



The Living Church

The State Historical Society X

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

VOL. LXVI

MILWAUKEE, WISCONSIN, MARCH 11, 1922

NO. 19

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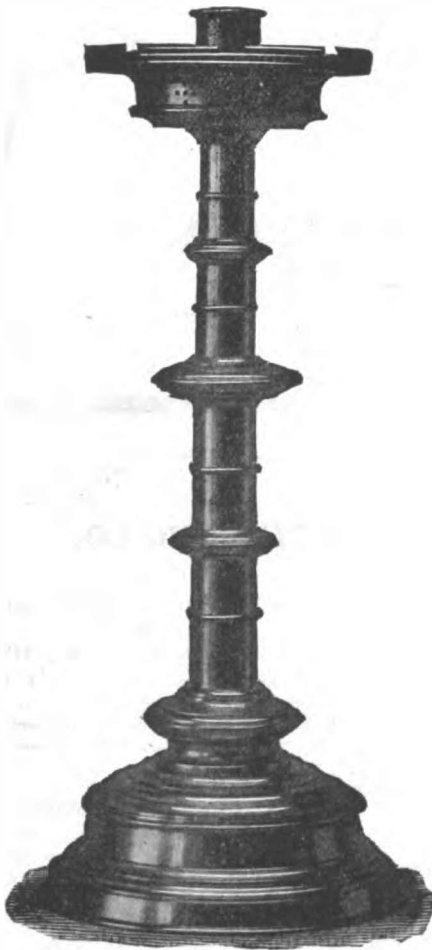
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Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).
New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$5.00 per year in advance. To the clergy, \$4.00 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

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DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages, 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts.

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Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

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THE GREAT thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it, but we must sail, and not drift nor lie at anchor.—*Oliver Wendall Holmes.*

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EDITORIALS AND COMMENTS

Why Not Accept Rome?

ONE wishes that every fruit of the prejudices of centuries might be eliminated from this consideration, and that the question might be considered and answered on its merits.

We look about us in the religious world and see people differing radically from each other in religion and yet free from the bitter feeling that exists between Roman Catholics and ourselves. We recognize that this feeling is not based upon actual degrees of difference, because the "lowest" Churchman who accepts the facts of the Godhead of our Lord and the personality of the Holy Spirit has more in common with the extremest ultramontane than he has with those Protestants who reject one or the other or both of these principles; yet most of us undoubtedly feel closer to the latter than to the former.

So also the Church officially recognizes our organic oneness with Roman Catholics rather than with the most orthodox of the Protestant sects when she accepts the priests of the former as fully ordained and declines to accept the ministers of the latter as other than laymen; when she accepts the laity of the former as confirmed and ready for Holy Communion, though the laity of the latter must have their baptism carefully scrutinized and must present themselves for Confirmation. Officially we are recognized as organically one with Roman Catholics and organically removed from Protestants except to the extent that individuals among the latter are recognized to be partakers of the one Baptism. Practically most Anglicans feel a much deeper sense of unity with those who belong to "reformed" Churches that are cut off from the communion of the historic Church than with those branches of the latter that deviate in practices from our own. We deem it praise-worthy to seek alliances with the former; we should be accused of disloyalty if we sought unity with the latter.

Contrary to the usual belief, this deep-seated sense of antagonism to Romans is not based upon differences in religion. Does any one suppose that, given on both sides the earnest attempt to find common ground in religion that, for instance, Congregationalists and Churchmen are making in the Concordat commission, it would be difficult for Anglicans and Romans to coördinate their sacramental teaching or their devotional practices? A moment's reflection will show that it would not be. Yet perhaps neither party cares to make the attempt.

We Anglicans criticise Rome for holding to the mediaeval philosophy of transubstantiation. Defining that tenet as "the change of the substance of Bread and

Wine", so that one of the two essential parts of a sacrament disappears and there remains only that which both of us agree, in our respective standards, to be the Body and Blood of Christ, we maintain that that philosophy "is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions". Even so; but is it not true that the teaching that *only* the bread and wine are present in the Holy Communion is equally "repugnant to the plain words of scripture", that it equally "overthroweth the nature of a Sacrament", and that it hath given occasion to as much irreverence as the other hath to superstition?

Yet we have within our own communion—notwithstanding the plain language of our official standards—plenty of people, even some clergy, who recognize no actual presence in the sacrament except that of bread and wine. We do not feel horrified at their teaching as some of us would if the baldest form of Transubstantiation were taught in our pulpits. Yet is there a single person, however "low", that does not recognize that the value of the Body and Blood of Christ, the divine element in the sacrament, is infinitely greater than that of the bread and wine, the material element? We do not receive the sacrament for the purpose of consuming bread and wine but for the purpose of receiving the Body and Blood of Christ. Why are we shocked at a false teaching that eliminates the lesser when we acquiesce easily in a false teaching that eliminates the infinitely greater of the two elements? Does anybody deliberately hold the presence of material bread to be as important as the spiritual Presence of our Blessed Lord?

We criticise the withholding of the chalice from the laity; yet we do not become excited because there are those who never receive the sacrament at all.

We challenge the "Romish doctrine"—we never challenged the Catholic doctrine—"concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Relics, and also Invocation of Saints"; but does anybody suppose that the common Protestant doctrine concerning these, or any of them, is closer to the Catholic doctrine relating to them, which we hold, than is the "Romish doctrine" that we reject? Yet anyone boldly teaching that "Romish" doctrine would be almost driven out of the Church, while we complacently tolerate the preaching of the Protestant doctrine that denies the Catholic doctrine *in toto*.

We are orthodox indeed in holding that "The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them"; and

yet in practice we are much more charitable to those who do not "duly use them" than to those who believe it to minister to their spiritual needs to gaze reverently upon the sacrament of our Lord's Presence or to carry it in procession—every one of whom would thoroughly agree with our position that the Sacraments "were not ordained of Christ" for such subordinate purposes.

The same curious lack of perspective applies to the ceremonial pertaining to the Holy Communion. Correspondents gravely write that it is "disloyal" to adapt the Roman ceremonial to our Prayer Book use. Why is it? If, when the pre-Reformation use prevailed in England, it was not disloyal for Churchmen to discard that use in the interest of another made in Germany or Switzerland, why, when we have no officially determined use whatever, is it disloyal to adopt one made in France or Italy? Do we desire the Church to be less "comprehensive", less "inclusive", less "broad", now, than it was in the early sixteenth century?

And so we might go on into the more intricate matters of doctrine. That of the Immaculate Conception, for instance, concerns that which is so intimate and sacred that no one could possibly know, except by direct revelation, whether it were true or false. Not even the Blessed Virgin herself, not her father or mother, could know, unless it had been divinely revealed to them, and if it was, they preserved a profound silence concerning it, as one would suppose they would. Yet devout speculation and logic may lead some—it does not lead us—to believe that it is the true explanation of the divine sitting of the mother of our Lord, the *Theotokos*, for that sacred Presence which was to descend into her own human body. To deny the doctrine is as perilous as to affirm it. The real fact is that we do not know and we are prying into things that do not concern us when we seek to know.

We have a just indictment against the Roman Church because she has declared this devout speculation to be true and *de fide* when she has no revelation from God to that effect. Yet is it not true that the vast number of Anglicans suppose that they are bound to repudiate the Immaculate Conception; to deny that it is true? But that denial is quite as great an intrusion into the unknown as the contrary assertion. There has been almost from antiquity a line of devout scholars who have held to that belief; yet it seems to be popularly believed that it would be disloyal for one to hold it and remain an Anglican. At the same time we tolerate without a qualm the heresy of those who deny that our Blessed Lord was born of a true Virgin, which is a matter of revelation, and an important element in the doctrine of the Incarnation. How is it possible for so false a perspective to be so generally prevalent?

No, these various differences in the religious position of Anglicans and Romans do not justify our separation each from the other, nor our deep-seated antagonism to what we conceive to be Roman errors. The popular idea that it is as unjustifiable to add to the Faith, so long as the addition is kept purely as an individual belief, as it is to deny the Faith, has not the first shred of justification. Its falsity easily appears when it is transferred to the realm of science. If, in astronomy, one accepts the teachings of the scholars, and also holds that Mars is inhabited, his claim to be an astronomer is not thereby vitiated; but if he denies that Saturn is encircled with a ring of some sort his title to the name is gone. If, in mathematics, one holds that a fourth dimension must exist, or that a circle can somehow be squared, he is still a mathematician; but if he denies that two parallel lines must always be equi-distant from each other, he is not. To believe something that is not officially established is not a breach of scholarship; to deny something essential that is established, may be. It is clear that a scientist is bound to accept all that is *de fide* in his science, and then is at liberty to add all sorts of original speculations of his own without forfeiting his right to be esteemed a scientist; and the same is true in theology and in the Church.

AND THEN WE COME to the Papacy. And in its history and the modern doctrine underlying it we have the explanation of the deep antagonism that exists between Anglicans and Romans, we have the glaring reason why we *cannot* become Roman Catholics.

Here is an autocracy that, in fact, maintains the perpetual rule of Italians over all things religious and seeks—though in this generation ineffectually—to maintain a like autocratic rule of Italians in things political.

For centuries the Roman unwritten law has required that the Pope be an Italian. For centuries a majority of the cardinals have been of that nationality.

With the extension of Caucasian civilization, with the rise and dignified position of the Anglo-Saxon race, one would suppose this Italian localism would be modified in the interest of a real Catholicity. It has not been. Rome claims more adherents in the United States alone than the entire population of Italy; yet Italy must have the papacy and a majority of the seventy cardinals, while of the minority two or three are permitted to be Americans; and when a Pope is to be elected, the requirement that balloting must begin ten days after the death of the previous Pope very conveniently makes it impossible for even those few American cardinals to participate in the election. Neither, even in Anglo-Saxon lands, have we often found that cardinals bear Anglo-Saxon names. An Italian majority in the college of cardinals, always ready and on the spot, elects one of its own number to the Papacy: and the immense non-Italian majority in the Roman communion itself weakly submits to this perpetual domination of a race that has no more divine or human right to rule the world than has the German race. We object to Italian overlordship in exactly the degree, and for the same reason, that we object to German overlordship.

We do not object to the principle of a world-executive for the Catholic Church. Common experience as well as history justify the choice of such an executive. The American Church came slowly to the conclusion that the absence of a national executive for the Church prevented the Church from doing her work with greatest effectiveness. The American nation tried the experiment of a government without a chief executive and gave it up in a very few years as a failure. A united Catholic Church will need a capital—the world equivalent of our Church Missions House—and an executive—the world equivalent of our Presiding Bishop. That executive will need a council of advisers—the world equivalent of our Council and of the heads of our provinces.

History indicates that the Bishop of Rome early became such an executive. It was natural that he should in the days when Rome was the unchallenged metropolis of the world. Nobody would have thought of a rival see—until Constantinople became New Rome, and then there was not the slightest reason why old Rome should retain the executive see in place of its younger rival.

As race after race rose in world importance, the city of Rome, and the Italian people, lost their dominance. It matters not what were the details. The Roman empire fell. Greek consciousness increased, and the Greek refused to be governed by the Italian see. German consciousness increased, and the German refused to be governed by the Italian see. Anglo-Saxon consciousness increased, and the Anglo-Saxon refused to be governed by the Italian see. In the study of details of the various breaks between the Italian and the other Churches, we usually fail to recognize the cardinal, the primary fact: that the insistence that the Bishop of Rome had a permanent right to an autocratic rule over the whole Church and over all nations was not only founded on no sufficient grounds but was intolerable to other races. Anglo-Saxon civilization could not have been built up under that rule. It is unthinkable that democracy could have arisen under a Papal supremacy. The rise of England to be a world power, the establishment of the American republic, the writing of the American constitution, with an Italian bishop and an

Italian curia dominating them, are equally unthinkable. The Anglo-Saxon who accepts the Roman position does not merely change from one religious allegiance to another, from one group of theological standards to another, from worship in his mother tongue to worship in the language that historically stood for Roman world-dominion. Rather does he repudiate for himself all part and lot in the history that has made the Anglo-Saxon nations what they are. All that succession of racial evolution from the signing of Magna Charta to the signing of the American constitution becomes as nothing to him. He deliberately forswears all his racial tradition, turns his back upon Anglo-Saxon civilization, and accepts for himself an Italian racial and temperamental ascendancy that was once dominant in civilization, but is now the belated and outgrown and effectually superseded reminiscence of an age that is utterly past and gone. Rome had her world opportunity—and threw it away. A recent *Short History of the Papacy*, by Mary I. M. Bell, tells the melancholy story in very temperate language, and should be widely read.

We do not forget that to-day the Roman Pope and curia are willing to give their blessing to our democracy and willing to be friends. Their tenders are painfully recent, and they are yet to be adjusted with the still maintained demand for Roman supremacy. Let the Spaniard and the Austrian accept that supremacy, as they have; time has relentlessly consigned them to a subordinate place in world history. Let the Irishman start on his newly achieved freedom with that supremacy menacing him; he can know the lesson of history if he will, and it was a Pope that gave England the dominion over him that has continued to the present day. But when the Anglo-Saxon separates himself from the history and the traditions of his fathers, and makes his obedience to the autocrat that still sulks in the Vatican because the last poor remnants of a political dominance in which he was a complete failure have been taken from him, he makes himself an alien in his father's house, the equivalent in religion of what Grover Cleveland Bergdoll is the symbol in the nation.

And we have not even touched upon the absurdity of the plea of infallibility, nor of the baseless claim of a divine right as successor of St. Peter, that are alleged if haply they may frighten children into obedience to this autocracy. These defenses are unworthy of the intelligence that truly prevails among the adherents of the Roman see. If the supremacy and the infallibility of the Pope were repudiated, there would still remain the fact that he would be entitled to world primacy only so long as the whole Catholic Church chose to confirm that primacy to him; and it could be transferred to the Bishop of North Texas or the Bishop of Tokyo whenever the Catholic Church might so elect.

We do not forget that there are saints in the Roman communion. There will always be saints where valid sacraments are given, and sometimes where they are not. Once more, our difference with Rome is not chiefly in matters of religion, though in a wholly subordinate sphere we have such differences. But it is puerile to suppose that differences in language, or in devotional practices, or in philosophical interpretations of our common faith, are sufficient to explain or to justify that intense antagonism to the Roman system that penetrates through every fibre of the Anglo-Saxon nature, and that is inbred in his bones.

This, above all other questions that might be discussed between us, and casting all others completely into the shade, is why we cannot accept Rome.

And this is why we always deprecate putting such Anglican Churchmen as find help in devotional practices that are general among Romans, though rare among ourselves, in the position of being forced to accept this impossible obedience or to refrain from practices that seem helpful to them though they might be distasteful to the rest of us. It is childish to suppose that the issue between Anglicans and Rome has to do with such matters as ceremonial, or rosaries, or vestments, or precise inter-

pretations of mysteries, or devotional language, or other wholly subordinate matters.

WE are not surprised that several correspondents are replying rather indignantly to the suggestion of the Rev. A. B. Parson that "the theological seminaries, with a few exceptions, are pathetically weak in their academic standards," and resenting his question,

A Merciful
Silence

"Who ever hears of a theologian failing and leaving the seminary because of inability to pass examinations?" The obvious answer to the latter question is, Not Mr. Parson. But we who chance to be familiar with the working of several seminaries hear of men failing and leaving the seminaries by request because of this inability rather more frequently than we like to hear it. Or if the leaving does not immediately follow an examination, so that a man's susceptibilities may be saved, at least we know that the request to leave is often quite closely connected with the failure to pass examinations. Only the fact that Mr. Parson has been somewhat out of touch with the seminaries during the period of his very excellent missionary work can account for his failure to know how often this is happening.

Yet on the other hand there is a somewhat analogous abuse that may well have consideration. When a student is asked to leave a seminary, whether because of insufficient scholastic ability or for other good cause, are other seminaries careful not to take him in? We fear that it cannot always be said that they are. Indeed we seem to find that, with exceptions, there is a glaring lack of comity between the seminaries in connection with students dismissed from one of their number. And we fear that the bishop to whose jurisdiction the dismissed student belongs too often fails as well to back up the seminary that has dismissed him. We should not say that because a student has been dismissed from a seminary, therefore his lack of vocation is to be assumed as proven, but we would say that there is a *prima facie* case for that conclusion, and that neither the man's bishop nor another seminary is justified in treating the fact of dismissal as a negligible factor. There ought to be always a strong presumption that the seminary was justified in dismissing the student, and correspondingly strong evidence required that another seminary would be justified in taking him in. The real trouble seems to us not to be that which Mr. Parson supposes, but that the seminaries so often fail to stand by one another and the bishops to stand by any of them. And this does undoubtedly strike a grievous blow at seminary discipline, and it accounts to some extent for the too frequent ordination of unfit men who prove an embarrassment to the Church as soon as the inevitable attempt to place them where they will at least not disrupt work that somebody else has founded, must be made.

It seems to be sadly true that we admit too large a proportion of unfit men to the ministry, though perhaps the ratio to the whole number ordained is not very large, and it is exceedingly useful to try to discern how to account for it. Mr. Parson has not been successful in his hypothesis, but he has undoubtedly had the opportunity of seeing how considerable a number of those who apply for priestly work, whether in the mission field or in parishes, do not level up to the requirements of such work. And we are not surprised that he should desire to find who is to blame for the condition.

ANSWERS TO CORRESPONDENTS

C. G. B.—Permission for the congregation to recite the General Thanksgiving with the priest was given by the final action of General Convention in 1919.

R. A. F.—(1) The paschal candle is first lighted either for the evensong of Easter Even or for the first Eucharist of Easter Day.—(2) The fiction of the Pope being "Prisoner of the Vatican" grew out of the settlement of the war of 1870 which annexed the Papal states to Italy but reserved to the Pope the Vatican grounds as his own political preserve. As a protest against this seizure of territory which had formerly been under the political rule of the Pope, Pius IX, held that he was estopped from setting foot on the soil of the territory that had ceased to be his domain; and that notwithstanding the fact that the Italian government has at all times left the Pope free to go or come at his sole pleasure and has been in readiness to afford ample protection to him.

R. E. A.—The oldest Episcopal church building now in use in this country is believed to be the Bruton Church, Williamsburg, Va., erected in 1715. We cannot say what other churches would follow chronologically.

