

The Living Church

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NO. 2

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

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OH BELIEVE IT! The dead shall live. The winter in your soul shall be driven out. The wilderness shall be glad, and the desert blossom as the rose. He will do it—He who is Resurrection and Life—He who is alive for evermore.—*The War Cry*.

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EDITORIALS AND COMMENTS

Something is Radically Wrong

IT is now several months since we learned from the National Council how disastrous was our financial experience of last year; how large was the discrepancy between what the Church gave and what the Church had been asked to give; how largely the deficit inherited by the Council had been increased by the new deficit of 1922.

The Council made its frank statement to the Church. Bishop Gailor wrote a personal plea. We hoped for better things. We refused to believe that the Church would seriously demand a policy of large retrenchment, undoing the advances that had been made, discontinuing new activities that had been started with genuine enthusiasm.

We have waited to see what response would be made after the Church knew the condition. We have seen. The treasurer's April statement shows only a trivial increase in offerings beyond those for the same period last year. Slightly more than one half the amount due, merely to keep existing work going, has been received, with nothing for the itemized series of calls for advance that are related in the Priorities.

Something is radically wrong. There can be no question that it is time some inquiry were made that will show where the trouble lies.

It is certainly not true that the Church cannot give the miserable four million dollars a year that is called for to meet the expense of work carried on by the Council; we have men and women in our Communion any one of whom could give the entire amount without suffering any inconvenience whatsoever, not to say without the deprivation that is now felt by many of smaller means who are giving to the limit of their power and are making up such sums as are at the disposal of the general Church.

All over the country one finds institutions of exactly the same nature as those which the Church carries on and requires in her work, financed liberally by individual members of the Church at a cost not only of thousands, but even of a million or more dollars apiece—schools, colleges, hospitals, etc.—given to cities or to local boards of trustees. We think of two hospitals given recently by distinguished Churchmen to their cities, and of a "community theater" built at a cost of a million and a quarter and given to his home city by another member of the Church. Magnificent gifts, these, not to mention others. One does not refer to them for the purpose of criticism; they inspire only admiration. But they force upon the Church this question: Why will members of the Church give thus liberally, but not to the Church itself?

All over the country we have institutions that are languishing and even have the finger of reproach pointed at them, because, after decades of work, they are still insignificant as compared with similar institutions around them. Look at the report made recently by those who are trying to develop our Church colleges. Look at the colleges themselves, earnestly seeking equipment and endowment. Each of our colleges has done work of inestimable value to both Church and nation, as

is evidenced by a glance over their list of alumni. They have educated an unusually large number of leaders in both ecclesiastical and civic life; they have even graduated men with the training that has enabled them to be so successful in business as to become millionaires; and yet these same millionaires are more willing to give to other objects than they are to the colleges that trained them and the leaders who were their fellow-students, or to the other activities of the Church which has made these colleges possible at all.

See how our work among students in other than Church colleges languishes, or how timidly (because of insecurity of support) we approach other charitable and altruistic work that all the world knows the Christian Church should do. Look over the list given in the general Church Program presented to the Portland Convention, and think for a moment of how really little is proposed for the triennium just commencing. And even in this little we are failing; failing so miserably that the Council has been driven almost to despair. Surely it is not too much to say that disgrace faces us; it is known that ours is one of the wealthiest of all Churches; that we do not attempt over much; and that now we are failing to do even the little that we do attempt.

THOSE MEMBERS of the Church who crossed the continent to Portland must have been impressed with the weakness of the Church in city after city, and in state after state, through which they passed. Did they stop to analyze the reason?

Every student of the missionary history of the Church knows that in the early days we were too ungenerous, perhaps a bit too canny; we suffer now from the position taken then, that instead of pushing the Church into new communities and planting her firmly, we would give "grudgingly and of necessity" only such small amounts as devoted missionary bishops could wheedle out of us, and expect the people to do for themselves all the rest that remained. Therefore, the foundations being weak, only a weak Church could be built on them.

Even to this day this is too largely the spirit; we find it in places where one would think the lesson of the past would have pointed its moral.

The same is true of our Church's work beyond the seas; there is no one of our missions that can be said to have met its opportunities. Some are strong in comparison with others; of all of them we are proud; but we cannot feel complacency when we hear from our missionaries how vastly many more of their opportunities they have had to let go by, than they have been able to meet and accept. The workers have done well; the Church has not.

Any study of the present situation, which, after all, is only the crisis of a moment in a condition that always exists, simply leads back to the words with which we began: There is something radically wrong.

What is it? Frankly, no one knows. It at least may be said with some assurance of correctness that men having abun-

dant means, and who are willing to give their money generously, are not willing to give it to their Church. Why? That is what we do not know, and yet ought to know, and to know at once.

Is our work too much ecclesiastical and too little Christian? Is it too much doctrinal and too little practical? Is it too much of the world and too little of the Spirit? Is the harvest too small a return for the quantity of seed sown? Or is it the quality of the seed that is amiss?

Are our business methods so poor that the Council, the missionary bishops, the other missionaries, are none of them to be trusted with the large sums of money that are so necessary and that are so readily and willingly and generously given by our own people to other organizations, but never to the Church?

For many years there was a Church pension fund. It was nothing very much, other than an apparent evidence that the Church cared little for her clergy. Occasional efforts were made to develop it, but nothing was accomplished. Then Bishop Lawrence decided that the condition was unbearable. He studied the situation himself, and he has told us how he went to some of the most successful and important of the great financiers on Wall street and secured their advice. Then, with the consent of his diocese, which agreed with him as to the importance of the project, he devoted a year of his time to an effort to raise five million dollars and to establish a system that would be self-perpetuating. The entire Church knows the result—how eight and a half millions were raised for the beginning, and how the system was put into operation. We know now that the trouble was not that the Church cared nothing for her clergy; it was that the method previously proposed was manifestly inadequate and made an appeal that was not convincing.

It gives one pause. Perhaps that is all that is the matter now. Are our missions abroad working on the wrong lines? Are we here at home in the same condition? Are we doing things not worth the doing, or working among people not worth the effort? Are our Church colleges, our Church chaplains in other colleges, unpractical? What is it that is wrong?

Perhaps it is only our publicity. But certainly it is something, and we should—we must—know what it is, and know immediately. The time is critical.

A FEW MONTHS AGO Edward Bok told in the *Atlantic Monthly* how he had disproved the warnings of friends who had said that a man still vigorous in mind and body, and whose life had always been one of strenuous activity, could not endure the idleness that would follow retirement from business. On every side demands were made upon him for activity in useful things that could be carried on only through voluntary service; he was fully as busy as he ever had been, but in the affairs of others rather than in his own.

Now it must be that there are such men in the Church. Bishop Lawrence could establish the Pension Fund, but no one man can rehabilitate the entire Church; the work is too large. But surely there could be found ten men, or even five, still vigorous, and who are not dependent financially, who would gladly undertake to do for the whole Church the work necessary to discover the cause or causes of our present failures, and to suggest the remedy.

The work should not be hurried or the suggested remedy be only a partial one. Let every department in the Church's capitol be submitted to the most vigorous investigation. Let every mission of the Church, both at home and abroad, be visited and studied so exhaustively that the report on them would deal not with unimportant details, but with general policy; have a thorough investigation of every activity of the Church that is being carried on, or, if not yet begun, that should be carried on (there is a multitude of these) by the National Council as the executive of the general Church. Let every activity and every method in use be carefully considered. See that there is no "secret diplomacy", but the widest and best possible publicity given continuously. Finally, let us have presented a report that will ruthlessly recommend whatever changes seem, with the full knowledge gained, to be desirable.

The time is critical. But also, the time is propitious. The Nation-wide Campaign began a new era in the Church, and the whole body is ready. It needs only that there should be

a policy commensurate with the newer life, and there can be no doubt that the response will be one of enthusiasm and power.

Something is radically wrong.

A Church that is fundamentally strong is manifesting impotence.

A giant is living the life of a pigmy.

Why?

THE most cheering bit of missionary information in many a day comes from Japan, in the report that the General Synod of the Church in that land has created two new dioceses, for each of which a Japanese priest will be elected and consecrated to the episcopate, their financial support being undertaken by the Japanese.

We hasten to express congratulations to the Japanese Church, its clergy and people. This means the beginning of a change from a missionary to a national status. It is right that the Japanese should desire to assume the responsibilities of a national Church, with bishops of their own race and of their own selection. It is right, also, that those bishops should occupy the most important sees in the land. It is right that our missionary bishops should withdraw just as rapidly as their places can be filled by bishops chosen from and supported by the national Church.

After a century of fully organized Anglican missions in other lands, this is the first instance in which the beginning of a self-sustaining episcopate has been made.

There is, indeed, a missionary diocese in India with a native bishop at the head of it, but he and his work are supported by the English mission. There are also suffragan bishops from native races serving under foreign bishops in several missionary lands.

But Japan has the honor of being first of all Anglican missionary countries to take so long a step toward national autonomy; and the bishops of her own sees will take a very dignified place among the bishops of the Anglican Communion.

As to one phase of the matter we are still uninformed, the information reported having come by cable to the Missions House. The new plan would seem to displace one American and two English bishops, the former our own veteran McKim, the latter the bishops of South Tokyo and Osaka. We think it likely that arrangements have been made whereby other assignment of territory and jurisdiction have been made for these, that they may still continue their missionary work. It is well known, however, that Bishop McKim had long since offered to retire from the work whenever the Japanese Church could assume responsibility for a bishopric in Tokyo; but we should be sorry if he has determined that he must withdraw permanently.

WE learn with great regret of the determination announced by the Bishop of Pennsylvania to his diocesan convention to resign his see. That continued ill-health, to which Bishop Rhinelanders has been subject for several years, has greatly handicapped his work, can well be understood; that his year of absence, made

Resignation of Bishop Rhinelanders necessary by that fact, has not resulted in entire restoration of health, is a grave disappointment. That he has faced the future and determined that, even with the assistance of his suffragan, he is physically unable to cope with the onerous duties of his office, and that therefore it would be an injustice to the diocese to continue to occupy his high position, is, undoubtedly, a conscientious conclusion, and self-effacement the plan that he offers to the diocese and to the Church as the cure for his own physical disability.

And yet we question the desirability of the proposed cure. Where impaired health alone prevents the exercise of the full measure of episcopal responsibilities, the policy of the American Church from the beginning has been to deprecate the resignation of the bishop and to sanction the election of a coadjutor, on whom may devolve, if necessary, the entire jurisdiction of the diocese. To continue to hold the honored title of Bishop of Pennsylvania, whether retaining some fragment of the jurisdiction of the diocese or vesting it all in a coadjutor, is a right which it is not necessary for the Bishop to re-

linquish, though one recognizes the fine courtesy that leads him to tender everything, both of honor and of power, to him who must bear the brunt of episcopal responsibility in so important a diocese. The House of Bishops enunciated this preferable policy in a declaration set forth some years ago in declining to accept the resignation of a bishop—we think it was Bishop Jaggard—under like conditions.

So for our part, recognizing that it would be fair neither to the diocese nor to himself for Bishop Rhineland to retain in his hands responsibilities that he were unable to perform, we venture to hope that he will not so press the matter as to make it impossible for the House of Bishops to follow its own precedents by declining to accept the resignation. And in any event we are confident that the sympathy of the entire Church goes out to Bishop Rhineland in fullest measure. We had all hoped for his complete restoration to health.

THE request on behalf of the World Conference on Faith and Order for an octave of prayer for Christian Unity during the eight days ending with Whitsunday, may well receive sympathetic attention. The intentions suggested for the several days are as follows:

- Unity and Prayer Sunday May 13th, Of our Differences.
- Monday, May 14th, Of all the Saints who from their Labors Rest.
- Tuesday, May 15th, Of the Glorious Church.
- Wednesday, May 16th, Of the Appalling Iniquity of a Divided Church.
- Thursday, May 17th, Of the Fellowship of Believers.
- Friday, May 18th, Of Patience.
- Saturday, May 19th, Of Suffering and Sovereignty.
- Sunday, May 20th, Of Great and Precious Promises.

Whatever differences there may be in the approach toward unity, whatever mistakes, whatever disappointments, whatever failures in ourselves or in others, we can still pray together for the longed for result.

Unity in the Church is like peace in the world: it is not to be attained "at any price." Also, it is not the mere negative condition of not fighting among each other.

We desire unity in the faith; not unity out of the faith. We desire that sort of unity, which our Lord indicated to be His own longing, as is analogous to the unity of the Son with the Father. In seeking that only sort of unity that is to be desired, we have continually been hampered by the well meaning promotion of other unities, that are inconsistent with this true unity. Every time we are sidetracked on some other basis of unity, the attainment of the true unity of the Church is delayed. And because we have had so many instances of such delay, the fulfilment of the dream for a true unity seems farther off than ever. Too many who started out splendidly in the quest for that true unity have allowed themselves to be switched off toward some substitute for unity that seems entrancing until it is examined closely and seen to be, as it is, only a substitute.

Let us respond generously to this renewed call to prayer, the fifth year in which it has been proposed to us. There, at least, we are on solid ground.

WE are glad to observe that, in the *Churchman*, Dr. Roland Cotton Smith, as president of the Modern Churchmen's Union, disavows any sympathy with a charge reprinted from the *Modern Churchman* (an English magazine) to the effect that one reason why Bishop Manning

did not proceed with a presentation of Dr. Percy Grant for trial was "the detrimental consequences of such a controversy to an effort about to be launched to raise a large sum of voluntary subscriptions for the diocesan Cathedral of St. John the Divine." "There is not a particle of evidence to prove a charge of such baseness", writes Dr. Smith, "and I do not for a moment believe that the Bishop was actuated by anything but the highest motives." The *Churchman* has explained that in reprinting the article, there had been no intention of making the charge its own.

This charge, by whomsoever made, printed, repeated, or circulated, was a dastardly libel such as would seem impossible for any Christian gentleman to make. It did not originate with the *Modern Churchman*, which begins its un-

happy attack with the words, "We are informed", nor in England. The same charge was made in certain American papers that obviously had not taken it from an English source, so that it is perfectly evident that it is the result of deliberate propaganda, promoted from some American fountainhead for some special purpose. It did not just "happen".

THE LIVING CHURCH purposely refrained from taking the initiative in denouncing the report, because we felt that some one from, or in more intimate sympathy with, the Modern Churchmen's Union, would prefer to do so unasked, and we were perfectly certain some of them would do it. Dr. Roland Cotton Smith has done it vigorously and well; and now we are glad to add our voice to his protest, thus indorsing the position that the Modern Churchmen's Union was bound to take. There will always be differences among thinking men; but those differences do not justify the printing of charges of that nature without the first vestige of proof.

ANSWERS TO CORRESPONDENTS

Mrs. A. A. T.—(1) Where the lot for a church building is so situated as to make it possible, the altar should be in the east end, the priest, standing at the altar, thus facing the east. (2) The font is commonly at the west or entrance end of the church building, signifying that by baptism we enter the Church. (3) There is a *Book of Little Churches* published by the Church Art Commission of the Diocese of Colorado, Probably the secretary of the diocese, the Rev. A. G. Harrison, 1256 Poplar St., Denver, could advise you how to obtain a copy.

A. P. S. H.—We have sometimes seen a rural dean addressed as The Very Reverend, but we question its propriety. However, there is no authority except usage in such matters.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Thank offering from a member of St. Clement's Church, Philadelphia, Pa.*	\$ 5.00
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Miss K. G. Porcher, Bennettsville, S. C.	1.00
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St. Paul's Church, Marysville, Kans.; St. Mark's Church, Blue Rapids Kans., and Rev. P. B. Peabody (care of refugee orphan in Greece for month of May)	5.00
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† For Christian sufferers in Smyrna	

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JERUSALEM AND THE EAST MISSION FUND

Good Friday offering, St. Thomas' Church, Terrace Park, Ohio	\$ 3.93
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THE SUNDAY AFTER ASCENSION

O God, the King of glory, who didst raise
Our Saviour Jesus Christ, Thine only Son,
With triumph into heaven, when was done
His earthly task with heaven's eternal praise;
Leave us not comfortless, but, all our days,
Send down Thy Holy Ghost to every one
To comfort, and to exalt us high, that none
May miss the place our loving Saviour stays.

Come, Holy Spirit, when, bewildered, we
Fight sore against the trials of our life:
Be Thou our Guardian in this worldly strife;
Our Advocate in all infirmity;
That we may praise Thee, who art ever One
With God the Father and with God the Son.

H. W. T.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

May 14.

READ Psalm 24. Text for the day: "Who shall ascend into the hill of the LORD: or who shall stand in His holy place?"

Facts to be noted:

1. This Psalm declares the universal sovereignty of God.
2. It describes the character of those worthy to approach His earthly dwelling.
3. The Psalm is probably connected with the return of the ark from the house of Obed-edom to the tent prepared for it on Mt. Zion.

The text for the day has to do with the worthiness of those who were allowed to approach, what to the Jew was the earthly dwelling place of Jehovah. Let us read the question this way: "Who, even in this world, shall enter into the secret of the LORD, and who shall know what it is to have a real experience with God?" The answer is suggested in the next verse: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." And this verse may be summed up in the verse taken from the Sermon on the Mount, "Blessed are the pure in heart, for they shall see God." And what is the meaning of this verse? What demand does it make upon us? Merely that we shall be free from wrong and impure thoughts? It is much more than this. Our Lord says in effect: "Blessed is the man whose single purpose in life is to know God, and he shall know God."

May 15.

Read St. Matt. 11:25. Text for the day: "Take My yoke upon you, and learn of Me."

Facts to be noted:

1. The simple and unlearned understood "these things", i. e., the Gospel message.
2. The great invitation.
3. "Heavy laden" with the burden of sin from which they can find no relief.

"God's commands are not grievous to those in whose hearts His love is shed abroad. Their actions correspond with inward principles and dispositions: these render them pleasant and delightful. The religion of Jesus will always be a yoke; but His people find it to be an easy one, like the yoke of marriage to that happy pair who daily bless God for the bondage. It is a burden, but always light, because of His grace and love; the burden of a pair of wings, which give buoyancy, ascension, and the expanse of the skies."—*Jay*, 1769-1853.

May 16.

Read St. John 17:1-5. Text for the day: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Facts to be noted:

1. This prayer is called Christ's "High-priestly" prayer.
2. He consecrates Himself to be priest and victim in the approaching sacrifice.
3. In these first five verses He prays for Himself that He may glorify the Father by His own death.

"A man is no more a Christian by knowing the nature of God and Christ in a notional way, or being able to unfold the mysteries of redemption in generous strains, than a philosopher who can discourse accurately of the nature of metals and jewels, can be said to be rich, when he has never a penny in his purse. The knowledge entitles him to a natural wisdom, but the possession to wealth. If he were a slave in the galleys, the riches of his knowledge would never strike off the weight of his chains. One jewel in possession to pay for his redemption would be of more value than all his philosophy. And just such a person is he that delights in the knowledge of his bags and quantity of gold, but makes not application of it to his present needs; it is as if he had none but were the poorest beggar that begs from door to door. There is a great difference between this notional and faithful knowledge as there is between the knowledge of an angel, who comes under the wing of Christ for his confirmation in his happy estate, and the knowledge of a devil."—*Charnock*, 1628-1680.

May 17.

Read Hebrews 2:5-9. Text for the day: "That He by the grace of God should taste death for every man."

Facts to be noted:

1. Our Lord's humiliation was temporary.
2. It was undergone for the purpose of redemption.
3. The exaltation of Christ is the pledge of humanity's exaltation.

As I write this, I think of the many business men who complain of the hardness of the times and the difficulties of their business life and yet they have everything in the way of material things to supply their every day needs; I think of the women who are unhappy and discontented in spite of the fact that they have at their command almost everything that one could possibly desire; they really know nothing of sorrow or real unhappiness; and then I think of Jesus Christ and His life on this earth. I think of the homes He must have visited and the joy that He brought into those homes; I think of the sick that came to Him and the happiness that He brought into their lives; I think of the enemies who hated Him and how He never allowed any malice to enter into His soul; I think of the love that He had for all mankind and how His heart yearned for humanity, and then I think of His willingness to die for humanity, to taste the bitterness of death, and then I know that what men and women must do, that they may be truly happy, is to catch the Spirit of Jesus Christ, and I turn to my work and wonder if I have failed to make Christ known to those who come under my care.

May 18.

Read Phil. 2:5-11. Text for the day: "That at the name of Jesus every knee should bow."

Facts to be noted:

1. Our thinking must be grounded in our Lord.
2. The great glory of our Lord's humiliation is not only that He was able to humble Himself, but that He was willing to humble Himself for humanity's sake.
3. The place of Christ in the world.

We bow our heads at the name of Jesus. It is an acknowledgment, on our part, of His divinity and the place that He holds in the life of the world. But our bowing of the head must be far more than a mere physical act. It must be the evidence of an inward recognition of the sovereignty of our blessed Lord in our lives. "Did not our heart burn within us, while He talked with us by the way?" To be in the presence of a friend we love, to hear that friend talk, to hear that friend tell us something of himself; to have that friend help us when we need help; how our hearts do go out to such a friend, and what a difference his presence makes. What a blessed thing it is for the Christian when his heart burns with joy in the presence of his Lord, when his whole being bows in adoration to Him who is his King and his God.

May 19.

Read Ephes. 1:15-end: Text for the day: "Which (the Church) is His body, the fulness of Him that filleth all in all."

Facts to be noted:

1. St. Paul rejoices in the love and faith of the Ephesians.
2. St. Paul calls the Father "the God of our Lord Jesus Christ" as our Lord Himself calls Him "My God."
3. The Christian Church is Christ's body in the world today.

"The expression 'the fulness' or 'the fulness of the God-head' means the sum total of the divine attributes, which are, by the divine will, all concentrated and combined in the glorified Christ. The fulness, according to St. Paul's doctrine, is to be sought first in the eternal God; then in the glorified Christ; then, through Him, in the fully developed Church; and finally through the Church, in a sense in the universe as a whole, when the work of redemption is done and God is at last 'all in all' throughout His creation."—*Gore: The Epistle to the Ephesians.*

FOR THE SLEEPLESS

God now is sending over me His healing, strengthening power;
The peace I so desire is mine tonight;
For He is with me, therefore shall I sink to sleep, and rest
In quietness until the morning light.

KATE A. MAXWELL.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

A VOYAGE, however undertaken, is a perpetually renewed wonder. What lies below the horizon, what strange sunrises and sunsets, what unfamiliar habitations and yet more unfamiliar inhabitants; the mind is aquiver with anticipations. It is like the five minutes before the curtain goes up, in the theater. One may be ever so sophisticated, and yet there is an unwillingness to miss even the beginning of the play, for fear that there may be something yet unseen and not to be forfeited without loss. Ships and salt water are not altogether strange to me, for example: but I never go on board without an ecstasy of eagerness. How, then, when it is a question of unknown seas, traversed at an unwonted season, ought not one to be grateful for a malady that sends one southward in his convalescence? Perhaps: at any rate, such was my condition when I embarked, on a bleak, bright, March morning, for a cruise in the Caribbean.

The Trinity church-bells were ringing, as if to remind me of my apparently forgotten duty; but influenza over-rides even that, and I was bound to forget, in order that I might later remember. We pulled out of the slip, and down the harbor; and presently the outline of the tall buildings was obscured, the highlands sank in the distance, and we were fairly off. The *Sixaola* bears an Indian name, that of a river in Central America. It is immaculate, like all the steamers of the United Fruit Company; and, from the captain to the stewards, all its personnel is concerned with the comfort of the passengers as much as with the successful accomplishment of the voyage. Oil-burning, wide-decked, spacious, steady, it is a model of luxurious equipment, as is fitting for a boat that is to be our home for three or four weeks. For myself, I settled down in No. 16 cabin, on the promenade deck, as if I was never going to leave it, spread my belongings all over the place, and then prepared to examine the passenger-list. Several pleasantly familiar names appeared; but for some days I was, perforce, content with bare salutations. That is a strange consequence of the grippe this year: the inability to talk. Physicians speak learnedly of toxins affecting the cortex, and of *sequelae*. All I know is that I could not finish a sentence correctly, and was correspondingly depressed and angry: that lasted half-way through the trip.

Three days out of New York, summer seas began to appear. The sky and the water vied with each other in heavenly blues; overcoats were laid aside, lighter garments were assumed, and everything spoke of milder weather. We passed among the Bahamas (sighting San Salvador, Columbus' landfall), rounded the eastern point of Cuba, and on the fifth day awakened alongside of Jamaica. The blue mountains towered up above the lowlands, seven thousand feet high; and, beneath the rippling water lay Port Royal, an ancient Spanish city, long ago swallowed up by an earthquake—for the wickedness of them that dwelt therein, men say. The negro pilot, boarding the ship, took us into the harbor of Kingston, pausing a little for the inevitable quarantine; and we drew up to the deck.

