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AFTER EASTER

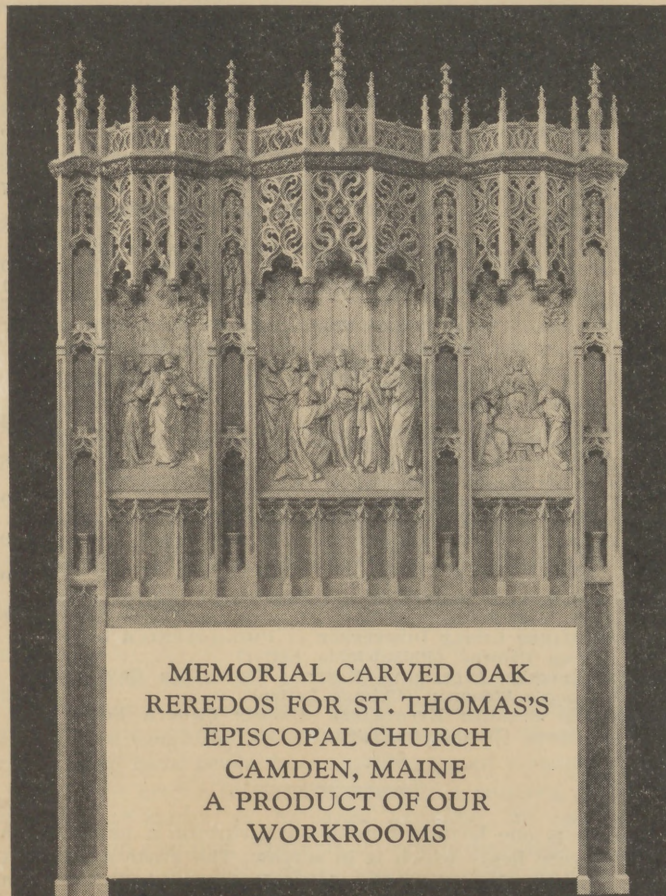
Editorial

OPENING SERMON AT THE PRIESTS' CONVENTION

By the Bishop of Milwaukee

DISCIPLINE IN THE HOME

By Edith A. Bruckner



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665 Fifth Avenue
New York

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THERE IS one beautiful name in Scripture, a name which goes to every heart which is in sorrow. The great Agent that applies to our lives the Life of our Redeemer is called by a name that meets our sorrows: He is called the *Comforter*. The Spirit of God applies the Life of Jesus. His work is to take that Life and show it to your necessity, to impress it upon your heart, to unite it to your being; and as He does it. He requires indeed that sharp, sharp wounds shall be inflicted upon you according to the sufferings of Jesus, but He touches and heals them with the tender hands that belong to One who is called the *Comforter*—W. J. Knox-Little.

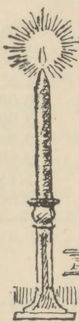
The Living Church

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VOL. LXXI

MILWAUKEE, WISCONSIN, MAY 3, 1924

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EDITORIALS AND COMMENTS

After Easter

MANY of us enjoy crises and dramatic situations. It is a peculiarly American trait that life should be conducted in terms so hectic and exciting, that nothing becomes so enervating and boring as the deadly routine of the ordinary and the commonplace. Not the least serious of the symptoms of our modern life is the craze for constant excitement, the desire of novelty in sensation, in all branches of that life. We have become entirely extraverted, from the sheer need of finding outside ourselves the very things that make our life interesting. We read for "stimulation," we want to hear "inspiring" talks, and we can tolerate anything whatever better than the commonplace and ordinary. We have almost become used to looking for the extraordinary in order to make our ordinary life feasible. Our normal method of life has in many respects become abnormal.

We have put a premium on the novel and the unusual. There is nothing so grotesque, so bizarre, so uncommon and out-of-the-way, that it cannot claim a certain meed of interest ranging from sympathetic attention to ardent adherence. Most of our life is conducted on the "crisis" principle: we live from crisis to crisis, and we shudder at the mere prospect of the regularity of the usual. There are vast numbers of us Americans who are at our best in the face of an emergency or a cataclysm. We actually enjoy the thrill of a sensation or a surprise, and treat the unusual as the very fiber of our lives. In the world of popular literature we live from one "outstanding" book, from one "best seller," to the next. Between the peaks of our interest lie chasms of dullness. Day by day we look forward to the emergence of the extraordinary to pull us out of ourselves and give us the bounty of a renewed interest in things and people. All the time we demonstrate the poverty of our inner selves which have become so utterly dependent upon chance and circumstance to blow our interests into the heat of life. No more significant testimonial to our need can be found than the psychology of advertising supplies, whether our attention is summoned to a new patent-medicine, a new play, a new book, or a new religion.

Of course there are people among us who seldom attract any notoriety to themselves. There are many millions of our population who never get into the newspapers. There are many of us who have never done anything at all sensational, who have never broken into banks, committed murders, made vast amounts of money on the stock exchange, or created new fashions in clothing. There is a solid substratum in society which is its very self. There are people who do their daily task and make no fuss about it, who neither create excitement for other people nor crave it inordinately for themselves. They are not the vociferous minority but the inarticulate majority. They are the conspicuously "good citizens" of our Republic, the "good" fathers and mothers of our homes, the unknown, blessed, and wholesome portion of this country.

The country lives by virtue of their presence, as the

Church does as well. The countless clergy who never do, say, or write anything astonishing, the countless thousands of devoted believers who live the normal and sane life of everyday Christians—these are the hope and salvation of Christianity. They transform the ordinary into the extraordinary by virtue of the inner power of a kind of spiritual alchemy: life is transformed because it is really *lived* and not just talked about. They find interest in the normal tasks of everyday life, because they bring to bear upon it something from within themselves. They have attained proud independence of circumstance, the valid source of strength, for they find the old ever new. They transmute the commonplace, by a sacramental grace, into the divine.

For long centuries wise old mother Church has known all this. She has a good deal of experience of all kinds of people, circumstance, and countries, to draw upon. She may not neglect the needs of the sometimes petulant and sometimes exhausted seekers for thrills, any more than she can disregard the needs of the larger number of her children who go on their plodding way without demanding spiritual crises and new sensations. Besides the regular ministrations of every day and every week, she supplies special occasions of all sorts: missions, conferences, retreats, informal services, and the like. There is also the drama of the Christian Year.

The Church has an eye to both kinds of people in the arrangement of the Seasons. There is the anticipation of Advent, its swift culmination in Christmas, Epiphany, and then, with its long shadow cast before, the dread tragedy of Calvary—Lent, its discipline and self-denial—the passion ever imminent, but in its growing nearness, transfused more and more by the radiance of the Resurrection; Easter and its reverberations of joy, and, in speedy iteration of emphasis, the sublimity of the Ascension, Whitsunday, and the Feast of the Holy Trinity. Half the year is a tense and rapid drama, and the other half, the assimilation and development of its meaning. For those to whom to be alive is to act, there is the vicarious sharing in the events; for those who would make their life consist in thinking and apprehension, there is the Trinity season. But the Church intends the whole year to be for all her children—not part of it for part of them.

All of us, whatever may be our temperamental proclivities, need both types of life: the dramatic or active, and the appreciative or contemplative. We have so largely become accustomed to regard our natural tastes and inclinations as final, that we tend to view the materials given us for the solution of a problem as verily the answer itself! What we are is only a means for becoming what we should be. It is a fallacy (nay more—a heresy) to act as if our tastes and our likes and dislikes, our temperaments and our natural tendencies, were themselves final. The Christian religion would transform these crude materials into something better, and bids the active-minded person, who is disposed to live from crisis to crisis, discipline himself to the long period after the

Trinity, and asks of the other type, a full and ardent coöperation in the life of the drama of the Incarnation.

When we receive the Blessed Sacrament, which half of the sentence of administration comes home to us with the fuller meaning? Is it the wonder of His presence to us, or the injunction to "feed on Him in thy heart by faith with thanksgiving"? In other words, are our Communion *past* or *present* facts? Of course, the Church knows full well that no human being can learn anything about the infinite except in terms of the finite. We learn what God is by knowing Him in our terms. We can only get into touch with the Infinite One as He mediates Himself to us through finite things. We can only come into contact with Him who is timeless, as He comes to us in time. We cannot "feed on Him" as a perpetual Presence within us, unless He has, at one specific time, come into us by that Presence. The two types of us can carry away with us either a *memory* or a *fact*: did I receive Him to myself on Easter, or, should I better say, did He come to me in my Easter Communion to abide with me? Do we use the simple past tense, or the perfect tense, when, in our mental reckoning, we ponder over our Easter Communion?

Of course, Eastertide is the most thrilling event in the Christian Year. It has come; has it gone? Is it already something to which we look back, or an ever-present reality to us now? The thrill may pass, but what have we now? This is the whole problem of "After Easter." Do we put an exaggerated emphasis upon the place of our feelings in our religious life, or do we give them only their fair share in the regular ordering of that life? Every emotion must have some sort of concomitant in practice, or it stultifies itself. Most of us think that religious feelings are ends in themselves, like a work of art. When we can satisfy our narcotized consciences by this delusion we are serving further to put our souls asleep. Emotions aren't really necessary to religion; they are almost inevitably present, but they are in attendance upon it rather than constituting it. It is spiritually vicious (as well as scientifically unsound) to allow our feelings to be the substitutes for action, whereas their real function is to prepare for, to accompany, or to enhance, action. It is a popular fallacy that "feeling" religious is the same as being religious. Some of the most spiritual people that have ever lived haven't lived emotionally in their religion at all; some of the worst offenders against the laws both of religion and morals have been people of the most extravagant religious "feelings." The real work of the spiritual life may or may not be done in moments of "uplift" and spiritual exaltation. Making religion synonymous with religious emotion reduces and degrades it utterly, and disrupts the whole course of one's religious growth.

After Easter our work is that of spiritual consolidation. If the power of the fellowship of our Lords' Crucifixion and Resurrection carries us along into a deepening understanding and appreciation of those mysteries then our Eastertide will be to us a season of spiritual profit and gain. When we "slump" after the excitement of Easter (as we shall certainly do emotionally) it is because we have forgotten the great spiritual fact that God teaches us by an alternating method, each phase of which is equally essential for us. That He has once come to us in His Risen power ought to mean that He is *always here*.

The chain of festive seasons in their impact upon the Christian life may be likened to the work of the explorer and adventurer. The task which lies ahead is the blessed privilege of a deeper understanding and a more complete possession of what has already been won for us. Easter is, then, not a past fact to be looked back to, but a present fact—the starting point for a new departure. It is not for us in splendid isolation, like a monument of dead antiquity, but a present and living reality, for the full appreciation of which we need time, effort, and sustained application. It is not that "The Lord has risen" but that "He is risen!"

ANSWERS TO CORRESPONDENTS

ANGLICAN, TORONTO—The cases of the intrusion of men not episcopally ordained into English parishes during the Reformation and immediately afterward were few and were regarded as irregular according to the law of the times. Leighton Pullan in his *Christian Tradition* (Oxford Library of Practical Theology) chap. ix, 2, discusses the subject more fully and cites the classical cases. He refers for further information to Denny *The English Church and the Ministry of the Reformed Churches* (S. P. C. K.).

ACKNOWLEDGMENTS

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AS IT APPEARS TO OTHERS

DISCIPLINE in the American Episcopal Church seems to have broken down completely. It is far from satisfactory in any branch of the Church, and, indeed, conditions are such that it is hard to say whether Bishops can call their souls their own or not. Given a congregation financially important and influential, given further a rector who is keen about standing in with his congregation, and knowing that a dash of defiance to constituted authority is always welcomed by men who do not stop to think, and you have all the elements of insurrection and strife. A Doctor Grant, of New York, seems to be having the time of his life in pouring out his soul to a credulous congregation in flat defiance of his Bishop. For a time the challenge was that of scientific research, and the persuasive power of reason. Now it seems to have shifted to the appeal of protestantism and democracy. The fires of old prejudices, both political and religious, are being fanned to white heat that those who may miss the force of one argument or appeal may be caught by the other. Then there is the precious Dr. Guthrie of St. Mark's-in-the-Bouwerie, who has declared his willingness to secede from the Church rather than give up the plan of presenting Christian truth by means of pagan acts or pageants. In fact, it is very difficult to see where Christian truth or virtue comes in so far as Guthrie is concerned. A New York paper reports his as saying last Sunday that "Christ was a mad artist who often told naughty and incredible parables in order to drive home the truth in a more forcible manner." He announced that the service on the following Sunday would be "a ritual worship of the American flag." This he said would be the most pagan of all pagan services, and would be a challenge to those who had asserted that St. Mark's had no right to hold such services. All this drivel about beauty in form and motion, and the appeal to the senses and soul made by rhythm and poetry of movement, are enough to make one sick. If the Kingdom of God is to be opened to the sons and daughters of men by prancing dames in diaphanous garments, and by symbolic gestures in adoration of a national symbol, many of us would prefer not to enter.—SPECTATOR, in the *Canadian Churchman*.

FOR THOU hast mercy on all men, because Thou hast power to do all things, and Thou overlookest the sins of men to the end that they may repent. For Thou lovest all things that are, and abhorrest none of the things that Thou didst make; for never wouldest Thou have formed anything if Thou didst hate it. . . . But Thou sparest all things because they are Thine, O sovereign Lord, Thou lover of souls.—*The Book of Wisdom*.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

May 4: Second Sunday after Easter

READ I St. Peter 2:19-end.

Facts to be noted:

1. Patience in suffering is a triumph.
2. Christ is the great example of patient suffering.

A group of Christians, presumably in Asia Minor, were suffering persecution for their Christian faith. A bitter feature of the persecution was that they were subjected to calumny, charged with vicious and lawless living. The falsity of the charge naturally intensified the sense of their injury, and awakened a strong sense of resentment. The Apostle writes to urge patience. Man is never more the victor over himself and adverse circumstance than when he keeps himself in patience and self-control, without giving himself to bitterness, or sinking to the desire for retaliation. He is then master of his fate. He is proof against the injury his enemies desire. He is victorious in his self-command. Such, the Apostle points out, was the victory of Jesus Christ. Christ was superb in His self-mastery. He made priest and soldier, Caiaphas and Pilate, mean in contrast. "When He was reviled, He reviled not again; when He suffered, He threatened not."

May 5

Read Gen. 45:4-16.

Facts to be noted:

1. Joseph triumphs over the sense of injury.
2. He forgives and helps his brethren.

Viewed from the standpoint of the moment of injury, injustice seems inexplicable. The great value of the reading of the Bible is that it sets before us the lives of men and women, not only as actors in an intensely interesting drama, but as reaping the rewards of their actions; we see them as moving to a result which God contemplates, and which is revealed to us in the consequences of their lives. Joseph doubtless viewed with bitterness the destruction of the sheltered, favored life he led as his father's favorite son. God knew, as Joseph did not, that such a life was not the road to greatness. It might have ended in making him preëminently selfish. God, in his wise providence, defeated Joseph's hopes. He led him into the valley of humiliation; He made pain and suffering possible, but He made possible, also, Joseph's consequent action of forgiveness, and opened to him the way to moral victory.

May 6

Read Exodus 15:1-8.

Facts to be noted:

1. God has caused Israel to triumph over Pharaoh.
2. He has declared the supremacy of His own righteous will.

The narratives of Scripture are sometimes perplexing to us in that they present God as effecting summary destruction in vengeance. It must be remembered, however, that these narratives present in a vivid and dramatic form the necessities of God's righteousness. It is essential to the existence of righteousness that it shall triumph over all that opposes or thwarts it. God cannot submit to evil, for then He would be false to Himself, and untrue to His own purposes. There is another truth involved, and it is to this we naturally turn at this Easter season; God is on the side of righteousness; He will lead to ultimate triumph those who do His will. Evil cannot prevail over them. Christ was raised from the dead by the necessities of His righteous life; "Him God raised up, having loosed the pains of death, because it was not possible that He should be holden of it."

May 7

Read Ruth 4:9-16.

Facts to be noted:

1. Ruth was loyal to her husband's people.
2. David, King of Israel, was descended from her.

The beautiful story of Ruth is the story of the devotion of a Moabitess woman to the cause and family of her husband, whose mother she follows to Judea after his death. It is hard for us, with our different modern ideas of life to estimate the uncertainty and sacrifice that such a venture entailed. She was a foreign woman who was cutting herself off from known

associations, and from the support and protection of her own family. The story is told in praise of constancy, and to give Ruth her due place among the ancestors of King David. It suggests to us the value, and the certain triumph, of loyalty. Life is constantly calling for loyalties which are hard to give, for they demand sacrifices and renunciations. It is equally certain, if we read the mind of Scripture, that there is no virtue upon which God places a higher estimate, or more surely rewards. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold (St. Matt. 19:29)."

May 8

Read Daniel 6:18-28.

Facts to be noted:

1. Daniel is persecuted for his faithfulness to God.
2. He is rewarded for his constancy.

The story of the Book of Daniel was probably published in its present form about the year 175 B. C., when Antiochus Epiphanes instituted a drastic persecution of the Jews, in the attempt to make them accept the Hellenic ideas of life and religion, which he had already successfully spread among the surrounding peoples. The book, basing its appeal upon the fidelity of Daniel under trial, sought to encourage the harassed people to remain faithful to their allegiance to God. Its appeal was successful, and the Jewish people, in the main, issued from the persecution strengthened and purified, and fit to enter upon one of the creative periods of Jewish national history. Naturally the Book of Daniel, with its confident message of the power of God to bring men in triumph through the trials which their faithfulness to God create, has been the refuge and comfort of persecuted Christians of all time.

May 9

Read Phil. 2:5-12.

Facts to be noted:

1. Jesus humbled Himself to the death of the Cross.
2. He was exalted and glorified by His Father.

St. Paul is never tired of speaking of the humility of Christ which led Him to the Cross. That humility is so in contrast to men's ordinary temper and action. In their insignificance men are always pushing and striving, asserting and claiming; Christ in all the splendor of His natural, moral, and spiritual endowments was utterly humble. He was humble before His Father whose will He followed; humble before men in accepting their treatment of Him without anger or retaliation. For this reason, and not simply because it was His to claim by right, Jesus Christ has been exalted in triumph. God's exaltation of His Son is the expression of the divine approval of His life. Christ laid aside His divine prerogatives by His own choice; it is by the Father's choice that He is again crowned with glory and worship. God has judged His Son by the same standard with which He measures man; "He hath put down the mighty from their seat, and hath exalted the humble and meek."

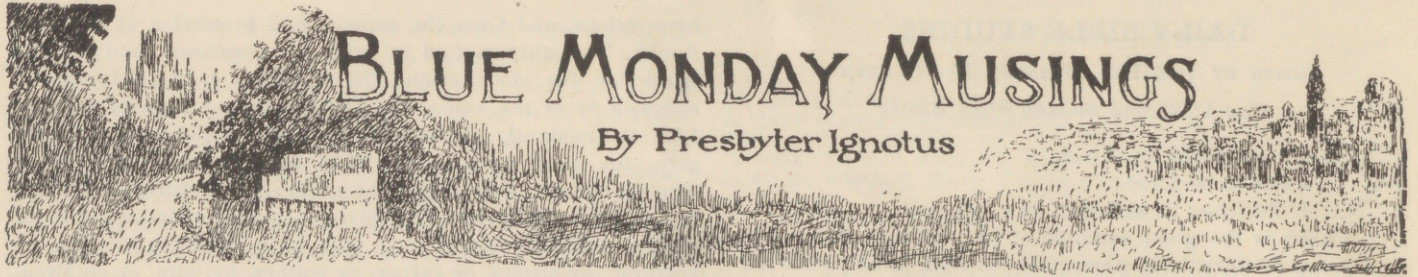
May 10

Read Rev. 12:7-12.

Facts to be noted:

1. God has cast down Satan, the spirit of evil.
2. He has exalted Christ, the Son of Righteousness.

The Book of the Revelation of St. John was, like the Book of Daniel, the product of an age of persecution. To the persecuted Christian, evil, embodied in the persecuting government of Rome, must have seemed almost triumphant. The book views this persecution, and the reign of evil, from the standpoint of the end; it sees the power of evil overthrown and vanquished, and Christ, the Son of Righteousness, enthroned supreme and undisputed in heaven. That righteousness shall finally triumph is the only possible conclusion, if we believe the world to be under the moral rulership of God. Righteousness is not an abstract thing for the Christian; it is the expression of the character of God Himself. God is righteousness, and He has revealed His character to men in the Person of Jesus Christ. The triumph of goodness is, therefore, the final triumph of Christ. It is this triumph of the righteous Son of God, which was the consolation and strength of the Church in persecution, and is our basis of confidence in the final victory of goodness.



BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THIS is a horrible mess at Washington, not so much for what is definitely proved as for what is hinted, insinuated, suspected. And some Americans, I fear, are tempted to say, "What else can one expect of democracy except scandals, vulgarity, greed, and self-seeking?" To such I suggest reading a little history, as a safeguard. Historical studies are unfailing sources of courage, patience, hope, provided they go far enough! Take four books: the *Memoirs* of Brantome, the *Diary* of Pepys, the *Memoirs* of St. Simon, and the *Greville Memoirs*. There surely is no "vulgar democracy," but rather the *fines fleurs* of royal courts, with long-descended lords and ladies, and inherited possessions, and with kings "legitimate" or otherwise, as fountains of honor. My word for it, you will prefer Fall, Daugherty, or Means: Come down to later times: skim the records of the Second Empire in France, or read the story of the Marconi scandals the other day in England. Nay, inquire of some well informed friend why a recently deceased peer left his fortune to various royalties, and where he got it: and possible contributions to party funds here from oil-wells shrink into insignificance. No, I am willing to set the Presidents of the United States in array, from Washington to Coolidge, and challenge anyone to match them, for decency, patriotism, ability, honor, with the same number of Kings and Emperors taken consecutively, whether from one or many countries. Human nature is sometimes disappointing; but it is not the fault of Democracy.

ONE RATHER amusing thing about the Washington investigations now in progress is a statement from an Irish journalist that, "despite his Celtic name, Attorney-General Daugherty is not of Irish descent: he is a member of the Methodist Church." Are no men Irishmen, then, unless they are members of the Roman Church?