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NOTES ON THE NEW HYMNAL

SECOND SERIES—XIV

BY THE REV. WINFRED DOUGLAS

THE THIRD SUNDAY IN LENT

THE Collect, Epistle, and Gospel today bid us to "be strong in the Lord, and in the strength of His might." For our wrestling is not only against flesh and blood (the *sinful* desires of the flesh, as we saw last Sunday), "but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." The trumpet of battle against the powers of darkness calls again to the children of light; and to those that shall cast forth from their spiritual houses the "strong man armed" by the help of a Stronger will come the higher blessedness of the Mother of God: not that she bore and nourished the Humanity of the Incarnate Son, but that she heard the Word of God, and kept it. How wonderfully this thought carries us to the Feast of the Annunciation during this week, when Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." These considerations will be well expressed by the following hymns:

Introit, 128—Christian, seek not yet repose
Sequence, 63—Hark! a thrilling voice is sounding
Offertory, 213—A mighty Fortress is our God
Communion, 132—O Jesus, thou art standing
Final, 126—Christian! dost thou see them

The mistake is sometimes made of letting the classification of a hymn under a given heading debar it from use in any other connection. The abandoning of the vague and heterogeneous group "General" should help us to choose *hymns*, rather than *titles*. Too often the section of "General Hymns" was like that illegitimate accompaniment of too many parish sales, the grab-bag: the tendency was to seek it in preference to the rest of the Hymnal, in the uncertain hope of "pulling out a plum". Hymns unrelated to their devotional context generally resulted from

this process. An examination of 63, one of the hymns primarily classified as "Advent," will show that it follows the Epistle today with the same thrilling correspondence that it has with the Epistle for the First Sunday in Advent. 213 has been suggested for a previous occasion; if it were not used then, it ought to be today. It is one of the main additions to our treasure, both devotionally and musically. None other so perfectly illustrates today's Gospel. In the use of 132 at the Communion, we bid our Saviour, the Stronger than our foe, to enter the spiritual house and abide there. 331 would be quite perfect in place of the *Gloria in excelsis* today.

The list at Evensong, to be chosen from the Lenten and similar hymns, with due reference to the sermon, might well include

28—Before the ending of the day.

This is the ancient hymn of St. Ambrose sung for centuries at Compline. It perfectly expresses the day's teaching. Both tunes are excellent; but a word of caution is needed for the use of each. Hall's beautiful *Oneonta* is ruined by being sung too fast: it must have repose; the flowing quarter-notes both in melody and parts must not sound hurried. On the other hand, the plainsong tune is ordinarily sung much too slowly. It is a simple chant; and should be so sung, with a very light organ, quickly and softly.

ANNUNCIATION OF THE BLESSED VIRGIN MARY

Introit, 227—Blest are the pure in heart
Sequence, 276—Praise we the Lord this day
Offertory, 339—Let all mortal flesh keep silent, three stanzas only
Communion, 226—Love divine, all loves excelling
Final, 98—How bright appears the Morning Star, two stanzas only

Let me ask those who look at this list to read over all the stanzas suggested in the last three hymns, that they may note their beautiful relationship to the feast. Should the congregation be small, or the hymn unhappily as yet unfamiliar, 98 might be replaced by 99. When the Annunciation is transferred till after Easter, *all* the stanzas of 98 could be used, with superb effect.

DAILY BIBLE STUDIES

EDITED BY THE REV. FREDERICK D. TYNER

March 13

READ St. Matthew 11:16-30. Text for the day: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Facts to be noted:

1. The inconsistency of human nature. (16, 17.)
2. Our Lord's judgment upon those who deliberately rejected Him.
3. Our Lord's compassion and the great invitation. (28-30.)

Political revolution, moral collapse, and social unrest, were the outstanding characteristics of a weary world when our blessed Lord extended His great invitation; and those who accepted His invitation found in Him the rest their souls desired. The world of to-day is, in many ways and in many places, in the same condition as the world in the days when He was here in the flesh; and to the people of to-day our Lord extends the same invitation and the world is beginning to realize as never before that the one solution of its problems is to be found in Him alone. We need not dwell long on world conditions to learn that "unrest" is on everyone's lips and is shown in almost every life, and to nations and to individuals, weary of war, weary of the political problems, weary of sin and shame and disappointment, the blessed Master comes with the same loving invitation, "Come unto Me and rest."

March 14

Read St. Matthew 12:1-13. Text for the day: "For the Son of man is Lord even of the Sabbath day."

Facts to be noted:

1. "Sabbath" means rest.
2. For us the day of rest from our daily occupation is Sunday.
3. It is the spirit in which we keep the day that counts.

A young business man found a small church where the service was very simple, the singing such that he could take part in it, a church where the minister preached a simple sermon

full of hope and encouragement, and that young man became a very regular worshipper and gave the following reason for his regularity: "All week I am engaged in the rush of business and on Sunday morning I find in the church the quietness and refreshment that I need for the coming week; to me it is a real oasis." That is just what our Lord intends His Church to be and the individual who looks upon the Church in that way has no difficulty in deciding what should be done or not done on Sunday. It is the Lord's day and the young man to whom reference has been made found that his Lord gave him on His own day just what he needed.

March 15

Read St. Matthew 12:14-30. Text for the day: "He that is not with Me is against Me."

Facts to be noted:

1. Opposition. Jesus was accused of using the power of evil. (14, 24.)
2. Jesus pointed out the absolute folly of the charge. (25-28.)
3. On which side are we?

Let us be sure of this: those who know that they are in the wrong themselves are always most violent in their denunciation of those who are trying to do what is right. Any sign of goodness invariably excites the jealousy and envy of people who are deliberately careless and indifferent to our Lord's claims. But there can be no neutral position in the matter of Christianity. "We cannot run with the hare and follow with the hounds." If we are not actively with our Lord, even though we do fail at times and make mistakes, we are against Him. The one who says: "Yes, I believe in religion" and all that, and goes his own selfish way and never does anything in any way to further Christ's cause, is one of the worst enemies that Christ has. But it is our duty to accept the challenge that such a one throws down and try to win all such by our prayers and personal efforts.

March 16

Read St. Matthew 12:31-50. Text for the day: "For the tree is known by its fruits."

Facts to be noted:

1. To ascribe good to the power of evil is to sin against the Holy Ghost, the "unpardonable sin."
2. The fruit indicates the condition of the tree.
3. An empty life is the devil's opportunity.

All good works come from God alone. If a man recognizes that God is the source of all goodness there will be little danger of committing "the unpardonable sin." (32.)

The first step towards an active Christian life is the recognition and elimination of sinful thoughts and habits. The next is to fill up our lives with wholesome thoughts and to undertake some very definite Christian work. An active life is the only safeguard against sin. Inactivity is no part of a Christian life. An empty life is fatal. Do something. Find a place in your church and your community where you can be of real service. Fill up your life. Read good books, teach a Sunday school class, make it a practice to go and see people in difficulty, but never allow yourself to be idle. There is a difference between rest and idleness. Our blessed Lord was never idle and He is our pattern.

March 17

Read St. Matthew 13:1-24. Text for the day: "He that hath ears to hear, let him hear."

Facts to be noted:

1. This is our Lord's first parable.
2. It deals with the soil, the heart, rather than with the seed or the sower.
3. The effect of truth is determined by the desire of the individual.

Every part of the parable applies to each one of us. No part is for any one class. There is not one part for the saint and another for the sinner. It is for us to soften our hearts, get rid of the thorns, plough out the stones, and make the "soil" good, if it is bad, and better if it is good to some extent. Good soil consists of a heart and mind open and willing to accept and practise the teaching of the Master. Let us keep in mind the fact that the whole work of Christ is to change human hearts and even the very best Christians in the world are conscious of the hardness, the thorns, and the stony places. The parable is to be our lesson for the rest of the week. Read it over very carefully.

March 18

Read Psalm 1. Text for the day: "Some seed fell by the wayside."

Facts to be noted:

1. "The wayside" is the hard path through the field.
2. The seed lies on the surface.
3. And the birds pick it up.

There is the "wayside" mind. It hears the word but does not understand. It gets no joy out of religion. If this is our

condition then we must ask ourselves these questions: "Have I allowed myself to become hard and callous? Are we hearing words without hearing God's voice? Are we gospel-hardened? Are we mere formalists in religion?" The path was not always hard. Once it was mellow like the rest of the field but it has been trodden hard by much travel. Hearts are hardened by repeatedly hearing and not doing the truth. Ruskin says: "Every duty we omit obscures some truth we might have known." This is what is meant by being "gospel-hardened." The cure for the "wayside mind" is quite clear. When the ground of the heart is mellowed, the seed takes root, and much fruit and real joy is the result.

SCRAPS FROM A BUSY WOMAN'S WORK-BASKET

By L. L. R.

LENT

With grave, sweet face, she comes—our Spring-time Guest—
 Within her hand rich gifts—God sent, God blest;
 Rare, priceless seed, wide sown, perchance in tears,
 That we, in joy, may reap through endless years,
 A harvest full, of such transcendent worth
 That with it weighed seems nought all gain of earth.
 Then let us greet with joy, our Spring-time Guest,
 And glean the gifts she brings—God sent, God blest!

THE question is sometimes asked: How could David, conscious of measureless wrong to Uriah, say to God "Against Thee only have I sinned"? The answer is found in David's own knowledge that against God only can sin be committed. Man can wrong his neighbor, his fellow-man, grievously; but sin being a breach of divine law, against the Law-giver is its breach committed. Man, therefore, can forgive the wrong done him, but not in his power is it to forgive the sin that lies at its root. Therefore David's cry was true: he was guilty of irreparable wrong to his neighbor, but against God only had he *sinned*, and to God only could he look for the pardon which should cleanse and restore his soul. Wholly just was the indignant protest of the Jews: "Who can forgive sin but God alone!", blind to the great fact that God Himself it was, in their midst, who had said "Thy sins are forgiven thee."

To many the supreme attainment of resignation is to withdraw from the world, sit in uncomplaining silence, and meekly accept a cross. He who lived continually under the shadow of a Cross which reached from Earth to Heaven, held a different, a nobler conception of its call. It was to take up that cross, daily, and under its weight go about, doing good.

Like other "shadows of good things to come," so, too, do we find full often the yearnings, the heart-longings of the Old Dispensation answered in fulness, the all-comprehensive fulfillment, of the New. In his desolation of spirit, his quest for comfort that earth could not give, Job voiced the cry of countless souls: "Oh that I might find Him, that I might come unto Him!" The voice of Jesus answers—perhaps made itself heard even then in the darkness: "Lo, I am with you always." "Come unto Me, all ye that are heavy laden, and I will give you rest!"

One of the great truths taught by self-denial is the realization that its underlying principle is Self-control, that principle which lies at the very foundation of character, and in its very essence is of inestimable value. Hence, every act of self-denial strengthens character, in due proportion to its cost.

Is it not to be feared, sometimes, that in lightly repeating, for the amusement of the others, the unconsciously irreverent remarks of little children, we thoughtlessly break the Third Commandment, and incur the guilt of which they, in their innocence, are guiltless?

WE HAVE ONLY once to live; therefore let us live to some purpose. The day that dawned this morning will never dawn again. The opportunities which it brought with it will never come again; and if we fail to fill it with the service it requires of us, there will be no possibility of returning into it to repair the mischief. The wheels of Time's chariot have ratchets to them, and they move only forward.—William M. Taylor.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

I HAVE just been reading a vivid and sympathetic description of the famous Cathedral of St. Vladimir, in Kieff, from which I take two passages:

"There stands erect, in sombre robe that seems as if it had been blown side-

ways by a gentle breeze, the life-sized figure of a sedate and melancholy Maiden, clasping a Child who lifts His tiny arms in benediction."

"Ikons, produced according to the rule of Mt. Athos, are rigid in form and unpleasing in visage: a certain look of utter hopelessness is sometimes characteristic of the *Bogomater*, the Mother of God."

This characteristic of Byzantine art is generally recognized. But, alas! it is not limited to the Byzantine. I do not understand why such a vast proportion of holy pictures are "melancholy," if not "utterly hopeless"; but I can readily believe that the frame of mind which desires such a presentation of the chief figures in our holy Religion is partly responsible for an anti-Christian reaction such as is too plainly to be observed. The Blessed Mother of Sorrows shows one aspect of the Incarnation, it is true; a sword pierced her own soul also, even as it was foretold of her Her Son agonized in the Garden, and His Visage was marred more than any man's as He hung on the Cross.

But that is not all. Our Lady's earthly life was full of sunshine in those bright days at Nazareth where the Word-make-flesh gladdened her dwelling by the light of His presence; nor dare we question that in heaven to-day she enjoys such happiness as transcends all that earth can know. Being perfect Man, her Son found no innocent human emotion alien to Him. Why should He never be pictured radiating joy? Surely, the children would never have clung to Him unless He laughed with them.

So, of the Saints. They tell of an Orthodox monk who always smiled. When questioned why, he answered: "I smile because no one can take my God from me." There speaks the essential Christian spirit far more truly than when "hopeless melancholy" appears to brood. Who will paint a laughing Madonna, a smiling Christ? I want a venerable St. John beaming upon his disciples as when he said, for all his sermon, "Little children, love one another."

Having dared so much, I will be even bolder. Why should the "brides of Christ" dress like widows, with black robes and crepe veils? It always delights me to see hospital Sisters in white habits, nor do I acknowledge any particular sanctity in black clothing for the clergy. We are not in perpetual mourning, for we have heard the precept, "Rejoice in the Lord always, and again I say, Rejoice."

I HAVE JUST cut this editorial paragraph from the *Church Times* of Dec. 23rd:

"A correspondent who returned last week from the United States is horrified by the amount of drinking that is going on among all classes of society in the cities he visited. It is no longer considered disgraceful to be drunk at a dance or a party, and girls of sixteen and seventeen under the influence of liquor are a common sight in private houses. Our correspondent, who is well known to us, and has many friends in America, found on his recent visit that young men of his acquaintance who, prior to prohibition, were extremely moderate drinkers, had since its enactment become hardened and heavy consumers of almost every form of potable alcohol. The fact is that drinking has been given a spice of adventure and the allurements of forbidden fruit. The practical failure of Prohibition is seen not only in increased drunkenness, but in the warped moral sense bound to follow upon systematic evasion of the law."

The best answer to this atrocious misrepresentation

(and your experience agrees with mine, I am sure, in branding it as that) is the story of Lady Randolph Churchill. At a dinner party where she was the only American present, an Englishman, just returned from "The States", kept the table in a roar by the description of the horrible things he had seen and suffered in American homes. When his inventions or his memory had flagged, Lady Randolph beamed gently upon him, and said, "What extraordinary letters of introduction you must have carried!"

FROM AN English parish paper I take this sonnet, as appropriate to the season whether one altogether approves its sentiment or not:

A Royalist's Meditations
NEAR THE SCAFFOLD
January 30th, 1649.

The winter morning breaks with bitter cold
On the hushed throng before the Palace gate,
Gathered the last strange coming to await
Of him they used to acclaim. Serene, yea, bold,
He steps as lightly as in days of old,
Conscious as ever of his Royal state,
Meeting with dignity his bloody fate.
God's waves and storms over his person rolled.

'Tis England's Royalty that dies. No more
Shall she see aught but semblance of a king:
The years the ancient lineage shall restore—
Not all the years to come shall ever bring
England a King again. This scaffold-floor
Sees Kingship dead, and Demos triumphing.

ONE IS MORE AND MORE impressed by the general ignorance of Holy Scriptures even as a matter of literary information. A famous schoolmaster declared the other day that of an entire class of his (all from homes of wealth) less than a fifth had ever had an open Bible in their hands! And just now I find, in what is supposed to be our most satisfactory daily paper, a "laughable blunder of a malaprop in the California legislature, who said, 'I smell a fly in the ointment'!" It is good to find that Harvard now requires courses in the English Bible for honor students: "All students concentrating in the Divisions of Ancient and Modern Language must show a knowledge of the work of Literature without which an adequate appreciation of English letters is impossible—the Bible and the plays of Shakespeare. Students must ordinarily offer eight books from the Old Testament and four from the New Testament."

WHAT CAN BE MORE TIMELY for all Americans to-day, than this message from Lincoln?

"Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others"

"Let REVERENCE FOR THE LAWS be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in the courts of justice"

DIVORCE INCREASES

ONE DIVORCE to every nine weddings in America, and we are rapidly approaching a one-to-five condition, says the Rev. Jones I. J. Corrigan, Boston college.

In the last twenty years nearly 1,900,000 divorces were granted in the United States, breaking up the homes of 1,320,000 children, most of them under 10.

There even are states that have one divorce to three marriages. The great dragon that is attacking American home life is the Divorce Evil. It is leading our social system toward a state of consecutive Mormonism.—*J. B. Corrigan.*

Labour in English Politics

By the Rt. Rev. Chas. D. Williams, D.D., Bishop of Michigan

BY the way, I am going to insist on the typist and the compositor conforming precisely to my copy hereafter and spelling "Labour" with a capital "L" and a "u" in the last syllable, and, if necessary, putting the word in inverted commas.

Labor means anything or everything—workers in every land or time—abstractly or concretely considered.

But "Labour" has acquired almost a technical and even mystic meaning. It stands more or less definitely for that most significant and promising phenomenon in modern social development,—the "English Labour Movement".

I have written of Labour in organization and Labour in business. I write now of "Labour in Politics".

WHY LABOUR IN POLITICS?

Perhaps the question instantly arises in many minds—why should "Labour" or labor be in politics at all? Why should we have class parties of any sort representing sectional interests? When we go into politics (as we all ought), should we not lay aside all our class or vocational labels and become simply citizens? We should, of course, fall into groups and organize into parties, chiefly along that natural, normal, and persistent line of cleavage that runs through all human temperaments on all subjects, from dress to religion and theology—the line between the liberal and the conservative. Those are the natural parties in England and indeed in most countries save the United States where, to intelligent political thinkers, politics are in hopeless confusion. The names Democrat and Republican for the most part connote no real distinctions or issues. They are become largely mere shibboleths—symbols of unreasonable partisan bigotry. Liberals and conservatives, progressives and reactionaries, are scattered through both parties.

Why should there be, in addition to this natural division, a distinct "Labour party", confusing the issues and dividing the forces?

FOR SELF-PRESERVATION

I answer, "Labour went into politics because 'big business' was already in politics—in with all four feet." A new class party was formed because an old class government was already ruling. The special, sectional interests of the employing and owning class were already amply represented in parliament and the government. In fact they practically possessed and ran both branches—the legislative and the executive.

