with greetings and an address by the Rt. Rev. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts; and a historical address by the Rev. Roland Cotton Smith, D.D., formerly rector of St. John's Church, Washington City.

In his address of welcome, Bishop Lawrence referred to the national discussion within the Church on faith and doctrine, saying that there are four elements which are essential to the unity, peace, and life of the Church. These four are as follows:

"1. We must have mutual confidence; confidence in each other's soundness of faith as each interprets it, in his integrity and loyalty. A family wherein the brothers and sisters call each other liars and hypocrites is no longer a family, though they live in the same house.

"2. We must cultivate a broad sympathy, the habit of trying to appreciate the other man's point of view. Religious convictions reach into the very depths of men's lives and emotions; upon their faith rest their hopes in this life and that to come. Hence, when their religious convictions are disputed, they are touched to the quick, and the reaction is often painful and violent. They leap to the defence of their faith, not only by standing for their position, but by knocking down the other. And a man's loyalty to his creed is often measured by the violence of his defence. Whereas, he who has full confidence in his faith can afford to go slow and try to understand the other man's point of view. Perhaps the opposing disputants have essentially the same beliefs, but, as is often the case, do not understand each other's language; by tradition or local habit they are using the same words, but with different meanings.

"3. Patience. It is a good rule for every clergyman or layman interested in religious subjects to read once in a while the life of a scientist or the story of one bit of scientific work. Contrast the patience of a Darwin or a Pasteur or of any student of science in the laboratory of today and realize how patiently and persistently he follows up his line of thought and experimentation, unwilling to come to a definite conclusion or conviction until all signs and acts bring him to that point, with one of us who may read two or three articles or a volume or two of theological literature which is in harmony with our preconceived ideas, and then go forth and not only proclaim the thoughts that we have gained as truth, but question the honesty or the loyalty of those who may not agree with us.

"No Christian can afford to be tentative in his deeper convictions. No one was more convicted of his faith than our Lord. On the other hand, no one of us can afford to shut his eyes

intellectually or spiritually against any new ray of truth that comes to illumine or to broaden or vivify our convictions.

"4. And finally, the touchstone of all sincere belief is a love of the truth, and a determination to reach it. Our Lord, when accused of being false to the traditions of His elders, turned upon His accusers with the charge, 'Ye seek to kill me, a man who hath told you the truth.' He said, 'I am the Truth.'

"We must not allow any one phase of thought, be it science or philosophy, to monopolize that great title. We must believe, and we do believe, that the Holy Spirit, that leads the Church into the fuller truth of Christ, is the same that leads us into the fuller truth of nature and the interpretations of the Christian creed. We cannot afford to be in a hurry to settle the questions which are now under discussion. They run very deep and demand study and the most thoughtful consideration, but for the present the matter of chief importance is that we have an atmosphere so full of mutual confidence, sympathy, patience, and love of truth that we may all be led into a common spirit, and through that into a fuller knowledge of the truth as it is in Christ Jesus."

DR. SMITH'S HISTORICAL ADDRESS

The Rev. ROLAND COTTON SMITH, D.D., in his historical address, said, in part:

"On a rock in Riverdale on the Hudson, there is a bronze tablet with the inscription: 'On this spot in the summer of 1873 were taken the initiatory steps tending to the organization of the Church Congress in the United States. This tablet is erected in memory of Edwin Harwood, Heman Dyer, Edward Washburn, Samuel Osgood, John Cotton Smith, C. E. Henry, Percy R. Pyne, Samuel Babcock, Charles Tiffany, George Wilder, T. H. Rylance, Cornelius Smith, Alexander H. Vinton, William R. Huntington, William A. Appleton, Henry K. Spalding, and others who participated in the movement.'

"These men were founders of a great institution that has had a profound effect upon the history of thought in the Protestant Episcopal Church. It was in the Victorian Age when the Church, like everything else, was satisfied and self-complacent. America had nothing but copies and was a long way off from the originals. At the same time there were forces at work which threatened the complacency of the age—the great scientific movement led by Darwin and Huxley, the industrial revolution, the criticism which spared no book, no history, and no thought in a secular and materialistic age. These founders believed that the only way to meet the storm that was impending was an open and free discussion of all subjects, to have every shade of opinion represented, and to find out what relation the Church bore to the forces that were beginning to be felt.

"The first meeting was held in New York on October 6th and 7th, 1874. And the history of the Church Congress is a history of the Church thinking aloud in a thunder storm. The first twenty-five years was a period of analysis, destructive criticism, tearing down. The second twenty-five years was a period of building up—synthesis.

"The Church opened its doors to a full and free discussion of evolution and all that the word implied, and found that it helped rather than hurt the Church by throwing the Church back upon the spiritual. The Church opened the Bible to all criticism and found that it made it a greater Book than it was before. The Church opened the creeds to criticism and found twenty-five years ago that the creeds founded on the Bible were finer and more authoritative than they ever were before.

"The new synthesis of the past twenty-five years has brought forth a finer conception of the spirit which is to fill again the old standard, the old Bible, the old creeds, and the old salvation, and the only salvation, which is in Jesus Christ. What has been found by the leaders of thought in the Church Congress will be found by the people later on."

THE TEACHING OF THE GOSPEL

Two subjects were considered at the three hour session of the Congress Wednesday morning. The first subject was What Do the Gospels Teach Us? Addresses were first given on the subject by the Rev. BURTON S. EASTON, D.D., Professor of the Interpretation of Literature of the New Testament, General Theological Seminary, New York; and by the Rev. GEORGE A. BARTON, LL.D., Professor of New Testament Literature and Languages, Philadelphia Divinity School.

Dr. Easton said, in part:

"The completed work of the Messiah is as supernatural as the kingdom.

"By irresponsiveness on the part of the people, and by the bitter hostility of the ruling classes, it eventually became clear that Christ's earthly work would be crowned, not with success, but with death. Here was a collision between the Messianic

conviction and the certain earthly prospect. This antinomy could be resolved only by the use of apocalyptic terms; the Messiahship would be realized beyond the grave from the heavenly realm, as a celestial Messiahship. When this conviction was reached we do not know; but there is no reason to doubt the Gospel tradition that it was first revealed to the disciples at the time of St. Peter's confession. Such a secret was to be closely guarded, for the disciples knew as well as their Master the effect of disclosing so momentous a claim. But when Christ was placed on trial before the Sanhedrim, there was no longer any reason for secrecy; the highest representatives of the chosen people had a right to the truth. When asked if He claimed to be Messiah, Christ consequently answered that He so claimed in the highest possible sense the term would bear, that He claimed to be the Messiah from heaven. To the ears of the Sanhedrim this was blasphemy, and for this blasphemy He was crucified."

Dr. Barton said, in part:

"In handling the details of this life, scholars are divided into two groups, and some of the details of the portrait as drawn by the different groups differ. One group accepts the accounts of the temptation as historical, believes that in this experience our Lord determined not to be the kind of Messiah the Jews expected, and that some of the eschatological utterances attributed to Him in the Gospel are later accretions. The other group rejects the narratives of the temptation as unhistorical, believes Jesus responsible for all the eschatological material in the Gospel, thinks that he expected the kingdom of God to come by cataclysm, but was more than once disappointed in this, and so determined to die. Jesus, as this group of writers see Him, shares more of our human limitation and frailty than when seen through the eyes of the other group, but as seen by either group He reveals God through a perfect humanity and is the Saviour of the world. The present writer is, however, one of those who regards the narratives of the temptation as real.

"For many readers of today some of the miracles in the Gospels are difficult to believe. We should remember that men then understood nature but little, they expected wonders, and explained what they saw in accordance with their theories of the universe. We can often distinguish between what they witnessed and their explanation of it, and gain for ourselves and for the modern world a view of the Master as attractive and compelling as that in any of the Gospels was for men in the First Century."

The Rev. ELWOOD WORCESTER, D.D., rector of Emmanuel Church, Boston, in the open discussion following these addresses, said he thought that Dr. Barton did not make enough of the miraculous element in the New Testament. In referring to Schweitzer's new book, Dr. Worcester said, "He is almost a supernatural being. I am happy to say he is one of my dearest friends. In his scholarly study of the life of our Lord, Schweitzer cuts the ground from under both the mythological as well as the relationalistic elements."

Later Dr. Barton also commended Schweitzer's *Christianity and the Religions of the World*.

DIVORCE AND REMARRIAGE

Divorce and Remarriage was the second subject discussed at the morning session. The two speakers were the Rev. MILO GATES, D.D., vicar of the Chapel of the Intercession, Trinity Parish, New York; and Dr. KATHERINE B. DAVIS, General Secretary of the Bureau of Social Hygiene, Rockefeller Foundation, New York.

Dr. Gates said, in part:

"I maintain that, if the Episcopal Church is to continue to allow exceptions, then the Episcopal Church must establish a divorce court. If we are going to keep laws and exceptions on our statute books, let us have courage enough to have a court specially to adjudicate these cases. The thesis I wish to defend is that it is no business of the Christian Church, by allowing exceptions, to put herself into the position where she must establish such a court. Let us omit entirely the exception, and our law is perfectly clear.

"No matter what the view of others may be, no matter what the position of the State is, this shall be the position of the Church. We speak glibly of the glory in America of having a separation of Church and State. Here is the place where a separation of the Church from the State is indeed a glory. Thus separated, the Church stands with her high and holy, pure and divine, ideal of the greatest of all human relationships. Thus, and thus only, the Church proclaims her ideal, stands by that ideal, and, as I think, will live more strongly because of that ideal. Problems of infidelity, race suicide, and all the various noxious vapors that come from the swamps of the various State divorce courts will be blown away from the high summit of the Church's position and again, as of old, and as always, the Church will be the leader in the upward advance of civilization. You may say that all this is only an ideal, but I shall reply to you in the words of Ralph Waldo Emerson: "The ideal is always the tyrant of the real."

While not speaking in opposition to what Dr. Gates had just said, Dr. Davis revealed the fact, immediately in her introduction, that she was by no means in complete agreement with the previous speaker, as she remarked:

"The wickedest sentence in the Prayer Book is that quotation from St. Paul in the Baptismal service, 'In sin did thy mother conceive thee.' More than any other man, St. Paul has done most to bring the sex problem into disrepute. I have always felt I should like to have known the true inwardness of St. Paul's life. I have always felt that he had trouble with some woman."

Dr. Davis said that the Church must recognize its own responsibility for a considerable part of the dissatisfaction with the marriage relation, as it has existed in the past, and as it has largely been continued up to the present.

"In view of this, we should undertake a very searching and fundamental study of the marriage relationship itself, as a prerequisite to a complete understanding of the present day restlessness and protest:

"Unless the Church is willing very soon to take a prominent part in such a program, there is grave danger that it will find its leadership superseded so far as this relationship is concerned."

AURICULAR CONFESSION

The Value of Auricular Confession, was the subject of the afternoon session. The two leading speakers were the Rev. SELDEN P. DELANEY, D.D., associate rector of the Church of St. Mary the Virgin, New York, and editor of the *American Church Monthly*; and the Rev. PERCY G. KAMMERER, Ph.D., rector of Trinity Church, Pittsburgh.

Both Dr. Delaney and Dr. Kammerer supported confession as an institution of immense importance to parishioners. During the open discussion the Rev. Henry K. Sherrill, rector of Trinity Church, Boston, said, "I want to confess that I feel that not only I myself, but all of us, are giving too much time to organization and financial duties of the Church and too little to the religious care of the individuals of our flock."

CREEDS AND CHURCH MEMBERSHIP

In the evening there was a notable clash of big minds, both clerical and lay, on the question, Shall We Discontinue Making Creeds a Requisite of Church Membership?

The formal addresses were given by the Rev. GEORGE C. FOLEY, D.D., Professor of Systematic Divinity, Philadelphia Divinity School, the Rt. Rev. ARTHUR C. A. HALL, D.D., Bishop of Vermont, the Rt. Rev. BOYD VINCENT, Bishop of Southern Ohio, and Dr. GEORGE EMERSON BREWER, Emeritus Professor of Surgery, College of Physicians and Surgeons, New York.

Though he was outnumbered three to one, Bishop Hall held his own as he took the negative position. He received such continued applause that a hymn had to be announced before quiet could be restored. But all of this generous applause did not mean that Bishop Hall had won the debate. Bishop Vincent, Dr. Foley, and especially Dr. Brewer, made telling points, not against the Creeds, but against the Creeds being a requisite for Church membership—the thought of the venerable Bishop Vincent and of the doctors of theology and medicine being somewhat similar to the unwritten creed of the Disciples' or Christian Church: this unwritten creed is that, in order to become a member of the Church, we should require no more than our Lord required.

Bishop Hall, in his answer to this difficulty said, in part:

"Is this a time for creating fresh difficulties within our own Communion when efforts are being made to bring about a reunion of different religious bodies? Not only would division, perhaps disruption, be caused in our Anglican fellowship, and fresh obstacles raised to union with Latin and Eastern Churches, but many of the Protestant bodies would be shocked at such a proposal. The Methodists, for instance, require the profession of the Apostles' Creed from adults at Baptism. Congregationalists, of course, in accordance with their fundamental principle of independence, cannot have a Creed (unless they are baptized into the faith of Park Street or of the New Old South); but then, however large and formidable Congregationalism may loom in Boston and New England, we may remind ourselves that after all New England is but a corner of Christendom.

"The Creed, as a profession of belief, of course, does not stand alone; it is not an exclusive test of discipleship. The promises of renunciation of evil and of obedience to God's Commandments always accompany the profession of belief. It is an immense pity to allow the idea of all being concentrated on belief as the condition of admission to the Christian society. The Christian religion has its rule of life and conduct equally binding with the rule of faith. Humility, truthfulness, and hon-

esty, purity (in and out of marriage) and self-control, love and unselfishness, service, are as much matters of Christian obligation as belief in the Trinity, the Incarnation, the Atonement, or a Future Life. Plain and open violation of these rules ought to be visited with the Church's discipline and suspension from Christian privileges as much as heresy.

"In the renewal of vows, which is often used at the close of a Mission or a Retreat, all three promises of renunciation, belief, and obedience are treated alike. I have often wished that something of this sort might be more frequently introduced into our public worship, at any rate, in the more elastic and less strictly liturgical exercises. The Creed should not be allowed to stand alone, or in isolation, in people's minds. By itself it is an inadequate expression of Christian allegiance.

"But why, it is asked, cannot the Church be content with a much simpler confession of faith, such, for instance, as that reported to have been made by the eunuch baptized by Philip the Evangelist, 'I believe that Jesus Christ is the Son of God'? Why insist on the elaborate definitions of the Creeds? Well, there is nothing very elaborate in the terminology or thought of the Apostles' Creed. But, more generally, we must answer that the simpler Apostolic and Scriptural confession cannot remain sufficient when its meaning has been evacuated or questioned. It was not for love of defining that the Church elaborated the Creed, but only to safeguard the meaning of the simpler formulas when the force of these had been explained away."

THE COUNCILS AND MODERN THOUGHT

How Far is the Language of the Conciliar Decrees Relevant to Modern Thought, was ably presented at the first morning session by the Rev. FRANK GAVIN, Th.D., Professor of Ecclesiastical History, General Theological Seminary, New York; and the Rev. KIRSOPP LAKE, D.D., Wynn Professor of Ecclesiastical History, Harvard University.

There was some confusion during the discussion of this subject. Both speakers admitted the difficulty of making their positions clear, as they made summaries of the discussion. Possibly the subject covered too wide a range of thought for such a short time.

THE MODERN HOME

The second subject discussed at the morning session was, The Standards of the Modern Home. Dean Rousmaniere kindly read the paper which Dr. DRUBY, of St. Paul's School, Concord, was to have presented. The other speaker was the Hon. FREDERICK P. CABOT, Judge of the Juvenile Court. Boston.

ELECTION OF OFFICERS

The business meeting of the Congress was held in the early afternoon at the Harvard Club. The former officers were re-elected: the Rt. Rev. Charles L. Slattery, D.D., General Chairman, the Rev. Samuel M. Dorrance, General Secretary, the Rev. C. Malcolm Taylor, Treasurer, and the Rev. Loring W. Batten, D.D., Chairman of the Executive Committee.

New members of the executive committee were named as follows: the Rev. Caleb R. Stetson, D.D., of New York; the Rev. W. Russell Bowie, D.D., of New York; the Rev. Edward C. Chorley, D.D., of Garrison, New York; the Rev. George R. Van de Water, D.D., of New York; and the Rev. Charles E. Hudson, of Orange, New York.

The time and place of the next Congress was left in the hands of the executive committee.

A SOCIAL FUTURE

Dean Washburn, in the late afternoon, invited the members of the Congress to tea at the Deanery of the Episcopal Theological School. This was the one social part of the Congress, and it was greatly appreciated. Incidentally, this was the greatest criticism against the Boston Congress: men found it difficult to meet together for friendly acquaintance. The Boston parishes were most kind in entertaining the visiting delegates in the best homes among their parishioners, but there was no downtown place where all the delegates could meet together, as, for example, there was at Norfolk or Rochester.

THE EVENING ADDRESSES

The Christian Approach to the Solution of Industrial Problems, proved of tremendous interest in the evening, as this subject was presented by three speakers: the Rev. JOHN HOWARD MELISH, rector of Holy Trinity Church, New York; WILLIAM H. BARR, of New York, president of the National Founders' Association; and Miss MARY VAN KLEECK, director of the Department of Industrial Studies, Russell Sage Foundation.

THE FINAL DAY

Three general problems were considered on the closing day: two in the morning, and one in the afternoon.

The Creeds, was presented by the Rev. ANGUS DUN, Assistant Professor of Systematic Divinity, Episcopal Theological School; and the Rev. M. BOWYER STEWART, Professor of Dogmatic and Moral Theology, Nashotah House, Nashotah, Wisconsin.

The Rev. ROBERT KREITLER, rector of St. Luke's Church, Scranton, Pa.; and Dr. HOWARD J. BANKER, Carnegie Institute, Washington, gave the formal addresses on Eugenics.

How Shall We Deal with Fundamentalism was the question discussed at the closing session of the Congress in the afternoon. Three unusually able addresses were given by the Hon. AUGUSTUS NOBLE HAND, Judge, United States District Court; Mr. ROSEWELL PAGE, of the Diocese of Virginia, a brother of the late Thomas Nelson Page; and the Rt. Rev. GEORGE ASHTON OLDHAM, D.D., Bishop Coadjutor of Albany.

THE CLOSING

In closing the discussion Bishop Hall, of Vermont, received great applause when he said, "The Creeds are preservative of liberty; they are the charter of our freedom."

Bishop Slattery, as the General Chairman of the Congress, expressed appreciation for the cordial coöperation of all the members. He was especially pleased to say that this Congress was noted for the unusual attention which it paid to all the speakers. Bishop Hall then said the closing prayer and gave the blessing.

GENERAL NOTES

There was a remarkably good attendance at all the sessions of the Congress with the exception of the opening evening. Once the Boston people realized the significance of the problems that were being presented, their interest through their attendance was unflagging.

Possibly the greatest good of this Jubilee Congress was a more generous appreciation of contradictory opinions. As I think of the ultimate good of the Congress, I am reminded of what Bishop Lawrence once said about his father's opinion about the Congresses of the past. Bishop Lawrence said:

"At a luncheon that my father gave to the officers of the Church Congress in 1876, I heard Bishop Whipple—and no man could speak on that subject with greater authority—say that, had the Church Congress been created ten or twenty years earlier, there would have been no Reformed Episcopal Church; for the inclusiveness of the Church encouraged by the Church Congress would have brought them to a better understanding."

