

The Living Church

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NO. 1

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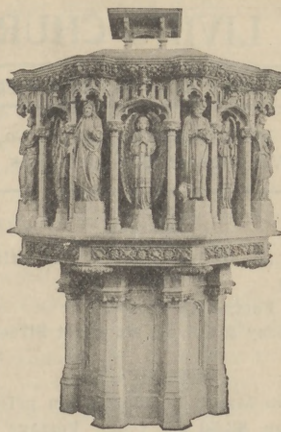
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	3
The Despised Anglo-Saxon Catholic—The Prophet and the Pastor—Death of Bishop Harding—American Heartlessness—The Church and the Ku Klux.	
ACKNOWLEDGMENTS	5
THE FIFTH SUNDAY AFTER TRINITY. ASCENSION DAY (Poetry). By H. W. T.	5
NEWS FROM THE EMPIRE OF MISSIONS	5
DAILY BIBLE STUDIES	6
SIMON LEPER. By the Rev. Louis Tucker	7
SAINTS (Poetry). By Eva Ann Madden	7
BURIAL OF THE RT. REV. G. MOTT WILLIAMS, D.D.	8
BISHOP G. MOTT WILLIAMS, AN APPRECIATION. By the Rev. C. G. Ziegler	8
OBSTACLES TO MISSIONARY WORK IN CHINA. By the Rev. T. L. Sinclair	9
SOUL OF THE CHURCH (Poetry). By Lyman Whitney Allen	11
DEATH OF THE BISHOP OF WASHINGTON	11
DOGMAS—SECULAR AND RELIGIOUS	12
THE AMERICAN BOARD OF APPLIED CHRISTIANITY. By E. M. Camp	13
CORRESPONDENCE	14
"A Setback to Church Unity" (the Bishop of Southern Ohio)—The First Missionary to Japan (William Elliot Griffis, the Rev. Earl R. Bull)—Plain Chant for Celebrations—(Stanley R. Waterman)—The Practice of Anglo-Catholicity (The Rev. Gustav Lehman)—An Appeal to American Churchmen (W. A. Earl)—How Should the Clergyman Receive (the Rev. Frederick S. Penfold, D.D.)—Communication with Spirits (Mrs. M. W. Brinkerhoff)—Obligatory Bible Reading in the Schools (the Rev. Stuart B. Purves, D.D.)—The Omission of a Lesson (the Rev. T. Tracy Walsh).	
LITERARY	16
AT THE FUNERAL OF BISHOP TUTTLE	17
LETTERS TO AND FROM BISHOP TUTTLE	19
CHARLES DAVID WILLIAMS: A FAITHFUL STEWARD. By the Bishop of Maine	19
ENGLISH BISHOPS TO CONSIDER PERMISSIVE USE OF REVISION (London Letter)	24
SOCIAL SERVICE MATTERS INTEREST MONTREAL SYNOD (Canadian Letter)	25
ST. PAUL'S CATHEDRAL, BOSTON, PROVIDES FOR INCREASED NEEDS (Boston Letter)	25
NEW YORK CATHEDRAL OBSERVES SHAKESPEAREAN TERCENTENARY (New York Letter)	26
NEEDS OF EPISCOPAL ACADEMY STRESSED IN PHILADELPHIA (Philadelphia Letter)	27
WESTERN THEOLOGICAL SEMINARY PLANS REMOVAL TO EVANSTON (Chicago Letter)	27
MEMORIAL TO BISHOP TUTTLE IN WASHINGTON CATHEDRAL (Washington Letter)	29

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EDITORIALS AND COMMENTS

The Despised Anglo-Saxon Catholic

IN despising him, Mr. Hilaire Belloc and Dean Inge are in full agreement. The *Atlantic Monthly* is good enough to permit first the one and then the other to step on him. It was scarcely fair to the *Atlantic* for neither of them to defend him, since, obviously, the *Atlantic* was trying to "play fair". But the Anglo-Saxon Catholic found no defender.

The *Atlantic* had invited Mr. Belloc and Mr. Inge to collaborate in portraying the Anglo-Saxon in his reaction toward Catholicism. Their two efforts materialize respectively in the March and the April issues. Mr. Belloc writes, in the first, on The Anglo-Saxon and the Catholic Church; Mr. Inge, in the second, on The Catholic Church and the Anglo-Saxon Mind.

In one respect they are as alike as two peas in a pod: they show as little conception of what an Anglo-Saxon Catholic thinks or is, as a whale has of the daily life of a sparrow. In another respect they are totally unlike: Mr. Belloc seeks to be the exponent of the whole "Catholic" position—meaning that of the Roman—and Mr. Inge spends much of his time casting obloquy on those with whom he is pleased to disagree within his own ecclesiastical backyard. No doubt this latter phenomenon is an assured guarantee of the "breadth" of the Dean and the "narrowness" of the Roman; for everybody knows that a chief characteristic of some forms of modern "breadth" is contempt for those with whom one disagrees, and the inclusiveness of Mr. Belloc's review of Roman thought contrasts sharply with the partisanship of Mr. Inge's review of Anglican thought. Ergo—as the man in the street or in high English preference argues—the Dean is "broad"; Mr. Belloc is "narrow".

So much for the background of these two papers. If we were criticising, we would meekly suggest that the best way to inquire about the best Anglo-Saxon conception of Catholicity would be to ask an Anglo-Saxon Catholic. But neither the *Atlantic* nor Mr. Belloc nor Mr. Inge has thought of that. Together, their preference has been to tread him under foot; yes, collectively, under feet; under the feet of all three of them.

Yet in spite of them all, the Anglo-Saxon Catholic declines to be crushed. Even Mr. Inge seems to have an uneasy suspicion that *he* has the future of English religion before him. Sandwiched in between many expressions of contempt, the Dean finds it necessary to say, "The Anglo-Catholics have now captured the machine, and in the Province of Canterbury (not at all to the same extent in the North) have imposed their doctrine and their ritual upon perhaps the majority of the parishes. They have annexed nearly all the theological colleges, and dominate church assemblies and diocesan conferences. . . . In spite of the admirable work of the Anglo-Catholic clergy among the poor, there is probably no constituency in the kingdom, *except perhaps the universities* (!) in which a parliamentary candidate would think it worth while to bid for the Anglo-Catholic vote." This does not seem to suggest immediate dissolution of Anglican

Catholicity. And yet all this means nothing to Mr. Inge. His particular brand of Protestantism is all that counts in portraying the reaction of the "Anglo-Saxon mind" toward the Catholic Church. The Catholic movement, he grants, has "lasted longer than was generally expected, and externally it appears more flourishing than ever." But hope buoys him up. "Real Catholics will end by joining the Church of Rome." Catholicity "has been from the first a theory of the ministry rather than of the Church." "It looms large in ecclesiastical politics by its characteristic zeal, and adroitness in organization and party management", and finally, "the Englishman can never really be a Catholic, whether Anglican or Roman"; a proposition that seems very difficult to harmonize with the earlier paragraphs telling how this non-existent being has captured the parishes, the theological colleges, the Church assemblies, the diocesan conferences, and the universities. If English Catholics can do all this when they do not exist, what may be the history that they will make when they come into being?

Now IF ONE WISHED really to get away from sixteenth century antagonisms to twentieth century intellectual conditions, he would take neither Mr. Belloc nor Mr. Inge as an authority upon the subject upon which they have collaborated. Neither English Romanism, as represented by Mr. Belloc, nor English radical Protestantism, as represented by the Dean, can adequately portray the Anglo-Saxon temperament in its twentieth century reaction toward Catholicism.

The Anglo-Saxon Catholic exists, in spite of the joint contempt which Mr. Belloc and Mr. Inge shower upon him. To the extent of many thousands of enthusiastic individuals, he held two congresses in recent years and is about to hold another. He has compelled even Dean Inge's Cathedral chapter to take cognizance of him. If the Dean is right in supposing that politicians cater to his vote in the universities, he cannot be a nonentity intellectually.

The Anglo-Saxon Catholic is a totally different being from the Latin Catholic. It is true that his sympathies are wide enough—something which the "breadth" of Dean Inge makes it impossible for him to understand—to enable him to appreciate the good side of Latin Christianity. He has not the slightest prejudice against a practice because it is "Romish". He does not feel himself an alien in the worship of Continental Catholics. The philosophic distinctions between Latin and Anglican definitions of sacraments do not seem to him to be fundamental differentiations between things that, in fact, are identical.

But he remains an Anglo-Saxon. In all those historic clashes between two civilizations, from the Hildebrandine contest with King John, to the Spanish Armada, blessed by the Pope, and all the way down to the Papal denunciation of democracy, less than a century ago, and to the Roman intrigue in America to teach through the public schools that Henry VIII

founded the Church of England, the Anglo-Saxon Catholic is thoroughly, fundamentally, *Anglican*. He recognizes that the Latin system is peculiarly a Mediterranean gloss upon worldwide Catholicity; that the Orthodox East, from whose missionaries Rome itself learned Christianity, is more different in all its aspects from contemporary Romanism than is Anglicanism itself; that the differences between the Anglo-Saxon and the Latin are not trivialities as to vestments or ritual or precise definitions or swinging incense or gradations of reverence; but a racial conflict between, on the one hand, the spirit of the Caesars transferred to the Papacy and through it carrying the principle of absolutism down to our own day, and, on the other, the principle of democracy, which has made first England and then America fundamentally different *in kind* from the Holy Roman Empire and from the Papal States, the abolition of which, by force of arms, after a complete failure to preserve orderly and upright government, causes the Pope to sulk in the Vatican to this day; though, happily, the day of sulking seems nearly at its end.

Anglo-Saxon Catholicity and Anglo-Saxon Protestantism have very much in common on the political and economic side. But Anglican Protestantism, as we know it today, is not the heir of any one of the parties and groups that together created the brilliancy of the Elizabethan era, but rather of the made-in-Germany Hanoverian ascendancy that, a century later, struck down English conceptions of religion, deprived English conceptions of liberty, permanently lost English colonies in America, silenced English convocations, and established an intellectual German overlordship that completely changed the face of the English Church. Under the power of ecclesiastical preferment as administered by that foreign overlordship, Anglo-Saxon Catholicity was, not killed, but crushed under foot for a century and a half, as men like Inge are trying to crush it again today; but it was that same Anglo-Saxon Catholicity that began, nearly a century ago, to reassert itself as the *true* spirit of the English Church, over against its German-taught usurpers; and the whole power of English Protestantism was exerted continuously to suppress it, from the antagonism to Keble, the suspension of Pusey, the imprisonment of men like Tooth and Green and Enraght, to the later Kensit riots and the intellectual contempt of the Inges and men of like partisanship today. Is Dean Inge proud of the history that English Protestantism has made in the last two centuries?

And when, in only two short months, the great Anglo-Catholic Congress shall gather in the historic Cathedral of which, by the grace of Mr. Asquith, Dr. Inge is the presiding officer, and when the Bishop of the ancient see of London shall take his proper place as the host of the Congress, as he intends to do, the whole world is bound to recognize the failure of that century-long, virulent fight against the inevitable which has distinguished the Anglican Protestantism of the nineteenth and twentieth centuries, in which movement of failure Dr. Inge is content to be the apostle of gloom.

"The Englishman", quotes Dr. Inge approvingly from an American writer, "can never really be a Catholic."

The pathos of Protestantism is the spell of blindness that it casts upon its own devotees.

IN HIS Appreciation of the late Bishop of Michigan, printed in this issue, the Bishop of Maine is especially happy in recalling Bishop Williams' harmony between the function of prophet with respect to great social issues and the function of pastor to individual souls. It is not easy to perform these two functions in proper balance; most men specialize on the one or the other, and neglect the correlative part. Bishop Williams happily combined the two factors in reasonable perspective. His great sermons were on the social side; he was best known on that side of his activity. But those who knew him realized that he was not neglecting the humdrum task of building up the spiritual life in individual souls.

Bishop Williams was also particularly statesmanlike in his powerful preaching on post-war problems of world reconstruction. One wishes that a collection of his sermons and addresses bearing on such topics might be made and published; for few men were his equal in far-sightedness in international relations.

And he was particularly at home in labor problems. Together, this editor and the Bishop had listened to an address at one of the Portland mass meetings on relations between employers and employed.

"Yes", this editor had assented; "and then when, through a whole generation, you have honestly tried to build up such a relationship [as the speaker of the evening had eloquently expounded], and you believe you have succeeded, and your employees and yourself seem quite to realize that they are one family together; and then some individual in Indianapolis or somewhere else, who never heard of you or of them, orders them all out on strike, and to the last man they all go; what comes next in that philosophy?" "Ah", replied the Bishop, "it is a part of the mystery of vicarious suffering. We are all paying now for the blunders of the employers of the last generation, and of some in our own day, who haven't tried. But a blessing rests, nevertheless, upon those who tried, and who must contribute to the final solution of the problem by that very meed of vicarious suffering."

It was a little touch of the humanness of the great Bishop. And it left its impress upon the heart of one editor.

IT is a real shock to learn of the death of Bishop Harding. Few men, even among our bishops, have so entwined themselves around the hearts of their people as had he. At home among the great of the nation, he was equally at home among the humble. Quiet and retiring, he yet left a marked impress upon the life of the capital. His success in beginning the building of the National Cathedral and in carrying it to its present height has been remarkable when the obstacles that have stood in the way are considered. He will be a difficult man to succeed.

**Death of
Bishop Harding**
National Cathedral and in carrying it to its present height has been remarkable when the obstacles that have stood in the way are considered. He will be a difficult man to succeed.

God grant him life eternal and may perpetual light shine upon him!

THE appended brief letter from the Bishop of the Philippine Islands is the expression of a twofold tragedy: the tragedy of a heart made sick by the failure of "home folks" to come and give a cordial handshake to those who are representing them and their better selves in a far country and are hungry for just a word of cheer; and the tragedy that the perspective of travelling priests should be such that other "sights" of a strange city were so much more alluring than the view of what the Church is doing, that the latter is necessarily crowded out by the former.

Bishop Mosher's brief note is as follows:

To the Editor of the Living Church:

It may be of interest to you to know that two priests of the American Church have recently spent two days in Manila as members of a Round-the-World Tour and that neither of them made any effort whatsoever to meet any members of the Church's mission staff or to see any of the Church's work.

Faithfully yours,

GOUVERNEUR FRANK MOSHER,
Bishop of the Philippine Islands."

Alas, that whenever we Americans travel, we should so often allow ourselves to be seen at our worst!

IN the account of a parochial mission held in a rural church in Alabama, printed in this issue, there is told the dramatic incident that, during a service, several members of the Ku Klux entered, in regalia, one advancing to the chancel and handing to the missionary an envelope which, being opened, was found to contain a note of appreciation and a fifty dollar bill. The Church and the Ku Klux
What the missionary did next is not recorded; and as he was obviously taken by surprise and could not think out a line of action at a moment's notice, it may be as well that we do not know.

But since such an incident may occur again, and we frequently learn of its occurrence in sectarian churches, it is as well for us to consider in advance what should be the attitude of a priest if it does occur; always remembering that no sort of censure is intended if this missionary, acting on the impulse of the moment, acted otherwise.

In our judgment it is absolutely improper for the priest to accept or open any envelope thus delivered to him. It should be returned with the information that the Church can receive neither communications nor gifts from men who enter a church building in the garb of masquerade. Any man, woman, or child, is welcome in any church building at any time; but only on condition that he appears as an individual sinner, with unmasked personality and with at least the intention of conducting himself in manner befitting a Christian congregation. So also gifts from individuals to the Church are always welcomed; but not gifts from societies that are tendered in such wise as to imply the recognition of such societies as conduct their affairs in defiance of law and order.

The last General Convention, by resolution, condemned societies of the character of the Ku Klux. The crimes that are committed in their name are loathsome and intolerable. The defiance of American principles, the inciting of racial and religious prejudice, the scandals that are attached to the name, all confirm the judgment thus expressed. Real men, engaged in honorable pursuits, do not find it necessary to disguise their features.

Neither Church nor clergy is justified in accepting money that comes through the instrumentality of the disguised representatives of the Ku Klux Klan.

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THE FIFTH SUNDAY AFTER EASTER

O Lord, from whom all things of good do come,
 Grant us, Thy humble servants, by the grace
 Of inspiration, e'er to fix and place
 Our thoughts on what is good so to become
 The doers of it. Let this be the sum
 Of our endeavor that we may embrace
 Thy guidance perfectly and e'er keep pace
 With all the saints of Thy blest Christendom.

Send us Thy Holy Spirit in our hearts
 To breathe, at first, the right desire; and then
 Retain Him in our souls to guide us true
 Along our journey; for, when He departs,
 We straight become the most forlorn of men
 And can no longer right our way pursue.

ASCENSION DAY

Grant, God Almighty, that as we believe
 Thine only Son to have ascended far
 Into the heaven of heavens, where ever are
 Th Angels circling Thee: Grant we may leave
 All baseness, and in heart and mind conceive
 The life with Thee and Him: let nothing bar
 The consummation of our prayer, nor mar
 The life of glory that we would receive.

For at Thy right hand He doth sit to wait
 The fulness of His kingdom, when again
 He comes to us: but now in Him we dwell,
 Who for us suffered sin's most dreadful pain:
 Grant we may be His faithful servants when
 He comes in glory to His own estate.

H. W. T.

NEWS FROM THE EMPIRE OF MISSIONS

NEWS and information from far distant and widely separated places are brought together in the mail bag of the Department of Missions. From the great and crowded city of Tokyo, to which the interest and efforts of many Church people throughout the United States have been specially directed for many years, Dr. Teusler writes that the contract has been signed and the work begun, by a Japanese, for the new St. Luke's Hospital. This contract calls for the completion of the foundations. Other contracts are in process for the rest of the work, and the plans for the structure have probably by this time gone through their final drawing.

How different the surroundings and solitude in Alaska, from which Bishop Rowe writes: "I leave Chitina for Gulkaua, where I expect to connect with my dogs and mush to Tanana Crossing. I expect the going to be hard, as there is no trail, there being no travel that way. While at Nenana, I hope to get work started on the new building we absolutely must erect this year for St. Mark's School, to replace the original building now worn out and dangerous. This has to be done and yet I do not know where the money is to come from. I am afraid we cannot in these days replace the old building, which houses some thirty children, for less than \$10,000."

Far away to the south, and the width of two continents to the east, Dr. James W. Morris of the Theological School in Porto Alegre, writes of serious delays in the arrival of the mails, caused by the complications of Brazilian politics. The land route was closed and the railroad cut. A large mail, including Christmas letters and some important drafts arrived almost at the border of Rio Grande and then had to be sent back to Sao Paulo and down to Santos, whence it would eventually come by sea.

Greater than the trouble from these and other causes, however, is the joy of Dr. Morris and also of the boys of the Southern Cross School over a brilliant young Brazilian who formerly taught in the school and then left and was for some years out of touch with the Church, teaching in a great boys' school in Rio, delving much into philosophies and history at the university. Now he has made a new decision and is returning to Porto Alegre. "All of our boys are simply thrilled", says Dr. Morris, "for he is a born leader and they have felt deeply his separation from them. We have all of us constantly prayed for this man, and now he has gladly and happily come. I do wish he could go to the Virginia Seminary and get moré richly fitted for the great career that will surely be his."

Coming back many thousand miles to our own country, but still within the boundaries of the empire of Jesus Christ, the following letter from a teacher in a Church school in the Appalachian Mountains says:

"There are some fine lads here now, boys who really want to learn and who have no other opportunity of going to school. I wish to tell you particularly of two new boys from different parts of our Southern Highlands.

"One, a funny little fellow of about nine years of age, came down very much against his will. If he ever before saw a white table-cloth we have no reason to think so, and everything else is about like that. His teacher says that he can learn anything in school and he certainly thinks things out for himself. Candidly, I believe he considers me half-witted because I imagine that knives are not made to convey food to mouths. Until he came down to school, he had never seen ice cream!

"A newer arrival is a young fellow of twenty-one, who is in the fourth grade, just starting geography for the first time. For eight years he has been working in a cotton mill, but, realizing that he can make no further progress without an education, he has courageously and cheerfully come here to take his place with other fellows half his age. At the close of school, he will return to the mill and work for his mother and five little brothers and sisters, and earn his next year's board.

"Of course, there are many others. I only wish I could show you pen pictures of their lives and efforts that would be worthy of the subjects."

LIVE to seek God, and life will not be without God.—
 Tolstoy.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

May 7

READ St. John 16:23-end. Text for the day: "Whatever ye shall ask the Father in My name, He will give it you."

Facts to be noted:

1. Verse 23. "Ye shall ask Me no questions."
2. The Christian must always pray in the name of Christ.
3. Verses 25-33. Temporary defeat will be followed by final victory.

"We are to pray to God, not only as a Father, but also evermore and in the name, and through the merits, and relying on the intercession, of our Lord and Saviour Jesus Christ. The name of Christ is not, as some seem to regard it, a musical close to a beautiful collect; nor, as others view it, the signal to the congregation that the prayer is done. That is not the meaning of praying in the name, and for the sake, of Jesus Christ. It is no decent peroration; it is no accustomed finale to our prayer. His name is the very ground on which we kneel; it is the very right of our approach, it is the very channel through which we address God, and by which God can send down blessings upon us."—*Cumming*.