For instance there is a deep-seated conviction in many minds that just now, particularly in England and America, these "special interests" of a class constitute the "invisible government", impalpable but tremendously powerful and pervasive, under which we really live. In such a state of affairs, there is imperative need of political representation for other classes of the community.

In an ideal society where all classes, employers, employed and professional, worked together in cooperation for the common weal, all class distinctions might be wiped out in the political sphere, and the natural divisions of liberal and conservative left. But so long as the present conflict endures, so long as each class is inspired primarily by competitive greed, class representation in politics becomes inevitable.

TO PURSUE LEGITIMATE AIMS

And then "Labour" was irresistibly drawn into politics in the pursuit of its legitimate aims and ideals. If the "Society for the Amelioration of the Conditions surrounding Climbing Boys" found that it had eventually to go to Parliament and secure the passage of a bill for the protection of its wards, the pitiful little chimney sweeps, much more "Labour" found itself compelled to resort to Parliament to secure its larger and more inclusive purposes. For a long time it sought those ends simply by direct action through "Trades Unions" and the "Co-operative Society" and entrusted its political representation to the more advanced liberals. And right nobly some of

the more progressive and forward-looking Liberals served the best interests of "Labour's" cause. With the possible exception of Germany before the war, England has led the world in industrial legislation. But that legislation has been almost wholly of a paternalistic, "benevolent autocracy" kind, and Labour began to have a new vision, the vision of a real democracy in industry and also in politics. They wanted to have direct voice and hand in shaping the conditions that controlled their work and their lives. And no one who has not shared the experience of a group can really know or represent the needs and aspirations of that group.

LABOUR PARTY FOUNDED

And so, even in the middle of the 19th century, adventurous pioneers from the ranks of Labour offered themselves as candidates for the House of Commons and were invariably and overwhelmingly defeated. In 1892 one lonely champion, Keir Hardy, won his way into that exclusive assembly and long stood as the solitary but noble representative of the cause. In 1893 an Independent Labour Party was founded. But it was only 21 years ago, significantly at the dawn of the new century, that the present Labour Party came into existence. It is composed of three closely interwoven strands:—not factions representing different shades of politics or opposing views, as is the case with the "right, center, and left" of certain continental parties, but simply groups representing different backgrounds but all agreeing thoroughly in the common principles, policies, and ideals of the Labour Party. These three are as follows:

THREE SUBDIVISIONS

1. The Trade Unions, numbering from six to seven millions of organized workers. Every member of the Trades Unions Body pays three-pence a year as dues to the support of the Labour party. Thereby its campaigns are largely financed. The Trades Unions naturally to a great degree dictate the choice of candidates, and there has been considerable criticism of that choice, especially among the intellectuals. The Unions have frequently put up typical labour leaders, who are prominent and efficient in the "direct action" field but sometimes unfitted for the political, particularly the parliamentary field. The swing of the pendulum seems now to be back towards the intellectuals.

2. The Fabian Society, a large organization, reaching throughout all England, composed chiefly of scholars, teachers, professors, and literati—"the high brows". Among them are such literary men as H. G. Wells, Bernard Shaw, Sidney Webb, the great statistician, Tawney, the scholar, don, and writer, J. A. Hobson, and Henry Clay, leading economists, etc. These furnish expert investigators and advisers as well as intellectual leaders to the party.

3. The old I.L.P. or Independent Labour Party, which is now composed of individuals from all classes, professions, and vocations, but who are not identified either with the Trade Unions or the Fabian Society. In its ranks are found many of the forward looking and leading members of all classes and vocations. For instance, eight out of the thirty odd Bishops of the Anglican Church are said to be members of the I.L.P.

The party, so composed, has grown steadily (indeed rapidly, considering its short history), in representation in the House of Commons.

In 1906 it had 29 members.

In 1918 it had 40 members.

In 1921 it had 70 members.

MAKING GRADUAL GROWTH

This does not seem a large representation in a House composed of 707 members, or even if we leave out the 100 Irish representatives who have not come for years and who will come no more,—only a little over a tenth of the whole.

And yet its membership constitutes Labour, in connection with the feeble remnant of the Liberals, the opposition party in the House. Lloyd George has said that it is the only party today which could take over the government if the coalitionists should resign power. In the by-elections it has recently wrested from the government fifteen seats. It already has in the field 360 candidates for the next election and will shortly increase the number to 500. Sidney Webb predicts that in the next Parliament "Labour" will have 140 seats and in the next after that will take over the government. I was told by Bishops at the Lambeth Conference that before another conference met ten years from that date, England would be under a Labour government. And while everybody is thus expectant, nobody seems to be particularly apprehensive.

Already Labour has had no fewer than eight representatives in the Coalition War Cabinet and all its members acquitted themselves both creditably and efficiently in that great crisis. So they have had some training for their future task. An indefinite alliance already exists between the Labourites and the progressive Liberals. They agree not to contest certain seats when a really liberal Liberal or a sane Labourite is in the field. They divide the leadership of the opposition in the House of Commons between the two parties, a Labour member conducting it one week and a liberal the next.

"LABOUR" ITSELF APPREHENSIVE

I have said nobody seems to be particularly apprehensive at the prospect of a Labour government. I will make one exception,—namely the wisest leaders of the Labour Party. As one of them said to our group, "This is an ancient and venerable assemblage. It is the mother of all parliaments. It has its long inheritance of centuries of tradition. It has its delicate machinery of 'use and wont'. We are a new element, standing for change. We have not yet had the education, the experience, the travel, the general knowledge, that can fit us rightly to handle such machinery. We naturally shrink from the immediate assumption of the task. We had rather wait until we are better prepared and put our emphasis on training and education." "But," he said, straightening out his shoulders, "if the responsibility is thrust upon us, we will not shirk it."

And they are getting ready for it. For in England, unlike America, some kind of preparation and training is felt to be necessary to proper functioning in public service. Here anybody who can get the votes is felt to be thereby qualified for any office from Justice of the Peace to President of the United States. That is the accepted assumption, the corollary, of Jeffersonian Democracy. There, some sort of careful consideration and definition of principles and policy are demanded of an individual or group that aspires to public office or service.

LABOUR'S EXPERTS STUDYING

And the Labour Party is getting ready for its anticipated task of government. It has its experts in every field studying the problems of that field, and these experts are among the leading minds of Great Britain,—economists and statisticians, students and professors of international, fiscal, financial, industrial subjects, etc. They are hammering out in their forges and testing in their laboratories their possible foreign, financial, and domestic policies. I believe they will be ready for wise administration when their time comes. What do they stand for, what are their proposed policies? It would take volumes to state them fully and several such volumes are available for any one who wants to pursue the subject further. "*The Labour Platform*", published during the war, and which Bishop Brent characterized as the most Christian document of the war, is a suggestive outline of the main principles that underlie all their proposed policies. I can only make a few general observations in closing. English Labour, like the English generally, is constitutionally suspicious of all widely advertised patent panaceas. It does not take naturally to complete academic theories as the Continental reformers do. Indeed, as all our speakers told us, "The Englishman hates ideas." He is a thorough-going pragmatist or experimentalist. He tries things out and takes

what works. He never puts a foot down in the path of progress until he has tested the ground. As the Bishop of Bombay once said to me, "The English, neither individually as persons or collectively as a nation, will ever under any circumstances act rationally, logically, systematically, or scientifically. They will muddle along but eventually arrive".

That English habit of mind makes the program of the English Labour party seem to the impatient theorist somewhat jumbled, a collection of miscellaneous proposals, rather than a reasoned and consistent program.

ENGLISH LABOUR CANNY

English Labour will not swallow whole any social theory, whether it be communism, Marxianism, or socialism, whether it be of the state or guild variety. But it will consider all and take from each what seems to be workable, and patch those together for experiment. These are some of the outstanding features of their present program as commonly accepted.

INTERNATIONAL RELATIONS

1. In international relations, they adopt with enthusiastic unanimity the chief or capital features of Woodrow Wilson's fourteen points. They believe most heartily in an effective League of Nations, in open covenants, openly arrived at, in the abolition of all secret diplomacy, with its furtive concealed partial alliances, agreements, and treaties. They are almost passionately pacifist in their opposition to war. They trace it invariably to the competitive commercial greeds of nations under the present economic system, and they would destroy its causes.

AS TO THE COLONIAL POLICY

2. As to colonial policy or the interrelations of the British Empire (or as is the fashion today to call it, the federation of the British Commonwealth, or British democracies), they stand for the utmost possible self-determination for Ireland, India, Egypt, etc. but hope to preserve "the bond of fellowship in the unity of peace", especially in the common ideals of democracy. They would have all the members of that commonwealth brethren in a democratic family.

REGARDING DOMESTIC MATTERS

3. As to domestic matters: a. Fiscal—they would take taxes off production and put them on privilege, particularly land or site values. In the present crisis, they approve of a capital levy to abolish the huge war debts lest they crush the industry and life of future generations, and in that view an increasing number in other classes are beginning to agree.

b. In industry—following the report of the coal commission as rendered by Chief Justice Sankey, they stand for the nationalization of certain key-industries such as coal-mining, railroads, and the like. But they want to see these industries managed, not by bureaucratic politicians but by a tripartite board composed of representatives of the managers, the labourers, and the public, and they would buy out the present owners. They back up the coöperative society as the best means of supplying common necessities and the new experiment of the National Building Guild, which constructs homes without profit to private contractors. Elsewhere they are content with a publicly regulated and publicly responsible capitalism with an increasing measure of democratic control in the industry.

c. In finance—they would break the grip of the small financial ring and take measures to democratize credit.

d. In general policies they would lay stress upon public health, sanitation, scientific research, and above all, education, which seems to be now their supreme passion.

These are but a few outstanding policies, most commonly agreed upon, which will give an idea of the drift of the movement.

SPIRITUAL VISION DOMINATES

In summing up, I should say that the chief characteristic of the English Labour Party, and of the whole movement, is spiritual discernment and vision. In all the assemblies we attended and all the speeches we heard, it was the presentation of spiritual ideals which aroused

their passionate interest and enthusiasm. "They seek a city which hath foundations". They realize that no order of life can stand secure, whether it be political, economic, or industrial, which is not based on sound moral, ethical, and spiritual principles. And those principles are for the most part frankly recognized as the principles of Jesus Christ and His gospel. They have a deep sense of the moral and spiritual implications in the commonest and most material things and relations. Their final goal is more or less consciously the commanding vision of all Jesus' seeing and teaching,—a Kingdom of Heaven, a celestial civilization on earth.

And the reason is not far to seek. The Labour leaders on the continent have been mostly materialists, committed to the economic interpretation of history, and consequently their movements have been irreligious or anti-religious for the most part.

But a large number, if not the majority, of the English leaders have been religious, many of them lay preachers. Consequently, as one of them put it, "The Labour Party can not free itself from religion because its leaders are steeped in religion."

There is no religious test and little confidence in organized religion, in the Churches, but the commanding aims and ideals of the Party, as of the Movement, are all essentially spiritual and Christian.

WHY BLANK RESIGNED

THE rector was dining with two prominent laymen, one an attorney and senior warden, and the other a physician and junior warden. The conversation centered about the efforts of a certain parish in their city to procure a suitable rector. Said the senior warden, "For the life of me I cannot see why St. Thomas' Church cannot find a man big enough to fill their rectorship. What is the matter with the young men of ability these days? It seems the Church no longer appeals to them. I cannot understand their indifference to the call of the Christian ministry."

"I quite agree with you, Judge," said the junior warden. "Sometimes I think the fellows of the present generation are cowards in the face of difficulties and endeavor. They want things to come to them too easily. When I think of my struggles to enter medicine, the barren years before my practice became established, the days and nights without food or sleep I have spent by the side of the sick, the accounts I have cancelled because of the inability of the poor to pay for service, I confess it makes me hot around the collar to see these youngsters balk at anything which resembles hard work."

"Gentlemen, I have the honor to disagree with both of you," spoke up the rector, "and to inform you that neither of you knows anything about the subject under discussion. I would not for the world imply, Judge, that you are not a man of remarkable discernment as a student of human nature. I know the opposite to be very much a fact; but when you state that the Church no longer appeals to young men and that they are chronically indifferent to the call of the ministry, you are radically and sadly mistaken. Neither would I under-estimate, Doctor, your remarkable professional abilities and your numerous kindnesses and charities, but you judge the young men of this generation wrongly when you accuse them of cowardice in the face of action and sacrifice. You are perhaps both correct in your statement that the ministry is not as alluring to young men today as in time gone by, but you both err in your diagnosis of the real reason.

"It is true St. Thomas' Church has great difficulty in finding a clergyman to call to its rectorship, but it is correspondingly true that the same parish has even greater difficulty in retaining the services of a rector when such are procured. I happened to know the recent rector of St. Thomas', and to me he confided much of his mind and heart. I believe we shall agree that he was a man above the average in piety, intellectuality, and sociability. He entered upon his rectorship full of love for his work and parish, and full of hope for the success of his efforts among the

people unto whom he believed God had called him. He left his rectorship a man broken in spirit, disappointed in hope, and discouraged in mind. I spent the last night of his incumbency with him and together we reviewed the whole situation. It is a story too long to tell in detail but its climax may be summed up in one terrible and tragic sentence.

"Mr. Blank confessed to me that the things chiefly responsible for his resignation were not the difficulties of organization or work, although these abounded plentifully, but the *smallness of some people who should be big*.

"Blank started upon his rectorship determined to make his church of the greatest possible value to those who needed the Church most. He had come to call the sinners to repentance. His parish was a 'down-town' church, surrounded by many tenements and not far distant from the great packing house district. The denominationalists were competing with the institutional Churches, lyceum courses, and public forums.

"Blank tried to turn the tide the Church's way, and the Church very soon informed him that it had no desire to receive the tide. Rather would they present a Sunday morning congregation before the Lord of thirty of their own saved souls than permit their rector to go out after the straying sheep of Israel.

"Blank proposed a Sunday evening service, but the vestry decided that inasmuch as they did not desire to attend worship more than once on the Lord's Day, it would be an extravagant waste of fuel and light to prepare the church for an evening service.

"Blank suggested opening a free dispensary for the poor in the basement of the church during the certain days of the week, but the Woman's Auxiliary refused the use of their room in the church basement, because, they said, it would 'muss things up so terribly.'

"Blank suggested the organization of a Girls' Friendly who might seek out other girls of their age and bring them into a vital union with the Church. In this he was opposed by some of the parents, who did not care for their daughters to 'associate with the riff raff of the packing houses.'

"For three years, gentlemen, Blank struggled, prayed, hoped, worked, and tried in vain. The people who should have been big were too small to see and seize an opportunity. It was not fear nor laziness which drove Blank away; it was the rotten spirit of indifference and selfishness on the part of a self-satisfied congregation, who, in spite of the many reasons why they should be big, determined to be little."

"My apologies to the clergy," said the Judge.

"Ditto!" said the Doctor.

MARCH

Above, a wintry sky—yet in my heart, a hint of spring;
A shroud of snow—but underneath, I hear the violets sing.
In voices soft and sweet as their blue eyes,
They sing that all the beauty of the spring again shall rise;
For hyacinths and tulips e'en now peep through the earth;
And all the wondrous hidden things wait, jubilant, for birth.
GENEVIEVE FLEMING.

"THE STRENGTH of Anglicanism, I have always held, is its comprehensiveness and its liberty, and the fact that it leaves so much to the sincerity of individuals. It makes no rigid inquisition, nor does it lay down over-precise and strict details. Its inclusiveness, its freedom, its wide tolerance, are the best proofs of its vitality and its largeness. It really does allow for development and change, and it has above most Churches really learned from experience not to condemn by the canons of the past what may be going to be the natural thought of the future; and it is thus of all societies the one which can welcome new movements, if they really arise out of human needs. I would rather that it were accused of timidity than of conventionality, because what is misrepresented as timidity is really only a frank recognition that truth and faith develop, and that they can at no point be finally summarised and crystallized."—Arthur C. Benson.

Foundations of the Church in Wisconsin and Minnesota*

From a Sermon Written in 1867

By the Rev. James Lloyd Breck, D.D.

AND first let me speak of the work in which I have been engaged, and after that of the work that opens before me. In the year 1841 the Mission in which I was an Associate began its border work in the far West. If I were a painter and could picture to you the exact appearance of Wisconsin in its then wilderness aspect, there would be much in its landscape of river and lake scenery most beautiful to behold. But if the picture should now be drawn, after a lapse of twenty-five years, the changes taken place would be altogether in favor of the loveliness of the scene. In every part of the great state we now behold the beautiful and the true. At the planting of this first Associate Mission of the American Church, it had the appearance only as of a cloud of the size of a man's hand rising out of the sea. Its first beginning was indeed very small. It was counted visionary that three young deacons should plant the Church of the Living God in a state whose area was 54,000 square miles, with episcopal oversight at the distance of a thousand miles away. But God was with that little band of devoted hearts, and from their feeble beginning not only has Wisconsin but the whole Church been blessed with almost supernatural strength.

In this feeble beginning was the overthrow of isolated work. In this began the attractive power of centralization, and the problem of the rightful place of the Bishop in his diocese was solved. The picture of Wisconsin to-day is not overdrawn when I say its strength is a full century gain on any other diocese of earlier planting in the same length of time.

And here let me briefly narrate what it has. It has a Bishop and an Assistant Bishop. It has Nashotah! The little cloud twenty-five years ago seen rising out of the sea now becomes the cloud covering the whole horizon and carrying upon its bosom the Bow of Promise to all coming generations. It has its fulcrum, like all fulcrums a very small point, but the lever the Bishop holds through it to raise the whole diocese to a position at once glorious and powerful. It has already sent forth upwards of one hundred missionaries equipped for all manner of spiritual work. Nashotah is its School of the Prophets with its body of divinity students perennially adding increase to the ranks of the ministry. It has a famous Church college that is annually educating one hundred and fifty boys, by all confessedly a model school for Church and manly culture. It has its two girls' schools duly incorporated and annually educating many daughters whose hearts enshrined with the love of Christ and His Church will do more than all other instrumentalities for Christian education in the family. It has its ten parish schools educating five hundred boys and girls, the telling barrier against a Godless education. It has missionary stations. And for all this multifarm work it has seventy-six clergymen. In such a diocese, counting thirty-five hundred communicants and fifty-seven churches, the three deacons of 1841 found but one church besides an Indian chapel and only two or three scattered missionaries. All this wonderful outgrowth has taken place upon the distant border, the then extremest frontier, the farthest organized territory of the Northwest.