THE PHILADELPHIA PRIESTS' CONVENTION

[Continued from page 38]

roduced the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania. Bishop Garland, whose appearance on the platform was greeted with deafening applause, cordially welcomed the Convention to the historic city of Philadelphia. He alluded particularly to the early history of the Episcopal Church in Philadelphia, quoting especially Bishop White, whose preface to the Prayer Book, states "provided the substance of the Faith be kept entire. This Church has no desire to depart in any essential from the doctrine, discipline, and worship of the Church of England" (prolonged applause). He regretted that on account of the work entailed in preparing for his official installation on Thursday as Bishop of the Diocese, he was unable to stay throughout the session.

THE INCARNATION

The topic of the afternoon session was The Incarnation. The first paper, on The Deity of Christ, was written by the Rev. FRANCIS J. HALL, D.D., Professor of Dogmatic Theology in the General Theological Seminary. Dr. Hall was given a rousing reception. The paper was read by his son-in-law, Father Pierce.

"Is Jesus Christ truly God Incarnate, or is He only a perfect creature? If Christ was only a perfect creature we may not treat Him as Very God, and if He was God Incarnate we cannot claim to be loyal to Him unless we adopt a course towards Him that is monstrous when observed towards any mere creature, however perfect.

"The self-manifestation of Christ as God Incarnate teaches

us what God is like, that He really cares for us and that He submitted Himself to our limitations so that we may know Him, love Him, and really approach Him.

"Our Christ is One in whom all things consist by our faith in Him and union with Him we attain the center of all things and obtain a mental outlook which is larger, grander, and more alive to the proportionate value of things than can be said from any other point of view.

"A Catholic Christian who properly realizes his position is the most sympathetic, open-minded, and discerning of men. He is vitally interested in every line of progress in human



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welfare, inquiry, and knowledge. And he is not worried as to the real results of any one of them, whether scientific, critical, or philosophical. He knows that all will be found to afford a richer context in which to perceive with increasing joy the wonderful overruling of all things and events for advancing that great drama of Divine Love in which Jesus Christ is pre-eminent.

"Protestant liberalism calls us back to a rationalistic expurgated 'Christ of the Gospel,' who made no superhuman claims, but set forth an ethical relationship with God and having only moral unity. A pantheistic element is latent in this Christology. The Modernists exhibit a phenomenon of which we hear much lately—that of a closed mind!

"Their arguments persuade only those affected with their confusing standpoint, and they may not yet overrule the Church's abiding mind in the matter." This paper was followed by prolonged applause.

THE VIRGIN BIRTH

The next paper was by the Rev. W. PITT McCUNE, Ph.D., rector of St. Ignatius' Church, New York City. Dr. McCune, speaking on The Virgin Birth, declared that the attacks on that doctrine of the Church lead necessarily to later attacks on other articles of the Faith. He said, in part:

"The Virgin Birth and the Resurrection mark Christ's life as miraculous, as truly, essentially, and eternally Divine, and for that reason they are essential parts of our Church's Faith. He who lived and died for us was born of one who was both Virgin and Mother. If that is not true, then the Church is mistaken; and if the Church is grotesquely wrong about this important doctrine, why not about all doctrines?"

"There has always been much talk about Mary, as to whether or not she was a Virgin, and there has been discussion as to whether the Child was conceived by the Holy Ghost, or whether Joseph was His father. There have been some who assert it really makes no difference whether or not Christ was born of a Virgin. But the Church, with all its tolerance and patience, has decided it makes a vital difference, and has held that Mary the Virgin was the Mother of God—not of man deified, but of Very God. Doubt and indifference as to the Virgin Birth mean uncertainty in regards to the Incarnation. Is there any one who doubts the Virgin Birth who does not question some other belief regarding Christ? If I am merely told that 2,000 years ago a Jewish baby was born without a human father, I would perhaps be inclined to be skeptical, and maybe scornful; but if I believe in the Christ Child as God, I can believe in the Virgin Birth" (prolonged applause).

THE RESURRECTION OF OUR LORD

The Rev. FREDERICK C. GRANT, D.D., rector of Trinity Church, Chicago, in a paper on The Resurrection of our Lord, stated:

"Very largely, our study concerns what is called New Testament Theology, which considers Christian dogmas not in their final, systematic formulation, but in their genesis and development. We must, first of all, recognize that the disciples of Christ believed in resurrection as a general principle: it was part of their world-view, and their own personal hope for a future destiny of blessedness. Nevertheless, as is clear from the Gospels, they were not prepared to accept our Lord's announcement of His own Resurrection, for the reason that it formed part of His announcement of His sufferings and death—for the Messiah, an inconceivable fate.

"The Resurrection of our Lord was therefore not a fond delusion, springing from the disappointed hopes of His first followers, following Jesus' death; the materials for such a delusion were not at hand. The disciples could not have believed that Jesus was Messiah after the Resurrection unless they had believed it before; nor could they have continued to believe apart from the Resurrection.

"Stupendous as the miracle seems to the mind of our scientific age, it is required to explain the mental process which lies behind the earliest manifestation of Christianity as a religious movement in First Century Judaism.

"Our difficulties in conceiving the fact today, or accepting it as an article of Faith, arise partly from the new-world view which modern science gives us, partly from the overly 'subjective' emphasis of modern preaching and discussion of religion. The real problem is not, 'Can we believe the Resurrection?' but, 'What was the proper Divine procedure under the circumstances?'—not only of the circumstances of Jesus' crucifixion, death, and burial, but the whole circumstance of a world in need of Divine self-revelation, redemption, new hope, and newness of life. What was the bearing of this fact upon Christ's own past life and upon the future history of mankind, and the final destiny of the human race? Granted its truth, what difference does it make in our estimate of Christ? These are the really vital questions, and they are all objective, they concern, first of all, something, some one, outside us.

"The common objection to the Resurrection on the ground of its being a miracle is conclusive only to those who hold a purely naturalistic view of the universe."

THE HOLY EUCHARIST

At the evening session on Tuesday The Holy Eucharist was the subject of discussion.

The first paper, on The Holy Sacrifice, was read by the Rev. WILLIAM A. McCLENTHEN, D.D., rector of Mount Calvary Church, Baltimore. "It was never intended that the Mass should be a private concern for the priests only, with the people merely there," Dr. McClethen said. "The people should pay strict attention to the Mass, make responses, and should not occupy themselves with private devotions. They should really 'assist at Mass,' not merely 'hear Mass.'

"Private devotions by individuals while Mass is being said are a corruption, and such habits should not be imitated. The priest should never treat the Mass as if it were his own affair. Oratory is not needed in saying Mass, but there should at



CLERGY IN PROCESSION AT THE PHILADELPHIA PRIESTS' CONVENTION

least be the intention of being audible. A 'dragged' Mass may be distracting, but haste is not a virtue in the celebrant. The individual should be helped, not hindered, in sharing in the Mass."

Dr. McClethen, in speaking of the Mass as a sacrifice, asserted that if there is nothing in the Eucharist but bread and wine, there is no sacrifice. "The Church holds there is the real presence of Christ's body and blood in the Eucharist, and because of this there is a real Sacrifice," he said.

THE HOLY COMMUNION

A paper on The Holy Communion was read by the Rev. FREDERICK S. FLEMING, rector of the Church of The Atonement, Chicago. Father Fleming characterized the Sacrament of the Altar as "the most important thing in the Christian system." He advocated the practice of frequent Communion.

THE REAL PRESENCE

The Rev. FREDERICK S. PENFOLD, D.D., rector of St. Stephen's Church, Providence, R. I., in a paper on The Real Presence said the "belief in a real presence is as staggering as the mystery of the Incarnation itself, but there are no two ways about it. Christ is really present, or He is not present."

The hymn-singing, under the conductorship of Fr. Frank Damrosch, Jr., was a notable feature of the sessions, the vast throng joining in, with electrifying effect.

THE SECOND DAY

The Rev. William Harmon van Allen, D.D., rector of the Church of the Advent, Boston, presided at the sessions of the Priests' Convention on Wednesday. At the morning session, the general topic was Moral Theology. This session was not open to the public. Papers were read on the following subjects: The Study of Moral Theology, by the Rev. Prof. M. B. STEWART, of Nashotah House; The Priest and the Confessional, by the Rev. C. M. DUNHAM, rector of All Saints' Church, Orange, N. J.; and Spiritual Guidance by the Rev. Father HUNTINGTON, Superior, Order of the Holy Cross.

THE DEVOTIONAL LIFE

The Devotional Life was the general topic at the afternoon session. A most helpful paper on Prayer and Meditation was read by the Rev. Father WAGGETT, of the Society of St. John the Evangelist. This distinguished scholar brought out many points that should not be overlooked by such as endeavor to cultivate the devotional life. He stressed the vital need of prayer and meditation in the daily life of the Christian. He also outlined the methods that from the practical experience of the multitude of Saints have been found of real value.

In a paper on Rule of Life, by the Very Rev. CHARLES S. HUTCHINSON, D.D., Dean of All Saints' Cathedral, Milwaukee, Dr. Hutchinson said:

"Nothing is more contemptible than a lazy priest."

"If we are to guide others in holiness, we must labor diligently in the things of the Spirit. There are many rectors who point with pride to an office arranged like that of a successful broker. They regard external activities of the Church as of more importance than saying their prayers. They try to emulate business leaders, and usually make a mess of it."

Speaking of "lazy priests," Dean Hutchinson provoked mirth by telling of the minister who, on hearing the whistle calling men to the factory in early morning hours, "turns over in bed and congratulates himself that he is a laborer for the Lord."

"Those of us who have not impaired our mental powers by too persistent laziness should memorize a part of the Scriptures every day," he continued. "This might be done at a time when the priest is otherwise engaged in smoking his favorite pipe and twiddling his toes in his new Persian slippers."

"We need a learned as well as a pious priesthood. It is probably too much to expect that the priest shall know something of Latin, Greek, and Hebrew. Nowadays he considers these things a prerogative of bishops for applying their Catholic dispensations."

"A priest should know something of current literature outside of the reviews of *The Literary Digest* and the book pages of his favorite newspaper. If he wishes to combat Modernism he ought to know something of what it is all about. He should stimulate his mind by wise reading."

"Nor should the priest be the victim of self-will and ugly pride. Too often we are sorry examples of the religion that we profess to teach. We cannot hide ourselves beneath the trappings of Catholic ceremonial, for men will know us for what we are. Too often the biretta is a crown of pride. Ambition, selfishness, pride, love of ease, should find no place in a priest's life. Let us, my brethren, ponder on these things."

THE PRESIDING BISHOP

The Presiding Bishop, the Most Rev. ETHELBERT TALBOT, B.D., visited the Convention. He was given an ovation as he was called to the platform.

Bishop Talbot said: "I think we have taken too seriously this 'fly up' in New York. I have seen a great many little sen-

sations in my life. We ought not to let these little incidents trouble us. We have confidence in the ultimate triumph of truth."

THE CHURCH AND REUNION

At the evening session, The Church and Reunion was the general topic. The Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, was the first speaker. In an address bristling with witty epigrams, Bishop Johnson declared that the unity of Christ's Church is not lost "just because ecclesiastics hurl anathemas at each other.

"There is," he continued, "no monopoly granted the Roman, Greek, or the Anglican to box Christ's grace in a box of logic. We cannot ignore the sphere of human relationship. The essential unity of the Church lies in the fact that the priest at the altar says the same words and does the same things, whether he is Anglican, Greek, or Roman. There is no Romanism in the Roman Mass. As bitterly as Rome and Canterbury oppose each other, the mass of the one denies nothing to the other. All these Churches have preserved sacramental contact with Christ.

"Because of over-severity in a formal demand for uniformity in creedal statements, the Greek Church has become the mother of heresies; because of over-severity in a formal recognition of a papal supremacy which we are assured is most liberal and kindly, but which we Anglo-Saxons have found quite Italian and rapacious, the Roman Church has become the mother of schisms. And because of our over-severity in the theory of Holy Scripture, we Anglicans in our demand for authority of an oracular Bible, have become the mother of all parties and curious cults.

"The Romans have made hierarchial unity the shibboleth of their creed. But none of these Churches has gone so far as to obliterate the other essentials of Catholicity."

At the conclusion of the address the entire audience rose up, and the applause was deafening.

Bishop Johnson read the following parody on The House that Jack Built:

"These are the clergy, all forlorn,
Who the taste of the newly born offend,
Who reject the Faith so sadly torn,
And erect an ark which they adorn,
Which fails to satisfy, in turn,
And so their sons its creeds do burn,
And bid their sons a new one learn
Until they erect in every age
A brand-new cult, and with holy rage,
Condemn the faith on the previous page,
Until they reach the *absurdum* stage."

The Rev. GEORGE CRAIG STEWART, D.D., rector of St. Luke's Church, Evanston, Ill., during the course of his remarks, which received tremendous applause, said:

"The divisions of Christendom are a scandal and a tragic sin. No Christian can reconcile it with the prayer of our Lord. Let Anglicans be Catholics first, and Anglicans afterwards. They are calling Protestants to move forward to Catholic union and not to Anglican absorption.

"It is our duty to make it clear and unmistakable that we are Catholics. When Protestants ask us, 'What are you? Flesh, fish, fowl, or good red herring? Do you hear confessions?'

"Then why not out with it and say we are Catholics. Why sit in a corner and appear suspicious. If we are to win Protestants back to Catholic Unity we must be more neighborly, and work with every force in the community that makes for better men, women, and children" (prolonged applause).

THE PRESIDENT OF THE COUNCIL

The Rt. Rev. T. F. GAILOR, President of the National Council, was vigorously applauded as he appeared on the platform. In an address urging cohesion within the Anglican Communion, Bishop Gailor said:

"I am weary of the subject of Church Unity and the brilliant dreams our Church leaders have given us. I cannot understand any man wanting to be a Catholic who is not first of all loyal to his own Church. I am a Catholic Bishop, I believe, but when I took my vows I was ordained to uphold and observe the laws of the Protestant Episcopal Church. I have been a bishop for thirty years now. Let us all get together, but let us remember that the best way to contribute to the peace of Christendom is to be loyal to the ideals of our own Communion. George Washington was a great American, because first of all he was loyal to his native state, Virginia. Let us do our duty as it lies before us, and then let us dream dreams. The Church will still go on when we are dead and gone."

A BASIS OF NEGOTIATIONS

In an address by the Rev. JOSEPH G. H. BARRY, D.D., rector of the Church of St. Mary the Virgin, New York, the following was proposed as a basis of negotiations whereby the

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The Armenians and Immigration

BY EVERETT P. WHEELER

CONGRESS is considering the subject of immigration, and many are advocating its further restriction. It is not only the "Connecticut Yankee" who writes for the *Outlook* that is urging this. The subject is still under advisement and it is very important that we should consider the actual facts.

The first of these is that America has become the richest and most powerful country in the world. The temptation that besets such a country is precisely that which besets an individual who becomes rich and powerful. Pride and self-conceit are the evil spirits that enter into the heart. All history shows that these in the end, if a nation or an individual yields and is controlled by them, will bring ruin. The traveller in Palestine who looks at the Dead Sea, sees the mark of volcanic forces which have left desolation behind them. These came, we are told, because of the iniquity of Sodom, which was once a city in what was then a fertile plain. The prophet Ezekiel tells us, "The iniquity of thy sister Sodom was pride, fulness of bread, and prosperous ease" (R. V.). At a much later date another great city arose on the eastern shore of the Mediterranean and was long the greatest commercial city in the world. That was Tyre. The prophet Ezekiel tells us, "Thou, O Tyre, hast said, I am perfect in beauty." Again, "Thou hast said, I am God. I sit in the seat of God in the midst of the seas. . . . By thy wisdom and by thine understanding thou hast gotten riches, hast gotten gold and silver into thy treasuries. By thy great wisdom and by thy great traffic hast thou increased thy riches and thy heart is lifted up because of thy riches." But the empire of Tyre came to an end, the great city was destroyed, her fleets were scattered and she became desolate.

I have referred to these instances from scriptural history because there the causes of decay and destruction of racial power are clearly stated. But the history of our own times furnishes examples as striking, and, if we have any respect for the philosophy of the prophets, we can read the cause. In 1913 there were two mighty empires, the German and the Austro-Hungarian. They were rich and powerful and prosperous, and we know that the same effects were produced. They were proud, perfectly satisfied with themselves, ceased to respect the rights of their neighbors or their obligations to other nations, and they came to disaster and ruin. It does seem strange in view of these examples in history and in our own time that we should find Americans boasting of their own prosperity and seeking to exclude all other nations from any share of it. It is not as if this country was so full of people that it could not accommodate any more. The population of North Dakota is only nine to the square mile; that of South Dakota is only eight, and that of Utah is only five and a half. On the other hand, New Jersey has a population of 420 to the square mile, and in Belgium 670 people live very comfortably on each square mile. Coming nearer home, Dutchess County, in New York, and Windsor County, in Vermont, are sparsely settled; they could accommodate comfortably a rural population of twice the present number. If you drive over their back roads, you find many deserted farmhouses. In Putnam County, New York, there is a tract of 5,000 acres occupied by only five families. People have gone to the cities in the United States. There is ample room for more inhabitants in the country. The farmers are crying for help. The great basin of the Colorado River lies open to improvement. Five states are making an agreement, which will undoubtedly be approved by Congress, for the construction of dams, the storage of water, and irrigation. That work will require the labor of hundreds of thousands of men. These men are not there now to do it, nor can they be drawn from other parts of the United States.

Another favorite argument is that "the old Nordic stock may hang on and preserve an isolated existence in comparative purity." We do not need to theorize about plasmids in order to learn from experience in this matter. Our English ancestors were not a homogeneous people, yet they certainly have had a stable union for many centuries. At the time of the Revolu-

tion of 1688, when James II fled and a Dutch prince who had married Mary, the King's sister, became King of England in conjunction with his Queen, naturally many Dutch settled in England. The Dutch settlers were good enough to fight with the English for deliverance from the tyranny of James. The Dutch sailors were good enough to fight with the British fleet against the French, who took the side of the dethroned monarch. But the same outcry was raised in England then against immigrants that is raised in America now. De Foe satirized the faultfinders in his book, *The True Born Englishman*:

"These are the heroes that despise the Dutch,
And rail at new-come foreigners as such,
Forgetting that themselves are all derived
From the most scoundrel race that ever lived,
Norwegian pirates, buccaneering Danes,
Whose redhaired offspring everywhere remains."

The race produced by this intermingling of many races sent the colonists to this country. They were immigrants also. To say that the Cavaliers of Virginia and the Puritans of New England were homogeneous, brings a broad smile to the faces of the students of history. We read the story of the great differences between them at the time of the Constitution in the second volume of Beveridge's *Life of the Chief Justice*.

Besides these diverse elements, we must remember that our most populous city was settled by the Dutch, and was known as New Amsterdam. The Germans and the Swedes and the French Huguenots also came. Out of these diverse elements there developed before 1820, the American Nation. We had, it is true, a Civil War, but the strength of the Union which we effected was tested and came out of the struggle victorious.