May 8

Read St. Luke 11:1-10. Text for the day: "Lord, teach us to pray."

Facts to be noted:

1. Our Lord's response to the disciples' request.
2. The simplicity of the Lord's Prayer.
3. The need for importunity in prayer.

"Long prayers that tell God in most eloquent language what He is, and in very picturesque language what we are, seem altogether inappropriate. True prayer is the deepest expression of our deepest wants in the simplest and most direct language, and in the hearing of Him who knows all our deepest wants before we tell Him the uppermost of all. Of all things truly shocking, grandiloquent language in prayer is not the least so. Watch a person who loses his temper; when he speaks we hear no fine phrases, no beautifully rounded sentences; he takes the nearest, shortest words, and he makes them the vehicle of his deep feeling. Study our Lord's Prayer—How simple! 'Our Father, who art in heaven.' Or take the nearest to it, some parts of the Prayer Book service: 'We have done those things we ought not to have done.' How simple! How expressive! Would that such a model were universally followed. It is the nearest approximation to the beautiful and perfect model set by Him that spake, and prayed, and lived, and died, as man never did."—*Cumming*.

May 9

Read St. James 5:13-18. Text for the day: "The effectual fervent prayer of a righteous man availeth much."

Facts to be noted:

1. The practice of the early Church in case of sickness.
2. St. James says that the practice of the sick confessing their sins was to be continued in the Church. This was the practice among the Jews.
3. The glorious privilege of the man who brings a human soul to repentance and belief.

"Pray often, rather than very long at a time. It is hard to be very long in prayer, and not slacken in our affections. Those watches which are made to go longer at one winding, do commonly lose towards the end. The flesh is weak and the spirits of the body tire. Our Saviour, when He prayed for His life, prayed often rather than long at once. He who in a long journey lights often to let his beast take breath, and then mounts him again, will get to his journey's end maybe sooner than he that puts him beyond his strength. Especially observe this in social prayers, for when we pray in company, we must consider them that travel with us in the duty; as Jacob said: 'I will lead on softly as the children are able to endure.'"—*Gurnall*, 1617.

May 10

Read St. Mark 16:14-20. Text for the day: "Go ye into all the world, and preach the Gospel to every creature."

Facts to be noted:

1. This is probably a summary of our Lord's words during the forty days between His resurrection and ascension.

2. "Damned", better translation, "condemned".

3. The promise of Christ to those who have faith in Him.

Some time ago, I was talking with a woman whose chief interest in her Church is the missionary work. "But", she said, "I can't understand some of the people of this Church. When I talk about missions and the Church's obligation in connection with missions they think I am a little queer. And this is true of the majority of the people with whom I discuss the matter." One cannot feel that this is true of all Christian people, but it is true of a very large number. There are so many who have failed to grasp the fact that a Church that is not carrying out Christ's last command is not loyal to Him. It was one of the foremost preachers in this country, I think, who said that if he were called to a church that was heavily in debt his first sermon would be on the need of supporting foreign missions.

"Go ye", is the last command of our ascended Lord, and it is for each one of us to ask himself and herself, "How far am I trying to obey that command?"

May 11

Read St. John 3:1-13. Text for the day: "That which is born of the Spirit is spirit."

Facts to be noted:

1. The teaching of our Lord had made an impression not only on Nicodemus, but on other members of the Sanhedrin as well.
2. Our Lord makes it clear to Nicodemus that a new heart and a new nature are necessary.
3. Nicodemus must approach Christ's baptism with repentance and faith.

You meet two men. Both are honest, upright, well educated, highly respected citizens; both men are successful in business, the homes of both are happy, and both men take an active part in the work of their respective Churches. After a while you discover there is something about one that the other doesn't possess. It is nothing he talks about, but you feel it. There is something that he seems to radiate, and you wonder what it is. You compare him with the other man and you know that the second man lacks that which the first man has. After a while it begins to dawn upon you. The first man lives in very close communion with God. To him God is a friend. When he prays he speaks with his Friend, when he reads his Bible he is reading a letter from his Friend, when he goes to Church he goes to his Friend's house. He lives in the spirit of his Friend. The other man hasn't caught that spirit. That is the difference.

May 12

Read St. John 6:57-65. Text for the day: "It is the Spirit that quickeneth."

Facts to be noted:

1. Union with Christ is a life-imparting union.
2. Christ is the Bread of Life.
3. Some of our Lord's disciples could not understand the spiritual meaning of His statements about eating His flesh.

Professor Dummelow says: "The life imparting union between the Father and the Son, is a figure of the life-imparting union between Christ and the believer." He then interprets verses 62 and 63 as follows: "After My Ascension, when I shall no longer possess a natural body, you will understand that My words about eating My flesh and drinking My blood, which now offend you, are to be spiritually interpreted. What imparts the power of everlasting life to those who feed upon My flesh, is not the flesh as such, but the Spirit which pervades it. The flesh without the Spirit profits nothing: the flesh with the Spirit profits much. In heaven I shall be a quickening Spirit, and My body will be spiritual. After the Ascension the Holy Spirit will make you partakers of My flesh, and you will receive it spiritually by faith."

WE MUST brace ourselves individually and deliberately to the task of facing the intellectual questions and seeing if we cannot reach decisions, at least provisional decisions such as can be the reasonable basis, when put to account in life, of practical certainties.—Bishop Gore, *Belief in God*.

HABITS, negative in character, are often, in the final analysis, more injurious to character than those of a positive sort.—*Rev. Henry Lowndes Drew*.

Simon Leper

By the Rev. Louis Tucker

MARTHA, we have been here a thousand times, but never knew I that it was so dreary."

"'Tis but the rocky ravine beside Bethany, Mary, the same as always. We see it now with Yeshua's eyes."

"Or Father Simon's. How dreary it must seem to him."

"Oh Mary, Mary, how can he bear it?"

"I think good men can bear anything, Martha, if it be God's will."

"But can it be God's will that Simon, our father, is a leper?"

"Ask Yeshua."

"Oh, Rabbi, Rabboni!"

"What is it, Martha?"

"Did God make Simon, our dear father, a leper?"

"When Pilate killed the Galileans about the altar, were they worse than other Galileans? I tell you, nay; or those Jews on whom the tower in Siloam fell, were they sinful above all inhabitants in Jerusalem? I tell you, nay."

"I do not understand."

"Ask Mary."

"Rabboni, there he comes."

"Unclean! Unclean! Unclean!"

"Father, lift up your heart. Here is Yeshua Natzri come to cure you."

"Mary, none can cure lepers."

"Father, he has cured hundreds."

"Martha, you dream."

"Father, the whole land rings with his cures."

"Lazarus, once you were a lad of sense. Why alter?"

"Father, did Mary ever tell you an untruth? Found you Martha ever before a dreamer? Am I often wildly foolish? Why do you treat us so? Yeshua can cure you."

"Smitten of God and afflicted, son, cast down and broken, God has forsaken me."

"Are we undutiful?"

"Nay, truly."

"Then has He left you good children?"

"Most trebly good."

"Is any man forsaken of God who has good children?"

"Not altogether. Truly, not altogether."

"Rabboni, he would not believe and come to you, dreading the progress on the public roads, crying 'Unclean'. We feared to talk of you to him, not knowing if we could bring you, so have not told him all the tales that would build up his faith. But there is another leper here, a man from beyond Tyre. He heard of you afar and hastened hither, reaching Bethany this morning. Because you stay at our house, they sent for me. I sent him hither, saying that he should see you. There he is, under the shadow of that cliff. He speaks Greek. Ho, Jubila of Tyre, come hither!"

"Ay, sir. Unclean! Unclean! Lazarus bar Simon, is this the Rabbi Yeshua bar Dawid of Nazareth in Galilee?"

"He is."

"Lord, if thou wilt, thou canst make me clean."

"I will. Be clean."

"What? Touch a leper? He laid his hand upon his head."

"And cleansed him, father. Cleansed him. Talk with him and see. Lord, for the sake of love, permit this weakness."

"I see no difference in him, Lazarus."

"Jubila, how feel you?"

"Uplifted utterly in spirit. No change in the flesh as yet, nor did I look for any. I have made inquiry concerning lepers cleansed and know it takes a little time before they feel it."

"If there were room for common sense anywhere in so mad a business, I would say, Lazarus, this Jubila shows it. Rabbi Yeshua, Rabboni, my children love you and therefore I could do so too were I not—a leper. 'Tis not from stubbornness or anger therefore, but from sheer inability to grasp so great a thing that I have doubted."

"Jubila, father, shows not common sense but faith."

"Perhaps in this case, Mary child, they are the same. But how of Rabbi Yeshua, who has touched a leper and therefore is infected and by law a leper himself?"

"That was fought out in full council at Capernaum, of rabbis from every town in Judea and Galilee. It was admitted that he is exempt from the leper laws because he is a prophet and can cure them. At the time I told you."

"Yea, I recall now; but, Lazarus, I am aweary often now and forget much."

"Oh, God of Israel, praise!"

"What is it, Jubila?"

"Something thrills in me. My veins all tingle. Look you, my flesh is burning pink and healthy here and there, like a young child's flesh. Sir, may I go and wash? Thanks."

"What say you, Father?"

"Rabbi, rabboni, is it really true? Can you cure lepers?"

"Yea, Simon."

"What, even me?"

"According to thy faith, it shall be done unto thee."

"Lord, give me faith."

(Jubila, in the distance, singing)

"I am well pleased the Lord hath heard
The voice of my request.
He hath inclined His ear to me
And therefore I am blest.
The snares of death encompassed me
Nor could I struggle out,
The pains of Hell gat hold on me
And held me round about.

"In trouble and in heaviness
I called upon the Lord,
'O Lord deliver Thou my soul,
And gracious was His word.
Yea, merciful is Israel's God,
The Lord preserveth me,
He helpeth me, a simple man,
Who was in misery.
Yea, praise the Lord, ye heathen all,
Ye nations hear His word,
The truth of God endureth still,
Praise ye, oh praise the Lord."

(Jubila returns, singing, and kneels at Yeshua's feet. Simon hesitates a moment, then kneels also, saying:)

"Lord, if thou wilt, thou canst make me clean."

"I will. Be thou clean."

SAINTS

How many times, in Tuscany's fair town,
In her Cathedral's dimness have I seen
Quick sunbeam touch some lofty glass and green,
Blue, crimson, amethystine hues blaze down

From windowed saint—then touching time—dulled gown
Of praying mendicant, of fabric mean,
Make iridescent splendor of a queen,
Gemmed nimbus give that humble head for crown.

So let my soul be set above self's strife,
As saints of painted glass in sun-lit wall
Of Brunelleschi's church, so on it shine,
Oh, aureate rays of Love from Sun Divine,
So glorify the daily things and fall
In halos over lowliest acts of life!

EVA ANN MADDEN

A TELEGRAM

St. Louis, Mo., April 24.

The Living Church:

YOU will be interested to know that we are taking steps in the Diocese of Missouri to build a substantial memorial to the life and labors of Bishop Tuttle. We hope that the whole Church will be interested in this project.

Frederick Foote Johnson,
Bishop of Missouri.

BURIAL OF THE RT. REV.
G. MOTT WILLIAMS

THE burial service for the Rt. Rev. G. Mott Williams was held at Holy Trinity Church, Paris, on April 18th, and was conducted, strangely enough, by the successor of Bishop Williams as Bishop of Marquette, the Rt. Rev. Robert L. Harris, D.D., who had been temporarily assisting Bishop Williams at Nice, and who came to Paris for the purpose. There were also present in the chancel the Very Rev. Frederick W. Beekman, Dean, Canon Richard M. Doubs, and the Rev. Dr. Frederick W. Clampett, all of Holy Trinity; the Very Rev. J. P. de B. Kaye, of Topeka, rector-elect of Florence; the Rev. Everett Smith, rector at Geneva; and the two British chaplains in Paris, the Rev. F. Anstruther Cardew and the Rev. W. Marshall Selwyn.

The chancel was beautiful with flowers and the Bishop's favorite hymns were sung by the choir

The following poem, written by Bishop Williams some time ago, was read:

"How will it be the night before I die?
I would serve God in living or in dying.
But if I knew the day I must lay by
This moral frame, would I be spent with sighing?"

"As Jesus passed the Maundy Eve, so I
The ebb of life would wholly sanctify;
Commune with God, with friends; speak words of cheer.
Though darkness cometh, Christ is ever near.

"A holy life is like a hymn of praise
May my last song be sweetest, and my days
Go out in singing."

The body was interred temporarily in the Mortuary Chapel. The Bishop's widow, with Mr. and Mrs. John Biddle Williams, left Paris a week later for home. The Bishop's body will be interred permanently in a cemetery at Detroit, his original home.

Fuller information by mail gives additional facts as to Bishop Williams' last illness and death on the night of April 14th.

He began to fail definitely in health about two months earlier. He arrived in Paris a few days before Passion Sunday, having lost several pounds in weight, looking badly, and appearing to be quite weak. Realizing his condition, like a soldier, he went to Paris from the south of France to fulfil two engagements. The first was formally to accept at solemn service from the rector, wardens, and vestrymen of Holy Trinity that church as an American Pro-Cathedral for Europe; this had been voted and had been informally accepted by him in December, but the formal acceptance had been delayed until his arrival in Paris. The second was to confirm on Palm Sunday. Had it not been for these two engagements of importance he would not have gone on, as he had been advised to keep to his room and attempt no work. He stated to Dean Beekman that he desired to consult a Paris physician, but did not wish to see him until the day following the confirmation. Examination by a leading specialist showed that he had a cancerous condition of the liver. He went to the American Hospital and sank rapidly, and as a last resort, and to lengthen his life, an operation was performed. He only survived this by three or four days and died at a quarter to midnight on April 14th.

Bishop Williams had become greatly beloved on the continent of Europe, where his visitations of the American congregations and his good sense in the advice that he was called on to give had made him very dear to great numbers of people altogether apart from the American colonies

BISHOP G. MOTT WILLIAMS:
AN APPRECIATION

FROM A SERMON BY THE REV. C. G. ZIEGLER,
Rector of Grace Church, Ishpeming, Mich.

A FEW days ago, we were shocked to learn of the passing of our beloved Bishop Williams, first Bishop of Marquette. Those who knew him well, will bear witness to the fact that, as a Bishop of the Church, he never forgot the Saviour's words, "I am among you as he that serveth".

In the exercise of the episcopate, "there are diversities of gifts". Some of our bishops are preachers; some are prophets. Some are executives; some are princes of the Church.

Some stand out as "men of God". Some are potent as "men of the world". Some are rulers, saying, "Go!" Some are leaders, saying "Come!" Our Bishop Williams could not be classified under any exclusive heading. He could have achieved distinction in any field, had he so chosen. His intellectual gifts were such as to promise success as a specialist in any one of several departments. His versatility was such that, in his sermons and writings, he frequently displayed a scholarship that would do credit to the greatest of preachers, and that profound knowledge of human nature that marks the prophet. His piety manifested the man of God; yet his broad sympathy and lack of affectation gave him that close touch with men which saints sometimes miss. To be recognized as a shining light, to achieve fame in one field of human endeavor, is the ambition of some. Bishop Williams could not confine his interests within a narrow compass; but he chose, instead, to follow the Master's example, "I am among you as he that serveth".

Simplicity was the keynote of his character. He was a bishop; but, as a bishop, he never ceased to be a minister; and as minister, he never ceased to be a man—a man who was, first of all, a friend—a friend to his clergy, and a friend to his people. An aristocrat himself, he treated the humble as his equals, though he never humbled himself before the proud.

His diocese was ever the beneficiary of his generosity; and that generosity was never advertised. He did good, because it was good, not because it was good policy. He could do a favor, without entering the item on the ledger; and one could ask of him a favor, without leaving his presence, feeling cheap. There are gentlemen who become such by learning the art. There are gentlemen who become such by the contagion of their environment. There are a few whom we sometimes call "gentlemen of the old school", whose courtesy is instinctive. Our late Bishop was possessed of an inborn courtesy. He had the precious gift of being able, without the slightest effort, to make all, the high, the low, the rich, the poor, feel at home in his presence. There was never a trace of pose, affectation, or artificial polish. His manner was as much a part of him as his body. The most precious of gems, and the only one which needs no polishing, is genuine simplicity.

Some humorist has said that a good executive is a man who can get other people to do the work that *he* ought to do. Good executives of that sort are needed. Without them, little would be actually accomplished in this world of hurry and worry. Our late Bishop was not an executive of this type, however; not because he was deficient in ability, but because he was proficient in kindness. He was too kind to ask another to do what he would not do himself.

No work was ever held, by him, beneath his dignity. To preach to the heathen in the wilderness was to him a task as pleasant as to occupy a cathedral chair. No missionary, under his authority, was ever sent out to achieve a task the Bishop himself could not classify in the number of his own experiences. He preferred to assign the easy tasks to others, doing the hard things himself.

He was gifted with a phenomenal memory. It was said, frequently, that he never forgot anything that he had read. What counts for more, he never forgot a friend. He could, however, forget an injury and overlook a fault. A well-developed sense of humor enabled him to pass off, with a smile, the things which more sensitive mortals would find an occasion for brooding, grief, and ill-will.

When we judge the living, we are apt to judge them by their acts, taking little account of their motives and intentions. That is why we misjudge so often.

When we sum up the lives of those who have passed on, we judge more fairly. We pay less attention to what they did, and more attention to their character. What the man *was*, is brought profoundly home. The little things seem to stand out, as never before. After all, the little things are the things that count; for little things are frequently the index to character; and character, in God's sight, is the only matter that counts.

The friends of our late Bishop will remember Bishop Williams, the man, better, perhaps, than Bishop Williams, the bishop; for personality was his outstanding characteristic. He was one bishop in a thousand, because he was one man in a thousand. He dared, always, to be himself; yet he kept his individuality without being individualistic, because his working motto was this: "I am among you as he that serveth."

Obstacles to Missionary Work in China

By the Rev. T. L. Sinclair

Customs

THE Chinese have many customs and great respect for them. The missionary is always running up against them and finding himself balked by them. Some of their customs are sinful; some are harmless; neither of these kinds gives great trouble to the missionary. He refuses to countenance the former, and the latter he lets alone. Those not exactly sinful, nor yet harmless, are the bugbear of the missionary. He goes on trips to outstations. All Chinese Christians, catechists, inquirers, and school children feel that they must do him honor. Consequently he is met by a number of them with fire crackers, drums, flags, and about everything else that will make a noise. He is escorted to the mission building or to the house at which he is to stay. After he has had this happen several dozens of times he feels that if honor can only come through the medium of ear-splitting noises and disagreeable smells he should be glad to dispense with the honor. On arrival at the house he is escorted into the main room and there sees a reclining wicker chair. After a long journey in a not very comfortable sedan chair, such looks most inviting. But the host points to a straight-back, uncomfortable wooden chair, and invites him to be seated. This chair is not made for comfort, but simply to be sat upon. Not that the host does not wish his guest to be comfortable, but the seat to which he invites the guest is the high seat and more honorable than the other. Where honor and comfort conflict, honor must first be observed. You can rest assured that in China your host will render you due honor and a little more besides. You can not rest assured that he is going to make you comfortable.

The next thing on the honor program is a feast. The missionary can rest assured that such will be in proper style. He may not care for feasts. Possibly they spoil his digestion, probably he would prefer a simple meal, but such would not be of sufficient honor. The great thing is to render due honor to the guest, and the host (more often hosts) is not going to let such small things as a missionary's wants and digestion detract from the honor due him. In the simple meal, rice and meat are served together; the meat gravy eaten with the rice makes it wholesome and tasty. At a feast the meat comes first and it is not simply one or two courses, but course after course. If there are not more than eight, the guest can consider himself fortunate. Very few vegetables are served with the meat course, but some kind of sweet dessert is served in the middle of the meat courses. At the end of it all when the missionary has eaten all he could, and a little more besides, dry rice is served, something he has been wanting throughout the feast, but which he now finds difficult to eat. Sometimes when they wish to render extra honor they serve foreign food. In some of the larger cities good cooks have been secured and the foreign food served is very good, but in the smaller towns, not knowing how to cook foreign food nor having proper facilities, the missionary, after one taste, often wishes they had served Chinese food. I have seen bread served that would ruin the digestion of an ostrich, yet the host thought he was conferring a great favor, while the missionary feels like an uncivil brute and hunts for excuses.

The missionary does not object so much to the feasts and fire-crackers *per se*, but feasts are costly and fire-crackers cost something. Objection is that people who feel they must give to supply a feast for the missionary feel little or no obligation to give to the work of the Church. Some most active in subscribing to feasts are most delinquent in paying their apportionment. A dollar for the Church seems a lot to give while three dollars for a feast is spoken of as if it were nothing. The missionary feels that he has indeed been honored, but would feel better, were there less honor to himself and more to his Lord. The missionaries have succeeded in stopping such practices in most places, but there are still some places where they are felt to be essential.