I well remember a Churchman, an educated and distinguished member of the Philadelphia bar, a few years since declining aid in this field on the plea that the Episcopal Church was not the Church for people of rough exterior, living in log cabins. And it may be there remain yet Eastern Churchmen who think the border is first to be ploughed and sown with all manner of false doctrines or left barren with infidelity until cities have arisen before the refined Episcopalian can be appreciated there. And in order to undeceive such, let me discourse to you of the first planting of the Church in Wisconsin.

The Associate Mission consisted of three young men, resolute, perhaps enthusiastic, for their Master's work. They were not, it is true, in the modern beaten track of isolated missionaries, asunder from one another so far as the poles are apart. They had gone out from among yourselves here. Born here, educated here, they might have remained here, and at this day been the goodly parish priest, never asking for aid in building up the Kingdom of Heaven, and beloved by their own people. But such was not the aim of these young and zealous hearts. They were thoroughly devoted to their Lord and loyal to His

Church. But at that day, twenty-five years ago, missions were almost unawakened in the American Church. The first Missionary Bishop, a Bishop for Missouri, Indiana, Wisconsin, Iowa, and all adjacent unknown and unexplored parts, had only been six years in the field at this time. These young men undertook a mission which required faith as well as works. Where they entered there was as yet no diocese organized. They saw the masses of perishing poor in the large eastern towns, and vast rural districts uncared for by the Church, but they preferred to go on beyond all possibility of local objections to their plan of operation. This involved self-denial, and self-sacrifice, and, as an actor in the same, after a lapse of a quarter of a century, I may be excused if I narrate some of its particulars.

Our first habitation was a log house; then a frame seventeen feet by twelve feet. Here we ate and slept and prayed and studied. We cooked our own food and did much besides that to tell you would make our eastern brethren blush. But we were honest in doing it, and where is the Churchman that does not now glory in that we did do it!

In this poverty (for Christ's sake) we laid out our work over a broad expanse of country. Racine, one of our stations, was reached on foot, a distance of forty miles. How strangely the beautiful church there now contrasts with that first service in the upper room when but a solitary voice, proceeding from a hunter with his gun by his side, joined in audible response to the Creed. Where we then walked in desolate places is the Church college with its well trained scholars, the pride of the whole Church. Racine itself is now a great center for missionary work.

Elkhorn, Geneva, Waukesha, Lisbon, and many other thriving villages, then stations, are now parishes with churches and pastoral care. Oconomowoc, also a little station, is now the seat of a Church boarding school for girls and has a well-provisioned parish. And Nashotah itself, how changed! Where we knelt in prayer, believing it was the first prayer offered up there in Christ's Name—on that very spot is now the beautiful stone church of St. Sylvanus. How has the "Lazarus Row" for divinity students—so called from its very poverty—given place to the goodly Bishop White Hall. And yet Lazarus Row did educate men who have for years adorned the highest Council of the Church; did educate the learned editor of the *American Churchman*, and did train the long tried and successful missionary to the Oneidas, and has sent forth self-denying missionaries into all the western dioceses. This missionary field of Wisconsin has borne all this fruit of simple and direct faith in God, and it is spoken of here, beloved, to increase your faith.

And Wisconsin is not an isolated instance. In the year 1850 there was an offshoot in a new territory formed to its Northwest, and which for very barrenness was less hopeful than the former, its territorial government just forming without a white settler west of the Mississippi River. Such was Minnesota when the new Associate Mission entered it. St. Paul, a village of four hundred inhabitants, and two other villages, comprised all the settlements. For once the Church of our affections had fairly reached the frontier. And well do I remember the exultation of our hearts when we came upon settlements of a few cabins only and found we were the first of any Christian name to proclaim the glad tidings of the Gospel. We felt as though we had atoned somewhat for the Church's neglect in all its former years. It was to my heart a more stirring, living argument for apostolicity than any I had read of in all the Church's claims. And the same is yet true with the thousands about us, beloved, that until the Church proves its capacity for reaching the masses, our boasted claims will fall like water to the ground. I felt that our Mission had done more by those primitive services for the high claims of the Church to Catholicity than all the books that had ever been written on the subject. And if the outgrowth of the Church in Minnesota is of any weight, it will be found true that more converts are made to the Church, true sons and loyal sons born to her, from this single missionary argument than from all other sources put together.

In the first year of the Associate Mission for Minnesota, the three missionaries traveled five thousand miles on foot and four thousand otherwise in the discharge of their duties. They found neither missionary nor church building in the territory, and they literally had not where to lay their head. They camped out upon the bluffs of the Mississippi for a month, cooking their food out of doors, until their first little mission house, eighteen by twelve feet, was built. Their church bell, like its missionary predecessor at Nashotah, was hung in the arms of an old oak

*This portion of a sermon preached by Dr. James Lloyd Breck in 1867 is kindly sent to us by Mrs. William Augustus Muhlenberg Breck, whose late husband was a son of the distinguished pioneer missionary. That the sermon was preached somewhere in the East its context indicates, but the place is not recorded. Dr. Breck was just completing his work in Minnesota and preparing for his last work in California in the year of its delivery.

tree. It welcomed home the brother missionary as he returned from his itinerant tramps—a tramp fifty miles to the Falls of St. Croix or eighty miles north to the Sauk Rapids. And it is only the missionary returning from such fatiguing marches that can duly appreciate such joyous sounds greeting him from the distant bluff as his brethren behold his weary approach upon the outstretched prairie.

Do you suppose, brethren, the backwoodsmen would remain untouched by such arguments as these? We might have carried wagon loads of *Episcopacy Tested by Scripture* and convinced never a soul of our superior claims to Apostolicity, but the long and weary walks of twenty miles and forty miles a day and for continuous days, followed up by preaching in cabins and by the wayside, did arrest the attention of men who would understand no other argument. It was to the border people of like force to your personal penetration into the dark and damp cells of the city poor. Their denizens could then be preached to and then would give a hearing and only then, till you convinced them of the love you had for them. This alone would bring them forth to hear the truths of the Gospel in the Holy Sanctuary. Well do I remember at one such frontier cabin, where the scattered settlers had assembled for a week-day night service, where never before had the sound of praise gone up, an old man, long years away from his fatherland and as long time estranged from his mother Church, was present, and at the close of the services came to us and with deep emotion told us how our single chant of the *Gloria in Excelsis* reminded him of the Cathedral worship he had been wont to attend in his early years.

And what is Minnesota to-day the better for all this sort of preaching and praying? After seventeen years' work there, mingling with its people in every possible way and becoming all things to all men. I can with truth testify to its worth.

Let me begin with our first camping place. It is yet the Church's property. Time has not yet laid prostrate that little mission house we built there, and long did the old oak tree, relieved of its charge, seem conscious of its once Churchly responsibility by extending its arms more and more in protecting care over the roof that sheltered the first missionaries of the Cross in beautiful Minnesota. That ground is now the center of the city of St. Paul, for which, prior to this, the Church refused the sum of \$20,000 to buy it. St. Paul has its two stone churches and three parochial cures. The Falls of St. Anthony are surrounded by three Episcopal churches. On the St. Croix there are two churches, whilst the diocese this year counts its forty churches and at least one hundred parishes and ten parish schools. At the close of the second year's missionary work we had a church in each of its three villages.

The Associate Mission then undertook work for the aborigines of the territory. I remember as yesterday starting forth with my companion, a candidate for Holy Orders, each with knapsack on back, to travel on foot one hundred and fifty miles to visit the Ojibway tribe of Indians at the head waters of the Mississippi river. We found them in their gardens in the month of May just in from their maple sugar making. After some preliminaries a council was called, and I undertook to tell the real Gentile the object of our visit. At the close of my words the Indians kept silence for a space, and then there was some communing among themselves, when an aged chief arose, shook hands with us, and bid us welcome to their village. His appeal, for such it was, was in behalf of their children! Herein was shown to human nature, and at once the lever to work withal was evident to our minds. We felt confidence in the sympathy of brethren in the East, as you may believe, when we now resolved to found a mission one hundred and fifty miles from St. Paul among a wild people, so wild that the principal chief said we were the first white men he had ever publicly addressed. We determined, I say, to found this mission, which must cost its thousands, when we had but fifty dollars in hand for it and had not the pledge of a dollar more.

I took with me a teacher, two students for the ministry, and one carpenter, all devout communicants, and we pitched our tent in the midst of the Indian village on the shores of Lake Kahgnashkoonsikag, slept on the ground, cooked out of doors, taught the Indian children daily, and preached beneath the towering forest trees for three months, until we completed our first log house! All the lumber had to be cut with the whip-saw, and other things had to be provided for in a like manner. And our confidence in Christian hearts in the East was not misplaced, for as money was required it was sent to us, and soon a village of rustic and primitive looking buildings sprang up. Indian children were received beneath our roof where advantages were given them for Christian civilization, in addition to the knowledge of letters. Two kind friends sent us money for the erection of a squared log church, and it had chancel, nave, porch, tower, and bell. And nothing in all my missionary experience was ever so beautiful to behold as this picture of a rustic church in the quiet church

yard with cross-capped mounds telling of Christian Indians asleep there for the Resurrection. It all lay so peacefully amid the great tall pines which overhung the heaving bosom of the blue lake, that one was continually reminded of the Scripture scenes of Gennesaret and Galilee, which Jesus and His disciples were wont to frequent for preaching and for prayer.

And this scene was indescribably more beautiful when the sweet sound of St. Columba's bell floated over the waters and called up the red man and his children from their wigwams to pay adoration to the dear Saviour of men. Those simple folk were not unmindful of this daily privilege, and they loved the Holy Communion with their dear Lord at its sunrise celebration when all was still and before sin, with its unhallowed sounds, was yet awakened and only the sweet music of birds was heard in happy harmony with the Christian matin song.

I might go on to tell you of the depth of the Christian teaching received there and which will never be lost. I could narrate the many Christian deaths, which, for faith in Jesus, might well be envied by all of us who know so much more than do these children of the forests. I can bear my testimony to facts of great moment that the red man once faithfully taught in Christian doctrine clings to it as to life itself and holds to it through long years, even when all Christian fellowship on earth has been seemingly cut asunder. Bishop Whipple, who earnestly espoused our work for the Indians after he had been laboring among them for seven years, could tell you of many a record indelibly made in the Indian's heart which has repaid all toil and self-abnegation for them a thousandfold. A letter received on the eve of my departure for the East, written by our Indian missionary Enmegahbowh, will speak for itself, and modestly shall not prevent my giving it to you in his own simple words:

"We cannot forget," he says, "the many good counsels you have given us in the house of the Great Spirit while you were with us. You have done us good in telling us of Jesus, the Saviour of the red man. You have many Christian sons and daughters in the land of the red man, and your unworthy son has for the last few years stood before his dying people telling them what you have taught them in the way of Christian worship. We rejoice that we have been brought from pagan worship to the worship of the Great Spirit. We thank you that you ventured out into the red man's country to bring to us the words of the Great Spirit. Your labor of faith has been realized and to-day I have children gone before me into the land of the happy spirits. It was your teaching, your counsels, that made me change, that made me know the white man's God and the Christian's home after this life. We are sorry, very sorry to part with you. Wherever you may be called to do your Master's work our hands, our hearts, and prayers shall go with you. And if we shall never again meet you in this world, many of your red Christian children shall meet you in the land of the happy spirits."

Let me briefly sketch for you an outline of the work of the Church at Faribault. It is the Cathedral center for the Diocese of Minnesota. Here are Shattuck Hall, the school for boys; St. Mary's Hall, the boarding school for girls; and Seabury Hall, with seventeen divinity students. But even with all that Nashotah and Faribault can do, their supply will not furnish the demand of Wisconsin and Minnesota alone! The states of Michigan, Indiana, Illinois, Missouri, Kansas, and vast territories beyond are utterly helpless to meet the demands for missionaries. It is this destitution of laborers, pressing you (here in the East) for a supply which you cannot meet, that has led me once more to think of planting another Associate Mission and training school upon the distant shores of the Pacific. Not less than four clergymen and seven students for the ministry constitute this mission.

We go forth in Faith. We go in the Name of the Master to do His work. We know not what we shall find there, only we know souls, perishing for lack of the Word of Life, are there and as yet no provision of a training school made for their spiritual culture. The Bishops of California and Oregon have thus far called in vain for such a school. That coast is an empire of itself with a half million of people. This effort of laying foundations appeals to you, beloved, for your prayers, for your sympathy, and for your aid. In a little while the coast must care for itself.

We now go forth as your representatives. It will gladden your hearts to know that you have sown beside all waters and that you have acted out in faith the prayer, which so continually distinguishes the Christian in the ardent wish of his soul, that God's Kingdom may come and possess all hearts and encircle the earth as the waters cover the sea!

IF WE LOOK down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—*Alexander McKensie.*



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 reserves the right to exercise discretion as to what shall be published.

EDUCATION ON SCHOLARSHIPS

To the Editor of *The Living Church*:

IN the Correspondence department of your issue of February 25th, there is a letter over the signature of "A. B. Parson". In it he asks: "Whoever hears of a theologian's failing and leaving the seminary because of inability to pass the examinations?" The implied answer, of course, is that no one ever hears of such a failure and that any one can pass the examinations of any seminary. It seems that the mental process by which he reaches this conclusion is that he has never heard of such a case, and, therefore, no one has ever heard of such a case.

Generalizations are proverbially risky, and that particular generalization is not in accordance with facts. The faculty of Bexley have often heard of men failing to pass the examinations, have seen them fail, and have told them to leave the seminary. And probably every other seminary of the Church can bear similar testimony.

But we have not thought it necessary to proclaim from the housetops that a particular man has been dropt, or to advertise the fact in *THE LIVING CHURCH* for the enlightenment of the gentleman who generalizes so freely—not to say recklessly.

But it should be said that the time to do this is not later than the junior year. The instructors by that time know the limitations of the students, and whether it is best for some of them to continue as seminary students. It is scarcely fair to let a man continue up to the end of the senior year, and then refuse to let him graduate, when it has been evident all along that the man, either on account of indolence or of the lack of intellectual ability, is not fitted for the work of the ministry.

Moreover, not only have men been dropt from this seminary on account of their failure to do the required work, but other men have been refused admission into the seminary because they could not pass the entrance examinations.

For the comfort (and perhaps enlightenment) of the gentleman, let me say that the examining chaplains of the Bishop of Ohio have repeatedly flunked men in canonical examinations and sent them back for further study.

Yes, generalizations are risky.

D. F. DAVIES.

Bexley Hall, Gambier, Ohio., February 27, 1922.

To the Editor of *The Living Church*:

IHAVE just received this week's copy of *THE LIVING CHURCH*, and have read the letter under the heading *Educating on Scholarships*. I feel that I would be disloyal to the seminary from which I graduated were I to let the statements of that letter go unchallenged. I feel that Mr. Parson is making the scholarship carry a very heavy burden when he makes it responsible for the small salaries of the clergy, the low scholastic attainments of some, and "the quality of men that does not do us credit."

However, one fact seems to have escaped his attention; President Lowell is speaking of raising the fees or tuition of the various departments. Now every one who has ever attended college knows that the actual tuition is the smallest part of a student's expense. And we know also that in a great many of our state universities the tuition is exceedingly small. The state does that in order to give every opportunity to her young men to equip themselves for citizenship. Can you say then that her doctors and farmers and lawyers have been "lured" into positions that they otherwise would not enter? I hardly think so. Then why condemn the Church for doing the same thing? And why make the ministry the object of such ridicule?

Again Mr. Parson says that the "seminaries, with a few exceptions, are pathetically weak in their academic standards." I may have been fortunate enough to attend two of those few exceptions, but I can tell him this. I have heard of theologians failing "and leaving the seminary because of their inability to pass examinations."

This was true of both the University of the South (Sewanee) and the Virginia Theological Seminary. The students do not "get by" simply because they are theologians. And besides I can point this fact out to him. To my certain knowledge five men, and probably more, who have entered the Virginia Seminary during the last five years, have been found not to have sufficient

academic training to enable them to carry on the work of the seminary. So these men were sent to college for two or more years' work. Is that making it easy and luring undesirable men to the seminary? And yet these schools give scholarships.

In closing I want to say this. I know of few things that would give me more pleasure, were I able to do so, than to aid young men in securing an education no matter for what profession they might be preparing. I do not think the system all wrong. I do not feel that I would call it a "charity" that places men at the outset in an unfortunate position. There may be underpaid ministers, there may be ministers of low scholastic attainments, and there may be, though the percentage is extremely small, men whose quality does not do us credit; yet I do not see how we can blame the scholarship for it all.

PAUL D. BOWDEN.

Warrenton, Va., February 25, 1922.

To the Editor of *The Living Church*:

THE letter on Theological Scholarships in your issue of February 25th is partly true and partly, I fear, mistaken in its attitude to the question, which is by no means new, of preparing men for the Priesthood free of charge. The subject is one which is even now before the deans of most of the Theological Seminaries throughout the country, and because of the importance of the issues at stake I cannot willingly let Mr. Parson's letter go unchallenged.

No one can deny the need for as high a standard as possible in the requirements for men entering the Priesthood, but it seems to me that we are adopting a very materialistic idea of the calling when we assume that God the Holy Spirit can work only through men who have a very high degree of intellectual training, and we forget entirely that our Blessed Lord Himself chose ignorant fishermen to be the first promulgators of His Gospel; and furthermore that the lives of men like St. Francis of Assisi have provided far more inspiration by their simplicity and utter devotion to our Lord than the learning of our greatest intellectuals. Not that I would for a moment question the need for such learning, but I maintain that this latter is only half the problem. To all is not given the mind of a Bishop Gore or a Dr. Hall, but to all whom God has called for the work of His Ministry surely is given the grace of the Holy Spirit, which, if used aright, can produce the fruits which blossom from a simplicity of heart and earnestness of intention, fruits which must be pleasing to God and of value to humanity. If Mr. Parson denies this, let him deny the power of the Holy Spirit and the testimony of history.

Furthermore Mr. Parson has supported his argument with the quotation from Dr. Lowell who speaks of men "beginning their career as recipients of charity" which he feels places them, when compared with men in other professions, in unfortunate positions. Alas, are we so far away from the spirit of our Lord's teaching that we are forgetting that the Priesthood cannot be compared with other professions, and that men entering it should be different from those in other professions? If, however, you insist on parallels, I wonder what Mr. Parson would say about the man who accepted a free education in order to help the noble Dr. Grenfell in his work in Labrador. I am sure he would admire the self-sacrifice involved in such an instance, and I cannot see why he should deprecate such an attitude merely because, in the case of men entering the Priesthood in such a way, the number is multiplied. I am constrained to ask Mr. Parson if he is accustomed to sneer at the officers of our army and navy because they receive their education free of charge at West Point and Annapolis.