Since then, it is true, millions of immigrants have been added to our population. Some of them, no doubt, are "undesirable citizens." But careful observation and the observation of others, have led me to the conclusion that most of them have made good. Take, for example, the Bohemian section of New York City, with which I am especially familiar and in which, in 1891, we founded a social settlement. The population there is mostly composed of Bohemians and Hungarians. They are honest, industrious, and intelligent. They like to drink a glass of wine or beer with their dinner, but you never see drunkenness among them. They are truly temperate. If the readers of THE LIVING CHURCH could have been present at the Czecho-Slovak Christmas festival of the Jan Hus Presbyterian Church last December, they would have realized what a very important contribution in music and religion the Bohemians make to our American life.

In the district in Dutchess County where I spend half the year, we have many Italians. In my neighborhood in New York City there is a large Greek population. I should say the same of them. It was not because the Greeks before the Christian era founded colonies in Asia Minor that their race deteriorated, but because they became rich, luxurious, and licentious.

It is important to avoid the aggregation of immigrants in cities. This could be regulated by judicious legislation. The whole matter is within the control of the Government. Provisions could be made for the admission of aliens who desire to settle outside of great cities and for their transportation to the place of destination.

The practical difficulty has been that when aliens were once admitted, we left them alone. They mostly stayed in cities because they did not know where else to go, or how to get there.

One of the most startling statements in this connection is the grouping of Armenians with the Slavs, Turks, and Jews. The Armenians are a different race from any of these, and especially different from the Turks. The Turks are a Mongol predatory race, who migrated from Eastern Asia and conquered Asia Minor. They subjugated the Armenians, who had become a Christian race in the Third Century, and have oppressed them ever since. The Turkish language belongs to the Ural-Altai group, the Armenian to the Indo-European. The Armenians are of the same general stock and religion as ourselves. It is true they are not Nordic, but what right have we to say that the Nordic races are the only races that have a right to live and to colonize?

I have had opportunity for many years to see the Armenians in this country. They are not altogether newcomers. Sixty years ago an Armenian merchant in Boston married my cousin. Their union was blessed with beautiful, healthy children and was, in every respect, an entire success. I have been called in on many occasions to give advice and counsel to Armenians who were seeking to enter this country and whom those charged with the enforcement of our immigration laws were seeking to deport. At the time of the Turkish destruction of Smyrna there were Armenian refugees from that unfortunate city who threw themselves into the sea to escape the violence of the Turks and who were rescued by American men-of-war. They were brought to this country, but were rejected here at a time when the President by proclamation was urging American citizens to help them. The country that has received these refugees most hospitably has been Greece, far inferior to us in wealth and prosperity, which has shown in this matter hospitality to Christian refugees which America has not shown.

The Armenians who are here I have found industrious, thrifty, ingenious, and religious. They have held fast to their faith through centuries of persecution. Wherever they have had an opportunity to rise, they have shown great administrative ability. In short, in every country to which they have gone they have been desirable citizens. I get the same report from friends who have lived in Asia Minor, from friends in Massachusetts, Dakota, and California.

There are a few sections of this country where the natives, who are of a pure Nordic stock, have been shut up in their own mountains and have had little intercourse with their neighbors and no influx from without. The result has been ignorance and crime. We are now being asked to educate these men and bring them out into the free air of the world. The good men who advocate "locking and barring the gate" forget the truth that is taught by American history since 1620. Those who come to this country from foreign lands are mostly producers. They are consumers, too, and by their production and consumption they have increased national prosperity. Some of them, no doubt, fail, but, as a whole, immigration has been a blessing to this country and we can well afford to take care of the failures. The more skillful and prosperous we are, the more it is our duty to befriend the weaker brethren. Pupin tells us in his autobiography that he came to this country a poor boy, and would have been excluded under our present rigid law, yet he has been a source of immeasurable wealth to America.

We call ourselves a Christian nation. We use the Bible in administering the oath of office to our president, and we open the session of Congress with prayer by Christian ministers. We certainly ought to show some respect to the teachings of Christ in our national action. We have, in perhaps what was the most solemn of His sermons, a distinct statement of the persons upon whom judgment will be delivered by a just God. It is declared of the righteous: "I was a stranger and ye took me in." It is declared of those that are condemned and banished from the Divine Presence, "I was a stranger and ye took me not in." If we fail in our immigration law to make some provision for receiving these Christian strangers, we shall certainly show ourselves unmindful of this divine judgment. In that case we might recall the words of Jefferson, "I tremble for my country when I remember that God is just."

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Anglican Communion might consider union with the Roman Communion.

"A divided Church is a confession of failure. We do not claim that our Anglicanism is a permanent position. We recognize that our isolation is undesirable, and we seek reunion of Christendom, of the East and the West. We would be glad to have the difficulties in the way of reunion removed, and there seems, at this time, some possibility of removing those difficulties and reaching agreement, with the exercise of patience.

"But we cannot take all the blame for separation from Peter; we will repent, but we do not think the other side should not also repent. We are not kneeling at the feet of Peter asking to be taken in; rather putting aside all pride and prejudice, we are kneeling at the feet of Christ and asking for what He wills.

"We are willing to do much, but there are some lengths to which we cannot go. We cannot deny the validity of the

sacramental life of our Church, the validity of our ministry and sacraments. As a basis of negotiations we may accept the Primacy of Peter and allocation of all jurisdiction to the Bishop of Rome, and also recognition of Infallibility, not based on personality, but on the revelation of the Will of God, authenticated by the approval of the Church body."

Dr. Barry pointed out that the principal grounds of division of the Catholic Church are not theological, but nationalistic, and there is no hope of a Church reunion unless there is a triumph over nationalism.

"The prospects of reunion with the Greek Church are bright," he said. "We have already obtained recognition of the validity of our Orders. At the same time, we must not regard the Roman situation as hopeless, because reunion of Christendom is the will of God.

"We must rid ourselves of prejudice if we are to approach Rome; we must set aside these anti-Roman feelings, this talk of 'Inquisition' and 'Jesuitry.' At the same time, we cannot be too pro-Rome, we must lose that feeling of inferiority, that feeling that we are wrong wherever we differ from Rome. It does not follow that everything in the Roman manuals is Divine revelation."

Characterizing the Primacy of Peter and Papal Infallibility as the outstanding obstacles in the way of reunion, Dr. Barry went into an analytical discussion of these doctrines, concluding that the first difficulty was not insuperable, and that the other, although "harder to swallow" by Anglicans, could be overcome with patience.

"Is Papal Infallibility insuperable?" he asked. "We are told that Christ in establishing a visible Church required a vice-gerent on earth who would be infallible when speaking *ex-cathedra* on Faith and Morals. This seems to lack logic to us. Need does not mean existence. What is more, the Pope has neither preserved the unity of the Church nor the purity of its doctrines" (vigorous applause).

CONTINUATION PLANS

On Thursday morning, a Solemn Mass of Thanksgiving was celebrated at St. Clement's Church.

At a meeting on Wednesday afternoon, it was decided to continue the organization which had planned this successful initial gathering of priests, looking forward to the establishing of local Conferences, and ultimately an Anglo-Catholic Congress embracing the entire country.

Too much credit cannot be given to the Committees in charge. All the plans and programs were carried through without a hitch, with the exception of the Procession of Witness, which it was impossible to hold on account of the weather. As a result, the clergy who participated and attended are no longer isolated from each other, and the feeling of solidarity that has resulted, will give an impetus to those who are striving to teach and practice the full Catholic Faith. The keynote of self-sacrifice, struck by Bishop Webb in his sermon on The Cross, was carried through the entire Convention. It was abundantly demonstrated that Catholic Faith and Practice does not connote and degenerate to mere ceremonial and ritualistic fussiness, or watch-charm Catholicism, but is a vigorous, strenuous discipline, calling forth the strenuous efforts of the entire man, body, soul, and spirit. The Convention surpassed the fondest expectation of its promoters, and about 200 more applicants for membership could have been accepted had it been possible to accommodate them.

Bishop Garland and our hosts of Pennsylvania did everything possible to make the Convention a success, and to make the members' visit to Philadelphia a pleasant and memorable one.

A SUMMARY

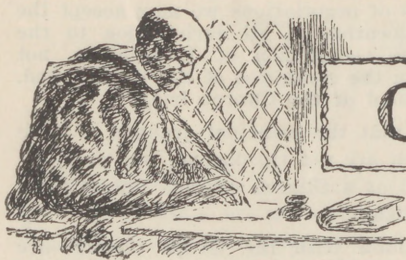
Summing up the value of this remarkable conference, a well-known New York priest says:

"We have just ended a marvellous convention: there were ten bishops and seven hundred priests present. The papers were of a high order.

"But the things to which I wish to bear testimony, and which I trust you will emphasize are, first, the entire absence of acrimony, controversy, or 'brick-throwing,' second, full catholicity without disguise, camouflage, or embarrassment, and third, the absolute unanimity."

Another correspondent states that "the Convention was marked by a spirit of earnestness, a desire to meet the issues before the Church in a Christian manner, a breadth of sympathy, and a deep loyalty to the Faith of the Church."

I CLING to my faith in a God who can meet and solve all the problems of the human soul.—George Landor Perin.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

CHURCH RELIEF ADMINISTERED IN GERMANY

To the Editor of *The Living Church*:

THE FIRST CONSIGNMENT of flour, 136 bags of 140 pounds each, from the LIVING CHURCH RELIEF FUND, arrived in the early part of March. I proceeded at once to distribute it in accordance with arrangements previously made by me. The American Church Relief Committee, acting as "central body," was assisted by the following well known and tried bodies: the Munich city organization for the care of the young, the Munich Catholics' organization for the care of the young, the Evangelical city organization for the care of the young, St. Mark's Evangelical Church with a very large work among children, and three other societies.

The heads of these bodies have all been well known to me for some years as thoroughly straight and trustworthy men, and their aid was invaluable. The names on the lists of their organizations are all of families whose cases their workers have investigated. From these, a selection having been made, the flour was distributed in behalf of the American Church Committee of Munich.

To the Munich city organization, for the care of the young, I assigned sixty bags alone for their distribution. City Magistrate G. Hoerburger, who is also the head of the whole City Board of Charities, gave this branch of the distribution his personal attention. He has been a member of my Relief Committee since its start in January, 1920, and has been a valuable adviser and helper. Under his direction, the sixty bags consigned to his children's department were distributed to 148 families and divided according to the number of children in each. It may interest the generous givers of THE LIVING CHURCH FAMILY to hear that, in these 148 families, there were no less than 798 children.

Our own American Church Relief Committee distributed to its own cases directly, twenty-two bags. They went chiefly to the children of parents engaged in mental callings, and all badly undernourished.

The following letters will tell their own story.

From the City Council: "We are hereby sending you the requested list of those helped by the generous donation of flour assigned us by the American Church Relief Committee for distribution among the neediest city families of many children. The gift has caused all great joy. The City Council takes the liberty of expressing, in the name of the beneficiaries, its hearty thanks to the generous American givers of the flour." Signed by the Mayor.

From the Catholic organization for the care of the young: "With great satisfaction we hereby acknowledge the receipt from the American Church Relief Committee of ten bags of American flour. We think we have carried out the intention of the kind givers when we distributed it in ten pound lots to 105 families with children, well known by us to be in need of it. The distribution being completed, we are sending you the names of those helped. We can assure you that all these families appreciate the great kindness of the American givers and are sincerely thankful. Our organization does not omit the expression of its own sincere thanks for the kindly gift." Signed by Mgr. Dr. Brems.

From the Evangelical Church of St. Mark: "We have received from the generous American givers, through your kindness, five bags of flour to be divided among needy families with a number of children. We tender our profound thanks for this gift, which enables us to help many. The flour has been distributed by the pastor and his wife among such families in the congregation whose condition and need we know. Again thanking you most warmly, we ask that our thanks and appreciation be conveyed to the generous givers in America." Signed by Pastor Lembert.

From (R. C.) Sister Anna Tollman: "You have given much joy and relieved much want with the ten bags of flour through the American Church Relief Committee, and, in the name of all, our heartiest thanks. We will pray God that He bless you and the generous givers."

In the same vein are five other letters from five further organizations.

On the 27th of March, I received notice from the Central

Committee's Branch at Hamburg that twelve further bags of flour had arrived and that, in accordance with orders previously given by me, they were forwarded to the Rev. H. M. Kirkby, in Dresden, for his distribution there.

I am continually in receipt of letters from various parts of the United States enquiring as to the truth in connection with the contradictory reports in the press as to the extreme poverty in the German cities. I have found by experience, that, in trying to answer this question adequately or convincingly, a mass of information is necessary which it is impossible to give in a small space. The question concerns the cities of a whole country with a population of 62,000,000.

Perhaps the best answer that can be made under the circumstances is a reference to the report of Professor Dr. Emerson, who came to Germany to investigate the situation in behalf of the Commission for German Children's Relief under Major General Allen. In connection with his striking report he says that two and a half millions of German children must have outside help if they are to survive, and that twenty per cent of the children applying at the age of six for admission to school must be refused as unfit to attend. His report is amply justified by my experience in my limited sphere as a long-time worker for the distressed children here.

The only thing that can be added to the report is the calling attention to the matter that it lacks the personal touch which comes to those who have been engaged in the work of relief a long time. For instance: for the last six months I have been in touch with a mother (a widow), whose only son, a handsome boy, has now, for the third time, had to undergo an operation by which, each time, a further part of his right leg had to be removed for bone tuberculosis. It is now removed to within three or four inches of the thigh. The well known surgeon, Dr. Sourbrook, who performed the operations, says that the cause of the tuberculous condition is nothing but lack of proper food. This the mother is too poor to buy. Statistics can leave people cold, but to see and talk to this poor mother makes the widespread and terrible misery, with such consequences, very personal and moving. There has been an enormous increase of tuberculosis among the young—due to undernourishment—in the last six months.

In a considerable number of inquiries coming to me it is assumed that Germans who have some money are doing little or nothing to help their own distressed classes while appeals are being made to the outside world.

Here is a brief published report of the Want and Bread Society, an organization started in the early part of this year. It covers the period of the last two weeks of February last, and functions in all the larger cities of Germany. The report is that of the Munich branch only, and of means raised in and about Munich. One branch of the organization gave in this time in Munich, 23,800 meals per day, beside weekly food packages as they had them. Through the Soup Kitchens of another branch, called The Common Need, were raised, in this same period, 18,100 lbs. of flour, 1,300 lbs. of beans, 2,100 lbs. of farina, 4,200 lbs. of peas, 700 lbs. of barley, 1,100 lbs. of rice, 2,500 lbs. of rolled paste wares, 3,500 lbs. of lard, 15,000 lbs. of potatoes, 600 lbs. of cocoa, 2,600 lbs. of cereal coffee, 100 lbs. of corned beef, 250 lbs. of cheese, 150 lbs. of canned stew, 1,000 lbs. of cabbage, 850 lbs. of meat, 100 lbs. of dried fruit, 200 lbs. of sausage, 3,000 lbs. of fish, and 1,000 pieces of pea sausage. Beside this, to individuals not included in the above, 9,651 food packages, 24 car loads of peat, coal, and wood, and some money, beside 500 packages of candles, 500 of soap powder, 1,000 yards of flannel and 1,830 pieces of clothing were given out.

What is done in Munich is doubtless being done in the other larger cities, as their needs are as great or greater. This two weeks' showing of only one large society, and only for Munich, goes a long way toward answering the question, "Why don't the people, who have money, help?" It says pretty loudly: "They do!" The trouble is with the size of the problem and the obstructions to the country's business and commerce through the "occupation" in the Saar and the Ruhr.

Munich, April 9th.

WM. E. NIES.

THE GRACE OF HOLY ORDERS

To the Editor of *The Living Church*:

I RETURNED HOME tonight from the mission field, which I have the honor to fill each Sunday, and find your surprising suggestion that the clergy who say Mass twice (was it?) and teach a Sunday school should be relieved of some measure of fasting. I mean it in all kindness, Mr. Editor, but, being a layman, you are not called upon to do these things, and I do believe that you have overlooked one very important matter; namely, the grace of Holy Orders. A priest who is in the habit of fasting every Sunday until noon or later, soon gets accustomed to it, and thinks nothing of it. You need not waste any sympathy on him.

St. Paul said that the Corinthians had made him become a fool in boasting and, being probably somewhat more of a fool, I will merely mention my activities this morning.

I visit two towns, seven miles apart. I arose at five thirty, and at quarter past six got my car out of the garage and drove to the next town. There is a train dispatcher there who works every Sunday from eight to four (Wednesday being his day off), and who was unable to come to church on Easter Day. I said Mass for him at seven o'clock, so he could make his Easter communion. At seven thirty, I trained the altar boys. At eight o'clock I said the parish Mass. From eight forty to nine thirty I instructed the confirmation class. At eleven I said the parish Mass. At twelve forty-five was dinner—or breakfast, whichever you choose to call it. After dinner I visited one person in sickness, and another in affliction, and drove home in my car, eighty-five miles. I don't need any sympathy, and *don't want* it! And there are a great many of the Catholic clergy who do much more than I.

I have not the good fortune to know what the Roman See has done about fasting, but it is well known that Rome can find a way of getting out of any and every law that she wants to.

The reason for fasting before communion is perfectly simple; to give our Lord the place of honor, and to let His Body be the first Food that passes our lips that day. I do not think, Mr. Editor, that many of us are going to change: though we do appreciate your thought for us.

Faithfully yours in O. B. L.,

Duluth, Minn., Low Sunday.

EDWIN D. WEED.

BERTRAM G. GOODHUE

To the Editor of *The Living Church*:

TO THOSE who admire all that is beautiful and artistic in architecture the passing of Bertram G. Goodhue will be a distinct loss.

The creations he leaves with us are a tribute to his genius and a monument to his memory.

His devotion to Ecclesiastical Art is revealed in some of our purest examples in that field, to the conception and creation of which he gave us so much of his time and thought.

The Church has much to be thankful for in that he had lived.

ADRIAN A. BUCK.

New York, April 28.

WORK FOR LAYMEN

To the Editor of *The Living Church*:

SOMETIMES WE face an untried field where the possibilities, and the task, seem so tremendous that we decline even to discuss them informally. Catholics in the Middle West, with some few exceptions, seem to be in some such position. The religious world is changing faster than we realize. Methodist ministers, for example, can and do disavow a belief in the Virgin Birth or the Resurrection, and still remain in good standing. Indeed, the unconscious Protestant drift toward Unitarianism is, I believe, greater than any one realizes.

What has that to do with us? Much in every way. There are multitudes of potential Catholics among these people. We know, indeed, that they are all potential Catholics. Yet they are not to be won over merely by attendance on services that they do not understand, and therefore do not like. They are suspicious of a religion that appeals to the heart, and their own is ceasing to appeal even to the intellect. They need instruction, and they can get it properly only by careful and repeated explanation. When once they grasp the tremendous significance of the Catholic religion, I believe many will come, because they cannot do otherwise. We need that kind of Churchmen, and we who are laymen can, if we will, help to make them. For example, we can hold occasional informal gatherings at parish houses, led by priests who can practice the principle of "line upon line." Indeed, we can begin, ourselves, to talk religion.

We can abolish that evil custom, of many years' standing, of not talking religion. Roman Catholics will disregard it now, if you give them half a chance, and so will the Eddyites. The old time Methodists never observed it, and how crude we used to think they were, and how they did succeed when the Church seemed paralyzed! Propagandists, all of them, and the results as to the last two speak for themselves in almost every town in the United States.

Further, I believe we should frankly use the inspiration that comes from meeting men who are on fire with zeal, and from personal acquaintance and team work as well. Good fellowship, the human equation, these count tremendously. Moreover, who can estimate the good that might result from a quiet talk or an informal discussion by a man who has given up all for the cause of the Church? Instead of smiling at our brethren who "love to hear" somebody, let us give them somebody, on occasion, to whom they can listen.