There was an all-pervading impression of negro population: Negro policemen, negro "water-police", negro customs officials, negro porters, negro chauffeurs, negro street-vendors, negro nursemaids. The comparatively few whites seemed overwhelmed in the sea of color, and walked apologetically. Indeed, they say that the white people are diminishing, the mulattoes holding their own, and the blacks vastly increasing. If so, it is very bad for their manners: a more insolent crew it would be hard to find. From the horde of cabmen, pressing upon the unfortunate traveller importunately, to the sugar-cane cutters, on the remote mountain roads, howling unintelligible but opprobrious comments on those who drive by, there is no civility whatever. Judging by Kingston, and parts adjacent, Jamaica

is fast becoming another Haiti! And what the white element in the population (estimated at two per cent) can do is a problem.

Kingston is almost wholly rebuilt since the earthquake of 1907; and, while there are many pretty little houses, set in charming grounds, it is all rather commonplace. But when one begins to drive outside the city, there is wonder and fascination. The road to Castleton Gardens is incomparably picturesque. For twenty miles it winds incredibly uphill and down, turning by hairpin curves, whirling along the edge of precipices, passing endless processions of asses driven by negresses, or ridden by them. There are never any "great houses", but only ruins, with little huts of wattle and clay sheltering, each, a dozen almost naked children. Sugar-cane, oranges, bananas, are the principal crops; palms flourish along with more familiar trees; and everywhere there are blossoming shrubs, pendant vines, and trees in flower. The Gardens, once reached, are interesting for their botanical richness; but one can scarcely see them for the swarm of negro children with something to sell. The drive to Hope Gardens is not quite so breath-taking, even if it offers less that is characteristic; and I shall not forget the moonlit fields, the rich perfume, and the songs of the birds, as we ended at Myrtle Bank.

The second day out from Jamaica, we reached Colon, or rather, Cristobal, the new American city side by side with the ancient Spanish one, only an imaginary line dividing them. What a contrast! Colon, old, tangled, every variety of cross-bred type there; bar-rooms on almost every corner, rickety buildings, and dubious inhabitants: Cristobal, new, spacious, regular, military, with mighty wharves (the largest in the world), military and naval posts that make one hungry for the service, and a general air of preëminent fitness. Colon and Panama are both under the sanitary control of the Zone authorities, and the keen young Syracuse university graduate who is head of all the public service commissions told me something of what difficulties had to be overcome. But in other fields, the Republic of Panama and the Canal Zone are quite distinct—even morally!—and we feel the distinction.

The Canal is amazing! From Gatun Locks all the way over the isthmus it is a continual wonder, to be marvelled at. Men take it as a matter of course now, and great ships are put through with no delay, all in the day's work. But think what it means of saving; think of the military advantage. The Suez Canal, important though it be, is as nothing in comparison with this. And the railway running alongside has been wholly rebuilt, the jungle cut away altogether, and clean little houses, or ample big ones, provided for the officials and their subordinates. Once you get to Balboa, where the principal part of the settlement lies, you admire the great dry-docks, the splendid Government buildings, the recreation-grounds. At Ancon is the hospital, serving all Central America and a good part of South America too, it appears; and everywhere the motto seems to be: *Sanitas sanitatum; omnia Sanitas*. Mosquitos are outlawed, and have nearly given up the fight. The copper screens are everywhere resplendent; every bit of stagnant water is oiled; and there is no chance for the pesky insects to multiply. When I consider what conditions were like twenty years ago, and compare them with those existing now, I am proud of my country. Wherever else we may have failed, whatever else we may have done imperfectly, this great task, at least, is a brilliant success, such as no other nation can match. Let the eagle scream!

Of the South American end of my journey, another time. This is evidence that I have returned and am writing; next week I hope to tell you of Cartagena and Santa Marta.

MAN'S SORROWS are a mystery, but that sinners should not have sorrows were a sadder mystery still. And God pleads with us all not to lose the good of our experiences of the bitterness of sin by our levity or our blindness to their meanings.—*Alexander MacLaren.*

The Death and Funeral of Bishop Harding

THE night of Monday, April 30th, at half past ten, the soul of the Rt. Rev. Alfred Harding, D.D., second Bishop at Washington passed to its rest and reward in communion and fellowship of God and the Saints. For some time the Bishop had been in failing health, although he was not confined to his room until the 18th of April.

Conscious up until a few minutes before his death, he literally died at his work, to which he gave a rare saintliness of character, incessant devotion, unusual executive ability, and a personality that excited and maintained the love of everyone.

At the death bed were his three devoted children: Miss Charlotte Harding, Paul Harding, and Alfred Harding, Jr., with his wife, and Miss Henriette Douglas, a sister-in-law.

Refusing almost to the last to turn aside from the work to which he gave his life, one of his last official acts was the planning of the memorial services at Bethlehem Chapel for the late Bishop Tuttle.

Very popular in Washington, Bishop Harding's death has cast a gloom over the city; today the hearts of the clergy and laity as well as of the members of the community at large are very heavy at the loss they have experienced.

THE LYING IN STATE

During the sunlit hours as well as the long night watches, the clergy of the diocese, in three hour shifts, have kept guard by the body of their beloved leader. Until Wednesday night the body reclined in the Bishop's private chapel, which only a short time ago was beautified by additional gifts, and now was sweetened by the beauty and the odors of almost innumerable floral gifts sent by sorrowing friends and clergy. On the night of Wednesday, May 2d, the body was removed from the private chapel to the Bethlehem Chapel of the Cathedral. After prayers in the Bishop's chapel by Dean Bratenahl and the Rev. C. T. Warner, the six clergy, who composed the active pallbearers, bore the cross-crowned casket, followed by the members of his immediate family, preceded by a processional cross. The Dean of the Cathedral and Canon DeVries, met the procession at the doorway of the Bethlehem Chapel and preceded it to a place before the altar. Here a short service was said by Dr. DeVries, after which the casket was uncovered, and those present were allowed to view the body of their father, friend, and chief shepherd.

Very impressive was the march from the Bishop's chapel to the Bethlehem Chapel beneath the stars and the soft moonlight along by the high stately stretches and the deep foundation of the marvellous cathedral, in whose direction Bishop Harding has played so conspicuous a part.

It was heartening to gaze upon the body of the Bishop as it lay in the casket, with his head surrounded by laurel and the body incased in the robes of his office, with the pectoral cross on the breast of the recumbent figure, a symbol of the love and devotion of the diocese, and of the Bishop's love and devotion to his people and his Christ.

PRELIMINARY SERVICES

On Thursday, May 3d, services of Holy Communion were held with the following schedule:

- 6:30 All who were occupied during the day.
- 7:30 The Clericus, the Brotherhood of St. Andrew, the Daughters of the King, the Girls' Friendly Society, the Churchmen's League, the Laymen's Service Association, the Episcopal League, and St. Alban's School.
- 9:00 The Board of Managers of Missions, the Board of Religious Education, the Board of Social Service, the Board of Publicity, Officers and Committees of the Diocesan Convention, the Junior Brotherhood of St. Andrew, the Junior Daughters of the King, the Church School Service League, the Ladies' Board of the House of Mercy, the faculty and pupils of the National Cathedral School and the Epiphany School, and of other schools.
- 10:00 All Hallows' Guild, the Bishop's Guild, the Needlework Guild, St. Monica's League, the Prisoners' Aid

Society, the Eye, Ear, and Throat Hospital Board, the Episcopal Home for Children Board, and organizations not mentioned.

11:30 The Woman's Auxiliary.

All of these services were held in the Bethlehem Chapel of the Cathedral, and were terminated by the burial service at three o'clock.

All the arrangements connected with the Bishop's death and the subsequent services were in the hands of Dean Bratenahl and Dr. Dudley, President of the Standing Committee.

THE FUNERAL SERVICE

The funeral took a distinctly national aspect due to the fact that the President of the United States attended, with his secretary, George Christian, and his military and naval aides; and Bishop Gailor was present not only in a personal capacity, but as the official national representative of the American Church, by arrangement of the National Council.

The burial rites were held in Bethlehem Chapel at three p. m. May 3d. In the procession were one hundred and fifty clergy, including Bishops T. F. Gailor, Beverley D. Tucker, Brent, J. DeW. Perry, J. H. Darlington, J. B. Cheshire, A. C. Thomson, Paul Matthews, and J. G. Murray. There was present also the Rev. Charles E. Wood, the leading Presbyterian clergyman of the city.

The honorary pallbearers were: the Hon. H. C. White, Dr. William C. Rives, Dr. W. H. Wilmer, Mr. C. D. Glover, Mr. C. J. Bell, Mr. Corcoran Thom, and Mr. James H. Parmele, for the Cathedral Chapter; and Mr. J. Holdsworth Gordon, D. H. S. Bowen, and M. W. A. King, for the Standing Committee. The active pallbearers consisted of clergymen whom Bishop Harding himself had ordained to the ministry, the Rev. Messrs. Thom Williamson, W. H. Nes, D. R. Covell, C. W. Whitmore, J. J. Queally, James Henderson, E. P. Wroth, and Enoch M. Thompson.

The Rev. Dr. George F. Dudley, President of the Standing Committee, read the opening sentences. Bishop Gailor read the lesson. Bishop Tucker took the prayers and Dean Bratenahl the committal.

After the service was over and the overflowing congregation had been dismissed, in the presence of the family, the active pallbearers and a number of the clergy, the body was lowered into the vault and entombed near that of the first Bishop of Washington, beneath the floor of the Bethlehem Chapel.

So rests the body of Alfred Harding, second Bishop of Washington, man of God, and friend of humanity, and worthy officer of the Church.

A BIOGRAPHICAL SKETCH

Coming from St. Paul's Church, Baltimore, to Washington, he helped with the organization of this diocese, and became the first secretary of the Standing Committee, a position he held until consecrated Bishop. In 1902, he was made a Canon of the National Cathedral, which Bishop Satterlee had started, and to which Bishop Harding gave his unflinching and productive efforts. In 1902, his Alma Mater gave him the degree of Doctor of Divinity, and, later on, George Washington University gave him the degree of LL.D.

Bishop Harding was born in Lisburn, Ireland, August 15, 1852, but moved to Brooklyn, N. Y., in 1867. He was a graduate of Trinity College Hartford, Conn., and of Berkeley Divinity School. He was made deacon in 1882 and priest the following year, serving as assistant of Trinity Church, Geneva, N. Y., before coming to Baltimore. He took charge of St. Paul's Church, Washington, in 1887, and was married to Miss Justine Butler Prindle, of New York, in June of that year.

Under his direction, the first chapter of the Brotherhood of St. Andrew in this city was formed, and important institutional vestries inaugurated. He was consecrated Bishop on January 25, 1909, at Trinity Diocesan Church, the same edifice in which he was elected to that high office.

In addition to his membership on numerous Church Boards, Bishop Harding was a member of the Cosmos Club and Alpha Delta Phi Fraternity.

Spring Meeting of the National Council

THE meeting of the National Council, held May 2d and 3d, was no doubt looked forward to with great interest by the members in view of the report of the Treasurer at the February meeting of the large deficit which had been accumulated as a result of the failure of the Church to pay its 1922 quota. The Treasurer was able to report that there had been an encouraging response to the letter sent out by Bishop Gailor, and over \$80,000 had already been paid on account of the 1922 quota. He also reported that, in response to the request of the Council, the various coöperating agencies followed the example of the National Council and had cut down their budgets for 1923 as much as possible; that he had heard from eight enterprises receiving help from the Council, that they had reduced their budgets for 1923 by \$16,700. This included a \$1,000 appropriation relinquished by the Diocese of North Carolina for its negro work. Resolutions were here adopted to the effect that no money be designated for Priorities until there is assurance that the entire Budget of the Church has been paid, and calling on the Bishops and other leaders to continue their efforts to assure the execution of the program.

MEMORIAL OF BISHOP TUTTLE

The President in his address spoke of having attended the funeral of Bishop Tuttle in St. Louis, and presented cablegrams of sympathy from Archbishop Gerassimos Messara, Metropolitan of Beirut, Syria, Archbishop Aftimios Osheiah, and the Archbishop of Canterbury. An official minute on the life and work of Bishop Tuttle was adopted by rising vote.

The President read a communication from the Holy Synod of the Greek Orthodox Church of Jerusalem with regard to the validity of Episcopal Orders in the Anglican Communion.

CHANGES IN PERSONNEL

The President announced that the Rev. Dr. Stires felt obliged to resign from membership on the Field Department, but would continue his membership on the Department of Missions. The Bishop of San Joaquin was elected to membership on the Field Department in his place. Bishop Lloyd was elected an additional member of the Field Department. The President called attention to the development of the Young People's Movement in the Church. Owing to a demand from the field, a study of this work had been made and a handbook prepared, gathering up the experiences of the different young people's organizations throughout the country. The Council voted that this movement should be encouraged and directed, and that for this purpose it should be placed in the Department of Religious Education. The Bishop of Georgia offered a resolution appreciating the interest shown by the young people of the Church.

BISHOP GARRETT'S FIRST OFFICIAL ACT.

A communication was received from the Presiding Bishop, Bishop Garrett, announcing that he had appointed the Bishop of Texas, the Rt. Rev. G. H. Kinsolving, D.D., to temporary charge of the European Churches.

PUBLICITY DEPARTMENT

The Publicity Department reported statistical information in reference to the growth of publicity activity, and organization throughout the Church. The Department nominated Mr. G. Warfield Hobbs as Editorial Secretary of the Department. Mr. Hobbs is Sunday Editor of the Baltimore Sun, a very able speaker, and an active worker in the Diocese of Maryland; also a member of the Parish of the Prince of Peace in Baltimore. In addition to his duties as Editorial Secretary, he will be Editor of the *Spirit of Missions*.

DEPARTMENT OF MISSIONS

The Department of Missions reported that it had received from Mr. George M. Tuttle the Episcopal ring and certificate of consecration of Bishop Tuttle as a gift to the National Council. This gift was accepted with the thanks of the Council.

He also reported the receipt of a cablegram from Bishops McKim and Tucker, announcing the erection of two new dioceses in Japan, the Diocese of Tokyo, and the Diocese of Osaka.

RELIGIOUS EDUCATION

The Department of Religious Education reported on plans for the promotion of the Lenten Offering for 1924. The Executive Secretary also spoke of the conference of Diocesan Educational Leaders held in Omaha, Neb., April 12-16, 1923.

A resolution was adopted, expressing the appreciation of the Council to Mrs. Donald Pratt for her services in the Commission on Church Pageantry and Drama. It will be remembered that, because of lack of funds, the appropriation for this Commission was withdrawn by the Council at its last meeting. As there is a Priority for this Commission in the Program, permission was given to appeal for special funds under this Priority No. 78, and to use the funds received that come in for the general work of the Commission.

FIELD DEPARTMENT

The Rev. R. Bland Mitchell, who was elected by the Council, at its last meeting, as Executive Secretary of the Field Department succeeding Dr. Milton, reported for that department. A meeting had been held of the Permanent Commission on the Church Service League and a bulletin prepared covering the work of this Commission which was authorized to be published as an official bulletin of the Council. Mr. Mitchell outlined the plans for the fall work of the department.

SOCIAL SERVICE

The Department of Social Service also reported plans for the year 1924. A resolution, which had been adopted by the meeting of our Church workers in the Appalachian Mountain regions held in connection with the Conference of Southern Mountain Workers asking that better information be obtained of our mountain work of different kinds, was referred to the Department of Missions.

On motion of the Rev. Dr. Freeman, a resolution was adopted, expressing interest in the Philadelphian regional conference on recruiting for the ministry.

NO JULY MEETING

It was voted that the meeting of the Council in July be omitted unless circumstances make it necessary for such a meeting to be called. The Council adjourned to meet again October 10, 1923.

MEETING OF THE DEPARTMENT OF MISSIONS

THE Department of Missions of the National Council, meeting in New York City on May 1, 1923, was reminded of the fact that this day was the fifty-sixth anniversary of the consecration of Bishop Tuttle. A minute on his life and work was adopted.

The President announced receipt of a letter from the Bishop of Shanghai, stating that they were proceeding with the erection of an infirmary for St. Mary's Hall, and that the money necessary for this was already in hand.

The Committee on Literature for the Blind reported that it had had 200 copies of The Litany embossed in Revised Braille, and that it recommended embossing 200 copies of *The Episcopal Church* by Bishop Gailor, in the same way.

The Executive Secretary was instructed to attend the biennial meeting of the International Missionary Council to be held in Oxford, England, July 9th to the 17th next.

The Department had the pleasure of a personal visit from the Rev. F. E. Lund, the Church's missionary in Wuhu, District of Anking. Mr. Lund showed maps and photographs of the splendid work he has helped to build up in that city. He purchased property some years ago for less than \$500, which is now worth over \$100,000. He stated that it would be necessary to purchase a small additional tract near the public highway in order to protect the property we already hold. If this property could be purchased at a cost of \$7,000 and filled in, it could be rented for a substantial sum, and help toward the attainment of self-support for his mission station, which is his ambition. The Department was unable to provide funds for this purpose or for the enlargement of St. James High School, Wuhu, but expressed the hope that both projects may be realized by gifts from those who appreciate effective work such as Mr. Lund has done.

STUDDERT KENNEDY COMING TO BERKELEY

THE students at Berkeley Divinity School, Middletown, Conn., are to have the advantage next year of a course of study under "Woodbine Willie". In other words, Dean Ladd has appointed as the visiting professor for the year, the Rev. G. A. Studdert Kennedy, M. C., vicar of St. Edmund's, Lombard Street, London, Chaplain to the King, and Special Preacher for the Christian Industrial Fellowship, an organization of English Church people under the patronage of the three Archbishops.

In spite of these more conventional and distinguished titles the Rev. Mr. Kennedy will always be "Woodbine Willie" to the great mass of Englishmen, and especially to the soldiers; for it was in the trenches, during the darkest moments of 1916, that by his unexampled ability to "buck up" the men and to induce a vigorous morale, he became so beloved a Padre that the War Office detached him from routine duty of a chaplain for this specific work, and then it was that his genial personality received the Tommies' recognition in the friendly soubriquet.

Since the war Mr. Kennedy has become known all over England as a preacher of great effectiveness. His first work he conceives to be the winning of men to Christ in personal discipleship, but he will not stop until he has further declared his profound conviction that this means the hearty application of the principles of Christ to all departments of life, political, industrial, and international.

An English correspondent writes: "He has a profound knowledge of both the situation in the world and of the characteristics of the men who are to deal with it; and his glowing sympathy with all sorts and conditions of people makes his approach to them easy and effective. He is a fearless and fiery advocate of the Christian ideals of a better social order. Thousands have heard his stirring message, and it is literally true to say that he is booked up for years to come. He is the most versatile of speakers, at home in any surroundings, in drawing-room or canteen, church or school room, public hall or market place. 'Woodbine Willie' excels in presenting this message to all classes. He sees the difficulties of the situation and he tells rich and poor, employer and employee, politicians, profiteers, and war-mongers their faults. Above all, he pours contempt on those who think that today's problems can be solved by communism, or capitalism, or any other 'beastlyism'. The only way out of our difficulties is the Way of Christ."

Men listen to him for he speaks their language and expresses their inarticulate aspirations. His idiom, both as writer and preacher, is unique and unconventional, but it conveys his meaning unmistakably. Old truths take on new significance when expressed in the vernacular the preacher learned from his life in the trenches, and his understanding of the minds and hearts of the common people.

He has published many books, among them being *Rough Rhymes of a Padre*, *Democracy and the Dog Collar*, *Lies, Sorrows of God*, and the well known *Food for the Fed-up*, published in America under the title *I Believe*.

This is the man with whom the students at Berkeley are to study, and whom many Church people and others are to have an opportunity to hear. He will arrive in America in November and stay for about four months. Dean Ladd is making plans for his preaching engagements, and application should be made to him for further information.

PENITENCE

Lord, a penitent, I come to thee,
Praying the favor of Thy pardon, free.
Praying for grace that I may cheerful be,
Even although the world is cold to me.

Trying to learn my lesson at Thy feet.
Trying to turn the bitter into sweet.
Bringing to Thee, the incense which is meet.
Jesus, Lord, behold me at Thy feet.

LILLIAN SUE KEECH

POPPY CAMPAIGN FOR THE SEAMEN'S CHURCH INSTITUTE OF AMERICA

FRIENDS of the Seamen's Church Institute of America have made it possible for the National Organization to come into control of 1,000,000 American-made artificial poppies, which it intends to sell in memory of the merchant seamen who gave their lives in the great war. The sale is to be nation-wide, for, as all sections of the country gave their men to the merchant marine, so it is the hope of those in charge of the Campaign that all sections of the country will give their mite to the support of this agency of the Church which ministers to these men.

The Campaign Committee plan to sell these poppies at the church doors as the congregations come from worship, on Trinity Sunday, May 27th, which is being observed throughout the country as Memorial Sunday, being the Sunday before Memorial Day. The rectors have been asked to organize parish committees to take charge of the sale of the poppies, each committee being free to dispose of the poppies in such a way as to bring in the best results for the work.

The poppies will be sold at ten cents apiece. Two cents goes to pay for the poppies and the cost of administration. This will represent slightly less than a quarter of a cent per poppy. The balance, eight cents, goes into the National Treasury, for extension work in supporting and strengthening the Institute work already in existence, and towards bringing the Seamen's Church Institute of America to new ports.

No salaries or commissions of any kind will be paid to anyone. The Committee in charge is headed by the Rt. Rev. Dr. Manning, Bishop of New York. The Director of the Campaign is the Rev. William T. Weston, General Secretary of the S.C.I.A. Those interested who would care to undertake the sale of poppies may obtain a supply either through their rector or, by writing directly to the Rev. William T. Weston, 25 South Street, New York.

"HAD JESUS THE POWER OF GOD?"

WHETHER intentionally or not, this question, which has been forced upon us, is ambiguous. It does not admit of a straight answer, "yes" or "no," without explanation.

1. On the one side, we believe that all through His earthly life, from the moment of His conception to His burial, Jesus was the Eternal Son of God, of one substance or essence with His Father. The center of His being, the "I" that was back of all His thoughts and words and actions, was divine. It was God who was born of blessed Mary (in His human nature); it was God who fasted, suffered, was scourged and spat upon, who was nailed to the cross and laid in a grave—all in the human nature which He had taken.

2. On the other side, when He took our nature, He became really Man, with all the elements and limitations that belong to human nature. It was no mere appearance of human nature in which the Son of God was seen. His human body required nourishment, and was subject to fatigue and pain; His human mind advanced in wisdom as His body in stature; His human affections developed; His human will was trained.

For the purposes of His early life He put in abeyance or non-use the prerogatives that belonged to Him in His divine nature. The almighty power of God the Son was not allowed to overflow His human body, so as to make miracles the ordinary rule of His working; but these were reserved for special occasions. The infinite wisdom of the Eternal Son was not allowed to flood His human mind, but was reserved for the purposes of His mission. In this sense Jesus in His earthly life had *not* the power of God. An illustration of this, by way of analogy, may be seen in the case of a teacher or officer who lays aside his position and authority to discuss matters on terms of equality with pupils or subordinates. He puts himself for the time on their level, as man with man, waiving his official position.

3. Moreover the exaltation of our Lord's humanity at the Ascension is to be remembered. "All authority is given to me in heaven and on earth," declared the risen Lord (St. Matt. 28:18). In consequence of His voluntary humiliation and perfect obedience God highly exalted Him (Phil. 2:9-11). "He made that same Jesus whom the Jews crucified, both Lord and Christ" (Acts 2:36; cf. vv. 31 and 33). These prerogatives did not belong to His manhood until it was raised to the glory which from eternity belonged to His divine nature and person. (St. John 17:5)—Bishop Hall, in *The Mountain Echo*.

The Religious Situation in France

By the Rt. Rev. G. Mott Williams, D.D.

Late Bishop in Charge of American Churches in Europe

IN MY residence abroad during parts of the last two years, many months in all, I have been more in France than in any other country I am supposed to visit. I have very few necessary active duties, but I do not feel free to regard myself as an ordinary sight-seer. I feel that I must look at things to learn, and to learn that I may usefully impart.

France is a country where there is practically only one Church. True, there are Protestants, and these Protestants are of highly respectable intelligence and character. But they are relatively a very small part of the population, quite inconsiderable except in a few centers. They probably make an impression quite out of proportion to their small numbers on account of the distinguished character of their representative men. But there are no Protestants at all in most places, and I think many French people know nothing at all about them, except for the impression gained from traces of the religious wars, when the militant Calvinists destroyed a good deal of ecclesiastical art and property. Of course they had great provocation, as they had been horribly treated. But when fairly roused they left a trail of destruction.

Let me illustrate their present status. I am writing this at Biarritz in the extreme southwest. I suppose there are here 9,000 inhabitants, with a great many tourists in the season. It isn't the season now. There is a very small Protestant church here, which is lent to the Scotch Presbyterians for one service. The regular French service is at three in the afternoon. The pastor is an interesting man, and an attractive speaker.