Customs regarding the social relations between the sexes are those which make for the missionary the greatest problem.

Custom decrees that there must be no social relations between the sexes. If a man calls at the home of his friend and finds him out, he had better not sit down and have a pleasant chat with his friend's wife. Mixed parties or dances, or young unmarried men calling on young ladies, taking them riding or walking, would—well to say it would be shocking would be putting it most mildly. Courting and love-making are rare and wonderful scenes in China. Yet marriage in China is very easy, provided one has money. Engagements are made by the parents. Those directly concerned may or may not have anything to say in the matter; it does not make much difference. All the arrangements are made for them. All they have to do is to comply. Sometimes they may not know of the engagement until the whole thing has been settled. I heard of a man, who, while away from home, was engaged by his parents and knew nothing about it until he received his father's letter informing him of the fact. He may or may not have seen the lady. Sometimes a boy at school is sent for by his parents to come home and be married. He returns home, is married, and in a few days is back at school. He may not be more than fifteen years old. Sometimes the engagements are made while the parties concerned are infants. When grown it may happen that one is highly educated while the other is apparently illiterate or even imbecile, but the engagement holds just the same.

Engagements in China are binding. It is about as easy to get a divorce in America as to break an engagement in China. When the engagement is made, each family hands over to the other a piece of paper on which eight characters are written. These characters show the date of birth of the prospective bride and bride-groom. Should either party wish to break the engagement he or she endeavors to get back those eight characters. He who refuses to marry and leaves those eight characters in the possession of the other party had better prepare for trouble. Once a young man engaged to marry a young lady ran off and married some one else. But in spite of the fact that she was not in the least to blame the deserted young lady was careful to have those eight characters returned before marrying another. So long as the man had those eight characters, even though married to another woman, he could make trouble for her.

Before marriage the groom must give to the bride gold and silver ornaments and a suit each of cotton and silk clothes, nor can she be force to marry until these presents are forthcoming. A Roman priest was once asked to officiate at the marriage of a young Chinese couple. The bride, when asked the usual question, said "no". The priest supposing that she simply wished to be urged suggested that she say "yes". But to his surprise she persisted in her refusal. On inquiry as to her reasons for such conduct she said, "I am not going to say 'yes.' He has not given me my red trousers and I will not say 'yes' until he does." After a time the red trousers were given and the wedding proceeded without further mishap.

After the ceremony there is always great feasting, after which the Chinese have what seems to us a very offensive custom, of teasing the bride. The bride and groom are made to stand in a room and all the guests are invited in to see them. They crowd around and attempt to out-do each other in making funny remarks about the bride. The remarks may not be exactly bad, but usually coming after rather free imbibing, they are often impolite and offensive. However to the Chinese they seem quite the proper thing.

But other than this there are a lot of superstitious and heathen practices connected with both weddings and funerals in China. Naturally the Christian Chinese wishes his wedding to be as proper, as joyful, as noisy, and in every way as big an occasion as those of the heathen. The tameness and quietness of our weddings do not satisfy the Chinese. They desire more. I knew one wedding to which the bridal party arrived with about all the gala accessories possible. The bride and groom were escorted up the aisle by maids of honor, flower

girls, etc. After the ceremony there was the photo and rice throwing. One would have supposed that such, with the feasts to come afterwards, was sufficient, but not so to our friend the father of the groom. He had one of the clergy and the choir come to his house, where the clergyman made an address and the choir sang a number of hymns. I feel confident that one reason some of the Chinese are so loath to give up their old practices at weddings and funerals, is that the Church offers them so little to take the place of these old practices. They have been accustomed to much ceremonial, noise, feasting, and finery. Our simple weddings with a half-hour's reception afterwards seem to them very tame. I believe the Church could add much ceremonial which would be perfectly harmless and which would make the ceremony attractive to the Chinese.

But of course there are other reasons why they wish some of the old practices. They do not wish to be un-Christian but they wish to show respect to their forbears. Can they have fire-crackers, can they bow to the tablet of their ancestors, or to their dead parent's portrait? Now the question arises, "How many of these old customs and practices are not anti-Christian, and therefore allowable?" You tell them to worship only God but they say they are not worshipping their ancestors, only showing them respect. Well! when you attempt to draw a distinction between worship and showing respect you find yourself in difficulties and that the passage from one to the other is most easy. To some the bowing and kneeling would be respect only, to others it would be worship. In the opinion of many, missionaries have gone too far in prohibiting the worship of ancestors. Chinese Christians have been accused of selling their ancestors. Yet on the other hand there is much connected with ancestor worship which is distinctly anti-Christian.

The bride is taken to live in the home of her father-in-law. There might be a number of brothers in one family but provided the parents live in the same town and the house is large enough all the sons bring their wives to this parental roof. A newly married man who lived in the same town with his father but not in the same house would be looked upon as an unfilial son. The new wife is subject to her mother-in-law. The mother-in-law may treat her about as she pleases but the daughter-in-law must never speak angrily to her nor strike her. Should she do so she would, in Chinese eyes, have committed a serious offense. The mother-in-law might strike her daughter-in-law ten severe blows and it would be all right but let the daughter-in-law strike one in defense and it would be a serious offense. However the daughter-in-law has one means of defending herself, namely suicide. A mother-in-law so mean as to make her daughter-in-law commit suicide would in the eyes of her neighbors be a tyrant indeed.

The life of wives in China is by no means an easy one. They do not expect to be, nor are they, made companions of their husbands. One rarely sees a husband and his wife walking together. If they go to church, theater, or anywhere else the husband goes alone or with friends and the wife does the same. In fact up to a few years ago a man would have thought it very poor style to be seen walking on the street with his wife. The Chinese have sometimes been shocked at seeing the wife of a foreigner riding in a sedan chair while the husband walked behind. They would probably do the reverse or leave their wives at home. On arrival at church or place of amusement, all the men sit on one side and all the women on the other. It was formerly the custom when inviting men and women to the same feast, to have tables for men in one room and those for women in another. Now by a few of the most advanced they are invited to sit at the same table but this is not widely practised. Often missionaries invite husbands and wives to the same meal; the husband accepts while the wife makes some excuse. A man does not expect his wife to share his amusements. Both think it proper and right for the husband to go frequently to places of amusement while the wife stays at home. If it is necessary for one to stay at home and mind the baby while the other goes out for a good time, the wife will be the one to stay at home. That the wife is entitled to spend as much time and money in amusements as the man, is, in China, rank heresy. The woman is the inferior of her husband. He is her lord and master. She is something between a wife and a servant. A

year ago at a Diocesan synod, suggestions regarding weddings, and funerals were reported by the committee appointed for that purpose. Most of the suggestions were excellent. But there was one which struck the foreigners as most peculiar, namely, that a man should wait three years after the death of his father before marrying but need only wait one year after the death of his wife before marrying again. To the Chinese present this seemed perfectly all right and was passed. Fortunately it was only a suggestion. Let no one suppose from this that men always have things their way. The Chinese have a word for henpeck and they understand it all right. Nor let it be supposed that all the wives of China are unhappy. There are a lot of fusses and squabbles, there are some suicides, but generally speaking they are quite happy and contented. It is remarkable how well so many in-laws living under the same roof get along together.

In matters of customs Chinese do not seem to consider the question of right at all. Anything that is customary is right even though it is wrong. To say the custom is thus, settles the matter with them. To them we often seem queer because we do not accept such as final. A missionary once had as servants an uncle and a nephew. Both were young, the uncle being the senior only by a few years. One day they had quite a dispute over a trifle. After a few blows and more words the uncle went in to the missionary to get him to settle the matter. So far as the truth could be known, they were equally guilty. The missionary decided to punish both. The uncle seemed quite dumfounded and replied to the effect that such would not do at all, that in China it was considered very bad for a nephew to strike his uncle, and that the nephew should be punished according to the Chinese custom. The missionary replied that he was going to be just, so far as he could, that if the uncle was in fault he did not blame the nephew for striking him, and that if they did not like his way of settling the matter they could settle it themselves. They decided to settle it themselves and there was no further trouble. Thus their actions seem always to be governed by custom and not by principles of right and wrong. Their reaction to an impulse is not, is it right, but is it the custom. After they become Christians they have the same tendency. To change the natural bent of their nature and make them consider, not is it the custom, but is this Christian, is most difficult.

Naturally the missionary wishes to see a number of these old customs changed. They are productive of much evil and suffering. Living jammed up against each other as the Chinese do, the customs are often not strictly kept and numerous scandals arise. The greatest injury is, I believe, to the young men of China. There is nothing more refining nor uplifting than the society of refined and pure women. Young men naturally crave the society of the opposite sex. Now such is denied the young men of China. Young men to whom the society of the right kind of young women would mean much can only get such clandestinely or with evil women. I am confident that much of the scandal, much of the immorality in China could be avoided were the right kind of social relationship between the sexes established. How to make the change is the question which is hard to answer. Something has already been done but not much. One must go slow. There is danger of their going to the other extreme. At present for young men and women to sit in the same room unchaperoned would put both in a relation so strange and unnatural as to defeat the higher purpose. Some Chinese who know something of western customs but know them imperfectly do things which they think are western, but which in the eyes of the westerner are not exactly the right things to do. The people of a certain village were shocked to see a couple from the mission schools for boys and girls, during vacation, walking down the street arm in arm. The principals of the schools were also shocked. A young lady of China once wrote a young man, to the effect that she liked the foreign ways much better than the Chinese, therefore she would like to tell him that she loved him and wished to marry him. The young man consented. Her misinterpretation of foreign customs was harmless but they are not all so. The problem of the missionary at this time is not only how to lead them forward but how to hold them back. Between the conservatives and radicals he finds a problem most puzzling.

In the relations between husbands and wives much has

been accomplished in the way of reform. Many Chinese do not look upon it as a serious breach of etiquette if a young man speaks a few innocent words to a young lady. Christians (there are some exceptions) do not betroth their children when infants, nor to heathen. There is in China what is known as "Young China." They form quite a large party and are quite radical. We find young men rebelling against the authority of their parents and refusing to marry the one picked out for them by the parents. They demand the right of choice. This is true also of the women. Some of them are refusing to be at the beck and call of the mother-in-law. Some of them are demanding homes of their own.

Educated men are seeking educated wives and their wives are more and more becoming their companions. One now often sees husband and wife going to places together. Men are learning to respect their wives more. As they more and more understand the spirit of Christianity, they more and more, in facing any situation, ask, not, is this the custom, but is this Christian.

SOUL OF THE CHURCH

No wonder that our Holy Church,
The stay and pillar of the truth,
Fears, when corruption seeks to smirch
The beauty of her centuried youth,—

When unbelief is lifted high
Against the faith our fathers held;
And selfhood's dreams, that mount the sky,
Becloud redemption's ways of eld,—

When reason scorns Christ's virgin birth,
And sneers at His atoning blood;
While counted as of greater worth
Than history is man's passing mood.

Soul of the Church! Lead forth God's sons
From strong delusion, and the shame
Fast following! Error ever runs
On doom before thy sword of flame.

Soul of the Church! Sound forth God's Word
Inviolat and invincible;
And all that thou hast seen or heard
From Heaven, proclaim, defying Hell!

LYMAN WHITNEY ALLEN.

CHRIST, GOD AND MAN

THUS, BELOVED, from the beginning, our Lord Jesus Christ has taken His place as the perfect revelation of what God is to men. If God be what Christ is, happy are we. His mercy, His purity, His power, and, above all, His life-imparting love, will be the salvation of mankind. And if God be not in Christ, how pitifully inadequate is our knowledge of Him at all. He recedes from our spiritual vision until He vanishes as did Jehovah amidst the thunder clouds of Sinai, or as Pan of polytheistic paganism. Only in our Lord Jesus Christ does righteousness become loving, and love become personal. The vital question for modern times, for all times, is not whether Christ could be both God and man. Outside the holy personality of our divine Redeemer we neither know what God is nor what man may some day be. Jesus Christ is God turned toward man. He is man turned toward God. In Him we discover all of deity we need to know in this life, and we learn what it were to be the perfect man. The vital question is whether our Heavenly Father's character is the character of Jesus Christ and whether we may hope to become like Him.

Let us then consecrate our minds, with every endowment of our reason, to Jesus our Lord and our God. Let our morning prayer be "Jesus, I love Thee, and I long to love Thee more." Let us greet Him with open hearts, believing, when He comes to us upon His altar. Let us serve Him without wearying, through the least of those His brethren who need what we can supply. Let us, so far as in us lieth, live peaceably with all men, for Christ loved us all and gave Himself for all. I can imagine no greater joy in heaven above or in earth beneath than meeting the Saviour face to face, and saying, "Thou art the King of Glory, O Christ; Thou art the everlasting Son of the Father."—*Rev. Wyatt Brown, D.D.*

DEATH OF THE BISHOP OF WASHINGTON

FOLLOWING closely upon the deaths of Bishop Tuttle and Bishop Mott Williams, the death of the Rt. Rev. Alfred Harding, D.D., LL.D., Bishop of Washington, on the evening of Monday, April 30th, comes as a special shock to the Church. Bishop Harding had been in impaired health for several years, and during recent weeks had been quite ill, but the public had not known that there was danger of a fatal termination of his illness.

Bishop Harding will go into history as the Cathedral builder for the national capital. His predecessor, Bishop Satterlee, had secured the wonderful site overlooking the city, but it had fallen chiefly to the lot of Bishop Harding to proceed with the building upon that site, and the already completed sections of the great conception are sufficient to serve as a memorial of grandeur for ages to come.



THE RT. REV. ALFRED HARDING, D.D., LL.D.,
Late Bishop of Washington

Bishop Harding was born in Lisburn, Ireland, August 15, 1852, and came to America at the age of fifteen. He took his degree of A. B. at Trinity College, Hartford, after which he graduated at the Berkeley Divinity School in 1882, and in later years received the degree of D.D. from Trinity and that of LL.D. from George Washington University. He was ordained deacon in 1882 and priest in 1883, both by Bishop Littlejohn. His diaconate was spent as assistant at Trinity Church, Geneva, N. Y. After being made priest he acted for several years as assistant at St. Paul's, Baltimore, and then in 1887 became rector of St. Paul's, Washington, a position which he held continuously until 1909, when he was elevated to the episcopate. Consecrated Bishop of Washington January 25, 1909, he not only succeeded to the duty of raising large sums of money for the erection of the Cathedral and to the responsibility for the actual building, but he was a wise and beloved leader and guide, and was beloved in all parts of the diocese, nowhere more than in the country districts of Maryland adjacent to the District of Columbia. It was said that Bishop Harding was obliged annually to visit more places away from railroads, riding in automobiles or in carriages, than any western bishop. Bishop Harding was a member of Phi Beta Kappa and of Alpha Delta Phi.

THERE IS NOTHING so near the inmost heart of man as God.—*Tauler.*

Dogmas—Secular and Religious

SECULAR DOGMAS

THE NEED for dogmas, creeds, or authoritative confessions of faith, hardly arises so long as men are content merely to speculate, without regard to practical ends. For example, a body of academic philosophers, animated by the sole desire of seeking truth for its own sake, would probably abstain from formulating any creed. They would aim at keeping as many questions as possible open for as long as possible, and would only give their final assent to a proposition when the evidence in its favor had become coercive.

But if this body of philosophers were called upon to do something practical; if, for instance, they were summoned (as Plato was by Dionysius the Younger) to govern a city, their attitude towards truth would be entirely altered. Having now to act, and not merely to speculate, they would have to decide dogmatically many questions which they had previously left open.

POLITICAL DOGMAS

The first question they would be called upon to settle would be the form which the new government should assume. They will no longer be able to discuss interminably, as in old days, the abstract merits of monarchy, aristocracy, and democracy. They will have to decide peremptorily which of these forms of government they intend in practice to adopt. If they decide for aristocracy, that is, in practice, for government by themselves (as following philosophic tradition they will be likely to do), immediately aristocracy will cease to be a private opinion, and will become a dogma, with the result that all who cannot conscientiously accept it will be compelled to retire from the government.

They will probably next proceed to consider the important but perplexing question of the relations of the sexes. The biological experts among them will argue for the high eugenic view, that it is the bounden duty of rulers to breed only from the best stocks, and forcibly to prevent all others from multiplying. The moral experts, on the other hand, will contend that to treat men and women like stud animals in the way proposed violates the dignity of human personality and outrages the moral law. They will insist on the adoption of monogamy as the only form of sexual union which satisfies the moral ideal which the State—especially the Philosophic State—exists to promote. Whichever of these alternatives they adopt, whether marriage or scientific breeding, will become, by their choice of it, a dogma, which it will be the duty of every official of the State to enforce.

To take one more example, our philosophers will probably find it necessary next to decide the difficult question of the ownership of property. They will no longer be able to leave undetermined the conflicting views of the communists, the socialists, and the individualists among them. They will have to decide definitely and authoritatively, either for communism, or for socialism, or for private property. Whichever of these principles they finally adopt will become a dogma—a fundamental principle of the new State, enforced by the laws and (if need be) by the armed forces of the rulers.

Three points of close correspondence between the Dogmas of the State (which are usually expressed in laws, or unwritten constitutional principles) and the Dogmas of the Church (which are usually expressed in Creeds and decrees of Ecumenical Councils) should be especially noted:

- (1) In both cases they are imposed by authority.
- (2) All citizens are required to accept them, or at least to behave as if they did.
- (3) They are interpreted by authority, and not by the individual citizen. The individual citizen, who sets up his own private interpretation of the laws against that of the State, is likely to find to his cost that the State will enforce its own views against his, if need be by pains and penalties.

THE DOGMAS OF PARTIES

Within a great State there commonly exist a considerable number of smaller associations of men, called parties, each united by a common belief in certain particular political principles, the triumph of which its members desire to secure. The minimum credal basis of such a party is one dogma. Thus

the Prohibitionists, the Anti-vaccinationists, and the Tariff Reformers, are united by a single dogma only.

More usually the basis of association is several dogmas. Most of the larger parties have a definite party creed, which could hardly be expressed in less clauses than the Nicene Creed, and which, like it, is regarded as a test of orthodoxy. If a well-informed Conservative were asked what is the Creed of his party, he would at once reply that Conservatism stands for the institution of private property, for the maintenance of the Monarchy and of the Established Church, for Religious (and especially Denominational) Education, for the maintenance of the Empire, for strong government, and for the principle of tradition and authority in the State.

Nor is attachment to a definite and authoritative Creed a mark only of old-fashioned parties like the Conservative. When in a fit of youthful enthusiasm I once joined the Fabian Society, I was required to sign a definite and fairly elaborate confession of my personal faith in Socialism. Similarly the Liberal Party insists on Free Trade and many other dogmas; the Labor Party on Trade Union Principles, and (in practice) on Socialism; Lenin and Trotsky insist upon two dogmas, (1) Communism, and (2) the Dictatorship of the Proletariat. Even the Anarchists seem to require belief (1) in atheism, and (2) (as a practical consequence of this) the unlawfulness of all forms of government.

Nor are any of these parties, not even the most liberal and advanced, willing to allow their dogmas to be understood (after the Modernist fashion) in a purely "symbolic" sense. Certainly the Liberals would not be satisfied with merely "symbolic" adherence to Free Trade; nor the Labor Party with "symbolic" adherence to Collectivism; nor the Conservative Party with "symbolic" adherence to the principle of Private Property.

If a Conservative who had become a Communist were to claim the right of preaching Communism from the Conservative platform, on the plea that he was only exercising his undoubted right of giving a "symbolical" interpretation to the principle of Private Property, public opinion would certainly not regard his conduct as honorable; yet his position does not seem to differ very greatly, either in principle or in practice, from that of those Modernists who claim the right to deny some or all of the articles of the Creed under the pretext of "symbolical" interpretation.

THE MEANING OF DOGMAS

Creeds (political and religious) consist not so much of words as of the *meanings* of words. Unless the members of a party understand the party creed *in an identical sense*, there can be neither cohesion among them nor unity of aim. It is permissible for members of a party to differ from one another upon all conceivable subjects except one, the meaning of the party creed. As soon as any serious controversy arises as to the meaning of this, the party is thrown into confusion, and its activities paralyzed, until authority has determined which of the competing interpretations is the true one. If there is no authority capable of determining this, the party, having lost its sole principle of cohesion, ceases to exist. Indeed a difference of opinion, even upon a quite minor point (such as who the party leader is or ought to be), may have the effect of destroying a party.

It is a fundamental principle of all parties that the interpretation of its Creed belongs to the party as a whole (in practice, to its recognized leaders), and not to its individual members. No individual member of the party is permitted to set up his own private interpretation of the party creed against the official one. When the official interpretation has once been made clear, it is the duty of every member of the party either to accept it or to leave the party. All parties, even the most advanced, recognize this principle. For example, it is universally recognized that if a Socialist becomes a Conservative, or even a Communist, he must leave the Socialist party.