Suppose on the other hand that we are saddled with such epithets as "charity patients;" must we not remember that "the disciple is not above his Master," and also can we not "rejoice and be exceeding glad" because we are reviled and persecuted falsely for His sake? So long as men entering the Priesthood are possessed of the spirit which our Lord enjoins, Mr. Parson need not worry about their pocket-books. It is precisely the striving after that "dignified position" and that "respect of the best element of our college men" of which Mr. Parson speaks, which is leading men to abandon the principles of our Lord's teaching and seek respect, not so much through holiness of life and self-renunciation, as through the far more precarious and

pride-engendering method of brilliancy of mind and profundity of learning.

There is one more point to which I would call your attention and that is Mr. Parson's idea that men seek the seminary life because, as he says, they "are lured to a place where it is easy to get through." I would leave the question of entrance requirements and merely suggest that if Mr. Parson's statement were true in a number of instances, yet surely the reflection is cast more on the bishops than on the seminaries. It is the bishop who sends a man to the seminary and it is his duty to inquire into the lives of men who present themselves as candidates and see whether or not they are entering the seminaries for worthy motives. If, however, a man of restricted mental capacity should present himself as a candidate because of real vocation to the Priesthood, the bishop who sponsors him while in the seminary might be censured by Mr. Parson but surely not by Almighty God.

Lastly, when Mr. Parson says, "I am for making it more difficult for men to get into the ministry," let him beware lest, in what for charity's sake I must call mistaken zeal, he be hindering the work of the Holy Spirit.

HARCOURT JOHNSON.

Nashotah House, Nashotah, Wis.

THE ONEIDA MISSION SCHOOL

To the Editor of *The Living Church*:

AS missionary to the Oneida Indians in Wisconsin, I was interested to read an article in THE LIVING CHURCH of February 25th, concerning Indian Mission Schools; and there I saw this statement: "Some of the mission schools have been closed and seemingly one school among the Oneidas in Wisconsin."

The mission school among the Oneidas is not closed; it has been in more or less continuous existence for about seventy years. But, alas! although it is as efficient as it can be under the circumstances, it is only a day school with two teachers, and not a boarding school.

Nearly three years ago the Indian Government Boarding School at Oneida was closed and abandoned, and the buildings and lands are now being advertised for sale. This Government boarding school had been started in response to the earnest solicitations of the Rev. Father Solomon S. Burleson, who was at that time missionary to the Oneidas here.

While this Government boarding school, whose lands adjoin this mission, was open, the missionary and the mission sisters were able to give religious instruction to all the children belonging to the Church and they attended their own Church services regularly. But now, unfortunately, about 250 of our children between the ages of eight and twenty are scattered among Indian Government boarding schools in various states and in Lutheran mission boarding schools in Wisconsin; in many instances they are lost to the Church. The result is becoming disastrous to the permanence of the Church's mission to the Oneidas. How we can keep our Oneida Indian children for the Church in years to come is one of the problems uppermost in our minds. The only solution of this problem is a Mission boarding school of our own. How will it be provided?

Oneida, Wis., February 28, 1922.

WILLIAM WATSON.

COMMITTEES TO WATCH GENERAL CONVENTION

To the Editor of *The Living Church*:

HAVING read with interest the account of the recent meeting of the Churchmen's Alliance in your current number, I cannot escape concern over one matter therein contained. This is the suggestion of the Rev. Dr. Vernon to send a committee at the expense of the Alliance to represent them at the General Convention, and to "stay in Portland until the thing is over." Dr. Vernon cannot have realized the full import of this suggestion, or I am confident he would not have made it. He certainly would repudiate for his committee the title of "lobbyists", especially as he has stipulated that they are not for controversy, nor even for wire-pulling, but to clear up misunderstandings. Would not all lobbyists thus describe their function?

And does not Dr. Vernon realize that the prospect of such a committee would be pretty certain to rouse other Churchmen, who may not be in sympathy with all the objects which he has in view, to have their committee on the ground also, watchfully waiting, if not actually opposing? Unless the members of both committees are men of superhuman tact and patience, a most undesirable result can hardly be avoided. Then the next convention would see "committees" supporting or opposing almost every proposed change in canon or rubric with wire-pulling and log-rolling inevitable.

I recently read somewhere of various bodies working actively for the achievement of a desired result on an early occasion, except the Romanists, who, having learned to regard the Church *sub specie aeternitatis*, felt that other things were more important than haste. This lesson we have not yet learned. As twentieth century Americans, we cannot wait a hundred years, or two hundred if need be, but must have things settled now, by the next General Convention if possible. At least they must be put in train by this convention for final action at the following one. Longer than that we cannot wait for the settlement of age-old and ever recurring questions. Dr. Waterman, in his *Prayer Book Paper* on the Baptismal service, pleads against urging changes, however greatly needed we may think them, which would give offense to numbers of loyal fellow Churchmen. It is not stated just what proposals Dr. Vernon would wish his committee to support, and we can judge their character only from the circumstances of the speaker and the meeting, but of them I might probably favor some, perhaps many, possibly all. However, I would gladly forego for my lifetime—and I am not old—those changes that I most desire, if adopted by the bare requisite majority against strong protest, for the sake of aiding their general free acceptance at some future time.

I truly hope that after further consideration Dr. Vernon and the Churchmen's Alliance will be content to ask the Holy Spirit to direct, sanctify, and govern the Convention in their work, and not feel it necessary that a committee should undertake to direct this governance on the spot.

Paterson, N. J., February 21, 1922. E. J. MARSH.

IRELAND AND ROME

To the Editor of *The Living Church*:

HERE can be no valid criticism of an Irish Cardinal for urging the election of an Italian to the see of Rome on the ground that only an Italian Pope could keep the peace between the Quirinal and the Vatican; but his main reason for his choice shows a lack either of historical information or of gratitude to the one Englishman who became Bishop of the Church that was founded "by the most glorious Apostles, St. Peter and St. Paul." It is of course sadly true that it was through Pope Adrian that the conquest of Ireland was begun by King Henry II, but it was not entirely because Adrian was an Englishman. For it is an historical fact that the reason which the Pope gave for urging the conquest of Ireland by the English king was that he might enlarge the bounds of his spiritual dominion, naively stating that he considered the Irish imperfectly converted to the Christian Faith, since they had never acknowledged the Pope's supreme authority. Logically it is the Bishop of Armagh and not the Cardinal who ought to feel sore at Adrian for having stolen the heritage of St. Patrick and brought an ancient Catholic Church into bondage to a foreign See. And if the union of Ireland in the United Kingdom has been a calamity for the Irish, they have to thank only the Pope of the Roman Catholic Church, who merely happened to be an Englishman.

J. D. HEBBON.

PUBLICATIONS OF THE SOCIETY OF ST. PETER AND ST. PAUL

To the Editor of *The Living Church*:

A FRIEND of mine in England, who, by the way, in his own parish church has incense, reservation, vestments, lights, etc., asked two Roman Catholic priests to study the S. S. P. P. publications, and to give him their opinion. They did so and said, "We think the object of the Society is to Romanize the Church of England."

That is my opinion too; and the opinion of many who have studied the matter thoroughly. I have read many of the publications, and have carefully looked through at the Society's depot in London many others. If anyone will do the same and will also visit Mowbray's (which is near by), and especially the floor controlled by the Western Guild, and notice the contrast, the opinion expressed above will be confirmed.

Broadly speaking, there are two movements in the Anglican communion; one, which seeks to render our services according to the best Anglican traditions, and to use the ceremonial of what is often called the "English Use," and the other, which seeks to assimilate our services to those of modern Rome and to use modern Roman ceremonial.

The *Anglican Missal*, published by S. S. P. P., seeks to do this second thing; while the *English Liturgy*, published by the Morehouse Publishing Co. in America under the name of *The Liturgy*, seeks to do the first.

The Liturgy, which has often been advertised in THE LIVING CHURCH, is edited by Dr. Percy Dearmer, with the assistance of Dr. Frere, and the Bishops of Winchester, and Kingston.

Again, the Alcuin Club, with which Dr. Dearmer is associ-

ated, publishes a volume called *Illustrations of The Liturgy*, containing pictures, and explanations of the ceremonial of the Anglican Prayer Book according to the English tradition. And the S. S. P. P. publishes a corresponding volume, the name of which I have forgotten, containing pictures and directions how to perform the Anglican service with the modern Roman ceremonial.

This attempt to Romanize the Anglican Communion seems to be supported by the theory that we are a part of the Patriarchate of Rome. Even if we were (which does not seem to be the case) this Romanizing does not seem justifiable in face of our Articles and our history. And it seems an altogether disloyal and foolish attempt when we think of our promises, and realize the beauty of our own ancient ceremonial. The "English Use" has the authority of our own Church behind it; but what authority is there for Roman ceremonial in a Church of the Anglican Communion?

EDWARD G. MAXTED.
Assistant Curate (Priest Vicar)
of St. Alban's Cathedral, Toronto.

MINISTERIAL SUPPLY

To the Editor of *The Living Church*:

THE question of shortage in candidateship for the Sacred Ministry is preëminently a spiritual concern. Statistics gathered from surveys of the Church's jurisdiction with reference to inadequate ministerial supply, sound an alarm rather than furnish a remedy. Spirituality cannot be gauged by figures. No force within the province of man to use does more to Christianize society than the judicious exercise of the *Church's Pastoral Office*. Without doubt shortage in spiritual gains of any character is directly or indirectly due to shortage in pastoral endeavor.

One of the greatest privileges of the writer's ministry has been the holding for thirteen years of a secretaryship in the office of the Bishop of California. Such an experience is sufficient to convince one of the magnitude of detail work and of the importance of contacts for conference and for advice that confine a bishop to his office many hours of his time. Notwithstanding such inevitable demands, the Bishops—the Fathers of the Church—should have more time to visit their clergy and people. Such a supreme sacrifice in spiritual expenditure would of itself tend to beget "babes" for the Ministry.

In view of the disastrous academic experiences of many a young student, a personal projection of episcopal influence into college communities, especially, when possible, into university lecture halls, would mightily help to captivate young men and young women for Christian service. Too often a college graduation, in moral effect, means a lapsing from a childlike trust in the Heavenly Father into agnosticism.

The work of the Church needs more and more the throb of the human heart. What is there in the Ministry to attract young men, when the rectorial office is suffered to be so occupied with parochial "business" that the zest of "going about doing good" is stunted by secularism?

There can be no shortage in the providence of God, if prayerfully every member of the Church, "in his vocation and ministry," so cooperates in missionary endeavor as to make pastoral influence, in consecrated cumulative effect, an expression of Christ's love for the world.

San Francisco.

W. M. BOURS.

MY SOUL GOES HOMING TO THY HEART

Not long, not long, my precious Lord,
Can I remain from Thee apart;
I need Thee so, I love Thee so,
My soul goes homing to Thy heart.

When sense of guilt my spirit breaks,
And hope and peace and joy depart,
I call; Thou hearest and dost speak,
"Return My dear Child, to My heart."

When loneliness sweeps over me,
So near, so near, dear Christ Thou art,
I hear Thee say in tender love,
"Come, My dear Child, come to My heart."

Contentment, more than I can ask,
With love is mingled part and part,
I cannot speak, I can but rest
While homing thus in Thy dear heart.

JANE DALZIEL WOOD.

Box 247, Wilmington, North Carolina.

SANCTIFIED IMAGINATIONS

BY J. F. W.

AMONG the gifts and graces earnestly to be desired and prayed for is that of a sanctified imagination.

Such, at least, was the godly counsel of one's early professor of homiletics. The admonition applied especially, of course, to the making of the sermon, and the teacher was bent upon putting life and spirit into what otherwise drifted all too readily into the prosaic and the dry.

As a fact, however, this thing of imagination easily covers the whole wide range of human life and conduct; he who lacks it will be the poorer, he who has it, the richer.

Ofttimes the only thing needed to save a situation or an individual is imagination. Frequently this trait is known by the name of a sense of humor, but imagination is the larger, the inclusive, term.

The gift of imagination is the faculty of viewing men, questions, or situations in right relations; looking at things in faithful perspective. "He takes himself too seriously" usually means merely that he is without the saving sense or grace that can project a given situation and view it dispassionately.

How to teach this grace of imagination, this gift of putting one's self at the viewpoint of another, how to make one covet earnestly this best gift of imagination, this, of course, is the great question. Possibly it cannot be done very often. Some men seem destined to live all their lives in a fool's paradise. Nobody on earth takes them seriously but themselves. Men say it is amusing and—harmless. What the truth about it is, however, is that it is tragic and pathetic, this going through life, so to speak, without a rudder, bereft of a sense of coördination and perspective.

Often a public speaker will rave and fulminate and barnstorm, and the only persons impressed are those of a deficiency similar to his own—his little coterie, who are bound to him either through some personal interest or because for the time he is saying what they would say if they could. Often it is only a matter of education. No really educated man misses out here.

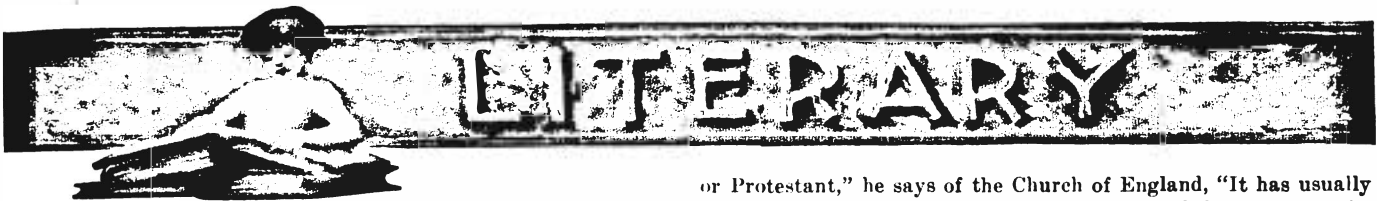
Not that so-called educated men are not also often without imagination in many directions, but they are so far—and it is very far indeed—short of the fundamental purpose of education, which is to give one a right relation to human life as a whole, to teach one to estimate or judge unerringly in given situations. And a so-called educated man with imagination lacking or in partial eclipse is the most hopeless of creatures. He thinks he knows—and doesn't. Not to know is one thing, and to know that one doesn't know is the remedy; but not to know and not to know that one doesn't know, who can fathom an abyss like that? Who reach the soul of such a blind, deaf, and dumb human being?

Even men of refined and cultural advantages, men of unusual educational opportunities, have come through easily prejudiced, easily moved by their likes and dislikes and perhaps all their life they remain incapable of just judgment. As the professor said of his Latin pupil, they have been "exposed" to all the advantages but they have not "taken" them. They spend their life piffing at this and at that, making mole hills into mountains, laboring strenuously and bringing forth—mice. If they could all be corralled somewhere and given harmless rein to their futile getting nowhere, it would not be so bad; as it is they are a sinful waste of valuable overhead; they consume but do not produce.

OUR NEED IS GOD

GOD IS NOT a luxury for our moments of sunlit exaltation, nor is He a convenience for our distressful emergencies. He is the soul's supreme necessity, the daily Bread without which life is a famished failure. Our daily Breath in which we are to live, move, and have our being; our daily Light for the shadowed paths of earth; our daily Home ("our Dwelling Place in all generations"). "Whom have I in heaven but Thee, and on earth there is none that I desire beside Thee", is one of the wisest as well as noblest aspirations of the human heart.

—Northwestern Christian Advocate.



NATIONAL INDUSTRIES

Economic Development of the United States. By Isaac Lippincott. New York: D. Appleton & Co.

This volume literally abounds with information concerning our national industrial system: our industries and their establishment and expansion. While primarily intended for the business man and book will be of help and value to every one interested in America and every one reading it will have a clearer light upon the welfare and growth of America. Coherent economic history or rather history of economic development; continuity of story; economics in their relationships with trade, politics, commerce, culture, and industry, are here developed as in few other books. The business library, the business man of every description, the advertising manager, the ambitious clerk will benefit from its perusal. In its nearly 700 pages we have a history of the growth of a country and particular attention is given to our tremendous development since 1860. Manufacturers, commerce, agriculture, railroads, labor organization, money, and banking, are all clearly shown in their steady continuous expansion, and consideration is given to such newer features of economic development as the growth of organized markets, new systems of business organization and management, industrial and commercial education. The construction of the book is such that not only may the developments in each special field of industry be traced, but also the continuous and related growth in all other fields. The work is brought right down to 1920 and therefore includes the war development and regulation of industry and also such measures as congress has enacted to put the industries of the country back on a peace basis. Spread throughout are historical reference of striking interest and value. Dr. Lippincott is professor of Economic Resources at the Washington University.

"FREE" CATHOLICISM

From Chaos to Catholicism, by the Rev. W. G. Peck. Macmillan's, N. Y., 1920, pp. 1-252.

Few books have the power of maintaining interest possessed by this small book. It is written by a Methodist divine who has thought and prayed himself into a Catholic attitude towards the facts of Christianity, and whose position is neither that of an Anglican, Roman, nor Orthodox, but that described in the name "Free-Catholicism." That movement has in him an able advocate and an accomplished apologist. The charm of the whole book, its pungency and clearness make it a delight to read, as does the whole point of view of the writer. He approaches his subject rather from the literary than the theological angle. Chesterton (to whom chapter two is devoted, pp. 52-92) and the late Mgr. Benson occupy as much of the author's horizon as if he were a young Anglican or Roman priest. His first chapter is devoted to the topic which gives its title to the book, the delineation of the ultimate necessity of the Catholic as against the Protestant ideal of the Church. "Beyond all doubt, whatever traits have characterized the Christian Gospel, it certainly has proclaimed in the most emphatic manner the founding of a new order of human society. It began not merely with haphazard preaching to the multitudes, but with the definite formation of a community" (p. 24). This thesis he develops at some length, suggesting the organic character of Christianity as part of its very essence. To the Protestant criticism of Catholic methods he answers: "There can be no valid criticism of Catholic practices until Protestantism attempts to do the thing which Catholicism tries to do" (p. 42). What the writer says in the next few pages (43 ff.) on the importance and significance of the Catholic doctrine and practice of the sacraments is of the greatest interest, but is unfortunately too long to quote. In his final section in this chapter, he makes the startling statement that "Protestantism is dying with the social forms with which it has been identified" (p. 50). Mr. Peck explains why he cannot be either an Anglo-Catholic nor a Catholic of the Roman obedience: Papalism on the one hand, and Erastianism on the other, form insuperable barriers. His discussion of *Ecclesia Anglicana: her problem and opportunity* (pp. 126-175) is, of course, of intense interest to us. His treatment of the English Church certainly makes us wince at times, but one must have some sensitiveness when such a kindly critic can so easily find a painful spot. "In the long squabble as to whether she is intended to be Catholic

or Protestant," he says of the Church of England, "It has usually been overlooked that she was probably intended, by those who captured her, to be neither". "She was intended to be quiet" (p. 142). Few recent books would so well repay the careful and earnest consideration of Churchmen. The Free Catholic Movement is here, and is a fact, and it is hard not to feel that the Holy Spirit's work is evinced in it.