CONGRESSMAN GREENE, of Fall River, Mass., sent this to Dr. Harvey Wiley, the pure-food expert, who reports it in *The Century*:

"The adoption of the prohibition amendment and the enactment of the Volstead Act have worked a miracle in my town. The dinner pail of every workman is now full; every child goes to school in decent clothing; the poorhouse has been converted into a home for old people; the jails are virtually empty; the whole town is prosperous and happy. I should oppose the repeal of the prohibition act as vigorously as I opposed its enactment."

What makes the testimony all the more effective is that the speaker was violently opposed to Prohibition and fought the Eighteenth Amendment and the Volstead Act when both were passing to their enactment.

Mr. Hilaire Belloc's newest book *The Contrast*, is well worth reading, even though one disagrees with at least half of it. A Roman Catholic, exulting in his French blood is not exactly the man to speak for England, the immemorial England which some of us love, albeit with little English blood. And some of his contrasts between America and England, however flattering, seem rather far-fetched, fine spun, imaginary. It is rather droll to find him praising in us the very things we have supposed we lack, and dispraising the English qualities we are wont to admire. But such things are largely dependent upon the personal point of view, and, whether for censure or laudation, are comparatively unimportant, interesting as they may be. I doubt whether any Englishman will be helped to a correcter appreciation of us, or any American enlightened as to the inwardness of English life, by Mr. Belloc's labors. One thing, however, is especially worth quotation, because of its essential accuracy:

"There is no community in which assurance—that is, certitude based on insufficient evidence or on mere repetition—is

more rooted; and it is a weakening thing to the individual man and to the State, e. g., each latest fad in the physical or historical jargon of guess-work is accepted for gospel after a fashion far more universal than with us. With us it is a mark of intelligence and reading to ridicule the successive imageries which are presented to us for realities—the Cave Man, and the Nordic race, and all the rest of the ephemeral procession. To accept these things seriously, and make them a basis for action or even thought is associated with something imperfect in a man's training. I have even heard them called 'suburban' and 'middle class' by middle-class people in the suburbs; and when things get as far as that it is a wonder and a sign. For instance, such ephemeral books as *Outlines of History*, and the rest, have about them, in the eyes of the cultured in Europe, something comic and absurd. The musty, belated elementary 'science' and history of their authors, half of it already proved wrong and the other half guess work, is a joke, especially with the French who are keenly alive to the farce of such figures. But in America I found that trumped-up stuff taken quite seriously. With us in Europe the affirmations of pseudo-science in such books as these are a jest: but in America the flood covers the mountain. . . . To accept insufficient or actually false stock phrases in ethnology and history is a bad thing for society; but to accept them in international politics is ruinously dangerous, both to the acceptor and to the foreign object of his judgment. . . . A book among the Americans 'takes' exactly as fire 'takes' in dry gorse. A book of no permanent value possessed of some vivid stimulus, which will not exercise itself beyond a very brief time and which tends to no particularly good end, will pass through an untold number of hands in a few weeks. One sees, in America, the popular book of the day standing in great stacks upon the counters, not so much of book stores as of drapers (or dry goods) and every other kind of salesman. . . . This vice does much less harm than might be imagined. Our popular atheist literature on prehistory and geology sells highly; but I doubt whether it has much affected American religion or even most superficial American thought. I did not find a single man of Christian tradition moved by this rehash of the materialist guess-work of our time."

Could anything be better as a diagnosis of "best sellers" like *The Passing of the Great Race*, or H. G. Wells' *Outlines of History*, or Hendrik van Loon's similar work? And yet there are multitudes who get their reputation as "up-to-date thinkers" by trading upon books like these. I remember a Congregational minister (to give one instance only) who in that far-off day when Mr. Wells had just put forth a pronouncement destined to be forgotten as soon as his next pronouncement appeared, began his long prayer on a Sunday morning: "O Thou Invisible King!"

THE GOOD SHEPHERD

O Shepherd of the wandering sheep,
Oft sorrowing vigil did you keep
Where some lamb strayed from out the fold,
And well-nigh perished in the cold.

You climbed the mountains, wild and bare,
Seeking the sheep left in your care;
And weaklings on your warm, strong breast
You held until they found their rest.

Those great with young you gently led
To some soft, hidden, sheltered bed:
You healed, you comforted, you spared,
You showed each hour how much you cared.

So now with faith I come to you;
Let mercy fall like healing dew
On me and all I hold so dear;
Take from my heart this bitter fear,
Your blessed kindness let me see,
O, heal the lamb you gave to me!

EDITH TATUM.

The Church in Tokyo Today

BY WILLIAM HOSTER

WHAT of the Church in Tokyo today?

When I left the stricken city in January, in one part of the missionary district Bishop McKim was confirming a class of thirty Japanese converts, while Dr. Teusler, in a makeshift hospital at Tsukiji, was performing a delicate surgical operation. Elsewhere throughout Tokyo services were being held in tents, in rude shacks, and in private homes, by the seven congregations whose houses of worship were destroyed in the catastrophe of September 1st.

In such manner is the Church in Tokyo functioning today, going forth gloriously with all of its manifold activities in a



CONGREGATION ATTENDING MEMORIAL SERVICE AT ST. JOHN'S CHURCH, TOKYO

spirit of faith and courage. The earthquake is a thing of the past. The faces of the heroic mission workers, both Japanese and American, are turned towards the future and its infinite possibilities, firm in the conviction that the folks at home stand loyally behind them.

St. Paul's School, at Ikebukuro, with its buildings badly shattered, is sharing quarters with the Middle School, of which every vestige has been wiped out. St. Margaret's School, its former home a blackened ruin, is temporarily housed at Mr. Ishii's School for Feeble-minded Children. Old Trinity's congregations have found refuge in the Bishop's chapel in the Andrew's house, Sunday schools assemble in shaded bamboo groves, and kindergartens flourish in improvised shanties pending the arrival of the assistance for which pleading hands are outstretched toward America.

But there is no sadness and desolation among Church people in the city. In twenty-four hours they saw the utter wiping out of fifty years of material accomplishment, and the loss of all their earthly possessions. Yet, in two months' stay among them, the writer heard no word of complaint, no gloomy harking back to the past. Instead, redoubled energy has been brought to bear in facing the distressing obstacles which the catastrophe has thrown across their paths. Viewing the wastes of Tsukiji they envisage a greater group of mission buildings with which to take advantage of the larger opportunity that the earthquake has created.

For this is the dominant note in the Tokyo of today: Japan

has been brought to the threshold of a spiritual rebirth. The faith to which her people have clung for generations has weakened. Their dream of destiny was shaken by the crash of September 1st, and little more than mere tradition remains of their ancient beliefs. Today, as a people, the Japanese are groping blindly for a spiritual anchor to which they may cling when adversity overwhelms them.

National leaders, whose predecessors fifty years ago threw into prison those who proclaimed a belief in the Christ, are today showering honors upon those who come in His name. Itto Kojima, the oldest Christian in Japan, who, a brief half century ago, was carried to Tokyo in chains for the crime of being a Christian, sits in the placid shade of his garden at Shibuya, and sees two native bishops of the Church consecrated at Tokyo and Osaka; and hears the non-Christian governor of a province declare his belief that these followers of Christ "will surely contribute much in helping to create a new Japan." While echoing the sentiment of his colleague, the non-Christian Mayor of Osaka avers his belief that "the industrial center of Japan has been greatly helped by the religious activities of the Episcopalians." A foreign office official proclaims the doctrine that his country needs "some spiritual background if it is to work out its destiny," and public speakers direct attention to the fact that the Americans inaugurated their disarmament conference at Washington with solemn prayer.

In this situation of flux and change, with its unparalleled opportunity for the leadership of the Church, it is not out of place if we would grasp the situation in Tokyo today to turn back to striking incidents on September 1st, which gleam like beacon lights amid the gloom of the disaster. How, in the hour of their greatest trial, did the Japanese Christians react to the test?

When the great shock came, and the fires followed, these Christian Japanese called their families together, and knelt in prayer before seeking safety in flight. At the Military Stores, where 32,000 refugees met death, a Japanese Christian arose amid the frenzied throng and, with death beckoning, told to all within hearing of his voice, the story of the Saviour of mankind. As he spoke, the fire swept onward, and, with the impassioned cry, "Lord Jesus, I come!" he fell dead at the feet of his mother, a communicant of the Church of the True Light.

When the worst was over, and while smoke still rose from



ST. JOHN'S CONGREGATION, TOKYO, THE REV. C. P. DAITO, HOLDING SERVICES IN A TENT

the ruins of their churches, these Japanese Christians cleared away the wreckage and set up rude structures in which they might continue the worship of God. Bibles, Prayer Books, and Hymnals alike were destroyed by the flames. Nothing daunted they traced on sheets of rice paper their favorite hymns and quotations from the Bible and the Prayer Book, with which they were most familiar, and made them into pamphlets which are in use today.

Dr. Wood and Bishop Gailor arrived in Tokyo early in December, bringing with them twenty trunks, filled with material contributed by our people in the States. The news of their arrival brought the native clergy hurrying to Tsukiji from all parts of Tokyo; and, when they arrived, their first enquiries were not for warm clothing to protect them from the bitter cold, which was setting in, but for vestments and Prayer Books and Hymnals with which to carry on with proper dignity the work to which they had devoted their lives.

Within a week after the first of September there was not a Christian congregation in all Tokyo which had not resumed services in some makeshift enclosure. The earthquake struck at noon on Saturday. Within twelve hours thereafter every place of worship in Tokyo, save one, had been levelled to the ground; yet, amid all the panic and chaos of the occasion in Shibuya and in Ikebukuro and in other scattered places on the edge of the ruined city, noon of the next day found groups of the faithful on their knees in thanksgiving that their lives had been spared.

In tents, in rude barracks thrown together from scraps of tin and timber, in the parlors of private residences, they gathered, and still gather for worship, with altars rudely constructed of pine, and pews of casks and boxes.

We found Bishop McKim celebrating the Holy Communion in the ruins of Christ Church, Kanda, with a drenching rain sweeping through the wrecked edifice, and the congregation standing ankle-deep in mud. At St. John's Church, Asakusa, the Rev. Mr. Daito pitched a tent within the four ragged walls, and there fifty of his faithful people gathered; among them Mrs. Furukawa, a non-believer when the earthquake struck, but a convert to the faith when she awoke, burned and bleeding on the bank of the canal, and saw before her the vision of her Christian son who had perished in the flames.

The first Christian service ever conducted in Japan by a native bishop of the Church was presided over by Bishop Motoda in the private home of Mr. Gardiner, with a marble mantel surmounting an open fire place for an altar, and only thirty members of Grace Church present, because the apartment would not hold more.

Beyond all doubt the Church is functioning in Tokyo today; but it is functioning in a manner which demands immediate assistance if the fruitage of this devoted loyalty is to be harvested for the Master. Seven churches went down in the disaster. Their congregations averaged a membership of from 150 to 400. They were prosperous, and for the most part self-supporting, up to September 1st. Now, not only have their church edifices been destroyed, but in large measure the membership has been impoverished, families have been dispersed, and they are without means of aiding in the Church's reconstruction. Of the 396 families of Christ Church, Kanda, for illustration, 140 were burned out. Of the 278 members of the Church of the True Light, 192 were burned out, 26 are known to have perished, and 60 more are missing. Of the 228 members of St. John's Church Asakusa, 135 were burned out, and 17 lost their lives.

These temporary places of worship in which the Japanese Christians have taken refuge at best will accommodate not more than fifty people. Inevitable disintegration will follow, and the efforts of fifty years will be dissipated, if prompt assistance from America is not extended to them.

WE OUGHT to make self as little as possible the subject of conversation. Falsehood comes of it somehow, and the sense of having forfeited grace, and gone down in our own estimation as well as that of others. This is so undeniably everybody's experience, that it need not be dwelt upon. We must avoid explaining and commenting upon our own actions in conversation. A man hardly ever comments on his own actions, or explains his own motives without being false.—*F. W. Faber.*

THE RECORD OF A FAILURE

BY "SPECTATOR" IN THE *Canadian Churchman*

THE Anglican Church, from the Primate down, ought to do some very clear and definite thinking just now. The unfortunate experience of the Presbyterian Church, in its attempts at union with two other Protestant Communion, is before us in very vivid form, and its lessons ought to be read, marked, learned and inwardly digested by every Anglican. There is absolutely no sense in closing our eyes and cheerfully proclaiming that we will undertake the great task of restoring the shattered Body of Christ as soon as this abortive effort is out of the way. We know very well how impossible it would be to carry the whole Church in support of a detailed agreement to this end. The Presbyterians have tried it and failed. They failed because they didn't read aright the inner convictions of their people. So long as Union was in the theoretical stage, both clergy and laity were loud in their clamor for its consummation. When, however, the day of destiny drew near, a daring element of the clergy took their ecclesiastical lives in their hands and proclaimed their inner conviction that there was something more precious than magnitude and might. There must be conviction and enthusiasm based on vital truth. Religion must be a thing of the heart and of the will, an impelling impulse of life. It would never do to exchange the Church of God for a great social service institution, a law enacting body, or an organization to spike the guns of the Roman Church. To the surprise and delight of these men, the laity were not slow to see the point, when it was clearly and forcefully held up before them. The true ideals of a Church were laid hold of and a determination arrived at, to realize these ideals in the home-like freedom that pertained to the old Church in which they had been so long nurtured.

The wreck of the Presbyterian Church will be a most regrettable loss to Christian progress in this country, and yet that seems to be the inevitable outcome of the present effort towards union, no matter what may happen in parliament. There is no going back to the brotherly harmony and fellowship that existed within that Communion, not so long ago. Is it then not the wildest folly for Anglicans to pretend that they can advance the kingdom of God or strengthen our Church by advocating a course that has brought disaster on a sister Communion? Let us remember that hereafter there will not be that easy and unthinking clamor for an effort at consolidation that has already been made and proven a failure. Laymen have been compelled to think, and it begins to dawn upon them that religion is a more serious and vital thing than they imagined. Unless that which issues from union is really worth possessing, something that is worth defending, living by, suffering for, it will possess no vital worth. It may for a time possess adherents in large numbers, it may possess some influence in politics, but it will possess no regenerating power to amend our lives according to the law of God. It will be abandoned as tiresome and valueless, and there will be nothing to take its place. Better far that the Church should live in vital fragments than to encumber the earth with a magnitude that has no correspondingly great spiritual power. "Spectator" would earnestly urge that the Anglican Church should now make up its mind on this subject. In some other part of the world our Church may possibly lead and lead successfully to a happy solution of our unhappy divisions, but in Canada our strength so far as that subject is concerned is to stand still. Activity in the real purpose and commission of the Church according to standards of honor, rectitude, dignity, and loving devotion is the activity that will put all things in their place.

A NEW OFFICE SIGN

INSTEAD of "Business is business," "Do it now," "Don't park here," "Keep smiling," or other such mottoes that may adorn desks and office walls, the Rev. Dr. A. Edwin Keigwin urges business men to adopt the inscription on a bronze tablet recently unveiled at the West End Presbyterian Church in New York. The inscription reads:

"We believe that business principles should conform to the teaching of Christ."

Duplicates of this tablet may be obtained for offices and photographs of it for homes. One man has ordered twelve tablets to be installed in his office and branch establishments. Orders are reported as coming from many parts of the country.

Opening Sermon at the Priests' Convention

Preached in St. Mark's Church, Philadelphia, April 29, 1924

BY THE RT. REV. WILLIAM WALTER WEBB, D.D.,

Bishop of Milwaukee

But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world was crucified unto me and I unto the world. Gal. 6:14.

THE cross borne for us and the cross borne by us sums up our religion.

I. *The Cross borne for us.*

"The crucifix presents to us three things—first, God's great love; secondly, man's great need; and thirdly, the way in which God's great love met and supplied man's great need." How the fathers loved to see everywhere in the Old Testament the sign and symbol of the cross: the tree of life in the Garden of Eden, the wood of the ark, the wood that Isaac carried up Mount Moriah, the crossed spits of the Paschal Lamb, the blood on the lintel and on the door posts in the form of a cross, the brazen serpent on the pole, that our Lord Himself said was a type of the cross—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up"—the mark that Ezekiel signed on the foreheads of those that were righteous in Jerusalem.

The cross again and again. So our blessed Lord is continually referring to the cross. It must ever have been before our Lord's eyes and in His mind: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "And I, if I be lifted up, shall draw all men unto Me," and again, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." "He that taketh not his cross and followeth after Me is not worthy of Me." "If any man will come after Me, let him deny himself and take up his cross daily, and follow me." It stands for the Christian religion. It is the symbol of our faith, the standard of His kingdom. We place it over our churches, on our altars, on our rood beams. We mark it on the things we use in His service. It is signed on our foreheads in baptism. We use it again and again in our prayers, in our blessings, in His service. We wear it as a sign of some special dedication: to the religious life, to some rule. It is often given to the bishop at his consecration. It stands for the greatest love the world has ever known: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life." It stands for the supreme sacrifice of the Son of God for the sins of the whole world.

The humility of the Incarnation when the Second Person of the adorable Trinity took to Himself human nature in the womb of a Virgin Mother and became man, "conceived by the Holy Ghost, born of the Virgin Mary," was but the beginning of that "one, full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," on the altar of the Cross, in which our Lord gathered up the sacrifice of His whole life.

The humility and poverty of Bethlehem, the obedience and work of Nazareth, the whole work of the three years of the active ministry, the temptations, the weariness, the homelessness, the poverty, the discouragements, the apparent failures, the loss of friends and disciples, the misunderstandings and misjudgments, the agony of Gethsemane, the Way of the Cross, the betrayal, the passion of Calvary, the shedding of His most precious blood, all the sacrifices of the Son of God—the cross stands for it all, for everything that could be done to save a world. Through the merits of that sacrifice, every sacrifice ever offered in the world, that has meant anything for the souls of men, has had its efficacy.

The sacrifices of Abel, and of Noah, and of Abraham, of the whole Patriarchial and Levitical systems, were but types of that Sacrifice and availed for the sins of men on account of it. Even the pagan sacrifices, if they availed at all, did so through the sacrifice of Calvary.

"The Church of God, which He hath purchased with His own blood" shed upon the Cross is to carry on the work of

that Incarnate Son of God down through the ages. That Church becomes a living organism when He sends the Holy Ghost, the Paraclete, to fill it with His life, to make it His body, to enable it to teach His truth down the ages, so that they who hear the Church may hear Him. The grace which He won upon the Cross is through that Church given to the souls of men. That Church takes of the things of Christ and gives them to us. "In the redeemed community, the Holy Spirit imparts to human personality the life of Christ: not merely its life-principle of sacrifice, nor its human perfections, but the actual, divine life of Him in whose image man was made and for whose whole glory he exists."

In it His ministry perpetuates His work. "As My Father hath sent Me, even so send I you." As He is prophet and priest and king, they carry on His prophetic, priestly, and kingly work. As prophets they teach by word and act His truth. As priests they intercede as He intercedes, they plead especially in the blessed Sacrament of His Body and Blood on the altars of Christendom, that "one, full, perfect, and sufficient sacrifice, oblation, and satisfaction" which he made on the altar of the Cross for the sins of the whole world, and which now He pleads before the throne of God. "The Cross is at once God's gift and Christ's offering, and the same is true of the Mass. Each is an act of the same Person: and so Mass is not simply a sacred action which we perform in obedience to Christ's command, but a divine action which He performs in virtue of His office as our great High Priest."²

His Body broken and His Blood shed He gives to us in the Holy Communion to be the food of our souls. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" To preserve our bodies and souls unto everlasting life. Always the Cross and that which comes from and through the Cross.

As kings, they govern His Church here on earth, as He is King of the whole Church in heaven and on earth, triumphant, expectant, and militant. They baptize souls in His mystical Body, so that we become members of Christ, branches of the true Vine, so united to Him that His divine life flows into our souls. His blood shed upon the Cross is poured over our souls in absolution; "whosoever sins ye remit, they are remitted unto them"; "to whom I forgave it, for your sakes forgave I it, in the person of Christ."

II. *The Cross borne by us.*

Our Blessed Lord has done all that He could for us. He has become incarnate. He had died on the Cross. The cross has been borne for us, the cross must be borne by us. It has been marked on our foreheads when we were baptized, perhaps when we were confirmed. We often use the sign of it. Some of us wear a cross.

Do we carry our cross? We are to take our cross daily or we cannot be His disciples. Sometimes He lays a cross on us, the passive crosses, as they are called, that we must learn to bear as He bore the Cross and burden of our sins up the way of Calvary. They come to us in the death of those we love, in sickness or pain, in poverty, in the loss of our friends, in the failure of our plans, in the fact that our work seems very small, insignificant, hidden away, as He was hidden away for nearly thirty years in Nazareth. We are despised—so was He. We are poor—so was He. Our friends, our followers, desert us—so did His. We are misunderstood—so was He. Our life seems a failure—so did His.

Then there are the active crosses that we must take up ourselves. How many priests expect their people to give, but will not give themselves? How much self-indulgence there is, the craving for easy, pleasant things. How hard to find men for

¹ *The Return of Christendom*, page 173.

² *Report of the Anglo-Catholic Congress*, page 92.

the difficult, small mission stations, for the rural work, for the mission field! How men give up a work when everything is going well, because they want work in a city, a larger field, they say, or because the salary is a few dollars more.

The first question is not, as it should be, the good of souls, our own sanctification, but some work that is easier or better known or less lonely. How few vocations for the religious life! How few clergy are willing to lead an unmarried life, even for a few years, that they may care especially for the things of the Lord! The one idea of so many seminaries and of the younger clergy is to have a nice parish, with a comfortable rectory, where they can marry, settle down, and lead a pleasant life. There is not much thought of the Cross. The Cross means hardness, discipline, self-sacrifice.

This past year we have been thinking much of the Oxford Movement, as we have been keeping the ninetieth anniversary of Keble's assize sermon. That Oxford Movement has developed into what is now generally known as the Anglo-Catholic Movement. How that Movement, for it is fundamentally one, has affected the Anglican Church! What a revival there has been in doctrine and worship! How it has changed our conception of the Church, how it has taught us the value of the ministry to carry on the work of the Incarnate Son of God! "As My Father sent Me, even so send I you." How it has made us realize the necessity of Baptism, the importance of Penance, the value of Confirmation! Above all, how much more the Blessed Sacrament of our Lord's Body and Blood means to us! The sacrifice of the Mass, the Holy Eucharist, as the chief act of worship; daily Masses, the value of frequent Communion—"Give us this day our daily bread"—the blessing and help of our Lord's Presence in the tabernacle over our altars, the forgiveness and healing in the sacrament of Unction, the comfort of praying for our dead and our ability to help them—"Make them to be numbered with Thy saints in Glory everlasting"—the realization of the fullness of the Communion of Saints as we pray to our dead. We ask the prayers of those whom we love, who have always prayed for us. Now that they are nearer and closer to our Blessed Lord, will they not continue praying for us, and do they not know now how much their prayers may mean for us?