FREEDOM OF THOUGHT AND SPEECH

The principles of freedom of thought and speech are universally recognized in Western Europe today, with only slight reservations with regard to a few doctrines of a specially

dangerous and demoralizing character. But no party, however advanced, considers that either of these principles justifies a man in joining or remaining in a party with whose doctrines he does not agree, much less in preaching alien doctrines in its name. That a man should preach Liberalism as a Conservative, or Conservatism as a Liberal, or Socialism as either, is universally regarded as demoralizing. If a man has ceased to agree in opinion with his party, it is regarded as his duty to leave it, and (if he wishes actively to propagate his views) to join another party with which he does agree; or, if there is no such party, to form a new one of his own.

FREEDOM OF COMBINATION

Another political principle of later recognition than Freedom of Thought and Speech, but hardly, if at all, less important, is Freedom of Combination. Without the right to combine with other like-minded persons to achieve practical ends, Freedom of Thought and Speech are, to a large extent, barren privileges.

The Roman Empire allowed much liberty of thought and speech to its citizens, but was most jealous of combinations; and it was because Christianity was not merely a religion, but an exceedingly powerful *combination*—because, in fact, it was an *imperium in imperio*—that it was so relentlessly persecuted by the more conscientious emperors. Similarly the English industrial magnates of the eighteenth and early nineteenth centuries were quite prepared to allow their workpeople complete liberty of thought and speech, provided they were not expected to grant them the much more important right of *combination*. Trade Unions remained *criminal* organizations until 1824, and *unlawful* ones till 1871, or even later.

Freedom of Combination implies two inseparably connected rights: (1) the right to combine; (2) the right to exclude from the combination those who do not agree with its principles. The former right cannot possibly exist without the latter. Thus, if the Labor Party were compelled to admit indiscriminately to membership and office, not only believers in its principles, but also Conservatives, Liberals, Communists, and Anarchists, it is obvious that it could not continue to be the Labor Party. Similarly, if the Conservative, the Liberal, the Sinn Féin, and the Prohibition parties, were compelled to admit to membership and office persons who denied their principles, they could not continue to exist as those parties. The right to associate or combine implicitly contains the right to exclude unsuitable persons from membership, as an essential part of it. Whoever denies the latter, denies the former.

MODERNISTS AND THE CREEDS

We are now in a position to understand the exact meaning of the Modernist demand, that membership and office in the Church should be thrown open to those who deny its Creed. *It means that the right to combine is denied by Modernists to orthodox Christians*; for obviously, if the orthodox are to be compelled to receive into religious fellowship, and to admit to ecclesiastical office, men of unorthodox views, their right, as orthodox Churchmen, to combine on the basis of their orthodoxy, is denied.

That the Historic Church—the Church of the Creeds, the Councils, and the Fathers—has always in the past been an association for promoting those beliefs commonly known as orthodox, no one denies. That an overwhelming majority of Christians today desire the Church still to continue on the same basis, no one denies either. Nor is it in dispute that believers in the Incarnation and its associated doctrines, as summed up in the Apostles' and Nicene Creeds, regard the Faith they hold as vital to the very existence of the Christian Religion, and as far more precious to them than life itself. Hence, in demanding that the Creeds of Christendom shall be understood by members of the Church in their ordinary or orthodox sense, orthodox Christians are not claiming for themselves any rare and extraordinary privilege, but only the elementary human right, which is accorded even to Atheists and Anarchists, of professing their own strongly held beliefs in company with those who share them. They do not deny this right to others. They fully recognize the right of those who reject orthodox Christianity to form religious associations of their own, on the basis of their own beliefs, or even on the basis of no beliefs at all, if such a thing is possible. But they do claim that their own consciences shall be respected, and that the same right of association shall be granted to them which is granted as a matter of course to all other men.—From *Creeds or No Creeds?* by Charles Harris, D.D. [E. P. Dutton & Co.], pages 231-238.

THE AMERICAN BOARD OF APPLIED CHRISTIANITY

By E. M. CAMP

THE American Board of Applied Christianity, New York, believes that it laid secure foundations during 1922 for an American Assembly of Church Engineers. Its engineering staff was consulted by trustees of eight New York church properties, worth a total of \$9,750,000, concerning uses to which properties should be put to make them more useful, or perhaps to save them altogether. Six of the eight entered at once upon work prescribed by the Board's experts, and two purpose to do so as soon as possible. All agreed that the suggestions, if followed, would lead to larger success and usefulness than the properties had ever attained in their histories. Some of the recommendations were radical, and not at all such as trustees expected.

The Board now has eighteen teachers, all serving without pay, and 750 men of New York and vicinity, working as individuals, in various clubs and churches, were trained by Board men, and are following Board methods. So many new volunteers have offered, that the Board believes it can, on a budget of \$12,000 in 1923, enlist, train, place, and direct the work of 4,000 men. All are pledged to work one year, giving time as they can spare it, and all without pay in any form. Five Service Training Schools are being founded, and in twenty-two organizations starts have been made toward Personal Development Departments in which men are taught individually to work where they are.

An unusual form of work for boys has been started and is growing. Prison authorities say that seven in ten crimes, even the worst, start when boys begin to spend just a little more money than they earn, or parents allow. When boys are gotten safely past that temptation, there is small danger of Sing getting them. Business and professional men are induced to get into touch with one and perhaps two or three boys each. They do not wait till a boy is arrested, nor do they confine friendships to poor boys or foreign-born ones. Many a boy, with a fat money allowance from indulgent parents, is in greatest danger of all. Men of character get well acquainted with boys. They are their friends. They talk over money matters, life outlook, education, Church. It is found that boys appreciate the relation. It is also found that men gain much. The plan requires no building, no organization, and no money. The motto of the Board is: "Our work begins where the sermon ends." Few people understand at first what such work may be. This story illustrates one phase or form of such work.

Two Sunday afternoon and two week day noon conferences have now been held by the Board, in efforts to make known the appalling need for volunteer workers in all social and religious organizations. These meetings were the first of their kind. As little information as possible was given about conditions, and all arguments to induce people to work were cut out. Several things were learned by those in charge: 1, conditions are worse, for lack of workers, than supposed; 2, an encouraging number of volunteers was obtained, but they were extremely crude. Much must be done to fit them for work.

The aims are as follows: to get in touch with present volunteer workers, get from them and give to them best methods in their work, and through them gain information of new men who may be gotten into harness. To create Service Training Schools for volunteer men, two in Brooklyn, two in Manhattan, and one in the Bronx, with perhaps one in Jersey City. No such schools now exist, volunteers are untrained, and each generation of them is repeating the mistakes of the last.

THE BRIMMING CUP

SHOULD WE NOT be desirous that our cup should run over? If we desired more, we should receive more. It is because our prayers are too narrow, because we only want to fill the cup up within an inch of the top, that we are poor. When we are willing that the cup shall run over, there comes a springing out from heaven, a pouring down from above, of that which fills the cup from the great wealth and mercy of our God.—*Alexander McKenzie.*

THOSE WHO bring sunshine into the lives of others cannot keep it from themselves.—*J. M. Barrie.*



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.

"A SETBACK TO CHURCH UNITY"

To the Editor of *The Living Church*:

WILL you permit me to correct a wrong impression unwittingly conveyed, I think, by your editorial of April 14th, on "A Setback to Church Unity"?

Your correspondent reports me as having said at the Kew Gardens Conference that "the World Conference movement had dragged on too long"; and you refer to my having expressed the opinion that "the movement toward Unity has had a setback in this country." These statements, both as to the general movement and as to the particular movement, are quite misleading.

My real opinion is that the interest and activity in the general movement toward unity was never deeper and stronger in this country than it is today. What I really said was that the World Conference movement in particular has not been so strong recently in this country as it was originally, when it had the field mainly to itself: and this, just because of other particular movements, all looking in the same direction, which have sprung up meanwhile. There was, of course, the four years' interruption by the World War. But there were also the new and separate interests in Federation, in Pan-Protestant Organic Union, in the Lambeth Appeal, in the Concordat, all of them, not so much of the nature of reactions against, as of temporary distractions from, interest in the World Conference. Not that this had "dragged too long" then; but rather that what it needs now is to move faster and more widely and therefore longer than the date of 1925. As Dean Fosbroke said, too, this movement has so far been mainly one among leaders: but it must also have the people behind it, if we Americans are to go into the Conference with real confidence and influence. Besides, even in spite of the World-War, Europe is far readier today for the Conference than we are. These were the real reasons, not for despairing of the Conference, but for working for it with renewed interest and confidence. And they were therefore good reasons for postponing the date of the Conference.

Cincinnati, April 12.

BOYD VINCENT.

[We are very glad to note this correction of what the Bishop was reported to have said.—EDITOR L. C.]

THE FIRST MISSIONARY TO JAPAN

To the Editor of *The Living Church*:

WILL you kindly print the following letter from Japan? It is rather creditable to the Japanese that *they initiate* this movement. Dr. Bettleheim, Commodore M. C. Perry, and Townsend Harris, were all Churchmen.
New York City. WILLIAM ELLIOT GRIFFIS.

To the Editor of *The Living Church*:

THE first missionary to labor within the confines of the present Japanese Empire was Dr. B. J. Bettleheim, a naturalized English citizen. He was born in Hungary, was a graduate of Padua University, and, in 1843, had correspondence with the London Missionary Society and the Church Missionary Society, London, while he was still in England. In May 1st, 1846, he landed in Naha, Loo Choo, as the missionary of the Loo Choo Naval Mission organized by Lieut. Herbert J. Clifford, an officer, who visited the Loo Choo Islands with Capt. Basil Hall. He did not go out under the London Society because of lack of funds, evidently. His wife was of English parentage, and he had two lovely daughters who stayed in Loo Choo, off the coast of Japan and China, until about 1851. He, later on, lived for a time with Dr. Peter Parker, Canton, China, according to a manuscript in the Boston Public Library.

While in China he published parts of the New Testament. Except for the work done by Dr. Gutzaft in 1839, his work was the first Japanese translation ever attempted. While in the city of Chicago, Ill., later on, he spoke here and there, endeavoring to raise funds for his mission. And we are certain that the Gospels were printed soon afterwards in Vienna.

The Church in Japan is planning to celebrate the event of 1846. The whole Christian Church in the Empire will celebrate it.

Your readers can aid this celebration by furnishing facts about this talented Jew. We hope some of those who read this will write to me telling me about the life of Dr. Bettleheim in Chicago. We wish a photograph of him, of his grave, and any facts which might be used in an article on his work. Are his daughters still living in Chicago? If so, it is hoped that they will see this letter of inquiry. Where was Dr. Bettleheim born? In what year did he graduate at Padua?

I know of two copies of his translations of the Gospels, but would like to learn of the existence of others. They are valuable Bibles, especially to those interested in the welfare of Japan.

1418 Coit Road, East Cleveland,
Cleveland, Ohio.

EARL R. BULL.

PLAIN CHANT FOR CELEBRATIONS

To the Editor of *The Living Church*:

I WISH to endorse most heartily the recent correspondence of Dr. Douglas regarding the singing of the Creed at late Eucharists and the plain song settings contained in the St. Dunstan Masses. For the past year we have used nothing at the late Eucharists except the various services in the St. Dunstan edition. We have distributed the Merbecke service, very convenient in form and size, in the pews for congregational use. The response has been most satisfactory, and a large part of the congregation sing the whole service and have become much attached to it. The Creed is easily learned by a few congregational rehearsals. We have also used the *Missa de Angelis* and *Missa Marialis*, for which two services there is a similar *Credo*, which can be sung by any congregation which attempts singing at all. During Advent and Lent we used the *Missa Penitentialis*, which has the so-called Authentic Melody for the *Credo*. This is a gorgeous and solemn setting, but is simple in its melody and most adaptable to congregational use.

After using Anglican settings to the Communion Office, we have finally concluded that no type of music so befits the words, and so creates the devotional atmosphere desired, as the great services in ancient plain chant offered the Church in the St. Dunstan edition.

Organist and Choirmaster,
Trinity Parish, Portland, Conn.

STANLEY R. WATERMAN.

THE PRACTICE OF ANGLO-CATHOLICITY

To the Editor of *The Living Church*:

BEFORE the heat of August is supposed to have impaired one's mentality, may an insignificant priest make a naive proposal? It is made in view of the request that we draw attention, on April 29th, to the revival of Church life through John Keble's work for the Church of England. The naive proposal is that we seriously consider the Anglo-Catholic movement, and practise the religion we profess. The Oxford Movement did not contemplate making the Anglican Church Catholic. If she is not Catholic now, or was not Catholic a hundred years ago, there is no use trying to make her Catholic now. We are nineteen hundred years too late for that. If she is not Catholic in her creeds, prayers, ministry, and liturgy we are just out of luck. In that case, if we are convinced of the truth of Catholicism, there is only one thing to do and that is to submit to the Patriarch of the Latin Communion. But the Oxford Movement asked the simple question, "What is the Anglican Church?" And the answer was, "She is Jesus Christ's Church among English-speaking people." And the proof of that assertion was always our paper religion: not Anglicanism in practice (it seldom is practised!) but in theory: and a theory voiced as often as the Prayer Book was used. Nothing else explains the Prayer Book except that it is the low water mark of Catholicism. It is not the high water mark of Protestantism, for it has priest and sacrifice, the power of the keys and Church authority, to which Protestantism or Puritanism could never attain.

We have two invitations to suicide; one that we should surrender to the chief see of Western Christendom, and do it now. Why? Because we botch our system so completely. Why not rather try it out for a change?

The other, that we liberalize ourselves. Again, why commit utter suicide? The Anglican Church is not, I take it, a system for the prevention of the carrying out of Christianity. If people do not like Christianity, they have Unitarianism.

What a startling revolution it would be if we would restore our Lord's service to the place contemplated in the Prayer Book. Children are "to hear sermons," and sermons are only provided in one place in the Prayer Book.

This is only one instance, but it would prove to the Orthodox Church, probably, that we knew that "psalms and hymns and spiritual songs" could never compete with the oblation presented to the Father by Christ's Mystical Body each Lord's day. Legalism may have corrupted the Roman Church. We are in grave danger of being corrupted by the ideals of big business. And, more than we ever needed the mechanism of the Nation-wide Campaign, we need conversion to our Blessed Lord and to the acceptance of the entire Catholic faith.

GUSTAV LEHMAN.

AN APPEAL TO AMERICAN CHURCHMEN

To the Editor of *The Living Church*:

MAY I appeal to generous Church people here in America, in behalf of a cause which is entirely exceptional and worthy.

Readers of the *London Church Times*, may possibly have seen the weekly appeals for the Support of the Church schools of St. Peter's, London Docks, London.

The rough history is as follows:

In 1902 a bill was passed in England whereby the control of Church schools passed to the Government, who undertook to pay for supplies and teacher's salaries, on condition that the schools were made subject to Government supervision. For their part, the respective Church bodies were to defray the cost of maintenance and upkeep of the school buildings. A clause was inserted in the bill to sanction religious teaching of a more or less undenominational character.

As a result, the vicar, Father Wainwright, refused to surrender his schools, and 700 children, over to the tender mercies of such a system, deeming it a crime to betray the purpose for which the schools were originally built.

For twenty-one years, this wonderful old priest of God, located in the slummiest, and dreariest part of the East End of London Docks, has been pleading for, and, so far, has been successful in collecting, the wherewithal to keep the schools going—this to ensure, as he says, "that the children may go out into the world knowing *WHERE* and how to find God." It may be interesting to your readers to know that Father Wainwright is the last of the curates of Father Lowder, a pioneer who, under the influence of the Oxford Movement started the mission of light and truth in this dreary spot which has grown into a center of faith and works.

Well do I remember a visit to the clergy house, some years ago, to see the late Father Walter, a rich man, who was giving his life to this great work, and who expended his money to alleviate the sufferings of the poor. No luxurious furniture, just plain and simple articles, with bare and washed floors. Also the several hundred clean but ragged children, in the care of Sisters, singing their own Mass in the big church which has a very small endowment.

For some months, money has not been so readily forthcoming, and Father Wainwright is begging for eighty-two sums of \$50 each to free him from worry.

Is it importunate to ask our generous brothers and sisters in more fortunate America to help if they can, this wonderful work of teaching the poor the full faith for twenty-two years and thus lessen the worry of the dear old priest now in his seventy-ninth year?

W. A. EARL.

New York, April 13.

HOW SHOULD THE CELEBRANT RECEIVE?

To the Editor of *The Living Church*:

IHAVE never sent an inquiry to your "Answers to Correspondents" column but I never fail to read it: and very often I gather from it information that is new and profitable to me.

But in your answer in the issue of April 21st to "X.Y." I read what startles me. You say, "Customs differ as to whether a Priest should stand or kneel while receiving the Holy Communion". If this is so it is a very important matter and we ought to know more about it. May I say that probably X.Y. was moved to ask you about the matter because he too had found that customs differ and was bewildered? Do you mean that authorities differ regarding this point? If so please tell us all, for it is a weighty matter in which we should be set right if we are wrong.

Customs differ because many clergy have invented their own ceremonial or have followed, without investigation, the

practice of some one else. There is scarcely a detail of the ceremonies of the Altar in which customs do not differ. Customs, if they can be properly connected with authority, have weight. Otherwise they cause doubt rather than settle it. As things stand in the Anglican Communion, customs, alas, are no guide to anyone.

Is it not a fact that the Communion of the Celebrant is an official act and that he should receive the Holy Sacrament standing? Is it not a fact that all ceremonial authorities in the West rule to this effect? I beg that you will answer this more fully for it may be that most of us who suppose ourselves to have been right in this matter have been all along wrong. If we are not, then you have given to poor X.Y. an equivocal or an unstudied answer. And either would be a pity, would it not.

FREDERICK S. PENFOLD.

Providence, April 25.

[When questions come to the department of Answers to Correspondents we try to discriminate between those asking our advice and those which ask for statement of fact. That referred to by our correspondent was of the latter class. A practice having arisen whereby the celebrant, standing, pronounces the words of administration (as an "official act"), then immediately kneels and silently receives, having obtained some vogue, and not being contrary to explicit directions, was recognized as existing. If our advice had been asked it would certainly be that the celebrant communicate himself standing, as he is directed to do in all customary manuals.—EDITOR L. C.]

COMMUNICATION WITH SPIRITS

To the Editor of *The Living Church*:

THE editorials of your paper are to my mind generally so good and reasonable that it was with something of surprise that I read the first article in this week's issue, on Communication with the Spirits.

Should Christian people preserve "a receptive attitude" and, an "open mind" on this subject? If we believe that the souls of those we love are in the hand of God, how can we admit for a moment that they can be drawn back to earth at the call of cranks and mediums to utter the banalities generally reported of them. You say, "It is a grave question whether these invasions of the spirit world (if such they be), are for the best interests of ourselves or those gone before." There can be no question as to the injury these beliefs are doing to those who hold them today. A well known alienist says that if the craze continues our insane asylums will have to be enlarged, and is there not at least a possibility of an intercourse with the spirits of evil through these manifestations? I saw a most outspoken denunciation of this tampering with spiritualism lately from a Roman priest. I should like to see as decided a protest from one of our own Church.

1710 Pine St.,
Philadelphia.

MRS. M. W. BRINCKERHOFF.

OBLIGATORY BIBLE READING IN SCHOOLS

To the Editor of *The Living Church*:

AN Act of the eighty-first Legislature of the State of Maine is, in my judgment, an action of national interest. I refer to a bill recently passed, making it obligatory in the public schools to read a portion of the Bible daily, or at stated intervals. It is well known that Governor Baxter was heartily in favor of it, and when the bill was before the Committee on Education of the Legislature, the State Commissioner of Education appeared before that body and made a most illuminating address. He called attention to the fact that something more than simply the material was needed today.

It appears that there are already six states in the Union where Bible reading is compulsory in the public schools, viz: Massachusetts, Alabama, Georgia, New Jersey, Pennsylvania, and Tennessee, and now, thank God, Maine has joined that notable galaxy, her state motto is *Dirigo*, may her example lead other states to do likewise.

To my mind Maine's action is significant. It bears witness to *The Returning Tide of Faith*.
St. Marks Rectory
Augusta, Maine.

STUART B. PURVES.

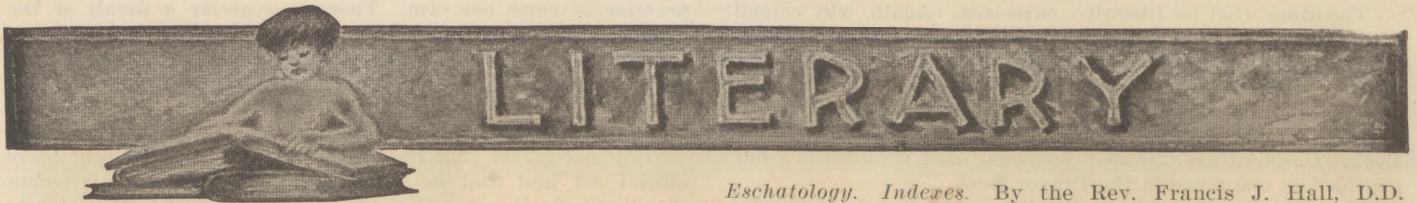
THE OMISSION OF A LESSON

To the Editor of *The Living Church*:

AFTER looking over the Revisions of the Book of Common Prayer, it does not appear that any provision has been made for the omission of one of the Lessons in the office for Evening Prayer. The rubrical direction for two Lessons in Evening Prayer is probably the most frequently disregarded of any in the Prayer Book.