AMENDMENTS TO PSALTER

Proposed Amendments to the Text of the Psalter. Prepared by the Committee on the Psalter text of the Prayer Book Commission, to be presented to the General Convention of 1922. Macmillan's New York, pp. vi:45; price 75 cts.

In accordance with the resolution of the General Convention of 1919, that the "Commission be directed to publish such final revision of the Psalter at least one year before the meeting of the next Convention, in a pamphlet by itself, for general distribution in the Church", this most interesting and attractive volume has been put before us. It is excellently and logically arranged, so that the eye can take in at a glance the three facts under consideration in each case: the psalm number and verse, the proposed revision, and the divergence from the Prayer Book Psalter. Where there has been such considerable change as would make it impracticable to get all of this on one line, the B. C. P. text has been put directly below the revision, properly distinguished. Unfortunately, nothing but the results of the deliberation of the committee, and their conclusions, could be published in this volume. It would be extremely interesting, as well as most helpful, if some very brief account could have been given of the method and principles on which this tentative revision has been based. The committee has done an excellent piece of work. They have among their number Dr. Juny, who has made a lifelong study of the Prayer Book Psalter, and from the whole personnel we had the right to expect the careful, conservative, and thorough work which in fact has been devoted to it.

The suggestions for change are of very different kinds. Certain orthographical alterations have long been needed, and the committee submits a large group of suggestions of this order. There are changes in spelling, as in Ps. 83: 8, 9; 68:15; in capitalization, as in Ps. 80:11; extensive and frequent changes in punctuation, as in Ps. 22:26; 49:11; 68:4; and in word order, as in Ps. 90:4. In other cases a conservative criticism of the B. C. P. text has involved changes in words, as in Ps. 42:9, where "water pipes" has been changed to "water floods", etc.

The B. C. P. version is unlike the King James' version, unlike Luther's, the earlier English versions, the Vulgate, the Septuagint, and the Hebrew. But its text is a mixture of all these readings, based upon no principle discernible to an ordinary investigator of the evidence. The difficulty of Psalter revision is very great indeed. In many instances the Hebrew text is most corrupt, and often the early translations are of but little help. Such a radical change as is suggested for Ps. 77:2, (B. C. P. version: "My sore ran," into: "I stretched forth my hands unto him") is perfectly consistent with the material at hand for revision. As an instance of the difficulties besetting the Committee may be mentioned Ps. 58:8 and 68:13. The latter verse, according to the critical edition of the Hebrew, is "probably corrupt". "Lain among the pots" (B. C. P. and A. V.) has been altered to "lain among the *sheepfolds*", in accordance with the Hebrew. The rest of the verse is very much muddled, and both Septuagint and Vulgate, which translate this word *cleros*, fail to contribute much light to the original meaning.

The committee deserve the thanks of the Church for their painstaking and careful work, the results of which are conservative, scholarly, and eminently sane. It is to be hoped that appreciative and favorable consideration will be given to the proposed revision.

MISCELLANEOUS

Divine Endowment. Considerations of the Gifts of the Holy Ghost. By the Rev. Jesse Brett. Longmans, 1921. \$2.00.

This kindly and saintly priest, who seems to be as much beloved on this side of the Atlantic as in England, has given us another volume of meditations and spiritual reading, which will be a great boon and blessing to the many who find so much in Fr. Brett's books. God speed it, and bring many blessings through it!

Church Calendar



MARCH

1. Ash Wednesday.
5. First Sunday in Lent.
- 8, 10, 11, Ember Days.
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. Annunciation B. V. M.
26. Fourth Sunday in Lent.
31. Friday.

Personal Mention

THE OFFICES OF THE BISHOP OF LOS ANGELES and the BISHOP COADJUTOR OF LOS ANGELES have been located at 550 South Grand Ave., Los Angeles, and mail for them should be so addressed.

THE REV. MORTIMER CHESTER, priest-in-charge at Santa Maria and Lompoc, in the Diocese of Los Angeles, has assumed direction of the nearby mission at Arroyo Grande, in the Diocese of California, by request of Bishop Parsons.

THE REV. R. H. F. GARDNER, of Lorain, Ohio, has accepted the rectorship of Trinity Church, Washington, Pa., and will begin work in his new field on the second Sunday in March.

THE REV. A. S. HOOK, of Estherville, Iowa, has accepted a call to St. Paul's parish, Harlan, a parish of which he was formerly rector.

THE REV. J. I. S. LARNED, Dean of the Pro-Cathedral, Bethlehem, resigned to take effect on February 20th. He has accepted his election to become the rector of St. John's Church, Yonkers, N. Y.

THE REV. DENZIL C. LEES will become priest-in-charge of St. James' mission, San Diego, California, on March 1st.

THE Standing Committee of the Diocese of Oregon has organized and elected the Rev. THOMAS JENKINS, St. David's Church, Portland, as president and Mr. C. N. HUGGINS, care of Cobbs and Mitchell Co., Northwestern Bank Building, Portland, as secretary. Communications should be addressed accordingly.

THE present address of the Rev. T. W. MACLEAN, LL.D., formerly of Trinity Church, Alpena, Michigan, is 7743 North Hermitage Ave., Chicago, Ill.

ALL communications intended for the secretary of the Diocese of Kansas should be sent to the Rev. WALTER J. MARSHFIELD, 1011 North Jackson Street, Topeka, Kansas.

THE REV. ARTHUR H. MARSDEN has resigned the rectorship of St. Andrew's Church, Omaha, to accept work at Kearney, Neb.

THE REV. THOMAS B. McCLEMENT has resigned charge of the missions in El Centro and Brawley, California.

THE REV. HARRY MIDWORTH, for the past year rector of St. Peter's Church, Detroit, has recently accepted a call to the rectorate of the Church of Our Saviour and assumed his new work, February 1st. He succeeds the Rev. H. K. Bartow, who was formerly Arch-deacon of Detroit.

THE REV. HARRY ROBINSON, for the past year probation officer for the Detroit Council of Churches, has accepted a call to St. Peter's parish.

THE REV. ROY E. DE PRIEST has resigned his work as curate at Trinity Cathedral Church, Newark, on account of ill health, and is now at Lakeside Hospital, Cleveland, Ohio.

THE REV. ROBERT KEATING SMITH, of the Church of the Atonement, Westfield, Mass., will shortly take a leave of absence from his parish for a year. During that time the Rev. A. DeForest Snively will be in charge.

THE REV. FRANCIS H. STEPHENSON has resigned charge of Trinity mission, Orange, California, to take effect March 1st.

CHAPLAIN THOMAS E. SWAN (D.S.C.), Captain U. S. Army, has been detailed president of a Board of Officers, by order of the War Department, for the purpose of examining such persons as may be ordered before it to determine their fitness for appointment or promotion in the Chaplain Officers' Reserve Corps of the Army.

THE REV. GEORGE ST. GEORGE TYNER, formerly of Omaha, Nebraska, has accepted the call to be rector of Grace Church, Winfield, Kansas. He took charge of the work on February 19th.

THE REV. T. J. E. WILSON of Hinckley, Minnesota, president of The Church League of the Isolated, was recently appointed, for the fourth time, as Grand Chaplain of the Grand Lodge A. F. & A. M., of Minnesota.

ORDINATIONS

DEACONS

MICHIGAN.—Bishop Williams, at a service held recently at Trinity Church, Bay City, ordered to the diaconate Mr. E. R. STEVENSON and Mr. J. R. MACFARLANE. Mr. Stevenson was formerly a minister in the Methodist Church and will be in charge of a community work which has been established at Kawkalin, Michigan. In addition to assisting the Rev. J. A. Schand, at Trinity Church. Mr. MacFarlane will continue for the present in secular employment, assisting in the Sunday services at Lapeer, Michigan.

MINNESOTA.—On Thursday, January 12th, Bishop McElwain ordained GATES E. M. YOUNG to the diaconate in Trinity Chapel, Excelsior. The Rev. Francis Willis presented the candidate, and the Rev. C. W. Sprouse preached the sermon.

ON THE 3rd Sunday after the Epiphany, January 22nd, Bishop McElwain ordained RUSSELL L. STIANG to the diaconate in Christ Church, St. Paul. The Rev. W. S. Howard presented the candidate and preached the sermon.

NEWARK.—On February 26th, in Christ Church, Newton, N. J., Bishop Lines ordained deacon FRANKLIN VERNON LOSEE, a graduate of Hobart College, son of one of the officers of the parish. He was presented by the rector, the Rev. Gilbert L. Pennock, Ph.D., the Bishop preaching the sermon. Mr. Losee will continue in charge of the services at Delawanna and North Arlington.

PRIESTS

OKLAHOMA.—An ordination of unusual interest took place at St. Peter's Church, Coalgate, Okla., on February 16th, when the Rev. ISAAC PARKIN and the Rev. JOSEPH C. JAMISON, deacons, were advanced to the priesthood by the Rt. Rev. Theodore Payne Thurston, D.D. The church was filled to capacity. Bishop Thurston preached. He remarked that the gathering of the clergy was the largest he had ever seen at an ordination service during the eleven years he had been in Oklahoma. There were clergy from all parts of the state. The Ven. Franklin Davis, of Western Oklahoma, read the Epistle, and the Ven. John A. Chapin, of Central Oklahoma, read the Gospel. The Ven. Creighton Spencer Mounsey of Eastern Oklahoma presented the candidates. The Rev. Joseph C. Jamison had been a minister in the Methodist Church. Mr. Jamison's son, the Rev. Hugh B. Jamison, of Marshall, Texas, assisted in the laying on of hands.

DEGREES CONFERRED

UNIVERSITY OF PITTSBURGH—D.D. upon the Rev. FREDERICK GRANDY BUDLONG, rector of the Church of the Ascension, Pittsburgh, Pa.

DIED

POTTS.—Entered into rest in New York City on February 18th, WILLIAM ROCKWELL POTTS, son of the late George W. and Emily Cumming Potts, and only brother of Mrs. Bainbridge Hoff.

PASSION PLAY

I AM CONDUCTING A SMALL PARTY this summer to Europe, and the Passion Play at Oberammergau. If you are interested, write at once for particulars. Rev. R. J. Campbell, Cedar Rapids, Iowa.

MAKE YOUR WANTS KNOWN THROUGH THE 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 2 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 FOR IMMEDIATE TEMPORARY work in eastern Catholic parish. Address B-496, care LIVING CHURCH, Milwaukee, Wis.

WANTED—COLORED PRIEST, CONGREGATION of about seventy-five families. Largest city in Kansas. Must be capable of teaching in the colored grade schools. Reply with references to JAMES L. HICKS, 1045 North Mosley Avenue, Wichita, Kansas.

WANTED: A DEACONESS FOR PARISH Secretary and Church school work—Christian Nurture, etc. State experience and conditions in first letter. Salary \$1,200. Rev. THOS. JENKINS, 140 E. 12th St., Portland, Oregon.

CURATE WANTED IN LARGE SEABOARD parish: young, Catholic, single, able to sing service. Plenty of work, opportunity for promotion. Apply XYZ-493, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

HOUSEMOTHER WANTED FOR A BOYS' School near Baltimore. Requirements: cultivation, adaptability, experience in buying, household accounting, planning meals, managing colored servants, etc. Address with references, HEADMASTER, Donaldson School, Hechester, Md.

WANTED A PARISH WORKER WITH ability to play a pipe organ and a knowledge of choir training. Good salary. Apply to the Rev. Wm. E. PATTERSON, St. Saviour's Rectory, Bar Harbor, Me.

POSITIONS WANTED

CLERICAL

PRIEST, UNIVERSITY AND SEMINARY graduate; capable, and of wide and varied experience; unmarried; available after Easter for rectorship or curacy in large city parish. Will accept extended *locum tenency* if travelling expenses are paid. Highly recommended by Bishops and vestries. Address R-494, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A CHURCHWOMAN, COLLEGE GRADUATE, English teacher, desires employment which will enable her to see the Passion Play, can qualify as Secretary, Governess, or Traveling Companion. Address "W"-490, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, UNIVERSITY GRADUATE with experience in medical and social fields, desires position in parish. Address R-495, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, 38, COLLEGE TEACHER, wishes employment for the summer. M-496, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER. Married.—Churchman, enthusiastic and hard worker. Well known recitallist and conductor, desires appointment in town having good field for teaching. Highest credentials. Address: WORKER-473, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER EXPERIENCED, successful, male or mixed choirs, desires position in some Mid-West parish or live growing mission. Salary, and opportunity for teaching piano, organ, voice, necessary. Apply L. F-488, care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST choirmaster of ability desires change. Boy choir specialist, excellent credentials. Address E. O-489, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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

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.

PRIEST'S HOSTS: PEOPLE'S PLAIN and stamped wafers (round). St. EDMUND'S Guild, 179 Lee Street, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS—NEW YORK, BROOKLYN, San Francisco, Atlanta, Richmond, Worcester, Harrisburg, Wilkes Barre, Scranton, Hartford, Philadelphia, Kansas City, Chicago, and many other cities have been the most powerful factor in bringing other Austins to the same centers. Some cities show in twenty years or less as high as twenty fold increase of Austin organs in use. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

ORGAN FOR SALE: THREE MANUAL Hook and Hastings tracker action organ, now in use in church, vicinity of Chicago. Send for particulars. Instrument can be seen by appointment. Address Box-497, care LIVING CHURCH, Milwaukee, Wis.

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

WANTED TO BUY A SMALL SILVER Communion Service—Chalice, Paten, and Wafer Box. Please send description and price to R. T-491, care LIVING CHURCH, Milwaukee, Wis.

ALTAR AND PROFESSIONAL CROSSES: Alms Basins, Vases, Candelsticks, etc.; solid brass, hand-finished, and richly chased. 20 to 40 per cent less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, N. Y.

ILLUSTRATED LECTURES, COVERING THE work of the Church in the various mission fields; portable stereopticons; write for particulars. Lantern Slide Bureau, Department of MISSIONS, 281 Fourth Avenue, New York City.

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.

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.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. A. R. MOWBRAY & Co. Ltd., 29 Margaret St., London, W. 1, and Oxford, England.

CLERICAL COLLARS DIFFICULT TO secure during the war are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now, the manufacturers will be encouraged to complete and maintain this department so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.75 per dozen. Cleanable fabric (Roman style only), 3 for \$1.00. CENTRAL SUPPLY, Co., Wheaton, Ill.,

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

AUTOMOBILE ACCESSORIES



Automobile shows now being held all over the country are one of various angles of publicity for introducing new features to garagemen, and owners of motor vehicles.

These exhibitions also include accessories covering every imaginable need, and are intended to promote economy in car operation, in which a large majority are interested.

Our *Information Bureau* will be glad to help automobile owners that are not convenient to garages, who are having troubles that might be corrected without consulting a mechanic, or who may desire to secure repairs for various parts of their cars, or its equipment. Such correspondence should be addressed to, *Information Bureau* (auto department), THE LIVING CHURCH, Milwaukee, Wis., enclosing stamp in reply.

THE LIVING CHURCH reaches an army of automobile owners, with money to satisfy their desires, and should bring excellent returns to advertisers in this line.

Classified rate 3 cents per word.—Display 15 cents per agate line.

AUTOMOBILES AND ACCESSORIES

REBORING UNNECESSARY, WHERE genuine APEX INNERINGS are used. Loose pistons and oval piston rings pump oil, foul spark plugs, and lose compression. APEX INNERINGS centralize the piston, and give perfect alignment of the piston ring face with the cylinder wall. Write us for further information, Thomson-Friedlob Mfg. Co., Peoria, Ill.

WANTED—SALESMEN TO CALL ON garage trade, selling Cataract Circulating Water Pumps for Ford cars and trucks. Write for our liberal proposition. F. R. LUBCK MANUFACTURING Co., 264-5th St., Milwaukee, Wis.

50 CENTS INVESTED FOR A U. S. Timer Ring, makes Ford timer troubles vanish by eliminating wear. Fits any Ford or other similar roller type timers. Simple to install and guaranteed perfect. From your dealer or direct. U. S. AUTO EQUIPMENT Co. Montgomery Building, Milwaukee, Wis.

MENDALL METAL—NOW USED IN thousands of garages for permanent repair of cracks and holes in cylinder heads, motor blocks, water jackets, etc. Fluxates with any metal at only 250 degrees heat. No danger of warping parts. The mend will withstand 600 degrees of indirect heat and 1200 pounds pressure. Any part accessible to blowtorch flame mended in place. Blowtorch only tool required. No acid or salts necessary. Money-back guarantee. Sample bar \$1.00. 4-A PRODUCTS COMPANY, Dept. L. C., Denver Colo.

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, 3605 PACIFIC AVENUE, attractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations winter season.

BOARDING—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, Cal. Prices \$25.00 to \$35.00 per week.

BOARDING—NEW YORK

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

HOSPITAL—NEW YORK

ST. ANDREW'S 'CONVALESCENT HOSPI- tal, 237 E. 17th St., N. Y. City. SISTERS OF ST. JOHN BAPTIST. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 per week.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth Avenue, New York.

MISCELLANEOUS

THE CONFRATERNITY OF THE DE- fenders of the Faith, Boston, 24 Milk St. Send for our leaflets. We stand unflinchingly for sound Catholic Principles and none other. FRANK H. C. REYNOLDS, Director General.

THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among Men and Boys by means of Personal Prayer and Personal Service.