I believe that if it is true that we should seek first the Kingdom of God, then it is eminently proper for two or three, or two or three hundred, laymen, to meet together to make plans for the spread of the Catholic religion in their own community. It can be carried out without offense to any other Christians. Men in other times have found salvation in so doing. Is salvation worth it? Times have changed, it is true, yet the human heart has not changed since Cain had that uncomfortable interview with the Lord. I think that the things we do, or leave undone, in the near future, may prove to be of great moment for many years to come.

La Grange, Ill., April 25.

VICTOR D. CRONK.

LEGENDS, BUT NOT MYTHS

To the Editor of *The Living Church*:

IT MAY BE the fashion—there are fashions of ecclesiastical and religious thought, as there are fashions of clothing—to speak of the flood of Noah and the crossing of the Red Sea by the Children of Israel as stories, or it may be as traditions, which have no possible historical value; but even so, I would respectfully ask, is Dr. McConnell right in claiming that they have no place in the Church's service of Holy Baptism?

If Dr. McConnell is right, then St. Peter and St. Paul were wrong, since it was from these two Apostles, whom St. Irenaeus calls "most glorious," that the symbolism of the prayer in question was taken.

To my mind, the importance of this prayer, in setting forth the Scripture doctrine of Holy Baptism, cannot be overestimated; and it cannot be claimed that an authorized prayer is not a proper method of teaching revealed truth, since the prayers of the Prayer Book are doctrinal prayers from beginning to end.

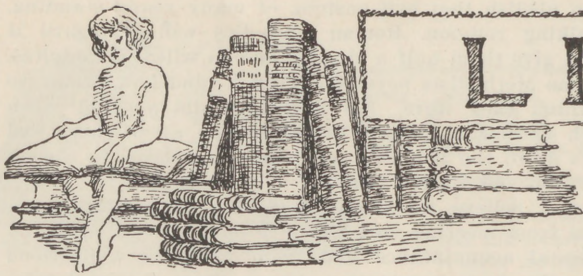
We may be thankful to the Prayer Book Revision Committee that they did not entirely discard the prayer, but I submit that they did not treat it fairly by making it an alternative prayer. In my own use it will always stand first, on account of its historical setting and its historical symbolism; for I claim that the flood of Noah and the Crossing of the Red Sea by Moses are as historical as are the flood on the Island of Java a few years ago and the crossing of the Rubicon by Julius Caesar a few more years ago, and that the first two are no more "legends" than the other two recorded events. Why the two Scripture events should be called in question I cannot imagine, since all four of them are perfectly natural events, with nothing "imaginative" or "miraculous" about them. According to Rawlinson, while a myth is pure and absolute imagination, a legend has a basis of fact, but amplifies, abridges, or modifies that basis at its pleasure. I have yet to learn in what way the two Scripture events in question have been thus treated.

But if the crossing of the Red Sea, as recorded in the book of Exodus is a legend, then throughout the length and breadth of the land, on Easter Day just past, the sacramental efficiency of the Holy Communion, in one or more of three great hymns, was linked with that "legend" and, surely, if such linking is proper and instructive in a sacramental hymn, it is equally so in a sacramental prayer.

The Cathedral, Cincinnati, Ohio.

J. D. HERRON.

THE INTELLECT alone is not capable of discovering final truth. Science is the quest of truth by accumulation, comparison, and classification of experiences. Philosophy is the quest of truth by analysis of mental intuitions. Religion is the quest of truth by faith in the longings of the soul. Beyond all science and philosophy is an abyss of reality where faith alone can save and where even faith must feel its way.—*Rev. H. P. Sloan, D.D.*



LITERARY

EDUCATION

EDUCATION is being given a searching consideration at the hands of experts, and one of the most suggestive of recent contributions is David Snedden's *Sociological Determination of Objectives in Education*. The actual objectives of much of our education still rest largely on faiths and beliefs—"often hardened," as Professor Snedden points out, "into dogmas as to educational value and the *ex parte* creeds of subject matter specialists. The multiplication of forms of useful knowledge that manifestly can and should be taught to some, if not all of the rising generations, brings us constantly into situations where choices must be made. We obviously cannot have everything, and it is urgent that we devise means of determining which is the best." It is the purpose of this suggestive book to ask a variety of questions which must be answered by sociologists and educators, before we can justifiably claim to possess a science of education. Dr. Snedden has undertaken in each chapter to do at least three things, no one of which can, obviously, be at all completely done in the present state of the social sciences. The first is to search for certain sources in the social sciences or in experience from which to derive standards of examination for the "faith objectives" now controlling in the departments dealt with; the second is to criticize those faiths which have probably come to have the injurious characteristics of superstitions; and the third is to propose, tentatively, certain new objectives for examination. Each chapter is, therefore, in a true sense an "essay" in educational sociology, designed at least to point the way to further and more detailed inquiries in this field.

What he has to say on the subject of moral training is especially worthy of thoughtful reading. He is of the opinion that the next great question which will, for many years, engage the efforts of the public, and of educators who can think and plan, will be that of the moral education which can produce in individuals the moral character required to meet the needs of a highly developed democracy in the Twentieth Century. (Philadelphia: J. B. Lippincott Co.)

Speaking of moral education, brings to mind an admirable course in the Abingdon Religious Education Texts, a book entitled *Living at Our Best* by a long time friend, Mabel Hill, and Grace Hastings Sharp. They have placed their material under three heads: *Health* of body, mind, and spirit; *Wealth* of money, time, and opportunity; *Happiness*, based on conformity to law and service. It is more than a book to inculcate morals; it is a book to give boys and girls from twelve to fourteen an insight into the dignity and true usefulness of religion and morality. Reverently and wholesomely it treats of our Blessed Lord's life among men and points the lessons. Certainly *Living at Our Best* in the hands of a faithful and competent teacher can be made of the greatest usefulness. It is published by the Abingdon Press, New York.

C. R. W.

BOOKS FOR CHILDREN AND YOUNG PEOPLE

Famous American Authors. By Sarah K. Bolton. New York: Thomas Y. Crowell Co. \$2.

When this book first appeared, thirty-five years ago, it was instantly recognized that Mrs. Bolton had written a series of brief biographies that were destined to last. The sketches avoided the cut-and-dried method, and presented the authors as delightfully human personalities. For this reason they are excellent source material for high school students. The publishers have made a thorough revision, reset the book in larger type, added a number of authors not included when the book was first written and illustrated it with full page pictures.

Penelope and the Golden Orchard. By Dorothea Castelhun. Boston: L. C. Page & Co. \$2.

A splendid story for girls is this; and, daintily bound in Madonna blue and well illustrated, it should solve the problem of birthday or commencement gifts. The scene is laid in a small town in Maine and the story, while at all times natural, is exceedingly interesting. The characters are well drawn and the plot of absorbing interest.

The Young Folks' Book of Mirth. Selected by Mary Roenah Thomas. Boston: Lothrop, Lee & Shepard Co. \$2.

These selections are all from well known authors, and include both verse and prose. As a book of supplementary readings it is admirable, and the brief notes about the authors add to the interest. One may appreciate the extracts, though it is not clear why some of them are classified as humorous, such for instance as Thomas Hood's "No," and Southey's "The Cataract of Lodore."

The One-eyed Fairies. By Georgia Eldredge Hanley. Boston: Lothrop, Lee & Shepard Co. \$1.50.

The one-eyed fairies, as you will readily guess, were the needles who lived in the tomato pincushion. In twenty-four chapters, each plentifully illustrated with drawings and helpful diagrams, they teach a small maiden how to do all the necessary kinds of plain sewing. The lessons first appeared in the *Modern Priscilla*, where they met with an enthusiastic reception. The book may be used in teaching a class, or in instructing a child at home. Its story form and easy text will appeal to the child who likes to read to herself.

A Gentleman from France. By Clarence Hawkes. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Pierre, the Airedale, who is the hero of Mr. Hawkes' latest story, was a real dog who behaved so gallantly during the war that he won the Croix de Guerre. As the pet of a famous French actress, he came to America, ran away, and appeared one morning at the breakfast table of the author. The story of his exploits is told in delightful fashion by a man who loves dogs and understands them.

When I was a Boy in India. By Satyananda Roy. Boston: Lothrop, Lee & Shepard Co. \$1.25.

This story of a boyhood in a far distant land describes in a most interesting manner the games and sports, the food and dress, as well as many of the religious customs of India. Mr. Roy's father was entitled to wear the sacred thread of the high caste Hindu, but renounced it when he became a member of the Brahma-Somaj, the national movement for liberal thought. The author was born in Calcutta, and has devoted some years to social service among the poor and unfortunate of that great city.

The Children's Book of Saints: Being Books I to XIII of The Children's Library of the Saints. Edited by W. Guy Pearce, Community of the Resurrection, Mirfield. London: A. R. Mowbray & Co. Milwaukee: Morehouse Publishing Co. \$1.40.

This book puts forth in a handy volume thirteen stories of the Saints as originally issued under the auspices of the Community of the Resurrection as *The Children's Library of the Saints*. As such they are doubtless well-known: but attention may here be called to the book's adaptability for Sunday school libraries, as well as for other reading.

Parenthood and Child Nurture. By Edna Dean Baker, M.A. New York: The Macmillan Co. \$1.50.

A very good "data book"—almost a "source book"—of considerable value for those who desire to study the subject in more or less detail. As a *popular* treatment, however, and such it aims at being, it leaves much to be desired. This is due to a common but unfortunate method of treatment: individual phases of childhood are set forth in close detail, but with so little correlation to other phases that it is necessary for the reader to pause at the end of each stage, and, as it were, piece together the various bits of a jig-saw puzzle laid before him. On the whole, however, it is a contribution to the study of childhood.

The Claims of the Coming Generation. By Sir James Marchant. New York: E. P. Dutton & Co.

We have, in this small volume, eight admirable papers dealing with the claims of children, present and future. That of Dean Inge, on The Right to be Well Born, opens the symposium. Then education of the younger generation is considered in all those branches which most directly affect the development of the race: mental hygiene, sex-instruction, betterment of child life, elementary education, moral training, training for worthy parenthood, and religious training. These papers are characterized by fair-mindedness and a wholesome common sense, and furnish a sound basis for the wise instruction of young people.

Church Kalendar



MAY

- 11. Third Sunday after Easter.
- 18. Fourth Sunday after Easter.
- 25. Fifth (Rogation) Sunday after Easter.
- 29. Ascension Day.
- 31. Saturday.

KALENDAR OF COMING EVENTS

May 13—Conventions, Dioceses of Delaware, Harrisburg, Newark, New York, and North Carolina.

May 14—Conventions, Dioceses of Arkansas and Michigan.

May 20—Conventions, Dioceses of Bethlehem, Connecticut, Long Island, New Hampshire, Southwestern Virginia, Central New York, and Rhode Island; recess meeting of the Convention of Western Missouri.

May 21—Synod of the Eighth Province at San Jose, Calif.; Conventions, Dioceses of Florida, Vermont, Virginia, Western Massachusetts, and West Virginia.

May 27—Convention, Diocese of Marquette.

APPOINTMENTS ACCEPTED

BURRELL, Rev. HAROLD, of the Church of the Holy Cross, Plainfield, N. J.; to be assistant at Grace Chapel, New York.

CLARK, Rev. GEORGE, priest in charge of River Falls, Clear Lake, Turtle Lake, and Star Prairie, Wis.; to be rector of St. Paul's Church, Pekin, Ill., May 18th.

DOGGERT, Rev. WALTON HALL, rector of the Church of the Good Shepherd, Dedham, Mass.; to be rector of St. John's Church, Framingham, Mass.

GRAHAM, Rev. LOYAL Y., of the staff of Grace Church Parish, New York; to St. Mark's Church, Fall River, Mass.

NORRIS, Rev. EDWIN J., rector of the Church of the Atonement, Carnegie, Pa.; to be rector of St. Mary's Church, Springfield Center, New York.

PEARCE, Rev. E. S., rector of Zion Church, Rome, N. Y.; to be rector of St. Mark's Church, Toledo, Ohio, May 19th.

SMITH, Rev. H. R., curate at Grace Church, New Bedford, Mass.; to be rector of St. Paul's Church, Malden, Mass.

URBANO, Rev. FRANCESCO G., assistant at Grace Church, New York; to be vicar of Grace Chapel, New York.

WHITE, Rev. ELIOT; to be senior curate at Grace Church, New York.

SUMMER ACTIVITIES

THAYER, Rev. WILLIAM G., rector of St. Mark's Church, Southbridge, Boston, Mass.; in Europe for two months.

CHANGE OF ADDRESS

MARSHALL, Rev. CHARLES H.; from the Oxford Hotel, Denver, Colo., to 1061 Steele St., Denver.

RETIREMENT

MILLER, Rev. W. J.; after fifty years service as a priest of the Church, and after twenty-three years as rector of St. Stephen's Church, Sherman, Tex. Address, 308 Missouri Ave., Ft. Worth, Tex.

DIED

BURLESON—Died, April 26, 1924, ALICE M. WILCOX, wife of the Rev. Edward W. BURLESON, of Palouse, Washington.

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

SAYRE—ALICE ELLMAN SAYRE died suddenly Friday, April 25, 1924. She was the daughter of the late Frederick R. and Ann Radcliffe Grote, the widow of David E. Sayre, and the blessed mother of Mrs. Hubert Cheesman and Mrs. Henry H. Ritter, of Madison, N. J., and of Sister Mary Rose, C. S. M. The interment was in Trinity Cemetery, New York.

"She, whose one oblation was a life of love. *Pax aeterna, lux perpetua.*"

ORDINATIONS

DEACONS

CENTRAL NEW YORK—On Thursday, April 24, 1924, the Rt. Rev. Charles Fiske, D.D., Bishop of the Diocese, ordained to the diaconate Messrs. ARTHUR BREESE MERRIMAN, VICTOR DOWDELL, HAMILTON HYDE KELLOGG, and MERRILL MILES MOORE. The Rev. Francis Curtis Smith preached the sermon. Mr. Merriman was presented by the Rev. H. H. Hadley, of St. Paul's Church, Syracuse; Mr. Dowdell by his brother, the Rev. Charles Dowdell, of Danville. Mr. Kellogg by the Rev. D. C. Stuart, of St. James' Church, Skaneateles, and Mr. Moore by the Rev. S. F. Burhams, of St. Thomas' Church, Hamilton.

On July 1st Mr. Merriman becomes assistant at St. Paul's, Syracuse. Mr. Dowdell is to be the Tompkins County missionary. Mr. Kellogg will have charge of St. Alban's, Syracuse, and St. Mark's, Janesville, and Mr. Moore will be the Oneida County missionary.

PRIESTS

CHICAGO—On Sunday, April 27, 1924, in Emmanuel Church, La Grange, Ill., the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of the Diocese, ordained the Rev. HAROLD BROWN HOAG to the priesthood. The candidate was presented by the Rev. Harry S. Longley, Jr., and the sermon was preached by the rector of the parish, the Rev. Irvine Goddard.

The Rev. Mr. Hoag, and his brother, the Very Rev. F. V. Hoag, Dean of Christ Cathedral, Salina, Kansas, who was present at the service, are the sons of Mr. and Mrs. F. D. Hoag, long active members of Emmanuel Church. The candidate was vested in a chasuble presented him by the altar guild of the parish. He will work in the Diocese of Chicago.

TENNESSEE—At St. Andrew's Church, St. Andrew's, Tenn., on the Monday in Passion week, April 7, 1924, the Rev. WILLIAM JUSSEFAND DE FOREST was ordained priest by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of the Diocese. The sermon was preached by the Rev. John D. Wing, D.D., and the candidate was presented by the Rev. Mercer P. Logan, D.D. Full Catholic ceremonial was employed.

Father de Forest will continue on the staff of St. Andrew's School, and of Christ Church, Chattanooga.

IN MEMORIAM

The Rev. Harry Briggs Heald

The Church and the Diocese of Pittsburgh have suffered a great loss. On Maundy Thursday HARRY BRIGGS HEALD responded to the summons of his Master and ours, and entered into the higher life of service beyond.

He was prepared for the ministry at St. Stephen's College, Johns Hopkins University, and the General Theological Seminary. He served in Minneapolis, Minn., Evanston and Wilmette, Ill., and Port Chester, N. Y., before coming to St. Andrew's Church, Pittsburgh, in November, 1921. In all of these parishes his magnetic, consecrated personality left an enduring mark and scores mourn with his family and intimate friends at his death.

He was an excellent executive and a most spiritual and helpful preacher. Above all he was the pastor and the friend. He always gave of his best, which was a rare combination of sweetness and strength.

The clergy of this Diocese feel that each one of them shares in the sense of great personal loss and they unite in extending their profound sympathy to Mrs. Heald and her two little daughters.

"May he walk joyfully before the Lord in the land of the living."

JOHN DOWS HILLS,
FREDERICK G. BUDLONG,
WALTER N. CLAPP.
Committee for the Pittsburgh Clerical Union.

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.

MAKE YOUR WANTS KNOWN

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CLASSIFIED DEPARTMENT
OF
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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

FROM JUNE 15TH TO SEPTEMBER 14TH wanted a priest to celebrate at nine each Sunday. St. MARK'S, 449 Jersey Ave., Jersey City.

PRIEST WANTED TO TAKE CHARGE OF St. Paul's Church, Franklin, N. Y. Albany Diocese from June 1st to September 1st. Salary \$100 per month. Must be rector of ability and good preacher. Permanent rectorship possible. G. R. MARTIN, Clerk of Vestry, Franklin, N. Y.

MISCELLANEOUS

TEACHER WANTED: TWO PRINCIPALS and one primary. Semi-parochial mountain mission schools. Good health, disposition, and adaptability. Country requirements and country salary 7 months. Smaller salary one or two additional months. REV. FRANK PERSONS, Yancey, Va.

WANTED A YOUNG MAN FOR ORGANIST and choirmaster (men and boys), in a New England town, about 150 miles from Boston. Salary can be supplemented by private lessons. First class testimonials essential. Address, NEW ENGLAND-196, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: SINGLE MAN, EXPERIENCED in dealing with boys, and equipped to act as Assistant in Manual Arts. Address HEADMASTER, SAINT ANDREW'S SCHOOL, St. Andrews, Tennessee.

WANTED—ORGANIST AND CHOIRMASTER. Boy Choir. Two Manual Austin Organ. City of 65,000 population. Salary \$1,200. State age, experience, references. Address Rev. PAUL S. ATKINS, St. John's Church, York, Pa.

POSITION WANTED

CLERICAL

MISSIONARY CATHOLIC PRIEST SEEKS change. Definitely committed to the mountain mission field of the South. Available first of July. Address PRIEST-205, care LIVING CHURCH, Milwaukee, Wis.

PRIEST IN THE CATSKILL MOUNTAINS, 200 miles from New York City, 1,220 feet above sea-level, beautiful drives in every direction, desires, for the sake of the health of his children, to exchange for either the month of July or August with a priest on or near the sea-shore. Address THE REV. L. CURTIS DENNEY, Box 144, Oneonta, New York, N. Y.

EXPERIENCED HISTORY PROFESSOR desires supply for June, July, and August. Good preacher. Also fall school position. Address B-199, care of LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, MIDDLE AGE, PERFECT health, family, excellent preacher, experience in healing, and social work, now receiving \$2,400 and house, would take temporary duty as special preacher, or in vacant parish, to get acquainted in hope of receiving call. Address: CLERGYMAN-209, care of the 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, 182, Latrobe, Pa.