We invoke the Blessed Mother and All Saints to pray for us, as many of the great doctors and saints of the Church have done from the earliest ages, as the whole Eastern and Latin Churches do today.

The revival in worship. Such a service as we are taking part in this morning. The carelessness and slovenliness of a hundred years ago would not be tolerated in any of our churches. Architecture, painting, sculpture, embroidery, music, are all used to make our churches and services as beautiful as possible. Restored churches, beautiful altars, and stately reredoses, vestments, surpliced choirs, special devotions, the Three Hour Service, the Stations of the Cross, Retreats, and Missions. Sometimes the ritual has gone ahead of the teaching. Far better a frequent Mass rather than an elaborate service and gorgeous vestments; many penitents rather than much ritual.

We all admit a revival in doctrine and worship, but when we come to discipline it is another matter. We Anglo-Saxons are all more or less Pelagian. We are self-willed. We are individualistic. We dislike authority or obedience, anything that means bringing our wills into subjection. We dislike even to be called humble or meek. In these days of wealth and ease and pleasure, we do not like things that are hard, that require self-sacrifice or poverty. Here is just where the bearing of the Cross comes in. There was the severity and hardness of the early Tractarians. They really fasted as they really prayed. They lived lives of very real and hard sacrifice. There was a real bearing of the Cross. We do not want to be in obedience to any law or to any person. We solemnly engaged to conform to the doctrine, discipline, and worship of this Church. We believe the doctrine, at least we say we do; we practise the worship, how much do we conform to the discipline? We care little for canons, whether they be general or local. We care still less for rubrics and still less for authority. We are largely a law unto ourselves. We choose what laws we will obey, and those we dislike we pay no attention to. We will obey those in authority over us when they agree with us, not otherwise. The whole realm of discipline has been neglected.

Until very lately, moral theology has been forgotten. Canon law most of us know very little about and care less. We have

a very meager literature of moral theology; it is only in the last few years that any books have been written on that subject, most of them small handbooks. The outline drawn up by James Skinner at the request of some of the later Tractarians, a really great work in itself, and intended as a synopsis for a still greater work to be carried on by individual priests, is almost unknown.¹ Moral theology has had no real place in the curriculum of our seminaries; in only a few of them has it been taught at all. In the Lambeth Conference of 1903, when I was on the Committee on the Training of the Clergy, it was with the greatest difficulty that we were able to get the subject into the report at all, and the same was true when we were drawing up a curriculum for our seminaries in this country. How little moral theology most of us have studied, and how little influence it has had on our own lives! If this is true of moral theology, it is still more true of ascetical theology; this is largely an undiscovered country.

As the Bishop of St. Albans said in the closing sermon of the Anglo-Catholic Congress: "How many of us priests ever really try systematically to learn to make ourselves experts in the work of teaching our people and training them in the manifold enterprise of prayer and sacrament? How many of us really know anything about diagnosis or treatment?"²

If the cross is to be borne by us, if it is to be taken up daily, it means penitence above everything else. Penitence of the mind, in a knowledge of ourselves, in self-examination; penitence of the heart, in our contrition, in our deep sorrow for our sins; penitence of the lips, in our confession of our sins; penitence of the will, in our firm purpose of amendment and willingness to do anything we can to show our sorrow for our sins and our longing to make restitution for the harm we have done, and to make amends at any cost.³

We seldom hear anything about restitution; have we tried to make it ourselves? The false doctrine of justification by faith only has influenced strongly not only our dogmatic but also our moral theology. How few realize that unless we try to put things back into the condition they were in before our sin did the harm, there is no real penitence, no true contrition. We leave debts unpaid, forget grave wrong done to others in person or property. If you take something that belongs to me, and say you are sorry, but still keep it, I have not much faith in your penitence. The obligation of making restitution is far wider reaching than we often realize, involving whole families, groups of people, communities, corporations, the city, state, or nation, God Himself. Sometimes it involves a very heavy cross, a supreme sacrifice, poverty for ourselves and those we love; but it is necessary if we would have forgiveness. Through our penitence we are able to lead other souls to penitence, those souls whom God has given into our care. If in the power of the Cross, and by preaching of the Cross and of the dear Lord who died for us upon the Cross, we bring souls to repentance, we are especially carrying on our Lord's work, that for which He died upon the Cross.

Thus as we try to do His will, we will know the doctrine, we will love the Cross, and all the Cross stands for. We will want the strength that comes from the Cross, that we may be members of His body, that our souls may be washed clean in His most precious blood, that we may, day by day, feed on His Body broken and His Blood poured out.

The cross in our lives must, of necessity, mean a sympathy and love for all those for whom our blessed Lord died; a longing to bring the knowledge of the crucified Saviour to all souls, that they may have the comfort that comes from the Cross and all it stands for. It should make missionaries of us, fill us with zeal to do all that we can to bring the knowledge of Christ crucified to those who have forgotten Him—or have never known Him, in our homes and parishes, in the diocese, in this country, throughout the world. The motto of the Anglo-Catholic Congress is "To extend the knowledge of the Catholic Faith and practice it at home and abroad, and by this means to bring men and women to an acknowledgment of our Lord Jesus Christ as their personal Saviour and King."⁴

The Cross means that we will not only be willing to give, but long to give, of our strength, our thought, our time, our money, to spread the glad tidings of the Gospel. Of necessity

(Continued on page 12)

¹ It is very rare, nearly the whole edition having been destroyed by fire.

² Report of the Anglo-Catholic Congress, page 194.

³ Cleaver, *Plain Sermons on Penitence*.

⁴ Report of the Anglo-Catholic Congress, 1923, page 2.

Discipline In The Home

BY EDITH A. BRUCKNER

A YOUNG man recently came in to see me, and told me he had come to talk to me about something which was troubling him, and that he felt that he would like to ask my advice on the matter. His mother was one of my friends, a good woman with considerable force and many high ideals.

Both parents, especially the father, to a considerable degree, have always shown an active interest in the Church, and have supported, to a certain extent, many things which contributed to the welfare of the community. However, it is true that their vision became considerably blurred at times by such things as we call those of the flesh.

The young man, the only boy in the family, has always been indulged, petted, and given everything he wanted. His opinion on almost any topic has been the accepted one, and no matter what the view of the parent, teacher, or neighbor might have been, his wishes have been those considered. The boy, who has had a superabundance of energy, has naturally been a problem, and has contributed very greatly to the discomfort of many people with whom he came into contact. The trouble with him, which he wished to discuss with me, was that, deep in his heart, there had come from somewhere an ideal, he had been developing a standard, and there had come a craving in his soul which he could not satisfy with the things about him to which he was supposed to turn, and he wanted an explanation of how he might reconcile his standard to that which he had come to believe was right, with his home and the general attitude there. He had never been taught to respect his parents, for they allowed him to feel that his immature judgment was as good as any, and, when he found out that it was not sound, he wished to know where he could turn.

Later on the same day another young man came into my study. He came with a happy, dignified bearing, of splendid assurance, his eyes shining with a straightforward and definite purpose, as of one who knows what he is about. He was the oldest of four children, a senior in the high school, a splendid student, a successful athlete, and popular. He teaches a class in the Church school, a class of boys only two years his junior. He holds their interest, and he commands their respect. In the course of conversation, which had to do chiefly with Church school work, he spoke of the plans which were being made for him by his parents, when he should be graduated from the high school. The point I wish to make is that he showed a very great respect and regard for the opinion of his parents, and an equally great appreciation of the sacrifice his parents would have to make, that his utmost desire was to cooperate with them in every detail. I asked him quite casually, "Your parents have always been very strict with you, haven't they, and you have always had to do as they wished, haven't you?" With a smile, entirely free from bitterness, he said, "I'll say I've had to mind, and we all have had to; I guess we always will have to."

The comparison between the two boys of nearly the same age, is obvious. Which of them will stand the best chance with life and the things which they must combat? These two boys are just every-day boys, from about the same background, both going up against the same things; one has been taught to obey, to respect law and order, the other has been allowed to think that law and order were so flexible that even he, a child, might dictate as to what was done. In passing, let me ask: Is it fair? Does not your heart go out to the boy who has not gotten the square deal?

To those who have the privilege of working with young people, of being with them a great deal—and it is indeed a privilege—there is one fact that always stands out as being true, and worthy of much consideration. The children who have, early in life, been taught to obey, and not only to obey their parents but to have respect for every human being, are the ones who win out. They are the ones who stand well in their classes, who have the love and respect of their teachers, and who are popular with their companions. They, as a rule,

carry off the school honors, and are usually very happy in the consciousness of faithful performance of duty, and are attracted to the responsibilities which they assume in a spirit of it being a privilege. They become builders, but the hard part of it all is that they have to do the building for the others who have never developed their faculties, and who have to be supported and carried along because, in their early training, some of the essentials have been left out. The saddest thing I know about children is that so many times they are brought in some way to the realization that their parents are squanderers, and that much of the best that life holds is being denied them. Childhood should be that period in life, which comes only once, one long sunny day; the beginnings of all such things that are right, joyous, and worth while, to the end that the individual may live his life, one of service, a being who is a help and an inspiration to others.

We are hearing much these days about self-expression for children. Teachers who claim to be specialists are preaching a doctrine for freedom for children. They are, for the most part, people who have no children of their own, and have made their observations from the experience of others who give them only the outside of things. These specialists approve of discipline, they say, but they desire the child to obey in his own way, at his own convenience, as his impulses impel him: in the mean time, his elders are waiting, perhaps with some inconvenience and discomfort, and the traffic is blocked until the impulse of the indulged, selfish child is ready to act; and sometimes, when it does act, the result is disaster. The next point in this argument is, then, Who should have precedence? Whose happiness is at stake? Watch any child who has been allowed self-rule, and you will get the answer. Freedom is a dangerous thing in the hands of the unrestricted; no child can always be under the direction of a specialist; and would not the common sense which God gives parents for their use be a pretty good guide? These specialists, with their new doctrine, have torn down a law which has been used with good results for many years, and they have not given us anything better to take its place. It is written that, when the parents of Jesus of Nazareth missed him, when they were going back home from Jerusalem, after they had found Him and He continued with them on the journey, He became subject unto them until the time when He felt that it was time for Him to be about His Father's business; and we know that He increased in wisdom and stature, and in favor with God and man.

I heard a young girl say recently that, if ever she had any children, she would be a great deal stricter with them than her mother was with her. She then told me a lot of things about her doings and that of the other girls, and the thing that impressed me most was, the satisfaction she got out of the fact that she had been able to put it over her mother, yet with a very evident indication of the contempt that all children have for the parents or teachers who do not compel obedience and respect.

The first thing that happens when a child is born is a fight for the breath of life, and if he does not get it he dies. After he has gotten his breath, if he does not have to fight for the other things of life, if life is made too easy for him, he dies mentally and morally. It is a natural instinct for a child to fight for what he wants, whether it be a principle or an apple. Give the child an ideal, a standard, and teach him to fight for it, to live for it, and to defend it at whatever sacrifice it may mean to him. Try to show him the vision of the thing as a whole, and help him maintain that standard, with courage and truth.

A man who is at the head of a large institution for boys, a place where they are being detained for having broken the law, told me that sixty-eight per cent of the boys were there because they had not learned to obey the simplest of laws in the beginning, that their parents had not compelled their respect and obedience; and, as a natural consequence, they had become indifferent to any law except their own.

A woman in Chicago, not long ago, who loved her children just as much as any of the rest of us, had to experience the agony of saying goodbye to her son who was being led away to be hanged. He had robbed and murdered, and his life was exacted as a forfeit for the one he had taken. In the same neighborhood were four other boys who had been implicated in the same crime, and they were sent to prison for life. A social worker called upon the mother of the boy who had had to die, and the mother told a story which should have been put into the hands of every mother who, in a spirit of mistaken indulgence, is inclined to allow her children freedom when they are too immature to know how to use it. The mother told of the young man's loving nature, how he was the kind one of the flock; she told of many things which showed that the boy really was far from being all bad, but that he, like the other boys in the gang, had not been compelled to obey the better judgment of those older than he, he was allowed to leave school, to stay out nights, and consequently he got into bad company. His life was a terrible failure when it might have been a great success, if only he had acquired the habits of self-control and of respect for the law. When the prison gates closed behind the others, they became a charge on the State, when all might have been contributors toward the general welfare of mankind.

The head of a Crime Commission, in trying to explain the breaking down of youth, told me that his theory was that the parents had forgotten the God of their fathers, and that, up to the present time, they had found no other substitute; and so, if a boy steals, it is usually traced to the fact that the home morale has broken down. In passing, let it be said that this state of affairs does not exist in any one particular class of society, unless it might be the so-called upper class.

It might pay if parents would stop and consider a few of these facts, which are not theories but which are all true, and have been gathered from the experience of others. If parents would take seriously their responsibility for parenthood, I presume to state that much of the lawlessness which exists today in all society would be eliminated. The schools would be able to educate more and to correct less, the home would be happier and more stable, and the whole plane of life would be much higher.

I know a boy, and know him well. He has been, I believe, the most difficult child in the world to control. He has always had a viewpoint of his own from the first moment of his life, and has been very sure that that viewpoint was the right one, and that all others were secondary. His parents have usually given him a hearing, and, as far as possible, have agreed to his wishes, when the happiness of others was assured. When his judgment was considered sound, he was given the freedom to act as he chose; but, in case he was not in the right, he has been taught to surrender unconditionally. When he was only a few hours old, he insisted upon lying on his back, when, in the opinion of those in charge at the time, on his stomach was the desired position, so as to obtain results which were very much desired at that time. He insisted with great persistence, his arguments were offset, his judgment was considered unsound, he was compelled to obey, and his colic was relieved. Just for that day however; for the next day, and for many more days, there were just such issues at stake. When he was two and a half years old, he argued with his mother for an hour and ten minutes before he would pick up a deck of cards which he had put on the floor. In the meantime, a meal got cold and spoiled, considerable discomfort was experienced by a number of people, and the expenditure of nervous energy exhausted his mother. It would have been easier for everybody if his mother had picked up the cards, so much quicker, and the family would have enjoyed a comfortable meal; but the mother could see ahead, and so they fought it out together, and the mother won out; but so strong has been the little fellow's will that, all along the way for twelve years, they have been picking up cards. One cherry tree in the yard has become completely stripped of its lower branches; an apple tree has taken its place, and a pear tree will be ready when all the accessible branches have been taken from the apple tree. And the effect upon the boy; what has it been? Is he broken in spirit, a sissy, ready to fall in with whatever suggestion comes his way? Not at all. With age and the exercise of self-control, and the frequent reminders that the presence of others is to be considered, he has ac-

quired a desire to cooperate with every good thing. He is developing leadership, loyalty to Church, home, and school, he is gaining an ideal which is an inspiration to those who come in contact with him, and, with it, an energetic, driving force which should lead him, in the performance of duties, toward a very useful life.

It has never in the history of the world, perhaps, taken so much courage to live as it does today. Never were the young people of any generation face to face with so many complicated problems. Never has it taken so much self-control, so much poise, judgment, a brain which has been trained quickly and accurately to size up a situation, nerves that will be strong enough to stand the many crises, and courage which, in the fear of God, will not flinch. What are we, as parents, going to say when we are asked to give an account of our stewardship?

OPENING SERMON AT THE PRIESTS' CONVENTION

(Continued from page 10)

it will mean sacrifice, it will cost us much, be hard; mean a cross that we will have to bear.

He died for all; the poor, the neglected, the ignorant, the despised, the sick, the suffering, the sorrowful; sinners, and those who suffer from the results of sin; all humanity. "So God loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life." In the light of the Cross, in the strength and power of the Cross, we want to go out to help to heal the miseries that He came to heal; to help the helpless, those who are downtrodden, abused, or oppressed, who suffer from the evils of injustice or economic wrong, to give better homes to the homeless, just wages and safety to those who labor, an equal opportunity to every soul to do the best that it is capable of and to be happy.

May I quote the closing words of the closing address of the Bishop of Zanzibar at the last Anglo-Catholic Congress? Those of us who heard them will never forget them: "It is folly, it is madness, to suppose that you can worship Jesus in the Sacrament and Jesus on the throne of Glory"—and, may I add, Jesus on the Cross—"when you are sweating Him in the bodies and souls of His children. It is our present duty to serve Jesus in the souls and bodies of our fellow men. You have your Mass, you have your altars, you have begun to get your tabernacles. Now go out into the highways and hedges, and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope and in those who are struggling to make good. Look for Jesus in them; and when you find Him, gird yourselves with His towel of fellowship, and wash His feet in the person of His brethren."

Therefore our orphanages and our schools, our hospitals and homes, are the outcome of the lessons of the Cross. Religious, priests, missionaries, nurses, those working for the good of humanity, those that are Christian teachers, are carrying the work of the Cross to all nations, to all people down the ages. They are listening to the cry that comes from the Cross: "This I have done for thee; what doest thou for Me?" Will we answer, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world"?

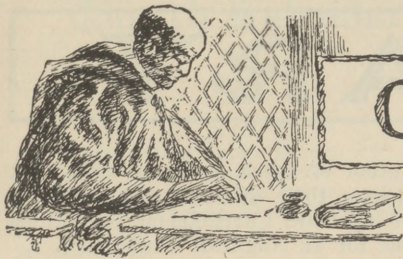
"O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech Thee, O Lord."

AS TO RAFFLES

EXPERIENCE goes to show that the reprinting of the following resolution, passed unanimously at General Convention in Portland in 1919, is not superfluous or unnecessary when Church bazaars are contemplated:

"WHEREAS, Such unlawful methods as the use of gambling devices for raising money for charity or charitable purposes are reprehensible and unworthy of Christian people who believe in the duty of obedience to law;

"THEREFORE, BE IT RESOLVED, That we, the representatives of the Protestant Episcopal Church of the United States, in Convention assembled, place ourselves on record as opposed to the use of raffles, all gambling devices, and forms of gambling, in the gathering of money for parish enterprises and other philanthropic agencies, and we condemn all such unlawful methods in collecting money for private or charitable purposes, as contrary to God's law as well as the law of the nation."



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.

DETRIMENTAL TO MISSIONARY WORK

To the Editor of *The Living Church*:

THE Department of Missions has just received the following cable from the Council of Advice of the Missionary District of North Tokyo:

"Japan Exclusion Act detrimental to mission work. Cannot too strongly urge upon you the necessity of petitioning the President of the United States to veto the bill."

This would seem to be a time when Christian citizens, having convictions on this subject, may properly express them.

New York, April 26.

JOHN W. WOOD,
Secretary Department of Missions.

"I DO NOT BELONG TO THAT SET"

To the Editor of *The Living Church*:

THE Protestant Episcopal Church is not a sect; but is it the Church of a set? The writer believes it is not; but certainly the opinion that it is more or less so is widespread, and seems based upon considerable evidence. "I do not belong to that set," answered an earnest parishioner and devoted Churchman, when asked to attend a Bishop's reception. To be sent as a delegate to a Diocesan Convention, he had already declined; he said it was impossible, as its sessions were only in the daytime when (he was guard in a bank) he could not attend.

Is our Church a Church of bankers and their ilk, while their guards and employees can go to Church, but have little or no voice in its councils? Or is it the Church of the Son of Man?

This is one of the questions before the Church today and not the least important one. It comes very near to the question: what is the Church?

Is the Church for all men? Asked in this way, there is no question. We all say it is. But what evidence do we give that we regard it for all? The answer to this question is very difficult, and on most points very slight. Do we really want the Church to be for all? Here again the answer is a clear, perhaps a unanimous, affirmative. The Church on this point is not only clear, but is growing clearer, especially of recent years. We desire and mean it to be the Church of the Son of Man, the Church of God, not a sect, nor a set. Perhaps we may say that of recent years the wealthy in the Church, and especially the very wealthy, are those who most want the Church to be truly democratic.

Nevertheless, is it not a fact that there is not a diocese in our land that puts the sessions of its conventions at hours to suit the convenience of the large, the almost overwhelming, majority of its members; at least, of those whom we would like to have members of the Church? We are not speaking merely, even mainly, of those who are called "working men," though we include them. It is the large majority of active business men, to a less extent of professional men, who are virtually barred out of our conventions.

People say that this is not so, that any man could attend a Church convention if he wanted to enough. It is said that men of all classes do go to conventions of every kind, during business hours, go to firemen's musters, to all kinds of trade union conventions, to Masonic conventions, to almost every kind of convention. It is said as a climax to the argument, that men of all classes, to the number of hundreds of thousands, go in the season to ball games during business hours. "Therefore," it is said, "men can go to diocesan conventions if they want to enough. It is a question, not of hours, but of the desire."

Exactly; all this is true, and while the Church maintains its present policies, it will remain true that men can go to firemen's musters and will go; can go to trade union conventions (where they usually vote that they be paid for their time) and will go; and that multitudes can go to ball games and will; but that while they can, very few will go to Church conventions. But how to make men want to go? It can only be when the Church shows that it wants them. This is Christ's method. To make men the sons of God; He became the Son

of Man. To make people want the Church, let the Church want the people.

The Church is moving in this direction, and the people are becoming interested in the Church. Let its diocesan conventions hold at least one session when the average man *as he is*, the working man and the business man, can reasonably easily attend; then he will begin to go and the Church will be in one way moving towards being the Church of the people. So long as the people consider the Church to be the Church of a set, so long it will not be a Church of the people, scarcely will it be a Church. Our reputation of being a real Church, not a club, is at stake; nay, perhaps our Church's very life lies in the issue, a set or a Church.

The Diocese of New York has this year an especial opportunity and a special privilege. In New York City, as elsewhere, there is a new popular interest in religion and in the Church. We are told that this is particularly true among men. In the Bronx, there has been a new Church movement among men, laymen, as probably never before in its history. The Bronx Churchman's League has voted unanimously to petition for the Convention to have one evening session. If this could be done here, in this the wealthiest diocese of our land, will not men in every diocese say: "See what New York has done: the Diocese of New York, the wealthiest diocese in the Church, is becoming the diocese of the people"? We are striving for a people's Cathedral. Can we not have in it a Church of the people, for the people, and by the people, because it is the Church of the living God, the Church of God the Father, for God the Son, and ruled by the spirit of God? Or shall we oppose evening sessions because it may not be convenient? Verily, the writer believes that now, this year, the Diocese of New York has the opportunity, and therefore the call, to take a great step onward and upward, towards being the Church of Man, because it is the Church of God.