The attendance at present runs about thirty, some of whom are visitors who go to improve their French. There is a Russian church, and a very handsome Anglican church, of the Colonial and Continental Society. You might call it "low" if you liked, but the service makes absolutely no partisan impression.

There are four large Roman Catholic churches, with a great many services each. Consequently, aside from visitors, the population is one thing religiously, so far as it has any religion at all.

This is a fairly accurate statement to make for all France, except, as I have said, for a few local centers, like Nimes. So, as far as *any* Church is in control, the Roman Church has France; that is, religious France.

For some reason, or reasons, which I could not explain except at great length, political France, the Republic as now officered, is against the Church; and the Church is interfered with by the Government in ways that it is very difficult for an American to understand. The Government assumes to own all the churches and has sold a good many for secular uses. The priests have to serve in the army like other people. But it would not be true to say that all who represent the Government majority in this policy have no religion, or that they are not Catholics. I think the Government considers the Church as in politics, and in some way against them. There is a great deal in ancient history of what happened when the Church really was in control, and they do not want it to happen again.

And then, in the last war, the French think the predecessor of the present Pope was as frankly Austrian as a Pope can be frank under such circumstances. But this does not, any of it, mean that the Church is not spiritually or religiously strong in France. She may be all the stronger spiritually on account of her troubles. I rather think this is the case.

Most of your readers have heard from time to time that no *men* go to church in France; that religion is left to women and children, etc. This must have had some foundation somewhere and at some time. But most of the people who repeat it, are simply saying over what they have heard from others, without knowing anything about it. There are French people who believe it, but they are those who never go to church themselves. My own impression is quite different. It is very seldom that one sees in our own churches at home as many men as women. More men go to church in England

than in America, according to my observation, but localities differ very much. Men go everywhere if they are interested. And, naturally, I haven't the same opportunity of seeing the Roman Church in action over here, as I would if I had not specific Sunday duties of my own. But I am occasionally present in a French church on a weekday during service, and sometimes on Sunday afternoon. My testimony would be that many men, of all ages, old and young, soldiers and civilians, go to church in France. One practically never finds a church empty on any visit, and there are often men there at their private prayers. When a thin person like myself tries to kneel on one of the instruments of torture provided here for the purpose, a curiously combined chair and kneeler, it means suffering. I can endure it a few moments, but I have seen Frenchmen do it with apparent absorption for a long time at a stretch. It makes one sincerely respect their devotion.

There is another point of view as to the prevailing religious emphasis. I have lately seen a review written by Dr. Barry of Giovanni Papini's *History of the Christ*.

The book was written first in Italian, and was first brought to my notice in Italy. But it is being extensively circulated here in a French edition. Dr. Barry tells me much of Papini's personal history that I did not know. He had been an unbeliever who came back to faith, and has written a wonderful book. What struck me about the book, which goes everywhere in the Roman Church, was the absolutely evangelical emphasis. An extreme Protestant, reading it, would not know the author was a Romanist unless he were told. I especially looked up the comments on "Thou art Peter", etc., to see if it would give a particularly Roman point of view, and was rather astonished to find Papini saying that Peter may have been called a Rock *because he had such a hard head*; which doesn't sound very Roman, but yet doesn't seem to have offended anybody in that Church.

The large circulation of this book confirms other observation of views over several years, that there is an immense evangelical emphasis in the French Church. This evangelical emphasis may not prevent a man from assenting to everything that goes with the system, the things we call "the errors of Rome"; but it centers a man's faith emphatically on those principal items we hold most strongly ourselves. The importance of such a book which presents Christ, and nothing but Christ, can hardly be over-rated.

There is, however, another side. I have read a great deal about the famous "liberties of the Gallican Church". For the circulation of Papini's book, I was more or less prepared by other observations, and I confidently expected in coming to France to find an impression of a purer form of Romanism than elsewhere. But I found the evangelical emphasis just as strong in Italy, and, I think, strongest in Germany; while here, the churches, not all of them by any means, but many, are full of all sorts of stuff, peculiarly venerated statues, votive tablets for deliverance through the intercession of saints about whom my education is incomplete, and I think nobody knows very much; I believe the Bollandists have had to admit that some calendar entry represents no actual person at all.

If one is at Mass here he will be apt to see everyone put a copper in the alms-bason. Then if he makes a tour of the Cathedral he will see a separate money box at each side chapel—there may be twenty of them. Perhaps this explains the penny, but leaves a lot of explanation open. And I have yet to learn the explanation, psychological or otherwise, *why* these peculiarly venerated statues of our Lady should so often be quite small, and absolutely black; or why one statue or place should seem to be more efficacious than another. Perhaps, however, it would be more profitable to ask if *we* have no superstitions of our own, or what we would believe if we were living on ground where our ancestors before us practised pagan rites, and where the very church building embodies part of an ancient Gallo-Roman temple, on the same site.

The Basque churches in this neighborhood are intensely

interesting. Splendid looking people, the Basques! The churches are intensely plain. There are never any windows to the west and few and small to the north. There is always a great porch, but you are apt to enter the porch from the south. This is on account of the heavy coast winds. Inside, the churches are apt to have triple wooden galleries, one over another, occupied in divine service wholly by men. The women sit down in the nave, and the men sing their heads off in Gregorian tones. Only one of these galleried churches of the old style is in Biarritz. The rest are all modern, and belong to the new tourist town.

This last year I have been seeing mostly things I never saw before, among them some of the smaller Cathedrals which lost that status at the French Revolution. The Episcopate in France before 1790 must have been very numerous indeed.

I have been coming abroad at intervals since 1874; this last visit is the thirteenth, and I have come to the conclusion that I know little or nothing about Europe.

And I think Congress knows even less than I do.

DANIEL SYLVESTER TUTTLE

AN ADDRESS BY THE RT. REV. THOMAS F. GAILOR, D.D.

BRETHREN: We are assembled here today to give thanks to God for the long and illustrious service of a great Churchman—a great citizen.

I want to emphasize the fact that in many—and those the most important—respects, Bishop Tuttle's character, though enriched and ennobled by the grace of God, was typically American and largely the product of American institutions and American ideals. From the first, he exhibited that love of liberty, that spirit of adventure, and that belief in the future of his country, which characterized our forefathers who won this land for the Republic in the early days.

Bishop Tuttle was born on a farm and worked his way through college (now Columbia University); and he loved to tell how, when he went up for his examination, the Professor looked doubtfully at his sunburnt face and country clothes. His college degree was distinctly an earned degree.

He had been ordained only about four years, serving in a small parish in Otsego County, New York, when he was elected Missionary Bishop to take charge of the work in the vast territory of Utah, Idaho, and Montana, 340,000 square miles in extent, with a population of 155,000—one person to two square miles. He was not quite thirty years old, and therefore his consecration had to be delayed several months in order to comply with the requirements of the canon.

For nineteen years he travelled by stage, on horseback, and on foot, through this great country, often in peril from hostile Indians and lawless white men, and from storm and flood. He said that he had ridden more than 40,000 miles by stage, and he never lost a chance to express his love and admiration for the stage drivers. He visited the sick, comforted the mourners, buried the dead, baptized and confirmed and administered the sacraments, and preached whenever he could find a hearer. He was everybody's friend—the miners, the cowboys, the gamblers, the rustlers, the Indians, and the whites, men and women, and especially the little children, rejoiced to welcome him. For wherever he went, he brought sunshine, and comfort, and sympathy, and encouragement, as a very messenger from the heavenly Father. It is beautiful to read the introduction to his *Reminiscences*, where he says, "I wish to record from a grateful heart how kind and good and helpful to a brother man were those whom I knew and loved in the mountains, although some of them, perhaps many of them, were wrong in belief, and wild and wicked in conduct."

Now that that the lawless West has become the home of peaceful, cultured citizenship and happy industry, who can tell what share, under God, this great unselfish hero had in taming its barbarism and building up its civilization! Twelve or thirteen Bishops of the Church now minister to the people in the territory over which he travelled. Certainly his life was a noble and inspiring illustration of that high adventure for God which we call Christian Missions.

In 1886, when he felt that the physical vigor of his youth was leaving him, he accepted the call from the Diocese of Missouri, which, for the second time, had elected him to be its Bishop; and there, for another thirty-seven years, he discharged his duty as a Bishop—with wise judgment and able

administration, and always in the spirit and after the manner of a man who walked with God.

He was a patriarch and leader in the Church. In the House of Bishops and to the clergy and people at large he was a saintly and beneficent father. In every public gathering his utterances were characterized by shrewd counsel, keen humor, and fine spiritual enthusiasm. "His strength was gentle, and his gentleness was strong"—with the heart of a child and the power of "the man in Christ". A very wonderful figure, a great soul, a glorious Apostle, ὁ δούλος Ἰησοῦ Χριστοῦ—the servant of Jesus Christ.

Today his body rests beside that of the darling wife of his youth, the sharer of his labors and his hopes, and he himself, we know, has passed on into the greater service of God's great world, in the company of those

"Whose names, graven on memorial columns,
Are a song, heard far in the future:
And their examples reach a hand
Through all the years, to meet and kindle generous purpose
And mould it into acts as pure as theirs."

"PERSON AND 'NATURE'"

EXTRACTS FROM A LETTER TO A PRIEST

BY THE REV. F. J. HALL, D.D.

My dear Mr. —

IHAVE a spare half-hour now, and am writing to give what hints I can with regard to your questions of March 15th, which I had to postpone considering.

Perhaps the initial difficulty with your sketch of the problem is in making the distinction between *person* and *nature* involve separation, and in treating the word *mind* as a sort of independent thing having a center of its own—other than the person or self to which it belongs.

The term *nature*, on account of its varied uses and applications, is one of the most difficult to define of all the terms used in Christology. But, as applied to the Godhead and Manhood of Christ, it designates, as you say, "equipment" of His Person, or proper mode of His functioning with all the properties and conditions involved therein. To say that our Lord has two natures (divine and human) is simply to say that He has (a) the equipment and manner of functioning proper to God; (b) the equipment and manner of functioning proper to man. These equipments and manners of functioning are distinct and from their nature (infinite and finite) insusceptible of mutual merging or interference, and therefore remain in Him as two natures—two distinct equipments and modes of functioning. But although distinct from Person, they are not separate or separable from it, for they are its mode of functioning. They have no other center than the Person to whom they appertain. Christ's Person or inner Self is the center, actor, knower, willer, etc., in both of His natures, and neither of them can even exist except as centered in Person. An impersonal Godhead or Manhood is really meaningless. When we talk of our Lord's Manhood being impersonal, we do not mean that it ever did (or ever could) exist separately from Person (without a personal subject). We mean that the Lord did not assume a personal subject when He assumed the Manhood, but made Himself to be its personal subject. It came into existence by His assumption of it, and this assumption gave it existence and a personal center.

Such phrases as *realm of human nature* (or of *divine nature*) should not be taken as separative in meaning. Literally speaking, the realm of Christ's Person, and that of either nature, are one and the same. Nature does not mean *region*, *sphere*, etc., *literally* taken, although our poverty of language leads us to use these terms in guarding the distinction (not separation) between the natures mutually and between them and the Person. "In the realm of His human nature" means "as touching" or "as regards". And we must continually guard ourselves against hypostasizing either nature apart from the Person or Self of Christ.

Thus when we say His human "mind" (or did not know), we mean simply that *He* knew (or did not know) as touching His Manhood—i. e. in the human mode of knowing. In every act and function it is the Person who functions, and whatever we say of the respective functions of Godhead and Manhood is said of *His* functioning—not of anything separate or separable from Him. There is no human mind of Christ other than Himself functioning mentally in the human manner.



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.

THE FUNCTION OF CRITICISM

To the Editor of *The Living Church*:

I THANK you for commending my remarks about public criticism in your editorial of April 28th, but may I call your attention to one phrase which you may have overlooked—"a public critic should be sure of his facts"?

For instance, you base certain remarks about me on the statement that I have been "at the head of the finance department during the entire period" of three years between the two last General Conventions. I have never been at the head of the Finance Department.

You also, by confining your discussion to the three years, give the impression that I was criticizing the present administration, whereas my study covered the thirteen years of my experience in the Board of Missions and the Council; and while I have at times opposed the actions of the present administration, the very point of my address was to show that the experience of past years "has led the National Council to adopt a strict budget system and such other methods as will, it is hoped, gain the confidence of business men."

Boston, May 2.

WILLIAM LAWRENCE.

[We are indebted to the Bishop for enabling us to make correction of whatever may have been incorrectly stated in the brief editorial referred to. With respect to his correction of our statement that he was "at the head of the finance department during the entire period" of the first triennium of the Presiding Bishop and Council (as then called) we can only plead that his name had always been printed first in the list of members of the department and, serving with the Bishop in the Council during that entire period, this editor had always supposed that chairmanship of the department was thus implied, though, as in case of other departments, reports were always presented in the Council by the executive secretary. In any event, in a department consisting of five members (beside the executive secretary) the Bishop of Massachusetts was the only member representing the episcopate, and this editor can testify to the invaluable character of his services in that department and on the Council. With respect to the final paragraph in the Bishop's letter, it had not been our intention to give the impression that he was "criticizing the present administration", which, however, would have been a perfectly justifiable thing to do, and we perfectly understood—and had supposed we had made that understanding clear in our comment—that his study covered the full range of the Bishop's experience in the old Board of Missions as well as in the Council. We regret exceedingly that any tactless expression on our part should have seemed to create a misunderstanding as to what Bishop Lawrence himself had said; and this very incident shows the practical difficulty in the way of carrying the Bishop's main thesis into effect—that we need a more vigorous "analysis, criticism, or commendation in the Church."—EDITOR L. C.]

THE KIND OF MEN WE DO NEED

To the Editor of *The Living Church*:

PERMIT me, a humble priest doing a lowly work, to write in answer to your excellent editorial of April 21st.

We do need educated clergy, we all grant, and perhaps brilliantly educated like the apostles, to be able to exalt the sermon for our severely critical congregations. The result of this, however, has been the failure of Protestantism.

St. Paul, the best educated, and the Apostle who probably had the keenest metaphysical mind the world has ever known, did the greatest work of spreading the Gospel.

I agree, we do need men like St. Paul, but also men like St. John and the others. They were "called"—so our Lord must have needed them.

What we do need in the ministry is men who are afire with the love of God and men who really love their fellow men; men who are willing to sacrifice; men with a vision; men with consecrated, common sense; men who are unafraid to teach and live the Catholic Faith; men who are not self-seekers, but who long to bring souls to God.

May I say a word for the poor clergy, who always seem to have something wrong with them?

Most of them are well educated. Most of them have had a collegiate and seminary training. The vast majority are certainly self-sacrificing, pious, and godly men who are doing a hard, but beautiful work for the Master.

If the majority of the laity, especially the so-called "Catholic" laity, did one-tenth of the hard, self-sacrificing work that the priests of the Church most cheerfully do, and would cease to look for perfection in everyone but themselves, the priesthood would never lack recruits.

The young men of the day know this—and hesitate; and

the wonder of it all is, that so many do come forth.

I have just visited Nashotah House, and I challenge you to find a keener, more intellectually active, more manly group of fifty men in any college of the land.

Milwaukee, Wis.

GEORGE S. A. MOORE.

A CATHOLIC IRISH PAPER

To the Editor of *The Living Church*:

DOUBTLESS some of your readers would be interested to know that there is a little magazine published by the Catholic Churchmen in the Church of Ireland called the *Gaelic Churchman* which is an attractive and nicely gotten up periodical, published at 11 Molesworth St., Dublin, Ireland. The subscription (annual) is 7s. Specimen copies will be gladly sent on request.

As many clergy and laity will be observing the ninetieth anniversary of the Catholic Revival it must be remembered that it hardly touched the Church of Ireland, though William Palmer, one of the Tractarians, was an Irishman.

Irvington, N. Y.

R. FRANCIS XAVIER LEIS.

RADIO AND BROADCASTING OF CHURCH SERVICES

To the Editor of *The Living Church*:

I AM writing to call attention to the thoughtful and admirable article in your issue of April 21st, as written by the Rev. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, concerning Radio and Broadcasting of Church Services.

Mr. Osgood's article seems to me so thoughtful, and temperate, and wise, that I do not see how I can add anything to its force, but I can only call attention to its value and timeliness just now.

The whole question of the use of radio by the Church should be very carefully and thoughtfully considered in all of its bearings, before we commit ourselves to making use of this means of trying to extend the Church's influence. I have been facing the problem here, where I have been offered the use of a broadcasting station, and where I have been requested by others to make use of the offer; but my answer so far has been that I have not given the matter sufficient thought to arrive at what I have felt to be a wise and final conclusion. Mr. Osgood's letter forces me to the conclusion that it is not wise for me to broadcast our services. My conclusion at this time may not be final because new light may be thrown upon the matter by careful discussion; but at this time I see absolutely no answer to Mr. Osgood's position that the broadcasting of our Church services, by our large churches, at the usual hour of services elsewhere, will do more harm than good.

ROBERT K. MASSIE.

EASTER OFFERINGS FOR MISSIONS

To the Editor of *The Living Church*:

I HAVE read with interest, in your issue of April 14th, "The Church Aroused by the National Council's Statement."

It is, perhaps, too general, in its caption, to be very encouraging. If it had said "vestrymen aroused", I should feel more hopeful of financial success, for, if all vestrymen are like the ones I know of, they control the parochial offerings, dictating where they shall be appropriated, and how they shall be used. Missions has never been a popular object, for, do you not think that if Easter offerings were given where they consistently belong, to General Missions, there would be no deficit?

All during Lent we hear of the wonderful sacrifice made by Christ for us on the Cross, and, when Easter comes, we show our thankfulness by keeping our offerings, which should be the outward, visible sign of our grateful appreciation and loyalty, for some parochial purpose. The children are the consistent followers.

We have never met our missionary quota and yet, if our Easter offerings had been appropriated for that purpose, it would have been overpaid.

I would we had a law requiring the Easter offering to

be so appropriated, to show the mind of the Church, even if it brought no better results. The present non-committal assignment seems a travesty upon Christianity.

L. H. MARTIN.

HANKOW AND BISHOP ROOTS

[CONDENSED]

To the Editor of The Living Church:

BISHOP Roots has been singularly honored by the united Christian Churches in China, in their inviting him to become the executive and spiritual head of their new interdenominational council. This fact, and the good Bishop's unselfish resignation from his diocesan jurisdiction, makes it very hard for those in sympathy with this noble effort at Christian coöperation for the benefit of that great nation, to read without righteous indignation the editorial in your issue of April 14th, headed, An Unfortunate Incident.

The Church has the machinery available for the election of a suitable successor, whenever one of her bishops is called of God to some other field of service, and has used the same in the nomination of Dr. Gilman to succeed Bishop Roots as head of the Diocese of Hankow. The native clergy have recently asked the House of Bishops here, to name Bishop Roots now as Suffragan Bishop of Hankow, in order that as a member of the new interdenominational Council he may also continue to exercise his great prestige as a bishop of our Church and in order that whenever his new duties may lighten, say in four or five years, he may resume his spiritual labors in the diocese with which he is so intimately related.

The writer would urged upon all of us here at the home base, fellow-members of the Episcopal Church, the abandonment of such fruitless criticism as that in the editorial referred to, in favor of that broader-minded, more sympathetic attitude which says to our missionary bishops, "We respect you for doing what you conceive to be your duty before God, and we are standing solidly behind you. We realize that you know the situation on your own field infinitely better than any of us here can possibly know it. What we can't understand to our own satisfaction, we will nevertheless accept on faith, knowing that where men like you are giving life in the Master's service, God's will cannot greatly be misinterpreted. Our loyalty, our prayers, and our money are therefore with you to the end." Would not some such expression of confidence in Bishop Roots have been more timely than the merely negative criticism recently printed in THE LIVING CHURCH? . . .

Let us treat our missionary bishops as we would like to be treated if we were in their places!

DAVID R. HAUPT.

Cambridge, Mass., April 25.

THE ARABIA OF ST. PAUL

To the Editor of The Living Church:

MANY years ago, in your columns, I suggested that the true interpretation of the character of the Apostle to the Gentiles must be sought, in the main, along purely Gentile lines. And that in his Roman citizenship, and the concepts to which it was allied, we would find the dominating influence of his missionary work, as it is generally conceived. Now and then one notes an increasing recognition of the importance of all this; but in spite of much investigation of the relation of St. Paul to the Roman world, scholarship still clings too closely to the traditional interpretation of his activities; though, in general, it now acknowledges some definite influence of Roman concepts in the Pauline ideal of the Church.

Without going any further into this exceedingly interesting field of historical research, I would like to present a few thoughts on a section of your admirable editorial on Religion and Mysteries of Apr. 7th; in which you combat the hypothetical argument of the development of Paulinism.

Nearly all present instruction on St. Paul's life, in one form or another, follows the traditional notion; that on his escape from Damascus, he went into the Arabian desert, and there spent three years of quiet meditation on the great work he was called to do. It is difficult to imagine how such an idea could ever have so securely fastened itself on the Christian Church, postulated, as it is, of one whose life expenditure of superabundant energy has always commanded admiring attention. So little does present scholarship make use of the late archaeological discoveries in the district referred to, that, as far as the Church is concerned, they might as well never have been made.

We now know, thanks to the American and Princeton Expeditions to Syria, at the end of the nineteenth and the beginning of the twentieth centuries, as well as from many private explorations, that the Arabia of St. Paul was a densely populated and highly civilized district; that where now supreme desolation reigns, there was the exact opposite. The reason

for his choice can now easily be noted; for there, amidst a splendid heathen culture, and an architectural development before which archaeologists stand in amazement, he would be able, while in retirement, to work out in actual contact with the religious concepts that were to be his special field of endeavor, the many problems that must at once have forced themselves on his mind, as he began to realize the immensity of the work before him.

In Syria Antiochene, which in all discussions must be separated from Edessan Syria, the earliest Christian remains are redolent of a foundation work to which the Acts and the Epistles hardly refer, so dominated are they by the supreme importance of his greater work, west of Syria. Yet it is in that preparatory work that we must find the period of the incubation of St. Paul's concepts. Only in Greek Syria could he find that living expression of the religious instinct in its native home, that he had to meet in the future when addressing Greeks on behalf of the Christ. So also it was in the concepts of the Roman side of his life, that he only could set forth the essential unity of the Church.

What is needed is a thorough historical investigation of all this Graeco-Syrian thought, about which we have learned a great deal, but of which enormous quantities yet lie buried in the immense remains referred to; and also a truer appreciation of the real value of the Roman citizenship of St. Paul's day, before we can definitely meet the hypothetical historical theory with the facts of the case.

GEORGE BOUSFIELD.

Ottawa, Canada.

May 2, 1923.

HAS PROTESTANTISM A "COMPELLING MESSAGE"?

To the Editor of The Living Church:

INOTED in your April 7th issue a letter signed by Mr. Victor D. Cronk, which included this surprising statement: "Protestantism has no compelling message." A few pages further on in the same issue there were some official church statistics, which showed that the leading four Protestant Churches had a membership of very close to 60,000,000 people.

The two statements appear to me to be quite irreconcilable. That a gospel with "no compelling power" shall nevertheless attract the allegiance of sixty millions more or less closely is surely an anomaly without precedent. It is interesting to note in passing that our Church, with which Mr. Cronk is convinced "lies the opportunity" has, on the showing of the invaluable *Living Church Annual*, a constituency of not over one and one-half millions.

I am not, I hope, disloyal to the great Church in which I am a priest, in saying this. Yet the words come irresistibly to my mind, "By their fruits ye shall know them." Numbers, it is true, are not the whole test, yet most of us are enough practical pragmatists to feel that such a response as the adherence of sixty million people would not have been the reward of a message with "no compelling power."

The object of writing this? Just to plead for more careful and accurate statement; to urge upon our people, clergy and laity, at least a charitable attitude toward those who, though separated in organization, are yet brethren in the Lord Jesus; and finally to advise that we do not underestimate the value and power and influence with which God has unquestionably blessed the work of Protestantism.

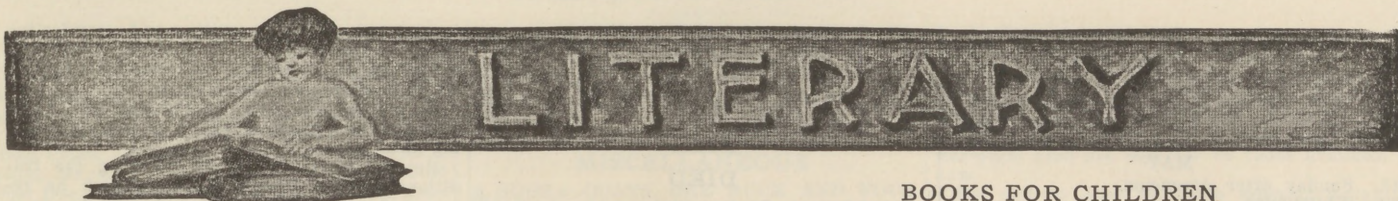
Honolulu, April 18.