PRIEST, MARRIED, LARGE EXPERIENCE, aggressive worker, good Churchman, strong preacher, highest endorsement. Desires parish near New York, Philadelphia, or New England Coast. Desires correspondence with Bishop or vestry. Address L-7, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, DESIRES LIGHT work, August; New England or Jersey Coast, with living quarters. Address SACERDOS, care MR. GORHAM, 11 West 45th St., New York.

PRIEST, OF 45. MARRIED, DESIRES correspondence with bishop or vestry needing a sound Churchman, with large experience in parish work, religious education, pictorial presentation, etc. Address S-131, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, RECTOR OF PROMINENT CITY parish will be available for summer supply work during months of July and August. Would prefer Pacific Coast, Northern or Eastern states. Address A-206, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, TEACHER IN Church school, desires permanent parish work. References. Address D-208, care LIVING CHURCH, Milwaukee, Wis.

RECTOR (PITTSBURGH BOROUGH), will take Sunday work, August. East. Moderate remuneration. Box-195, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR, MARRIED, SEMINARY GRADU-ate, desires change of parish. Best of testimonials. Address Z-176, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR, AGE 50, GOOD PREACHER, reliable, desires summer work. Salary two hundred per month: Address C-201, care of LIVING CHURCH, Milwaukee, Wis.

WANTED, BY A PRIEST EMPLOYED IN a Church school, Sunday duty from June fifteenth to July twenty-seventh, in or near Philadelphia, Baltimore, or Washington. Address CHAPLAIN-191, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY WORK FOR JULY or August. Excellent references. Terms: Furnished rooms and \$100 per month. Address G. E. R-198, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

YOUNG LADY DESIRES POSITION AS companion or governess tutor. Will travel. Has wide experience as governess, kindergarten supervisor and companion. Splendid references. Personal interview within reasonable distance. Address C-204, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN, AGE 27, COLLEGE GRADU-ate, desires position at home or abroad as Instructor in College or Preparatory School. At present Assistant Cashier in Eastern Banking Institution. Speaks Spanish fluently, can also teach English literature, History, Banking, Civics, Business law, etc. Travelled extensively abroad, has unquestionable references and splendid personality. Sings and plays pipe organ: Catholic Churchman. Address B-207, care LIVING CHURCH, Milwaukee, Wis.

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.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Sample and prices on application.

ALTAR FURNISHINGS

THE WARHAM GUILD, LTD., THE SECRE-tary 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.

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.

ALTAR GUILDS. PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples. MARY FAWCETT, 115 Franklin St., New York, N. Y.

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

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candelsticks, 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.

RETREATS

HOLY CROSS, WEST PARK, N. Y. A RE-treat for Priests will be held, D. V., September 15 to 19, 1924 (Monday evening to Friday morning). Conductor. The Rev. FRANK GAVIN, Th.D. Address THE GUEST-MASTER.

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

CHRISTMAS CARDS

LADIES—THE DEMAND FOR CHRISTMAS cards is growing greater each year. Send in your order now for my Christmas Card Novelty Gift Book. Last year I ran short of sample books and was obliged to disappoint a great many; orders should come in early. Easy way to raise money for your Guild as I allow 40% on all cards sold. For particulars write Mrs C. W. UPSON, 234, Park Avenue West, Mansfield, Ohio.

CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN (FATHER Liebler and Father Rockwell, publishers) is issued monthly to teach the Christian Religion in its fullness. A new feature: A perpetual Novena before the Blessed Sacrament. Annual subscriptions, fifty cents. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

APPEAL

A BRIGHT YOUNG CLERGYMAN IN Southern Brazil needs a portable organ for his work in country communities. \$40.00 will purchase it. Mrs. Kinsolving will take it to Brazil when she sails in June. Who will give it? Address, Mrs. JOSEPH N. BLANCHARD, 1109 Madison Ave., New York, N. Y.

PIPE ORGAN WANTED

GOOD SECOND HAND ORGAN FOR SMALL church. Give description, measurement, price. Address HENRY-179, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

YOUR NAME AND ADDRESS STAMPED on a pretty metal tag for your keys for 25 cents (ring included). Sold by a shut-in. E. P. BROXTON, Fryer Place, Blythe, Ga.

CAMPS

Camp Ocean Wave, Peermont, N. J.

A 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.

BOYS WANTED FOR CAMP, LAND AND water sports. Moderate charges. Special price for sons of clergymen. CAMP STAWMERE, Stoughton, Mass.

HEALTH RESORTS

New Mexico

S. T. 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.

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S. T. 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.

FOR SALE

FOR SALE: TWO HUNDRED USED NEW Hymnals, with music score, in good condition at 50 cents a copy. Address THE REV. WILFORD ERNST MANN, 227 South Sixth Street, Council Bluffs, Iowa.

TYPEWRITER FOR SALE, STANDARD make, fine condition, cheap. Address M. S-189, care of LIVING CHURCH, Milwaukee, Wis.

REAL ESTATE

ADIRONDACKS, THE CRATER CLUB. Es-sex-on-Lake-Champain, offers to families of refinement at very moderate rates the attractions of a beautiful lake shore in a locality with a remarkable record for healthfulness. The club affords an excellent plain table and accommodation with rooms or individual camps. The boating is safe, there are attractive walks and drives to points of interest in the Adirondacks, good tennis courts, and opportunities for golf. References required. For information relative to board and lodging address MISS MARGARET FULLER, Club Mgr., Hotel Allerton, New York. For particulars regarding cottage rentals write JOHN B. BURNHAM, 233 Broadway, New York City.

FOR RENT—FURNISHED SEVEN ROOM Bungalow on ladies' estate from June 1st to October 1st. Kitchenette and bathroom included. Philadelphia suburbs. One mile from railroad station, 1½ miles from trolley. Apply by mail to Mrs. GEORGE C. THAYER, Ryneton, Villa, Nova, Pennsylvania.

SUMMER HOME TO RENT AT TWILIGHT Park, Catskill Mountains, New York, two thousand feet above sea level fourteen room house, electric lighted, two bathrooms, hot and cold water. Good roads. Church privileges at summer chapel, ten minutes walk, services June to October. Terms, address Miss WILL-MANN, 204 West 85th St., New York.

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 country 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.

THEOLOGICAL STUDENT WISHES TO rent his five-room apartment for the summer. Opposite campus General Theological Seminary. Attractively furnished. All conveniences. Very reasonable. GERALD V. BARRY, No. 1 Chelsea Square, New York City.

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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.

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

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

New York

GREER HOUSE, 123 EAST 28TH STREET, New York; Greer Court, 544 West 114th Street, New York. During Student Vacations (Spring and Summer) rooms with board can be obtained by Churchwomen at very moderate rates. Apply SOCIAL DIRECTOR, 123 East 28th Street, New York, N. Y.

Vermont

THE HEIGHTS HOUSE, LUNENBURG, VT., open all the year round, high altitude, no hay fever, no mosquitoes, all modern comforts. We are now booking guests for Spring and Summer, our sixteenth successful season. We claim all the attractions, peculiar to the Green Mountain State—rates reasonable, booklet. A. J. NEWMAN, Proprietor.

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)

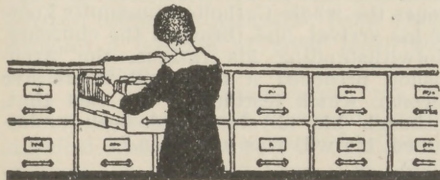
Church of the Incarnation, New York

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

Cathedral of All Saints, Albany, N. Y.

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

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 ma-

terials, 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.*

BOOKS RECEIVED

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

Marshall Jones Company, Boston, Mass.

Language and Philology. By Roland G. Kent.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

The Lure of English Cathedrals (Southern). By Frances M. Gostling, officier d'Academie Francaise; author of *The Bretons at Home, The Lure of the French Chateaux, The Lure of the Riviera*, etc. With Illustrations from photographs. Price \$2.00 net.

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

The Imperial Voice; and Other Sermons and Addresses. By Lynn Harold Hough, T.h.D., D.D. Price \$1.50.

The Life and Teaching of Jesus. According to the First Three Gospels. By Edward Increase Bosworth, New Testament Professor in the Oberlin Graduate School of Theology. Price \$2.50.

Taxation: The People's Business. By Andrew W. Mellon. Price \$1.25.

Board of Christian Education of the Presbyterian Church in the U. S. A. Philadelphia, Pa.

"Into All the World." Prepared for use in the Junior Department of the Daily Vacation Bible School. By Arthur Henry Limouze. Projects for Girls by Catharine Barber. Projects for Boys by Elsa K. R. von Ruecau. Edited by John T. Faris, D.D. Price \$1.75 net postpaid.

Boni & Liveright, New York, N. Y.

The Personal Relation in Industry. By John D. Rockefeller, Jr.

The Christopher Publishing House, Boston, Mass.

Hester's Easter Morning. By Mary Earle Hardy, author of *Fairy Roads to Science*, etc. Price \$1.00 net.

The Psychic Flame. By Amelia Fargo Staley, author of *The Leading of a Minister*. Price \$2.00 net.

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

Problems of Public Finance. By Jens P. Jensen.

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

The Students' Historical Geography of the Holy Land. A Popular Reading Manual and Text Book for Teachers and Clergy. An Illuminating Course of Lessons for the Sunday school, to be used in the History and Geography Ages. By the Rev. William Walter Smith, A.B., A.M., M.D., formerly Corresponding Secretary of the Sunday School Federation, Secretary of the New York Sunday School Association, member of the General Board of Religious Education, member of the Executive Committee and of the Teacher Training Committee of the New York City Sunday School Association, etc. With a Foreword by the Rev. Milton S. Littlefield. Illustrated with one hundred halftone pictures of Bible places and forty-one maps, most of them in colors. Price \$2.00 net.

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

The Conditions of Conversion: and other Sermons. By Rev. W. L. Watkinson, D.D., LL.D. Price \$1.50.

The University of North Carolina Press, Chapel Hill, N. C.

Religious Certitude in an Age of Science. The McNair Lectures, 1922, delivered at the University of North Carolina. By Charles Allen Dinsmore, Professor of Spiritual Interpretation of Literature in the Yale Divinity School. Price \$1.50.

PAMPHLETS

The University of Chicago Press, Chicago, Ill.

Lincoln's "House Divided" Speech. By Arthur Charles Cole, Ph.D.

The Diary of Orville H. Browning. By Theodore Calvin Pease.

MAR TIMOTHEOS IN AMERICA

MAR TIMOTHEOS, Archbishop of Malabar and Metropolitan of India, of the Assyrian or Nestorian Church, arrived in America on Maundy Thursday and went at once to Chicago, where is the largest Nestorian colony. There he celebrated the Holy Week and Easter services in our St. James' Church, which has been used for some time by the Assyrians. The Eastern calendar is one week later than ours.

Mar Timotheos has been spending the last few months in England, in conference with the Archbishop of Canterbury's Assyrian Mission. This Mission has been for the last forty years in Mesopotamia, but was forced to withdraw because of the war. Mar Timotheos comes as the official representative of Patriarch Mar Shimun and the Assyrian nation. The Patriarch is now at Mosul. The retreat of the Assyrians during the war, beginning with the murder of their patriarch, is one of the most pitiful incidents in history. The remnant of this once great nation and Church has been scattered, and is trying to return to the homeland, but their future looks very dark.

Advices from London, where Mar Timotheos spent some time, state that the Prime Minister of England, Mr. Ramsay MacDonald, has received a copy of a letter addressed to the Archbishop on behalf of the Assyrian Christians. The following is an extract from the letter:

"If Great Britain will withdraw from this country [i.e. Iraq], then we will not remain. Britannia is responsible for us. . . . What has been done by the League of Nations? It will treat us as it treated the Armenians. . . . The great Governments want to free themselves from the responsibilities and promises given to the small nations in the time of the war. If Great Britain withdraws, can the poor Assyrians maintain any self-government in the midst of Islam? Arab on one side, Kurd, Turk, and Persian on the other sides. . . . Turkish troops are increasing in number on the Jezirah side. The Kurds are more openly saying that Mosul will go to Turkey. The Arabs, too, are not quite well pleased with the British, as reports tell us. . . . The Christians of Mardin are driven out. The Jacobite Patriarch has been divested of his position."

THE LIVING CHURCH is further informed that the Assyrian Christians are a primitive people, survivors of the ancient Christian Church of pre-Moslem Persia.

At the outbreak of the war, this small community was tempted to support the Allied cause against the Turks, and owing to the exigencies of military operations, had to withdraw to the vicinity of Baghdad. After many months some thirty thousand returned to their homes, although their efforts to secure the formation of an autonomous State for themselves had been abortive. They are now anxious concerning the possibility of a restoration of Turkish rule, and are believed to be prepared to emigrate to America in order to avoid it.

PLANS HAVE BEEN MADE for a state-wide Social Service Commission in North Carolina, to be composed of two members from each of the three dioceses of the state.

"Copec" Appoints Committee to Continue Social Program

The Page Memorial—Observances of Good Friday—The Empire Ex- hibition Church

The Living Church News Bureau }
London, Apr. 17, 1924 }

THE PRACTICAL EXPRESSION which it is proposed should be given to last week's discussions of "Copec" was determined at the concluding session of the conference at Birmingham on Saturday.

A Continuation Committee was appointed, consisting of about fifty members. This committee is to carry on work necessary to the fulfilment of "Copec" and the conveyance of its messages to the country, and to secure that the influence of "Copec" shall be a permanent factor in the life of the Churches. It is further charged with calling into being a permanent organization to interpret the purposes of "Copec."

Dr. C. E. Raven, the rector of Bletchingly, Surrey, indicated that the permanent organization of "Copec" would probably take the form of a bureau of publicity and research, an interdenominational advisory committee, and possibly the constitution of a federal council of the Churches. The great need of the Churches today, said Dr. Raven, was a restatement of their position in relation to the social life of the nation. "Copec" had started with a program which might have appeared fantastic and impossible, but throughout the conference had experienced a spiritual impulse of unity which was the greatest gift that could have been bestowed upon it.

The conference passed a resolution requesting the Government to hold, or to invite, and to assist the Christian Churches to hold, an enquiry into the causes of unemployment, for the purpose of recommending changes which might be desirable and practicable in the economic and industrial system of the country.

Upon the subject of birth control, the conference decided to forward a request for enquiry and advice by the Churches, either severally or unitedly, to the Archbishops of Canterbury, York, and Wales, the Church of Scotland, the Free Church of Scotland, the Primus of Scotland, and the United Free Churches.

It will be gathered from all this that one of the duties of "Copec" will be as much to discourage the activities of the ill-equipped reformer as to encourage and hearten those who, fully facing the facts of the time and understanding their application, are determined to make good the claim of Christ in the world.

THE PAGE MEMORIAL

The unveiling of the memorial brass to Mr. Walter Hines Page, the late Ambassador of the United States, in the parish church of Pickering, Yorkshire, recalls the associations of the East Riding with America. George Washington emigrated from South Cave, near Hull, and the present Archbishop of York enjoyed the friendship of Mr. Page, and at his request went over to America in the dark days of the war. This is not the first memorial to Anglo-American friendship to be erected in Pickering church. In 1919 a brass was placed on the north wall of the chancel to the memory of Nicolas King, first surveyor of the City of Washington, and to Robert King, his father.

OBSERVANCE OF GOOD FRIDAY

In a message to the Church of England Men's Society, the chairman, the Bishop of Swansea and Brecon, makes a timely protest against the annual desecration of Good Friday:

"Our land (he writes) presents no more startling phenomenon today than the manner in which a Christian nation elects to spend the day of its Redeemer's dying. We should not dream of spending in such a fashion the day on which our loved ones had died. If, through some awful act of carelessness or worse, it had been our sorrowful lot to take the life of one who loved us, should we select the anniversary of so dire a tragedy, out of all the 365 days of the year, as a fitting occasion for pleasuring and amusement? Do we deliberately mark, by special attendance at places of amusement, the day on which our father or mother passed away? We treat our Lord Jesus Christ worse than we treat one another by degrading His death-day to the level of a common Bank holiday. Things admirable on other days (football matches, concerts, teas, and cinemas) are utterly out of place on the day on which Jesus Christ gave Himself for us.

"Such things go on because people will not take the trouble to claim for their religion the respect to which it is entitled. It is largely the tyranny of commercialism which degrades Good Friday. Professional and amateur footballers have their religious convictions as well as other people. Why should they be practically forced to play matches on Good Friday to the hurt of conscience? The traditional thirty pieces of silver today take the form of gate money and cinema receipts. *Corruptio optimi pessima*, so says the old Latin proverb. The holier the day the more disastrous may it prove to us if perverted to careless and unhalloved use. A Good Friday misspent has spelled moral disaster to many. Do not, therefore, let us acquiesce in the condition of things which dishonors the Redeemer."

THE EMPIRE EXHIBITION CHURCH

A few more particulars of the little church of St. George, which is being erected in the grounds of the British Empire Exhibition at Wembley, may be of interest.

Under the inspiration of the Bishop of London, this church will be erected in "Quality Street," a name of good omen, near the Newfoundland section. The church will be of the bungalow type, and, though the external architecture will not be imposing, the interior is to be beautifully fitted, and made a real haven of rest for those who are exhausted by sight-seeing. There will be daily Mass and two other daily services throughout the period during which the Exhibition is open.

The whole of the internal arrangements and fittings have been given by the Warham Guild, their gift including the altar and its furniture, the chairs, and all the other equipment. The total cost of the church is £1,500.

The Bishop of London, with his chaplain and other clergy who are to attend the opening of the Exhibition next Wednesday (April 23d), will, immediately upon the conclusion of that ceremony, proceed to the church for its formal dedication.

"INDUSTRIAL SUNDAY"

The Industrial Christian Fellowship is preparing for the observance of Sunday,

April 27th, as "Industrial Sunday." Commenting on this, the *Oxford Diocesan Magazine* says:

"We should like to enter a strong protest against the choosing of Sunday, April 27th, as 'Industrial Sunday.' How a society, which has for its presidents the three Archbishops, and for its chairman the Bishop of Lichfield, can ignore the fact that April 27th is Low Sunday, we fail to understand."

ARCHBISHOP CIEPLAK'S RELEASE

The *Times* correspondent at Riga, under date of April 12th, gives the following facts concerning the release of the Roman Archbishop Cieplak, Metropolitan of Petrograd:

"The Bolsheviks had given no intimation to the Archbishop of their intention to release him, and he remained ignorant of it until the last moment. About a fortnight ago he was removed from Butyrka to the cells of Lubianka prison, which is greatly dreaded. Three days ago the warders appeared in his cell and curtly commanded him to take his things and come along. He was conducted by soldiers to a train, in which he travelled under a guard like an ordinary criminal. He was not told where he was going, but was taken to the frontier station of Sebez, where on his arrival his guards disappeared without giving any reason. He remained alone until a railway official approached and informed him that he was now free, but must cross the frontier.

"Archbishop Cieplak was without money or ticket, his only belongings being his bundle of clothes. A Latvian train guard, when he learnt the victim's name, allowed the Archbishop to proceed to Rezekne in Latvia, where he told the Archbishop he might apply to Catholic clergy for money to travel to Riga. On the way, a passenger who was made acquainted with the Archbishop's position, supplied him with sufficient money to reach Riga.