New York, April 24.

W. D. P. BLISS.

AGREES WITH HIS COLLEAGUES IN CAMBRIDGE FACULTY

To the Editor of *The Living Church*:

I HAVE just received a copy of your editorial, commenting on the pamphlet recently issued by the faculty of the Episcopal Theological School, entitled *The Faith and the Creeds*. I thank you for your friendly words about my book, *The Apostles' Creed Today*, but I must take exception to your statements that my book "is a thorough antidote to this letter of the Cambridge faculty," and that the liberty which this letter desires to achieve "is wholly inconsistent" with the liberty which I defend. I have read very carefully *The Faith and the Creeds*, and I find myself in complete agreement with the position there set forth. My only regret is that absence from the country prevented my name from being signed to the statement of the Cambridge faculty.

Bombay, March 26.

EDWARD S. DROWN.

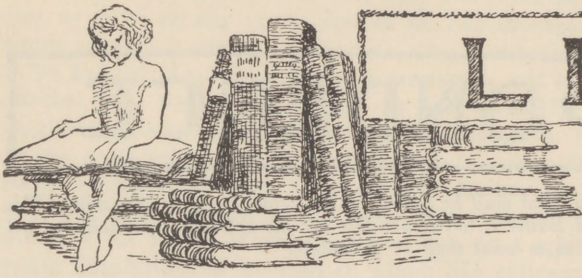
A COMMENDATION

To the Editor of *The Living Church*:

I WANT to express my high appreciation of the tribute to Grover Cleveland by Mr. Clinton Rogers Woodruff in the last issue of *THE LIVING CHURCH*. Mr. Cleveland was a sincere friend of the black man, and articulated well and insistently with respect to his full enjoyment of all the rights and responsibilities of citizenship. If Mr. Cleveland proved a good President of the United States, the black man is entitled to a share of the credit for it was through so-called "negro domination" that Mr. Cleveland was elected the first time. He could not have been elected without carrying the state of New York. He carried New York by a small margin. The thousands of black men in New York who voted for him effected the wholesome result.

Baltimore, Md. April 22.

GEORGE F. BRAGG, JR.



LITERARY

RELIGION

The Return of Christendom. By Various Writers. New York: The Macmillan Company. \$1.75.

This is a most provocative and challenging book. In a group of essays by various writers, representing different points of view, and agreeing chiefly in the great need before Christendom today, one has the right to expect diversity of treatment and even, perhaps, a larger divergence in thought than these essays manifest. As Bishop Gore points out, the reader may well find himself "wondering whether we can have a return to that which has never wholly been" (p. viii). The book represents a fearless and honest attempt to grapple with the problem developed by the divorce between the Christian ideal and the practice of Christians: for the most part, our modern society is due to the work of those who are called Christians, but how lamentably does it fail us in carrying out the character of a true Christian society! It would be difficult to choose among the essays those for special mention. As a whole they represent stimulating endeavors to present a new attitude toward the social and economic problems of the present, which is really not at all new. That it is the task of Christianity to evoke vital power where death now prevails, is felicitously stated in the last words of the volume (Chesterton's): "The Church is dying as usual; but the modern world is dead; and can not be raised save in the fashion of Lazarus" (p. 252).

The Reconstruction of the Spiritual Ideal. By Felix Adler.

The 1923 Hibbert Lectures. New York: D. Appleton & Co.

The 1923 Hibbert lectures were delivered by Felix Adler, the leader and founder of the New York Society for Ethical Culture, and Professor of Political and Social Ethics in Columbia University. After a suggestive chapter, entitled *De Profundis*, he gives his definition of the spiritual ideal, and it is certainly as stimulating as one can possibly be without the Christian inspiration and sanction. He then applies his definition to the marriage problem, the labor problem, and the problem of a society of nations in a way that is most helpful. Indeed, one feels justified in saying of this book that it "records a philosophy growing out of the experience of over forty years spent in active social service, and is the crystallized reaction of a fine mind to the circumstances of existence. The convictions it expressed are not dogmatic, but suggestive, and the book abounds in practical advice which will prove helpful to all those who are in doubt or trouble, whether they accept the author's philosophy as a whole or not."

C. R. W.

The World's Living Religions. By Robert Ernest Hume, Ph.D. New York: Charles Scribner's Sons. \$1.75.

Dr. Hume has written a very interesting and a sympathetic account of the eleven major religions of the world under the aim of the Life and Religion Series, which is to "furnish the untechnically trained leader with a succinct yet trustworthy introduction to each subject treated." And Dr. Hume has produced an excellent, popular handbook on comparative religion.

One could wish, however, that he had estimated these systems with the conception in mind that religion is man's endeavor to make himself at one with God. And it cannot be said that his statement of Christianity coincides with the Catholic estimation of it. Therein he seems to miss the uniqueness of Christianity, in that it is not only man's aspiration, but God's direction and co-working to achieve the end desired by God and man, that we call salvation.

Religious Foundations. Edited by Rufus M. Jones. New York: The Macmillan Company. \$1.

In this small volume of essays on fundamental problems of today, certain of the great and essential conceptions and ideas of religion are subjected to the modern interpretations which a group of scholarly, thoughtful, and spiritually minded men have made of them. No brief notice can do the volume justice, as it is so suggestive, and, withal, so original, in the various view-points it presents. How earnestly those who are sundered from the corporate tradition of organic Christian-

ity are seeking for a solution of these problems, this book bears witness; to what degree their attempts reach certain of the basic principles of Catholic Christendom constitutes one of its elements of value for an Anglican Churchman.

LAW

The Art of Cross Examination. By Francis L. Wellman. New York: The Macmillan Co.

There is no denying the general popular interest in famous trials. The best evidence of this is to be found in the space given to them in the columns of the daily press. The quips and retorts of counsel; the replies of witnesses, wise and otherwise, all make good reading, and it is these in this delightful book that makes it most interesting alike to the initiated and to the layman. Francis L. Wellman is himself a well-known cross-examiner, and he enters upon his subject with a keen and expert interest in it.

This volume is one of that increasing number of legal reminiscences which have been appearing during the last few years to the increasing delight of an ever widening circle of readers. It abounds in telling accounts of such *causes célèbres* as the Pigott Case (involving the reputation of Charles Parnell), *Martinez vs. DeValle*, *Laidlow vs. Russell Sage*, the cross-examination of Henry L. Doherty in the case of *Boran vs. Pierce Oil Corporation*, the *Carlyle W. Harris* case, and so on through a list that brings back the memories of many famous trials.

Mr. Wellman's book is really not a new book. The first edition was printed twenty years ago, but that does not detract from its value and interest. It reads like a novel and holds one's attention from start to finish. Indeed, one should not pick it up unless willing to give up everything else until it is finished.

This new edition is revised, enlarged, brought down to date, and embodies the author's mellowed and experienced reflections. Mr. Wellman, however, has another purpose than to entertain. He writes as one who is deeply concerned in the development of his chosen profession and who seeks to enlarge its usefulness and improve its practice. Indeed, nearly a half of the book is devoted to a discussion of general principles, but even this is delightfully interesting because Mr. Wellman brings so much of his experience and observation to the discussion.

CLINTON ROGERS WOODRUFF.

The American Judge. By Andrew A. Bruce. New York: The Macmillan Co.

Professor Bruce writes out of an abundant experience. He was Chief Justice of the Supreme Court of North Dakota before it had secured its present reputation for ill-considered radicalism. He is now Professor of Law in the Northwestern University at Chicago. He has, therefore, actual experience and theoretical knowledge, and the benefit of living in two most diverse jurisdictions, as lawyers would put it. He is of the opinion that, paradoxical as it may seem, no public official is more influential than the American judge. Yet no official is more politically helpless. His book deals with the power of the courts over legislation. In his criticisms of our present judicial system, and in the methods that he suggests for mitigating the evils of the system, Judge Bruce's originality and keen observation are alike reinforced by his vigor of expression, his capacity for apt illustration, and his faculty for putting his ideas in a striking way, as well as by his varied experiences.

The layman need have no fear about this book, on the ground of its being technical. It is written for him and forms a part of the Citizens' Library Series, edited by Richard T. Ely.

C. R. W.

ANOTHER anonymous contribution to current day European politics is *When There is no Peace*, by the author of the widely read *Pomp of Power*. Those who liked that chatty volume are likely to enjoy this volume, and those who have been "fed up" on these anonymous pretensions to familiarity with greatness and "near greatness," will be no more impressed with this new contribution. "Long conversation with Merry del Val," "interview with Senor Dato, Minister of Foreign Affairs," "I telephoned today to X," and so on *ad infinitum* and, one might almost say, *ad nauseam*. The difficulty between Lloyd George and General Lord Haig is, however, an interesting portion of the book. (New York: George H. Doran Co.)

C. R. W.

Church Kalendar



MAY

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

CALENDAR OF COMING EVENTS

- May 4—Convention, Diocese of Georgia.
- May 6—Conventions, Dioceses of Albany, Easton, New Jersey, Pennsylvania; Convocation of New Mexico; Special Convention of the Diocese of Olympia for the election of a Bishop.
- May 7—Convention, Diocese of Massachusetts.
- May 8—Convention, Diocese of Montana, election of Bishop Coadjutor.
- May 9—Convention, Diocese of Atlanta.
- May 13—Conventions, Dioceses of Delaware, Harrisburg, Newark, New York, and North Carolina.
- May 14—Synod of the Eighth Province at San Jose, Calif.; Conventions, Dioceses of Arkansas and Michigan.
- May 20—Conventions, Dioceses of Bethlehem, Connecticut, Long Island, New Hampshire, Southwestern Virginia, and Rhode Island; recess meeting of the Convention of Western Missouri.
- May 21—Conventions, Dioceses of Florida, Vermont, Virginia, Western Massachusetts, and West Virginia.

APPOINTMENTS ACCEPTED

BEAN, Rev. BENJAMIN, rector of the Church of the Ascension, Pawnee, Okla.; to be rector of St. Peter's Church, McKinney, Tex., June 1st, with address at 608 Lamar St.

BILLER, Rev. ERNEST C., rector of St. Luke's Church, Phillipsburg, N. J.; to be rector of St. John's Church, St. Cloud, Minn.

BURTON, Rev. JOSEPH, rector of Trinity Parish, Renovo, Pa.; to be rector of St. Paul's Parish, Greenwich, N. Y.

DEFORREST, Rev. FREDERICK M., rector of St. Mary's Church, Northfield, Vt.; to be rector of Christ Church, Bethel, Vt., and of Grace Church, Randolph Center, with the cure of St. John's Church, Randolph, and of St. Paul's Church, Royalton, and with residence at Christ Church Rectory, Bethel, Vt.

DOGGETT, Rev. WALTON H., rector of the Church of the Good Shepherd, Dedham, Mass.; to be rector of St. John's Church, Framingham Centre, Mass., and St. Paul's Church, Hopkinton, after May 1st.

HARDING, Rev. F. H., rector of Grace Church, Camden, S. C.; to be rector of St. Stephen's Parish, Milledgeville, Ga., with especial oversight over the students in the educational institutions there.

HARVEY, Rev. JOSEPH H., assistant in the Episcopal Mission to City Institutions in St. Louis, Mo.; to be rector of St. Peter's Church, Talladega, Ala., June 1st.

HATHEWAY, Rev. CHARLES H., of Columbiaville, N. Y.; to be rector of St. Paul's Church, Salem, N. Y.

HORTON, Rev. BENJAMIN, of the Church of the Atonement, Edgewater, Ill.; to be priest in charge of St. Edmund's Church, Chicago, Ill.

HUGHES, Rev. F. K., of St. Stephen's Church, Wyandotte, Mich.; to St. James' Church, Cheboygan, Mich.

MURPHEY, Rev. DUBOSE, rector of the Church of the Resurrection, Starkville, Miss.; to be rector of All Saints' Church, Austin, Tex.

PRICE, Rev. A. R., rector of the Church of the Resurrection, Greenwood, S. C.; to be rector of St. Mary's Church, Middlesboro, Kentucky.

SUMMER ACTIVITIES

WATTS, Rev. HARRY, rector of Trinity Church, Greeley, Colo.; in Europe after May 9th.

NEW ADDRESS

BARHYDT, Rev. GEORGE WEED, priest in charge of Trinity Church, Seymour, Conn.; at Center Harbor, N. H., after May 1st.

RETIREMENT

DAW, Rev. W. E., rector of Holy Cross Church, Fort Plain, N. Y.; to retire from the active ministry, July 1st, after forty-two years of service. He will make his home at Athens, Pa.

GRANNIS, Rev. W. E., rector of St. Paul's Memorial Church, St. Joseph, Mich.; to retire from the active ministry, May 1st, after forty-eight years of service. His address will be 642 E. Rich Street, Columbus, Ohio.

ORDINATIONS

DEACONS

NEW MEXICO—On April 22, 1924, at St. James' Church, Clovis, the Rt. Rev. Frederick B. Howden, D.D., Bishop of the District, or dained to the diaconate RAYMOND ELLIOT BROCK. The Rev. Mr. Brock had been lay reader in charge of St. James' Church since October, 1922.

PITTSBURGH—On Tuesday in Easter Week, April 22, 1924, the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, ordained Mr. HENRY J. SANDERS to the diaconate in St. Mary's Memorial Church, Pittsburgh, Pa. The sermon was preached by the Bishop, and the candidate was presented by his rector, the Rev. Walter N. Clapp.

The Rev. Mr. Sanders is a graduate of St. Stephen's College, and a senior in the General Theological Seminary. He served in the 78th Division, A. E. F., from 1917 to 1919. After the armistice he spent two years of study under the divinity faculty of the University of Cambridge, England.

Mr. Saunders will complete his course at the seminary and his postgraduate work at Columbia University, New York.

DIED

INWOOD—Died, at Sierra Madre, Calif., March 29, 1924, NORMAN INWOOD, priest of the Diocese of Long Island. A requiem and the burial office were said at Sierra Madre, March 31st.

"The strife is o'er, the battle done,
Alleluia!"

MEMORIAL

Rt. Rev. Edwin Gardner Weed, D.D.

The Board of Missions of the Diocese of Florida at a regular quarterly meeting held at Jacksonville, Florida, on the 6th day of March, 1924, unanimously adopted the following resolution upon the death of the Rt. Rev. EDWIN GARDNER WEED, D.D., third Bishop of Florida, who passed into life eternal, January 18, 1924:

We, and each of us, desire to express our deep sorrow and our sense of loss in the death of the Rt. Rev. Edwin Gardner Weed, D.D., third Bishop of Florida. The Church and State have lost a great leader and a strong man. He trod the Master's way unwavering and unafraid, and laid down his life in the Master's cause after a loving service of more than thirty-seven years. He used his great talents for the good of man and to the glory of God, rather than for personal ambition or selfish and vain glory. He taught peace, charity, mercy, and love in this world, and we testify to the noble work and the great good done by him; to the universal esteem and love in which he was held everywhere and by every one, whether in or out of the Church; to his charming personality, his greatness of mind and heart, and his beautiful and noble character.

He was a true and loyal friend to Florida in days of sore distress, a pillar of light and strength in dark and weary days; he has been a loving father to us for more than thirty-seven years, a source of comfort in our sorrows, an inspiration of joy in our days of happiness.

In humble pride of his memory and in sorrow of his taking off, we invoke the intercession of the whole Church for the repose and peace of his soul, and that the work which he so greatly loved may be carried on and prosper under God; that the loved ones nearest and dearest to him may find comfort and consolation at the altar where he served, and that all who knew and loved him may, in obedience to his injunction and example, look always to Him who is the chief Shepherd and Bishop of our souls.

Catharine M. Brine

When, on April 2d, the soul of CATHARINE M. BRINE, wife of the rector of Christ Church, Portsmouth, N. H., passed into Paradise, there went from one of our rectories a personality, though not widely known in the Diocese, yet

held in reverent affection by those who numbered her among friends. For nearly thirty years she had moved with reverence, gravity, and unobtrusive devotion among the parishioners, and her heart knew no distinction of class.

The Church and its affairs gave her the only opportunity she sought in which to exercise those fine womanly characteristics that are rarely found today. Herein she was absorbed, caring for the altars, making beautiful with the flowers that grow so abundantly in the rectory garden the Altar of Perpetual Reservation, and having general supervision of the vestments and sacred furnishings. Her religion was the basis of her nature and the mainspring of her life. Her views were those of the Catholic Church; and yet she excelled in the home. It will seem strange beyond words, in the future, not to be greeted by her cheery smile and simplicity of manner. A sense of humor was indeed hers, and it was difficult, I know, for her at times to keep her sense of amusement under control. This trait in her character was inexpressibly attractive. I am sure the words of Mr. Gladstone on the occasion of his golden wedding could be repeated by the sorrowing widower, "It would not be possible to unfold in words the value of the gifts which the bounty of Providence has conferred on me through her."

As we now think of her, we know that her faith has been perfect, her weakness changed into strength, her love become heart-whole devotion, and thus God is once again glorified in the life and death of this true servant of His.

O blest communion! Fellowship Divine,
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.

R. I. P.

The sympathy, love, and prayers of the whole Diocese are offered to the rector of Christ Church, and to the surviving sisters of the deceased. May the God of all comfort grant them consolation in this time of His and their Passiontide.—A. M. D., in the *Fly Leaf* of the Diocese of New Hampshire.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

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Rates for advertising in this department as follows:

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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

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—A CHURCHWOMAN FOR GENERAL household, by two Mission Workers in a country parish. References. Address B-188, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—ORGANIST AND CHOIR-master. 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

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.

PERMANENT OR TEMPORARY WORK RE-quired 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 AVAILABLE FOR SUNDAY DUTY in Chicago and Milwaukee Districts during June, July, and August. T-177, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER, RELIABLE, settled in New York, wants clerical supply work for summer, part or whole. Write 1177 WORBURTON AVE., Yonkers, N. Y.

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.

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.

RURAL PRIEST WOULD LIKE CITY work one or two months this summer, first or second Province. Address M-202, 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

CATHEDRAL TRAINED ORGANIST-CHOIR-master desires change. Recitalist, expert voice trainer. Sound Churchman. Splendid references. Address F. PEAVEY, 340 Ward Ave., Norfolk, Virginia.

CHURCHWOMAN CAPABLE ALL HOUSE-hold duties. Willing and competent worker wishes position in clergyman's family; can make herself generally useful and assist in Church work if necessary, or any position of trust in Church institution or missionary parish. Highest references. Address H-185, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS DESIRES CHARGE OF IN-stitution or work in church or mission, understands nursing. Capable and experienced. First class references. Address T-184, care of THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED BUSINESS WOMAN DE-sires position as institutional matron. Address W-203, care of LIVING CHURCH, Milwaukee, Wis.

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

POSITION OF ORGANIST AND CHOIR-master in the East. Will consider substitute work. Thoroughly experienced. Boy and mixed choir. References and notices exchanged. Address M. M. C-194, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED, BY SOUTHERN CHURCH-woman, summer position as companion, or as governess. (Kindergarten experience.) Travel if desired. Address M-200, care of THE LIVING CHURCH, Milwaukee, Wis.

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.

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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.

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

PARISH AND CHURCH

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

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

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

UNLEAVENED BREAD AND INCENSE

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

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

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

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 GUESTMASTER.

S. T. PETER'S HOUSE, RIPON, WIS. A RE-treat for Priests, Tuesday evening, June 10th, to Friday morning, June 13, 1924. Conductor, The Rev. FR. HUNTINGTON, SUPR. O.H.C. Address THE GUESTMASTER.

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

SCHOOL FOR ORGANISTS

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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.

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.

GAMES

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

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.

New York

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. Essex-on-Lake-Champlain, 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.

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.

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 WILLMANN, 204 West 85th St., New York.

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.

FOR RENT, FURNISHED COTTAGE ON Salt water, 20 miles from Cape Charles, fine fishing and boating, beautiful shade, high elevation, healthy—by season or year. WM. W. DIX, Wardtown, Va.

BOARDING

New York

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

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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.

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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.

INFORMATION BUREAU

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

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

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would

be glad to assist in such purchases upon request.

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

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

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

CHURCH SERVICES

Cathedral of St. John the Divine,
New York City

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

Church of the Incarnation, New York

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

Trinity Cathedral,

Military Park, Newark, N. J.

A Service for the Church Mission of Help
Sunday afternoon, May 4th, at 4 o'clock
JAMES S. PLANT, M.A., M.D. Director Essex
County Juvenile Clinic.

Subject: Social Needs and the Adolescent Girl.

The REV. CANON S. GLOVER DUNSEATH, M.A., B.D., Secretary, Board of Social Service, Diocese of Newark; Secretary, New Jersey Conference for Social Welfare.

Subject: Personal Religion and Social Service.

Bring Those Who Should Be Interested

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

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

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

Food and Health. A book for the lay reader who believes that health is what we make it. By Inez N. McFee, author of *The Teacher, the School and the Community.* Price \$2.50 net. Postage extra.

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

Grace Church and Old New York. By William Rhineland Stewart. Illustrated. Price \$10.00.

Tolerance. Two Lectures addressed to the Students of the Divinity Schools of the Protestant Episcopal Church by Phillips Brooks. With an Introduction by Nicholas Murray Butler. Price \$1.00.

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

Forty Years in Washington. By David S. Barry.

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

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Oxford University Press. American Branch. 29-35 West 32nd St., New York, N. Y.

The Apocryphal New Testament. Being the Apocryphal Gospels, Acts, Epistles, and Apocalypses. With other narratives and fragments newly translated by Montague Rhodes James, Litt.D., F.B.A., F.S.A., provost of Eaton; sometime provost of King's College, Cambridge.

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American Democracy Today. By William Starr Myers.

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The Faculty to the Alumni. Vol XVI, April, 1924. No. 3.

House of the Annunciation. Broadway and West 155th St., New York, N. Y.

Thirty-fifth Annual Report of the House of the Annunciation for Crippled Children Under the care of the Sisters of the Annunciation. From October 1, 1922, to September 30, 1923.