Did the Committee on Revisions deliberately decline to make this very desirable change, or was it an oversight?
York, S. C.

T. TRACY WALSH.



FOR THE STUDENT

A Grammar of Belief. By Charles Lemuel Dibble. "Modern Inquiry Series." Milwaukee: Morehouse Publishing Co. 1922. \$1.50.

Beyond all shadow of a doubt, the presentation of one's own convictions and their basis in reason and experience, is the most powerful method of apologetic. No method of apologetic is without patent limitations: apologetic is by its very nature ephemeral, for it attempts to present the case for Christianity in the language of the day; it appeals to the individual, and hence necessarily must emphasize the subjective factor; its outward form is always conditioned by the ever-shifting accent of contemporary thought, hence it may quite legitimately fail to present as a single whole, the entire compass of Christian faith. This little book of a devout layman is a remarkable production in many respects. Mr. Dibble has discussed the *things* which are vital to Christianity without using the *names*; the value of this method is unquestionable, for it deals with *denotations*, rather than involves as well, their inevitable *connotations*. It is entirely and essentially fresh and unique as to method, phraseology, and, in some degree, content. It is utterly unprofessional from the point of view either of theology or ecclesiasticism. It is patently sincere; one cannot read it with the slightest suspicion being aroused that the author is merely defending a thesis. While certain aspects of his treatment of real difficulties may not be completely satisfactory theologically, yet as a whole the work is unimpeachable.

The chief defect, and practically the sole limitation, is the compactness and concentration of the matter. It is presented throughout as a series of discussion outlines—ordered, logical, solid—perhaps a bit too "solid". Few windows let in the light of illustrative illumination. If it is to be used as a teacher's manual, nothing could be more serviceable. If it should be put into the hands of students, it would demand sustained attention, intelligent study, and unusual mental awareness. Particularly excellent are two features: the format of the little book and the appended bibliographies. The Student Inquirers' Committee are to be congratulated for the service they have rendered the Church. The author has put us all into his debt for this satisfying and adequate manual. Let us hope that it will soon be put to work in Young Peoples' discussion groups, College study classes, and advanced classes in our parish Church school.

The Political Aspects of St. Augustine's "City of God". By (the late) John Neville Figgis, Litt.D., C.R. New York: Longmans, Green & Co., 1921. \$2.50.

St. Paul was not properly or adequately understood in the early Church. Perhaps his greatest interpreter lived centuries after his day—St. Augustine. The great Bishop of Hippo has, in his turn, been subjected to the same diversities of interpretation and understanding as have characterized the exegesis of the Apostle to the Gentiles. Of St. Augustine's modern interpreters, the late Dr. Figgis was rapidly becoming one of the most eminent. Combining rare erudition with the gift of lucid presentation, sympathy, and comprehension, with adequate powers of imparting his convictions, Dr. Figgis has made one phase of the teaching of the famous African father accessible to readers and students of today in these Pringle-Stewart lectures, delivered in 1918. The beauty of the style ought never to obscure the brilliance and adequacy of the thought. It will be in years to come that the work of this eminent religious, scholar, and thinker will be properly appreciated.

Spirit and Personality; An Essay in Theological Interpretation. By the Rev. William Samuel Bishop, D.D. New York: Longmans, Green & Co. \$1.50 net.

There has been a feeling that the next age of theological speculation will concern itself with the doctrine of the Holy Spirit in particular; and Dr. Bishop's book is an excursion into this field. It looks both forward, and back to the ancient Creeds—as well, in some cases, cross-ways to the symbolical documents of the Reformation. On the whole, it is thought-provoking, and a valuable aid to the study of the subject.

Eschatology. Indexes. By the Rev. Francis J. Hall, D.D. New York: Longmans, Green & Co., 1922. \$2.25.

This is the last (tenth) volume of Dr. Hall's *Dogmatic Theology*, the completion of many years' constant study, and of sixteen of consistent publication. In the history of theological literature of the Anglican Communion, this work stands alone in modern times. To have begun a task of such magnitude was a work of faith; to have completed it, an evidence of that steady coöperation with God's grace in ever-deepening devotion to His cause, of which the Church of today can boast but few examples. The breadth of vision in his last volume is a fitting climax of the whole *Summa*: in the practical bearing of God's revelation to men of His Will and Love, in the profundity and depth of the Church's knowledge of that Revelation, and in the portrayal, in reverent awe, of the mystery of His Love, the teaching of the Last Things is paramount. We have here no dry bones of skeletal vestiges, sole relics of bygone speculation, but the clear and fearless presentation, through reason operating on the data of revelation, of spiritual experience. May it not be true that not the least abiding merit of Dr. Hall's achievement is due, not to knowledge, profound and deep as is his, but to that prayer-life of constant assimilation by which he has apprehended and appropriated the living verity of God?

Classics of the Soul's Quest. By the Rev. R. E. Welsh, M.A., D.D., Professor of Apologetics and Church History, Presbyterian College, McGill University, Montreal. New York: George H. Doran Co. \$2 net.

It seems as if there are being issued, now-a-days, certain "source books" of religion, compilations of documents from which the student, by analysis and comparison, may determine the content of religion as solely of human origin, to be learned by collating the experiences and opinions of intellectual religious readers.

There is no question but that religion is the quest of the soul after God. It is a universal phenomenon of human nature. But as the human is only a part of the spiritual order, this definition is but partly true, especially when Christianity is taken into consideration. Therein, religion becomes a quest of God for the soul—a thing unknown to "natural" religion—and, consequently, it is a spiritual life, both subjective and objective, that is a progressive "at onement" with God.

Dr. Welsh's book is a compilation of the spiritual experiences of some of the chief religious and mystics of the Christian era—St. Augustine, Dante (to whom much space is given), and so on to Tolstoy and Tagore. His method is to give a sympathetic account of the man, to which he unites a summary and exposition of the work under consideration.

One is relieved, however, at the conclusions drawn by Dr. Welsh, after his study of these "documents of the soul". Among other things he says: "The creative initiative of the Spirit of God is recognized as the primary condition of the Christian life" (p. 315). "The historical Jesus Christ is the indispensable source and constant prerequisite of Christian experience" (p. 320). "Christian experience has, from first to last, been generated in conscious relations with the Supreme Being taken as objectively real, and with Jesus Christ as central and vital in historical experiences" (p. 323).

The book appears not to be written for the scholar and professional student of religion exclusively but is such that it should appeal to any intelligent person who wishes to do some serious and thoughtful reading.

A "DISCUSSION from a Jewish point of view" of *The Religion of Dr. Grant*, by a rabbi, Dr. Nathan Krass, at the Central Synagogue in New York, takes the ground that "the religion of Dr. Grant (which is merely the New York pronouncement of numerous Protestant Episcopal clergymen who belong to the so-called *Broad Church* within Episcopalianism) is a close approach in spirit as well as in creed to the ideals and the teachings of historic Judaism." Perhaps the learned rabbi is right.

THE WITNESS Co., of Chicago, has brought out as the third book of its Series of Religious Publications, *Confirmation Instructions*, by the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, and Editor of the *Witness*. It is written in the Bishop's usual virile style and stalwart Churchmanship.



Courtesy of St. Louis Post-Dispatch.

THE CASKET BEFORE THE ALTAR, CHRIST CHURCH CATHEDRAL, ST. LOUIS

AT THE FUNERAL OF BISHOP TUTTLE



Courtesy of the St. Louis Globe-Democrat.

THE FUNERAL PROCESSION COMING FROM THE CATHEDRAL



Courtesy of the St. Louis Globe-Democrat.

AT THE GRAVE

AT THE FUNERAL OF BISHOP TUTTLE

HATTIE B. GOODING
1210 LOCUST STREET
SAINT LOUIS, MISSOURI

November 28, 1921

My dear Bishop Tuttle:

One of the newspaper men who is getting up a feature story to be used some time this winter asked me to ask you what your favorite passage of the Bible was, and the character in the Bible who impressed you the most, next of course to our Lord.

He is getting quite a few to answer these questions, and I hope you don't mind telling me.

With much affection

to you,

Sincerely,

Hattie B. Gooding

*Favorite text "God be merciful to me, a sinner,"
most impressive character — St. Paul. bc-
Cause of his faith & hope & love —
Listen to his almost dying words;*

*"I have fought a good fight, I have finished my
course, I have kept the faith."*

*Then his hope, "Henceforth there is laid up for me
a crown of righteousness, which the Lord; the
righteous judge, shall give me in that day."*

Then his unselfish love;

*"But not to me only, but unto all
them also that love his appearing."*

D. A. Tuttle

St. Louis, Mo.

Dec. 3, 1921,

Bishop of Missouri.

Letters to and from Bishop Tuttle

Charles David Williams: A Faithful Steward

By the Rt. Rev. Benjamin Brewster, D.D.,

Bishop of Maine

FUNDAMENTAL principle in the life and work of the late Bishop Williams of Michigan was stewardship. As a man, as a preacher, and as a bishop, he realized a grave responsibility for his natural gifts, for the truth he saw, for the moral leadership involved in his high office.

He was, we all know, a great worker, a great reader. There was joy in this, of course, for one so endowed by nature with vital energy. But his work was disciplined work, his study systematized study—with nothing of the dilettantism into which keen and exuberant minds are too frequently led. And yet, his specialized study regarding social and economic questions, and the application of the Gospel to them, was the more serviceable because balanced by the broad humanness of his interests. He tried to see life whole. And his very humor and his genial enjoyment of life blended naturally with the moral seriousness which glowed at the center of his being.

His preaching revealed the prophet, delivering the burden of the Lord laid upon him. Here, plainly, was stewardship, uncompromising in loyalty. His own words in the Yale Lectures are significant from this standpoint: "It is the gospel of the kingdom that is committed to us by our Master and His apostles. And that kingdom means nought less than the universal sovereignty of God's will of righteousness and love. That sovereignty will brook no artificial limitations. It cannot be confined to the individual or personal life, and shut out of any realm of the common life, whether it be business, industry, society, or politics, national or international. It claims universal dominion and will be content with nought less. The Church and her ministry can recognize no limited liability."

To appreciate Charles D. Williams aright, it is important to note that his proclamation of the social implications of the Gospel, meant for him fidelity to a trust received from a divine Master. "We must remember", he said, "that we have a faith to give to men which can make them conquerors over their circumstances, victors over their world." And while he pressed this faith unflinchingly upon the mighty who sit

on the thrones of the industrial world, just as boldly did he witness for it as against sophistry from the ranks. Hear him again in the Yale Lectures on *The Prophetic Ministry for Today*. "When the workingman says, as one said to me once, 'If we could attain to the living standards and conditions we are seeking in our labor movement, we should all be honest and moral, and you preachers would be without a job. But, in the conditions that surround us, you can't expect anything of us but debauchery and drunkenness, dishonesty and slackness in duty,' it is our business to say, 'We can and do expect better things of you, if you have the grace of God in your hearts. You can, if you will say with the great apostle, I can do all things, even conquer my circumstances, through Christ who strengtheneth me inwardly.'"

And, as a bishop in the Church of God, Charles Williams held himself true to the ideal of faithful stewardship. Of course he had no empty pride of office. Certainly, too, there was no reliance upon ecclesiastical prestige to bolster up the moral authority of his prophetic word. But I think he would have had little patience with any notion that a bishop's position is somehow out of harmony with the prophet's obligation to declare the whole counsel of God. The fact that he was endowed with a spiritual commission, as a ruler in God's Church, intensified his purpose to use the authority given him, "not to destruction, but to salvation; not to hurt, but to help." His natural human sympathy, his considered conception of the gospel of the kingdom as being the urgent need of our age, were alike illumined and made serviceable by his loyalty to the ideal set before a chief shepherd of the flock of Christ. "Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost!" I think that this ringing charge at his Consecration must have sounded often in his ears, to reinforce his purpose in hours of discouragement and opposition.

His zeal for social justice was the zeal of an apostle of God. He struck out fearlessly against the materialism of

the age. He used irony, even invective, as in the stern rebuke (in his final lecture of the Lyman Beecher course, on *The Gospel for a Day of Disillusionment*) of the spirit of reaction that has shown itself in these *post-bellum* days, along with "the hysteria of panic-fear." Herein he was not untrue to the prophetic tradition, illustrated in Isaiah, Amos, Malachi, St. Paul—yes, in the well-known indictment thundered by our Lord Himself against worldliness in high places. But the important point is that this modern prophet-bishop, true again to the sacred tradition, although he was clear and definite in his denunciation of specific social wrongs, was never content to be merely the critic or the social reformer. In his teaching on this point he was explicit: "The business of the reformer is reformation, reshaping. His concern is with the necessary changes in the outward fabric of society, if it is to function smoothly and effectively. The business of the prophet is regeneration, the change in the spirit of society if it is to function justly and righteously . . . The prophet is the seer. He must see things whole and see them steady in the light of the eternal and make others see his vision. For 'where there is no vision the people perish.'"

It is almost inevitable to associate Bishop Williams with that kindred spirit, Franklin Spencer Spalding, sharer with him in prophetic vision and high courage. I have a book which I greatly prize, given me after his death by Bishop Spalding's family. It is a volume on current social problems which he was reading, I believe, on the very day of his tragic death. On a slip of paper in the book there is this hastily penciled note, in the handwriting I knew so well: "Watch against temptation to dodge old morality." One knows not what application he meant to make of this seed-thought. But it is significant that his sensitive spirit shows itself here consciously facing the ideal of "the scribe"—the student of religion—who (in the suggestive words of the Master) "has been made a disciple to the kingdom of heaven", and who is "like a householder, who bringeth forth out of his treasure things new and old."

The "old morality"! Yes, the eternal principles, tested by the experience of ages, yet ever fresh and vital! Williams,

no less than Spalding, was watchful against the danger of "dodging" them, in preoccupation with the new problems stalking across the vast and shifting stage of modern life. Those who were close to these servants of God, know not only their deep personal religion, but their solicitude that, in their teaching, this fundamental need of all men should not be obscured. Wise words of Bishop Williams on this point may well be treasured by all modern ministers: "Let us never neglect that personal, pastoral ministry which is ever the function of the priest. Let us never be beguiled by the bigness of our problems and the wideness of our vision in the social gospel into forgetfulness or heedlessness of the needs of the individual souls committed to our charge. So many prophets of the Kingdom are guilty of just that neglect." . . . "Let us remember that Jesus' ministry was preëminently a ministry to individuals. With the burden of the salva-

tion of the world ever upon His soul, with the mission of discipling the nations constantly before His eyes, with the vision of the Kingdom commanding all His seeing, He never overlooked a single soul, however, insignificant." . . . "And that has been true, in its degree, of every great ministry. Never let the preparation of great sermons, the absorptions of large public problems, tempt you to neglect the humble, faithful, but obscure, round of your pastoral ministry, soul to soul. Here the prophet must never crowd out the priest.

A wise householder bringing forth out of his treasure things new and old—a steward of God's mysteries faithful to the tried truths of the everlasting Gospel, shall not the late Bishop of Michigan win us Churchmen to a clearer understanding of the present-day bearings of that Gospel? For, though his voice is silent (how vibrant and rich it was!), his

spirit lives on. And the issues to which he gave so much of his scholarly thought are before us still. Superficial solutions will not answer. So the need is great for preachers, teachers, and leaders in the Church, who, with something of the courage and wisdom of this faithful steward, albeit without his commanding eloquence, shall bear witness for the full Gospel of the Kingdom.



THE RT. REV. C. D. WILLIAMS, D.D.
Late Bishop of Michigan.

THE GOOD SHIP "INSPIRATION"

THIS SHIP is built of the Best Materials because it is intended for the Highest Purpose to carry the Gospel to the Ends of the Earth. The Beams, Planks, and Nails are made of Good Character, put in place and fitted together by Daily Duty. The Masts are Lofty Aims and Endeavors, crowned with two Flags—the Love of Country, and the Love of Christ.

The Sails are Open Hearts and Open Minds to catch the Winds of God and the Aerial is a Spirit sensitive to Hear His Voice. This Ship is guided by the Compass of Conscience and steered by the Rudder of Self-Control. The Chart is the

Holy Bible. The Nautical Almanac is the Book of Common Prayer. The Cargo consists of Gifts—Gifts of Love and Service.

The Crew are All Christian People. The Captain is Jesus Christ. His sailing orders are: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."—*The Ascension Herald*.

Church Calendar



MAY

6. Fifth (Rogation) Sunday after Easter.
10. Ascension Day.
13. Sunday after Ascension.
20. Whitsunday.
21. Whitsun Monday.
22. Whitsun Tuesday.
27. Trinity Sunday.
31. Thursday.

CALENDAR OF COMING EVENTS

- May 6—Diocesan Convention, New Jersey.
 May 8—Diocesan Conventions, Harrisburg, New York, Upper South Carolina.
 May 9—Diocesan Convention, Delaware.

Personal Mention

THE REV. OCTAVIUS APPLGATE, D.D., has resigned the rectorship of Grace Church, Utica, N. Y., which he has held since 1909, and has accepted charge of Grace Church, Warwick, N. Y., effective May 1st.

THE REV. PERRY G. M. AUSTIN, of Kensington, Philadelphia, Pa., has accepted a call to St. Luke's Church, Long Beach, Calif.

THE address of the Rev. WILLIAM SAMUEL BISHOP, D.D., is 1912 Belmont Road, Washington, D. C.

THE new address of the Rev. THOMAS THEODORE BUTLER is 1904 Ottilia St., Utica, N. Y.

THE REV. H. COWLEY-CARROLL has resigned the rectorship of Trinity Church, Hamilton, O., and as student pastor and Professor of Biblical Literature at Oxford, Ohio, to become dean of Gethsemane Cathedral, Fargo, N. D. He enters upon his work May 1st.

THE address of the Rev. MARTIN DAMER is 8309 Grape St., Los Angeles, Calif.

THE REV. N. E. ELSWORTH, of Williston, N. D., has accepted a call to Grace Church, N. D., and has entered upon his duties there.

THE REV. R. PAUL ERNST has resigned as rector of the Church of the Good Shepherd, St. Ignace, Mich., and accepted a call to become rector of St. James' Church, Cheboygan, Mich.

THE REV. W. A. GUSTIN sails from Montreal Canada, May 5th, on the Gunard SS. *Ansonia* for England, where his address will be care the American Express Co., 6 Haymarket, London, S. W.

ALL mail for the Rev. H. B. GWYN, editor of *The Diocese of Chicago*, or for the Diocese of Chicago, should be sent, after April 25th, to Box 447, Libertyville, Ill. His telephone call is Libertyville 381J.

THE REV. CHARLES H. LINLEY, for many years rector of Christ Church, Kalispel, Mont., and at one time secretary of the diocese goes to St. Martin's Church, Omaha, Neb., on Whitsunday.

THE REV. GILBERT L. PENNOCK, Ph.D., has resigned Christ Church, Newark, N. J., to become rector of Trinity Church, Hamilton, Ohio.

THE REV. H. FIELDS SAUMENIG, rector of St. Peter's Church, Rome, Ga., and Mrs. Saumenig sail May 1st for the Mediterranean. They will later go to England, where they will spend the summer in visiting Cathedral towns.

THE REV. JOHN L. SAUNDERS, of Winton, N. C., has become rector of North Kent Parish, Diocese of Easton. His address is Massey, Md.

THE REV. RICHARD C. SEARING has accepted charge of the Church of the Ascension, West Park, N. Y., and may be addressed there after May 1st.

THE REV. A. SERENT, of Brewster, N. Y., has accepted the rectorship of Calvary Church, Bayonne, N. J.

THE REV. JOHN A. STAUNTON, Jr., returning to his mission station, at Sagada, P. I., after furlough, is to sail from New York on the White Star Liner *Pittsburgh*, May 15th. He returns to his field via England and the Suez Canal.

THE REV. JAMES W. VAN INGEN has resigned his work as chaplain of the New Jersey Reformatory at Rahway, and is now in the Newark City Mission, and may be addressed at No. 21 Washington St., Newark, N. J.

THE REV. CHESTER WOOD, who has been doing supply work in the Diocese of Nebraska, has returned to his home, No. 442 N. Washington Ave., Lansing, Mich.

ORDINATIONS

PRIESTS

MARYLAND.—The Rev. EDMUND L. GETTIER was ordained to the priesthood in St. Thomas' Church, Hancock, Md., on St. Mark's Day, April 25, 1923, by the Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland. Bishop Murray also preached the sermon. The candidate was presented by the Rev. Edward T. Helfenstein, D.D., Archdeacon of Maryland.

Other clergy participating in the services were the Rev. Ambrose H. Beavin, the Rev. J. C. M. Shrewsbury, and the Rev. Walter B. Stehl, D.D.

Mr. Gettier will remain as rector of St. Thomas' Church, of which he has been in charge during two years of his diaconate.