"There the Archbishop went to the monastery attached to St. Mary's Church. The porter, seeing a shabby, unkempt priest, whom he took to be seeking accommodation, politely but firmly advised him not to enter, but go to the priests' house of St. Francis' Church, where there was more room. The Archbishop did not disclose his identity, but went to the Presbytery, in a distant part of the town. There he met a suspicious cook and others, who were inclined to look upon him as an imposter. At last a priest appeared who recognized him, and he was admitted immediately.

"Archbishop Cieplak wished to proceed *incognito* on his journey, but in a few hours the whole Catholic community knew of his arrival, and thronged the churches. Notwithstanding his fatigue, the Archbishop preached a long and impressive sermon, which testified to the fact that, although his physique had been undermined, his will was unbroken."

The Archbishop celebrated an early Mass at Riga on the morning of April 12th, before leaving for Warsaw, which he reached the next morning (Sunday). From Warsaw he expects to proceed to Rome.

GEORGE PARSONS.

WOMEN VESTRYMEN IN WASHINGTON

AT THE Easter Monday elections in the city of Washington, D. C., a prominent woman was elected to the vestry of St. Andrew's Parish, with the idea that her advice and assistance would be useful. In Grace Church, Georgetown, a half of the vestry is composed of women. While women have been voting in parish elections for the past two or three years, this is the first year in which any have been elected to a vestry.

Canadian Colleges Hold their Annual Convocations in Divinity

Wycliffe College Convocation—W. A. Annual Meetings—The Niagara Ordination

The Living Church News Bureau }
Toronto, April 30, 1924 }

THE ANNUAL Convocation in Divinity of the University of Trinity College was held in the Convocation Hall, of Toronto College, on Thursday evening, April 24th.

The usual closing exercises of the Divinity class were held. Six men graduated with the College diploma, of which three also took the Degree of Licentiate in Theology, and one of Bachelor of Divinity in course. Convocation was presided over by Chancellor Worrell, who conferred the degrees. The prizes and diplomas won by the Graduating Class were presented by the Hon. Sir William Mulock, K. C. M. G., Chief Justice of Ontario, who has since been elected to the vacant Chancellorship of the University of Toronto. The address to the Graduating Class was given by the Rt. Rev. E. J. Bidwell, D.D., the Lord Bishop of Ontario. The Rt. Rev. J. F. Sweeny, D.D., Lord Bishop of Toronto, presented the candidates for degrees in course.

After the conferring of degrees in course, the candidates for honorary degrees were presented.

The Rt. Rev. E. F. Robins, Lord Bishop of Athabasca, was presented for the degree of Doctor of Divinity, *honoris causa*, by the Hon. Mr. Justice Hodgins. Bishop Robins is an outstanding missionary bishop of the Canadian Church, being Bishop of Athabasca, one of the large missionary dioceses of the West.

The Very Rev. Dean Crotty, one of the most notable men of the Anglican Church in Australia, was presented for the degree of Doctor of Divinity, *honoris causa*, by Dr. S. A. B. Mercer, Dean of Divinity in Trinity University. Dr. Mercer referred to the brilliant academic career of Dean Crotty, to his good work as chaplain to the Australian forces during the war, and his valuable contribution to the work of the Church in Australia. As Dean of Newcastle, one of the largest industrial centers in Australia, Dean Crotty occupies a position of great importance and influence.

At the end of Convocation, the Rt. Rev. J. C. Roper, Lord Bishop of Ottawa, unveiled and presented to the college a portrait of the late Rev. Dr. Body, Provost of Trinity from 1881 to 1894. Dr. Body was the second Provost of Trinity, and his portrait will be added to the notable list of Provosts and Chancellors and distinguished Trinity men already adorning the walls of Convocation Hall.

The portrait was accepted by Provost Seager on behalf of the College. It is interesting to note that the portrait was presented to Dr. Roper as an associate and fellow worker of Dr. Body, and accepted by Dr. Seager, who was a pupil of Dr. Body's at Trinity.

WYCLIFFE COLLEGE CONVOCATION

Wycliffe College, the other Anglican theological school in Toronto, also held its Convocation lately, on April 29th. A leading feature of the evening was the recognition of the eightieth birthday of Dr. N. W. Hoyles, K. C., President of

Wycliffe College, and of his forty-five years association with the college. Nine graduates received their diplomas and the degree of Doctor of Divinity, *honoris causa*, was conferred *in absentia* on the Rt. Rev. Yasutaro Naide, the newly consecrated Bishop of Osaka, Japan, and the same degree, in course, on the Rev. J. D. Mackenzie-Naughton, rector of Owen Sound.

The Rev. Dr. Cody conveyed the greetings of the Council and Board of Trustees to Dr. Hoyles. During all the years he had been connected with Wycliffe, he said, Dr. Hoyles had been an inspiration and a benediction, and he would live in the minds of past generations of students as one whose words of cheer and advice had ever been hopeful and helpful.

The address with which the President was presented from the Council and Board of Trustees referred to the fifty years of unbroken partnership of Dr. Hoyles and his wife. "You have had forty-five years of continuous service on behalf of Wycliffe," the address continued, "first as secretary, and, since 1890, as president and chairman of the Council." Among the Christian leaders who took part in laying the foundation of the college, it was noted, Dr. Hoyles was the only one spared to witness its later growth and extended influence. "This growth has largely been in consequence of your wise leadership and the confidence inspired by your name and character," the address concluded.

In reply Dr. Hoyles said he had been fortunate in the men with whom he had been associated, mentioning in particular, Dr. Cody, Principal O'Meara, and the Treasurer, Mr. F. C. Jarvis. He also paid a high tribute to the inspiration his wife had been to him. Mr. Hoyles was later presented with a bouquet of roses.

Among those on the platform was Sir William Mulock, the new Chancellor of the University, who was welcomed by Dr. Hoyles. The treasurer, in his report, which stated that the college closed its year entirely free from debt, drew attention to the munificent bequest to the college of \$409,000 from the estate of the late Edwin Whitney, of Ottawa. It was hoped, he had remarked, to erect a library in the near future. Principal O'Meara stated that sixty-six students had been enrolled during the past year.

W. A. ANNUAL MEETINGS

These are days of activity in the circle of the Woman's Auxiliaries. The Niagara Diocesan Board has been meeting this week; the Toronto Diocesan Board meets the first week in May; the Huron Board announces its gathering for May 20th to the 22d. Several returned missionaries are on the program, notably Bishop White, head of the Canadian Diocese of Honan, China, who has just reached Toronto on furlough.

THE NIAGARA ORDINATION

The Bishop of Niagara held a special ordination on April 27th at the Church of the Ascension, Hamilton. Owing to the Bishop's recent illness he was able only to perform the office of the laying on of hands, the Bishop of Athabasca acting for him in the balance of the service. The Rev. W. P. Robertson, chaplain to the Bishop, presented the candidates:

the Rev. Canon O'Meara, D.D., read the epistle; the Rev. George Luxton was gospel; the Rev. Frederick Wilkinson, rector of St. Peter's Church, Toronto, and father of one of the candidates for the diaconate, preached the sermon, the Rev. Dr. Renison and the Rev. C. A. Heaven, assisting in the service. Ordained priests were the Rev. H. Brown, St. George's Church, Guelph, and the Rev. William Luxton, Diocese of Rupert's Land; to be deacons, George Luxton, St. Patrick's Church, Guelph; A. Calvert, of the Diocese of Rupert's Land; Cecil Lamb, of Thorold; W. A. Filer, of Palermo, and Fred Wilkinson, Jr., who will, on June 15th, become assistant to the Ven. Archdeacon Renison at the Church of the Ascension.

MISCELLANEOUS NEWS NOTES

The Rev. L. J. Donaldson, for twenty-one years rector of Trinity Church, Halifax, has announced his resignation. His future plans have not been settled.

The Rev. J. D. Paterson has just been inducted rector of All Saints' Church, Peterborough, Ont., in succession to the Rev. R. B. Grobb, who left recently to join the staff of St. Paul's Church, Chicago.

Stained glass windows are the order of the day. St. George's Cathedral, Kingston, has dedicated one to the memory of William Bartlett Dalton; St. John's Church, St. John, N. B., a series of three, in memory, respectively, of Col. and Mrs. Armstrong, Mr. and Mrs. J. H. Lawrence, and the late Mrs. Fred Sayre; one in St. Paul's Church, Toronto, in memory of Lance-Corporal Douglas E. Sparks.

Trinity Church, Cornwall, Ont., the mother church of the Diocese of Ottawa, and one of the landmarks of what used to be known as "Upper Canada" was reopened on Easter Day after extensive restoration and redecoration. The Bishop of Ottawa officiated throughout the day, assisted by the rector, the Rev. W. Netten.

INDIANA CHURCH TO BE CONSECRATED

THE CHURCH OF ST. ALBAN, Indiana Harbor, Indiana, the Rev. Cassius G. Hunt, rector, is to be solemnly blessed and consecrated by the Rt. Rev. John Hazen White, D.D., Bishop of the Diocese, on Sunday, May 11th, at the eleven o'clock service.

THE BELLS OF THE BUFFALO CATHEDRAL

THE CHIMES of St. Paul's Cathedral, Buffalo, are about seventy years old—it is reported that they were sounded for the first time on Christmas Eve, 1856. The Cathedral is in the heart of the business section of the city, and each weekday the bells peal out their message of peace and inspiration to thousands of men and women working in nearby offices and stores.

And now the bells must be recast in order that the tones of all may be clear, sweet, and in tune, and it has been hoped to add an additional bell, which would greatly increase the range of playing. All this will require the sum of \$10,000, and to this end parishioners and friends of St. Paul's, who have been inspired and encouraged by the bells, have started in to raise the money. Up to date \$7,000 has been received, and this summer the chimes will be recast and will be rebung in the fall to greater usefulness and service.

Conference of Educational Executives Holds Fifth Annual Meeting in Boston

Church Home Society—General News Notes

The Living Church News Bureau }
Boston, May 5, 1924 }

THE FIFTH annual Conference of Diocesan Educational Executives was opened last Friday at the Church of our Saviour, Longwood, Boston, and closes today.

The Rev. William E. Gardner, D.D., executive secretary of the National Department of Religious Education, in his annual address said:

"In presenting to you my fifth annual address may I emphasize that back of this conference and looking to us for leadership in religious education are 400,000 homes, within our Church, many without appreciation of the importance of religious nurture; half a million boys and girls in our Church schools who are the hope of the future Church, 50,000 teachers ready to be inspired with higher standards of Christian living which they must pass on, 35,000 Episcopal students in state universities and colleges, 10,000 boys and girls in Church boarding schools, and approximately 500 students in our theological seminaries to whom we must look for educational leadership. These are the forces that control the future, and they must be constantly in our thought and vision."

Speaking of what he considered the most important topic to which a leader in religious education should give his attention, Dr. Gardner said:

"It is a more definite recognition in religious education of the importance of a religious experience, that is, a life united with God through Jesus Christ in a task of incomparable importance as contrasted with information and explanations about that experience, especially as recorded in literature. The widespread interest in teaching religion, the large number of men and women who are consecrated to the work, the many who plan to specialize, or pride themselves that they are specializing, in the field of religious education, put a responsibility on our leadership to make clear the distinction between teaching the facts about religion and the transfusion of a life that is lived with God, to those whose lives are untouched.

"By transfusion I mean to symbolize the process of a strong life giving to a weaker life. We must provide the channels for the gift of the Holy Spirit, but the true spirit life is not in our making. It comes from without. When we are part of the fellowship of the Church, we place ourselves in a position to receive spiritual life, to give joyous surrender and glad service. Are we sure that this is our comprehension of our task?"

On Sunday evening Trinity Church welcomed the delegates to its evening service. Bishop Slattery introduced the speakers. Professor John Erskine, Ph.D., Litt.D., of Columbia University, gave an address on What Laymen Expect of Leaders in Religious Education. The Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill., spoke on Religious Education at the Crossroads.

CHURCH HOME SOCIETY

April was a busy month with the Church Home Society. In addition to giving advice and other forms of service affecting the lives of seventy-three children, the Home gave intensive care to 161 children in 99 Church foster homes in

different parts of the diocese. In equipping these children for life, the society aims to give each an education commensurate with his ability. There are forty children between fourteen and sixteen years of age either in high school, or receiving special educational advantages beyond the grammar grades.

A good many children, because of sickness, frequent removals, and other early handicaps, come to the society considerably retarded in their school work. Of the 82 children twelve years and over, 60 have already been confirmed, and 5 are attending confirmation classes at the present time.

GENERAL NEWS NOTES

The Service of Presentation for the Church schools of the diocese was held at the Cathedral on Saturday. Thirteen parishes portrayed the various fields for which the schools have worked during

the year. The Mite Box offering of All Saints' Church school, Brookline, was \$871.66. In speaking of this the rector of All Saints', said, "It was a splendid offering, and we are proud of the faithful work that was done by the teachers and scholars of All Saints' school."

On Monday, May 12th, the Massachusetts Clerical Association will be the guests of the Rev. Francis E. Webster, in Christ Church parish house, Waltham. The Rev. William Devlin, S. J., President of Boston College, will give an address on Preparation for the Priesthood in the Jesuit Order.

The spring meeting and dinner of the Episcopalian Club will be held this Wednesday, May 7th, at the Hotel Somerset. The speakers for the evening will be Bishop Lawrence, Bishop Slattery, and the Rev. John T. Dallas, rector of St. Thomas' Church, Hanover, N. H. The clergy of the diocese, the students of the Episcopal Theological School, and the lay delegates of the diocesan convention who are not members of the club, are to be the invited guests.

RALPH M. HARPER.

New York's Interest Engaged in Approaching Diocesan Convention

Churchwomen's League for Patriotic Service—City Mission Training Course—General News Notes

The Living Church News Bureau }
New York, May 2, 1924 }

THE EVENT of overshadowing interest in New York Church circles for the month of May is the approaching meeting of the Diocesan Convention at the Cathedral and Synod Hall. The Convention will be opened with a celebration of the Holy Eucharist in the Cathedral at ten o'clock on the morning of Tuesday, May 13th, and will continue in session at the Synod Hall during the day and on the day following, May 14th. The Bishop and Mrs. Manning invite the clergy of the Diocese and the ladies of their families to a reception at the Bishop's House on the evening of the opening day.

Two services of importance and interest were held within the Cathedral close on Sunday afternoon, April 27th: in the Cathedral itself, a service under the auspices of the Church Actor's Guild, at which the lessons were read by Otis Skinner and Maelyn Arbuckle, respectively, and the sermon was preached by the Rev. J. H. Randolph Ray, rector of the Church of the Transfiguration; and a service in the Synod Hall for colored people, under the direction of the Rev. Elliott Durant, vicar of St. Luke's Mission for colored people. Both services were attended by large congregations. St. Luke's Mission is looking forward to the erection of a new church, large enough to accommodate its overflowing congregation, at a cost of \$200,000.

CHURCH WOMEN'S LEAGUE FOR PATRIOTIC SERVICE

Under the leadership of Mrs. Henry Gansevoort Sanford, Diocesan President, a large gathering assembled in the Undercroft of the Synod Hall on the afternoon of April 28th, to observe the fifth anniversary of the founding of the Churchwomen's League for Patriotic Service, Inc. While the youngest women's organization

in the Church, it is one of the strongest in the Diocese of New York. A brief review of the five years' work was given by the National President, Mrs. Hamilton R. Fairfax. Bishop Manning spoke of the fine achievements of these years—"a most useful service to the Church and to your fellows"—and asked the League to take an active part in furthering the building of the Cathedral.

The League activities include two homes for young women students in New York under the Greer Club Association, Inc.: one, Greer House, 123 East 38th Street, and the other, Greer Court, 544 West 114th Street. St. Cyprian's Committee works for the negroes of the congested West Side in cooperation with the City Mission Society. During the past year, the Hospital Committee prepared 133,911 surgical dressings, 1,000 comfort bags, between 3,000 and 4,000 garments, Christmas bags, and made gifts of money, tea, tobacco, and books, besides doing the usual repair work on the Cathedral vestments. The Patriotic Welfare Committee, cooperating with the American Legion, has opened an employment bureau at 120 East 59th Street, devoted wholly to placing disabled ex-service men.

Another association has joined the League, known as The Backyard Playground Association, which establishes playground centers in the backyards of crowded tenement blocks, having caretakers and play leaders in charge, sometimes renting flats in adjacent tenements where classes are conducted in homemaking and citizenship. The Child Protection Committee has recently undertaken to equip and accommodate to its full capacity a nursery at God's Providence House, near the Bowery, among the 18,000 little children of Italians, Russians, and Czechs in that neighborhood. While affiliated with the Churchwomen's League for Patriotic Service, the Church League Club, 130 East 57th Street, is entirely self-supporting and self-governing. This club was organized three years ago to provide a headquarters for Churchwomen in New York. Among its 650 members it

includes the wife of the Archbishop of Canterbury and the wife of the Bishop of London. Lectures, musicales, and other entertainments are frequently held.

Dean Robbins addressed the meeting, taking as his theme the practical application of Easter truth and certainty in bringing good desires to good effect. Tea was served by the Cathedral Branch.

CITY MISSION TRAINING COURSE

Through the generosity of the General Theological Seminary (which gives a living for part of the period) and of St. Michael's Trinity, All Angels', and Grace Parishes, three incumbents of the City Mission Society's Training Course for young clergy will begin their nine months with the Society on June 1st. They are the Rev. John A. Frampton, from Texas, the Rev. Almon R. Pepper, of Nashotah, and the Rev. Archie I. Drake, Jr., of Faribault. This is a fine advance over the provision for one student, which was all that the funds made possible in the first year. This first incumbent, the Rev. T. W. B. Magnan, of Nashotah, was most enthusiastic over the Course, and is now a member of the Society's clergy staff.

GENERAL NEWS NOTES

On account of the large number who were unable to obtain seats or even standing-room at the recent celebration in St. George's Church of the thirtieth anniversary of Harry T. Burleigh, the baritone of St. George's choir, the program of music rendered on that occasion was repeated on Sunday afternoon at the four o'clock service. The music consisted entirely of negro "spirituals" written or arranged by Mr. Burleigh. It was necessary to limit admission to those holding tickets.

A festival service was given for the American Guild of Organists in Grace Church, Brooklyn Heights, on Thursday evening, May 1st. The parish choir was assisted by the choirs of St. Mark's and Grace Church (Jamaica) and an orchestra of thirty-three pieces.

On the evening of Low Sunday, a pageant, entitled *The Progress of Christianity, or The World for Christ*, was presented in St. Michael's Church, Amsterdam Avenue at 99th Street, in which, by six episodes or tableaux, members of the Girls' Friendly Society of the parish presented various typical scenes in the missionary life of the Church. The pageant was given originally at the Church of St. John the Evangelist, Greenwich Village, under the direction of Deaconess Patterson, and was repeated at St. Michael's by request.

On Sunday afternoon, May 4th, at 5:30, following the Girls' Friendly service, there will be held in the Cathedral a service of worship for the Eighth National Convention of the Young Women's Christian Association. People from all parts of the world will attend this service, as the National Convention is being held in anticipation of the International Convention to be held in Washington. Four thousand tickets have been issued for this service. The officiant will be the Rev. Henry Veazie, precentor of the Cathedral. The service will be entirely an act of worship; there will be no sermon.

The show-windows of the Church Missions House on Fourth Avenue are being effectively used for exhibits illustrating the various phases and activities of the Church's missions at home and abroad.