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

The Philadelphia Seminary Bulletin. Annual Catalogue 1923-1924.

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

The Mission News. Ninety-second Annual Report, 1923, of the New York Protestant Episcopal City Mission Society.

St. Luke's Home. Phoenix, Arizona.

Sixteenth Annual Report of St. Luke's Home for the Treatment of Tuberculosis. St. Luke's in the Desert, Tucson; St. Luke's in the Mountains, Prescott. 1923.

PAMPHLETS

Better Homes in America. Washington, D. C.

Better Homes in America.

City Managers' Association (International). Lawrence, Kans.

The City Manager Plan of City Government.

Robert H. Gardiner. 174 Water St., Gardiner, Maine.

Suggestions for an Octave of Prayer for Christian Unity for the eight days ending with Pentecost or Whitsunday in 1924, being June 1 to 8, or, for Eastern Churches, May 26 to June 2 (old style) or June 8 to 15 (new style). Published by the Continuation Committee, representing national Churches of the following Communion: Anglican, Armenian, Baptist, Congregational, Czecho-Slovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed South India United.

JAPANESE HONORS FOR
TWO MISSIONARIES

BISHOP MCKIM, American Bishop of North Tokyo, who is at present in this country, has been informed by cable that there has been conferred upon him by direct mandate of the Emperor of Japan the Order of the Sacred Treasure, fourth rank, while Dr. R. B. Teusler, head of St. Luke's Hospital, has received the same order in the fifth rank. The fourth rank is said to be the highest that is ever conferred *de novo*. The Bishop was summoned to receive the honor, and, having already left for America, his daughter, Miss Nellie McKim, presented herself, by imperial mandate, at the prefectural office, where the honor was conferred with great solemnity.

"Copec" Presents Political and Economic Ideal to English People

Bishop of Ely Installed—Study Missionary Problems—Roumania and Rome

The Living Church News Bureau }
London, Apr. 11, 1924 }

THE ASSEMBLY which bears the somewhat formidable name of "Conference on Christian Politics, Economics, and Citizenship" (better known as "Copec") has been meeting this week at Birmingham, after many months of patient preparation. Some twelve hundred delegates, representing every Christian body in this country, except the Roman Catholics, have attended. Reports were presented from the commissions who have been considering the application of Christian principles to the varying problems of modern life, and the discussions have demonstrated an enthusiastic idealism (and, it may be added, a wide divergence of opinion) among the various groups of delegates.

It is perhaps not untrue to say that the Churches have, in recent years, rather overlooked the claims of the people who have to live in the storms and stress of the world. A tendency seems to have existed to seek escape in religion from the ugly facts of life. If, therefore, the Churches can inculcate, by means of such conferences as that now being held at Birmingham, and in other ways, the humanity and reasonableness that are so conspicuous in the Christian record, and have been the constant aspiration of Christian men and women throughout the centuries since Christianity appeared, they should achieve an incalculable work of blessing for our country, and through it for the world.

The program of the Conference was ambitious, and one can only generalize. Catholics will rejoice that a conference largely Protestant in its composition should have accepted the sacramental view of marriage. On the other hand, many of the speeches delivered during the debate on birth control will seem to the Catholic mind little less than deplorable. But it was, on the whole, an honest attempt at a clear thinking-out of political and economic problems in the light of Christianity. The unqualified condemnation of war in any circumstances has been, perhaps, the most significant occurrence of the week.

On the eve of the conference (Sunday) a crowded meeting of delegates and others associated with the movement assembled in the Birmingham Town Hall, where the principal speaker was the Bishop of Winchester, Dr. Woods. His lordship said the conference was a demonstration that the Church was waking up to the social implications of her message. It was a demonstration that the Church realized in these days that the vital part of her evangelistic impact on the world, not least on the East, was bound up with the Christianizing of conditions here in the West. No one could visit the East, as he had the privilege of doing some months ago, without realizing that it was not so much a matter of what we said there, but of what we did there. The conference was a demonstration that, unless the Church could provide a spiritual basis for our twentieth-century civilization, its days were

numbered. The call to learn was never so loud in all our modern history as now. The Twentieth Century would have to regain the spiritual outlook. He prayed that "Copec" might lead to a re-thinking of life's values in terms of Christ's value.

BISHOP OF ELY INSTALLED

The new Bishop of Ely, Dr. L. J. White-Thomson, was installed at Ely Cathedral on Tuesday last, in the presence of a congregation which must have numbered quite three thousand, and included over two hundred clergymen, the Lord-Lieutenant of Cambridgeshire, and the heads of several of the Cambridge colleges. The new Bishop was received by the Dean of Ely, and the Archdeacon of Canterbury, the Ven. E. Hardcastle, presented the mandate of induction, which was read. The clergy taking part in the ceremony went in procession to the choir, and, after taking the oath on the steps of the chancel, the Bishop proceeded to the high altar, where, after a brief space for silent prayer, the *Veni Creator* was sung. Then followed the installation by the Archdeacon of Canterbury, and the service proceeded. How Lovely is Thy Dwelling Place, from Brahms's *Requiem*, was sung as an anthem.

The Bishop subsequently addressed the congregation, and asked for the help and coöperation of both clergy and laity of the diocese in his new task. The procession then re-formed and returned to the high altar, where the Bishop, now vested in cope and miter, stood while a solemn *Te Deum* was sung.

STUDY MISSIONARY PROBLEMS

Two great problems have recently been under consideration by the Missionary Council of the Church Assembly, mainly at the instigation of Bishop Furse, of St. Albans. These problems are, in brief, the provision of a suitable number of the clergy for work overseas; and the absorption of those who return from work overseas into suitable spheres of work in the Church in England.

Active steps are being taken to grapple with both of these problems. Through the theological colleges, the diocesan chaplains, and persons who are in close touch with the training of the clergy, lists are to be compiled of men who are willing to serve for a time overseas. These men will be recommended for vacancies in overseas dioceses as notified by the overseas bishops. Evangelistic work amongst non-Christian people involves the learning of one or more languages, and perhaps a long period of service. Work amongst English-speaking people need occupy only a short time. When it has been completed, it is proposed to absorb such priests into the home staff with greater rapidity than heretofore by communicating in confidence to patrons and to bishops the records of such men and their capacity for work in the Church at home.

The Missionary Council will provide the necessary focus of coöperation between overseas dioceses, the missionary societies at home, and the various organizations for training of the clergy. In this way the supply of man power overseas may be strengthened, and the scandal of the returned missionary unable to obtain work will be obviated.

ROUMANIA AND ROME

Representatives of the Roumanian Government are this week visiting Rome, fully empowered to come to an arrangement with the Vatican definitely defining the status of the Roman Church in the New Roumania. A tentative agreement covering a number of points has already been worked out with Monseigneur Dolci, the Papal Nuncio accredited to Bucharest, but, as the latter's field of negotiation is restricted, the final discussions must take place in Rome.

One great difficulty in the way of an agreement is the apparent insistence of the Roumanian Government—supported, of course, by the Orthodox Church—that the nominal head of the Catholic Church in the New Roumania should be the King of Roumania (as in the case of the Orthodox Church), and that, further, the King of Roumania should be entitled to all the rights and privileges formerly enjoyed by the King of Hungary in respect to Church properties and possessions in those parts of the New Roumania that formerly belonged to Austria-Hungary.

The Roumanian Government, it is announced, is also disposed to insist that the nomination of prelates should be made by the State, with the Vatican having only the right of approving or vetoing such nominations.

ANGLO-SAXON RELIC FOUND

Another important discovery has been made during excavations in the south aisle of the old Norman church at St. Augustine's Abbey, Canterbury. About seven feet below the surface, in the southwest corner of Ethelbert's Church, a leaden cross with the remains of a leaden box was found. The cross, which was about 6 inches by 5 inches, bore an inscription, the translation of which is: "On the eleventh of March, 1063, departed out of this life Wulfmaeg, sister of Wulfric the Abbot." "By this sign of Christ all resting-places are blessed."

The discovery of this cross is especially interesting in that it gives the name of Abbott Wulfric's sister, who is mentioned in Gocelin's *History of the Translation of St. Augustine and his Companions* as very religious and one of the figures in a wonderful story. The story, as given by Gocelin, is that the Blessed Virgin, offended at Abbot Wulfric's treatment of her chapel, of which he had cut off the west end, making it merely an adjunct of his new circular building, thrice appeared to an old woman and bade her warn the Abbot that he would be punished with death for destroying her chapel. Fearing the Abbot, the woman told his sister (whose name has now been discovered). Wulfmaeg told her brother, who treated it as an old wife's tale. He went on with his work, but, on the following Easter Tuesday, died suddenly before the brethren could be called together. The year was 1060.

This is the earliest dated relic yet found during the excavations, the next being the coffin plate of Abbot Scotland (the year 1087).

GEORGE PARSONS.

NEW SECRETARY FOR UPPER SOUTH CAROLINA

ALL MAIL and other matter for the Secretary of the Diocese of Upper South Carolina should be sent to the Rev. A. Rufus Morgan, of Chester, S. C., who has been appointed by Bishop Finlay to fill the unexpired term of the Rev. F. H. Harding, who is removing from the Diocese.

Expulsion of Caliph Indicates Turkey will Suppress All Religion

The Old Catholics, and Religious Secessions

The Living Church Foreign Bureau }
London, Eng., Apr. 10, 1924 }

THE EXPULSION of the Caliph from Turkey goes to show that there is a danger that Turkey is going to suppress all religions in her frontiers. She has acted undoubtedly somewhat unwisely, as she will alienate the Mohammedan world by so doing, but there is undoubtedly pressure from Moscow which is at the back of the business. Of greater interest to Christians is what will be the fate of the Ecumenical and the Armenian Patriarchs? No steps have been taken against them at present, but who knows what the next move will be? There are in the Turkish parliament Russian "Moslems" who are pushing on the Turks to a root-and-branch policy of suppression of all religions. It must be remembered, too, that the "Young Turks" have really been free-thinkers. Bred up in French educational ideas very largely, they have imbibed from France all that is pernicious and assimilated nothing that is good. That has been the root trouble of all Balkan culture. The young men have been brought up in the *libre-penseur* element of Paris and have imbibed what they have erroneously thought to be the real culture of the West. Catholic France, that France that is in reality puritan (though it never says so), that is continually protesting (though it would hate to be called Protestant) against evils of which they have never learned anything. It may stand in the Day of Judgment against Anatole France that not only did he teach his own disciples in France to trample on all that was good and holy and to be revered, but that he taught thousands of young Turks and Serbs and Bulgars and Roumanians to do the same.

Until recently it should be remembered that, since the capture of Constantinople in 1453, the Caliph (a kind of Moslem Pope) has been identified with the Sultan of Turkey, though many Mohammedans outside Turkey disliked this extremely, just as British and Americans dislike the Pope being invariably an Italian. But they acquiesced. The Angora government deposed the Sultan and made the Caliph merely an ecclesiastical personage. They probably, however, feared that the Caliph might try to recover his lost temporal power: further, there could be no legislation by the Turkish parliament, as religious Turkey is bound by the sacred law of the Koran as explained by the lawyers. Add to this the aforementioned freethinking propensities of the modern Turk, and the Caliph had to go.

THE OLD CATHOLICS AND RELIGIOUS SECESSIONS

The death of Bishop Herzog, a prelate of undoubted personality, brings to the forefront a Church which at one time provided a great deal of interest to Churchmen in both America and Great Britain. Great things were expected from this secession of the Roman Church which refused to accept the Papal decree of Infallibility in 1870. Yet from all accounts the Old Catholics both in Germany

and in Switzerland seem to be a moribund body today. In fact, a correspondent of the *Church Times* on a visit to the Rhineland some eighteen months ago, wrote about the Old Catholics thus in that paper. "The Old Catholic Bishop is very Low Church, and had not celebrated Mass since Easter (this was written in September). They are all very hard up and are as much troubled by heterodoxy as we ourselves. There are said to be 4,000 Old Catholics in Bonn, about a quarter the number of the total in Germany." The real lesson to be learned

from the fate of the Old Catholics is this. No religious secession will succeed, unless it has the support of the people. The Old Catholics never had popular support. They have failed. The same thing happened with the Huguenots in France, and again with the Jansenists. It is happening today with the "Living Church" in Russia, and the Turkophobe Church created by Angora. An exception there is in Czecho-Slovakia, where the new Church claims to be national and to have popular support.

Whether this be true is difficult to say, but the existence of the Czecho-Slovak Church depends upon how much she be the Church of the people or how much the Church of M. Farsky.

C. H. PALMER.

The Church in Toronto Loses Eminent Churchwoman by Death

Await Bishop Anderson's Visit— A Western Bishop's Experiment —Three Rectors in 102 Years

The Living Church News Bureau }
Toronto, Apr. 23, 1924 }

MARY, LADY PELLAT, wife of Major-General Sir Henry M. Pellat, C.V.O., and Honorary Commissioner of the Girl Guides for Canada, died suddenly in Toronto recently, following an illness of only a few hours. Death was due to heart disease.

A daughter of the late Robert Dodgson, of Cumberland, England, Mary Dodgson was born in Toronto. She was educated at Bishop Strachan School. Her marriage to Sir Henry Pellat took place in 1882. She is survived by her husband, and by one son, Col. Reginald Pellat.

Through her long residence in Toronto, Lady Pellat has taken a prominent part in the activities in many women's organizations. From 1912 to 1923, she was Chief Commissioner for Canada of the Girl Guides, and the present strong condition of that movement is due to her sane and unselfish devotion and leadership. On her resignation last year, she was made Honorary Commissioner. In 1919 she presented the address of welcome from the Canadian Girl Guides to the Prince of Wales, at the Parliament Building, Toronto.

On February 15, 1915, Lady Pellat was elevated to the rank of Lady of Grace in the Order of St. John of Jerusalem. She has always taken a keen interest in the work of the Daughters of the Empire, and in 1908 she was named first Regent of the Queen's Own Chapter, I. O. D. E.

The extent of her activities is indicated by the fact that she was a life member of the Women's Art Association, a life patroness of the National Council of Women, an honorary member of the Canadian Women's Club, of Boston, Mass., a member of the Toronto Women's Musical Club, a member of the War Memorial Club, and a member of the Women's Club of St. James' Cathedral.

Lady Pellat was a member of St. James' Cathedral, and previously of St. Simon's Church. She was loved and revered for her charitable work in connection with the Church. Those who knew her best, pay the highest tribute to her personal qualities as well as to her public-spirited efforts to promote the welfare of the community in every possible way.

At the funeral service, St. James' was crowded to capacity with representatives of public organizations and citizens and Church people in general. The service was taken by Bishop Sweeny, Canon Plumpre, and the Rev. Mr. Roberts, of King, the country home of Sir Henry Pellat.

BISHOP ANDERSON'S VISIT

Very special interest is being taken in the Churchmen's Banquet, which is to be held under the auspices of the Toronto Assembly of the Brotherhood of St. Andrew on May 6th, in view of the announcement that the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, has been secured as the speaker for the occasion. Those making the arrangements expect there will be four or five hundred men present at the banquet, and, in order to make it truly representative of the Church in Toronto, an endeavor is being made to have all the parishes send representatives. It is also expected that small delegations will be present from neighboring cities, and that the gathering of Churchmen assembled will be representative of the Church of England not only in the Diocese of Toronto, but also of Central and Western Ontario. The Bishop of Toronto will preside. Bishop Anderson has come to Toronto at least once each year for the past fourteen years under the auspices of the University Sermons Committee. He is a man whose eloquence has made him one of the popular preachers of the day. Added to this, Canada cannot help remembering that he is one of her own sons.

A WESTERN BISHOP'S EXPERIMENT

Dr. Lloyd, the new Bishop of Saskatchewan, is a man to whom difficulties are an instant challenge. Is there a shortage of clergy and of ordinands? Then let us see what equipment can be given willing laymen, decides the Bishop. One thing must not happen, the people must not go unshepherded. To help meet the condition in his diocese, the Bishop has established a catechetical school at his see city. This has no connection with the diocesan theological college at Saskatoon. We quote the following from the Bishop's Bulletin for April:

"The following catechists are in attendance at the lectures which are given in the chapel of St. George's College by the Bishop, the Rev. Canon Strong, the Rev. R. F. Macdougall, and others: Messrs. A. Beckwith, of Edgerton; S. Richardson, of Kinistine; L. Freeman, of Northminster; A. E. Pitt, of Hudson Bay Junction; J. C.

Speer, of Marshall; B. W. Saunders, of Star City; and Mr. Limb, of Shellbrook.

"The term covers seven weeks this year, and is more or less in the nature of a try-out, but every step points to the wisdom of the step and the necessity of getting more men of the stamp of these who are now in training.

"We feel confident that both the men and the parishes which they serve will receive an impetus to higher and better work as the outcome of this short period of training. It may be that here lies the means of supplying many more centers, than we can with fully ordained clergy. If we cannot get clergy, and can get men of experience in the mission work of our Church, then the work that the present catechists are doing justifies the accepting of more catechists for vacant fields."

THREE RECTORS IN ONE HUNDRED AND TWO YEARS

St. Paul's Parish, Chatham, New Brunswick, claims what is believed to be a Canadian record. There were dedicated recently two brass tablets, commemorating the ministry of the first two rectors: Samuel Bacon, B.A., S.P.G., missionary at Miramichi, rector of St. Paul's, 1822-1869; and William Sterling Neales, B.A., rector of St. Paul's, 1869-1873. This in itself is sufficiently interesting, but there is more yet. These tablets are also marking the fiftieth anniversary of the ordination to the priesthood of the present rector, the Ven. Archdeacon Forsyth, who succeeded Mr. Neales, and also of his induction to the rectorship of this parish.

DEATH OF MRS. FULLER OF TORONTO

American Churchmen in Denver, Colo., and in Bellefontaine, Ohio, will sympathize with the family of the late Mrs. Charles Fuller, who died suddenly in Toronto this month. One son surviving is Mr. George A. Fuller, of Denver, and one daughter, Mrs. Robert Gay, whose husband is rector of Holy Trinity, Bellefontaine. Others of Mrs. Fuller's family are: Edward Fuller, of Montreal; Mrs. George A. Newman, Mrs. W. H. Despard, and Mrs. Stanley Banks, all of Toronto.

Born in Toronto, Mrs. Fuller had lived here all her life. She was a member of St. Simon's Church, was one of the oldest parishioners, and for many years had been a prominent Church worker. During the war she was active in Red Cross work, and her patriotism was recognized when she was made a life member of the Canadian Red Cross Society. Mrs. Fuller had been a widow for the past twenty-one years.

MISCELLANEOUS NEWS NOTES

Canon E. C. Earp, late of St. Thomas' Church, St. Johns, Newfoundland, was on Easter Day installed in his new dual post as Canon-Precentor and Canon-Residentiary of the recently established Cathedral of St. John the Evangelist, Saskatoon (Diocese of Saskatchewan). On his way through, he visited his brother, the Rev. W. A. Earp, of Winsor, Ont., in whose parish he conducted a five days' Mission.

On Easter Day the Bishop of Huron opened the new parish hall of St. George's Church, London, West. Canon Sage is rector.

Nova Scotia friends have received with sincere regret the news of the death of the Rev. B. W. Rogers Tayler, late rector of St. George's, Schenectady, N. Y. Dr. Tayler was a graduate of King's College, Nova Scotia, and served in the Province of New Brunswick before going to the American Church.

In view of the strenuous demand upon him for the last three years, Dr. Boyle,

President of King's College, Halifax, N. S., is being granted an extended vacation this year. He and Mrs. Boyle will spend the summer in England. Dr. Boyle will resume his work as usual in September.

The Rev. Canon Robinson, of Amherst, N. S., has been elected rector of Shelburne, in succession to the Rev. Frank Gaskill, now in Pennsylvania. Canon Robinson is the son of Dr. Augustus Robinson, of Annapolis, Royal, and was born in that town. He has served the Church in New Brunswick and also in the Diocese of Calgary, and for the past few years has been agent of the Bible Society in Maritime Provinces.

Bishop's University, Lennoxville, P. Q., has decided to conduct a campaign to raise \$500,000 for increased endowment and new buildings. To this end the governors of the institution have decided to divide the territory to be canvassed into three districts, namely: Montreal and adjacent territory, April to June; Quebec and the St. Maurice Valley, June and July; and Sherbrooke-Lennoxville, July and August. The Bishops of Montreal and Quebec have given the campaign their endorsement, and it will be carried out under the patronage of Sir Arthur Currie, principal of McGill University.

Boston Clergymen Plan Active Summer Campaign

"A Laboratory of Truth"—A Significant Change—Trinity Club's Annual Meeting.

The Living Church News Bureau }
Boston, Apr. 28, 1924 }

WHEN SUMMER COMES" was the general topic discussed at the recent meeting of the staff of the Episcopal City Mission and of the Archdeaconry of Boston at the Church of the Redeemer, South Boston.

Each speaker was asked to tell in three minutes, What I Should Like to Have the Summer Mean to My Work and Me.

The Rev. George P. Bentley and the Rev. Frederick A. Reeve, who combine their work as hospital chaplains with the vicarates of the parishes in East Boston and South Boston, made strong appeals for special interest in their work during the summer months when sickness is especially irksome. The Rev. George C. Chiera, of the Chapel of St. Francis of Assisi, rejoiced in the coming of a new worker for the parish, Miss Antoinetta Barbante. Immediately after her graduation from the training school, Miss Barbante will come to assist in building up this mission among the Italians of the North End. The Rev. A. W. Sundelof, D.D., who is shortly to take a trip to his former home in Sweden, will celebrate his thirty years at St. Ansgarius' by this his first real vacation. The Rev. George S. Fiske, of St. Andrew's, Orient Heights, spoke of the plans to continue his practice of keeping both Church school and Sunday evening service open in the summer months. Archdeacon Dennen presided at the conference. Bishop Babcock stated that he would like to inaugurate a campaign for better church attendance, especially in the summer months.

"A LABORATORY OF TRUTH"

The rector of the Church of the Ascension, Fall River, the Rev. E. J. Cleveland, in his announcement yesterday of the Jubilee meeting of the Church Congress in Boston, called the Congress "A Laboratory of Truth."

Mr. Cleveland said:

"The fiftieth anniversary of the organization of the American Church Congress will be appropriately observed at the session to be held in Boston this coming week. During this half-century period, a great variety of important subjects have been taken up and thoroughly discussed from divergent and often opposite points of view.