ELMER S. FREEMAN.

THE SORROW OF OUR earthly separation is in very truth caused by the very thing which is its cure: that is, by our faith in Him and love for Him: by our thankfulness that in His love for us He has called us to be friends and fellow-workers.

As He looks down on us, and deals with us, may His mercy rejoice against His judgment. May He forgive our sins, and overrule our errors, thwarting whatever has been evil in our will and purpose, and completing all that has been good. May He grant us our heart's desire and fulfil all our mind, in so far as we have set our affections sincerely on His purposes and promises, and have brought our thought into captivity to Him.

And may "the God of peace, that brought again from the dead, our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight; through Jesus Christ, to whom be glory forever and ever. Amen."—*The Rt. Rev. P. M. Rhineland, D.D.*



FOR SUMMERTIME READING

The Breaking Point. By Mary Roberts Rinehart. New York: George H. Doran Co. \$2.00.

There have been many stories written of small towns and the folk that dwell therein, but no modern author understands them quite so well as does Mrs. Rinehart. The gossip that involves a country town doctor, mystery, tragedy, and the final triumph of love and faith, are blended in just the right proportion in this tale.

Mark Gray's Heritage. By Eliot Harlow Robinson. Boston: The Page Co. \$1.90.

The little town of Content, in which Mr. Robinson's latest story is laid, is a Quaker village, hidden among the hills. Into it comes a wave from the great ocean of life, which, at first, threatening shipwreck, serves but to prove that stronger than the inheritance of blood is love. The artistic binding of the book in soft gray is a delight to the eye.

Old Crow. By Alice Brown. New York: The Macmillan Co.

A story of intense interest and carefully drawn characters. One might almost say that it is Alice Brown at her best.

The Madonna of the Curb. By Anna Balmer Myers. Philadelphia: George W. Jacobs & Co.

In a crowded tenement of a New Jersey manufacturing city little Sarah Burkhart mothered the unfortunate babies whose mothers were at work, thus earning her title of the Madonna of the Curb. Then Fate took a hand in things. Sarah's father went to prison, and the small Madonna to a reform school. Happier days dawned when the grandfather from Pennsylvania sent for her. There among the Mennonite people Sarah found the Church, and love and happiness.

The Captive Herd. By G. Murray Atkin. New York: Thomas Y. Crowell Co.

The hero of this story comes to New York determined to win fortune and favor regardless of the means. He climbs, without any pretense. In seeking to betray his employers, the tables are turned, and he becomes an outcast. Then into his life comes a great and ennobling love, purifying the dross of his nature and making of him a willing captive to the Herd, which typifies human society. The story is well written and full of charm.

Two Shall Be Born. By Marie Conway Oemler. New York: The Century Co.

Quite the most attractive of Mrs. Oemler's heroines is the quiet little Polish Marya of her latest story. One follows her with breathless interest through the years of her strange childhood in the lonely old house with the Count, her father, who wove her into his plots for Poland. To carry out his plans, she came, like a shuttle of fate, to New York and so to the knowledge of Brian, to Brian in his blue policeman's uniform, playing cop for the fun of it. A colorful, heart-stirring story is this and one wholly worth the reading.

A Homesteader's Portfolio. By Alice Day Pratt. New York: The Macmillan Company. \$2.

A woman's experiences in taking up a homestead in Oregon. If deputies to the General Convention caught the fascination of the west, they will like to read in retrospect, especially the description of the round-up of Pendleton, which most of them "just missed".

Between the Lines in Asia Minor. By Mary Caroline Holmes. New York: Fleming H. Revell Co. \$1.50.

Miss Holmes is the author of many novels, whose scenes are laid in the Near East. She was in Urfa during the sixty-three days siege, and after the French evacuation, and she writes vividly and with real heart interest of the stirring events of the winter and spring of 1920. For her work she received from the French government the *croix de guerre* with palms. No one who reads this book can question that the expenditures of men and money for the relief of the enthralled and persecuted people of the Near East is worth while.

BOOKS FOR CHILDREN

Home-Made Games and Game Equipment. By A. Neely Hall. Boston: Lothrop, Lee & Shepard Co. Price \$2.50.

It is safe to say that no one in America knows the games that children like to play quite so well as does A. Neely Hall, who for a number of years conducted a handicraft department in *The Young Churchman*. His latest book will appeal to every active boy. It is profusely illustrated with photographs, as well as with designs developed in the workshop of the author with the assistance of his brother, a skilled draftsman. Handicraft plays an important part in the unfolding of character, and the boy who makes his own games is quite likely to grow into the useful citizen who does things in Church and state.

When I was a Boy in Denmark. By H. Trolle-Steenstrup. Boston: Lothrop, Lee & Shepard Co. Price \$1.25.

From that far-off, fascinating corner of Europe, of which we know so little, comes this latest addition to the "Children of Other Lands," series. The author grew up in the very heart of the kingdom, the beautiful city of Copenhagen. He had a happy, normal boyhood, and he writes of pranks and schools, of games and playmates, in such a delightful manner that American boys from ten to fifteen will almost envy him.

Dapples of the Circus. By Clarence Hawkes. Boston: Lothrop, Lee & Shepard Co. Price \$1.25.

Here's a brand new book about a circus pony, a funny affectionate little chap called Dapples Dandy, who was foaled on the Shetland Islands, that strange, bleak country where the North Sea pounds away at the coastline. How Dapples came to America and joined the circus, and what happened afterwards, is told in most delightful fashion by a man who loves children and animals. For boys and girls from ten to fifteen.

Heroes of the Farthest North and Farthest South. By J. Kennedy Maclean, Revised and Enlarged by J. Walker McSpadden. New York: Thomas Y. Crowell Co. \$1.75 net.

This book should appeal to the boy who likes adventure, and there are but few boys who do not. With Mr. McSpadden's additions, the complete history of one of the major quests of the Teutonic peoples is given. It is interesting enough to be used for general reading, and accurate enough to be used as a study of the history of polar exploration.

Lives of Girls who Became Famous. By Sarah K. Bolton. Revised and enlarged edition. New York: Thomas Y. Crowell Co. \$2.00.

This is a reissue of a book first printed in 1886 as a companion volume to *Poor Boys Who Became Famous*, both of which have had large sales, and have been popular with the adolescent child.

The present volume has been entirely revised and reset, the publishers tell us, biographical sketches of some of the subjects completed, and sketches of nine other notable women have been added. There are now twenty-five stories in all.

FROM HENRY ALTEMUS CO., Philadelphia, come three attractive books for little children. *Jack the Giant-killer* and *Jack and the Bean-stalk*, by Reginald Kauffman, are new versions in verse of those classics of our childhood, cleverly illustrated. *Peter Rabbit and Jack the Jumper*, by Linda Stevens Almond, is the latest addition to the well loved Peter Rabbit series. The books sell for fifty cents each and will make any child happy to whom they are given.

AN INTERESTING PAMPHLET issued by the S.P.C.K. is *His Holiness Tikhon, Patriarch of Moscow and of All the Russias: A Memoir* by A. Roshstvensky (Priest), translated by H. P. The grave danger under which the subject of the pamphlet now rests, with the possibility, which may indeed be a probability, of his speedy martyrdom, lends special interest to this excellent account of his useful life. [The Macmillan Co., American agents.] Price about 15 cts.

THE PARISH PRESS, Ft. Wayne, Ind., issues *Holy Communion: What it Means, and How to Prepare for It*, by the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts. Price 25 cts. and 50 cts. It is evidently the outcome of his pastoral work at Grace Church, New York, and is very moderate in teaching.

Church Kalendar



MAY

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

CALENDAR OF COMING EVENTS

- May 14—Diocesan Convention, Central New York.
May 15—Diocesan Conventions, Long Island, Connecticut, Maine, New Hampshire, North Carolina, Rhode Island, South Carolina. Special Convention, Michigan.
May 16—Diocesan Conventions, Michigan, Vermont, Virginia, Western Massachusetts, Springfield.
May 21—Diocesan Convention, Bethlehem.
May 29—Diocesan Convention, Southwestern Virginia.

Personal Mention

THE Rev. W. J. BROWN, rector of St. Paul's Church, Wells, Vermont, has entered upon his duties as rector of Zion Church, Manchester Center, Vermont. He will reside at the latter point but retain also the rectorship at Wells.

THE Rev. JAMES PRESTON BURKE, for the past four years rector of St. Thomas' Church, Reidsville, N. C., has accepted the rectorship of the Valle Crucis Mission School in the Diocese of Western North Carolina, and will be priest in charge of St. Mary's Church, Blowing Rock, N. C., after May 1st.

THE Rev. EDWIN CASTLEDINE has resigned as vicar of St. Stephen's, Gilroy, Calif., and has assumed the rectorship of St. Phillip's, Oakland, Calif.

THE Rev. DWIGHT HOWARD DOW has been appointed priest in charge of St. Mark's Church, Denver, Col., until Sept. 1st, and is now in residence. He may be addressed at 1160 Lincoln St. Denver.

THE Rev. CHARLES HITCHCOCK, has resigned St. Phillip's, Oakland, and is vicar of St. Stephen's Gilroy, Calif.

THE Rev. ALLEN JACOBS, of Logan, has been elected to be the preacher at the twenty-fifth anniversary of the Harvard class of '98, in June at Cambridge.

THE Rev. WILLIAM B. LEE, Jr., has resigned charge of Christ Church, Blacksburg, Va., and has accepted St. Bride's Parish, Berkeley, Norfolk, Va.

THE Rev. FRANK W. MOORE has taken charge of St. Luke's mission, Hollister, Calif.

THE Rev. HERBERT I. OBERHOLTZER, has taken charge of Trinity mission and St. Edmund's mission Richmond Calif.

THE Rev. JOHN L. OLDHAM has resigned as rector of St. Peter's Church, McKinney, Texas, and has accepted a call to become rector of Trinity Church, Martinsburg, W. Va., where he begins his duties on Whitsunday.

THE Rev. LUTHER PARDEE should be addressed hereafter at 408 Briar Place, Chicago, Ill.

THE Rev. EDWARD ORMISTON TWISS, of Norval, Canada, has become vicar of the Church of the Advent, Baltimore, under Grace and St. Peter's Church.

THE Rev. R. BANCROFT WHIPPLE is retiring from active service, and his address is Easton, Md.

THE Rev. LUTHER G. H. WILLIAMS has resigned St. Thomas' Church Abingdon, Va., to take up missionary work under Bishop Remington in Eastern Oregon.

ORDINATIONS

DEACON

MONTANA—On St. Mark's Day, March 25, 1923, the Rt. Rev. William F. Faber, D.D., Bishop of the Diocese, ordained to the diaconate in St. James' Church, Bozeman, Mr. WILLIAM FRIEND DAY. The Rev. B. J. Osborn, rector of the parish, presented the candidate, and the sermon was preached by the Rev. Charles F. Chapman.

Mr. Day has served as lay reader for several years, in which capacity he served St. James' when it was without a rector, and has been ministering to a group of missions in the upper Yellowstone valley. He will continue in this work for the present.

DIED

DEDE SMART—Died at Philadelphia, April 24, 1923, ADELAIDE HOARE, widow of James DEDE SMART in her 93d year.
May she rest in peace.

FLOCKHART—MARY EDWARDS FLOCKHART, wife of the Rev. John Flockhart, missionary at Yankton Agency, Greenwood, S. D., and mother of the Rev. John E. Flockhart, rector of Christ Church, Lead S. D., and of the Rev. Robert S. Flockhart, rector of St. Thomas' Church, Sioux City, Iowa, entered into life eternal, April 30, 1923.

"Make her to be numbered with Thy saints in glory everlasting."

HOWLAND—WARD BEECHER HOWLAND, husband of Martha B. Howland, died April 21, 1923, in the West Suburban Hospital, Oak Park, Ill. Mr. Howland for many years was lay reader and a vestryman in St. Martin's Parish, Austin, Chicago, Ill. The burial office was said in St. Martin's Church, April 23d.
Of your charity pray for his soul!

MEMORIAL

The Rev. George Clarke Houghton, D.D.

WHEREAS it has seemed good to Almighty God to call from us to Himself our rector, GEORGE CLARKE HOUGHTON, D.D., who died on Tuesday morning, April 17th, 1923, in the seventy-sixth year of his age; be it

RESOLVED: That we, the Wardens and Vestry of the Church of the Transfiguration, in deep grief, record here the following minute as a permanent memorial of our affection, and that of the whole Parish, and an expression of our high estimation of his unmeasured services to this Parish Church.

We esteem it a great blessing that Dr. Houghton should have been, for twenty-six years, rector of this church, and we feel it an inestimable privilege that we should have had the benefit of his faithful ministrations in this service.

We desire to record our deep appreciation of his unfailing and untiring endeavors in all branches of the Church's work, always seeking to beautify her services and to extend her influence for good, to the greater glory of God.

We remember with pride his beautiful sermons which expounded God's Holy Word with force, sincerity and truth, and which brought hope and consolation to many of those in doubt and sorrow.

He was a devoted friend to all his parish-

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

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

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

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

ioners, sympathizing with, and comforting them in affliction, helping and consoling them in trouble, and guiding and sustaining them when in doubt and uncertainty.

He was a great lover of children, and never so happy as when surrounded by them and giving them pleasure.

He was most vigilant in guarding the traditions of this Parish Church, which he received from its first Rector, his uncle, as a sacred trust.

POSITIONS OFFERED

MISCELLANEOUS

LADY WANTED TO HELP IN WORK FOR wayward girls under Sisters of the Episcopal Church. Light work, no salary, board and laundry, single room, references. Apply to SISTERS OF ST. JOHN BAPTIST, Ralston, Morris Co., New Jersey.

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

POSITIONS WANTED

CLERICAL

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

PRIEST DESIRES ABOUT SIX WEEKS' Supply work in east between June 25th and Sept. 8th. Address R-864, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

EDUCATED, KIND, EXPERIENCED PERSON, desires responsible position as Institutional matron. Might possibly consider private family. Address: Mrs. DRUMMOND, Hotel Monnett, Evanston, Ill.

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

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

PARISH AND CHURCH

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

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

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

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

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

VESTMENTS

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

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

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

UNLEAVENED BREAD AND INCENSE

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

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

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

RETREATS

ARETREAT FOR CLERGY OF THE DIOCESE of Fond du Lac, and other clergy, will be held at St. Peter's House, Ripon, Wisconsin, Tuesday night, May 22d, to Friday morning, May 25th. Apply to the VEN. KARL TIEDEMANN, O.H.C.

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

THERE WILL BE A DAY'S RETREAT FOR young women, under the auspices of the Guild of the Holy Spirit, on Saturday, May 12th, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa. Conductor, Rev. Dr. Vernon. Those desiring to attend please write to the SISTER-IN-CHARGE.

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

HOSPITAL—NEW YORK

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

EDUCATIONAL

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

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

REAL ESTATE

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

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

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

MISCELLANEOUS

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

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

LADIES—DO YOU WISH TO REAP A BIG harvest for your society this year? If so, be sure and order one of my Christmas Card Novelty Gift Books early. Indications are there will be a great demand for Christmas cards this year. I allow a commission of 40 per cent on all cards sold. For particulars write: MRS. C. W. UPSON, 234 Park Avenue West, Mansfield, Ohio.

BOARDING

Atlantic City

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

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

Los Angeles

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

New York

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

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

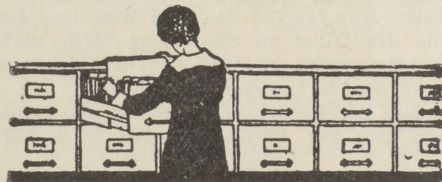
THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church. Chartered under the Act of Congress. Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington D. C., who will receive and acknowledge all contributions. *Legal title for use in making wills:*

The Protestant Episcopal Cathedral Foundation of the District of Columbia.

INFORMATION BUREAU



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

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

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

be glad to assist in such purchases upon request.

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

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

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

Church Services

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

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

St. Peter's Church, Chicago

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

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

Thomas Y. Crowell Co. 426-28 W. Broadway, New York, N. Y.

Highways and Highway Transportation. By George R. Chatburn.

Handy Book Corporation. Reading, Pa.

The Science of Winning Men. With the Scientific Principles Revealed in this Book the Author Converted a Weak Straggling Congregation into the Largest and Most Crowded Church of his City. Retail Price \$1.00 postpaid.

Hodder and Stoughton, Ltd. London, England. George H. Doran Co. 158 Fifth Ave., New York, N. Y. American Agents.

Our Common Faith. Addresses by Five Non-conformists, delivered by Invitation of the Rector in St. Ann's Church, Manchester, during December, 1921. Price \$1.25 net.

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

Constantinople, Canterbury, and Rome. A Criticism of Bishop Gore's Theory of The Catholic Church. By the Rev. F. Woodlock, S.J., M.C. Price \$1.25 net.

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

A Year in John's Gospel. By Annie Richardson Kennedy.

New Testament Sociology. By Philip Vollmer.

The Fisherman of Galilee. A Devotional Study of the Apostle Peter. By Hermon Allen Baldwin.

The Armor of Youth. Sermons for Young Folks. By Walter Russell Bowie, D.D.

George Wahr. Publisher to the University of Michigan, Ann Arbor, Mich. Wheldon and Wesley, Ltd., 2, 3 & 4 Arthur St., New Oxford St., London, W.C. 2, England.

Simon of Cyrene, Dimachaerus Splendens; or The Story of a Man's (and a Nation's) Soul. By Thomas Hall Shastid, M.D., Sc. D., etc. Price \$3.00 net.

YEAR BOOKS

Church of the Incarnation. Madison Avenue and 35th St., New York, N. Y.

Parish Year Book of the Church of the Incarnation. January 1, 1923.

BOOKLETS

The Society of SS. Peter & Paul. 32 George St., Hanover Sq., W. 1, and The Abbey House, Westminster, S.W. 1, London, England.

Is there a True Religion? By A. E. J. Rawlinson, B.D., student and tutor of Christ Church, Oxford, examining chaplain to the Bishop of Lichfield. The Congress Books: No. 2.

Miracles. By Aruthur Chandler, D.D., late Bishop of Bloemfontein. The Congress Books: No. 9.

The Old Testament. By E. J. Bicknell, vice-principal of Cuddesdon College, prebendary of Chichester. The Congress Books: No. 17.

The New Testament. By E. J. Bicknell, vice-principal of Cuddesdon College, prebendary of Chichester. The Congress Books: No. 18.

Sex Instruction. By Mary Scharlieb, C.B.E., J.P., M.D., M.S. The Congress Books: No. 23.

Reservation of the Blessed Sacrament. By Darwell Stone, D.D., principal of Pusey House, Oxford, Hon. Canon of Christ Church. The Congress Books: No. 28.

Baptism and Confirmation. By L. S. Thornton, C.R. The Congress Books: No. 30.

Episcopacy. By Leonard Prestige, B.D., rector of Upper Heyford, Oxon., examining chaplain to the Bishop of Oxford, late fellow of New College. The Congress Books: No. 34.

Evolution and the Fall. By E. O. James, D.Litt., F.S.A., F.R.A.I., vicar of St. Thomas', Oxford. The Congress Books: No. 37.

Christian Asceticism. By Arthur Chandler, D.D., late Bishop of Bloemfontein. Congress Books: N. 45.

Monasticism. By H. Northcott, C.R. The Congress Books: No. 46.

Hell. By David Jelks, S.S.M. The Congress Books: No. 50.

BULLETINS

Headquarters Seamen's Church Institute. 25 South St. (Corner Coenties Slip), New York, N. Y.

Seamen's Church Institute of New York Seventy-Eighth Annual Report. Presented at the Annual Meeting of the Society, Thursday, January 25, 1923. Year Ended December 31, 1922.

METHODIST MINISTER SEEKS HOLY ORDERS

THE REV. H. E. WINSLOW, a Methodist minister at Newport, N. Y., was lately confirmed by Bishop Fiske, Coadjutor of Central New York. In a letter printed in a recent issue of the *Utica* (N. Y.) *Press*, Mr. Winslow makes the following statement:

"It is after much prayer and study and careful weighing of the matter that I have reached the decision to leave the ministry of the Methodist Church and to study for the priesthood of the Episcopal Church. . . This is not the time nor place in which to go into detailed explanation of my religious beliefs, but I have come to the conviction that the Catholic Church, of which the Anglican and the Episcopal Churches are parts, is the Church founded by Jesus Christ and His apostles. I love her faith, her order, and her dignified and beautiful worship. I believe in the apostolic commission and in the apostolic succession of her ministry. These are, in brief, my reasons for leaving the religious body where I have served for three years. Where once I was blind, now I see.

"The Protestants in general do not look upon baptism or the sacraments generally as necessary, or as conferring grace. . . Confirmation has been lost altogether; baptism is neglected without qualms of conscience; that most holy of all sacraments, the Holy Communion, is seldom observed and, when it is observed, is celebrated in a loose and careless way. . . Yet Christ instituted these sacraments; what right have men to ignore them, repudiate them, or be careless and neglectful in their use?"

"So I make my change from religious conviction—with all affection for those I am leaving, but with enthusiasm and real conviction in the position I am taking for the future."

DR. TYNDELL GOES TO MEMPHIS

THE REV. CHARLES NOYES TYNDELL, D.D., for nine years rector of Christ Church, Williamsport, Pa., has accepted a call to St. Luke's Church, Memphis, and will take charge on July 1st. St. Luke's has been vacant for several months since the retirement of the Rev. B. B. Ramage, on account of ill health.

Dr. Tyndell will make a notable addition to the clergy of Tennessee. Born in Massachusetts, he is a graduate of the Virginia Seminary, and he was ordained to the priesthood—in 1901—by Bishop Gibson. His work has alternated between North and South, having held parishes in Virginia, Central New York, Massachusetts, Atlanta, and Harrisburg. At Williamsport he has had a very prominent and prosperous ministry, especially along the lines of social service. He represented the Diocese of Harrisburg in the General Conventions of 1916, 1919, and 1922.

ACCOMPLISHMENTS OF TEN YEARS

FRIDAY, April 13th, was the tenth anniversary of the coming of the Rev. George Otis Mead to Christ Church, Roanoke, Va.

Mr. Mead accepted the call to Christ Church on three conditions: 1, that there should be an annual every-member canvass for missions; 2, that every member of the vestry should attend Sunday school; and 3, that proper buildings and equipment should be provided as the needs of the parish should demand.

Shortly after his coming the men of the parish met to take initial steps toward fulfilling the first condition of his coming. As a result 200 members subscribed about \$2,000 for current expenses and \$800 for missions. In the following November the congregation decided to build a new, modern church and parish house. The parish house was erected first and was used for the first time on September 18th, 1917. In the spring of 1918 the first services were held in the church proper.

The membership of the parish ten years ago was 282, and at present it is 577.

NEW RECTOR FOR ST. PETER'S, SHANGHAI

ON APRIL 8th, Low Sunday, the Rev. S. C. Kuo, was instituted by Bishop Graves as rector of St. Peter's Church, Shanghai. This is one of the four large self-supporting parishes of the Chung Hua Sheng Kung Hui in Shanghai, and so is a very important post. The former rector, the Rev. K. T. Chung, resigned to accept the position of Secretary to the National Christian Council, as did Bishop

Roots. Owing to the scarcity of clergy, it proved hard to get a successor but fortunately Mr. Kuo, who has been assisting Dr. Ancell at Yangchow, was secured.

ST. LOUIS PRIEST GRANTED VACATION

THE REV. HENRY WATSON MIZNER, after twenty-two years of almost uninterrupted service as rector of St. Stephen's Church, St. Louis, has been granted a year's leave of absence by his congregation, and with Mrs. Mizner and their little daughter, will sail early in May for Europe. He will attend the Anglo-Catholic Congress in London in July. The Rev. Mr. Mizner came to St. Louis twenty-eight years ago as a canon of Christ Church Cathedral.

FOR A GREEK BISHOP IN CHICAGO

IN PURSUANCE of a plan to consecrate bishops for Chicago, Boston, and San Francisco, thus dividing the field of the present Greek bishop in New York, who now has jurisdiction over Greek Churchmen in the entire territory of the United States with Alaska, the Greek clergy of the Middle West met in Chicago on April 18th and 19th, and selected three priests, whose names were transmitted to the Patriarch of Constantinople as embodying their nomination to be Bishop of Chicago. Generally speaking, the nominee who has received the highest number of votes is appointed, but in this instance the two highest were tied. These were the Rev. Joachim Alexopoulos, Boston, and the Rev. Philaretos Joannides, D.D., Dean of St. Athanasius' Seminary, Astoria, L. I., while the Rev. Simon Metatakis, Indianapolis, until recently in charge of the Greek church in Milwaukee, came third. Of the two priests tied for the majority nomination, the second named, a graduate of the University of Athens, took post graduate work at Nashotah Theological Seminary and then at the Western Theological Seminary and is thus in very intimate touch with Anglican theology and thought.