OKLAHOMA.—The Rev. CHARLES LEONIDAS WIDNEY was advanced to the priesthood on Tuesday, March 20, 1923, in St. Luke's Church, Ada, Oklahoma, by the Bishop of the District, the Rt. Rev. Theodore Payne Thurston, D.D. Archdeacon Davis, of Central Oklahoma, presented the candidate, and the Bishop preached the sermon. There were seven other of the clergy of the district present on this occasion.

SALINA.—On Sunday, April 8, 1923, in St. James' Church, Belleville, Kansas, the Rev. VERNON ALBAN WEAVER was advanced to the priesthood by the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina. The sermon was preached by the Ven. C. E. Maltas, who also assisted at the service. Mr. Weaver will remain in charge of the Mission at Belleville.

SOUTH CAROLINA.—At the old colonial Church of Prince George, Winyah, Georgetown, the Rt. Rev. W. A. Guerry, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. JOHN RIDOUT, Jr., on March 6, 1923. He has been in charge of the missions at Kingtree and Andrews.

DIED

BLAUVELT.—At New Brunswick, N. J., April 26, 1923, JANE MITCHELL, daughter of the late John Scott and Mary R. Boggs BLAUVELT, in her 86th year. The funeral services were held in Christ Church, New Brunswick, April 23, with burial in the adjoining churchyard.

Always abounding in the works of the Lord, she finished her course in the faith of the Holy Catholic Church, and does now rest from her labors

"Where loyal hearts and true
Stand ever in the light."

MOORE.—THOMAS ALEXANDER, husband of Matilda, father of Louise, Winifred, and Dorothy; eldest son of the late Dean Moore and Julia Adriance Moore, and brother of the Rev. G. S. A. Moore, of Milwaukee, Wis., and Francis M. Moore, of Oak Park, Ill., died at his home at Oak Park, Ill., April 11, 1923.

Mr. Moore was a vestryman of St. Martin's Church, Chicago, Ill., and president of the Men's Club of St. Martin's.

Burial was from St. Martin's Church on April 14th. There will be a Requiem at St. Edmund's, Milwaukee, on May 6th, at 8 A. M.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

SCOTT.—Died in Spokane, Wash., Friday, March 2, 1923, WINFIELD LLOYD SCOTT, beloved husband of Margaret Hodges Scott, and for many years warden of Holy Trinity Church, Spokane, Wash., formerly a member of St. Mary's Memorial Church, Pittsburgh, Pa.

Eternal rest grant unto him, O Lord, and may light perpetual shine upon him.

MEMORIALS

Rev. George McClellan Fiske, S.T.D.

Called together under the shadow of a great bereavement to their Parish and their community, the Vestry of St. Stephen's Church, Providence, R. I., adopted the following minute:

In the death of the Rev. GEORGE McCLELLAN FISKE, for thirty-four years our Rector and during the last four years our Rector-emeritus, we the Vestry of St. Stephen's Parish acknowledge a great loss and confess ourselves the poorer. Called to be Rector of this parish in his early manhood it is no more than true to say that he gave to it the best of his life. He and the parish grew together into their vigorous prime and thence into their robust and dignified age. His administration has seen the laying of the foundations of that spiritual and material strength which has long been characteristic of St. Stephen's Church. What the parish is it owes, under God, to his wise management, his powerful leadership and the inspiration of his consecrated example.

He combined in one person many varied and admirable qualities. To a high sense of priestly

vocation he added sound learning and scholarly attainment; to zeal and spiritual ambition he added a sober and wise administrative judgment; to that courage and force, so greatly needed in his office, he added immense sympathy and kindness of heart. He was, as a friend, no less effective than he was as a pastor, nor was his capacity as an official conditioned by any failure as a man. Quite naturally he claimed and held the respect and affection of all with whom he was associated. He leaves behind him a multitude of spiritual children begotten in the Lord who are his debtors for the gift of, and training in, Holy Religion.

We, his lay associates in the work of the Church, put upon record our sorrow at his taking away, our sympathy with his bereaved family and our prayer that he may rest in peace and that light perpetual may shine upon him.

And it is hereby ordained that hereafter, in perpetuity, the Holy Sacrifice shall be offered every year on the anniversary of his death for the repose of his soul.

WALLACE R. CHANDLER, Jr.,
Parish Clerk.

Charles Carroll Quin

In the death of CHARLES CARROLL QUIN, the Clerical Union recognizes the passing of a faithful, earnest, and devoted, Catholic Priest. His twenty-eight years of service at St. Clement's Church, Philadelphia, made him a familiar figure to Churchmen throughout the Diocese of Pennsylvania, and well known to many as a sympathetic confessor. He was especially sought after and loved by young men, and possessed special gifts of helpfulness to them.

With a winning personality, and genial manner, there was a seriousness and earnestness underneath, in his relation with those with whom he came in contact, which, after gaining their confidence, held it. His memory is a living power, now, in the lives of those with whom he was associated.

May God grant him the blessing promised to those "who turn many to righteousness," and give him ever-deepening peace, refreshment, and joy.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

PRIEST WANTED, FOR JULY AND August. One able to sing Mass and familiar with the full Western Use. Stipend \$100 per month and rooms. Address JACOBUS, 863, care LIVING CHURCH, Milwaukee, Wis.

WANTED—A RECTOR FOR A CHURCH in a Southern city of about 10,000 inhabitants. Healthful climate, good water. Fair salary with, or without Rectory. Address, South-853, care LIVING CHURCH, Milwaukee, Wis.

WANTED: A CATHOLIC PRIEST FOR mountain mission work. Permanent if satisfactory. Home and Ford car furnished. Address K-862 care LIVING CHURCH, Milwaukee, Wis.

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.

PROOFREADER. MUST BE COMPETENT on the technical side and also have some knowledge of ecclesiastical terminology. MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Ave., Milwaukee, Wis.

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

WANTED—PARISH VISITOR FOR MOUN- TAIN MISSION work, capable of taking first grade day school three hours a day. Address K-863, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

PRIEST DESIRES CHANGE—GENERAL missionary or parish. Sons in School. Minimum salary \$1,800 and residence. W-146, 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.

PRIEST, EXPERIENCED, SINGLE, DE- sires immediate work, excellent references. Address, B-857, care LIVING CHURCH Milwaukee, Wis.

RECTOR CITY PARISH, MARRIED, FOUR- teen years' experience, extempore preacher and lecturer, desires change and solicits correspondence with Bishops and Vestries desiring clergyman: references given. Address Magister, Box 846, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER DESIRES change where good Churchmanship is appreciated. Many years' experience. Address O-848, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, NOW EM- ployed, 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 Basins, Vases, Candlesticks, etc. solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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

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

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

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

VESTMENTS

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

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

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

WE MAKE SURPICES, CASSOCKS, COT- tas, Clerical Vests, Rabats, Stole Protectors, Purificators, and Altar Linens. Also do repair work. Price lists sent on request. Holiday orders now accepted. St. GEORGE'S GUILD, 508 People's Nat'l Bank Building, Waynesburg, Greene County, Pennsylvania.

UNLEAVENED BREAD AND INCENSE

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

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

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

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

RETREATS

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.

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

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

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

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

EDUCATIONAL

LAKE CHAMPLAIN. TWO SHORE FRONT L 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 PER- sonal 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.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Consult the game "A Study of Shakespeare". Endorsed by best authorities. Price 50 cts. SHAKESPEARE CLUB, Camden, Me.

FOR RENT

FURNISHED COTTAGE ON SALT WATER, 20 miles from Cape Charles. Fine fishing, crabbing, boating. High elevation, healthy. By season or year. Wm. W. Dix, Wardtown, Va.

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.

FOR SALE: A FINE ROOSEVELT ORGAN, three manuals, thirty-two stops; tracker and tracker-pneumatic. One of the finest examples of Roosevelt art, in first class condition. Fair price and reasonable terms. Selling to make room for larger instrument. Address, FREDERICK E. WADHAMS, Chairman of Music Committee, St. Peter's Church, Albany, New York.

WANTED: ORDERS FOR ALL KINDS OF Altar Linens—Reasonable prices—perfect work by experienced worker. Address H-851, care LIVING CHURCH, Milwaukee, Wis.

WANTED, TO BOARD AND MOTHER TWO girls, good food, home yard. References. Address Exkindergartner, 865, care LIVING CHURCH, Milwaukee, Wis.

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPI- tal, 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.

BOARDING

Atlantic City

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

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

Los Angeles

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

A FEW GUESTS CAN BE ACCOMMODATED with board and sunny rooms at the Episcopal DEACONESS HOUSE, 542 South Boyle Ave., Los Angeles, Calif. Rates, \$15.00 and \$18.00 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.

Vermont

THE HEIGHTS HOUSE, LUNENBERG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

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 main-

tain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress. Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia.

A CLERGYMAN WHOSE WORDS ARE USUALLY WELL RESPECTED

Recently Said Something Like This

"Every problem that confronts mankind concerns the family, because the whole human race is one great family."

"There is no gain to one person that is not shared by others; no blow to one but it is felt by others."

"All virtues are domestic—love, joy, etc."

"We cannot separate religion from domesticity."

"The family needs religion; and religion needs the family."

"The character of a boy or girl is molded in the home."

"Without religion, the home life is hard and formal."

Do you say Grace at meals? Do you have Family Prayers? Establish these helpful customs now. They will enrich your family life. Don't wait for "more time". Don't think your family too small or too young. There is no time when it would be inopportune to bring a good religious influence into your home life. Use the Brotherhood's publication.

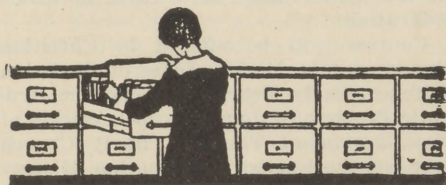
MANUAL OF FAMILY PRAYERS and A NEW CHURCH CALENDAR

The Manual contains prayers to meet the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and special Prayers.

Calendar and Manual not sold separately. Sold together, for Fifty Cents the set, postpaid.

BROTHERHOOD OF ST. ANDREW,
Church House,
202 South 19th Street,
Philadelphia.

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.*]

The Christopher Publishing House. Boston, Mass.

The Human Body and its Care. By John S. Engs, D.D.S. Price \$1.00 net.

Circumstances Made to Order. Some Lessons in Applied Psychology. By Columbus Bradford, A.M., author of *Birth of a New Chance*, etc. Price \$1.50 net.

Letters from Monte Carlo. By Ysobel Roxolo. Price \$2.00 net.

Doubleday, Page & Co. Garden City, N. Y.

American Individualism. By Herbert Hoover.

The Page Co. 53 Beacon St., Boston, Mass.

Mark Gray's Heritage. By Eliot H. Robinson, author of *Smiles: A Rose of the Cumberlands*, *Smiling Pass: Being a Further Account of the Career of "Smiles,"* *The Maid of Mirabelle*, *Man Proposes*, etc.

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

Cheating the Junk-Pile. By Ethel R. Peysner.

Houghton, Mifflin Co. 4 Park St., Boston, Mass.

The Party Battles of the Jackson Period. By Claude G. Bowers.

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

"*What Mean Ye by this Service?*" By "Elizabeth." Price 50 cents net.

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

Modern History. By Hayes and Moon.

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

The Acts of the Apostles. In the Revised Version. With Introduction and Commentary by A. W. F. Blunt, B.D., vicar of St. Werburgh's, Derby; Hon. Canon of Southwell; Examining Chaplain to the Bishop of Southwell; formerly Fellow and Classical Lecturer of Exeter College, Oxford. Price \$1.50.

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

A Man from Maine. By Edward W. Bok.

Trinity College Press. Durham, N. C.

Political Ideas of the American Revolution. By Randolph Greenfield Adams, Ph.D.

PAPER-COVERED BOOKS

The Book Store, 281 Fourth Ave., New York, N. Y.

The Story of the Program, 1923-1925. A Brief Survey of the Work of the Episcopal Church at Home and Abroad, including a Background of the Economic, Educational, and Religious Conditions Affecting this Work. Price \$1.00, postpaid.
Christian Stewardship. By Rev. B. T. Kemmerer. Price 25 cents.

BULLETINS

American Schools of Oriental Research. South Hadley, Mass.

Bulletin of the American Schools of Oriental Research. Number 9. February, 1923.

PAMPHLETS

Children's Bureau. Government Printing Office, Washington, D. C.

A Brief Manual of Games for Organized Play. By Martha Travilla Speakman.

From the Author.

Christianity According to Dr. Fosdick. By S. G. Craig. Reprinted from *The Presbyterian.*

Interpreter Publishing Corporation. New York, N. Y.

The League of Nations. By Colonel E. House, Sir Robert Borden, Lord Robert Cecil, and Frederick Dixon.

YEAR BOOKS

Trinity Church. Boston, Mass.

The Year Book of Trinity Church in the City of Boston. MCMXXII.

MILWAUKEE ACOLYTES' FESTIVAL

THE TENTH Annual Acolytes' Festival of the Diocese was held at All Saints' Cathedral, Milwaukee, on St. Mark's Day. Supper was served in the Cathedral Guild Hall at a quarter past six, after which Bishop Webb welcomed the visiting acolytes. The Dean of the Cathedral then made a short address, in which he spoke of the history of St. Vincent's Guild for Acolytes in St. Clement's Church, Philadelphia. Solemn Evensong followed at eight o'clock. Dan Hutchinson sang the office, assisted by the Rev. L. H. Matheus as deacon, and the Rev. H. Sturtevant as sub-deacon. The Rev. Henry Willman read the lesson. The preacher was the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, who spoke of St. Mark's attendance on St. Paul and dwelt on the privilege and responsibility of the acolyte and the devotion and sacrifice that should follow.

There were about two hundred acolytes present from the Dioceses of Milwaukee, Fond du Lac, and Chicago, including some of the servers from the Oneida Indian Reservation, and also from the Greek church in Milwaukee. There were also about thirty priests present, including two Greek priests. The attendance was the largest of all previous years, and the service was most impressive.

ST. LOUIS ACOLYTES' SERVICE

THE ANNUAL St. Louis service for acolytes was held April 25th, at St. Stephen's Church, St. Louis, in celebration of St. Mark's Day, and the birthday of John Keble, English poet-priest, and organizer of the Oxford movement. The preacher at the service was the Rev. Dr. B. F. P. Ivins, Dean of Nashotah House.

English Bishops to Consider Permissive Use of Revision

Discuss New Welsh Diocese—A
Falling Off of Missions Income—
S. P. G. Anniversary Meeting

The Living Church News Bureau }
London, April 13, 1923 }

THE members of the House of Bishops of the National Church Assembly are to meet on Monday and Tuesday next week to consider, on the general approval stage, the two measures for the permissive use of the revised Prayer Book and Psalter. The importance of this occasion is to be recognized by throwing open the meeting to the public, and both clergy and laity are invited to hear what promises to be a first-class debate. The Bishop of Durham, it is understood, will make an attack on the proposals of the English Church Union concerning the revised Communion Office, which proposals, it will be recalled, were recently approved by the London Diocesan Conference. Dr. Hensley Henson is a great debater among the Bishops, and his speech should draw every Churchman who has the time and opportunity to hear it. It is to be feared, though, that some of his views will hardly commend themselves to Anglo-Catholics. "Anglo-Catholics," by the way, is a term that is particularly distasteful to Dr. Henson, who asserts that they "ignore the Church of England, towards which a note of contempt sounds ever in their utterances."

Members of the House of Laity of the Assembly will discuss the revised Prayer Book measure on the 25th and 26th of this month. All the meetings will be held at the Church House, Westminster.

DISCUSS NEW WELSH DIOCESE

The Governing Body of the Church in Wales met at Llandrindod last week under the presidency of the Archbishop. The most important subject discussed was the decree creating the new diocese of Swansea and Brecon, which means the severance of practically the whole county of Brecon and Radnor and the rural deaneries of East and West Gower from the Diocese of St. David's, and which is to have for its Cathedral the priory church of Brecon. The decree in its final form was left to Mr. Justice Bankes, Mr. Justice Sankey, and the Bishop of Monmouth. A motion that the new bishop should be able to minister in the Welsh language was ruled out of order by Mr. Justice Sankey, as Archbishop's Assessor, on the ground that under the constitution the electoral college is to be left untrammelled to proceed with the election. The Bishop of St. David's spoke in support of the decree. Although he feels the severance deeply, he said that he was never clearer about anything in his life. The vote was taken by orders, bishops, clergy, and laity, voting unanimously in favour of the plan, and hearty cheers were raised when the process was completed. It is generally anticipated that the choice of the Electoral College for the new Bishop will fall upon Dr. E. L. Bevan, the present Suffragan-Bishop of Swansea. The new diocese will come into being on St. John Baptist's Day, June 24th.

A FALLING OFF OF MISSIONS INCOME

The Bishop of Zanzibar, who had planned to reach England in time for the

U. M. C. A. anniversary in May, has found it impossible to do so, owing to advices received from headquarters that the grants made to all three dioceses of the Central African Mission will have to be reduced by one-sixth at the end of the year owing to the falling-off in the annual income. The readjustment of expenditure in a diocese like Zanzibar requires much care and foresight, and Dr. Weston is naturally anxious to place matters on a proper footing before he leaves.

It is a well-known fact that for some years the Universities' Mission has been drawing on reserves to meet the extraordinary expenditure which arose out of the war and its after-effects. In Nyasaland and Northern Rhodesia, except for a rise in the cost of living, expenditure has lessened, though it has not yet got back to the pre-war level; but in Zanzibar and Kenya the situation is far more serious owing to the "exchange" problem, which remains as acute as ever, and has increased the cost of living enormously. The supporters of the U. M. C. A. have been so faithful in the past that one may confidently hope that they will greet the good Bishop Weston with a really substantial offering to the Mission funds when he comes to take the chair at the Anglo-Catholic Congress in July.

S. P. G. ANNIVERSARY MEETING

The anniversary meetings of the Society for the Propagation of the Gospel will be held this year at a time when many visitors will be in London for the royal wedding, the Duke of York's, on April 26th. A larger attendance than usual of S. P. G. supporters from the provinces is therefore expected.

The great evening meeting will be held at the Albert Hall on Friday, April 27th, when the Bishop of London will preside. The annual service will be held in St. Paul's Cathedral on Wednesday morning, April 25th, St. Mark's Day, when Dr. Neville, the Bishop of Pretoria, will preach the sermon. On the same morning there will be a corporate communion of the Society, in the Cathedral at 8 o'clock. On Thursday, the annual meeting of the Society will be held at the Church House, Westminster, in the afternoon, when the Archbishop of Canterbury will take the chair. Among the speakers at these meetings will be the Bishop of Salisbury (who was formerly the Archbishop of Brisbane), the Bishop of Pretoria, and missionary priests from North China and Bombay.

OBSERVANCE OF ROGATION SUNDAY

The Central Board of Finance will again cooperate with the various diocesan boards of finance in making arrangements for the observance of Rogation Sunday, May 6th, as a day upon which the "home" claims of the Church may be specially regarded. This will, I believe, be the sixth year in which Rogation Sunday has been marked in this way, and although the custom of giving collections in church, and asking for donations for Church work at home, is not universally observed in connection with this day, a very large percentage of parishes throughout the country reserve Rogationtide for the consideration of the needs of the Church at home.

PEW RENTS CONDEMNED

The question of church seats has received the consideration of the following Committees whose members are prominent Churchmen carefully selected as representative of all shades of Church opinion, and the pew rent system has been weighed in the balance and found wanting by every one of them, i. e., The Archbishops' National Mission Committees, the Evangelistic Work of the Church, the Administrative Reform of the Church, the Worship of the Church, the Teaching Office of the Church; also by the National Assembly Committees on the Maintenance of the Clergy. The report of the last-named Committees states the opinion that the pew-rent system "tends in the long run to violate the principles of fellowship and of corporate life with disastrous results. The Church becomes the Church of the well-to-do instead of the home of all classes." The National Assembly have elected a committee to go into the question, and report thereon.

GEORGE PARSONS.

SUMMER SCHOOL IN DIVINITY FOR WOMEN

INFORMATION has already been given in regard to the novel enterprise in theological education of conducting a summer school in divinity for women students at Berkeley Divinity School, Middletown.

The School, which will run from June 11th to June 30th, will be under the direction of the Very Rev. W. P. Ladd, D.D., Dean of Berkeley, who will teach Church History, and the assisting teachers and their courses will be the Rev. George C. Foley, D.D., of the Philadelphia Divinity School, Systematic Theology and Apologetics; the Rev. Percy V. Norwood, of the Western Theological Seminary, Chicago, Old Testament and Prayer Book; the Rev. Charles B. Hedrick, D.D., of Berkeley, New Testament, and Miss Adelaide Case, of Teachers' College, New York, Religious Education.

Courses will be offered in Christian Fundamentals, Modern Lines of Christian Defence, Early Hebrew History, the Synoptic Problem, St. John's Gospel, Aspects of New Testament Theology, Early Church History, the English Reformation, History of the Prayer Book, and Religious Education.