"The speakers, who have been carefully chosen, are expected to express their opin-

ions freely and fearlessly. They, in their turn, have brought to the Congress the results not only of sincere conviction, but also of earnest, practical, and successful endeavor. Leaders have been both recognized and discovered at the sessions of the Congress.

"As those who attend the Congress have the privilege of taking part in, as well as hearing, the discussions, they may confidently look forward to an interesting and stimulating experience. The Church Congress contributed so much to the better understanding of moral problems that it may be accurately described as a laboratory of truth."

A SIGNIFICANT CHANGE

A significant change, since the Nationwide Campaign, is noted in the announcement of the Easter offerings of the large Boston parishes. The systematic weekly giving through the duplex envelope is tending to make the Easter offering less of an event than formerly. As a rule, this is for the better. People are giving more, as they give systematically. But one misses a certain picturesqueness in the large Easter offering. Yet, with all the generous weekly giving, the Easter offering is still by no means to be despised. Some parishes this year used this offering for special, others for ordinary parochial, purposes. Other parishes made it a point to devote the Easter offering for the work of the whole Church.

TRINITY CLUB'S ANNUAL MEETING

On Monday evening the annual meeting of Trinity Club was held. Sheriff Keliher spoke of conditions in the Charles Street Jail and in the State Prison at Charlestown, describing the need of a new State Prison.

At the business meeting of the Club, the following officers were elected for the coming year: President, Edward Hutchins; first vice-president, Arthur J. Urquhart; second vice-president, Alexander Whiteside; Secretary, Harry D. Kirkland; Treasurer, Ralph L. Chisholm; Directors, Philip Bradbury, Francis Cummings, Carleton Francis, John Watson, Daniel Weedon, John Cuzner. An interesting debate ensued as to the real purpose of the Club. A vote of thanks was given the retiring officers for their efficient work. All are agreed as to the splendid way Dr. Brackett has presided this year.

ANNOUNCE CORPORATE VOLUME

The Episcopal Theological School faculty, in another letter to the alumni, announce that its first corporate volume will soon be published with the title,

Creeds and Loyalty, and with the subtitle, *Essays on the History, Interpretation, and Use of the Creeds*.

In announcing the forthcoming book, the faculty said:

"We do not try to make any contributions to scholarship. We simply gather together and express as clearly as possible facts and theories which have been helpful to us, and which, therefore, may help others. Here again our primary aim is not to elicit expressions of agreement; it is rather frankly and openly to give a reason for the Faith that is in us, and, if possible, to encourage others to do the same. Candid, unselfish, loyal discussion will lead us all into a deeper apprehension

of the Truth. It is possible that this book may, in course of time, be followed by another of somewhat more constructive character.

"The chapters of the book and the authors are as follows: *The History of the Apostles' and Nicene Creeds*, by J. A. Muller; *Liturgies and Creeds*, by H. B. Washburn; *The Scriptures and the Apostles' Creed, with Special Reference to the Birth of Christ*, by W. H. P. Hatch; *The Virgin Birth and Belief in Christ*, by Angus Dun; *The Resurrection of the Body*, by Samuel McComb; *Honesty and the Creeds*, by N. B. Nash; *The Creed as a Test of Church Membership*, by J. T. Addison. Macmillan is the publisher."

RALPH M. HARPER.

New York's Easter Marked by Manifest Faith and Devotion

City Mission's Easter—Relation of Church and Stage—Death of Mr. Goodhue

The Living Church News Bureau }
New York, Apr. 26, 1924 }

REPORTS FROM the churches throughout New York indicate that in the attendance at services, and the number of Easter communions, Holy Week and Easter of this year have surpassed the records of all previous years. The Cathedral was filled for the Service of the Three Hours on Good Friday. Trinity Church was attended by 10,000 persons, many of whom remained throughout the seven meditations given by the Bishop of Central New York. At St. Thomas' Church and the Church of St. Mary the Virgin, the attendance on Good Friday was unprecedented. At the latter church, the preacher was the Rev. Fr. How, O. G. S., who, on Good Friday night, closed the inspiring Mission which he had been conducting during Passiontide. He was also the preacher at the Solemn High Mass of Easter Day, which was attended by a vast congregation. At the Cathedral on Easter Day there were 1,500 communions at the four Eucharists. Of the total attendance during the day of 7,000, one half were present at the eleven o'clock service, at which the Bishop of the Diocese was the preacher. At Trinity, St. Thomas', and St. Mary the Virgin's, the largest number of Easter communions on record are reported. At St. Thomas' there were 700 communions at the seven o'clock Eucharist alone.

Most of the sermons of Easter Day struck the note of intense faith in the fact of our Lord's bodily Resurrection, with rejoicing and thanksgiving for the assurance brought to us thereby, of the beginning for us of a new life of forgiveness and fellowship with God through Christ in this world and the certain hope of the continuance of this fellowship in the world to come, for us and for all who are one with us in Christ. Especially worthy of note were the sermons of Bishop Manning at the Cathedral, Dr. Stires at St. Thomas', Dr. McComas at St. Paul's Chapel, and the Rev. Edward H. Schlueter at St. Luke's Chapel. The sermon and the service at eleven o'clock in St. Thomas' Church were broadcasted by radio. At Grace Church the rector preached at eleven o'clock, at the Children's Service at four, and at later evensong at eight. At St. Clement's Church, the preacher was the Rev.

Charles N. Lathrop, of the National Council.

At St. Mark's in the Bouwerie, at four o'clock on Easter Day, the choir of the Russian Cathedral of St. Nicholas rendered the service. Easter Carol services, which are deservedly becoming popular, were held early on Easter morning at the Church of the Holy Communion, and in the afternoon at the Church of the Incarnation, St. Ann's, Morrisania, St. Edward the Martyr's, and St. Luke's Convent Avenue.

The Bishops were busy administering the Sacrament of Confirmation on Easter Eve and Easter Day. Bishop Manning confirmed a class at his annual visitation at Trinity Church, on the afternoon of Holy Saturday. On the evening of Easter Day, he visited the Church of the Holy Trinity, Harlem. Bishop Lloyd visited All Saints' Church, Henry and Schmall Streets, on Easter morning. In the evening he administered Confirmation at the Church of the Holy Apostles. Bishop Shipman visited St. Stephen's Church, Tottenville, S. I., for confirmation. The Bishops have been deeply impressed by the hearty enthusiasm and keen interest shown by the large congregations wherever they have ministered this Passiontide and Easter.

On Maundy Thursday, the Bishop of the Diocese (in St. Luke's Chapel, 483 Hudson Street) blessed the oil for the anointing of the sick, to which ready access may be had at the chapel by any of the clergy who wish to obtain it for use in administering Holy Unction. A handsome aumbry of Gothic design has been presented to St. Luke's and set up in the sanctuary, for the safe and reverent keeping of this oil.

CITY MISSION'S EASTER

In the fifty hospitals, prisons, and other institutions in the city, where the Episcopal City Mission Society maintains chaplains for all inmates not Roman Catholic nor Jewish, there were special services and cheer. Every inmate, approximately 15,000, received some gift—many more than one—flowers, candy, fruit, tobacco, Easter cards, or other gifts. These were made possible by special donations to the chaplains, or to the Society's Festival Fund. Churches gave their Easter plants on the day following, which were gathered up by the Society's truck.

At the Metropolitan Hospital on Welfare Island, where Chaplain Dana is resident, a new stone chapel, seating 150, erected by the New York Altar Guild,

held its first services on Easter Day, a Celebration at 6 A. M., and a choral Celebration at 8:30, when the sermon was preached by the Rev. Dr. Sunderland, Superintendent of the City Mission Society. Chaplain Ussher, with his choir from the Chapel of the Good Shepherd, City Home for Aged and Infirm, assisted.

At the little Chapel of the "Tombs," of the sixty-two prisoners who attended the Easter service, fifty-four received the Holy Communion, after careful preparation by Chaplain Ivie. He had baptized eleven of the men on Palm Sunday.

At the Ellis Island Hospital, a large plant was provided for each ward, and a small one for every bed-patient. Tuesday before Easter, a city choir went to the Island and gave Stainer's Crucifixion for the detained immigrants.

RELATION OF CHURCH AND STAGE

A luncheon was given at the Lawyers' Club, April 25th, by the Church Club of New York, in honor of the Rev. J. H. Randolph Ray, rector of the Church of the Transfiguration. Several actors and theatrical managers were also guests of the Club. The subject of the brief addresses was, in general, the "Relation of the Church and the Stage," and in particular, the Work and Purposes of the Actors' Guild, which recently has been organized, with its headquarters in the Guild Room of the Church of the Transfiguration, the Church home of stage people for many years.

The present rector is carrying on the tradition with characteristic energy. He spoke briefly of the extraordinary growth of the Guild, about one hundred members a month since its beginning, which witnessed to the need it filled. Actors, who are not Roman Catholics or Christian Scientists, usually claim to be Episcopalians. The claim should meet a cordial response from the Church. The Guild, of which Mr. George Arliss is president, is doing social service work among the profession and is promoting pleasant intercourse at the Guild Rooms, which are open every day, with tea served in the afternoon.

Mr. Everett Butterfield, speaking from the actor's point of view, said that there is great interest in the Church among actors; that many are active members, and that, contrary to old ideas of them, actors feel the need of the Church's ministrations, and welcome alliance with religion. He spoke of the many branches of active social service in which the Guild could engage for the profession; social injustices which it could work to abolish; and services for the unfortunate which it could perform, always with the assurance to members of the acting profession that there is a place and a work in the Church for them.

DEATH OF MR. GOODHUE

Announcement was made in the daily press of the death, on April 23d, of Bertram Grosvenor Goodhue, one of the foremost church architects of the United States. Mr. Goodhue was for many years a member of the firm of Cram, Goodhue, and Ferguson, during which time he was associated with Mr. Ralph Adams Cram, as architect of St. Thomas' Church. Mr. Goodhue was also architect of the Chapel of the Intercession, Trinity Parish, where the funeral of Mr. Goodhue was held on Saturday of Easter Week.

BISHOP MANNING'S SERMON

In his Easter sermon, Bishop Manning said:

"The Easter message is not the preservation of an argument. It is the proclama-

tion of a fact. Our faith as Christians does not spring from mere reasoning and speculation. It springs from an event.

"There are some today who would tell us that Jesus Christ did not actually rise from the grave, that His body mouldered to dust like that of all others, that the Resurrection means only that His spirit was still alive after death, and that the disciples were convinced of this by the vision of Him which they saw, or imagined that they saw. These teachers tell us that the only thing important to believe is that the soul of Jesus survived death and that we need not be concerned about the fact of the Resurrection.

"Now, this may be a very ingenious theory, but it is not the Christian Gospel. This theory does not explain the Resurrection. It explains it away, and robs it of all its meaning. This is not the faith which converted the first disciples and transformed the world; it is not the faith which the Church with one united voice has held and taught from the very beginning, and it is not the faith which is declared in the Scriptures, and which for 2,000 years has brought hope and blessing to mankind.

"It was Jesus, our Lord and Saviour, as we now believe in Him and pray to Him, who came forth from that tomb in which He had been laid. It was not a mere illusion, a mere disembodied spirit, as some today would have us believe. The world was not awakened from darkness to light by a phantom. The disciples were not aroused from defeat and despair to triumphant faith by the appearance of a ghost. It was Jesus Himself who came forth from the empty tomb and who (by His Resurrection) was shown to be the Son of God with power.

"Just as it was Jesus Himself who arose, so also we shall be ourselves when we arise. That empty tomb tells us that we shall be the same persons in the other life that we are in this life. The soul, the character, the personality that you and I are forming now we shall take into the other life. We shall be there just what we have developed into here. The moment of death will not greatly change us. 'Whosoever man sows, that shall he also reap.'

"In that life of the Resurrection we shall be ourselves and others also will be themselves. We shall meet again and know each other in that other life. It is the risen Christ who tells us this. No other has ever given us this blessed assurance. As we stand in sorrow that this life cannot heal, it is Jesus alone who can give us comfort. It is He who speaks the great words, 'Thy brother shall rise again.'

"It is His message that speaks in the prayers that we offer and the hymns that we sing as we stand beside the open grave. No such words of life and hope were ever heard on this earth before the day of the Resurrection. No such strength and comfort ever came to human hearts until that morning when the angel said to the women. 'He is not here; for He is risen. Come see the place where the Lord lay.'

GENERAL NEWS NOTES

Among the many memorials blessed on Easter Day was a festival altar frontal, in the Church of the Holy Communion, in commemoration of the golden jubilee of the rector, the Rev. Henry Mottet, D.D. The following account and description of the frontal is taken from the New York *Times* of April 20th:

"An altar frontal of ecclesiastical workmanship will be consecrated at the Church of the Holy Communion, Sixth Avenue and Twentieth Street, at the eleven o'clock service. This is in commemoration of the golden jubilee of the Rev. Dr. Henry Mottet as rector. The cloth, which is the gift of Mrs. Mottet, is of filet lace and represents years of work. The central panel, which is from a piece of lace in the Cluny Museum, Paris, represents the Crucifixion—Christ upon the

cross, Mary at the left and St. John at the right with a lamb in his arms. Above the cross at either end are the heads of the two thieves. In the background are various symbols."

On Thursday morning in Easter Week, a meeting was held at the General Theological Seminary of members of the World Commission on Faith and Order.

On the evening of the same day, a meeting was held in St. Ignatius' Church of persons interested in the Holy Cross Liberian Mission. The meeting was addressed by the Rev. Father Huntington, Superior of the Order, and the Rev. Father Hughson, commissary for the Liberian Mission.

THOMAS J. WILLIAMS.

Weather Makes Little Difference in Philadelphia's Large Easter Crowds

Easter Memorials — Morrisville Community House—Preservation of Christ Church

The Living Church News Bureau (Philadelphia, Apr. 24, 1924)

POURING RAIN on Good Friday and a variety of weather on Easter Day, including rain, wind, thunder, and sunshine made apparently little difference in Church attendance, which was in most cases exceptionally large.

Additional celebrations of the Holy Eucharist, special music, and carol services with the presentation of the Missionary Offering, by the Church schools took place in practically every parish.

EASTER MEMORIALS

A beautiful bronze statuette of St. Christopher has been placed on the south wall of St. James' Church, Philadelphia, by Mr. Charles Sinkler, in memory of his mother, Ella Brock Sinkler, who was very fond of the legend, and was herself "a burden-bearer."

A pair of cruets have been given to St. James' Church by Miss Nina Lewis, in memory of her mother, Sally F. Lewis. The cruets are of gold and specially made glass. Into the cover are set some of Mrs. Lewis' jewels. Around the band of the wine cruet are the words, "I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in My Father's kingdom." Around the water cruet is the text, "Let him that is athirst come; and whosoever will, let him take the water of life freely." Pierced in decorative fashion through the crown of each cover are the words "St. James' Church, Philadelphia." In design and workmanship these cruets are of great beauty, and both design and workmanship are the product of Mr. Hollingsworth Pearce, a member of St. James' Choir.

A handsome hand-made silver bread box was presented to St. Philip's Church on Easter Day, by Miss Emma Sachse, in memory of Julius Friedrich Sachse, Emma Caroline Sachse, and Caroline Sachse-Tyson. Around the cover is the text "I am the living bread, which came down out of heaven: if any man eat of this bread, he shall live for ever; yea, and the bread which I will give is my flesh for the life of the world." This vessel was made by Mr. Hollingsworth Pearce, a communicant member of St. Philip's.

A pair of Eucharistic candlesticks were given to St. Philip's by Miss Edith Goheen, in memory of her father and mother, J. Warner Goheen and Mary Pugh Goheen.

MORRISVILLE COMMUNITY HOUSE

A community house, erected at a cost of \$35,000, practically the gift of the Church in the Diocese to Morrisville, a community of 5,000 in Bucks County, was

dedicated on Tuesday evening by Bishop Garland.

The community house will be conducted on non-denominational lines, and will furnish headquarters for the various social agencies in Morrisville, the American Legion, the Red Cross, the Parent-Teachers' Association, the Home and School League, the Library Association, the Chamber of Commerce, etc.

The dedication ceremonies were attended by many officials. In the name of the Diocese, Bishop Garland turned the house over to Thomas B. Stockham, Mayor of Morrisville, who is also a member of the Church of the Incarnation, Morrisville.

Addresses were made by the Bishop, by the rector, the Rev. S. M. Holden, and by Mrs. R. R. P. Bradford, a manager of the Kensington "Lighthouse."

The Church Periodical Club has promised to contribute 4,000 volumes to form the nucleus of a free library.

PRESERVATION OF CHRIST CHURCH

An attractive booklet, illustrated with cuts showing the interior, exterior, and the neighboring buildings of old Christ Church, Philadelphia, has been issued, setting forth the historic character of the old Church, and the urgent need of its preservation from the ravages of time, and from the hazards of fire.

Chartered by William Penn in 1695, it is the oldest edifice remaining in the city which he planned. Washington, Franklin, and other Revolutionary heroes were worshippers in Christ Church.

Over 40,000 people visit the Church annually.

Much renovation and preservation has been undertaken by the parish within recent years. Last year nearly \$30,000 was expended in the betterment of the property, \$8,000 on the church itself, \$19,000 on the neighborhood house, and a considerable sum on the burial ground.

As much of the character and work of Christ Church is of a civic, as well as an ecclesiastical nature, such distinctly public works are the affair of many others beside those of the immediate congregation. The immediate need is \$10,000.

PROFESSOR PEABODY'S LECTURES

The Rev. Francis Greenwood Peabody, A.B., D.D., LL.D., Emeritus Professor of Christian Morals, of Harvard University, has given two lectures on The Social Teaching of Jesus Christ, under the Boardman Lectureship in Christian Ethics, under the auspices of the University of Pennsylvania.

The first lecture, given on Tuesday evening, in the Asbury (Methodist) Church, near the University, was entitled The Social Principles of the Teaching of Jesus Christ, and the second, given in the same place on Wednesday, was The Social Consequences of the Teaching of Jesus.

FREDERICK E. SEYMOUR.

Chicago Reports Impressive Easter: Thousands Come to Church's Worship

Good Friday Services—Charity in Chicago—General News Notes

The Living Church News Bureau }
Chicago, Apr. 26, 1924 }

A GOOD PROPORTION of the reports of the Easter services in the city and Diocese tell of the largest attendances ever yet recorded. The communions made at the early Celebrations were very large. The communions made at the later Eucharists were fewer in proportion. In some of the city parishes the proportion of communions made to the number on the parish list was remarkable, indicating a large number of unattached persons. At St. Luke's Church, Evanston, 950 made their communions; at Grace Church, Oak Park, 786, not including the large number at the new mission, Christ Church, River Forest; at the Church of the Redeemer, Chicago, 709; at the Church of the Atonement, 662; at St. Simon's Church, 409; at St. Barnabas', 401. In the out of town parishes the numbers were also large. At the Church of the Redeemer, Elgin, 276 made their communions at the early Celebrations; at Christ Church, Streator, there were 170 communions, ninety per cent of the communicant list.

The offerings, too, were generous: \$3,500 was given at St. Luke's Church, Evanston; and \$2,700 at the Redeemer, Chicago, of which forty-five per cent was given to missions. Part of the offering at the Church of the Redeemer went to cancel the parish debt. Memorial gifts also were many. At Grace Church, Oak Park, there were thirteen baptisms on Easter Even; at the Redeemer, twelve; at St. Barnabas', ten; at All Saints', ten.

Bishop Anderson was the celebrant at the seven o'clock service at St. Mark's Church, Chicago, and preached at eleven o'clock at the Church of the Epiphany. In the afternoon the Armenians of the Orthodox Church held a service in their own language. Bishop Griswold preached at eleven o'clock at the Cathedral Shelter, and in the afternoon spoke to the men at the Bridewell.

GOOD FRIDAY SERVICES

The Three Hours' Service was the rule, not only of the parishes, but of the missions on Good Friday in this diocese. Bishop Griswold conducted the Three Hours at St. Barnabas' Church, where the attendance was twenty-five per cent larger than that of a year ago. Nearly one thousand attended the Good Friday services at the Church of the Atonement, Chicago. At Trinity Church, Chicago, a large number of visitors were present at the Three Hours, making up most of the congregation. In many churches, either Gaul's Passion Music or Stainer's Crucifixion was sung on Good Friday night. In Oak Park all the Churches, including the Christian Scientists, held services on Good Friday. At Christ Church, Streator, the Rev. N. B. Quigg, rector, there was a union service from twelve to one o'clock, and many remained for the rest of the Three Hours.

In some parishes, including St. Peter's, Chicago, Maundy Thursday was given to all-day parish intercessions, taken for fifteen minutes and half-hour periods by individuals.

CHARITY IN CHICAGO

The business of charity in Chicago is a vast concern. To realize its extent, one should read the book entitled *The Financing of Social Agencies*, which has just been completed by the Chicago Council of Social Agencies at the instance of the Commercial Club of Chicago. The story of how Chicago gives to the unfortunate, and how much she gives, is a fascinating one. The sum of \$83,000,000 is represented by the properties, equipment, and permanent endowment funds of private social agencies serving the community. In 1922, 104,925 individuals and firms gave yearly \$6,000,000 to charity. Fifty per cent of this sum was given by one per cent of the number contributing. Ninety-five per cent of the contributors gave only twenty-two per cent of the total. Persons appealing to social agencies themselves for service gave \$8,000,000 in partial payment for services rendered. Interests and endowments and invested funds brought revenue of \$2,000,000. One million dollars was given in bequests; \$2,000,000 came from miscellaneous sources, making the revenue for social agencies from all sources \$19,000,000. Support for these agencies comes from many groups. One agency received contributions from 36,000 individuals and firms, whereas another had only fifteen contributors. These funds are raised through letter, printed accounts of work done, personal solicitation, annual drives, benefit entertainments, tag days, and membership campaigns. The Jewish and Roman Catholic charities have a central agency for raising funds for all charities specially conducted for members of those faiths, but the other charitable agencies raise their own funds independently. At a recent meeting of these social agencies, it was shown that it costs about ten per cent of the contributions to collect this huge charity fund. The methods of collecting are all expensive, solicitation by mail being particularly so. The paid solicitor method was found to cost twenty-five per cent of the amount contributed. There is a feeling that there should be a centralization of agencies in order to lesson the per cent expended for securing charitable funds.