The annual meeting of the Church Club of New York was held at the Club, 7 East 48th Street, at 8:30 o'clock, Wednesday evening, April 30th. The annual election of officers and trustees took place, at

which the following were elected: President, Henry Goddard Leach; vice-presidents, Edward Ridley Finch, Frank L. Polk, John E. Rousmaniere; secretary Edward Codman Parish; treasurer, Edward Sandford Pegram; trustees (class of 1927), F. Shelton Farr, Henry L. Hobart, Aymor Johnson. Officers and chairmen of committees made their reports and the activities and future of the Club were discussed. The membership of the Club is now more than six hundred, the largest enrollment in the history of the organization.

On Low Sunday, Bishop Shipman confirmed a class of forty-seven at St. Cyprian's Chapel for colored people, in West 63d Street. He remarked that it was the most representative class he had ever confirmed there, as there were more adults than children (of whom there were sixteen) and more men than women.

T. J. WILLIAMS.

PRESIDING BISHOP REASSURES BALTIMORE CHURCHMEN

A LARGE NUMBER of the members of the Churchman's Club of the Diocese of Maryland assembled at their annual spring dinner to pay tribute to the Presiding Bishop, the Most Rev. Ethelbert Talbot, D.D.

Bishop Talbot was the only speaker of the evening. His first greeting was to assure the laity present that the Church had nothing to fear from the recent controversies, that he recalled far more serious ones in his own day and that the Church has remained triumphant. However, he urged that if all Christians everywhere for the next twenty years would forget all controversy and sum up their whole idea of Christianity into two words, "Follow Me," at the end of that time the Christian Churches would be an effective power for righteousness not only in this land, but in all international affairs as well.

The major part of the Bishop's address consisted of numerous interesting anecdotes connected with his work as Missionary Bishop of Wyoming. It is a long time since Bishop Talbot has made any journeys for raising funds, so that a new generation of clergy and laity has arisen which is unfamiliar with the Bishop's enviable reputation as a story teller.

The officers elected for the ensuing year were: Mr. Edward Guest Gibson, president; Mr. George Weems Williams, vice-president; Mr. Richard C. Norris, second vice-president; Mr. Alexander Payson Knapp, secretary; and Mr. John Glenn, Jr., treasurer.

BISHOP FERRIS ELECTED COADJUTOR OF WESTERN NEW YORK

ONE OF THE largest Conventions in the history of the Diocese of Western New York met in St. Paul's Church, Rochester, on May 2d to elect a Bishop Coadjutor. After the celebration of the Holy Communion and the preparation for the election as called for by the Diocesan Canons, the Rev. C. A. Jessup, D.D., who four years ago had nominated the Rt. Rev. D. L. Ferris, D.D., as Suffragan, nominated him as Coadjutor. There were no other nominations, and he was elected by the unanimous vote of both orders. It was a fitting tribute to a man who has made himself the servant of the whole Diocese whose respect and affection he has won.

Other business of a diocesan character was transacted and the meeting adjourned early in the afternoon.

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The Rt. Rev. Thomas J. Garland, D.D., Installed Bishop of Pennsylvania

The Church Conference League— Psychical Research—General News Notes

The Living Church News Bureau }
Philadelphia, May 1, 1924 }

ON SAINT PHILIP AND ST. JAMES' Day, the Rt. Rev. Thomas James Garland, D.D., D.C.L., was installed as Bishop of Pennsylvania, by the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop. The service took place in Holy Trinity Church, which was entirely filled with clergymen and deputies, the ladies of their families, and especially invited guests.

The procession of clergy left the parish house of the church, marched along Walnut Street to Rittenhouse Square and entered the church.

The procession was led by the Master of Ceremonies, the Rev. Richard J. Morris, and his assistant, the Rev. W. A. Warner, who were followed by the students of the Divinity School; clergymen of other Christian bodies, several representatives of the Eastern Orthodox Church, in gorgeous vestments, clergymen of other dioceses, the clergy of Pennsylvania, the faculty of the Philadelphia Divinity School, the officers of the Diocese, the Cathedral Chapter, the Committee on Notification, the Standing Committee, a large number of bishops of the Church, the President of the National Council, and the Presiding Bishop.

The installation ceremonies were under the direction of the Standing Committee of the Diocese. Special music was sung by the choir of Holy Trinity under the supervision of the organist, Mr. Ralph Kinder. For fifteen minutes prior to the service the chimes of the church were played by Harold Kinder, son of the organist. That the whole public might have an opportunity to share in the service, arrangements were made to broadcast, by radio, the entire service from a central station fitted up in the church.

After the procession had entered the church, the Presiding Bishop, the President of the National Council, and the President of the Standing Committee proceeded to the door of the church, and met the Bishop of Pennsylvania, with his attendant bishops, Bishops Mann and Darlington, and conducted him to the entrance of the sanctuary.

The Rev. R. J. Morris read the certificate of election, Mr. S. F. Houston read the certificate of the consents of the Standing Committees, the Bishop of Erie read the certificate of the consents of the Bishops, and the Rev. James DeWolf Perry, D.D., President of the Standing Committee of the Diocese, read the certificate of recognition as Bishop of the Diocese.

The sermon was preached by the Rt. Rev. Thomas F. Gailor, D.D., LL.D., President of the National Council, after which followed a celebration of the Holy Communion.

A reception and luncheon in the Bellevue-Stratford Hotel followed the service. Approximately 900 persons were present. Mr. Edward H. Bonsall presided, and addresses were made by the Presiding Bishop, who felicitously congratulated Bishop Garland. Letters of greeting were

read from Governor Pinchot and Mayor Kendrick, both Churchmen, regretting their enforced absence. A cordial message of appreciation and greeting was given by the Rev. Frank B. Lynch, President of the Philadelphia Federation of Churches. The Rev. Dr. Perry tendered the hearty coöperation and loyal support of the clergy, and Mr. S. F. Houston did the same for the laity.

The Rev. George Carter, rector of the Church of the Redeemer, Bryn Mawr, on behalf of the clergy, presented a handsome silver service to the Bishop, symbolizing in material fashion the loyalty of the clergy.

A gift of books was made by the Woman's Aid of the Convocation of North Philadelphia.

Bishop Garland responded to the various congratulatory addresses in an earnest speech, in which he enumerated many large undertakings before the Diocese in the immediate future, including the completion of the Church Farm School, the campaign for the Philadelphia Divinity School, which will be one of the greatest pieces of constructive work undertaken by the Church since the Civil War, the enlargement of the Seamen's Church Institute, and the establishment of the Cathedral Foundation.

THE CHURCH CONFERENCE LEAGUE

The Church Conference League, an informal assembly of students and others from the Diocese, who have attended summer schools, held a largely attended meeting in St. James' guild house on Tuesday evening commencing with a supper.

A brief business meeting was conducted by the Chairman, the Rev. N. S. Groton, and reports were made by the Secretary, Miss Helen Washburn, Miss Emily Howland, and others.

The Rev. Fr. Huntington, Bishop Ferris, and Bishop Johnson were the speakers of the evening.

Nearly 200 persons were present, and the meeting was enthusiastically interested in the approaching sessions of summer schools.

PSYCHICAL RESEARCH

A luncheon was tendered to the clergy of the Diocese, by one of the clergy, on Monday of this week, at which the speakers were the Rev. Dr. Elwood Worcester, and the Rev. Dr. Samuel McComb, who spoke on the subject, Psychical Research, an Aid to Religion, speaking of it not as a substitute for, but as an open door, to greater faith. Deep interest was shown in the addresses of both speakers, and in the general discussion which followed.

On the evening of the same day, Dr. Worcester and Dr. McComb spoke on the subject of Psychical Research and the Resurrection, in St. Stephen's Church, of which Dr. Worcester was at one time rector.

W. A. THANK OFFERING SERVICE

The annual Thank Offering Service of the Woman's Auxiliary was held Thursday in the Church of the Incarnation, Broad and Jefferson Streets. Bishop Garland officiated and announced the result of the thank offering, which was \$12,709.63 or nearly \$6,000 more than any previous thank offering. This represents the work in the last six months of the

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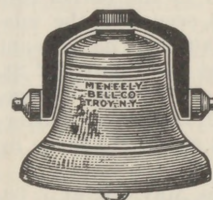
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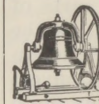
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women of the Diocese and will be presented with other annual offerings at the triennial convention of the Church in New Orleans in 1925.

The sermon was preached by the Rev. Norman Levis, rector of the Church of the Incarnation. Bishop Garland congratulated the women on their generosity. The work in this Diocese is in charge of Mrs. John D. Hollingsworth.

GENERAL NEWS NOTES

At the regular April meeting of the Church Historical Society, held in the Church House, on Monday afternoon, the address was made by the Rev. E. Clowes

Chorley, D.D., whose subject was Notes on the Rise and Development of Parties in the American Church.

The annual service for members and associates of the Girls' Friendly Society of the Diocese of Pennsylvania was held on Thursday night in Holy Trinity Church, Rittenhouse Square. The Rev. Llewellyn N. Caley, was the preacher. In Holy Trinity parish house there was a display of the Diocesan Lenten work of the various branches, which was for All Saints' Mission Girls' School, Bontoc, Philippine Islands and the Home for Consumptives, Chestnut Hill.

FREDERICK E. SEYMOUR.

Mar Timotheos, Metropolitan of Malabar Tells Chicago Clergy of Assyrian Church

New Buildings for St. John's—The B. S. A. Camp Site—A Portable Church

The Living Church News Bureau }
Chicago, May 3, 1924 }

A LARGE NUMBER of the clergy met at the Round Table on St. Mark's Day to hear Mar Timotheos, Metropolitan of the Assyrian Church of Malabar, who is in this country seeking sympathy and help for the Church he represents there. The Metropolitan gave a fascinating account of the history and tradition of the Assyrian Church, or of the Eastern Assyrian Church, as he called it. He spoke of the growth of the Church in Mesopotamia in the First and Second Centuries; of the tradition of St. Thomas in Thibet; of traces of the Assyrian Church in China and Japan in the Seventh Century. The Church's day of success was during the battle against Mahomedanism. After the Crusades came the time of decay of the northern Church in Mesopotamia, and the weakening of the missions in China, Japan, and India. Now, said the Metropolitan sadly, there is only left us a nominal Church. Since the War, the Assyrian Church has been driven out of Persia and destroyed. Thousands of Assyrian Christians have been driven out by the Turks, and have made their way on foot to India, to Russia, and to other parts. Many of the clergy have perished, and there are none to take their places. The Metropolitan said that he and his people had received great sympathy and help in England, and in America, wherever he had told of the sad conditions of his people. "You can convert Asia only through the Assyrian Church, but we are very, very weak, and may God grant that we may understand each other."

The Metropolitan's chaplain, the Rev. Fr. Chacko, gave a very interesting historical sketch of the Church of Malabar, referring particularly to the tradition of St. Thomas.

NEW BUILDINGS FOR ST. JOHN'S

St. John's Church, in the old Irving Park section, south and west of Ravenswood, has carried on a difficult work for nearly forty years. The old buildings are sadly in need of addition and remodeling, and the time has come when this promises to be done. For the last two and one-half years, the Rev. W. O. Butler, M.D., has been in charge of St. John's, having been engaged in the practice of medicine before coming there. Under him the congregation has shown a zealous and united spirit. It

recently began a campaign for \$45,000 for building and improvement. A meeting of 200 members and friends of St. John's was held, and began the work by giving cash and pledges for \$30,000. The meeting followed the well known Oak Park Plan, and was ably directed and managed by the vestry, by the Women's Guilds, and by the Parish Council.

The chief building in the plan is the parish house, which will be a community center for Irving Park, with meeting rooms and club quarters particularly for the young people of the neighborhood. Dr. Butler reports that at least \$5,000 more is in sight, making the total to date of \$35,000. Before the campaign was begun, \$5,000 had been spent on improvements undertaken since Dr. Butler began his ministry at St. John's.

THE B. S. A. CAMP SITE

The building operations at the new thirty-three acre site of Camp Houghteling, at Twin Lake, Muskegon County, Mich., are making good progress. This is the site donated last fall to the National Brotherhood by Mrs. Houghteling.

Twelve chapter-houses, each to accommodate seven boys and a leader, are being erected. They are being donated by friends of the Brotherhood in honor of Bishop Kemper, Bishop Chas. D. Williams, Bishop McCormick, Bishop Chas. Anderson, Kerlin Lehman, Samuel John Mills, LeRoy Granger, Wm. R. Sterling, Eugene Hackett, Gordon Vent, Sewanee, and St. James' Church, Chicago.

The sixty places allowed for boys of the Diocese of Chicago have already been filled for this year.

The camp will be in session from June 23d to July 5th, this year. Sunday, June 29th, will be Dedication Day, and many visitors from Chicago and other places are expected to be present.

A PORTABLE CHURCH

The new portable building which was provided for use by the Bishop and Council for the Church of the Good Samaritan (Oak Park), was erected and used for the first time on Good Friday. The Easter services were also held in it. The land on which the church was erected was bought by the Bishop and Council last fall. The new mission will serve northeast Oak Park and North Austin. Nearly six thousand people have moved into this section in the last year. There are about seventy-five families in the mission, fifty in the Sunday school, a woman's guild, and a branch of the G. F. S. has just been organized. The new parish hall will serve for ser-



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vices on Sundays and for social gatherings during the week. Through the generosity of a few friends, a car has been provided the Rev. E. C. Schmeiser, priest in charge, to aid him in his new work. The new church is at 1127 North Humphrey Avenue, Oak Park.

EASTER GIFTS

Three beautiful gifts have been recently made to St. Luke's church, Chicago, the Rev. H. L. Cawthorne, pastor. They consist of an organ, with electric motor-and-blower attachment, from Mr. Frederick R. Shaw, in memory of Mrs. Grace Shaw, who was one of St. Luke's most earnest and indefatigable workers for many years; a very beautiful Oxford Edition of the Altar Services in red morocco, with the accompanying Book of Common Prayer, both volumes being suitably inscribed, from Miss Alberta E. Nickerson in memory of her mother, Mrs. Catherine Eddy Nickerson, who was one of the original group of devoted women who, more than a generation ago, founded and helped to sustain what came to be known as St. Luke's Mission, Western Avenue; and a gift to the choir of a full set of the *New Hymnal* in red cloth binding, from Mrs. William Holt, who is the choir's generous and devoted friend.

GENERAL NEWS NOTES

The sum of \$183,000 will be asked by the Y. W. C. A. of Chicago in its annual canvass, to be held May 12th to the 22d. The Association is seventy-two per cent

self-sustaining; but since its fees in boarding homes, employment bureau, classes, and camps are low, and since it maintains free city-wide service through its room registry and emergency bureaus, it must depend on the public for the remaining twenty-eight per cent. Thirty thousand girls were helped by the Y. W. C. A. last year through its various activities.

Sir Horace Dickinson Nugent, who died at the age of sixty-six years at Cannes, France, on Wednesday, April 30th, had many friends in Chicago and in other parts of this country, who will deeply mourn his death. Sir Horace was British consul in Chicago from 1909 to 1923, when he retired. During his residence here, he took an active part in the Union League, the University, the Onwentsia, and the Chicago clubs. He was an active and devoted member and attendant of old St. James' Church. He was awarded the Coronation Medal in 1911, and in 1917, he received the decoration of the Most Distinguished Order of St. Michael, accompanied by an autographed document from King George. Sir Horace's services here during the late war were particularly valuable.

An intensive campaign is being made this month to complete the building fund for the Western Theological Seminary, the moving of which to the campus at Evanston is well known. The machinery of the Church's Program is being used, the zone captains having given their services.

H. B. GWYN.

Nearly a Million and a Half Pledged During Year for Washington Cathedral

National Service Flag—Memorial of Bishop Harding—Dr. Smith's Anniversary

The Living Church News Bureau }
Washington, May 3, 1924 }

INCLEMENT WEATHER prevented as large an attendance as had been expected at the meeting of the committees of the National Cathedral Association held last week on Mt. St. Alban, Washington. Nevertheless the attendance exceeded considerably that of previous years. The Rev. G. C. F. Bratenahl, D.D., Dean of Washington, presided. There are now committees of the Association in thirty-eight states of the Union.

It was announced that \$1,400,000 had been collected or pledged during the past year. It is expected within a few days to sign contracts amounting to \$450,000, which will cover the erection of the crypts and the chapels under the transepts, the foundations for which have already been laid. The first section of the Cathedral library, which will be erected as a memorial to Mrs. Mary Jesup Blair, will be commenced this spring. A fine organ to be made especially for the Cathedral will be the anonymous gift of a New England woman. The Dean, usually most conservative, announced to the meeting that he believed from present indications that the total sum required for the completion of the Cathedral would be in hand within the next two years.

NATIONAL SERVICE FLAG

Arrangements are being made to hold a large open-air service in the grounds of the National Cathedral on the afternoon of Sunday, May 18th, at which time

the service flag of the Brotherhood of St. Andrew in the United States will be given into the custody of the Cathedral.

A card list of 105,102 names of Churchmen reported as in the military service of the United States during the late war is preserved in the central offices of the Brotherhood. This honor roll is commemorated by a silk flag, eight feet long, with small stars, each representing 1,000 men, and a gold star for the men who lost their lives in the war. The presentation will be made by Senator Pepper and the flag will be accepted for the Cathedral by General Pershing.

MEMORIAL OF BISHOP HARDING

The anniversary of the death of the Rt. Rev. Alfred Harding, D.D., second Bishop of Washington, was commemorated by a celebration of the Holy Communion in the Bethlehem Chapel of the National Cathedral on the morning of April 30th, Bishop Freeman being the celebrant. At the meeting of the National Cathedral Association, which took place the same day, resolutions were adopted as a memorial to the deceased Bishop. A memorial Mass was said at St. James' Church, on May 3d.

DR. SMITH'S ANNIVERSARY

The twenty-fifth anniversary of the rectorship of the Rev. Herbert Scott Smith, D.D., as the rector of St. Margaret's Parish was celebrated by a parish reception on the evening of May 1st, at which time Bishop Freeman paid a glowing tribute to the work of the parish under the leadership of the rector, and the parishioners presented him with a purse of gold coin. The vestry and friends also presented a silver bowl to Mr. LeRoy

SPECIAL ANNOUNCEMENT

AMERICAN CHURCH MONTHLY

FOR JUNE, 1924

will be a special number containing in full the papers read by the Rev. Drs. F. J. Hall, F. C. Grant, F. S. Penfold, W. A. McClethen, C. S. Hutchinson, G. C. Stewart, J. G. H. Barry; Frs. Huntington, O.H.C., and Waggett, S.S.J.E., Bp. Irving P. Johnson; and the Rev. W. P. McCune, F. S. Fleming, M. B. Stewart, and the sermon of Bp. W. W. Webb; at the Priests' Convention in Philadelphia on April 29th, 30th.

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Tuttle, who, from the beginning, has been the treasurer, first of the mission chapel and then of the parish.

A TESTIMONIAL DINNER

On the last day of April a dinner was tendered by a group of their friends to the Rev. David Ransom Covell and Mrs. Covell, who are leaving Washington on May 10th, for Los Angeles, Calif., where Mr. Covell will become Social Service Secretary of the Diocese of Southern California. Arrangements for the dinner were made by Charles F. Roberts, Grand Master of the Masons of the District of Columbia. Addresses in praise of his work in Washington were made by the superintendent of the Government Hospital for the Insane, and others who had come in contact with the work of the City Missionary in District Institutions. The Judge of the Juvenile Court praised Mrs. Covell for her work in connection with the Prisoners' Aid Association. Gifts of value were presented to Mr. and Mrs. Covell.