The Advisory Committee of women prominent in religious, philanthropic, and social life, is as follows: Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary of the Church, New York; Mrs. John F. Moors, Boston; Miss Emily M. Morgan, Brookline, Conn.; Miss Ruth Morgan, Vice-President of the League of Women Voters, New York; Miss Evelyn Presston, Lecturer at the Bryn Mawr Summer School; Mrs. Elihu Root, Jr., New York; Miss Caroline Ruutz-Reese, Head of Rosemary Hall, Greenwich, Conn.; Mrs. Vladimir Simkhovitch, Head of Greenwich House, New York; Mrs. Willard Straight, New York; Mrs. Samuel Thorne, Jr., New York; and Miss Mary Van Kleeck, of the Russell Sage Foundation, New York.

The number of students will be limited to twenty-five, and only women who are college graduates will be admitted, or those capable of doing college grade work.

Applications for admission and requests for further information should be made to the Very Rev. W. P. Ladd, D.D., Berkeley Divinity School, Middletown, Conn.

Social Service Matters

Interest Montreal Synod

College Federation in the Maritime Provinces

The Living Church News Bureau }
Toronto, April 28, 1923 }

THE annual meeting of the diocesan synod of Montreal took place at the Cathedral Hall on Tuesday, Wednesday, and Thursday of last week.

In his sermon to the Synod, Canon Scott, of Quebec, sounded a clarion call to the Church people to sustain the power of the Church, to lose no opportunity in serving the Master, and to remember always the divine love of Christ. The soul of Canada needed cleansing, and Christ's power alone could do it. In the name of Christ every effort must be made to eliminate bad housing, undesirable working conditions, and unemployment. The Christ who was born in a stable would not tolerate the selfishness of the rich who forgot the stewardship of wealth.

Montreal is in the thick of a campaign against commercialized vice led by the Committee of Sixteen, while in some quarters toleration of the evil has been openly advocated. This campaign led to a spiritual reference in the Bishop's charge, a clause in the report of the Diocesan Social Service Committee, and an evangelically worded resolution.

In his charge, Bishop Farthing commented upon the bonus of \$100 to clergy receiving \$1,200, but thought it should be their determination to raise the canonical stipend to \$1,300 this year, with \$1,500 and a free house as the ultimate aim.

Reference was made to the fact that the Canadian Church, having appealed for \$2,500,000, had received \$3,007,038.09, through the Forward Movement, and in our own diocese we had \$322,016.59 subscribed, all of which has been paid except \$26,015, or about 8½ per cent.

The Church of England Central Council for Social Service and Emergency Relief had done excellent work in the city, the Bishop thought, the total expended on this work amounting to \$4,399.73.

Dealing with the Provincial Synod the Bishop referred to the confusion that had been caused by the insufficient definition of powers granted to the General, Provincial, and Diocesan Synods, and pointed out that, owing to this, the revised Canadian Prayer Book is not yet the authorized of the Province of (Eastern) Canada.

Bishop Farthing considered the present position impossible and one which left two courses open, namely, to withdraw from the Provincial Synod and become an independent diocese, or to make amendments to the Provincial Synod constitution, so as to make the working of their legislative machinery more practicable.

Reviewing the vice problem, the Bishop deprecated the publicity given to it but pointed out that, as great evils necessitated drastic remedies, publicity was amply justified.

"Human nature being what it is, we must realize that moral lapses occur even among the most privileged classes. In some instances these would be more frequent among those who had little opportunity of proper training, mentally, morally, or physically. Irrespective of this, it was the bounden duty of the Church to assist wherever possible, and he regretted the 'cruel ostracism too often meted out to those who sin.'"

The Bishop considered that for procur-

ers, keepers, and landlords owning disorderly houses, whom he termed "vultures of human society," "the scourge, combined with imprisonment, is the only treatment that would be effective. Fines are absolutely useless. Perhaps when they suffer for their evil deeds, they may be brought to repentance."

For the victims, the Bishop urged the greatest consideration. He thought none should be allowed to return when once rescued, but instead should be placed in wholesome surroundings and taught a trade, while they should also receive the necessary medical treatment. "Prison for these girls, who are themselves the victims of a vile system, is useless. To impose fines upon them is, to my mind, unjust, and appears too much like paying a tax to the city."

"To tolerate commercialized vice or even to have such vice supervised by the police is to the Christian reprehensible and impossible," he added.

In conclusion, the Bishop criticized those who neglected their church duties by absenting themselves on Sunday evenings. He thought six nights in the week sufficient for indulging in pleasures without devoting Sunday night to "late dinners, card parties, dancing, and such-like."

After a spirited debate, the synod rejected, by a vote of almost two to one the proposal of Canon R. Y. Overing, of Montreal, to admit women to the synod as lay delegates.

The Rev. A. H. Moore presented an able report advocating the desirability of the Church doing its own fire insurance, giving carefully prepared statistics. The whole matter will ultimately be brought before the General Synod.

The report of the Executive showed that during the episcopate of the present bishop seventeen church sites have been secured in the Diocese of Montreal, at a cost of \$40,029.91, and twelve churches have been assisted in building to the extent of \$16,524.65, making a total expenditure of \$56,554.56.

The treasurer's report showed that the capital sum, now being administered, is \$1,486,279.90, an increase of \$60,995 over the previous year, while "the revenue for the year has been most satisfactory and the budget collections total \$51,901.71, an increase of \$1,734.54 over the previous year."

During the report of the Missionary Committee, Canon Gould, General Secre-

tary of the M. S. C. C., dealt with the work of boarding schools and missions among the Indians and emphasized the necessity of coördination in the interests of progress.

Speaking on his recent visit to India, he explained the various causes which had contributed to the disaffection in that part of the Empire.

The report of the Diocesan Social Service Committee presented by the Rev. James E. Fee, led to an interesting debate, dealing specially with the government control of the sale of liquor as in vogue in the province, the campaign against commercialized vice, and the development of social service work in the parishes.

COLLEGE FEDERATION IN THE MARITIME PROVINCES

The question of college federation in the Maritime Provinces as based on the Carnegie Committee, is proving a very contentious issue. A special convention of the Baptists of the province just held in Moncton, N. B., which was attended by over two hundred delegates from all parts of the three provinces, accepted the report as submitted by the Board of Governors of the Acadia University, the concluding clause of which stated:—

"Your Board recommends that the convention continue to develop Acadia at Wolfville, and that it authorize the board to take such steps as are consistent with a sound financial policy to enable Acadia to make her future contribution to education even more worthy than that of her past."

An amendment suggesting postponement of the decision, submitted by Professor John E. Read, of Halifax, and seconded by J. F. Fraser, of Halifax, a member of the Board of Governors of Acadia University, received but slight support, only seven delegates supporting it when the vote was called. The convention rose almost to a person in opposing Professor Read's amendment.

The motion favoring the adoption of the Governor's report was opposed by only four delegates and supported by the rest of those present.

On the other hand at the meeting of the General Educational Board of the Methodists just held at Toronto, the action of the Board of Governors of Mount Allison University, in favor of the federation and the removal of the college from Sackville, N. B., to Halifax was endorsed, providing it can be done without prejudice to the finances of Mount Allison.

The whole matter will be one of the chief subjects of discussion at the Anglican Synods of the Dioceses of Fredericton and Nova Scotia, this and the next weeks.

St. Paul's Cathedral, Boston, Provides for Increased Needs

Prof. Drown to Visit Orient

The Living Church News Bureau }
Boston, April 30, 1923 }

THE Cathedral Chapter has voted to spend \$70,000 to make use of the Crypt in order to provide more space for the growing service of St. Paul's, especially for the increasing Diocesan needs.

In speaking at the recent Diocesan Convention of this important step, Bishop Lawrence said:

"In order to meet the needs of Diocesan

conferences and assemblies, the space under the Cathedral will be excavated, and a hall accommodating perhaps six hundred persons will be created, in addition to several smaller rooms and arrangements for modest hospitality. The present floor of the Cathedral will be entirely removed, and a fire-proof floor laid.

"During the past year the Episcopal Church Association has made the Diocesan House much more attractive and convenient for work, although the workers are still much crowded, and more space is needed. The Supply Bureau is

still obliged to rent space on Berkeley St. There is, however, ample space for enlargement of the Diocesan House on its lot in the rear. It may be wise for the Diocese, sometime in the next few years, to undertake a radical improvement, enlargement, or reconstruction of the Diocesan House.

"The Diocese seems to be thus reasonably well equipped for its central work, and the Cathedral worship for the coming nine years. During these years fuller experience will be gained, and an increase of interest and momentum will be gathered, so that the Diocese will, at the end of that time, be better prepared to make a decision as to the indefinite future of the Cathedral. It is usually unwise for one generation to place any limitations upon the action of the next, for I am confident that the Diocese in the future can decide more wisely than we can as to whether the Cathedral should remain where it now is, or be built elsewhere.

"There is, however, one general principle which I believe should obtain in the construction of Cathedrals. A true pro-Cathedral itself, its size, and cost, together with the cost of its maintenance and the size and financial and spiritual strength of the diocese.

"We have been feeling our way, and have, I believe, given an illustration of fine spiritual work done under very modest conditions; and we have consciously erred on that side. I sometimes fear lest our American love of bigness and striking features may lead dioceses to Cathedral construction out of proportion to the strength of the diocese and the spiritual welfare of the parishes and the whole people."

PROF. DROWN TO VISIT ORIENT

Professor Edward S. Drown of the Episcopal Theological School, Cambridge, will take next year as his sabbatical year. He will start fairly early in the summer, spend a few weeks in Japan, teach for some months in China, and return through Europe. This is Dr. Drown's first sabbatical year. Although he has frequently been entitled to one, for one reason or another, he has thought it wise to remain at his work. After thirty-five years of service, the complete change is richly deserved. During Lent, Dr. Drown generously preached in many Massachusetts parishes. Many widely separated people have recently remarked that in Dr. Drown the preaching fire as well as the moral earnestness of Phillips Brooks is revived.

Clubs were seated beneath the memorial windows to Edwin Booth and Richard Mansfield. Representatives of all the parish organizations were present, as well as members of the J. T. Draper Alumni, composed of former acolytes and choristers, and of the Calumet Club.

NEW RECTOR OF THE TRANSFIGURATION

The Rev. J. H. Randolph Ray has been elected rector of the Church of the Transfiguration in succession to the late Rev.



THE REV. J. H. RANDOLPH RAY
Rector Church of the Transfiguration

George Clarke Houghton, D.D., at a meeting of the vestry on April 25th. The Rev. Mr. Ray, in accepting his election, said he intended to continue "the policy of broad charity and love which the founder and, later, Dr. Houghton, built in with every stone of the Church of the Transfiguration. I am aware that people, not only in New York but in all parts of the country as well, have a very tender regard for this church, and I would like to see that feeling kept up. I want people to use the church without regard to any narrow ideas. This is to be the course of the church—to keep up its beautiful services and its loyalty to the Faith."

WEST POINT CADETS IN NEW YORK

The choir of the West Point Military Academy, 120 in number, attended two special services in New York on Sunday, April 22d. In the morning they went to St. Thomas' Church where the Rev. Chaplain R. C. Knox, chaplain of Columbia University, preached a special sermon to them, in the course of which he deplored the view that France was militaristic or imperialistic, and in which he asserted that "the pacifist's peace is not peace."

"Peace is not an end," he said, "it is a consequence. If we want peace, we can have it if we want righteousness more. There is a so-called peace advocated by the pacifists which is no peace at all. They would promote it by trying to besmirch our army and to reduce it to impotence. But weakness is not righteousness, neither is strength wickedness. Christ was not a pacifist in that superficial sense. His program was never peace at any price, but righteousness at any cost.

"We have now come to the place where our nation is called upon to make a decision. To what extent and in what way shall we cooperate with European nations? For the future peace of the world much depends upon the decision we make."

In the afternoon Bishop Shipman, former Chaplain at West Point, spoke to the

New York Cathedral Observes Shakesperean Tercentenary

Funeral of the Rev. Dr. Houghton
—New Rector of the Transfiguration—
West Point Cadets in New York

The Living Church News Bureau }
New York, April 27, 1923 }

THE Cathedral of St. John the Divine was crowded on Sunday afternoon, April 22d, the eve of Shakespeare's birthday, at a special service in commemoration of the tercentenary of the publication of the first folio edition of his works. The service was held under the auspices of the Actors' Church Alliance, of which George Arliss is president, and the Rev. Walter E. Bentley is executive secretary. The Very Rev. Howard Chandler Robbins, Dean of the Cathedral, officiated and the lesson was read by Cyril Maude, now playing in New York in the dramatic version of the popular novel, "If Winter Comes."

The address was delivered by Professor William Lyon Phelps of Yale, who spoke on Shakespeare and Religion. Prof. Phelps said that no one could read the works of Shakespeare without being convinced that he was a man of high moral principles, and a deep and sincere Christian. Shakespeare's works and the modern theater, he declared, came directly from the Church, and every custom and principle of the modern stage could be traced back to the Cathedrals of the Middle Ages. He described the Folio of 1623 as "the most important original book in the English language." Prof. Phelps commented eulogistically upon the Shakesperean revival of 1923, and praised the work of Jane Cowl, John Barrymore, Walter Hampden, and David Warfield.

The Shakespeare Club placed a memorial wreath on the Ward statue of the

Bard at the foot of the Mall in Central Park on the morning of Monday, April 23d, his birthday. The Rev. Howard Duffield, president of the Club, made a brief address on the occasion. At the annual dinner of the Club, in the evening, held at the National Arts Club, the speakers were Dr. John H. Finley, Dr. Talcott Williams, Frank Gillmore, Francis H. Gallatin, Louis Calvert, and Dr. Windsor P. Daggett.

In honor of Shakespeare's birthday, a special performance of "The Chastening," the beautiful mystery play by Charles Rann Kennedy, was given at St. Mark's-in-the-Bouwerie at four o'clock. Mr. Kennedy was assisted in the presentation by his wife, Edith Wynne Matthison and by Miss Margaret Gage, one of his most promising pupils. The offering was for St. Mark's relief fund for the unemployed.

FUNERAL OF THE REV. DR. HOUGHTON

The funeral of the late Rev. Dr. George Clarke Houghton, D.D., rector of the Church of the Transfiguration, East 29th St., on April 21st, was the occasion for a demonstration of the high regard in which both "The Little Church Around the Corner" and its venerable rector were held by the citizens of New York. The church was filled to overflowing and hundreds stood in the street during the principal service, which took place at 10 A. M. In the absence of Bishop Manning, the Burial Office was said by Bishop Shipman, assisted by the Rev. Dr. Henry Lubeck, the Rev. Dr. J. H. R. Ray, vicar, and now rector of the parish, and the Rev. Dr. Frank L. Vernon, rector of St. Mark's, Philadelphia. Celebrations were held at earlier hours, and a special requiem by Father J. O. F. Huntington, Superior of the Order of the Holy Cross. The burial was in Kensico Cemetery.

Members of the Lambs' and Players'

cadets at St. Paul's Chapel, Columbia University. The Bishop defended the rising generation against the charge of laxity of morals and said that "a fresh generation is ever the hope of the world." "If," continued the Bishop, "the pacifist could not imagine Jesus sighting down a rifle, neither could any right thinking person imagine Him sitting down with folded arms and eyes sanctimoniously uplifted while injustice was being done in His presence." At this service the cadets sang an anthem written by the Bishop when he was chaplain. They also gave a brief exhibition drill on South Field prior to the service, and marched to the Chapel escorted by members of The Come Back Club, a group of wounded war veterans studying at Columbia and by the Van Am. Club, named after the late beloved dean, Dr. Van Amringe, the sophomore society at the University.

GENERAL NEWS NOTES

The following gentlemen were elected at the annual meeting of the Church Club of New York: Henry Goddard Leach, president; R. Fulton Cutting, Edward Ridley Finch, and John E. Rousmaniere, vice-presidents; Edward Codman Parish, secretary; Edward Sandford Pegram, treasurer; Frank D. Allen, George Debevoise, William B. Dillon, Frederic Potts Moore, and Samuel Thorne, Jr., trustees.

Mr. Henry L. Hobart withdraws from the presidency of the Club, after five years of service during which it has grown in influence and has done efficient work in the diocese.

On the day of Bishop Tuttle's burial, April 20th, the usual Friday morning Celebration in Trinity Chapel (where the Bishop was consecrated May 1, 1867) was made a memorial for him. The Rev. Dr. Caleb R. Stetson, rector of Trinity Parish, was the celebrant.

At Trinity Chapel, West 26th St., the Rev. Charles Edwin Hill, curate, preached the first of a series of four afternoon sermons, on Sunday, April 22d, on "The Oxford Movement." His subject was "John Keble." In subsequent sermons he will speak of "John Henry Newman," "Edward Bouverie Pusey," and "The Expansion and Growth of the Movement."

A beautiful new reredos was unveiled and dedicated by the rector, the Rev. De Witt L. Pelton, at St. James' Church, Fordham, on Sunday morning, April 22d. The reredos is of Botticini marble, executed jointly by Anthony D. Lorenzo and Ulysses Ricci. The center is a colored mosaic bearing the words: "I am the Living Bread" and "I am the True Vine." In the upper part are two angels bearing a chalice. Dr. Pelton preached a sermon on Life, the Sculptor.

FREDERIC B. HODGINS.

read an unpublished manuscript of the late Julius Sachse, dealing with one of the early missionaries in Pennsylvania.

Dr. Sachse was a noted author and historian, formerly librarian of the Masonic Temple in Philadelphia, and an authority on early German immigration and influence in Pennsylvania. Many of his invaluable books and manuscripts have been given to the Diocese.

THE DIOCESAN CONVENTION

The Convention of the Diocese meets next Tuesday in Holy Trinity Church. Among the important matters which will be presented will be the Diocesan Budget and Missionary Program, together with a revised basis of apportionment to the parishes, and the report of the Commission on Conference with the Cathedral Foundation.

The Rt. Rev. James deWolf Perry, Jr., D.D., Bishop of Rhode Island, will address the Convention on the World Conference on Faith and Order.

MEETING OF THE CLERICAL UNION

The next meeting of the Clerical Union for the Maintenance and Defence of Catholic Principles will be held in the Clergy House of St. Mark's Church, and will be addressed by the Rev. Joseph G. H. Barry, D.D., on Development.

SPECIAL MUSICAL SERVICES

The Chapel of the Mediator in West Philadelphia, the Rev. Granville Taylor, vicar, is giving an interesting series of special musical services for eight Sunday evenings following Easter, under the direction of the organist, Mr. Bentz.

On Apr. 8th, the Easter music was repeated; on April 15th, the feature was compositions by English composers; April 22d, compositions by T. Tertius Noble; April 29th, compositions by Russian composers; May 6th, American composers.

On May 13th, the opening of Philadelphia Music Week, compositions by Philadelphia composers will be rendered. On May 20th there will be compositions by negro composers, including some of the traditional negro spirituals.

A request program will conclude the series on May 27th.

FREDERICK E. SEYMOUR.

Needs of Episcopal Academy Stressed in Philadelphia

United Thank Offering—Church Historical Society Meeting—The Diocesan Convention

The Living Church News Bureau }
Philadelphia, April 26, 1923 }

THE second annual alumni Service of the Episcopal Academy was held at St. James' Church last Sunday, the Rev. John Mockridge, D.D., vice president of the Board of Trustees, and rector of the church being the preacher.

In his address, Dr. Mockridge reviewed the growth of the Academy since its removal from Locust and Juniper Streets, (in the heart of the city) to City Line, Overbrook. He spoke of the absolute necessity of a chapel, of the acquisition of the property adjoining the present school, making possible the expansion of a lower school, and of the need of a half million dollars to meet the heavy demand made upon the school in order that it may continue to progress as a great institution of the Church.

The church was filled with the student body of the Academy, with alumni of the school, the Board of Managers of the Alumni Society, and Trustees and friends of the school. In the chancel were seven priests of the Diocese, all graduates of the Academy.

It is probable that the service next year will be held in mid-winter.

UNITED THANK OFFERING

The nineteenth annual Presentation service of the United Thank Offering was held in St. James' Church on Thursday, when Bishop Garland conducted the service, and Dr. Mockridge preached.

Pennsylvania's offering, twenty years ago, was \$654. At Portland, last year, for the preceding triennium, the amount was \$73,185.

This service in St. James' is the first presentation towards the offering to be presented at the Convention in New Orleans in 1925.

The amount as reported is \$11,559.74 which will be increased as complete returns of the "little blue boxes" are received.

CHURCH HISTORICAL SOCIETY MEETING

At the semi-annual meeting of the Church Historical Society held in the Church House, the Rev. G. Woolsey Hodge, D.D., President of the Society,

Western Theological Seminary Plans Removal to Evanston

Social Service Department Organized—The Easter Rallies—Dr. Grant Heads Religious Education

The Living Church News Bureau }
Chicago, April 28, 1923 }

THE Church Club, which has been holding a series of most successful dinner meetings in the interests of the diocesan institutions, met on Thursday evening, April 19th, at the Y. M. C. A., to hear the latest plans for the Western Theological Seminary. More than one hundred men including some of the clergy, were present, and Mr. Curtis B. Camp, presided. As is well known, the Seminary has accepted the generous offer of Northwestern University and Garrett Biblical Institute, of a large and beautiful site on the campus at Evanston. The Seminary will close in June and will remain closed for about two years, during which time a campaign will be carried

on for the erection of the new buildings and for establishing the school in its new quarters.