GENERAL NEWS NOTES

At the Church of the Redeemer, Elgin, the Rev. W. H. Ziegler, rector, plans are being made to celebrate the seventieth anniversary of the parish, which was founded in 1858. The sum of \$15,000 is being raised to be spent in improving the church property. Of this more than \$5,000 has been already subscribed. The Easter offering, \$1,200, was the largest in the history of the parish.

A beautiful new window was placed over the entrance to St. Augustine's Church, the Rev. Dr. Hubert Carleton, rector, just before Easter. It is the gift of Mrs. Frank J. Baker, in memory of her husband, who was for many years a member and a generous supporter of the parish. The window, from the Gorham studios, is very large, and consists of three panels depicting The Good Samaritan. As the window faces on Wilmette Ave., the main street of the town, it is to be lighted from within by search lights placed on a cross beam. It will be illuminated every night in the year, preaching the story of the parable to the thousands who pass by.

A new marble altar has been presented to St. Paul's, Riverside, the Rev. R. O. Cooper, rector, by Mr. and Mrs. F. H. Landon, in memory of their only son, Frank Worth Landon, crucifer of the church, who died last January. The altar is being supplied by Gorham, and is being made in Italy. On Easter Day a mural tablet, also in memory of Frank Worth Landon, was unveiled in St. Paul's Church, the gift of the Boys' Glee Club, of which he was a member.

On May 3d there will be a parish reception at Trinity Church, Highland Park, in commemoration of the fiftieth anniversary of the founding of the parish. The Bishop will be present and will make an address. There will also be brief historical addresses made by the first rector of the parish, the Rev. Frank Olin Osborne, and by the present incumbent, the Rev. Dr. P. C. Wolcott, who has completed a rectorship at Trinity of thirty-two years.

The crowded conditions at St. Luke's Church, Evanston, due to the largely increased attendance at all the services, is giving the rector, Dr. Stewart, and his vestry great concern. This year there were two choral Eucharists on Easter Day, at eight and eleven o'clock. Next year it is planned to have another choral Celebration at 9:30 A.M. H. B. GWYN.

FINANCIER'S OPINION OF JAPAN RECONSTRUCTION

MR. THOMAS W. LAMONT, of the firm of J. P. Morgan and Company, who is a member of the Presbyterian Church, has recently returned from one of his several visits to Japan. He writes the following letter to Mr. Proctor, Chairman of the Japan Reconstruction Fund Committee:

"MR. WILLIAM COOPER PROCTER, Chairman, Japan Reconstruction Fund Committee, 281 Fourth Avenue, New York City.

"Dear Mr. Proctor.

"It gives me great satisfaction to add my testimony as to the efficiency and value of St. Luke's International Hospital at Tokyo. The hospital is one of the outstanding American institutions in the Far East, and in addition to its service to the sick, and in training nurses, is a factor of great importance in maintaining good relations between our people and the Japanese.

"When I heard of the disaster in Japan, one of my first thoughts was of the fate of St. Luke's and of the necessity for its restoration; so you may know how fully I sympathize with the effort that you and your associates are making in its behalf.

"No tribute to St. Luke's could omit reference to the character and personality of the devoted man who directs it, Dr. R. B. Teusler. As an American, I am very proud of him.

"Trusting that the financial support required by your Committee will promptly be secured and that you will allow me to include a modest contribution, I am,

"Very truly yours,

"THOMAS W. LAMONT."

HOLY WEEK IN TYRONE, PA.

TYRONE, PA., presents an example of a community observance of Holy Week that could well be adopted by other cities and towns of America. During the week there were daily evening services at Trinity Church, the Rev. F. T. Cady, rector, and in addition a union service was held each evening in one of the Protestant churches, under the auspices of the ministerium of the town. On Good Friday the three hour service was said in Trinity Church and in the Lutheran church, as a union meeting. Every store in town closed on that day from noon to three o'clock.

Washington Speaker Encourages Sincere Church School Teachers

Daily Vacation Bible Schools—In
Interest of the Cathedral—Easter
Observance

The Living Church News Bureau }
Washington, Apr. 26, 1924 }

FOR THE FIRST time in many years a speaker before the Sunday School Institute, at the last meeting, gave a word of cheer to the teachers warning them against discouragement. The average speaker states, in effect, "Do what I tell you and you will have no trouble with your class." The teacher tries the advice of the lecturer and gets little result, and decides that she is a failure.

The Rev. Walter Archbold, D.D., a member of the Diocesan Board of Religious Education, delivered a devotional address to teachers at the April meeting, which fell in Holy Week. He chose as his text the words, "We have found the Messiah." He described the scene on the banks of the Jordan when the Baptist cried, "Behold the Lamb of God." Then the speaker pointed out that of all that vast crowd that heard those words, only two turned and followed the Christ. Yet those two, with the Divine Head, founded the Christian Church, which today covers the world. He urged teachers first to make real in their hearts the words, "We have found the Messiah," and then by their lives and their words to bring others to Him. If only two are turned to follow Him and to know Him, the teacher's work is a success.

DAILY VACATION BIBLE SCHOOLS

The Diocesan Board is encouraging as far as possible the organization of Daily Vacation Bible Schools in our parishes. It seems probable that there will be three such schools in the Church this summer, against only one last year. Teachers are encouraged to undergo the course of instruction offered by the Daily Vacation Bible School Institute, to be held under auspices of the Washington Federation of Churches on eight successive Monday evenings. The curriculum of this Institute is well planned, and both general and elective technical courses are to be given.

IN INTEREST OF THE CATHEDRAL

The Bishop of Washington is now in Chicago in the interest of the National Cathedral. On his return to Washington there will be a meeting of the Committees of the National Cathedral Association, which has committees in most of the large cities and in several dioceses. Those attending will spend the day on Mt. St. Alban, the site of the Cathedral. There will be a celebration of the Holy Communion in the Bethlehem Chapel, the only part of the Cathedral now ready for occupancy. This will be followed by a business meeting with reports from all over the country. Luncheon will be served in St. Alban's Guild Hall, followed by a reception in the Bishop's House in the Cathedral Close. Evensong in the Chapel, sung by the Cathedral Choir, will close the day. The early spring in Washington, which is now bursting forth in leaves and flowering plants, makes this one of the most beautiful seasons of the year in the grounds of the National Cathedral.

The Bishop and Mrs. Freeman are also planning to entertain at a reception the graduating classes of the Cathedral

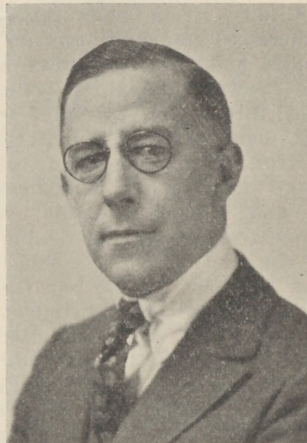
schools. Late in May, the Bishop and his family are sailing for a six weeks visit in Europe.

EASTER OBSERVANCE

The observance of Good Friday and of Easter was very general in Washington. The Bishop conducted the Three Hours Devotions in Epiphany Church in the heart of the "down-town" district, and the Church was filled to overflowing. The newspapers gave considerable space to the programs of the city churches together with their music, and all of them were well attended. Although there were no unusual services or speakers, the churches made much of the Easter services and the Easter music, both for adults and children, and it is little exaggeration to say that the whole city knelt in worship.

NEW RELIGIOUS BOOK STORE IN CHICAGO

MR. W. P. BLESSING, for twenty-four years with the Presbyterian Book Store (The Westminster Press) Chicago Depository, and for seven years prior with the United Brethren Publishing House, Dayton, Ohio, has severed his connection with



MR. W. P. BLESSING

the former concern and opened a book store of his own at 208 South Wabash Avenue, Chicago, Ill. Mr. Blessing will conduct a mail order business and will deal in new and second-hand books; buy and sell Bibles, marriage certificates, hymn books, and other religious books, and will also publish and import worthwhile books. Arrangements have been made with leading publishers in America and England for large editions of some of their best books in a cheaper but durable binding, to be sold at a saving of from one-third to one-half the former prices. The scope of the new business will be interdenominational, and an endeavor will be made to carry in stock at all times the best books of the various denominations, as well as those from the leading publishers of religious books, both here and abroad.

THE FIRST EASTER OFFERING

THE FIRST Easter offering reported this year came from St. James' Church school, Hendersonville, N. C., in the following message received April 21st from the rector, the Rev. Arthur W. Farnum: "St. James' Church School, Hendersonville, N. C., sends Easter greetings to the National Council. Lenten offering \$510. Enrolment 90."

CHANGE OF EDITORS OF SOUTHERN CHURCHMAN

THE RICHMOND DAILY PAPERS have reported the resignation of the Rev. W. Russell Bowie, D.D., as editor of the *Southern Churchman*, the resignation having been accepted at a meeting of the Board of Directors of the paper shortly after Easter. At the same meeting the Rev. Joseph B. Dunn, D.D., was elected editor to succeed Dr. Bowie. The change will go into effect about the first of June.

Dr. Dunn was for a number of years rector of St. Paul's Church, Lynchburg, Va., and was compelled to give up his charge on account of ill health two or three years ago. His health has greatly improved, and he has recently been able to undertake the charge of St. Mary's Church, Lorraine, Va., within a short distance of Richmond, which charge he now holds.

Dr. Dunn has represented the Dioceses of Southern Virginia and Southwestern Virginia at several recent meetings of the General Convention. He is widely known as an able writer and speaker.

As reported in the daily papers, the change in editorship has come as the result of disagreement on the part of a majority of the owners and directors of the *Southern Churchman* with the attitude of the paper toward the Modernist controversy under its present editor, and forecasts a definite return to a more conservative position. The resolutions, however, adopted by the Board of Directors in accepting Dr. Bowie's resignation, express great appreciation of his work as editor of the paper, and avoid any mention of disagreement.

CONSECRATION OF THE BISHOP OF SPRINGFIELD

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. John Chanler White, Bishop-elect of the Diocese of Springfield, as follows:

Time, Wednesday, May 14th, 1924.

Place, St. Paul's Church, Springfield, Ill. Consecrators, the Most Rev. Dr. Talbot, Presiding Bishop, the Rt. Rev. Dr. Fawcett, Bishop of Quincy, and the Rt. Rev. Dr. Weller, Bishop of Fond du Lac.

Preacher, the Rt. Rev. Dr. Johnson, Bishop of Colorado.

Reader of Litany, the Rt. Rev. Dr. Griswold, Suffragan Bishop of Chicago.

Presenters, the Rt. Rev. Dr. Webb, Bishop of Milwaukee, and the Rt. Rev. Dr. Moore, Bishop of Dallas.

Attending Presbyters, the Rev. E. J. Haughton, and the Rev. Jerry Wallace.

Master of Ceremonies, the Rev. Arthur Wilson.

Registrar, the Rev. Dr. Charles L. Pardee.

THE JAPANESE EXCLUSION BILL

"THE JAPANESE EXCLUSION BILL was an ill-judged, unnecessary, and unfriendly act," said the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, in an address at St. Paul's Church, Milwaukee, Wis., April 24th, as reported in the *Milwaukee Journal*. "If the bill had been passed six months ago, before the earthquake, when America's instant response built up the friendship between the two nations, instead of two weeks ago, the peace of the two countries would have been endangered." "The cruelty, rawness, and hate of Congress will wipe out the

good done by the generosity of the country.

"If Japan only had been given the same quota as other nations under the immigration law, it would have been all right. It would only have meant 150 Japanese coming to this country every year. More than that either return to their native land or die during the year. There will be no war because of the bill, but there will be a loss of friendship which is really of great consequence."

Speaking of the work of the missionaries in Japan, Bishop McKim said: "The wonderful thing about the Christianity of the Japanese is that none of them lost faith because of the earthquake. Christianity is firmly established in the country. Only a little while ago the prime minister called in Christian ministers to see what should be done about raising the spiritual welfare of the country."

TO BE DEAN OF DENVER

THE REV. BENJAMIN D. DAGWELL, at present rector of the Church of the Ascension, Pueblo, Colo., has accepted a call to become Dean of St. John's Cathedral, Denver, to take effect June 1st.

Fr. Dagwell is a graduate of the University of Cincinnati, and of Seabury Divinity School, and has also taken a post-graduate course at the General The-



THE REV. BENJAMIN D. DAGWELL
Dean of St. John's Cathedral, Denver, Colo.

ological Seminary. He was ordered deacon in 1916 and priest in 1917 by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, and his first charge was Keyport, N. J., which he left in October, 1920, for Pueblo. The Pueblo flood occurred a few months later, and he took a leading part in the rescue and relief work. He is now president of the Red Cross chapter there.

Fr. Dagwell is prominent in diocesan affairs, serving on the Board of Trustees, and on the Committee on the State of the Church. He was chairman of the Colorado delegation to the Portland General Convention. In 1921 he was nominated for bishop-coadjutor of the Diocese, and was also nominated at Portland for missionary bishop of Western Oregon. He is still a young man, being only thirty-three years old.

THE BISHOP BROWN TRIAL

IN THE ACTION taken against Bishop William Montgomery Brown in the Ecclesiastical Court for the trial of a Bishop the defendant has retained as counsel Mr. Joseph W. Sharts, of Dayton, O. Mr. Sharts has filed three motions and a demurrer in which he challenges the composition of the court, alleg-

ing that three of the bishops, the Bishops of Mississippi, Maine, and Montana, respectively, were elected out of the proper time and for a term not authorized by the canon; that the court has no jurisdiction of the person of the defendant; and that the court has no jurisdiction of the subject matter. In the event that this motion shall be overruled, a second motion recites that the presentment has been filed in disregard of the canon law, is void for uncertainty, does not sufficiently specify the doctrines alleged to be controverted or state wherein the teachings of the defendant are contrary to the Book of Common Prayer, the Apostles' Creed, and the Nicene Creed. In a third motion the defendant asks that a bill of particulars will be furnished him. The demurrer to the presentment is based upon the same grounds.

The Bishop of Maryland, as president of the court, has ruled that the court will not be competent to act upon the motions and demurrer until it shall have convened and organized for trial and, therefore, without prejudice to either party, the president of the court declines to take action or to give judgment upon such motions and demurrer.

The Church advocate, Mr. Charles L. Dibble, has retained as associate counsel Mr. John H. Smart, of Cleveland, O.

THE JAPANESE RECONSTRUCTION APPEAL

COL. WILLIAM COOPER PROCTER, of Cincinnati, and a committee of distinguished clergymen and laymen, are appealing to the Church of the United States for contributions to a fund of \$3,000,000 which the National Council is asking to rebuild the Church property destroyed in the Japan earthquake of September 1st last.

Trinity Cathedral, seven churches, three educational institutions and other buildings were burned, including St. Luke's International Hospital, the only Christian and the only international hospital in Tokyo. It ministered, without distinction of race or creed, to all classes, and was particularly the resort for treatment of Europeans and Americans from every section of the Orient. It was the one institution there at the crossroads of the world which, in addition to treating diseases, maintained a training school for nurses, where preventive medicine was taught along with the healing art. A missionary institution, and designed primarily to spread Christianity among the Japanese, St. Luke's had won for itself such distinction that, immediately after its destruction, without the loss of a single patient, Viscount Goto, Minister of Home Affairs, wrote Dr. Teusler, the head of the Hospital, urging, in behalf of the Government, immediate rebuilding of the institution. When he was asked whether there was any danger of St. Luke's competing with hospitals under Japanese management, the Cabinet Minister replied: "Not the slightest. St. Luke's is in a class by itself. It is most important that Tokyo, and indeed all Japan, should have the object lesson of such a hospital as St. Luke's."

Previous to its destruction, it was realized that the old St. Luke's had outgrown its plant, and a committee of eminent Japanese, headed by Count Okuma, the Premier, sponsored a movement for a new St. Luke's, which would meet the needs of Tokyo and the Orient. The Japanese Emperor contributed \$25,000 out of his private purse to this fund and \$50,-

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000 more was received from the people of Japan. The foundations of this new structure had been completed when the earthquake completely obliterated the old plant.

What the Church people are now asked to do is to contribute the funds necessary, among other things, to make possible the erection of the new St. Luke's, as it was planned prior to the earthquake. Plans for the structure contemplate a plant with accommodations for 500 patients, a dispensary for 500 more, a school for Japanese physicians and nurses, a laboratory for the study of Oriental diseases, and a health center where fifty graduate physicians will engage in prenatal clinic and child welfare work in a dozen sections of the city. A noteworthy fact in connection with St. Luke's is that, save for a few thousand dollars a year, which were appropriated to it from the missionary funds of the Church, the Hospital has been entirely self-supporting; its income being derived not only from the pay patients from all parts of the Orient who have availed themselves of the Hospital's resources; but, from Dr. Teusler down, its staff of physicians have turned in all fees earned by them, and have lived entirely on the missionary salaries allotted to them for their services.

BISHOP McCORMICK IN EUROPE

LETTERS from the Rt. Rev. J. N. McCormick, D.D., Bishop in Charge of the American Churches in Europe, give interesting details of his visitations in Egypt, Jerusalem, and Europe. In Alexandria he had an important interview with the patriarch of the Greek Church. In Cairo he talked with the English clergy and attended service in the English Cathedral. He was the guest of Bishop MacInnes in Jerusalem, where he exchanged formal visits with the Orthodox and Armenian Patriarchs, and had interviews with the High Commissioner, Sir Herbert Samuels. He received several deputations of native Christians, and had many interviews and conferences of immense importance. Official duties occupied so much time that it was difficult to secure opportunity to visit the Holy Places.

February 14th was the eighteenth anniversary of the Bishop's consecration, and the Orthodox Patriarch, learning of this, offered him the use of the Chapel of St. Abraham in the Church of the Holy Sepulchre for a celebration of the Holy Eucharist. Arrangements for this service were made by Archbishop Timotheus whom the Patriarch appointed for the purpose, as well as to be Bishop McCormick's escort. Dr. Emhardt assisted and the Rev. Mr. Ussher, of the English Church, acted as Bishop's chaplain. The Bishop used the American Liturgy and the Prayer for Unity and for the Commemoration of the Dead. The Patriarch wished him to keep some beautiful vestments and vested him, over his own robes, with the distinctly episcopal *epitrachelion* and the *omophorion*. These were presented to the Bishop by the Patriarch and constitute an honor to be appreciated by the American Church as well as by Bishop McCormick personally. After the service the Bishop was entertained at breakfast in the monastery adjoining the church, and later paid visits to some of the sacred spots around. Afterward the Bishop made a pilgrimage to Bethlehem, Jericho, the Dead Sea, Samaria, and Galilee. On Sunday, February 17th, he preached in St. George's Cathedral to a very large con-

gregation, and afterward walked to the Mount of Olives and the Garden of Gethsemane.

Regular visitations of the churches in Europe were begun at St. Paul's Church, Rome, March 2d. In St. Paul's there is an admirable choir of Italian boys who rendered the service well. The American Consul-General, Mr. Francis B. Keene, is Senior Warden, and a lay-delegate to the Convocation to meet in Paris in Easter week. Ash Wednesday, Bishop McCormick spent in Nice, where unfortunately he was laid up with influenza, which was prevalent there at the time. Going to Paris for rest, he was able to attend Lenten services at the pro-Cathedral and to preach at St. George's English Church. According to schedule he was to administer Confirmation on Palm Sunday, to remain during Holy Week and Easter, and to preside over Convocation April 23d. After this he planned to meet the Archbishop of Canterbury in Florence, to visit Munich and Dresden, and to sail for home by the *Empress of Scotland* from Cherbourg, via Quebec, April 26th, arriving in Grand Rapids early in May.

CONNECTICUT SERVERS' SPRING FESTIVAL

THE SPRING FESTIVAL SERVICE of the Servers' Guild of the Diocese of Connecticut was held in Trinity Church, Waterbury, on Wednesday evening, March 23d. The service was very well attended.

At the dinner preceding the service, Governor Templeton, of Connecticut, who is a member of Trinity Church, made a talk. He stated that he went to work at the age of seven, and that he earned every suit of clothes he ever possessed since that time. He had always longed for a college education and, as soon as his duties in the governor's chair were finished in January, he planned to enter Yale University.

The sermon was preached by the Rev. William Harmon van Allen, D.D., rector of the Church of the Advent, Boston. Following the sermon there was a festal procession, followed by prayers and benediction.

The summer meeting will be at Grace Church, Parkville, a suburb of Hartford.

NATIONAL COUNCIL CENTER IN THE MIDDLE WEST

THE NATIONAL COUNCIL of the Church has established a center for the many phases of Church work in the Middle West at Taylor Hall of Racine College, and has placed Mrs. George Biller, from the Church Missions House, in charge. A considerable gift has been placed in their hands to establish such a center, especially for holding conferences, and for university and scholastic work of various sorts. An arrangement has been made with the trustees of Racine College whereby the National Council is to occupy this building without in any sense disturbing DeKoven Academy, which is established in the other buildings of the College foundation. In a sense, the older ideals of Racine College as a training school for the Church are reestablished through this new plan.

The work will be open to the public on May 19th, which is denominated Visitors' Day, at which it is hoped that Churchmen from as far distant as may be convenient will plan to call upon those in charge. There will be a Provincial Conference for Diocesan Officers of the Woman's Aux-

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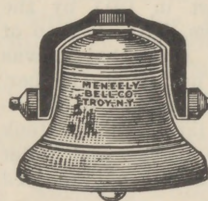
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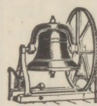
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iliary from many dioceses May 21st to the 23d. This will be followed May 30th to June 1st by a Week-end Conference for Young People. From June 30th to July 11th the Racine Provincial Conference will be held, according to the precedent of previous years, and the officers of the National Council at Taylor Hall will cooperate in making the Conference a success. There will then be a Conference for the Field Department of the National Council, bringing representatives from many dioceses, July 15th to the 17th. A Provincial Conference of the Girls' Friendly Society Diocesan Officers is appointed for September 27th to the 29th. Various other plans are contemplated with the expectation that, from early spring into middle or late autumn, there will be almost a continuous series of educational or practical conferences using this historic building. Any communications relating to the matter should be addressed to Mrs. George Biller at Taylor Hall, Racine College, Racine, Wis.

CHURCH-ORTHODOX SERVICE IN DETROIT

ON PALM SUNDAY, in St. Paul's Cathedral, Detroit, Mich., the various Eastern Orthodox priests and choirs gathered to sing, under the auspices of the Foreign-born Americans Division of the Diocese of Michigan, the Great Vespers and the Litiya for Palm Sunday, according to the use of the Holy Eastern Orthodox Church.