It is not as yet certain whether bishops will be chosen immediately for Boston or San Francisco.

A CHURCH CHAPLAIN'S WORK

THE REV. ALBERT C. LARNED, late Dean of All Saints' Cathedral, Albany, N. Y., is the Church Chaplain at the Rhode Island State Institutions at Howard. He has charge of the work of the Church in these institutions which consist of the prison and county jail, the house of correction, the boys' reformatory, the girls' reformatory, the infirmary (alms house), and the hospital for mental diseases. There are about 5,000 persons in these institutions, about fifty per cent Churchmen or Protestants.

The Diocese of Rhode Island has only recently started this work, and Fr. Larned is the first Church Chaplain to be appointed by the State. He began his work on March 1st. The opportunities offered are enormous for the Church, and the new chaplain is doing his best to meet them. Easter celebrations were made in the state prison, the infirmary, and the hospital for mental diseases. The work is progressing satisfactorily, and offers great encouragement.

Father Larned has also the charge of a mission station, St. David's Church, Cranston where he lives in a house just purchased by the parish.

DIOCESAN CONVENTIONS

BISHOP RHINELANDER RESIGNS SEE

THE RT. REV. PHILIP M. RHINELANDER, D.D., Bishop of Pennsylvania, at the opening session of the Diocesan Convention, which met in Holy Trinity Church, Philadelphia, May 1st, announced his resignation as Bishop of the Diocese on account of continued ill-health. At the request of the Bishop, the Rev. E. M. Jefferys, D.D., read the following statement:

"Now, at the last, my brethren of the clergy and laity, who in this Convention represent the Diocese, there is something I must tell you which, as its full significance comes over me, I can scarce trust myself to put in words.

"The bare facts, put quite formally, almost impersonally, are these. In asking last year for a prolonged leave of absence, my chief purpose was to discover whether, under the most favorable conditions, I could so far regain my health as to justify my continuing in my present work. The result of the experiment has been to give convincing proof to the contrary. The best medical opinion I have been able to secure is definitely to the effect that I may not hope in the future for sufficient reserve strength to enable me successfully to bear the strain of this difficult and important office. It would not be right or fair to the Diocese, or to the Church at large, for me to hold a great responsibility which I know to be beyond the measure of strength which God has given me. After considering every alternative, I have come to the conclusion that the only reasonable and honorable course now open to me is to resign my jurisdiction. In doing so, I believe I am doing what God would have me do.

"Twelve years ago, by the vote of this Convention, I was chosen to be Bishop of this Diocese. It is therefore fitting that, after private and very recent consultation with the Standing Committee and the Bishop Suffragan, I should make to this Convention which elected me, the first announcement of my decision to resign. Under the law of the Church my resignation of my jurisdiction has been sent to the Presiding Bishop, by whom it will be communicated to the other Bishops. It becomes effective when it shall have been accepted by the House of Bishops at its next meeting. Until then, I shall endeavor so to administer my office as may best prepare the way for my successor.

The Convention opened with a celebration of the Holy Communion, at which Bishop Rhinelander was the celebrant, assisted by Bishop Garland, epistoler, the Rev. Dr. Tomkins, gospeller, and the Rev. Dr. Perry.

Though the Bishop, who returned to the Diocese for the Convention, was obviously under nervous and physical strain, he opened the business session and presided during the morning and part of the afternoon, until the Rev. Dr. Jefferys of St. Peter's Church, read the Bishop's resignation and the cause of his action.

This announcement was received with amazement and consternation by most of

the delegates to whom it came as a great surprise, although a few had heard rumors that such might be expected.

Upon motion, the Convention, before proceeding with further business, spent a few minutes in silent prayer for the Bishop and the Diocese.

The Rev. Dr. Perry, president of the Standing Committee, read a resolution, embodying the reluctant acceptance of the Bishop's resignation. This was adopted by the Convention.

One of the principal Philadelphia newspapers, in speaking of Bishop Rhinelander's resignation, says editorially:

"The community will deeply regret the resignation of Bishop Rhinelander, and the fact that it has been made necessary by his impaired health. His devotion to his work, his scholarship, his winning personality, his activity in the public welfare, have endeared him to the community to which he came a dozen years ago, and his retirement from active duty will be deplored by the secular community and by all communions, and not only the one of which he has long been a leader and an ornament. Broadminded, generous, liberal, firm in the exercise of his office, and friendly with all outside of his own fold, he has been an eminent chief pastor of the Protestant Episcopal churches of this city and vicinity."

While the Convention—with the exception of the Bishop's resignation—was occupied with more or less routine matters, certain features were given prominence.

NO CHANGE OF DATE

The report of a committee on Change of Date of the Convention recommended that the date for the 1924 Convention be Nov. 5th, and, if satisfactory, then thereafter on the first Wednesday in November. The new date, with little discussion, was overwhelmingly rejected, the delegates preferring to hold its future, as its past, meetings in May.

The Suffragan Bishop, in his annual address, presented an admirable summary of the diocesan history during the past year, and its future opportunities and responsibilities.

Diocesan missions, in the various phases, including The Budget, the Method of Assigning the Quota, Forward Work, Colored Work, and General Missions, were presented by a series of speakers in brief but graphic form.

At noon on Wednesday, Bishop Rhinelander read a portion of his address—on The Creed, which upon motion was ordered printed for distribution to the clergy and delegates.

Bishop Perry, of Rhode Island, addressed the Convention on the Commission on Faith and Order, urging open-mindedness, informal conferences, the fostering on the part of all, a willingness not to give up but to give to one another, and devout prayer.

In the afternoon Mr. Edward Sargent gave a stirring address on the subject of Weekday Religious Education.

CATHEDRAL CANON ADOPTED

The matter receiving most discussion, and occupying the greatest amount of

time on Wednesday, was the report of the Committee on The Cathedral Plan. After lengthy and spirited debate on almost every recommendation of the Committee, the canon of the Cathedral Foundation was finally adopted by the Convention, with sundry amendments, which were acceptable to the Cathedral Chapter.

This canon recognizes the Cathedral as a Diocesan activity and organization. The lay canons are to be nominated by the Convention, and its clerical canons, nominated by the Bishop with the approval of the Standing Committee, are to be confirmed by the Convention, for election by the Cathedral canons.

It was fitting that this canon, assuring the Cathedral Foundation, and looking into the future to a Cathedral building, a matter dear to Bishop Rhinelander's heart, and a vision which he has held up as an ideal and an inspiration to the Diocese, should have been adopted at this momentous Convention.

THE FIRST ANNUAL CONVENTION

THE FIRST annual Convention of the newly organized Diocese of Western North Carolina, formed from the Missionary District of Asheville, was held at Grace Church, Morgantown, April 10th to the 12th.

Of note was a resolution of the Convention commending the giving by the congregations of the diocese of \$1,100 for the general Program of the Church, and the same amount for work within the diocese. Another resolution called for the adoption of such measures as would secure the world against war. A permanent committee on Church Unity was appointed with the special purpose of preparing the diocese for the World Conference on Faith and Order that is to be held in Washington.

The next meeting of the Convention will be held in Asheville Jan. 23, 1924.

THE ARIZONA DISTRICT CONVOCATION

THE ANNUAL Convocation of the District of Arizona met in Trinity Cathedral, Phoenix, April 10th, 11th, and 12th. The sessions were of great interest. Emphasis was laid on the wonderful growth of the hospital work in Arizona in fifteen years—the three sanatoriums for tuberculosis, St. Luke's Home, Phoenix; St. Luke's-in-the-Desert, Tucson; St. Luke's-in-the-Mountains, Prescott; and the Hospital of the Good Shepherd at Ft. Defiance for the treatment of the blind among the Navajos. These four properties have increased in value from \$5,000 at the beginning to over \$200,000 at the present time.

At the recommendation of the District Commission on Social Service it was resolved to memorialize the State legislature so to alter the form of the marriage license as to include a statement as to whether either party had ever been di-

voiced and, if so, for what cause; this to aid the priest performing the ceremony in his knowledge of the facts in the case. Strong resolutions were also passed demanding stricter enforcement of the narcotic and prohibition laws along the Mexican border.

Miss Sarah E. Olden, of Iowa, gave a very interesting address on work among the Indians in South Dakota, Northern California, and Idaho. Miss Anna E. Cady gave a very interesting account of her work among the Navajo Indians at Ft. Defiance, Ariz.

The Bishop in his annual address stressed the need for more careful supervision of boys and girls of high school age in the matter of conduct in their social relations, emphasizing the responsibility of the parents, the Church, and the community along these lines. Also he urged that there be greater and increased effort on the part of our own clergy, toward the clergy of other bodies, in the matter of unity in all work in the community, religious and social, and that this come from us, and not that we wait for others to make the approach.

Resolutions strongly emphasizing both of these matters were passed.

The Rev. Canon B. R. Cocks, the Ven. J. Rockwood Jenkins, Dr. H. B. Leonard, and Mr. J. H. Neetz were elected delegates to the next meeting of the Synod of the Province of the Pacific, at Fresno, in October.

N. W. C. HAS LIBERATED BISHOPS

"MISSIONARY BISHOPS go out no longer for money. They go now to give the people information and inspiration. And these things are needed by our Church-people; the unpaid pledges of last year for the Missionary work would probably more than make up the deficit which the Church is now facing. And why is not Church extension considered as a matter of duty, rather than merely an extra payment to be put into the other side of a duplex envelope?"

The missionary note was one of several in the annual sermon of the Rt. Rev. Arthur W. Moulton, D.D., before the sixteenth Convocation of the Missionary District of Utah. The session was held in St. John's Church, Salt Lake, April 25th, which, besides being St. Mark's day, was also the fifteenth anniversary of the ordination of the rector, the Rev. Hoyt E. Henriques.

Speaking of theological differences as recently evidenced in "high places", the Bishop said, "Spiritual pride is not intellectual honesty. Unconventionality generally attracts public attention. But we have the scriptural invitation, 'Come and let us walk in the house of the Lord.'"

"There must be a national emphasis on religious education; else in the days that are coming, with political and economic unrest, America will never be safe. National aloofness passed away forever, because of the firmness of Grover Cleveland and Admiral Dewey, and in the orders they gave to threatening nations. The 'good old days' are a myth. And America must play her part in the world's life. Her own destiny is as yet unfolded; but it must be Christian."

Delegates to the Synod of the Eighth Province, to be held at Fresno, Calif., in October, are the Rev. Messrs. Bulkley, Henriques, and Fleetwood; Judge Morris L. Ritchie, Messrs. G. W. Parlow and J. B. Scholefield.

The preacher at the service of Holy

Communion was the Rev. Mark Rifenbark, who is leaving the rectorship of St. Paul's, Salt Lake, to become vicar of St. Clement's at Berkeley, Calif. The day and evening preceding Convocation were de-

voted to the annual meeting of the Woman's Auxiliary, and to a missionary service. Addresses were made by the Rev. C. H. L. Chandler of Pocatello, Idaho, and the Rev. Messrs. Fryer and Rifenbark.

"General Approval" Given to Proposed English Revision

Appeals to World Against Bolshevism—Restoration of Westminster Abbey—A Gallo-Papal Concordat

The Living Church News Bureau }
London, April 20, 1923 }

THE debate on Prayer Book Revision in the House of Bishops of the National Assembly followed the expected course. The Archbishop of Canterbury opened the proceedings on Monday with an historical *resumé* of the events which led up to the introduction of the measure, and explained the present position of the scheme under the terms of the constitution of the National Assembly. The motion for "general approval" was formally proposed by the Bishop of Chichester, and seconded by the Bishop of Truro, in speeches which were studiously non-controversial. But a change came when the Bishop of Durham rose to speak. Dr. Hensley Henson made it an occasion for delivering an attack upon the Anglo-Catholic party, who, he declared, were absolutely alone in breaking the law on principle and in repudiating the law itself. It was true, he said, that other parties broke the letter of the law, but that was inevitable in the course of time, as circumstances altered. His lordship did not think that much would really be gained by the proposed alternative use, as the "extreme party" would still continue to break the law, and their labor would have been for nothing. Dr. Henson seemed to dread very much the activities of the Federation of Catholic Priests and the Society of SS. Peter and Paul. The latter society he appeared to think were the "official publishers" of the Anglo-Catholic movement, which according to him, had its birth in 1920! The main tenor of his speech, however, was to the effect that he was prepared to vote for general approval, on the understanding that he was at liberty to propose, in what may be called the "committee" stage, that the proposals dealing with the structure of the Holy Communion service, and with Reservation, should be postponed until a measure had been passed for imparting increased efficiency and swiftness of procedure to the ecclesiastical courts, so as to convert them into an effective instrument for the rigorous enforcement of whatever form of liturgy is eventually decided upon by authority.

The outstanding feature of Tuesday's session was the generous and statesman-like speech of the Archbishop of York, who pointed out that it was not practically possible to enforce on any society anything other than what that society, in its deep underlying mind, really desired to have enforced upon it. Dr. Lang suggested that the solution of perplexities with regard to the form of the Communion Service might lie in the legalization for optional use of an office substantially identical with the Eucharistic rite of the Prayer Book of 1549.

The Bishop of Chelmsford made an impassioned plea for the raising of the whole question from the legal to the religious level.

The Archbishop of Canterbury, in summing up the debate, pointed out that one result of the procedure suggested by the Bishop of Durham would be that a worshipper who wished to be provided for all emergencies would have to take at least three different prayer-books to church with him, not to mention two lectionary Bibles and a revised Psalter. (This remark conjured up fearful visions of the unfortunate churchgoer being forced to push before him on his way to church a hand-cart laden with a small liturgical library, in order to make sure of being able to follow the service intelligently.)

His Grace, in his peroration, spoke as follows: "We want all this matter raised to the level of the simple thought. How can we best, under the guidance of the Holy Spirit, make the public worship in our Church a worthy thing? We long to secure, and we have striven today to secure, that those who bear the trust of membership in our Assemblies, clerical and lay, shall be able with intelligence and knowledge to strive with us for the faith of the Gospel, and make that faith a living, growing reality as the faith is expressed deliberately in the orders of prayers and praises of the Church which it is our privilege to serve. That is what is before us now, and may God guide us in the step which we are about to take."

"General approval" was finally given to the measure, only three of the Bishops voting against it.

APPEALS TO WORLD AGAINST BOLSHEVISM

The National Russian Committee, moved by the proceedings against the Patriarch Tikhon, has issued an appeal to the whole world against Bolshevism. The Bolshevists are described as an international sect of fanatics who practise terrorism, utilizing the worst elements of the population. The proceedings against the Patriarch Tikhon, the appeal declares, will raise the Russian soul in revolt against them.

The Committee warns the Christian communities of the world against any dealings with Bolshevism. All relations with the Communists of Moscow, who have nothing to do with Russia nor the civilized world, should, it is urged, be broken. Their fall is inevitable, and Russia will then be saved, while a malady dangerous for all nations will be cured.

Meanwhile, the Soviet Press has renewed with increased violence its attacks upon the Patriarch Tikhon, and is employing the renegade clergy and the newly-created bishops for this purpose. The Red Metropolitan of Siberia, Vedensky, whom the self-appointed Supreme Church Administration made Metropolitan last July, demands that the Patriarch and his followers shall pay the penalty of their anti-Soviet activity. Vedensky, as the tool of the Soviet Government, says that he will propose the degradation of

the Patriarch at the forthcoming Church Convocation.

The Soviet Commissar of Justice, Kur-sky, has made a hypocritical statement in which he attempts to prove the Soviet's complete toleration of all religions, and "careful consideration of the feelings of believers". He then declares that the Patriarch Tikhon's trial is necessary and has been "forced" on the Soviet Govern-ment.

RESTORATION OF WESTMINSTER ABBEY

Much valuable work has been carried out already in the restoration, or it would be more correct to say the maintenance, of Westminster Abbey. These develop-ments have been rendered possible by the generous response to the recent appeal of the Dean of Westminster.

The Chapel of King Henry VII was felt to be more urgently in need of attention than any other part of the fabric. Accord-ingly a start has been made here, and successful treatment has gone far towards saving the decaying stonework, portions of which, three years ago, were actually falling into the road from time to time.

It is not proposed that the entire ex-terior of the Abbey should be subjected to the process of limewashing at any one time. The present suggestion is by de-grees (following the slow progress of the work) to clean down with this solution the exterior of King Henry VII's Chapel, before the present scaffolding is removed in the natural course of events.

The objects in view are four in number: (1) To place an extra preservative on top of the silico-fluorides; (2) to mitigate the inevitable patchy effect produced by the presence of the new stones inserted here and there to replace the decayed masonry; (3) to reveal to the eye the exquisitely beautiful and minute details of the stone-work, hidden for long years past beneath the darkness of a covering of London soot; and (4) to bring back a treatment of stonework which is at once reasonable and possessed of ancient authority.

The chemical stone preservative at present being employed on King Henry VII's Chapel is silico-fluoride. It has been ap-plied under the advice and superintend-ence of Dr. Cecil H. Dench. This pre-servative solution is of a transparent character, and has practically no effect whatever upon the color of the actual stonework.

A glance at that portion of the Abbey which has already undergone this treat-ment is sufficient to show that stone thus limewashed very quickly begins to tone down as before. In all probability a period of less than two years is all that will be required for the outward appear-ance of the lime wholly to disappear. On the other hand, the preservative effect will remain for an indefinite period.

A GALLO-PAPAL CONCORDAT

The Paris Correspondent of the *Times* states that there is every likelihood of an agreement, which has been pending since the abrogation of Napoleon's Con-cordat in 1906, being reached between Church and State in France. The propo-sal of the Vatican for the establishment throughout France of diocesan associa-tions for the management of Church prop-erty has been submitted by M. Poincare to a select committee of legal experts for examination, and it is believed that they have reached the conclusion that the new plan is in complete accord with the Law of Religious Associations which was passed when the Concordat was abolished.

AN ITALIAN PASSION PLAY

Turin is making an attempt to rival Oberammergau. A Passion Play on a col-ossal scale commenced there on Sunday last (April 15) and is to continue until the end of May. A stage covering some 8,000 square meters has been erected in the Stadium, and no fewer than two thousand actors are taking part.

The play opens with a prologue showing the Garden of Eden and the flight of Adam and Eve from their earthly para-dise. The first act represents the entry of Christ into Jerusalem; then, follow the scene of the Last Supper, the Agony in the

Garden, the Crucifixion, and the Resur-rection. Between the acts there are shown a series of pictures, or "visions", representing scenes from the Old and New Testament, such as the death of Abel, Joseph and his brethren, the Israelites in the Desert, the Annunciation, and the Birth of Christ. The part of Christ is taken by Cavaliere Pasquali. Other tab-leaux are shown, depicting the pomp of vanished empires: the Pharaohs, Alexan-der the Great, Nebuchadnezzar, the kings of the East, and of Imperial Rome, all pass in procession across the stage.

GEORGE PARSONS

Let the Faith of the Church Be Taught from Prayer Book

Synod of Fredericton, N. B.—Mis- cellaneous News Notes

The Living Church News Bureau }
Toronto, May 5, 1923 }

THE Diocese of Fredericton held a well-attended and successful synod on Tuesday, Wednesday, and Thurs-day of last week at St. John, N. B. The Bishop, as usual, delivered a weighty and eloquent charge. Speaking of the prob-lem of vacant missions and the shortage of clergy, Bishop Richardson said:

"With the exception of a few favored dioceses, the physical and climatic con-ditions of which make it easier for them to obtain and keep their clergy, the entire Church of England in Canada would seem to be suffering from a serious shortage of missionaries, and the Diocese of Frederic-ton is no exception to the rule. It is a very serious problem, and a never ending source of anxiety to the Bishop. Urgent appeals are made by church wardens that a missionary may be sent to the parishes which respectively they represent, and only too often there is nothing that the Bishop can do. There are not enough missionaries to go round, and that is all that can be said. Under these circum-stances, it not unnaturally happens that parishes in which the conditions are un-usually difficult, or parishes in which there is no rectory, or sometimes even parishes which have unhappily acquired a reputation for making unreasonable de-mands upon their missionaries, suffer the most as the result of the inadequate sup-ply. The diocese as a whole, however, is the real sufferer, for a long continued va-cancy almost inevitably means in the long run a loss in the Church's membership. Nothing else can be expected. The older members remain true to the Church, but the younger ones are gradually weaned away.

"I have been impressed, in this connec-tion, by a fact that ought not to be with-out a lesson to us all. It is this: where the people of a parish have been steadily and sympathetically taught the distinc-tive teachings of the Church; where proper stress has been laid upon the place and power of the Sacraments; where the Prayer Book has taken its rightful place side by side with the Bible as the rule of Christian living; where the Churchman-ship of the parish has not been watered down into a nebulous undenominational-ism; under these conditions even a very long period without the regular services of the Church does not suffice to alienate our people. It is because only too often in the past—and sometimes in the pres-

ent—these conditions have not obtained, that the Church of England has suffered loss. The great secret of the strength and steadfastness of Roman Catholic people to their Church is the fact that the Church teaches them the meaning of their faith. In the sound of their trumpet there is no uncertainty. When its call is heard, they know from whence the call comes, and they obey it. They have been instructed year after year, and genera-tion after generation. We may well learn the lesson.

"Let the faith of the Church of England be taught as it is contained in the Book of Common Prayer. Let the doctrines of the Church be clearly stated as, Sunday by Sunday, they are set forth in that Book. Let the rules of the Church be kept as they are there defined. Let the children of the Church be instructed in the catechism. Let the collects be memo-rized, as they used to be memorized in every Sunday School. Insist upon Con-firmation as a divinely ordered means of grace. Make the Holy Communion that which it was intended to be, not an in-frequent ordinance, but the great central service of the Church. Teach people that it is not merely a great act of commemora-tion, but a supreme act of Divine partici-pation. Let us do these things in every parish, week after week, year after year, and not even the discouragements of irregular and infrequent services will weaken the allegiance of our people to the Church."

THE SYNOD MEETING

At the Synod service, the Very Rev. Dean Shreve, of Quebec, preached an elo-quent sermon on the Reunion of Christen-dom. Dr. Boyle, President of King's Col-lege, and Chancellor R. V. Harris, of the Diocese of Nova Scotia, spoke on the Col-lege Federation movement, and the Synod passed a resolution endorsing efforts in this direction. Dr. Hiltz, of the General Board of Religious Education, earnestly advocated the development of religious education. Canon Vernon spoke of the work of the Council for Social Service, speaking specially of the menace of the drug traffic and the need of developing the social work of the Church in the parishes. The Synod turned down a propo-sal looking to the establishment of a Church scheme of insurance for Church buildings.

MISCELLANEOUS NEWS ITEMS

The parish of Amherst, N. S., expects to celebrate its centennial in September, and that of Shediac, N. B., this summer. The parish of Shediac was founded by William Hanington, of London, England, who was

the first English speaking settler and who liberally endowed the parish. Three of his descendants became priests of the Church.

Havergal College, Toronto, suffered about \$15,000 damage by fire last week. It occurred soon after eight in the morn-

ing, and all the girls at once marched to safety in fire drill order.

The Bishop of Toronto has dedicated a fine memorial hall at St. Aidan's, Toronto. The Rev. H. T. Archbold, of Victoria, conducted a helpful mission at Kamloops, B. C., during Holy Week.

St. Bartholomew's Consecrated: A Great New York Parish

Twenty Years at the Intercession—
Chapels in City Hotels—General
News Notes

The Living Church News Bureau }
New York, May 4, 1923 }

AT Easter the Rev. Leighton Parks, D.D., appealed to the congregation of St. Bartholomew's to liquidate the debt on the church, amounting to \$155,000. The response was prompt and generous, and this splendid parish is now free and unencumbered. As a result, the church was formally consecrated at a special service held at 10:30 A.M. on May 1st. Bishop Manning had hoped to be present, but had to remain away, much to his regret. In his absence Bishop Shipman officiated. The Sentence of Consecration was read by the Rev. Canon George F. Nelson, D.D., registrar of the diocese. To the Communion Office the Epistle was read by Dean Fosbroke of the General Theological Seminary and the Gospel by Dean Robbins of the Cathedral. In the long procession of choir, vestry, and clergy, were the Rev. Henry Evertson Cobb, D.D., minister of the West End Collegiate Reformed Church; the Rev. S. Parkes Cadman, D.D., minister of the Central Congregational Church, Brooklyn, and the Rev. L. Mason Clarke, D.D., minister of the First Presbyterian Church, Brooklyn.