A VESTRY ELECTION

In Epiphany Church, the large centrally located down-town parish of Washington, where there was partisanship displayed, the conservative element elected its vestry in spite of the activity of some of the newer members of the congregation. This parish is still without a rector, its last rector, Dr. Freeman, having been consecrated Bishop of the Diocese last fall.

RELIGIOUS OBSERVANCES IN THE CHURCH

VERY INTERESTING and inspiring reports of religious activities in the Church connected with Holy Week and Easter have been coming into the editorial offices of THE LIVING CHURCH. Some of these indicate a spiritual activity greater than the normal Easter observances, while others show quite plainly a desire on the part of the people for an increased expression of the spiritual life.

GOOD FRIDAY AND HOLY WEEK

The mayors of Ionia, Mich., and of Grafton, N. D., issued proclamations calling upon the people of their cities to "acknowledge on this anniversary of the world's darkest hour our debt as a nation and as individuals to God," as the first named put it.

The mayor of Thermopolis, Wyoming, issued a proclamation advising the observance of Good Friday "in honor of our Lord and Saviour Jesus Christ."

The Cost Department of the A. O. Smith Corporation, of Milwaukee, maintained a complete silence on Good Friday from noon until three o'clock, all necessary business communications being made in writing.

Duluth reports attendance on the Good Friday services far in excess of any ever before. The Three Hour Service at St. Mark's, San Antonio, Texas, kept the church filled for the entire period of time.

Reports of the singing of cantatas or the production of pageants, or of similar exercises during this period, are so frequent that it seems that the Church is generally adopting this means of religious expression.

EASTER SERVICES

At St. Andrew's Church, Fifth Avenue, New York City, 900 communions, or about eighty per cent of the communicant list, were made on Easter Day, and the offering was \$7,500. This church has undergone a great improvement in its lighting system.

Easter in the Diocese of Dallas was marked by unprecedented congregations and liberal offerings. Over eight hundred communions were made at the Cathedral. Pledges to the amount of \$10,000 were given the Church of the Incarnation, Dallas, for a lot of ground for a new building, and the children's Lenten offering was \$1,700, a record.

The churches in Duluth, Minn., report a lack of capacity for those who desired to attend the Easter services.

Three Church schools in Savannah, Ga., celebrated Easter with the productions of pageants. The twenty members of Holy Trinity mission, Blakely, used for the first time the communion silver that they had purchased by making sacrifices.

The Easter attendance and offerings at the Pro-Cathedral of the Nativity, Bethlehem, were the largest in years, over \$9,000 having been placed on the altar on that day.

At St. Paul's Church, San Antonio, Texas, the Bishop's church, there were more communions made than there are communicants on the lists. At St. Mark's Church there were celebrations at seven, nine, and eleven, and an overflow service on the church lawn for those that could not get into the church building. Similar conditions prevailed throughout the diocese.

There were 275 communions and four celebrations of the Holy Communion in St. John's Cathedral, Quincy, Ill., that has a communicant list of 320.

Eucharistic candlesticks, given as memorials, were blessed at Grace Church, Estherville, Iowa.

Palm Sunday, Good Friday, and Easter were great days at the Cathedral of St. Luke, Ancon, Panama Canal Zone. On Good Friday, Dean Meredith preached the Three Hours. On Easter there were twice as many communions made as ever before in the history of the Cathedral. The Cathedral was crowded and extra seats were placed in the aisles. A substantial offering was made for the Gorgas Memorial Organ Fund.

Reports keep coming in of encouraging Easter services throughout the Diocese of Chicago. The Church of the Epiphany, the Rev. J. H. Plummer, pastor, had a total attendance for the day of 1,500 people, of whom more than five hundred made their communions. Bishop Anderson preached there at the later morning service, and in the afternoon the Armenians of Chicago held a service in their native language. At the Church of the Advent, Chicago, the Rev. Gerald Moore, rector, there were 375 communions made, and the church was uncomfortably crowded at all services. At St. Paul's, Kankakee, the Rev. R. Everett Carr, rector, there were 180 communions made, of which 131 were made at the first Celebration. At Christ Church, Ottawa, the Rev. Hugh MacWhorter, rector, there were 110 communions made.

Over fourteen hundred persons attended the Easter services in Utica, N. Y. The Easter offering at Trinity Church, Elmira, N. Y., was nearly \$5,000.

AWARDS DISTINGUISHED SERVICE CROSS

ON EASTER SUNDAY, Trinity Church, Oshkosh, Wis., awarded eight Distinguished Service Crosses to those who have had an unbroken connection with Trinity in some official capacity for twenty-five years. The recipients were Mr. W. H. Smith, choirmaster, Mr. Mark Whittlesey, tenor, Mr. George Caswell,

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bass, Miss Elizabeth Remer, Sunday school teacher, Mr. H. R. Minors, Sunday school teacher, Mr. W. P. Findeisen, vestryman, the Rt. Rev. Reginald H. Weller, D.D., Bishop of the Diocese, and the Rev. John Greenwood, D.D., rector-emeritus.

THE MID-WEST STUDENT CONFERENCE

"BRIDGING the fatal interval between success and failure, identifying oneself with Christ rather than approving of Him; living as a Christian rather than accepting our Lord's principles as true—this is the need of the age." With these words Bishop Woodcock, of Kentucky, in the keynote address, launched the annual Episcopal Student Conference of the Mid-West at the University of Illinois on April 26th. True to the essential spirit of that first, vigorous talk, the Conference confined itself to the problem of applying Christian principles to life. More and more, as discussion illuminated this or that phase of the Christian message, it was felt that there must be no compromise of Christian principles with the mental habits of the age; that the fatal interval must be bridged, and that Christianity must become a matter of life rather than theory.

The Big Ten Conference, attended by about thirty delegates from Northwestern, Chicago, Michigan, Wisconsin, Ohio, Miami Universities, Kenyon College, and other institutions of the Province of the Mid-West, was held under the auspices of the chapel of St. John the Divine, at the University of Illinois. The Rev. J. N. Randolph, student pastor at Ohio State, was in charge of the program, ably seconded by Mr. Brewster Stickney, of Illinois.

During an open forum following Bishop Woodcock's speech, the problem of Science and Religion was considered. From the general trend of discussion, it would seem that, at least among students, there is absolutely no Fundamentalist question in the Church. Students could not see any essential conflict between science and religion.

The Saturday session began with the Eucharist celebrated by Father Randolph. The Rev. Horace Fort, secretary of Berkeley Seminary, then spoke on The Church and the Age.

After this, the Conference split into three discussion groups on the following subjects, Campus Religion, by Perry Horden, student head of the Province; Christianity and the Church, by Agnes Hall, Secretary of the National Student Council; and Christianity and Industry, by Horace Fort.

During lunch, the Rev. John M. Page, student pastor at the University of Illinois, sketched, in a short, informal talk, the chapel-less condition of Illinois, where 350 Church students are without a building in which to worship.

Following the Conference dinner Saturday night, the Ven. John C. White, Bishop-elect of Springfield, spoke to the students. "You are all missionaries," he said, "in student work. You should all feel proud of this Church of ours and her wonderful heritage. It is your high privilege to broadcast your Church's message on the campuses of the universities."

The situation at the University of Illinois was dramatically represented by *The Hole*, a one act play, written and produced by students. April showers on Sunday morning, prolonged and intensive, interfered with plans for the an-

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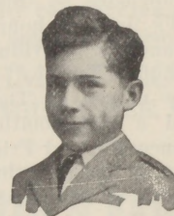


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nual outdoor Communion, but a sheltered place was arranged for in time, and the celebration, Bishop-elect White officiating, was well attended by delegates, visitors, and resident faculty people and students.

At the eleven o'clock service held in one of the University lecture halls, the Rev. Benjamin F. P. Ivins, D.D., Dean of Nashotah House, preached on the subject of Modernism. "The idea of an inerrant Bible has fallen before the concepts of modern science and has caused a state of religious chaos," said the Dean. "However, we must remember that the science of today is not final, nor does it explain life, indeed it is only beginning to describe it. The great miracle of Christianity is not the Incarnation, the manner of Christ's coming, but the fact of his coming at all. That miracle overshadows the others." A student congregation of 1,500 heard Dean Ivins at the All-University service on Sunday night on the subject of Dynamic Religion.

During the course of the Conference, resolutions were passed in regard to future meetings of the students within the Province, and the National Student Council was invited to meet in the Province at the next National Triennial Conference. The conference closed with five o'clock Evensong. Delegates said that they took with them to their own campuses a firmer faith, a clearer vision of the needs of the age, and an overwhelming sense of an abiding fraternal relation with other students of the Church.

RACINE CONFERENCES

A CONFERENCE for Diocesan officers of the Woman's Auxiliary is to be held at Taylor Hall, Racine, Wis., from May 21st to the 23d. A tentative program has been arranged, and includes addresses by well-known Auxiliary women.

On May 23d to the 25th there is to be a week-end conference for the Episcopal Young People's Association of the Diocese of Milwaukee, and others, with two instructions by Dean Hutchinson, of Milwaukee. Saturday evening is to be given over to a missionary program.

Further information may be obtained from Mrs. George Biller, Taylor Hall, Racine, Wis.

G. T. S. ALUMNI DAY

THE FOLLOWING events are scheduled for Alumni Day at the General Theological Seminary, Tuesday, May 27th:

At 10:30 A.M., a celebration of the Holy Communion in memoriam of departed alumni and former students, and report of the Necrologist. At 11:30 A.M., the business meeting of the Associate Alumni in Sherred Hall. At 1 P.M., the alumni luncheon in the gymnasium. At 2 P.M., the reading of the Alumni Essay in the chapel: Essayist, the Rev. Theodore C. Foote, Ph.D., class of '84; subject, The Mystery of the Gospel.

PENINSULA SUMMER SCHOOL

THE PENINSULA SUMMER SCHOOL will be held this year at Ocean City, Maryland. Lectures will begin Tuesday morning, June 24th, and continue through Saturday, June 28th. The closing exercises will be held on Sunday, June 29th, 1924.

There will be courses for the clergymen, Church school teachers, women workers, and young people. The Rev. Dr. Thomas J. Lacey, D.D., will lecture on the Life of Christ; the Rev. R. B.

Mathews, will repeat his course on Church History. The Rev. F. E. Seymour will deal with the principles of teaching; and Miss Cora C. Schumacker with Child Psychology. The Rev. F. M. Taitt will give a course on Pastoral Theology. Mr. T. B. Symons, of the Maryland Agricultural College will give instructions in Rural Work.

The Rev. Franklin J. Clark, Secretary of the National Council, will instruct mission study leaders. The young people's section will have as leaders Dr. Howard A. Kelley, of Baltimore; the Rev. H. W. S. Powers, and Miss Florence L. Newbold.

Special rates have been secured at the hotels. Further information may be secured from the Rev. P. L. Donaghay, Middletown, Del.

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DR. TEUSLER IN AMERICA

DR. RUDOLPH B. TEUSLER, founder and director of St. Luke's Hospital Tokyo, arrived in New York April 29th, for work on behalf of the Japan Reconstruction Fund.

DEATH OF THE REV.
JOHN SMITH LIGHTBOURN

THE REV. JOHN SMITH LIGHTBOURN, rector of Prince George Church, Winyah Parish, Georgetown, S. C., for the past eight years, died at his home April 3d. Fr. Lightbourn was born in Bermuda in 1866. He attended the Virginia Theological Seminary, leaving in 1893, when he was ordained deacon by Bishop Peterkin, who advanced him to the priesthood the following year. His former service in the Church was in the Dioceses of West Virginia, Pittsburgh, Georgia, Ohio, Tennessee, Kentucky, and, in 1911, at Richmond, Ind., where he was editor of the *Indianapolis Churchman*. He went to Georgetown in 1916.

He is survived by his widow Minnie Kloman Lightbourn, two sisters, and a brother, E. L. Lightbourn, of Brooklyn, N. Y.

DEATH OF THE REV.
CHARLES M. SILLS

THE REV. C. MORTON SILLS, D.D., died in Brunswick, Maine, on April 30th, at the home of his son, the President of Bowdoin College. Dr. Sills was rector of Trinity Church, Geneva—one of the strongest church centers in Western New York—for twenty years, and on his resignation, in 1922, he was elected rector emeritus.

Dr. Sills was made deacon in 1874 by Bishop Medley, of Fredericton, Canada, and advanced to the priesthood by the same Bishop the following year. He was rector of St. James' Church, Campello, until 1876, when he went to the Cathedral at Halifax, N. S. He was called to a canonry in St. Luke's Cathedral, Portland, Maine, in 1880, and became Dean of the Cathedral in 1893. In 1902 he was called to Geneva. His degree of Doctor of Divinity was awarded to him by Bowdoin College.

During the time Dr. Sills spent in Western New York, he proved himself a strong and wise leader in many ways. He served as a member of the Standing Committee (for many years acting as President) and of the Executive Council, and also represented the Diocese at General Convention. When Dr. Sills left the Diocese after his resignation, he was greatly missed by his fellow clergymen, and many friends, and his death will be keenly felt by all who knew him.

NEWS IN BRIEF

ARKANSAS.—The Easter offering of the Church school of Trinity Church, Pine Bluff, enrollment 150, was \$1,030, over fifty per cent larger than ever before. The primary department of this school is said to be the best equipped and most efficiently taught primary department in the state of Arkansas. Delegations of teachers from schools of other religious bodies have come to study methods, but the rector, the Rev. Hanson A. Stowell, says it is difficult to see how the methods can be used unless the Christian Nurture Series is adopted.

BETHLEHEM.—The Rev. F. C. Sherman concluded a very successful Teaching Mission on religion and health in St. Luke's Church, Scranton, on Palm Sunday.

CENTRAL NEW YORK.—On Sunday, April 13th, the new All Saints' Church, Syracuse, was used for the first time. Bishop Fiske was pres-

ent and dedicated the altar, which was erected in memory of the Rev. R. G. Phillips, a former rector. He also blessed the altar cross, which was given by Dr. and Mrs. A. Fowler Smith. —The congregation of St. John's Church, Marcellus, met on Easter Day for the last time on the present location of the church building. Several years ago, the church purchased a larger lot on a corner of the same street on which the church is now located, and erected a parish house. Now the church is to be moved on to the same lot. About \$14,000 has been pledged to cover the expenses of the change. This year is also the one hundredth anniversary of the organization of the parish. —Calvary Church, Syracuse, has sold its old building and will build on a new location in the heart of a fine residential section.—The Rev. H. E. Hubbard of Trinity Church, Elmira, recently celebrated his twenty-seventh anniversary as rector of the parish.—St. Luke's Church, Utica, has had the most prosperous year in its history. The income for the past year was \$2,000 more than the previous year. The mortgage has been reduced \$1,000 and the Easter offering exceeded \$900. —Bishop Hulse, of Cuba, will visit several places in Central New York in May. May 4th, he will be at St. Paul's Church, and at Trinity Church, Syracuse, May 6th, at St. George's Church, Chadwicks, when he will address the Second District Convocation, and on the 7th he will be in Auburn.

MILWAUKEE.—The Church schools of Milwaukee and the vicinity met at St. Mark's Church, Milwaukee, on Sunday afternoon for a service, at which their Lenten offering was presented. The Rt. Rev. W. W. Webb, D.D., Bishop of the Diocese, was present, and received the offering of the children. An address was made by the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, Ill. From information available, it is thought that the Lenten Offering for this year will be larger than it was last year.

OLYMPIA.—The members of a boys' class in Trinity Church school, Tacoma, have promised to furnish Bishop Rowe with an Eskimo dog. They are giving him a whole dog, at the cost of \$40.

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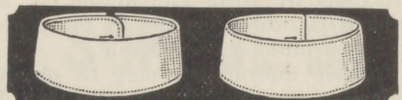
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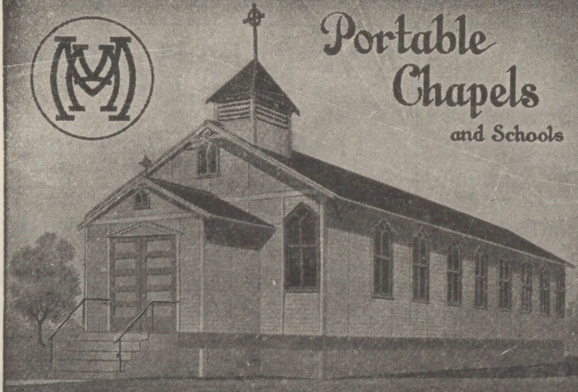
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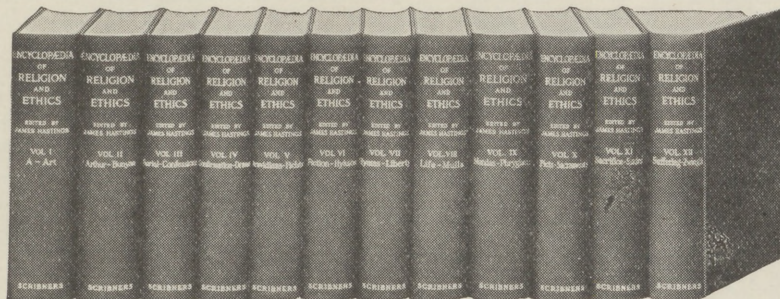
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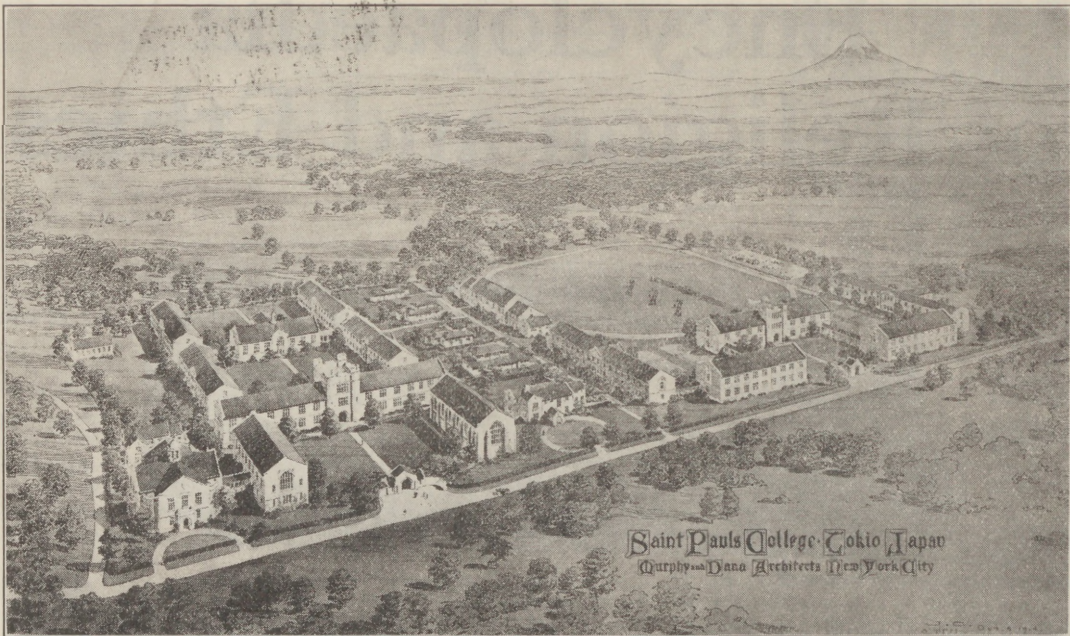
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