The Seminary was founded by Dr. Tolman Wheeler, and the great source of its endowment was left by Dr. Wheeler, a valuable property on South Water St., Chicago. Because of extensive improvements to be made by the City on South Water St., the Seminary, besides paying heavily for special assessments and taxes on this property, will be deprived of its income from rentals.

The announcement of this was a great blow to the Seminary and its friends. However, what seemed a disaster was changed by the offer of Northwestern University, which the Board of Trustees voted unanimously to accept. The old buildings, sacred with many memories, will be sold, and removal will be made as rapidly as circumstances permit.

At the dinner on Thursday evening, the Bishop told briefly the story of the Seminary's past and its plans for the future.

It is significant that the Seminary was founded by a devoted, generous layman, Dr. Tolman Wheeler. In its first years it had a simple organization and did excellent work. Dr. Gold, its first warden, Dr. Davenport, Bishop Seymour, Bishop Taylor, and Dr. Hall, were all outstanding men in the early days. It produced a good number of priests and bishops of the Church. After Bishop Anderson became connected with the Seminary, a definite policy of organization ensued and a dean and a faculty were elected. Through the efforts of the first Dean, the Very Rev. W. C. De Witt, D.D., the equipment of the Seminary has been increased and the endowments quadrupled. Through the Dean also, many friends have been made for the Seminary, both within and without Chicago, who have contributed generously to its funds.

Speaking of the magnificent offer of Northwestern University, the Bishop said that our Methodist friends had really begun our campaign for us, and that it was incumbent upon the Church in Chicago and the Mid-West to meet the offer in the same noble spirit. The Bishop considered that among the many good reasons for moving, will be the opportunity of the students to be educated alongside of many other kinds of students in a great university. He felt that we must go to Evanston on one condition, that the Church should undertake the removal handsomely. He felt that with the loyal support of the Board of Trustees and with the backing of the Church in Chicago, that the condition would be fulfilled.

Dean De Witt followed with an earnest appeal that our people would appreciate and rise to the splendid opportunity afforded, and showed and explained some interesting lantern slides of the new site of the Seminary and of its plans, as designed by the architect of the University, Mr. James Gamble Rogers. The buildings, which are carried out in Early English Gothic, are arranged in a quadrangle. The chapel and the library are the most prominent ones. The library has already been given by Mrs. Robert B. Gregory, in memory of her husband, and will cost \$50,000.

SOCIAL SERVICE DEPARTMENT ORGANIZED

The Social Service Department of the Diocese has been thoroughly organized, and is doing most acceptable work. Like other departments, this department has a membership of six from the Bishop and Council, and also a certain number of "additional members", among whom are many outstanding leaders in social work in Chicago. These members are Mrs. Theodore W. Robinson, Deaconess H. M. Fuller, Miss Edna L. Foley, superintendent of the Visiting Nurses Association, Miss Kathleen Moore, superintendent of the Central Association of Evanston Charities, the Rev. W. B. Spofford, Field Secretary of the Church League for Industrial Democracy, and Mr. C. D. Dallas, representing the Church Club of Chicago. The Rev. C. L. Street is vice-Chairman.

Mrs. Robinson is in charge of the department of the development of social work in the parishes. In coöperation with the Woman's Auxiliary and the Church Service League, she is helping to develop parish social service committees that are to do definite social service work. The Social Service Department has authorized a program of suggested activities for parish social service committees as follows: Parochial Organization, Emergency Calls for Diocesan Institu-

tions, Americanization, Urban League, Coöperation with The United Charities in each District, Woman's Church Federation Protectorate, Prevention of Blindness, Tuberculosis, etc., and The Church Mission of Help.

THE EASTER RALLIES

The wintry weather did not seem to discourage a good attendance at the annual Church school Easter rallies, held in different parts of the city and diocese on Sunday afternoon, April 15th. The amounts given by each school were announced and the totals, aggregate to date, \$9,022.76, with some schools yet to be heard from. St. Paul's school, Kenwood, lead the diocese by giving \$1,225.92. Another large amount was the \$910, given by Grace Church.

DR. GRANT HEADS RELIGIOUS EDUCATION

Bishop Anderson has appointed the rector of Trinity Church, Chicago, the Rev. Dr. F. C. Grant, head of the Department of Religious Education of the diocesan Bishop and Council. He will have charge of teacher-training and the organization of Church School Institutes, as among the chief duties of the position. Dr. Grant has been for the past year president of the South Side Sunday School Institute.

As vice-chairman of the Department of Religious Education of the Diocese of Chicago, Dr. Grant attended the National Conference of Directors of Religious Education at Omaha, April 12th to the 17th.

He has been asked to give a course of lectures at the Albany Cathedral Summer School for Clergy, to be held at Albany, New York, the end of June, the subject to be, The English Bible.

WORK AMONG THE FOREIGN-BORN

Mr. Percy J. Knapp, representing the National Council in the work among the foreign-born, began work in this Province with headquarters in Chicago early in March. Through the courtesy of the vestry of St. James' Church, Mr. and Mrs. Knapp are living in the apartment of St. James' parish house. Mr. Knapp is ready and eager to address any congregations or groups of people in any parish or mission, and will be glad to hold conferences and coöperate in every way that he can with the clergy who are in contact with any of our foreign-born peoples. Mr. Knapp's work is to try to bring about a Christian fellowship between foreign-born peoples and our own people. The opportunities for this work in Chicago are limitless, as there are only about 660,000 native-born Americans in the city of Chicago, and nearly two million people of foreign-born parentage. This is a tremendous problem, as well as a Church problem. H. B. GWYN.

MERGER OF TWO PARISHES

ST. ANDREW'S CHURCH, Faxton St., Utica, N. Y., has been absorbed by the corporation of Trinity Church. The name of the Faxton street church is now Trinity, and, while the corporation still owns the old Trinity Church, Broad St., that edifice is called the mission of Sts. Peter and Paul, of Trinity parish. The Rev. Thomas Theodore Butler is rector of the new Trinity Church on Faxton St., and by the uniting of the two congregations there is a communicant list of about 450. The Rev. Louis Lops is the missionary in charge of the Mission of Sts. Peter and Paul, on Broad St.

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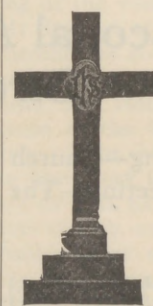
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Memorial to Bishop Tuttle in Washington Cathedral

National Cathedral Association
Meeting—Completion Expected
Within Five Years—General
News Notes

The Living Church News Bureau
Washington, D.C., April 25, 1923

A SERVICE in memory of Bishop Tuttle was held in the National Cathedral of Sts. Peter and Paul on the evening of April 23d. A large number of bishops and clergymen, including the Rt. Rev. Pantaleimon, Archbishop of Neapolis, and representative of the Archbishop of Jerusalem, took part in the services. Former Ambassador Henry White and M. Tsamador, Greek Minister to the United States, and others prominent in the diplomatic and church life of the Diocese were present. Since Bishop Tuttle was for many years the Chaplain General of the Society of the Sons of the Revolution, a committee appointed by James Mortimer Montgomery, of New York, President General of the Sons of the Revolution, was in attendance. This committee included Brig. Gen. George Richards, Dr. Thomas E. Green, Colonel George C. Saffarrans, Dr. Marcus Benjamin, and Mr. Henry B. Byrd.

The service was held in Bethlehem Chapel of the Cathedral and, although attendance was by card only, the structure could hardly contain the large number of persons who came.

After a silent procession, came the first part of the service, taken from the burial service of the Prayer Book. The lesson was read by Bishop Tucker, of Southern Virginia, who was present with Bishops Cooke, of Delaware, Jett, of Southwestern Virginia, and Murray of Maryland. The Cathedral choir, under the direction of Edgar Priest rendered an unusual anthem from the first eight verses of the third chapter of the Book of Wisdom. After the prayers and the hymn, *The Strife is O'er, the Battle Done*, Bishop Gailor spoke simply and earnestly about the typical characteristics of Bishop Tuttle. Bishop Gailor said he was noted for his Churchmanship and his citizenship. Bishop Tuttle's character was described as one typically American, and in large degree the product of American institutions and ideals, showing early a spirit of liberty and independence.

After the sermon there were further extracts from the Prayer Book burial office, followed by prayers, the *Nunc dimittis*, the benediction and a silent procession returning.

NATIONAL CATHEDRAL ASSOCIATION MEETING

The Bishop of Washington sent out invitations for the annual meeting of the committees of the National Cathedral Association on April 24th. The activities opened with a festival service of the Holy Communion at 10 A. M. in the Bethlehem Chapel. This service was made unusually interesting by the fact that it was attended by Archbishop Pantaleimon, who was present to present Bishop Harding with the golden cross of the Order of the Holy Sepulchre, because of the latter's interest in the patriarchate of Jerusalem of the Holy Orthodox Church. This cross is said to have a splinter of the true cross in it. The Archbishop also made an address, and bore assurances of the acceptance of the validity of Anglican Orders.

The annual meeting was held in

Whitby Hall of the Cathedral School at eleven A. M. Due to the sickness of Bishop Harding, Dean Bratenahl presided. The address was by the Rev. Robert Johnson, D.C.L., rector of St. John's Church. Dr. Johnston said that around the National Cathedral there was growing a true sentiment and an atmosphere, which one feels, for instance, when standing by the tomb of Bishop Satterlee. Such a National Cathedral is a necessity of our time and age. A Cathedral must deal with religion only, or else it will be useless, and religion necessitates a conscientiousness of beauty, truth, and goodness. Our age, is not especially wicked, but has lost a sense of proportion. For the sake especially of those outside the Church, we need to give perhaps more attention to beauty than to truth, or goodness, as beauty is less known than the other two. Beauty is the need of our time and the times realize it although reaching out for it in a rather crude way.

The Cathedral here is not superimposed by authority, but is the expression of the sense of beauty, and of the soul of the American people. It is the spirit of God expressing itself on St. Alban's Hill; the bud of what promises to be a most amazing and beautiful flower. This Cathedral will help to relieve us of pettiness and sordidness, leading us on to the beauty of holiness."

COMPLETION EXPECTED WITHIN FIVE YEARS

Dean Bratenahl made the announcement that within three months the complete foundation of the Cathedral will be finished and that it is quite reasonable now to expect the completion of the entire Cathedral within the next five years.

The Cathedral Chapter has determined on a campaign for funds in order to have the financial resources with which to complete building preparations. The idea of the chapter is to make known the Cathedral project in the next six months by channels of publicity and to increase throughout the country the number of Cathedral committees. The financial campaign proposed is to begin October next and be pushed as rapidly as possible. Mr. Monell Sayre, of the Church Pension Fund, has consented to be the consulting director of the financial campaign.

Dean Bratenahl mentioned also the great gratitude to Dr. Freeman and the wonderful spirit of his vestrymen for making it possible for Dr. Freeman to aid in the campaign, as it is felt that Dr. Freeman will be a wonderful help in the project.

There were reports from many commit-

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tees and announcement of the gift, by Mrs. Violet Blair Janin, of a wing on the east of the Cathedral to be used for a Cathedral library. Dean Bratenahl said that it was hoped and intended that this library should be the best theological library in America, consisting of one hundred and fifty thousand volumes, and used largely by students.

GENERAL NEWS NOTES

The seventy-fifth anniversary of the founding of St. Philip's Church at Laurel, Md., is to be held the first part of May. On Tuesday, May 1st, will be a reception by the ladies' guild of the parish with women from the Diocesan guild as guests. On Wednesday there will be a dance held by the Boys' League; Thursday, a jubilee by the Men's Club; Friday, an entertainment by the Boys' Club; Saturday, a May-pole party by the Sunday school. On Sunday at eleven A. M. the Bishop will pay his annual visit for the purpose of confirmation; while Sunday night there will be a historical sermon with a special musical program. The celebration will be concluded on Monday night with a parish banquet, at which the speakers will be Bishop Harding, Bishop Murray, of Maryland, and Governor Ritchie, of Maryland.

NATIONAL CONFERENCE FOR SOCIAL WORK

This year for the first time in the fifty years of its existence the National Conference of Social Work includes the Church as one of its seven major subjects for discussion, under the general topic, Personal Religion, and Progress through Social Work. The Conference is to be held in Washington, beginning May 16th.

Hitherto, the Conference Sunday has been marked by a sermon preached at an evening meeting, but no special Conference use has been made of the morning hours. This year all the Churches, through their own regular services, are to introduce and emphasize the idea of worship as an integral part of the National Conference. Jewish and Roman congregations, as well as all others, are entering into this plan.

Following the morning services there are to be four Conference luncheons, each with a special topic for discussion. (1) The Theological Seminary and Training for Social Work, (2) the Church and the Social Work in its Community, (3) Social Work under Church and Community Auspices in Urban Centers, and (4) In the Rural Districts.

Young people are to be brought into close connection with the subject and with the conferences by means of afternoon meetings held especially in their interest, discussing (a) Community Needs and, (b) Social Work as a Vocation. This direct inclusion of the young people, and challenge to them, is an event of marked interest. The suggestion has been made that the presentation of the subject need by no means be limited to those fortunate enough to be in Washington but that Church schools throughout the country take note of the National Conference and present the subject to their young people in a similar way.

The National Conference takes place on May 16th to the 23d. Overlapping it, but without conflict of meetings, the National Conference of the Social Service Workers of the Church takes place on May 22d to the 25th, the sequence of dates being intended, of course, to enable as many Church people as possible to attend both conferences. Especially it is to be hoped

IT IS GOOD

to note each year the increasing number of men who are attending the

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The registrations are now rapidly coming in. In order to secure reservations in the Wellesley College dormitory reserved for men, you should send the registration fee of five dollars immediately to the Secretary of the Conference for Church Work.

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that Church delegates may be in Washington for the Sunday Conferences services, and that the Church Conference following may have the impetus of the discussion around other information obtained through the conference's Church Day, and the benefit of the Conference services on that Sunday, which is Whitsunday.

Among the speakers is a distinguished visitor from France, the Abbé Jean Violet, who is to address the meeting held on Sunday night. He has been connected with various important French bodies concerned with social service, taking active part in the securing and enforcing of legislation affecting family life. He was a founder of the monthly review, *L'Assistance Educative*, and contributes to it. He has also taken an active part in various conferences affecting family welfare and in furthering coöperative enterprises which might secure better methods of purchase of necessities and of mutual medical benefits. He was an army chaplain, wounded in service.

BISHOP DARLINGTON'S RETURN

A SERVICE OF THANKSGIVING for the safe return from his journey was said by the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, in the Church of the Heavenly Rest, New York City, on the evening of April 22d. Present and assisting were the Most Rev. Dr. Pantaleimon, Archbishop of Neapolis, the Most Rev. Dr. Alexander, Greek Archbishop for North and South America, the Very Rev. Dean Popoff, representing Archbishop Platon, the Rev. H. V. B. Darlington, rector of the parish and son of the Bishop, and a number of Eastern and American clergymen.

Bishop Darlington had gone abroad, as chairman of the Commission on Closer Relations with Eastern Orthodox and Old Catholic Churches, on an official visitation to four of the five patriarchs of the Orthodox Church—Constantinople, Jerusalem, Alexandria, and Antioch, the fifth being Tikhon of Moscow.

The Bishop, in his address described existing conditions in the Near East as being still most deplorable, and calling for instant and continued relief, and recommended intervention on our part to end the brutalities that are still going on.

Among the prayers and thanksgiving said by the Bishop was a prayer for the repose of the soul of the Most Rev. Daniel S. Tuttle, late Presiding Bishop of the American Church.

The Bishop brought with him from the Patriarch of Jerusalem to the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, the insignia of the Order of the Holy Sepulchre, a golden cross containing a piece of the True Cross.

BROTHERHOOD PLANS CHICAGO MEETING

THE NATIONAL COUNCIL of the Brotherhood of St. Andrew met April 14th, in the Brotherhood headquarters in the Church House, Philadelphia, and made plans for the International Convention to be held next September in Chicago.

This Convention is to be held in remembrance of James L. Houghteling of Chicago, who, on St. Andrew's Day, 1883, established the first chapter of the Brotherhood, which has, during the past forty years, spread to every part of the world. The aim of the Convention is to bring into closer fellowship members of the Brotherhood in this and other lands, and arouse greater interest among all Churchmen and older boys everywhere.

BISHOP SLATTERY HEADS PRAYER BOOK COMMISSION

AT THE MEETING of the Prayer Book Commission, held in New York, April 10th, Bishop Slattery was elected chairman of the Commission to succeed Bishop Whitehead, who, from the time of the Commission's appointment in 1913 until his death, had been the Commission's chairman.

The Rev. George P. Atwater, D.D., of Akron Ohio, was, at this same meeting, elected a member of the Commission. New sub-committees were appointed to carry on the work of the Commission in preparation for the Convention in 1925.

TWO PREACHING MISSIONS

TWO HIGHLY SUCCESSFUL Preaching Missions have recently been held in the Diocese of East Carolina by the Rev. John Hartley, Ph.D., of Southern Pines, N. C. For two weeks preceding Easter, Dr. Hartley was at St. John's, Fayetteville, N. C., where he held two and three services every day. Upon the completion of his Mission the vestry of St. John's drew up a resolution, commending the work of Dr. Hartley in the warmest terms. After Easter, Dr. Hartley held a two weeks' mission in Christ Church, Elizabeth City, N. C., where he met with a most encouraging response. Every church in that city had revival services at the same time, and the report reaches us that Dr. Hartley's contribution to the spiritual uplift of the city was most effective.

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MILWAUKEE CATHEDRAL TO OBSERVE SEMI-CENTENNIAL

ALL SAINTS' CATHEDRAL, Milwaukee, is preparing to observe on Whitsunday the fiftieth anniversary of the occupancy of the present Cathedral church building.

All Saints'
Cathedral



With the building, began the actual Cathedral. For a number of years previously the diocese had been preparing the way for a Cathedral, Dr. William Adams, a distinguished professor at Nashotah, and afterwards Bishop Armitage, being protagonists of the Cathedral idea. When Bishop Armitage was consecrated in 1866 as assistant to Bishop Kemper, a part of the task assigned to him by his superior was the working out of the Cathedral idea in the see city. Pursuant to this mandate, Bishop Armitage gathered together the congregations of several weak and struggling missions in the city of Milwaukee and consolidated them. Looking about for the physical materialization of the Cathedral idea, the opportunity presented itself late in 1872 to purchase a fine church edifice erected as a Congregational church standing on the corner of Division St., now Juneau Ave., and Marshall St. With almost no resources to back him up, Bishop Armitage purchased this property and proceeded at once to convert it into suitable form for use for the worship of the Church and especially for the dignified worship that is appropriate to a Cathedral. He placed the Rev. Erastus W. Spalding, one of the most distinguished priests of the last generation, in charge, and assigned him six deacons, newly graduated from Nashotah, partly in order that these might be trained in the cure of souls and partly in order that with their assistance a clinic in work and worship might be afforded to the Bishop of the Diocese at the Cathedral. One of those six deacons was the Rev. Charles L. Mallory, who afterward succeeded Dr. Spalding as Dean of the Cathedral. The newly purchased edifice was opened for the worship of the Church on Whitsunday, 1873, which, in that year, fell on June 1st. Shortly afterward Bishop Armitage went

East, chiefly for the purpose of raising money to make some considerable payment on the debt incurred in the purchase of the building, and while there died suddenly, leaving a grave burden to the small congregation and to his associates in the work of the Church in Wisconsin. The episcopal election that followed, in which the attempt and failure to elect James DeKoven as bishop created a nation-wide furore, lent an atmosphere of controversy to the Church in Milwaukee, which resulted in bitter ecclesiastical warfare during a number of years following and made difficult the realization of the Cathedral idea.

At the celebration of the fiftieth anniversary on next Whitsunday, the Rev. Charles L. Mallory will preach the sermon at the morning service, being the sole survivor of the day of small things intermingled with great ideals at which the Cathedral work was established. Mr. Mallory is now a resident of Boston, retired from active work. Beginning his ministry as a deacon at the Cathedral, as already stated, he became precentor on the establishment of the first provisional chapter of the Cathedral by Bishop Welles in 1878. In 1885 he succeeded Dr. Spalding as dean, continuing to hold that position until 1889.

MISSION AT ST. MARK'S, TROY, ALA.

A VERY FINE and encouraging Mission was preached at St. Paul's Church, Troy, Ala., during the eight days from Apr. 8th to the 15th by the Rev. F. J. Mallett, D.D. Thorough preparation for it had been made, including requests for the spiritual sympathy and coöperation of the other bodies of the town. This was accorded in all but one case.

The attendance on the services made a record for the church. The concluding service was held, by the invitation of the

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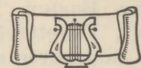
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