Bishop Lawrence preached the sermon, in the course of which he said:

"The city may well pause and bethink itself that a mine of spiritual wealth has been uncovered as these great doors have been swung open. For spiritual forces, not material wealth or structures of steel and stone, make a city. Though they realize it not, the citizens of New York do believe in spiritual forces. When, then, a noble church is built and consecrated for the purpose of creating character and forces of the spirit it is enriching the city at the very source of its power. The Church is seeking to save not itself or its dignity, but the souls of its thousands of wandering, spiritually starving, and ignorant children."

St. Bartholomew's is one of the great parishes of New York City. Noble in architectural grace and strength, it is beautiful in the grace and strength of its manifold, spiritual, and humanitarian activities. It is now 88 years old. The Rev. Dr. Leighton Parks is its fifth rector, succeeding Bishop Greer in 1904. There are now close to 4,000 communicants on its parish register; it has more than 1,000 officers, teachers, and scholars, in its Sunday schools; about 1,600 enrolled in its various clubs; over 800 salaried and volunteer workers on its staff; maintains a Swedish and a Chinese chapel; a clinic and hospital; extensive summer activities and fresh air work; a Loan Association, and a multitude of parochial societies and organizations for the promotion of parochial, diocesan, and nation-wide good works of every description. The expendi-

tures of the parish on all these various activities is considerably over \$600,000 annually. St. Bartholomew's is big and great in every way, especially in its ministry of service.

TWENTY YEARS AT THE INTERCESSION

The Rev. Milo Hudson Gates, D.D., has now been vicar of the Chapel of the Intercession of Trinity Parish, Broadway and 155th St., for twenty years. Due to his zeal, ability, and excellent good taste, this most beautiful Church was built and enriched by many significant furnishings and memorials. Due to his splendid administrative and pastoral qualifications, the Intercession has become a true community center of religious influence, by means of which the people of Washington Heights are spiritually served by its many institutional activities, and not only attracted to its services in throngs every Sunday, but brought onto active communion with the Church, as the large annual confirmations abundantly prove. Last Sunday morning, a Baptismal Font was consecrated, the gift of Dr. Gates' many friends, to commemorate his twenty years of splendid service in his large and growing parish.

CHAPELS IN CITY HOTELS

The Bowman Hotels in New York City, and elsewhere, which include the Commodore, the Biltmore, and the Belmont, among others, are each to have a chapel set apart for the religious uses of their guests. The Gorham Co. has been commissioned to execute designs for the furnishings of the chapels, which will include stained glass windows, altars and cathedral chairs. When completed, the chapels will be consecrated and kept open daily for service, prayer, rest, and meditation.

Pennsylvania Church Schools Present Their Lenten Offerings

Confusion Over Daylight Saving—
To Give Radio Sets—An Organ-
ization for Vestrymen

The Living Church News Bureau }
Philadelphia, May 3, 1923 }

THE most important event in the life of the Church Schools of the Diocese is undoubtedly the Annual Service for the Presentation of the Lenten Missionary Offering.

The service this year was held in Holy Trinity Church on the afternoon of the Fourth Sunday after Easter, and, in spite of confusion over standard and daylight time, about 1,500 persons representing over 200 Church schools, were in attendance. The Church was crowded to standing room, more people being present than at any similar service for many years.

GENERAL NEWS NOTES

Preparations are already under way for commemoration of the centenary of St. Mary's Church, Manhattanville, Lawrence St., Upper Manhattan. This interesting celebration will occur next December. Since 1830, St. Mary's has been a free church, the pioneer in this reform in our Church.

The 140th Annual Convention of the diocese will be held at the Cathedral on Tuesday and Wednesday of next week, May 8th and 9th. It is hoped that Bishop Manning will be well enough to preside.

On the morning of Ascension Day, May 10th, at the Solemn High Mass at the Church of St. Mary the Virgin, a large orchestra, choir, and soloists will render a specially elaborate musical program, including selections from D'Indy, Franck, La Trombelle, and Roger-Ducasse.

The Fresh Air Association of the Cathedral, whose House accommodates 100 people, is appealing for funds to maintain its good work this summer. The sum of \$10 will give a child a two-weeks' vacation in the country, and ensure a fortnight of pure air and good food, kind and helpful care, and a chance to grow strong. Contributions may be sent to Mrs. George Livingston Nichols, 399 Park Ave., New York City.

The annual Commencement Service of the New York Training School for Deaconesses, St. Faith's, will be held in the Chapel of St. Ansgarius, in the Cathedral, on the morning of Tuesday, May 15th, at 11 o'clock.

The annual Members' Service of the diocesan Girls' Friendly Society will take place on Sunday, May 6th, at the Cathedral, at 4 P.M.

A successful meeting of the friends of the work carried on at St. Michael's Diocesan Home, Mamaroneck, was held on Thursday afternoon, May 3d, at the residence of Mrs. John Greenough, 38 East 63d St. Bishop Lloyd presided.

On Sunday afternoon, April 29th, the 134th anniversary of Washington's inauguration was observed by a service at St. Paul's Chapel, of Trinity Parish. The President's pew was suitably decorated, and a memorial address was made by the vicar, the Rev. Joseph P. McComas, D.D. The service was under the auspices of the Sons of the American Revolution. A special musical service was rendered by the choir. FREDERIC B. HODGINS.

A striking feature of the service last Sunday was a procession before service. A patrol of Boy Scouts in uniform, and a group of junior choristers in vestments headed the procession, which marched around Rittenhouse Square, while the chimes of Holy Trinity Church were ringing.

A brief service was conducted by the rector, the Rev. Floyd W. Tomkins, D.D., the lesson being read by the Rev. Frederick E. Seymour. The Rev. L. N. Caley, D.D., was in charge of the service, and in the Chancel with Bishop Garland were the Rev. Allen R. Van Meter and the Rev. J. R. Huggins, beside the Rev. Arthur M. Sherman, of Wuchang, China.

Bishop Garland, acting in place of Bishop Rhinelander, who had not yet returned to the city, introduced Mr. Sherman.

Mr. George W. Jacobs announced the total of the offering to date to be \$57,967.70, with nearly fifty schools still to report. Last year's total offering was \$57,843.51. The total offering for 1923 will probably exceed \$62,000.

CONFUSION OVER DAYLIGHT SAVING

Sunday, April 29th, was a confusing day in Philadelphia, owing to a misunderstanding regarding Daylight Saving, which, according to a city ordinance, went into effect at 2 A. M. on the last Sunday in April.

The Derrick Anti-Daylight bill has passed the State Legislature, and is awaiting the signature of the Governor. During the interim, difference of observance prevails, though the consensus of opinion favors "saving daylight". Some churches held services on Standard time, others on Daylight time. Consequently some people arrived too soon for service, others too late. The request of the City Council that all citizens of Philadelphia observe the new time, was made too late for announcement to parishioners.

TO GIVE RADIO SETS

At a meeting of the Society for the Promotion of Church Work Among the Blind held recently in the City Mission, the question was asked "Is there anything

more that we can do to make life richer for any of those whom the Society serves?" It was found that a number of families are compelled to spend their lives in darkness, to whom gifts of radio sets would bring much pleasure.

Dr. William H. Jefferys, vice-president and treasurer of the Society, was requested to ask for contributions towards the purchase of inexpensive sets to be furnished to the families.

AN ORGANIZATION FOR VESTRYMEN.

The nave of Holy Trinity Church was comfortably filled last Friday evening by about four hundred vestrymen of the Diocese, and a few clergymen, who were invited by a special committee to hear addresses on the project of an organization of and for vestrymen.

Forceful speeches were made by the Rev. Dr. Phillips, rector of the Church of the Saviour, late of St. Louis, where a similar organization exists, and Senator George W. Pepper.

At the close of the addresses a resolution was passed, asking for the appointment of a representative committee of twelve vestrymen to consider a suitable plan of organization, and to report at a future meeting.

FREDERICK E. SEYMOUR.

THE CHURCH CLUB'S ANNUAL DINNER

The Church Club will close a very successful year with their annual dinner and May Party to be held at the Auditorium Hotel on Tuesday evening, May 15th. The Bishops and the clergy will be the guests of honor. A general invitation has been given to all Church people in the diocese, including ladies, to be present. The Rev. Phillips E. Osgood, rector of St. Mark's, Minneapolis, will be the chief speaker, his subject being Radio and Worship.

PURCHASES RECTORY

The congregation of St. Ignatius', Antioch, has just bought the property adjoining the church on the south for a rectory. It is a ten room house in very good condition. The price was \$5,000 payable in six years. H. B. GWYN.

WORLD WIDE PRAYER FOR UNITY

AN APPEAL has just been issued by the Continuation Committee of the World Conference on Faith and Order to Christians of every name, in every land, to use the eight days, May 13th to 20th, ending with Pentecost (Whitsunday), for ardent prayer on behalf of the Visible Unity of Christendom.

This call, which is now repeated for the fifth year, comes from the world-wide committee representing the following Communions: Anglican, Armenian, Baptist, Congregational, Czecho-Slovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United. The Committee will arrange, on their behalf, for the calling of a World Conference of all Christian Churches, to consider questions of Faith and Order as the next step towards Christian Unity. The Conference will be held in 1925.

A leaflet of suggestions for use in connection with the Octave of Prayer has been prepared by the Rev. Nehemiah Boynton, D.D., of New York, of the National Council of the Congregational Churches in the United States. Copies may be had free on application to Mr. Robert H. Gardiner, General Secretary of the Committee, 174 Water Street, Gardiner, Maine.

RESIGNS PRESIDENCY OF PROVINCIAL BOARD

OWING to prior demands on his strength and time, the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia, has found it necessary to resign as president of the Board of Religious Education of the Province of Washington.

REFORMS IN GREEK CHURCH

HIS HOLINESS MELETIOS IV, who was recently enthroned at Constantinople as Ecumenical Patriarch of the Eastern Orthodox Church, is instituting some interesting reforms among the Orthodox in the Balkan States and throughout the Near East. Besides encouraging Orthodox priests to stop wearing long beards, he has circulated in all Orthodox countries his approbation of a movement for adoption of the Gregorian or Western calendar for all civil purposes. The Greek government at Athens has just taken this notable step, and the Western calendar is now in force throughout the Kingdom of Greece. The older Julian calendar, which lags thirteen days behind ours, is still to be used for ecclesiastical purposes. Meletios is an

St. Chrysostom's Parish House Dedicated by Bishop Anderson

Vacation Bible School Meeting— Conference on Church School Methods—The Church Club's Annual Dinner

The Living Church News Bureau }
Chicago, May 4, 1923 }

THE new parish house of St. Chrysostom's was dedicated Sunday afternoon, April 29th. The dedicatory service was held in the court between the new parish house and the church. A feature unique in Chicago is a stone pulpit facing the court, from which several well known Chicago clergy spoke on the occasion of the services.

Among those in the procession were Bishop Anderson, Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church, Dr. Horace Bridges, president of the Chicago Ethical Culture Society; the Rt. Rev. Archimandrite Mandary, in charge of the Serbian Orthodox Church in the United States, and the rector of St. Chrysostom's, Dr. Hutton.

Bishop Anderson, who gave the chief address said: "This church is in a peculiar position. It is between the rich, who probably have too much, and the poor, who certainly have too little. It is between the big house where there are too few children, and the little house where there are too many. There is more wealth and intelligence in this parish than in any other of the 130 in my diocese. Your modesty may prevent you from acknowledging this compliment, but I know all the churches better than any of you do, and I know the truth of what I am saying. Wealth and intelligence mean obligation. I hope this parish house will not become an ecclesiastical club where you come together simply for your own comfort, but will be a place where will be produced workers for the political and civil leadership of Chicago, and where young men

and women, some of them persons of wealth, will go to non-Christian lands as doctors, nurses, and missionaries".

The parish house is a beautiful structure, costing \$250,000, and is the first unit in a plan of buildings.

VACATION BIBLE SCHOOL MEETING

A meeting to consider Daily Vacation Bible Schools was held at the diocesan office on April 30th. An address was given by the Rev. A. H. Gage, director of Religious Education of the Baptist Church in Chicago. Mr. Gage emphasized the fact that Daily Vacation Bible Schools were an opportunity for definite and systematic religious education during the summer months. The vacation schools have been found to be very successful in some of the best residential districts, as well as in the districts of the poor and among children of foreign-born parents. The development of these schools in the Baptist Church has been quite remarkable. The number of the schools have increased during the last five years from fourteen to seventy. A total of 30,000 children attended, representing some thirty-five different nationalities.

A conference for teachers and leaders of the Daily Vacation Bible Schools will be held on Saturday, June 16th, at the Northwestern University Building; and on June 28th, 29th, and 30th, there will be a training conference for teachers and workers.

CONFERENCE ON CHURCH SCHOOL METHODS

A most successful conference on Church School Methods was held at Grace Church, Hinsdale, Ill., April 22d to the 27th, under the auspices of The Department of Religious Education of the Diocese of Chicago. The general theme for the week was How to Prepare and How to Present the Lesson. The conference was well attended by Church school workers and clergy in and around Chicago.



ARCHITECT'S DRAWING OF LEONARD HALL, KENYON COLLEGE

ardent advocate of the organic union of Christian Churches throughout the world upon the unshakable basis of the Orthodox faith. He is thoroughly conversant with Western theology and with American life and thought.

ASK THAT BISHOP ROOTS BE MADE SUFFRAGAN

CONTINUING THE synopses of papers printed in China with respect to the proposal that Bishop Roots be permitted to resign the missionary bishopric of Hankow in order that he may accept an election as head of the National Christian Council of China, there is printed in the *Newsletter* of the District of Hankow, for March a new proposal, submitted on behalf of the Council of Advice of the Chinese Diocese of Hankow, to the effect that the resignation of Bishop Roots be accepted, but that afterward he be elected Suffragan Bishop of Hankow "to be assigned to special work as a full-time officer in the National Christian Council." The explanation is made that, though the work laid upon Bishop Roots at the outset might probably require that his whole time be given to the National Christian Council, it is quite likely that later he could give some of his time to the missionary district, also that "by entering the work of the National Christian Council as Suffragan Bishop of Hankow, Bishop Roots will unite this diocese more closely to the life of the National Christian Council, linking us (as we desire to be linked) more definitely and effectively with the work of the Council. Otherwise, Bishop Roots' participation in the work of the Council would be considered a private matter, concerning him individually, without really carrying the diocese with him in sympathetic support of the aims of the National Christian Council." A third consideration would be that such an appointment would enable Bishop Roots to retain his seat in the House of Bishops of the Chung Hua Sheng Kung Hui at the meetings of the General Synod.

This suggestion was transmitted to the Chinese House of Bishops prior to the session that recently nominated the Rev. Dr. Gilman to succeed Bishop Roots, but no information is at hand as to action taken concerning it in that body.

THE DuBOSE MEMORIAL CHURCH TRAINING SCHOOL

THE REGISTRATION of the second session of the DuBose Memorial Church Training School, at Monteagle, Tenn., which began March 15th, revealed the fact that the following Diocesan and Missionary Districts are represented: Georgia, Harrisburg, West Missouri, Pennsylvania, Tennessee, Dallas, New York, Albany, Texas, Erie, Upper South Carolina, Bethlehem, North Carolina, Newark, Southwestern Virginia, Maryland, Maine, Long Island, Florida, Alaska, and Cuba. There is a total enrollment of thirty-two students.

ACTIVITY OF AMERICAN CHURCH INSTITUTE FOR NEGROES

AT A RECENT MEETING of the American Church Institute for Negroes an encouraging report was made by the Finance Committee, that showed that by the appreciation of value, the securities of the Institute are worth about \$16,000 more than they were two years ago. About 97 per cent of the endowment is invested in United States Government bonds.

A noteworthy increase of interest in the work of the Institute is indicated by recent legacies and gifts for endowment of nearly \$100,000. Of this, \$86,000 was the gift of an eminent layman who has closely watched the growth and work of the Institute, and \$15,000 was a special endowment for the maintenance of a library building at the Fort Valley school in Georgia. This gift assured an appropriation of \$25,000 by the Carnegie Foundation for the construction of a library and assembly room building.

There is evidence of widespread interest in the plan of the Institute to provide

fuller support for the schools and for the gradual affiliation with local state schools for training negro teachers in the South, the bishops of the several dioceses having the general oversight and thus promoting the religious and spiritual life of the schools.

In addition to the appropriation from the Carnegie Foundation, referred to above, the General Board of Religious Education has offered \$25,000 provided the Fort Valley school and the Institute in coöperation shall raise the balance of \$160,000 to complete the program for the necessary progress of that school. With this appropriation, \$100,000 is already in sight, and this constitutes a special and immediate appeal to our Church people to provide the remaining \$60,000.

Finally, the report urged the importance of gifts to the endowment funds of the Institute in order that the schools under its care might increase their efficiency. All these schools are aided by local contributions in the dioceses, and also by many friends not of the Church.

ECCLESIASTICAL AUTHORITY IN WASHINGTON

ALL COMMUNICATIONS for the Standing Committee of the Diocese of Washington, as the Ecclesiastical Authority of the Diocese, should be addressed to the Secretary, the Rev. J. W. Clark, 222 8th Street, N. E., Washington, D. C. The Rev. George Fiske Dudley, D.D., is President of the Standing Committee.

The Rev. Joseph Fletcher was elected a member of the Committee to fill the vacancy caused by the death of the Rev. J. W. Austin.

APRIL MEETING OF THE NEW YORK CATHOLIC CLUB

THE NEW YORK Catholic Club met at St. James' Church, Brooklyn. The Rev. Edgar Morris Thompson, rector, celebrated Mass. The new president, Dr. McComas, presided for the first time. The essayist was the Rev. Walter Lowrie, rector of the

American Church in Rome, and his subject was The Religious Conditions in Italy. He stressed the more sympathetic attitude of the Vatican toward things Anglican, and the utter failure of Protestantism to make headway among the Italians.

The Catholic Club is planning to have, late in May, a conference of priests representing various Catholic-minded groups in the Eastern part of the country for the purpose of discussing thoroughly the practicability of the proposed Catholic Congress or Congresses.

It is felt that there should be a central organization of representatives from the various groups in the East, to include, the Clerical Union, the Priests' Fellowship, and other groups of various names.

RECRUITS FOR MISSION FIELD

EAST CAROLINA has made a distinct contribution to the missionary work of the Church by releasing two of her candidates for the ministry, for the work of the mission field. Dr. A. C. Tebeau and Mr. Arthur Mackie, who finish this year at the Virginia Seminary, have volunteered. Dr. Tebeau, who was a practising physician at Fayetteville, N. C., before he decided to go into the ministry, and who is now president of the student body at the Seminary, will go to Eastern Oregon to work under Bishop Remington, while Mr. Mackie goes to Cuba.

CONFERENCE FOR RURAL CLERGY

IN CONNECTION with the summer work of the University of Wisconsin there has, in recent years, been a conference arranged for ministers of any denomination working in rural communities, and the registration last year reached a total of 52. This year an effort is being made by our own Department of Social Service, under the direction of the Rev. C. N. Lathrop, executive secretary, to bring a group of our rural clergy to Madison for the purpose, and efforts are being made to interest them in it. The conference will be held from June 25th to July 6th. There will be community surveys and organization; class work on sociology of community life, on agricultural economics and coöperative marketing, on recreation leadership, and on organized play and games. Dean Lathrop has arranged also that there shall be a special conference of our own clergy who may be in attendance, to be held at St. Francis' club house. The arrangement calls for four hours of class work in mornings and two in each afternoon, with special features in the evening. Information in detail may be obtained from the Rev. S. M. Cleveland, 1015 University Avenue, Madison, Wisconsin.

FAVORING WEEKDAY INSTRUCTION

A VERY SUCCESSFUL conference on Religious Education was held at Marysville, Calif., April 18th and 29th. Among the chief speakers were the Rev. H. H. Powell, D.D., vice dean of the Divinity School of the Pacific, and the Rev. A. K. Barton, student pastor at the University of California. The conference was well attended.

By a unanimous vote, the State legislature was memorialized to pass a bill permitting weekday religious instruction of the children in the public schools.

A SOUTHERN "COLORLESS" CAMPAIGN

FINDING THAT the diocesan educational institutions, All Saints' College, the diocesan school for girls, the Vicksburg Industrial School for Negro Youths, and the Okolona Industrial School for Negroes, at Okalona, were in need of equipment and endowment, the Rt. Rev. Theodore DuB. Bratton, D.D., Bishop of

of the Christian religion. Dr. Frank Gavin, who is in charge of the school, is exceptionally qualified in each of these particulars. There will be a series of classes on Modern Interpretation of the Bible; a series on Philosophy, Labor, and War; and a series on Evolution of the Christian idea. This Summer School was very successful last year and a greater success is anticipated for the coming season.



THE RT. REV. T. DuBOSE BRATTON, D.D.,
Bishop of Mississippi.

Mississippi, has undertaken a campaign for \$360,000.

The campaign is to be undertaken to provide for the diocesan institutions without regard to the color question, and this fact is looked upon as an omen pointing towards a better understanding and relationship between the races.

The promotion of good feelings between the races led Bishop Bratton to write *Wanted—Leaders* which has been used so liberally by Study Classes recently. And the Bishop believes that a campaign of this kind will not only procure the needed funds, but will also turn the attention of the white people to the solution of questions, and will attract the colored people to the Church.

Of one of the schools—that at Okolona—it is said that it has for its head one of the sanest teachers of the negro race now living, Wallace A. Battle. It was he who came to Bishop Bratton and turned his school over to the diocese for direction—this at a time when there were very few communicants of the Church connected with it.

THE MADISON SCHOOL OF RELIGION

ARRANGEMENTS for the Summer School of Religion at Madison, Wis., in connection with the Summer School of the University of Wisconsin, provide for a series of courses open to any student who is registered in the University Summer School and with the hope especially of training teachers for Church schools; of making the faith of Christianity intelligible to young people who have difficulties, scientific or philosophical; to give a conference group on practical problems; and to give a free, modern, liberal, and scientific statement

HEBREW CHRISTIAN ALLIANCE MEETING

THE NINTH annual conference of the Hebrew Christian Alliance of America is to meet in the parish house of St. Michael's Church, Trenton, N. J., from June 4th to the 8th. Clerical and lay delegates from the American and English Churches will be in attendance, as well as representatives of other religious bodies.

LECTURES ON MUSIC AT BEXLEY HALL

A SERIES of lectures on Music in the Church has recently been delivered to the students of Bexley Hall by the Rev. Canon Louis E. Daniels, of Oberlin, Ohio. These lectures were delivered under the authority and direction of the Diocesan Convention, and constitute an innovation in the course of study at the Seminary. This is the first time that an effort has been made to give the seminarians the benefit of some definite, practical instructions in the very important field of Church music.

THE EAGLESMERE CONFERENCE

THE SUMMER CONFERENCE for Church Workers, held at Eaglesmere, Pa., last summer, under the Department of Religious Education of the Diocese of Harrisburg, proved such a success that a similar conference will be held this year, and at the same place, from July 13th to the 18th. Bishop Darlington has been appointed president of the conference, and the Rev. Henry N. O'Connor will act as chaplain. The following are the members of the faculty; the Rev. B. Talbot Rogers, D.D., Dean, the Rev. Floyd Appleton, Ph.D., the Rev. Karl Morgan Block, the Rev. Frederick Henstridge, the Rev. B. H.

Reinheimer, the Rev. C. E. B. Robinson, Deaconess Kate Sibley Shaw, Mrs. John Loman, and Miss Frances Withers. The conference is open to all comers, irrespective of the diocese to which they belong. Persons desiring further particulars may obtain them by writing the secretary of the conference, Miss Winifred Maynard, Community House, Williamsport, Pa.

THE WELLESLEY CONFERENCE

ARRANGEMENTS for the Conference for Church Work at Wellesley College are again well under way, the dates for the Conference being June 25th to July 5th. The program issued shows a great abundance of opportunities for serious study in many phases of Church activity, General, Bible, Teaching, Missions, Religious Education, Social Service, Pageantry Church Music, Young People, etc. The faculty is a large and representative one. Information will be supplied on application to Miss M. DeC. Ward, secretary, 415 Beacon Street, Boston 17, Mass.

CONFERENCE FOR COLORED CHURCH WORKERS

ST. AUGUSTINE'S CONFERENCE for (colored) Church Workers at St. Augustine's School, Raleigh, N. C., will again be held this year June 4th to 8th. The Conference is one that has proven of great value in the past and will undoubtedly continue to have the same value. There will be mission study courses, in charge of competent leaders, including a normal discussion class, and classes on Christian Social Service, Church School Ideals, the Young People's Movement, New Testament Study, and Church Music. On the general title, The Church in Action, there will be classes on different phases of the work of the American Church. Bishop Delany is chairman of the Conference, Archdeacon Baskervill is chaplain, Lieutenant Lawrence A. Oxley is director and registrar, and the Rev. A. Myron Cochran, director of music and organist. The instructors include some of the best specialists in the Church, among them Miss Emily C. Tillotson, the Rev. Charles N. Lathrop, the Rev. Dr. R. W. Patton, Dr. James H. Dillard, Bishop Penick, Bishop Demby, Archdeacon J. S. Russell, the Rev. Paul Micou, the Rev. W. S. Bishop, and others.