Convinced that Chapters of the Brotherhood can only attain their maximum effectiveness by having a carefully laid out program covering at least a one-year period, the Brotherhood is suggesting the following minimum Program as the basis of the Chapter's Corporate Work for 1922:

- A Monthly Men's Corporate Communion.
- Ushering and Hospitality at Church Door.
- A Church Attendance Campaign during the year.

House to House Canvass to uncover additional opportunities for personal work.

Hotel-Boarding House Work.
Round Table Conferences or Periodic Bible Class.

Organize Junior Chapter if there be none in the Parish.

Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.

A Delegate to the National Convention.
Co-operate with the Nation-wide Campaign. Two or more men or boys with the consent of the Rector can organize a Chapter.

For additional information address F. H. SPENCER, Executive Secretary, Church House, 202 South 19th Street, Philadelphia, Pa.

APPEALS

ALL NIGHT MISSION AND BOWERY HAVING COMPLETED

ten years of continuous service, (never has closed night or day), reports feeding 182,000, sheltering 365,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their

homes. Many homeless men on the Bowery who must be cared for.

Mission needs funds—Please help. Contributions may be sent to THE LIVING CHURCH or to DUDLEY TYNG UPJOHN, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many bishops and clergymen.

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 production, 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

"TALKS TO MEN"

TRINITY CHURCH, NEW YORK
(Chapel of All Saints)

By the Rev. Joseph Wilson Sutton, D.D.
March 14—Christ the Living Word.
March 21—Miracles of God's Law.
March 28—Christ and the Church.
April 4—The Risen Body.
April 11—God's Method of Redemption.

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. (choral)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway
REV. NATHAN A. SEAGLE, D.D., rector,
Sunday Services: 8, 11 A. M., 4, 8 P. M.

ST. LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector
SPIRITUAL HEALING SERVICES
Thursdays, 10:30 A. M.

CHURCH OF THE INCARNATION

Madison Ave and 35th Street, New York
Sundays: 8, 11 A. M., 4 P. M. (choral)
Daily (except Saturday) noonday 12:30-12:50

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
REV. NORMAN HUTTON, S.T.D., rector
REV. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 7:00, 9:30 A. M., 5:30 P. M.

ST. MATTHEW'S CATHEDRAL, DALLAS

Ervey and Canton Streets

THE VERY REV. RANDOLPH RAY, Dean.
Sundays: 8, 9:30, 11 A. M., 4:30 P. M.
Week days: 7:30 A. M., Daily.

ST. JAMES' CHURCH, CLEVELAND, OHIO

East 55th Street at Payne Avenue

Sundays: High Mass, 10:30 A. M.
Daily Mass, 7:00 A. M.

BOOKS RECEIVED

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

Thomas Y. Crowell Company. New York.

A Dictionary of Classified Quotations.

From Authors of all Nations and Periods, grouped under Subject Headings, with full Index of Cross-References and Annotated List of Authors. By W. Gurney Benham. Price \$5.00.

The Habit of Health. How to Gain and Keep It. By Oliver Huckel. Price \$1.00. Postage extra.

The Frontier Press. New York.

How Much Shall I Give? By Lillian Brandt.

Edwin S. Gorham. 11 W. 45th St., New York.

The Office and Work of the Holy Spirit. By J. G. H. Barry, D.D. Price \$2.00.

Harcourt, Brace and Company, Inc. 1 West 47th St., New York.

Getting Your Money's Worth. By Isabel Ely Lord. 1910-1920 Director, School of Household Science and Arts, Pratt Institute.

The Macmillan Company. New York.

A Gate of Cedar. By Katharine Morse. Author of The Uncensored Letters of a Canteen Girl. Price \$1.25.

Creative Christianity. A Study of the Genius of the Christian Faith. By George Cross. Price \$1.50.

National Peace Council. London, England.

International Peace Year Book.

Charles Scribner's Sons. 597 Fifth Avenue, New York.

The Carpenter and His Kingdom. By Alexander Irvine. Author of My Lady of the Chimney Corner, The Souls of Poor Folks, etc. Price \$1.50.

Urbana University. Urbana, Illinois.

English Government Finance 1485-1558. By Frank E. Dietz.

BULLETINS

Church Missions House. 281 Fourth Ave., New York.

Annual Report January 1922. The American Church Building Fund Commission. Established by the General Convention of the Protestant Episcopal Church, October 25, 1880.

PAMPHLETS

Federal Council of the Churches of Christ in America. New York City.

The Wage Question. Bulletin No. 1, issued by the Research Department Commission on the Church and Social Service. Price 10 cts.

The Tract Commission. 62 Duttonhofer Building, Cincinnati, O.

Jewish Ethics. By Samuel Schulman, D.D., Rabbi of Temple Beth El, New York City.

YEAR BOOK

St. Bartholomew's Parish. New York City.
Year Book of St. Bartholomew's Parish—1922.

MEMORIAL TO REV. ARTHUR RITCHIE

A PLAN HAS BEEN ADOPTED at St. Ignatius' Church, New York, for the establishment of a fund in memory of Father Ritchie, which shall be known as the Arthur Ritchie Memorial Fund for the Consecration of St. Ignatius' Church.

When the present church was erected it was left with a heavy debt upon it. That debt has gradually been reduced until at the beginning of the present year it amounted to \$24,000. Something more than \$4,000 is at the present time in hand to be applied upon that debt, leaving about \$20,000, which, it is hoped, may be raised as a memorial to the late rector of the parish. Members of St. Ignatius' will undoubtedly contribute enthusiastically toward such a fund, but Dr. Ritchie's friends throughout the Church and those who were familiar with his work and with his writings will undoubtedly desire to be associated with them. The treasurer of the fund is Mr. Octave B. Hebert, 131 West 87th St., New York.

KU KLUX KLAN VISITS CHURCH

AT ST. JOHN'S CHURCH, Helena, Ark. (the Rev. Geo. L. Barnes, rector), on February 26th, as the rector was reading the notices at Evening Prayer, four Knights of the Ku Klux Klan, clad in their white robes, filed silently up the middle aisle to the chancel steps, and handed an envelope to the rector, with the request written on the envelope that he read the message in it to the congregation.

The message ran as follows: "We who stand thus silently before you are more than a million strong. We are the friends of this minister, this Church, this congregation. We stand for the Christian religion, for the protection of womanhood, and for the everlasting supremacy of the white race. As such we most earnestly ask for your friendship and your prayers.

"Knights of the Ku Klux Klan."

After the reading of the message, the four visitors filed out silently, and the service went on.

NURSES' CONFERENCE IN CHINA

THE BIENNIAL conference of the Nurses' Association of China was held in Hankow, January 11-16. The opening meeting was addressed by Bishop Roots. There were about ninety nurses in attendance, including several Chinese delegates. The aim of the association is to establish and maintain a high standard and Christian ideals of nursing. The association now has about 250 members, and under its rules are registered over fifty training schools. National examinations are held yearly. Last year there were nearly 200 candidates for these examinations. Other work is the selection and preparation of books for translation, the arrangement of the course of study for registered schools, and the inspection of all such schools. The services of all officers up to the present time have been voluntary, but the association has grown so that it has become necessary to have a paid secretary.

RECTOR STRICKEN

ON FEBRUARY 12th, the Rev. Frederic C. Roberts, rector of St. Luke's Church, Niles, O., was stricken with an acute attack of appendicitis, which became so serious that an immediate operation was found necessary. He is now safely on his way to recovery.

DIOCESAN CONVENTIONS

ALABAMA

THE FOLLOWING were elected as alternate deputies to the General Convention of the Diocese of Alabama: clerical, the Rev. Louis Tucker, Mobile; the Rev. P. N. McDonald, Montgomery; the Rev. W. G. McDowell, Auburn; the Rev. T. R. Bridges, D.D., Mobile. Lay, R. J. Williams, Birmingham; J. Smith, Selma; P. Coleman, Birmingham; F. Lockwood, Montgomery.

ERIE

THE TWELFTH ANNUAL CONVENTION was held in the See city, in the Cathedral of St. Paul, commencing February 21st. In the evening, the Rev. W. S. Claiborne made a fervid and telling appeal for the increase of the ministry, and the Rt. Rev. John Chamberlain Ward, D.D., delivered his first convention address, in which, from a survey of the various parishes and missions, all of which he had personally visited since his enthronement last October, he expressed himself as being confirmed in the opinion that the diocese was largely missionary in its character and as such appealed to him as an inviting field of labor.

The most important item of legislation was the adoption of a canon creating an Executive council. The several elections resulted as follows: Standing Committee: the Rev. Dr. Martin Aigner, the Rev. J. E. Reilly, D.D., the Rev. R. S. Radcliffe, and the Rev. George F. Potter, Messrs. Turner W. Shacklett, Severn P. Ker, C. E. Martin, and Cyrus F. Mackey.

Deputies to General Convention: the Rev. Dr. Aigner, the Rev. Edward J. Owen, the Rev. Albert Broadhurst, and the Rev. W. E. Vandyke, Messrs. T. W. Shacklett, E. V. D. Seiden, Harry E. Gaffney, and Josiah Howard.

Alternates, clerical: the Rev. Dr. Reilly, the Rev. Dr. W. R. Agate, the Rev. W. T. Reynolds, and the Rev. Gomer B. Matthews.

Members of the Executive Council: the Rev. Dr. Radcliffe, and the Rev. Dr. Aigner, the Rev. E. J. Owen, and the Rev. H. I. Lynds, and Messrs. F. B. Mallett, J. J. Shryock, Josiah Howard, and J. R. Metcalf.

The Rev. Charles N. Lathrop was present on Wednesday and addressed the convention on the Nation-wide Campaign and Christian Social Service.

KENTUCKY

THE ANNUAL COUNCIL was opened in Christ Church Cathedral, January 24th, at which time the Bishop delivered his annual address. He stated that at the present time only four of the clergy are in active service who were here when he came to Kentucky seventeen years ago (not including two others who were then in deacon's orders), and lamented the many changes which make it difficult to keep the various congregations supplied, to say nothing of carrying out any real constructive work; eighty-three additions having been made to the clergy list in that period. In dealing with diocesan affairs, the address especially commended the work being

carried on by the diocesan board of Religious Education. The Young People's Service League, and the notable success of the Girls' Friendly Inn, which, begun ten years ago as a venture of faith, is now entirely out of debt, with a well equipped home valued at \$85,000, caring for seventy-two young women, and with an endowment of \$5,000. In addition, a Holiday House where the members of the G. F. S. and their friends may spend vacations and week-ends has also been established.

The Bishop also spoke of some less encouraging features including the loss of communicants accounted for under Removals without Transfer. "The question naturally arises—What has become of all these communicants? Some of it is accounted for by pruning the communicant lists, as in one case the dropping of all dead wood accumulated for years. I would suggest that such pruning as seems necessary be done annually in order that the reported loss may not be so great for any given year. Otherwise it may happen that when we have made an actual increase by confirmation and addition by removal, this increase may be entirely offset and disappear by reports of losses through removal without transfer or from deferred revisions of communicant lists. These losses assume serious proportions when I remind you that they far exceed the whole number of confirmations. It is an alarming leakage, which, if some way is not found to check it, will cause the diocese to grow smaller annually. The decrease in communicants is not accounted for by 'loss by removal without transfer'; that informs of the fact but does not reveal what has become of them. They seem just to have disappeared. But where? In some instances this loss may be traced to loss of interest and growing indifference, ending in the neglect and forsaking of the Holy Communion. How far does this result from lack of long and careful preparation for Confirmation and how much of it may be traced to something peculiar to the individual? This question may be hard to determine but it is inquiry well worth making. In any event it gives a splendid opportunity and lays a large responsibility on pastoral oversight. For a lapsed communicant recovered and reinstated is surely as large a gain to the Church as a candidate presented for Confirmation. No one will dispute the fact that as much effort should be expended in keeping our communicants as in seeking the baptized for Confirmation. Communicant classes may and do help, monthly preparation for the Holy Communion does assist, and yet there is ever the problem of those who drift away, which lies heavily on the heart of the shepherd of the souls. We are all agreed without doubt, that no solution of this ever present problem ever will be found which overlooks or underestimates the power of the personal touch and the prayerful, painstaking contact and oversight."

The House of Churchwomen held sessions at the same time. A joint session of both Houses was held on Thursday morning. The special feature of this session was the address by the Bishop of Georgia on the Nation-wide Campaign which he called

Getting Down to Brass Tacks. Mrs. H. K. Woodward, national field secretary of the G. F. S. also spoke.

The following were elected as deputies to the General Convention: Clerical, the Rev. Richard L. Mc Cready, the Rev. John S. Douglas, the Rev. Harry S. Musson, and the Rev. Lloyd E. Johnston; Lay, George Herbert Stansbury, William Heyburn, Charles D. Campbell, and R. W. Covington. Wednesday evening the annual dinner given by the laymen in honor of the Bishop on the anniversary of his consecration was held at the Pendennis Club and was largely attended. The principle address was made by Judge Field. Thursday evening a meeting for men and boys was held under the auspices of the Brotherhood of St. Andrew.

The House of Churchwomen received interesting and encouraging reports from all departments under the general headings of Missions, Religious Education, and Social Service. Reports were received from all of the six diocesan institutions. Each parish has been assigned a month in which they have agreed to furnish entertainment or pleasure of some kind to the inmates of the Church Home and the three orphanages.

A unique feature of the Council was the presence of the new Church Van (a picture and description of which appeared in a recent number of THE LIVING CHURCH, in charge of the Rev. John B. Robinson, Archdeacon, who was at all times ready to show interested persons through it and many were glad to avail themselves of the opportunity.

The annual meeting of the Woman's Auxiliary was held at the Cathedral on the day preceding the annual Council. The totals showed an increase of \$1,300 over the best year's work ever done by the Auxiliary and an increase of \$2,600 over last year; there was also an increase of nearly 100 per cent in the Advent Box Work and also a substantial increase in the United Offering. At the close of the morning session, a brief address was delivered by Father Campbell on his work in the Tennessee mountains.

NORTHERN INDIANA

THE FOLLOWING are elected as alternate deputies to the General Convention from the Diocese of Northern Indiana: clerical, the Rev. John Plummer, Kokomo, the Rev. Walter J. Lockton, Elkhart, the Rev. Robert J. Long, South Bend, the Ven. Howard R. White, South Bend. Lay, D. C. Campbell, Mishawaka, C. C. Ellwood, Elkhart, E. C. Borneman, Elkhart, M. V. Starr, Goshen.

SPOKANE

THE THIRTIETH ANNUAL CONVOCATION of the district of Spokane was held Tuesday, Feb. 7th, until the 10th, concluding with Woman's Auxiliary day. All but one of the clergy attended. The laity attended in larger numbers than ever before and altogether it was a most successful convocation, harmony and enthusiasm being two of its chief characteristics. Its leading feature was the number of conferences which were

held, each attracting those most interested in the topics under discussion. The whole field of Church and community work was well outlined and discussed by those most interested. The Rev. Floyd J. Mynard, of Yakima, was elected delegate to the General Convention, with the Rev. G. W. Laidlaw, of Pullman, for alternate, and H. S. Collins of St. James', Spokane, lay delegate. Delegates elected to the provincial synod were the Rev. Herman R. Page, the Rev. John G. Larsen, the Rev. F. J. Mynard, with lay delegates, W. H. Farnham, H. S. Collins, and W. D. Vincent. Thursday morning Bishop L. C. Sanford addressed the convocation. The Convocation sermon was delivered by the Rev. Floyd D. Mynard. The Annual Banquet for the Clergy and Laity was held at the Masonic Temple Tuesday evening, presided over by Bishop Herman Page, and addresses were given by E. C. Knapp, Inland Empire Sunday School Director, F. S. Butterfield, of Moscow, and Colonel C. C. Ballou, commanding officer at Fort George Wright. Friday was observed as Woman's Auxiliary Day and sessions were held at Holy Trinity Church, Spokane. The Summer school

will open its first season at the lake resort of Bishop and Mrs. Herman Page some time during June.

TENNESSEE

THE ALTERNATE deputies to the General Convention from the Diocese of Tennessee are: clerical, the Rev. James R. Sharp, Tullahoma, the Rev. Thomas S. Russell, Jackson, the Rev. George O. Watts, Clarksville, the Rev. Charles F. Blaisdell, Memphis. Lay, W. B. Nauts, Sewanee, Arthur Crowhaver, Winchester, I. N. Chambers, Memphis, and Bolton Smith, Memphis.

WESTERN NEW YORK

THE ALTERNATE deputies to the General Convention from the Diocese of Western New York are: clerical, the Rev. G. F. Williams, Buffalo, the Rev. S. Tyler, D.D., Rochester, the Rev. W. R. Lord Buffalo, the Rev. M. Bartlett, Mt. Morris. Lay, F. B. Baird, Buffalo, W. J. Tully, Corning, W. G. Townsend, Buffalo, W. A. Morgan, Buffalo.

church, it seemed certain that enormous sums could be obtained.

Sir Lulham Pound, in seconding, said that there were fifty parishes in Greater London containing a larger population than that served by 147 churches in the City of London, the services of which cost £65,000 a year.

The motion was eventually carried.

CANTERBURY CONVOCATION

The February group of sessions of the Convocation of Canterbury opened on Tuesday at the Church House, Westminster.

His Grace, presiding over the Upper House, began the proceedings by a review of the present world-situation. He said that since they had last met they had had a new Patriarchate of the Orthodox Church of the East, and a new Pope in the Vatican. While the Patriarch-elect was in London, on his way from America to Constantinople, he expressed to him (the Archbishop) his satisfaction at the possibility of an approach to a closer degree of friendliness between the Churches of the East and of England. The Archbishop added that he had not offered, as he was supposed to have done, any opinion for or against the irregularity of the election. The Patriarch-elect and the Archbishop of Trebizond had both accepted the position he had put before them that it was entirely outside the function of the Church of England to express any opinion on the problem raised by the election. It was a matter of significance that at such a critical moment the leaders of the Church should come here and express their desire for a fellowship and friendliness with ourselves.

The Bishop of Gloucester presented the report of the Committee on the position of suffragan-bishops in England, and moved that it was desirable in the interests of the Church to utilize the experience and advice of suffragan-bishops of the Province who actually hold commissions, and who are not, in virtue of some other qualifications, members of the Lower House. to be present at all sessions of the Upper House and to give their opinion on any matter under discussion. This motion was carried, with only one dissident.