The Rt. Rev. Herman Page, D.D., Bishop of Michigan, and the Rt. Rev. Apollinarius, Russian Bishop of Detroit, were in the sanctuary, and the services were sung by the following priests and their choirs: The Very Rev. Archpriest Gavriloff, Dean of All Saints' Cathedral (Russian), the Rev. G. E. Petridis (Greek), the Rev. G. A. Sura (Russian), the Rev. John Yanchishin (Russian), the Rev. G. Branutiu (Roumanian), the Rev. George Michael (Syrian), the Rev. Peter Dubrovsky (Russian), the Rev. S. Opreanu (Roumanian), the Very Rev. N. V. Vukichevich (Serbian), the Rev. A. E. Bondarchuck (Russian), and the Rev. Kallistratos Glavas (Greek). The Rev. H. H. Spoer, Ph.D., acted as master of ceremonies, and took a part in the service. The address of the evening was made by Bishop Page, and he and Bishop Apollinarius both gave the congregation their blessings.

EASTER AT DETROIT CATHEDRAL

WITH SCARCELY a moment's pause throughout the entire day, St. Paul's Cathedral, Detroit, was used to the limit of its capacity on Easter Day. Beginning at 6 A. M., and continuing until 9:30 in the evening, eight services were held with a total attendance of nearly 7,500 persons.

Four of these services were celebrations of the Holy Communion with 1,758 persons receiving. This is an unusual record, in view of the fact that but 1,342 active communicants are listed on the Cathedral records. An Easter offering amounting to \$5,667 was also received, with considerably more to come in. All of this will be given to the Diocese and to the General Church, keeping up the standard set by the Cathedral last year of devoting the Easter offering to outside work.

This has been an unusual Lent in St.

Paul's with congregations averaging over 4,000 each Sunday. Classes totalling 125 were presented by Dean Warren L. Rogers to the Bishop of the Diocese for Confirmation on Palm Sunday and on Easter Day. The Cathedral was also used for two large services of the Holy Eastern Orthodox Church, at one of which Metropolitan Platon of the Russian Church was the officiant. A particularly cordial relationship now exists between the two Communions in the Diocese of Michigan.

CONFIRMATION IN A PENITENTIARY

THE RT. REV. GEORGE W. DAVENPORT, D.D., Bishop of Easton, acting for the Bishop of Pennsylvania, confirmed, March 22d, a class of twenty-seven men in the Pennsylvania Eastern Penitentiary, which is in Philadelphia. The class had been prepared and presented by the Rev. Alfred M. Smith, the Episcopal City Mission chaplain at the penitentiary. Some of the men are imprisoned for life.

VIRGINIA'S INTEREST IN JAPAN

THREE ITEMS of special interest to the Church people in Southwestern Virginia constitute for them an especial appeal in connection with the efforts now being made in this Diocese on behalf of the Japan Reconstruction Fund.

St. Luke's Hospital, Tokyo, which is to be one of the chief beneficiaries of this fund, is under the charge of Dr. Rudolph Teusler, formerly of Wytheville.

Miss Gladys Fauntleroy, of Altavista, which is also in this Diocese, was a teacher in St. Margaret's School. Fortunately, at the time the earthquake occurred, she was at Osaka on an engagement of some kind.

Bishop Motoda, of Tokyo, when a student at Gambier, Ohio, was a pupil in Greek of the Rev. Douglas I. Hobbs, who is at present rector of Trinity Church, Rocky Mount, Virginia.

HONOR COURSES AT ST. STEPHEN'S COLLEGE

FILLED WITH a conviction that in most American colleges the brighter students were being held back by the stiff routine of classroom work, St. Stephen's, the Church's college for men, at Annandale-on-Hudson, N. Y., last year adopted a scheme, with which Smith College and Swarthmore College were also experimenting, whereby students of special promise might, in the last two years of their residence, be relieved from class obligations and put on individual work under the general direction of a tutor. The results have been so highly satisfactory, and have aroused such general interest, that the College has felt the Church at large should appreciate the scheme. Of course, it is nothing new in education. Oxford and Cambridge have followed it always. To put it into practice in America, against the whole tendency of this country to treat college men as units in a larger whole instead of as individuals, has required a certain amount of daring. The authorities at Annandale are of the opinion that the experiment could not have succeeded in a large university, for lack of proper supervision on the part of tutors. It has been found, incidentally, that this kind of work requires much more from the instructors, both in learning and character, than the old classroom scheme

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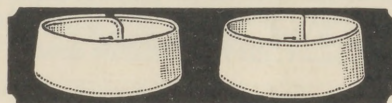
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of things, and that, therefore, the scheme would probably fail where inexperienced young instructors are in charge of classes.

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"4. After taking four semester courses of this sort in a department, the student may apply for graduation honors in that department. He shall then be orally examined by a committee of the faculty, consisting of all members of the department in which the work has been done, one head of an allied department, and one head of an unallied department."

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ACTIVITIES AT PENNSYLVANIA STATE COLLEGE

THE RT. REV. J. C. WARD, Bishop of Erie, was a recent visitor to Pennsylvania State College. Bishop Ward officiated at the early service held at St. Andrew's Church, the Rev. Edward M. Frear, chaplain. After the evening service at the college chapel, he again visited St. Andrew's to give a special address to a group of students, at the close of which he went to the rectory to meet the students from his diocese. The students assisted Mrs. Frear

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in serving the refreshments. Everyone enjoyed the Bishop's hearty good fellowship.

That same day also, Mr. John Henry Frizzell gave an address at the morning service on his work as a member of the staff of the National Chapter, Brotherhood of St. Andrew. Mr. Frizzell was for many years a member of the faculty at Pennsylvania State College, was one of the early lay readers of the parish, a charter member of the local chapter of the Brotherhood of St. Andrew, and for many years its director. The congregation, students, and faculty were deeply impressed by his vigorous portrayal of possibilities for work with men and boys within our Church.

NOTED ENGLISH LECTURER

SIR BERNARD PARES, K.B.E., professor of Slavonic Languages, King's College, London, who is delivering lectures at Harvard and other colleges, is the leading member of the English Committee which has done so much for the relief of the Russian clergy.

ST. PAUL'S, BALTIMORE

THE ATTENDANCE at the services during Lent at St. Paul's Church, Baltimore, Md., was a little under 40,000. The midday services were more largely attended than ever before. On Easter there were 1,200 communions at the church and the chapel, and there were seventy candidates presented for confirmation during Lent. The listed number of communicants of the parish is 1,669.

**DEATH OF
HORACE B. GOODYEAR**

THE DEATH of Horace B. Goodyear occurred at his home in Brooklyn, N. Y., April 14th, due to a cerebral hemorrhage that occurred three days earlier.

Mr. Goodyear was born in Matteawan, N. Y., in 1860. His boyhood days were spent in Springfield, Mass., where he was confirmed in Grace Church. He studied at St. Andrew's Divinity School, Syracuse, N. Y., and was ordained to the diaconate in 1883, being advanced to the priesthood in 1886. His first work in the ministry was in New York, after which he took up mission work in Illinois under Bishop Seymour. In 1896 he returned to New York, and in 1899 he accepted a call to Oswego, N. Y. Here he experienced so complete a nervous and physical breakdown that he was compelled to seek secular employment, taking a position in the Second Division of the United States Custom House in New York City, a position he retained until his death.

Mr. Goodyear was, through his entire career, a thorough and consistent lover of

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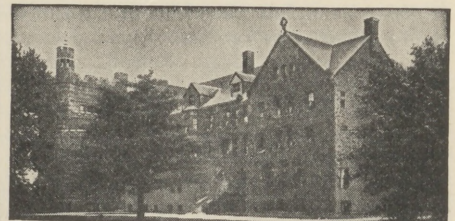
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the Church, teaching and practicing her Catholic ways. The funeral service was said by Mr. Goodyear's friend, the Rev. L. C. Rich, rector of Corpus Christi Church, New York City.

DEATH OF REV. WILLIS B. HAWK

ON APRIL 12th the Rev. Willis Bixler Hawk, rector of St. George's Church, Central Falls, R. I., died at the Pawtucket Memorial Hospital. He had been rector of the parish for five years.

Fr. Hawk received his education from Lafayette College and the Berkeley Divinity School. He was ordered deacon in 1910 by Bishop Brewster, and priest in 1912 by Bishop Doane. His first work was done in New York, whence he went to Massachusetts, and in 1918, to Central Falls. Since going there, he had done a notable work, especially in building a new church that cost \$13,000.

His funeral, on Tuesday in Holy Week, was attended by great throngs of people. Seventy vested clergymen were in the procession. He was buried in front of the church, by the side of the great tower. There were two celebrations of the Holy Communion on the morning before the funeral service.

On Easter Day there were 700 communions made in his church, 400 of them at an early Celebration. He had asked for \$4,000 to complete the debt, and an offering of \$5,000 was received.

NEWS IN BRIEF

BETHLEHEM—Easter was a triple anniversary at the Church of the Apostles, St. Clair, of the Resurrection of our Lord, the fifty-first of the confirmation of Mrs. David Williams, and the first of the coming of the present rector, the Rev. John McGrory. The Easter offering was \$1,300.

COLORADO—Each year Denver makes more of the observance of Good Friday. This year one of the principal features of the day was a Municipal Good Friday service, held in the city auditorium from twelve to one o'clock. There were special services in all churches; and, in addition, all city offices were closed from 12 to 3, banks and brokerage houses were closed from noon on, and the offices in the state capitol released as many employees as possible for the day. All theatrical performances stopped for a few minutes at three o'clock.

CONNECTICUT—By the will of the late George Hoadley, of Hartford, the following bequests have been made: To Christ Church Cathedral, Hartford, the sum of \$25,000; to the Church Home of Hartford, the sum of \$5,000. By the will of the late Wilhelmina Porter, of New London, the sum of \$5,000 was left to St. James' Church, New London.

HARRISBURG—The Rev. Gilbert S. B. Darlington, Treasurer of the American Bible Society, New York City, sailed for England, April 5th, on the White Star liner, *Celtic*, to attend to Bible Society matters in England and on the Continent.—A new altar rail has recently been erected in the Church of Our Saviour, Montoursville, the Rev. H. W. Brueninghausen, rector. It was dedicated by the rector on the Fifth Sunday in Lent.—On the Fourth Sunday in Lent Bishop Darlington dedicated a new lectern and prayer desk presented to St. Andrew's Chapel of St. John's Parish, York, in memory of the late Robert A. G. Ault, by his widow, Mrs. Ault. Mr. Ault served the church for many years as a lay reader, and his labors have contributed measurably to the present flourishing condition of St. Andrew's Chapel.

NORTH DAKOTA—The Rev. Peter Edwards, rector of Trinity Church, Lisbon, has had printed his sermon, entitled *Creation or Evolution*, the proceeds of the sale of which go to the Nation-wide Campaign Fund of the Church. Without denying the First Cause, he regards Christianity to be a process of evolution.

NORTH DAKOTA—A Quiet Day was held in Gethsemane Cathedral, Fargo, on the Feast of the Annunciation. The day's devotions were conducted by Dean Cowley-Carroll, the topics being the general subject of Benediction. The

addresses given throughout the day were, The Peace of God which Passeth all Understanding, The Grace of Our Lord Jesus Christ, The Love of God, The Fellowship of the Spirit, and the closing one from the *Deus miseratur*, "And God, even our God, shall give us His blessing." The Men's Club of the Cathedral have undertaken a splendid piece of extension work for the parish. They have underwritten the cost of a publicity campaign to be carried on until June. The method will be by the publication of a weekly Cathedral Bulletin of a program of all parish activities for each week, which is distributed at the services and mailed to over 200 Church adherents; by the insertion of a display advertisement in the Fargo papers each week for the Sunday services; and by mailing follow-up letters to prospective members of the parish organizations. Already the results are very noticeable in the increased attendance at the Church services.—The Men's Club of All Saints' Parish, Minot, are backing the publication of the *All Saints' Messenger*, a weekly bulletin of the affairs of the parish, which has been in successful operation for some time.—The annual parish meeting of St. Paul's congregation, Grand Forks, was the largest in recent years, and, as the outcome of the gathering of such a large number of men, a Men's Club has been organized and promises to be a most useful part of the Church machinery. Extensive alterations are being made in the basement of the Guild Hall. The new kitchen at the rear is being completed, the dining-room enlarged, and the present kitchen will be fitted up for a primary class room. The total cost when equipped will be in the neighborhood of \$2,500.—A record piece of rural work has been accomplished by the Rev. C. E. Beach, who is in charge of the missions at Park River and Langdon. In the little nearby village of Easby there are seventy-five residents. During Lent Mr. Beach held the first service of the Church in this little town in the one and only church in the place. Eighty persons attended this service, some coming in from nearby farms. He made arrangements to hold a service there every other Thursday and, at the first two services, had a total of 144 present. In addition to this evening service in the church he holds a twenty minute service at the school house at the close of the school at four o'clock for the school children. Every other week Mr. Beach goes to Langdon for his work there, and on his way on Saturday afternoons, "between trains" he holds a Bible class in the school house at Easby, at which he has had an average attendance of twenty-five—mostly children, with a few adults. This Bible class was requested by the G. F. S. branch in this community, and at one of the services had an admission service, at which six new members were admitted.—The work among the Indian children at four of the Government schools in North Dakota is steadily growing. At the school at the Ft. Yates Agency there is a fine Sunday school of seventy-six pupils, which is conducted by Mr. Paul Abraham, one of the Government employees at the Agency, a full-blooded Indian, educated, and a good Churchman. From the school at Bismarck there were eight Indian girls confirmed at St. George's Church, in January, and one more with the last class in March. On Easter Day at Trinity Church, Wahpeton, thirty-one Indian boys and girls from the school in that town were baptized and fifteen confirmed; this good work having been brought about by Mr. Earle G. Lier, a postulant, who is holding services twice a month in Wahpeton.

QUINCY—A well kept Lent in the Diocese was followed by a glad Easter. The number of communions in Trinity, Rock Island, the Rev. W. L. Essex, rector, was 290, and the offering, \$1,500. At St. Paul's, Peoria, there were four Eucharists, with 309 communions, and an offering of \$4,000. Reports were proportionately good from other parishes.—On Easter Day, at St. George's Church, Macomb, Ill., the Rev. H. A. Burgess, vicar, blessed a rose window of remarkable beauty of design and finish, placed in the chancel arch of the church, and given by Mr. A. Fisher, senior warden, in memory of his sister, the late Mrs. H. P. Lefebvre, of Baltimore, one of the benefactors of the parish. The glass in this window is of English make, and was ordered from the firm of Spaulding and Co., Chicago, who assembled and set the glass in its frame.

RHODE ISLAND—From the largest parish to the smallest mission in the Diocese came glowing reports of the Easter services, in the increase of the number of communions, as well as in the increase in offerings. Everywhere the increase in communions made has been at the early celebrations.—The Lenten noonday services at Grace Church, Providence, were broadcasted so that countless numbers outside of the many that attended them, were

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benefitted by them. The Good Friday addresses by President Bell, of St. Stephen's College, impressed the unseen hearers deeply.—A new \$12,000 organ was used for the first time on Easter Day at Christ Church, Lonsdale. It is all paid for, and will be dedicated by Bishop Perry at a special musical service on Sunday evening, May 11th.—The Rev. James E. Barbour, D.D., has completed a quarter of a century's rectorship of the Church of the Advent, Pawtucket, during which time he has baptized 595 persons and has presented 530 for Confirmation, and has greatly improved the material condition of the parish.—The Rev. Henry Bedinger conducted a Quiet Day, Tuesday in Holy Week, at St. Mary's Church, East Providence, for members of the Diocesan Branch of the Woman's Auxiliary.—All Saints' Church, Providence, was one of the first churches in the country to have a boy choir, and its choir has attained a diocesan-wide reputation under the long direction of Mr. Howard Hogan, who lately resigned. His place has been filled by the appointment, as organist and choirmaster, of Mr. Herbert W. W. Downs, of St. Stephen's Church, Boston.—On Wednesday in Easter Week, Bishop Perry formally broke ground for the new chapel of St. George's School, Newport, the gift of John Nicholas Brown, a graduate of the school. The chapel is to be built from the designs of Ralph Adams Cram, and is likely to be the finest school chapel in the country.—At the Diocesan Convention which meets at St. George's Church, Central Falls, May 20th and 21st, it is expected that the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil, will make an address in the interest of Missions, and that the Rev. John W. Suter, Jr., will speak on Religious Education.—Dr. W. C. Sturgis is to be the speaker at the great gathering in Grace Church, Providence, on Saturday afternoon, May 17th, on the occasion of the presentation of the Lenten offerings from the various Sunday schools of the Diocese.

SOUTHERN OHIO—The will of Miss Mary T. Hart, which disposes of an estate valued at \$340,000, bequeaths \$500 to the Protestant Episcopal Free Hospital for Children. Miss Hart was a prominent social worker of the Roman Church.

SOUTHERN OHIO—The Lenten noonday services at Keith's Theater, Cincinnati, four days

each week, totaled the highest attendance in six years. The grand total was 19,332, an average of 716. The speakers were the Rev. Dr. Samuel McComb, of the Cambridge Divinity School, the Rev. Dr. S. S. Marquis, of Detroit, the Rev. Dr. J. Howard Melish, of Brooklyn, the Rev. F. S. Fleming, of Chicago, Bishop Reese, Coadjutor of the Diocese, and the Rev. B. H. Reinheimer, Executive Secretary.

TENNESSEE—A most successful Preaching Mission was conducted in St. Mary's Cathedral, Memphis, from March 27th to April 6th, by the Rev. J. A. Schaad. The churches of the city cooperated in the movement in a splendid spirit and the following churches participated: Calvary Church, Grace Church, St. Luke's Church, St. Mary's Cathedral, Holy Trinity Church, the Good Shepherd, St. John's and St. Alban's.—As a result of this Mission about fifty new members were added to the Cathedral, and the Dean has been compelled to instruct the many candidates received.

TENNESSEE—The Rev. B. B. Ramage, formerly rector of St. Luke's Church, Memphis, who, with his wife and daughters, has been spending the past year in England and France, expects to return home the latter part of May. His address will be Gulfport, Miss.

UPPER SOUTH CAROLINA—The Easter services in Trinity Church, Columbia, the Rev. Henry D. Phillips, D.D., rector, culminated in a very effective presentation of the pageant *The Way*, which has been put out by the National Department of Religious Education, to arouse interest in the Campaign for Japanese Reconstruction.—The Rev. Elwood Lindsay Haines, who is a missionary from Liberia, now home on furlough, will be in this Diocese from April 26th to May the 7th. During this period he will address the student body of Winthrop College, and the Parish of the Church of Our Saviour, in Rock Hill; the Auxiliary of St. Mark's Church, Chester, the Church schools of Trinity and the Church of the Good Shepherd, and the congregation of Trinity, Columbia; the colored congregations of Columbia, in St. Luke's Church; the student body of the University of South Carolina in Columbia, under the direction of the Y. M. C. A.; The Diocesan Young People's Convention, in Spartanburg; the student body of Clemson College and the parish of Holy Trinity Church; the Auxiliary of Grace Church, Anderson; the

congregation of Christ Church, Greenville and the congregations of St. Thaddeus' Church, Aiken, and Grace Church, Camden. He will also address the Diocesan Convention of the Woman's Auxiliary of North Carolina, in Charlotte, N. C., and the Convention of the Diocese of Georgia, in Savannah.

VIRGINIA—The Rev. W. W. Brander, rector of St. James-Northam Parish, Goochland County, has recently established a mission on Little Byrd Creek in the section north of St. Paul's Church, West View. He is holding services at present in a school house, but hopes soon to erect a chapel. He has secured a mission worker, Miss Mary A. Stubbs, to work in this field, and will have a Seminary student to assist him during the summer months.—The congregation of Varina Church in Henrico Parish, about six miles from Richmond, has purchased a tract of forty acres in a most desirable location, of which ten acres will be reserved for a future church, parish house, rectory, and churchyard. The congregation is worshipping at present in the Varina High School building, and funds are being collected for the erection of a church.

WESTERN MASSACHUSETTS—Two beautiful windows in memory of William Austin Smith, D.D., sometime rector of Christ Church, Springfield, were dedicated on Palm Sunday in Christ Church in the presence of a very large congregation, which included the members of Dr. Smith's family. The subjects of the windows are St. Basil the Great, and St. Gregory Nazianzen, and they harmonize with the St. John Chrysostom window given by Dr. Smith in memory of his mother, in 1917.

THE LITTLE MISSION STATIONS in the Philippines sent offerings for the Japanese Emergency Fund. Some of the amounts, in pesos (about half a dollar), are: Bontoc, 100; Sagada, 82.99; Zamboanga, 25; St. Stephen's, the Chinese mission in Manila, 70; Baguio, 27.80. Dean Lathrop recalls that, at the time of the San Francisco disaster, the Sagada people brought their rice to the mission and sold it, sending him \$15 for San Francisco relief.

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G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Asst. Editor

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NO. 5

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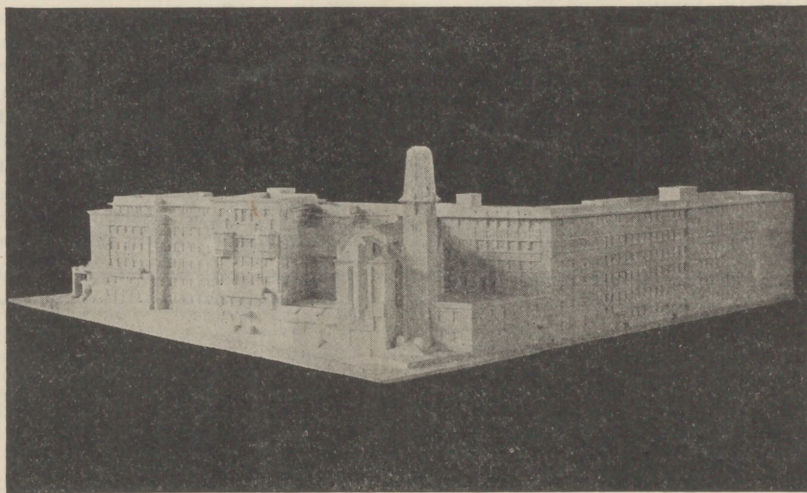
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