DEDICATION OF ST. PAUL'S, SALEM, ORE.

AFTER four score years of waiting, the congregation of St. Paul's, Salem, the capital city of Oregon, is now worshipping in an artistic, convenient, and new, church building. The Bishop of the Diocese, on the Tuesday in Easter Week, dedicated the building and blessed the many and valuable memorial gifts. Mr. Joseph A. Sellwood gave a notable historic survey of the parish in which he and his wife have lived together as members of the parish for more than fifty years. There were then five Church people in Salem. Now there are one hundred and fifty communicants. The Rev. Henry Duncan Chambers, the rector, and Mr. F. C. Deckenbath, senior warden, spoke of the promising future of the parish. The junior warden, N. C. Kafoury, is an Assyrian, and a member of the Greek Church, the son of an Assyrian priest, and with a brother in orders in that country. Mr. and Mrs. Kafoury have four children in St. Paul's choir.

The complete plant consists of rectory, parish house, and church building, with every foot of room fully utilized. The total cost is well within \$30,000, and less than one-third of that amount remains to be paid.

MEMORIAL PARISH HOUSE

THE CORNER-STONE of the Cheshire Memorial parish house of Calvary Church, Tarboro, N. C., was laid on the afternoon of April 19th, by the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina, assisted by the Rev. B. E. Brown, rector of the parish, and the Rev. S. W. Hale.

The parish house is a memorial to the Rev. Joseph Blount Cheshire, Sr., father of Bishop Cheshire, and rector of the parish for fifty years.

CATHEDRAL FOR SACRAMENTO

THE CONGREGATIONS of St. Paul's Church and of Trinity Pro-Cathedral, Sacramento, Calif., have ratified the action of their vestries in voting to unite and combine their assets for the erection of a Cathedral for the Diocese of Sacramento. The diocese has an excellent location for the proposed new building. The present plan provides for the nomination of the Rev. W. H. Hermitage, rector of St. Paul's, to the deanship, and for the Rev. E. S. Bartlam, vicar of Trinity to become senior Canon.

MEMORIAL CLOISTERS IN PARIS

AMERICANS IN EUROPE, or sailing shortly, may desire to be reminded that the unveiling and dedication of the Memorial Battle Cloister at the Pro-Cathedral Church of the Holy Trinity, Paris, is arranged for Memorial Day, May 30th, at 9:45 and will be followed by the annual Memorial Day service at 10:30.

The thought of erecting in imperishable sculpture and engraving along the cloister walls of the American Pro-Cathedral Church of the Holy Trinity, Paris—America's noblest edifice abroad—fitting memorials to the American dead of the Great War, took form just before the War's end. The plan received the immediate endorsement of General Pershing, Commander-in-Chief of the American Army, of Admiral Sims, Commander of America's Navy in European Waters, and many other representative Americans. In 1920, a Committee of Artistic Advice was organized and for nearly two years discussed plans and designs. The accepted designs are those of Bertram Goodhue, with sculptures by Mahonri Young of New York. The execution is in charge of Michel de Tarnowski, the Paris Sculptor.

This cloister runs along five bays of the church, and these bays are to carry the memorial. The first contains the Great Memorial. Under a canopy of delicate design stands the dominating figure of "Columbia Sheathing her Sword". This canopy continues across the bay, with the American eagle in the center, forty-eight stars spanning the top, and insignia of different branches of the service wrought into the tracery. Just beneath, framed by the canopy work, are bas-reliefs of the shattered Cathedrals of Rheims and Soissons, the citadel of Verdun, and the ruined Cloth Hall of Ypres; while the canopy is supported by five corbels representing the American soldier, sailor, marine, aviator, and nurse.

Under this canopy and filling the rest

of this first bay comes the Great Inscription, reading: To the Memory of our Dead—those Americans who during the Great War of 1914-1918 came overseas with their comrades two millions strong and gave their lives fighting beside their Allies for Country, for Humanity, for God, these Cloister Memorials are dedicated in gratitude and pride. . . . "They loved not their lives unto the death" "Let light perpetual shine upon them".

The other four bays contain the record in stone of the losses in officers and men, together with battle credits, of sixty-nine American units (with their divisional, corps, and branch insignia), including the Pioneer Units, "Those intrepid few who to preserve their country's greatness died."

STARTING A SUNDAY SCHOOL

FIFTEEN MONTHS ago Mrs. W. Coffield, of Rockdale, Tex., after adopting the Christian Nurture Series and studying it for thirty days, went out and secured twenty-five children, who were not attending any Sunday school at all, and started a Sunday school for them. At present the enrollment is 80—and just six of the members come from Church families. The mission at Rockdale has fifteen communicants, two of whom are men.

The school is growing rapidly because, as one of them says, the teachers and pupils are determined that it shall. But they are hampered by the fact that the church is already too small for the school. There are ten teachers, and more are preparing to teach when they find room for their classes. A confirmation class is to be organized soon, and will probably bring into the Church a number of new families.

BISHOP ACHESON LAYS CORNER-STONE

ON TUESDAY, April 24th, the Rt. Rev. E. Campion Acheson, D.D., Suffragan Bishop of Connecticut, laid the cornerstone of the new St. James' Church, Winsted, Conn. The Bishop was assisted by the rector, the Rev. Robert VanK. Harris, Archdeacon W. D. Humphrey, and the Executive Secretary, the Rev. J. F. Plumb. A large number of the clergy were present and a concourse of parishioners and citizens.

The church occupies a commanding site on Main Street and is to be of native stone. The seating capacity will be about 350 with ample room for sanctuary and choir. The style is Norman Gothic, and will add another to the many beautiful churches that have been built in Connecticut during the past few years.

CONSECRATION OF ST. MARK'S, NEW BRITAIN, CONN.

ON ST. MARK'S DAY, April 25th, was consecrated in New Britain, Conn., the new St. Mark's Church. The Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the Diocese, officiated, assisted by the Rt. Rev. E. Campion Acheson, D.D. Suffragan Bishop.

The sermon was preached by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, a native of New Britain.

The church is one of the finest in the Diocese, of Gothic architecture, built of Roxbury granite, and occupying a commanding site in the city.

PARISH HOUSE FOR ST. PAUL'S, EDENTON, N. C.

A \$25,000 PARISH HOUSE for St. Paul's Edenton, N. C., is now assured. The Rev. R. B. Drane, D.D., rector of that historic parish, writes that a partial canvass of the parish has resulted in the making of pledges totaling \$19,000. He adds that there is no doubt but that the balance will be pledged.

This parish has at least three claims to distinction besides its generous spirit. The present brick structure, handsome and commodious in every way, was erected in 1736, just two years after the construction of old St. Thomas', Bath. The second item is that Dr. Drane, the present rector, has been rector for over forty-five years, having served the whole period of his priesthood in that parish. The third item is that the Ven. F. B. Drane, Archdeacon of the Yukon, is from St. Paul's, being a son of the rector.

TO MAGNIFY RELIGION IN THE ARMY

THE FOLLOWING is an extract from a letter addressed recently to representatives of various religious organizations by the Secretary of War:

"In keeping with the nation-wide sentiment for a quickened interest in the fundamentals of religion, a representative board of chaplains of the Army of the United States has been directed to meet at Washington, June 6th to the 8th, to devise ways for magnifying the place of religion in the Army, to consider plans for a more intensive program of moral training for soldiers, to develop community contracts and to recommend those activities which will strengthen the religious program for regular army posts and stations, and safeguard young men who enter the various training camps.

"It is desired that a limited number of men prominent in their respective denominations and organizations, and who have shown special interest in the development of the religious life of the army, shall meet with the board of officers to counsel on this very important matter."

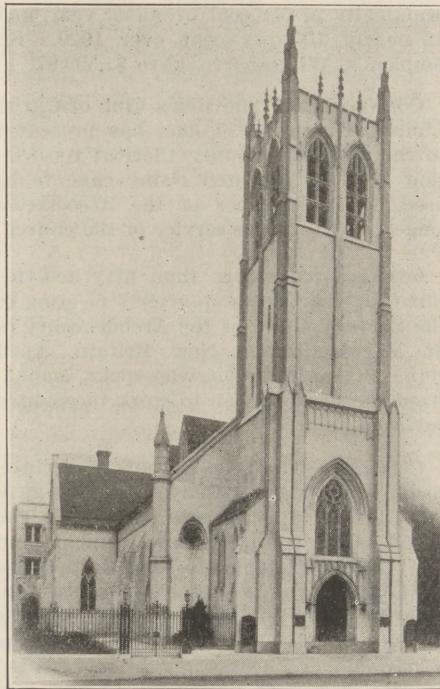
In another letter the Secretary of War says concerning the Training Camps proposed to be held this summer, in part:

"... It is the purpose of the War Department to give opportunity during the periods of training for every man in camp to attend divine worship, conducted, if possible, by a minister or priest of his own denomination, and to return each man who has undergone training to his home improved not only physically and mentally, but also strengthened in his spirit of loyalty to his Government, and reverence for religious beliefs.

"At this time, when there are among us disloyal elements which would weaken the institutions of our Government through disregard of constituted authority, disobedience of law, disrespect for the Constitution, and disbelief in divine power, upon which our nation is founded, it is a matter of paramount importance that training at our military camps, and throughout the country as well, should be such as to strengthen in every citizen the high ideals of moral character, respect for law, devotion to the institutions of liberty and reverence for God which have made possible our national existence. It is only upon such a foundation that we may expect to build a stalwart American manhood, which will be imbued with the highest ideals of citizenship and will, when danger threatens, be ready and able to defend our nation from all its enemies whatsoever."

PROGRESS AT EPIPHANY, WASHINGTON

THE ACCOMPANYING ILLUSTRATION shows the Randolph H. McKim Memorial Tower at the Church of the Epiphany, Washington, the chimes being already installed inside the tower. The erection of this



CHURCH OF THE EPIPHANY
Washington, D. C.
[Showing the new McKim Memorial Tower]

handsome addition to the church is the chief addition during the past year to the material fabric, but the entire church building and parish house have also been renovated and the endowment of Epiphany Home increased by \$20,000, the gift of Miss Matilda James. It was stated at the Easter Monday meeting of the congregation that attendance at Lenten services had reached the large figure of 50,000 people, including the very well attended noon-day services each lasting twenty minutes. The confirmations considerably exceeded one hundred, and the receipts for all purposes were in excess of \$90,000. Dr. Freeman's rectorship has, even in these few months, won him the affection of the entire parish and of the nation's capital.

NATIVE BISHOPS FOR JAPAN

A CABLE received at the Church Missions House states the General Synod of the Nippon Sei Kokwai, meeting in Tokyo, has created two new dioceses. One is to be known as Tokyo and will comprise the City of Tokyo and its environs. The other is to be known as Osaka and to comprise the city of Osaka and its environs. It is expected that within a few weeks the diocesan synods of the two new dioceses will meet for the election in each case of a Japanese presbyter as bishop. Under an agreement reached in September 1922, at a conference held in Portland between the bishops from the Orient and the Department of Missions, the Japanese bishops when consecrated will be entirely supported by the offerings of the Japanese congregations.

THE CHURCH LEAGUE CLUB

GREAT PROGRESS during its first year, is the report of the first annual meeting of the Church League Club, which was held in New York City April 18th. At this meet-

ing Mrs. Howard Townsend Martin was elected president, and Mrs. Arthur T. Sutcliff, Secretary.

The Club now has 552 members, of whom ten are the wives or daughters of bishops, forty-seven the wives or daughters of clergymen, and sixteen deaconesses.

Resolutions were adopted endorsing the Association for the Sanctity of Marriage, and in sympathy for the family of the late Presiding Bishop.

BISHOP BLISS' ILLNESS

THE RT. REV. GEORGE Y. BLISS, D.D., the Bishop Coadjutor of Vermont, who has been ill since the General Convention, is now in New York for expert treatment for anaemia, and in a very serious condition. Blood transfusion has been twice performed.

DEATH OF MISS MARY LaF. ROBBINS

MISS MARY LaF. ROBBINS, for a long time secretary of the Church League of the Isolated, entered into life everlasting, at Asheville, N. C., on April 23d, after a long illness following pneumonia. She received the last sacraments a short time before her death. A requiem was said for her at St. Mary's, Asheville, at an early hour, April 24th, and the Burial Service read later during that day. Her body was sent to Statesville, N. C. for interment.

Miss Robbins leaves behind a host of grateful friends who were cheered and comforted by her unselfish life.

MEMORIALS AND GIFTS

CHRIST CHURCH, Tuscaloosa, Ala., received at Easter a pair of three-branched candlesticks, the gift of Misses Abby and Mazie Hogan in memory of their mother; and alms box given by Mr. and Mrs. C. F. Flinn, in memory of their baby; and a number of pieces of vestments for the altar.

ST. JOHN'S SANATORIUM, Albuquerque, N. M., has received from Mrs. Jessie S. Tulloch the amount of \$1,000 in memory of Marjorie Tulloch. This has been applied to the indebtedness, and the interest saved will be used to aid some sick girl. St. Ignatius' Church, New York City, has sent the Sanatorium a pair of three-branched candlesticks, to be used in St. Mary's chapel.

ON TUESDAY of Holy Week, at Christ Church, Austin, Minn., the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, blessed a brass alms basin given in memory of Benjamin F. and Margaret C. Morgan, given by their seven children.

CHRIST CHURCH, Hornell, N. Y., has recently received the following memorials: a marble altar, given by Mrs. Fay Rathbun in memory of her mother; a brass altar cross, given by Mrs. George O'Connor in memory of her husband; a pair of eucharistic candlesticks; a pair of seven-branched candlesticks, given by Mrs. Herbert Hollands in memory of her grandmother, and a brass font cover, given by Mrs. William Sholl in memory of her husband.

A VERY HANDSOME MEMORIAL to Verna Henderson Myers, the late wife of the Very Rev. George B. Myers, formerly Dean of Holy Trinity Cathedral, Havana, has recently been placed in that Cathedral by her friends. It is in the form of a

Bishop's chair, or throne, and clergy sedilia, of very dark, massive mahogany.

Two WINDOWS were dedicated at St. Thomas' Church, Terrace Park, Cincinnati, O., on the Fourth Sunday after Easter. One is in memory of the late Mary Louise Irwin (Mrs. W. T. Irwin), the subject being the Blessed Virgin and the Christ Child, and the other in memory of Mrs. Pearl Lamkin, daughter of the late Mr. and Mrs. John F. Robinson, the subject being Christ Blessing the Children.

ST. THOMAS' CHURCH, Windsor, N. C., has recently received a pair of brass eucharistic candlesticks, the gift of Mrs. Francis D. Winston, in memory of her mother.

NEWS IN BRIEF

ALABAMA—The Young People's Service League, recently formed in Alabama, has arranged a diocesan encampment to be held June 2d to the 9th, at Magnolia Beach, near Mobile. A delightful and helpful program has been arranged. The cost for registration, room, and board for the full time will be \$12. Miss Doris Alexander, of St. John's Church, Mobile, is working up details with the counsel of the Rev. V. C. McMaster, rector of Trinity Church, Mobile, director of the Y.P.S.L. in Alabama.—The Rev. W. J. Loaring Clark, D.D., one of the General Missionaries of the National Council, conducted two six day Missions in Alabama during April, one at Gadsden, the other at Anniston.

ATLANTA—The Church school of the Church of the Epiphany, Atlanta, presented the congregation of the parish with 100 new Prayer Books and Hymnals at the Easter festival of the school. The rectory connected with this church has recently been repaired and improved to the extent of adding two rooms to the house and redecorating the interior throughout. The new parish house building is nearly completed and the congregation expects to be able to start having services there the first of June. At present they are worshipping in a public school of the city.—The Daughters of the King, of the Church of the Incarnation, Atlanta, together with St. Mary's Guild of the same parish have placed a reredos in the church for Easter. It is very beautiful and adds greatly to the general appearance of the chancel.—St. James' Church, Macon, received a pair of eucharistic candlesticks as a memorial to the late William B. Coleman and Mrs. Ruth Coleman Winter. The gift was blessed and used for the first time Easter Day.—Christ Church, Macon, set out to obtain an Easter offering this year of \$1,060.08—this being the balance the parish owed on its pledge to the Bishop's Home Fund. On Easter Monday the treasurer announced that the collections amounted to \$1,041.95—just \$18.13 short of the goal. This information reached the ears of a member of a local Methodist church and Tuesday morning a check for the \$18.13 was received from him. Meanwhile several of the parishioners sent in checks, so the parish went well over the top.—Grace Church, Gainesville, has been given the keeping of the private communion set which belonged to Bishop Scott, the first Bishop of Oregon and Washington Territories. The gift was received from Mrs. E. J. Ashford, a communicant of the parish, who is a niece of the late Bishop.

BETHLEHEM—The Rev. Thomas P. Boyd, of San Francisco, Calif., conducted, with

great success, a series of conferences on spiritual healing and healing services in Reading, during April.—The Lenten offerings of the Church schools of the Diocese of Bethlehem, which were presented recently in St. Mark's Church, Mauch Chunk, totalled \$10,260.72, which amount will be increased when all of the schools are heard from. This is an increase of practically 25 per cent over last year, and of nearly 100 per cent over 1920. St. Stephen's, Wilkesbarre, gave \$1,593.97.

CONNECTICUT—The Men's Club of Christ Church, Greenwich, Conn., has presented to the Fairfield County Clerical Association a silver mounted ebony cane to be used by the member of the Association longest in the active service of the church.

CONNECTICUT—More than fifty acolytes came together at the quarterly meeting of the Servers' Guild of the Archdeaconry of St. Mark's Church, New Britain, April 19th. Bishop Acheson, who spoke, emphasized the need of men to work in country parishes.

COLORADO—The Rev. Herbert W. Prince, rector of St. Mark's, Denver, recently gave two illustrated lectures in Denver, on *The Wonders of Old and New London*, and *The Glory of England: Her Cathedrals*.—St. Andrew's, Denver, received two interesting gifts during Lent. The first was a figure of the Blessed Virgin, made by a parishioner. Our Lady is represented as standing, with hands folded and eyes closed, and the expression of one who is completely absorbed in prayer. She wears a robe of a delicate tawny shade, and a long blue veil. The other was a set of vestments, also made in the parish, the gift of a young man who is preparing for confirmation. It is made in the antique Spanish style, of old rose velvet and Spanish tapestry, worked in silk and gold thread.

DELAWARE—A "Bishop's Guild" is being organized throughout the Diocese for the purpose of furnishing garments to St. Michael's Day Nursery, and the Babies' Hospital in Wilmington. It is largely a memorial to the late Bishop Coleman.

EAST CAROLINA—Among the many schemes evolved by the Rev. W. R. Noe, Executive Secretary of the Diocese, for furthering the forward program of the Church, is the publishing of an honor roll of those parishes and missions in the Diocese which meet their financial obligations promptly. This honor roll is published in the *Mission Herald*, the diocesan paper.—Bishop Darst, a prominent and enthusiastic Kiwanian, has been elected a delegate to the national convention of Kiwanis Clubs, which meets in Atlanta, Ga. He is a member of the Wilmington club.

GEORGIA—St. Thomas' Church, Thomasville, the Rev. Robb White, Jr., rector, has recently undergone extensive repairs and has been repainted. The vestry is planning for an addition to the parish House and Church schoolrooms, which is necessary to take care of the growing interest and numbers in the school. A Young People's Service League has been organized and meets every Sunday evening. The Woman's Auxiliary conducted a Study Class during Lent, using *Wanted-Leaders*, Bishop Bratton's book.—The priest in charge of Christ Church, Savannah, the Rev. Ellis B. Dean, of Massachusetts, presented a class of twenty-five to the Bishop on the Second Sunday after Easter. In the class were a Filipino, a

Presbyterian, a Baptist, a Methodist, and the child of a Roman Catholic. Before the service of Morning Prayer, Mr. Dean, baptized a little Chinese girl.

HARRISBURG—The Rev. Floyd Appleton, Ph.D., rector of Christ Memorial Church, Danville, was tendered a reception on Wednesday evening, April 18th, by parishioners and friends in honor of the twenty-fifth anniversary of his ordination to the priesthood. The parish presented Dr. Appleton with a little bag, which contained ten golden eagles.—Work has been begun on a new rectory for St. Luke's parish, Mount Joy, the Rev. P. H. Asheton-Martin, rector.

LONG ISLAND—The Endowment Fund of the Long Island Church Charity Fund has received recently from the estate of Victoria C. Beck, \$10,000, to endow two beds in St. John's Hospital, in memory of John G. Beck and Harriet Beck, and from the estate of Jeanette T. Leitch, \$713.74 for the Home for the Aged, and \$6,000 for the Orphan House.—A silk American flag, in memory of Mrs. Josephine Preller, was blessed in St. John's Chapel on Easter Day. The altar has been enriched by the gift, from the Rev. William J. Cuthbert, of a beautiful fair linen.—It is planned to go forward with the erection of the new St. John Hospital, at the earliest possible moment. St. Mary's Parish has agreed to furnish one of the private rooms, each of which is to cost \$350.—The seventieth anniversary of the Church of the Redeemer, Brooklyn, the Rev. Thomas J. Lacey, Ph. D., rector, will be observed on Sunday, May 6th. Bishop Gailor will pontificate and preach.—The parish of St. Mark's, Adelphi St., Brooklyn, will erect a rectory at once on property adjoining the church. Steam heat is to be placed in the parish hall: and electric lights have been placed in the church in memory of Robert Newell, senior warden, by his family. Miss Lockitt has provided for the repairing and redecorating of the chancel.—Electric lights have been installed in the rectory of St. Gabriel's, Hollis, L. I.

LOS ANGELES—Advance diocesan statistics just made public by the Rev. Alfred Fletcher, secretary of the diocese, show consistent increases last year in everything except marriages and burials. There are now 15,599 communicants in the diocese, an increase of 1,286, or over 8 per cent, with 6,774 Church school scholars. During 1922 there were 1,108 baptisms and 903 confirmations.—The Greek Orthodox of San Diego held their Easter Service in St. Paul's Church, on April 7th. Beginning at 10:45 p. m., the service ended at 2 a. m.—At All Saints' Church, Pasadena, Bishop Stevens said appropriate prayers of de consecration of the church at the final service on April 15th. The wrecking of the building, to make way for the new All Saints', began the next day.—Bishop Stevens recently laid the corner-stone for the new St. Andrew's Church, at Fullerton. The Rev. P. W. Clarkson, of Orange, is priest in charge of this new mission.—The Diocesan Men's Club met on April 19th, at the new parish house of Sts. James and Barnabas' Church, Los Angeles. John Dickinson, law partner of William G. McAdoo, was the speaker.—All Saints' Church, Riverside, is giving \$2,500 to provide a room in the new Riverside Community Hospital.

LOS ANGELES—Incomplete returns already show a Lenten Offering from the diocese of \$5,747 in advance over last

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THE LIVING CHURCH

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year.—Bishop Stevens has been given a site for a church at Girard, a new town in the San Fernando valley.—Funds have been raised by the Rev. George F. Weld, rural dean of the Santa Barbara Convocation, for the erection of a church at Los Olivos. The missionary field in northern Santa Barbara county will be divided to provide a second priest for Lompoc and Los Olivos.—Many parishes in the diocese joined in the commemoration of the beginning of the Oxford Movement on St. Mark's Day and the following Sunday.

LOUISIANA—The vestry of St. James' Church, the Rev. Wm. S. Slack, rector. Alexandria, La., have recently purchased a very desirable lot in the center of that city with the expectation of building a handsome new church thereon in the near future.

MAINE—A series of Sunday evening services for the young people and college students of the community at St. Michael's Church, Auburn, the Rev. A. T. Stray, rector, has been largely attended. The speakers on the several evenings were the Rev. R. R. Gilson, of Brunswick, the Rev. Malcolm Taylor, D.D., Educational Secretary of the Province, Dr. K. C. M. Sills, President of Bowdoin College, and Professor E. H. Wass, also of Bowdoin.—At the request of the rector of St. Mark's Church, Augusta, the Rev. S. B. Purves, D.D., the superintendent of the public schools of the city permitted the Church boys and girls to attend a special service on Good Friday morning. Nearly a hundred of the young people availed themselves of the opportunity.—A new church for St. Thomas' parish, Camden, the Rev. R. H. Hayden, rector, is approaching completion, and an old colonial residence is in course of alteration and repairs for a rectory.—A property within a few rods of St. James' Church, Oldtown, the Rev. D. R. Bailey, rector, consisting of a large house, barn, and garage, was recently purchased for a parish house and rectory, at a cost of \$8,000. The old rectory was sold for \$4,000, and by means of offerings and pledges received on Easter Day, all but \$600 of the sum needed for clearing the new property from debt was secured.—The people of St. George's Church, Sanford, the Rev. C. E. O. Nichols, rector, who are, for the most part, mill operatives, have cancelled the mortgage on their church, and are, naturally, happy over what they have thus accomplished.—A fine oak rood screen in memory of Mr. Henry Bernard Block, for many years a warden of St. Mark's Church, Waterville, Maine, the Rev. John H. Yates, rector, was dedicated on Low Sunday.

MARQUETTE—The Bishop of the Diocese, the Rt. Rev. R. L. Harris, D.D., and Mrs. Harris, have been spending the winter in Europe. The Bishop confirmed a class at the American Church at Rome, and also one at Florence. The Bishop will return in May, in time for the Diocesan Convention, which will be held the last week in May in St. Paul's Cathedral.—Under the direction of the Men's Club of the Cathedral, the Guild Hall has been opened and is the center of many activities. Dean Southworth has been conducting a men's Bible Forum during the winter, with a membership of thirty.—Grace Church, Ishpeming, the Rev. Carl G. Ziegler, rector, was the first parish to go over the top in the Nation-wide Campaign. Grace Church has a strong and active men's club, which always responds to the call of the Church.—The congrega-

with a banquet at the Hotel Emerson, Baltimore, April 26th. The Rev. Allan P. Shatford, of Montreal, made a valuable address on Internationalism.

MARYLAND—The Church of St. Michael and All Angels, Baltimore, enjoyed an exceptional Eastertide. The Rev. Dr. Wyatt Brown, rector, presented 78 candidates for confirmation, the Church school offering for Missions was \$1,285.00, and 1,408 persons made their Easter communions in the parish. The Church school has an enrollment of over 600.—The Lenten Church school offering of Grace and St. Peter's Church, Baltimore, reached the amazing total of \$2,203.64, or \$12.00 per capita. This is by far the largest Church school offering ever raised in the Diocese of Maryland. Dr. Almon Abbott, the rector, attributes it to the united interest of parents and children.

MILWAUKEE—Milwaukee churches are hearing the Near East story from men who know it at first hand. Gen. Azgapegian, an Armenian, who was a general in the Russian army, spoke at All Saints' Cathedral at the morning service April 22d, and at St. James' Church April 29th.

MISSISSIPPI—At a recent meeting of the Standing Committee of the Diocese, the Rev. J. Lundy Sykes, who has accepted missionary work in the Canal Zone, tendered his resignation as member and president of the committee. The Rev. Walter B. Capers, D.D., a member of the

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The Witness, 6142 Cottage Grove Ave., Chicago

Standing Committee, was elected president, and the Rev. Robert Grubb was elected to fill the vacancy on the committee. All communications to the Standing Committee should be addressed to the Rev. Dr. Capers, at Jackson, Miss.

MISSOURI—The Rev. Wm. A. Thomas, of Point Hope, Alaska, was an interesting visitor to St. Louis last week, speaking at a luncheon at the Church of the Holy Communion, on April 26th, and at a mass meeting under the auspices of the Woman's Auxiliary and the Associated Vestries at Christ Church Cathedral, the same evening.

MONTANA—Bishop Faber has recovered from an attack of influenza, and is once more able to go on with his work.

NEWARK—The enlargement of St. Mark's Church, in the northern section of Newark, the Rev. L. W. Pitt, rector, has become necessary through the growth of the parish, and an architect is working upon plans for the same.—Bequests of \$1,000 for St. Paul's Church, Jersey City, and of \$5,000 for Christ Hospital by Dr. Henry S. Drayton are announced.—One of the most important parochial undertakings is the removal of the church at Phillipsburg from its remote and isolated place to one on the higher ground, much more convenient for the majority of the people, and where the new growth of the city is likely to come. Phillipsburg, a great railroad center on the Delaware River, opposite Easton, is the one large place in the Diocese.—Plans for the use of the farms acquired at Delaware last year, through the generous action of Mrs. Albertson and Miss Cummins, are being pushed. Christ Church, Short Hills, made its Easter offering of about \$1,000 for some necessary buildings, and it is expected that the summer will find a good many camping parties and conferences held there, due to a marked development of the property, which is situated nearly opposite the Delaware Water Gap.—Ridgefield Park is pressing the work of providing a much needed parish house, and the Bishop's Church Extension Fund gives a helping hand.—The Diocesan Board of Religious Education has endorsed the Order of Sir Galahad as the representative organization for Boys and Young Men of the Diocese. Similar action had previously been taken in the Diocese of Nevada.

NEWARK—In the new parish house at St. Peter's, Essex Fells, the Rev. David N. Kirkby, rector, the service of Dedication was held by Bishop Lines, after the Confirmation service, on Sunday, April 29th. A very suitable building for the parish needs has been built beside the church and connected with it, giving the much needed rooms for instruction and work in the parish, for about \$16,000.—The service for the presentation of the Church school Lenten offerings, under the direction of the Rev. Canon Gabriel Farrell, was held on the afternoon of April 28th, in Grace Church, Newark. More than 1,500 teachers and scholars were crowded in and about the church. The young girls' choirs from a number of parishes numbered 250. The Lenten offerings were about \$20,000; considerably more than last year.

NEW JERSEY—The annual meeting of the Society of the Graduates of St. Mary's Hall will be held at St. Mary's Hall, Burlington, on May 25th.

NORTH DAKOTA—The Rev. Charles Leo Abbott, who has been doing

very excellent work in charge of missions at Larrimore, Rugby, Towner, York, and Rolla, is a Canadian subject, and has been requisitioned by the Canadian Government, for a special expedition in Canada, for six months. The Bishop has granted him leave of absence for that time, and Mr. Abbott will return to his duties in North Dakota the first of November. During his absence, for the summer months, Mr. Earle G. Lier, a postulant for Holy Orders, now studying in Minneapolis, will take charge of the work in the missions in Mr. Abbott's field.—The Ven. Jeremiah Johnston, who has been in temporary charge of the Church of the Advent, Devils Lake, has been unanimously elected rector, and has accepted.

NORTHERN INDIANA—The Rev. Charles Herbert Young, rector of Howe School, was the special preacher in St. Mark's Church, Toledo, Ohio, in St. Mark's pro-cathedral, Grand Rapids, Mich., recently. He gave the meditations at the Three Hours Service in Fort Wayne, Ind., on Good Friday.

OHIO—A conference and mass meeting for men and boys of the Diocese was held under the auspices of the Brotherhood of St. Andrew in Trinity Cathedral, Cleveland, Apr. 12th. Among the speakers were Bishop Leonard, Dean White, Archdeacon Patterson, and Mr. Franklin H. Spencer, Associate General Secretary of the Brotherhood.—Although still confined to the Akron City Hospital on account of a compound fracture of the leg below the knee, received last month, Mr. T. E. Smith, general secretary of the Guild of All Souls, is gradually improving. It will be several weeks before he can comfortably walk again.

OKLAHOMA—Mr. Franklin H. Spencer has been appointed executive secretary of the missionary district, and begins that work May 1st. His address will be care of St. Paul's Cathedral, Oklahoma City. Mr. Spencer has been, for some years, a field secretary of the Brotherhood of St. Andrew and has done very excellent work in that capacity.—A helpful contest has just been closed among the Church schools of the District of Oklahoma. The Bishop offered a handsome framed picture to the school which had the largest average mite box offering during Lent. In the first group, Grace Church, Muskogee, won the contest, with a total offering of \$415, and an average of \$2.36. Sapulpa won in the second group, with a total offering of \$136.41, and an average of \$4.26. St. Philip's, Muskogee, won in the third class, with a total offering of \$6.50, and an average of fifty-four cents. These prizes will be presented in person by the Bishop during the next two weeks.

OREGON—The dedication of the new St. Paul's Church, Salem, the Rev. H. D. Chambers, rector, took place on Tuesday in Easter week. The services were conducted by Bishop Sumner, with the rector and other clergy of the diocese assisting. The first services in the new church were held on Palm Sunday. Many beautiful memorial gifts have been received.—The latest of the many improvements planned, or in progress, in the diocese, is a new \$7,000 rectory on the grounds of the Pro-cathedral, Portland. An addition to the parish house is also being considered.—A course of instruction in the Greek New Testament has been added to the program of the Portland Clericus.—The number of communions made on Easter Day at St. David's, Portland, was unique, in that it exceeded the number of communicants on

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the rolls of that parish.—Sacred dramas were presented with edifying effect at three churches on Easter evening, St. David's and St. Andrew's, Portland, and All Saints', Hillsboro. At St. Andrew's an offering was made amounting to sufficient for the purchase of new Hymnals for the choir.—The various branches of the Girls' Friendly Society in the diocese have been raising funds for the further improvement of their summer home on the coast, the Holiday House at Gearhart.

PENNSYLVANIA—Thursday evening, Apr. 12th, in St. Luke's Parish, Germantown, Mr. Shibley Jamal, of Jerusalem, delivered a lecture which was concerned largely with the Holy Places in Jerusalem, particularly the Holy Sepulchre. He spoke also of the services of the Eastern Orthodox Church, and of the dangers which threaten Christianity through the intrigue of the Moslem world with Western powers.—Emmanuel Church, Holmesburg, Philadelphia, has commenced construction of a fine parish and community hall on ground adjoining the Church property at Frankford Ave. and Stanstead St. This was made possible by gifts of Mrs. Mary M. Garrett, who has not only given the site, but also a very large portion of the cost of the building. Parishioners and others are subscribing generously to complete the building fund. Bishop Rhinelander turned the first sod at the spring meeting of the Convocation of Germantown and highly commended the building and its need in the Community.

PENNSYLVANIA—The Philadelphia Alumni Association of the Virginia Theological Seminary will hold its semi-annual meeting May 15th at the City Club, Philadelphia.

RHODE ISLAND—The new Diocesan Headquarters at 12 South Water St., Providence, were opened for inspection on Monday, April 9th, and an informal reception was held by Bishop Perry and the various organizations occupying it. A large number of persons from different parts of the diocese came in during the afternoon and evening, and tea was served to them.—The Clerical Club met in All Saints' parish house, Monday, April 9th. The Rev. Elwood Worcester, D.D., of Emmanuel Church, Boston, gave an address on Psychology in Religion.—The Convocations of Pawtucket, Newport, Providence, and Narragansett met respectively on April 17th, 18th, 19th, and 20th, and there were nearly the same speeches at each of them. Notable addresses were made by Dr. Elizabeth Gardner, head of the Rhode Island State Bureau for Child Welfare, Miss Anna I. Griffith of the State Home and School, on the treatment of wards of the state, and the Rev. Albert C. Larned, the newly appointed chaplain at the state institutions, on the work to be done by the Church in these institutions. New interest has been aroused in all the convocations, and they are evidently not to be put out of existence, in spite of an effort made at the last diocesan convention.

RHODE ISLAND—The Lenten offerings of the Sunday schools of the Diocese amount to \$10,167.45, nearly \$1,000 more than last year.—The Rev. Arthur M. Aucock, D.D., celebrated the 25th anniversary of his rectorship of All Saints' Memorial Church, Providence, on April 29th. He had been assistant for nine years previous to becoming rector.

SHANGHAI—On Easter Tuesday, the Rev. E. L. Sanford, 2d, was married to

Miss Agnes M. White at Grace Church, Soochow, Bishop Graves performing the ceremony, assisted by the Rev. H. A. McNulty. Mr. Sanford is stationed at Zangzok (Changshu) where he is in charge of a boys' boarding school.—Owing to the ill-health of his family, the Rev. J. M. B. Gill has been obliged to resign charge of the American Church Mission in the city of Nanking. In twelve years Fr. Gill has

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built up a large and devout parish and a new church building is just completed and ready to house it. The Rev. W. P. Roberts will take his place in September.

SOUTH CAROLINA—An unusually interesting and well attended meeting of the Charleston Convocation of the Woman's Auxiliary was held in St. Paul's Church, Summerville, on April 19th. An offering of \$125 was given for the aid of "South Carolina's own" Japanese missionary, Miss Uta Saito, who has recently been forced to give up active work on account of illness. Addresses were made by the Rev. H. W. Starr on the work of the Church School Service League; the Rev. Albert S. Thomas on The Devotional Life of the Woman's Auxiliary; and by Bishop Guerry, who emphasized the importance of parents sending their children to the public services of the Church with the same regularity with which they attend the sessions of the day school. The Bishop also laid stress upon the spiritual value of frequent communions on the part of both young and old.—Notably successful preaching missions were held in two of Charleston's churches during Lent; one by Archdeacon Webber in St. Luke's Church, and another by the Rev. John Gass, of Parkersburg, W. Va., in Christ Church. Bishop Darst and Bishop Penick were among the special Lenten preachers at the Wednesday night services in Grace Church.—St. David's Church, Cheraw, the parish from which in 1859 Bishop Alexander Gregg went out to be Bishop of Texas, was formally consecrated by Bishop Guerry on April 8th. The present church of St. David's was begun in 1914 and completed in 1916, under the rectorship of the Rev. A. S. Thomas, now rector of St. Michael's Church, Charleston. The new rector of St. David's, the Rev. N. C. Duncan, will assume charge of the parish on May 1st.—St. John's Church, Florence, has recently received a gift of a house and lot valued at \$3,000. A condition of the gift is that as soon as the property is sold, \$1,000 of the proceeds shall be contributed to the Ramsaur Memorial in Liberia.

SOUTH FLORIDA—The Journal of the Diocese is now in press, and the Secretary of the Diocese, the Rev. James G. Glass, of Orlando, wishes it known that he will send a copy of the Journal to all who ask for it, but that it is a waste of time and money to send it where it is not desired.

SOUTHERN OHIO—Nearly one thousand pupils and teachers of the Church schools of Cincinnati and vicinity met in St. Paul's Cathedral on the afternoon of the Third Sunday after Easter to present the Lenten offering, which had been gathered in the mite boxes. Twenty-three schools gave an offering of \$2,374.97. An address was made by the Rev. James D. Gibson, rector of Trinity Church, Covington, Ky.—Harrison Leib, one of the founders of Trinity Church, Hamilton, and son of Commander Thomas Jefferson Leib, United States Navy, who served with Farragut in the Civil War, died at his home in that city on April 24th, aged 84 years.

SOUTHERN VIRGINIA—Deaconess Bertha B. Mills, of Trinity Mission, Richlands, Va., who recently underwent an operation, has now greatly improved in health, and is visiting a sister in Wisconsin. During her absence, Miss Sarah D. Alfriend is in charge of the work at Richlands, being assisted by Mrs. Sue W. Monroe.

TENNESSEE—The campaign for the Gailor Memorial Cathedral in Memphis has just closed, there, with over \$200,000 in cash or pledges. Dean Israel H. Noe starts out this week for a trip around the diocese to secure \$25,000 more for furnishings. Work on the building will be started by the first of June.—On Easter Monday, extensive repairs, to the amount of \$30,000, were started on Calvary Church parish house, Memphis, the Rev. Dr. C. F. Blaisdell, rector. When completed, the facilities for Church school work will be greatly enlarged and enhanced.—The campaign for the Beatty Memorial is going steadily on. The amount is \$10,000 and the interest is to educate some young man for the ministry. St. Paul's, Chattanooga, without any trouble whatever, gave over \$2,000 in cash. The other parishes and missions are joyfully giving in memory of Bishop Beatty, who died on April 23d, one year ago.—Plans are being drawn for a new church building for Christ Church, Tracy City, the Rev. E. H. Merriman, priest in charge, and work will begin before long.

TENNESSEE—Thankful Memorial Church, Chattanooga, will be consecrated June 10th, by the Bishop Coadjutor of the Diocese, Dr. Maxon. The Rev. James R. Helms, who is the assistant to Dr. John D. Wing at St. Paul's Church, is in charge of the Thankful Memorial. Some of the members of St. Paul's parish paid off a debt of \$3,000, and since then the members of Thankful Memorial have been most active.—The convocation of Knoxville met at Christ Church, South Pittsburg, the Rev. Howard Cady, rector, on April 24th, 25th, and 26th.

UTAH—The fifteenth anniversary of St. John's Church, Logan, was celebrated Sunday evening, April 29th. Exactly a half century ago, Bishop Tuttle came to Logan, then a tiny village in his vast field. Now the mission has a beautiful church and rectory, the minister in charge being the Rev. Allen Jacobs. Open house was held in the rectory, and informal addresses were given by the mayor of the city and the pastor of the Presbyterian church. The attendance was very large and representatives of the professional and business life of Logan.

WASHINGTON—The Rev. William Samuel Bishop, D. D., has been appointed on the staff of Examining Chaplains of the Diocese, and will take residence at No. 1912 Belmont Road, Washington.—The Mercer-Hadley Mission, which is being held this week in the Church of the Ascension, the Rev. Thomas Worthington Cooke, rector, was ushered in by a spirited campaign on the part of the Corcoran Men's Club of the parish. The mission began on Apr. 15th, and on the preceding Friday the Club gave a dinner in the Sunday school room, with speeches and special plans in connection with the mission.—The Church of the Advent, the Rev. Thom Williamson, Jr., rector, recently has received the following: a pair of cut glass and silver cruets; a pair of crystal altar vases; a silver ciborium; and a large Prayer Book for chancel use. They are to be dedicated in the near future.—The April meeting of the Sunday School Institution was held, on the 17th, in Epiphany parish hall, with the Rev. Francis G. Ilsley, rector of Emmanuel Church, Anacostia, speaking on the topic, Teaching the Child to Worship.—On Apr. 11th, Bishop Harding dedicated a memorial given by the board of trustees, and the board of lady managers, to the House of Mercy, in memory of the late Mrs. Julian

whooping cough

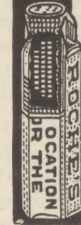
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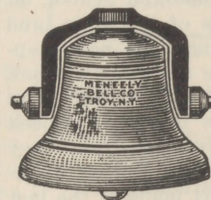
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James, founder and benefactor of the institution. A tablet has been placed in the hallway of the building stating that the building was erected by Mrs. James in memory of relatives. In the chapel a suitably inscribed marble font has been placed, and equipped with the ewer and other furniture.—The April meeting of the clericus held after luncheon at the parish hall of the Church of the Epiphany, on Apr. 17th, was featured by a paper by the Rev. P. Wroth, rector of St. Philip's, Laurel; entitled The Philosophical Causes Underlying the Oxford Revival. A lively discussion followed.—The Church of the Epiphany reports an Easter offering of over \$9,000.

WYOMING—The will of Orilla M. Martin, who died in Denver, Mar. 1st, makes a bequest to the vestry of St. Mark's Church Cheyenne, with the request that it be used to construct a tower in memory of Dr. George C. Rafter, sometime rector of the parish in Cheyenne, and for many years rector emeritus. In response to a petition to the Board of Directors of the Chamber of Commerce, signed by the Rev. H. H. Daniels and the other ministers of Ther-mopolis, the local stores and schools closed on Good Friday, for the first time in the history of the town.—Mrs. D. R. Blaske, wife of the Rev. D. R. Blaske, of Cody, is recovering from an operation for appendicitis in the hospital at Detroit, Mich.—Under the auspices of the ministerial association of Sheridan, noon-day services were held in the Orpheum theater of that city during Holy Week. Dean West was the speaker on Saturday, his theme being The End of His Ministry in the Flesh.—The Rt. Rev. G. C. Hunting, D.D., Bishop of Nevada, who twenty-five years ago was rector of St. Paul's Church, Evanston, re-visited his old parish there on the First Sunday after Easter, and administered the rite of confirmation.—The Women's Guild of Glenrock has completed a parish house by its own efforts, and the building is used not only for the mission activities, but also for community interests. A new organ was installed in St. Mark's Church, Hanna, and used for the first time on Easter.—Lenten memorials given to the Church in the district, Easter, include a chalice and paten for St. Alban's mission at Worland, from the Church of the Transfiguration, New York, in memory of Dr. Houghton, and a lectern Bible given by Mrs. Ralph Denio to St. Peter's Church, Sheridan.—The Thursday morning Bible class at St. Peter's Church, Sheridan, inaugurated during Lent, has proven so successful that it will be continued.

MAGAZINES

"THE REMARKABLE fact about the Reformation", says Prof. Foakes-Jackson, in the April number of the *American Church Monthly*, "is that it was unaccompanied by any anti-Christian movement. There was nothing in the sixteenth century as heretical as the Catharism of the twelfth and the thirteenth." This is because "when the Reformation came, most people were well grounded in the fundamental truths of the Christian revelation." Dr. Delany writes on The Justification for Catholic Ceremonial. He concludes that "before modern psychology was ever dreamed of, the Holy Spirit guided the Church towards developing the kind of worship which all trained psychologists of today will agree is the best calculated to lead average human beings in the group to become sensitive to divine impressions." Dr. Barry writes on The Jesuits; the Rev. F. S. Arnold, on The Learning of the

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- Camp Carleton—June 25—July 7 on Lake Erie near Buffalo, N. Y.—Third Year.
- Camp John Wood—July 23—August 4 on Long Island Sound near Rocky Point, L. I.—Second Year.
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Liberals; Dr. Sutton, on Born of a Virgin; the Rev. Frank Damrosch, on Breakers Ahead; Dr. Bishop, on The Holy Spirit and the Risen Christ. In connection with the Grant Controversy and the Revolt Against Dogma, the editor naively remarks: "It is well to bear in mind that most of the attacks upon religion that one reads today in modern liberal journals such as the *New Republic*, or the *Nation*, or the *Churchman* are not attacks upon the fundamental dogmas of the Catholic faith, but on those distorted notions of religion which Protestants have inherited from Calvinism and which have colored the ideas of religion as held by most educated Americans."

THE CHURCH IN GREECE

"A MODEL of plain speaking" is the description which a secretary of the American Y. M. C. A. in Athens gives of the address made by the new Metropolitan of that city on the occasion of his recent enthronement. Believing that Greece's greatest weakness lies in the extreme centralization of power in the hands of the Government at Athens, he struck a blow not only for the liberty of the Church, but for education and community life which have been well-nigh strangled in recent years. For one unacquainted with Greece, it is almost impossible to imagine the extent to which party spirit pervades the entire life of the country. This has been reinforced by the power of the central Government to replace the most menial state employe at will, the lowliest provincial teacher and priest, or even the Metropolitan of Athens himself.

The Metropolitan, speaking of this situation, said:

"Events both recent and long past have demonstrated the great harm caused by this system, not only to the Church, but also to the State. Therefore, let the pious political men of Greece, as well as those who love, honor, and wish for the regeneration of the Church, not refuse to it the right of reorganizing and restoring itself."

Another feature was the Metropolitan's assertion that if the Church is to be a power for righteousness in modern life its rank and file must possess understanding and be consecrated to their task. He also called attention to the need of a united Christendom to meet world problems.

"For the restoration of the Church," he said, "the reorganization of its administration is not sufficient. It is necessary, primarily, that the clergy have purity and strength of character, zeal, and holy enthusiasm, as well as enlightened religious consciousness."

"The activity of the Church must be modernized with the life of the community . . . because modern life presents many vital and serious problems which the Church cannot ignore but must regulate on the basis of Christian principles, transfusing these principles into the life of the community."

The name of the new Metropolitan is Chrysostom Papadopoulos. His connections with ecclesiastical circles throughout the world are numerous, being president of the Committee of the Union of the Churches, dealing with the union of the Greek and Anglican Churches; also a member of the Continuation Committee of the World Conference of Faith and Order; president of the local National Council of the World Alliance for Promoting International Friendship through the Churches, and a founder of the Athens Young Men's Christian Association.

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One of the old diversions of the Italians is the Lenten game of "Verde," or "Green." This game lasts from Ash Wednesday to Palm Sunday, and is played by couples. It opens with the ritualistic tearing in two of a box leaf, after which each player must wear a sprig, always fresh and never of less than three leaves—till Palm Sunday comes round. He who can surprise his opponent by night or day with the sudden demand, "Fuori el verde!" (Out "with the green!"), when the other is without his green or when the sprig has been reduced to less than three leaves, is the winner of the prize previously agreed upon.

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HOPE is unknown except among the Christians. The heathen world is hopeless. Four hundred million Chinamen look back and down, worshipping their ancestors. Three hundred million Hindus long to be lost in vague unconsciousness because active life to them is full of terrors. But since Jesus was resurrected, the Christian is jubilant with hope. The grave has no terrors for him, for he

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OUR DEVOTIONAL exercises, faithful and regular though they be, seem sometimes almost bare of results. We go on praying that the sense of our Lord's divine presence may rush over us like a great wave of the sea; that it may penetrate and permeate us as the water does the sands . . . Then nothing of the kind happens. The truth seems to be that our hearts are like the little hollows and depressions that we see in a ledge of rock along the shore. They are filled to overflowing with a few drops of flying spray; and though all the rain of heaven, and though all the rain of heaven, and though all the waters of the sea should break over them, they could contain no more.—*Rev. Ross R. Calvin, Ph.D.*

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