In the Lower House, the Ministry of Women was the principle topic of discussion, the result being the passing by a small majority of the following resolution: "That under conditions laid down by the bishop of the diocese, it should be permissible for women duly qualified and approved by him to speak and pray in consecrated buildings, but that such ministrations should be on occasions other than the regular and appointed services of the Church. Such ministrations are intended normally for congregations of women and children."

CONVOCATION OF YORK

The Convocation of the Northern Province opened on Wednesday, when the Archbishop of York addressed a joint Synod on the relations of the Church with Nonconformity. Dr. Lang said that he was at the present time engaged in a careful and thorough discussion between small committees of Bishops and of the Federal Council of Evangelical Free Churches on the foundations of thought and belief on which alone true unity can be built. The subject of the Ministry of Women was discussed, and the report of the committee adopted. The Bishop of Manchester moved a long resolution on the interchange of pupils on special occasions of public importance outside the regular and appointed services of the Church, subject to the con-

APOCRYPHA LESSONS IN ENGLAND

Canterbury Convocation—A Protest

The Living Church News Bureau }
London, February 20, 1922 }

THE full session of the National Assembly was preceded by a special meeting of the House of Laity under the presidency of Lord Parmoor, when certain amendments to the New Lectionary were considered. The proceedings were noteworthy from the fact that Sir Edward Clarke made another attempt to remove from the Revised Lectionary all Lessons from the Apocrypha. He argued that since 1724 the British and Foreign Bible Society has printed Bibles without the Apocrypha, overlooking the fact that the S. P. C. K. includes these books in all copies of the Holy Scriptures issued by them. Sir Edward, in a defiant mood, said that the introduction of these Lessons would inevitably cause friction and dissatisfaction in almost every parish in the land. (Sir Edward should ponder the words of the judicious Hooker, who wrote, "Should the mixture of a little dross constrain the Church to deprive herself of so much gold?")

The proposal was ultimately rejected by 102 votes to 66, and in view of this decision other amendments to exclude Lessons from the Apocrypha were withdrawn.

The official proceedings of the Assembly commenced with the Archbishop of Canterbury presiding. The business was not unimportant, as it concerned the welfare of the clergy. The principle of compulsory insurance was admitted, and a measure is to be prepared forthwith. Even so, the provision for old age is far from being adequate.

The Assembly considered for revision the Representation of the Laity (Amendment) Measure, and on the motion of Lord Wolmer agreed in the main to the proposals of the Committee in charge of the measure. It was decided that lay representatives to the Diocesan Conferences shall be elected this year for a period of two years, and in 1924 for a period of three years, and shall thereafter be elected triennially.

The concluding day was marked by the

decision to close the Knutsford Test School.

The resolution was supported by the Archbishop of York, who said they were faced with an extremely grave financial position, and it was with the utmost reluctance that they were compelled to recommend to the Assembly not to undertake fresh liabilities with regard to the Test School at Knutsford. His Grace paid a tribute to the work which the School and the staff had done for the whole Church of England. It was impossible, he said, to exaggerate the value of the service rendered.

There was an animated discussion on an amendment by the Bishop of Chichester, suggesting, instead of closing the School, the adoption of a modified scheme of civilian training set out in the report of the Central Advisory Committee. Lord Grey's motion was eventually carried by a large majority.

A discussion took place on the report of the Education Committee, which is virtually an echo of the Bill now before Parliament. The Bishop of Wakefield, in presenting the report, said that the scheme outlined was to be taken as the Church's offer towards the solution of a question the difficulty of which could not be exaggerated. Hearty support was given to the suggestions of the Committee by Mr. Athelstan Riley, who said that he had taken part in debates of that kind for more than a quarter of a century, but had never found such unanimity amongst speakers as he had that day witnessed. After an interesting debate, continued till Thursday, general approval was given by the Assembly to the main principle of the scheme.

Lord Hugh Cecil, on behalf of the Bishop of London, moved the appointment of a committee to prepare a measure making provision for the union of benefices and (if the committee thinks fit) for the removal of churches situated within the Metropolitan district, including the City of London, and the disposal of their sites. He said the arguments regarding the position of the City churches were weighty on both sides. They had been told that £1,700,000 could be obtained by removing nineteen City churches, and as half a million of money had been offered for one

sent of the Bishop. This was carried after some discussion.

ANGLO-CATHOLIC CONGRESSES

No fewer than nine provincial Congresses are contemplated this year, the purpose and aim of each being "to arouse enthusiasm amongst Anglo-Catholics for assisting in the revival of religion in England."

MEMORIAL TO BISHOP FURSE

Dr. Michael Furse, Bishop of St. Albans, presided at a meeting last week to consider the subject of a memorial to Dr. Edgar Jacob, his predecessor. The chief business of the meeting was to decide the form the memorial should take, and to appoint an executive committee to carry out the details. It was agreed that a personal memorial should be erected in St. Albans' Cathedral, and that a parish church, to be known as the "Jacob Memorial Church," should be erected in the diocese of Chelmsford.

PROTECTION OF CHURCHES

A statement has just been issued by the Central Diocesan Advisory Committee on the Protection of Churches, in which they say that in 1913, when the Ancient Monuments Act was passed, churches and cathedrals only escaped because the Church authorities promised to take the necessary protective action themselves. It was known that the Church's own system, if efficiently worked, could easily be made much more effective. It was recognized that the function of the Chancellor and his Court is confined to questions of ecclesiastical law, and that something more would be required if the mishandling of ancient buildings and the provision of unworthy modern work was to be prevented. Out of our thirty-seven English dioceses twenty-six now have, or will soon have, committees. To consolidate the whole system, to coördinate the work, and to assist in difficult cases, a tentative Central Committee has now been set up, which includes representatives of all diocesan committees.

BISHOP FOR JOHANNESBURG

The Rev. A. B. L. Karney, Diocesan Missioner of Oxford, has been offered and has accepted the new bishopric of Johannesburg. The Bishop-elect graduated at Trinity College, Cambridge, taking his B.A. (2nd Class Historical Tripos) in 1896 and his M.A. in 1901. He was ordained in 1897 and took priest's orders the following year. He was assistant chaplain of the Missions to Seamen at Sunderland from 1897 to 1898 and at San Francisco from 1898 to 1902, and as chaplain for a further period in 1903. In that year he was preferred to the rectory of Woolpit, Suffolk, but in 1906 he went to the east coast of South America as chaplain of the Missions to Seamen and remained there till 1914. During the last four years of this period he was an honorary canon of St. John's, Buenos Aires. From 1914 to 1917 he was temporary chaplain to the Royal Navy, and, during 1918-1919, a temporary chaplain to the Forces. Since 1919 he has been Diocesan Missioner of the Diocese of Oxford.

LINCOLN CATHEDRAL

Though Sir Charles Nicholson has reported that extensive repairs are needed to ensure the safety of Lincoln Cathedral, he is full of admiration for the builders of that edifice. "Lincoln Cathedral," he says, "is a very bold and daring piece of construction. It is remarkably exposed, and it is a subject for thankfulness that its condition is no worse. Its nave is one of the

most skilfully designed vaulted buildings in Europe, and the towers also are wonderful examples of engineering skill." It may be recalled that the earliest pure and complete Gothic building in the world is St. Hugh's choir at Lincoln, which was built between 1192 and 1200, St. Hugh himself having died just before the consecration in the latter year.

BISHOP FOR SASKATCHEWAN

A valedictory service was held on Tuesday afternoon last at Christ Church, Westminster, for the Bishop-elect of Saskatchewan, Dr. G. E. Lloyd. A reception, arranged by the Fellowship of the Maple Leaf for the Supply of British Teachers for Western Canada, was held afterwards at Caxton Hall, at which episcopal robes were presented to the Bishop-elect.

TO PREACH IN AMERICA

Dr. Hamilton Baynes, Assistant Bishop of Birmingham and some time Bishop of Natal, has accepted an invitation from the Governor of Maryland and Dr. John Gordon Murray, Bishop of Maryland, to deliver a series of addresses in Baltimore during Lent.

SERVICES AT ST. PAUL'S

A course of addresses has been arranged for St. Paul's Cathedral during Lent at the special mid-day services on Wednesdays. The preachers will be the Dean of Westminster, on Ash Wednesday; Bishop Mercer, on March 8th; the Rev. F. H. Gillingham, on March 15th; the Rev. M. Atlay, on March 22nd; Dr. R. J. Campbell, on March 29th; and the Rev. A. Buxton, on April 5th. During Holy Week the addresses will be given from Monday to Thursday by Bishop Gore; and the Bishop of Chester will conduct the "Three Hours" Service on Good Friday.

A PROTEST

A protest against what are described as "disorders now prevalent within the Church of England" is being sent to the Archbishops and Bishops, signed by, among others, Lord Lindsey, Lord Gisborough, Lord Hollenden, Bishop E. Graham Ingham, Dean Wace, Sir Edward Clarke, Sir W. Joynson-Hicks, Mr. T. W. H. Inskip, Mr. H. E. Fox, and Mr. S. H. Gladstone. The protest alleges that solemn pledges given at ordination are to a large extent disregarded, that clergymen who have declared before God and man that they unfeignedly believe all the canonical Scriptures of the Old and New Testaments are proclaiming that the four Gospels contain elements of legend respecting the birth, life, and resurrection of our Lord.

Up to this point most Churchmen will be in agreement with the protest, but the signatories cannot forbear from "having a fling" at those who are responsible for the restoration of Catholic practices, and go on to allege that "vestments, ornaments, ceremonies, and even prayers are introduced which were rejected by the Church in the sixteenth and seventeenth centuries, and which avowedly re-instate the doctrine and ceremonial of the Church of Rome."

ARCHBISHOP RESIGNS CHAIRMANSHIP

The Archbishop of York announced at the last Council meeting of the Church of England Men's Society that he felt that the time had come when he must resign the chairmanship of the Society.

The Archbishop is to be succeeded in the Chairmanship by the Bishop of Chelmsford, who for nearly twenty years has been identified with the work of the C. E. M. S.

GEORGE PARSONS.

A CANADIAN CENTENARY

First Celebration—Items

The Living Church News Bureau }
Toronto, February 26, 1922 }

St. Paul's Church, Bridgeport, Ont., which is 101 years of age, is completing arrangements for a week of festivities in commemoration of the one hundred and first birthday of the historic old parish. This will be the first celebration in 101 years. A congregational committee is assisting the rector, the Rev. Canon D. Russell Smith, in this work and preliminary plans were announced.

The celebration will start on April 22nd. The Bishop of Niagara will participate and former rectors, such as Archdeacon Mackintosh, of Guelph, the Rev. F. Walling of Marshville, and others, will be asked to take part. Among the speakers will be Richard Harcourt, ex-minister of education for Ontario.

A complete history of the parish in every detail is being completed by the Rev. Canon Smith and will be issued in pamphlet form. Many old documents of early days along the frontier from 1821 to the present are being brought to light in answer to an appeal for data.

ITEMS

Dr. Renison, rector of the Church of the Ascension, has been elected president of the Public Library Board of Hamilton.

Last Tuesday at St. Alban's Cathedral, the Bishop of Toronto conducted a much

appreciated quiet hour for the clergy in preparation for Lent.

At St. Anne's, Toronto, a brass tablet has been unveiled in memory of the Rev. J. Maclean Ballard, who was rector from 1877 to 1902.

The Rev. Dr. Taylor, educational secretary of the M. S. C. C., has just completed deputation work at the deanery centers of the Dioceses of Nova Scotia and Fredericton.

Archdeacon Thomas of the Diocese of Rupert's Land is on a missionary visit to Crane River and Meadow Portage, whither he will travel by dog train from Fairford.

GIRLS' FRIENDLY IN OMAHA

AN ASSOCIATES' meeting of the Girls' Friendly Society was held at Trinity Cathedral, Omaha, on February 18th. Reports were read from the nine branches in the diocese and three addresses given. The Nebraskan diocesan council of the G. F. S. was then effected by Bishop Shayler, who then admitted forty members and associates.

REV. C. H. YOUNG IN CLEVELAND

THE REV. Charles Herbert Young, rector of Howe School, conducted a quiet day for the clergy of Cleveland at the Cathedral on Monday, February 27th. He was the special preacher at vespers in the Cathedral, and at the morning service at Emmanuel Church on Sunday.

CONSIDER COADJUTOR IN MASSACHUSETTS

Clerical Forum—Emmanuel Class —Archdeaconry Meeting.

The Living Church News Bureau }
Boston, March 6, 1922 }

A NEW England town meeting is being held in the Cathedral Rooms to-day to consider possible nominees for the Bishop Coadjutor. It promises to be a sort of free-for-all ecclesiastical forum.

I can't see how it will do any harm, though I should think it would be more fitting to have these political discussions before rather than in the midst of Lent. Maybe it will do some good, for this much is certain: There is to-day no outstanding candidate for the Bishop Coadjutor of Massachusetts. My present prediction is, that if the clergy of the diocese do not easily agree on a candidate, the choice, as is always the case, will be made by a small self-appointed committee. I imagine that the laity this time will vote far more conservatively than the clergy.

CLASS AT EMMANUEL

Among the Lenten classes which will be held at Emmanuel Church during the next six weeks is one that is of peculiar interest for several reasons. This is the class on The Church's Task, led by Rev. Theodore R. Ludlow, which is to be held each Wednesday, beginning on March 8, at 11:45 A.M.

The class itself will endeavor to gain as clear an idea as is possible in so short a time of the work that the Church is doing to-day in America and in West Africa, China, with its three dioceses under the American Church Japan, with three dioceses, Cuba, Mexico, Southern Brazil, Haiti, and the Panama Zone. The fact that Mr. Ludlow, now the rector of St. Paul's Church, Newton Highlands, started his Church work at Emmanuel, when he himself was a student, is an added interest.

BOSTON ARCHDEACONRY

The annual meeting of the Archdeaconry was held on February 15th, Bishop Babcock presiding.

The sum of \$14,000 was expended during the year in the following field:

(a) Work in nine mission parishes, of which may be specially mentioned St. Cyprian's for colored people, and St. Francis of Assisi for Italians.

(b) Chaplains working in the hospitals of the city.

(c) Prison work—conducted by the Rev. Albert Crabtree, who has had over 1,200 talks with prisoners during the year.

Mr. Crabtree, who has conducted a splendid work in the prisons of Massachusetts since 1910, and who is about to leave the diocese, was accorded an ovation.

(d) Work for boys—especially that undertaken through the Order of St. Galahad, Inc.

PARTY LINES VANISH AT ALTAR

How quickly party lines vanish. Boys now serve in as many of the "Low" as in the "High" Church parishes of Massachusetts. I don't know whether his Church is High or Low but I do know he is giving Real Church doctrine as the rector of Christ Church, Waltham, writes:

"One organization in the church has had little advertising, but has done most ex-

cellent and faithful work, and that is the Server's Guild. These lads, who seem to you perhaps to be merely on parade, walking before the rector in the processional, are of great consequence and importance in the Sunday service. It is good training for a boy to feel that he is responsible for

something worth while, and the boys who serve at the altar at the early service have to be there at half-past seven o'clock and they make the whole preparation for the Holy Communion. It is from these lads that we are getting the best recruits for our confirmation class, and they are the ones who ten years hence will bear the burdens of the parish. How better can they begin than by proving their worth as servants at the Lord's Table?"

RALPH M. HARPER.

TEACHING LENT IN NEW YORK

Instructions—G. F. S. Lodge— Cathedral Services.

The Living Church News Bureau }
New York, March 6, 1922 }

THE observance of Lent this year takes on a more constructive character than ever before. There is more teaching than preaching, so to speak, and the results promise to be more permanent in consequence. The tendency is to broaden as well as deepen the spiritual life and this is encouraging and significant. An instructed mind can best direct an aroused will.

Thus, Bishop Manning is lecturing on the Apostles' Creed every Friday in Lent at the Cathedral. The Rev. Dr. Barry, rector of St. Mary the Virgin, is speaking on Saturday afternoons at the Church Club, on the meaning of the Christian Religion, the Church, the Protestant Reformation, and the Anglican Reformation. Social Service is being discussed by special speakers at St. Paul's Chapel, where also Canon Winfred Douglas lectures on The Religion's approach through Music. The Church Mission of Help announces a course of four special talks.

GIRLS' FRIENDLY LODGE

The handsome, attractive, and most useful Lodge recently opened at 225 E. 53rd St., needs \$20,500 to be free of debt. Once this sum is raised, no more appeals will be made, as the Lodge is even now self-supporting. The present building, six stories high, cost \$62,500; improvements, \$27,500; equipment, \$20,000; total, \$110,000. The sum of \$90,000 has been raised but \$20,500 remains to be found.

The Lodge houses 100 girls and the rates, for board and lodging, range from \$8 to \$12 a week. The girls get excellent board, have attractive rooms, a kitchenette on each floor, plenty of bath rooms, a recreation hall on the top floor and reception parlors on the ground floor where they may receive their friends. There is an experienced housemother to advise and act as chaperone. The atmosphere of the Lodge is home-like and, in the best sense of a much-abused word, refined.

SERVICES AT THE CATHEDRAL

At the Cathedral on Ash Wednesday the Rev. Dr. Lubeck was the preacher at the 11 o'clock service and Canon Robert Ellis Jones at 5 P. M. During Holy Week the special afternoon preachers are: Monday, the Rev. Thomas McCandless, of St. Michael's; Tuesday, the Rev. Clifton Macon, of All Souls'; Wednesday, the Rev. Charles B. Ackley, of St. Mary's, Lawrence St.; Maundy Thursday, Rev. Henry P. Veazie, newly appointed Precentor. At 8 P. M. Prof. Ralph B. Pomeroy, will conduct a Service of Preparation for Easter Com-

munion. On Good Friday Bishop Manning will preach the Three Hours Service.

Last Sunday, March 5th, a service was held at 4 P. M. in memory of the late Viscount Bryce, O. M. The opening address was by Bishop Manning and the special memorial addresses were made by Hon. John W. Davis, former United States Ambassador to Great Britain, and Prof. Henry Fairfield Osborn, president of the American Museum of Natural History.

Anton Dvorak's *Stabat Mater* will be sung by the Cathedral choir on Sunday evening, March 12th.

NATIONAL CATHEDRAL ASSOCIATION

A meeting to promote interest in the building of the Washington Cathedral will take place at the Town Hall, 121 West 43rd St., on March 7th. The chief speaker will be the Rev. James E. Freeman, rector of the Church of the Epiphany, Washington.

CONTINUOUS INTERCESSIONS

Friday in each week is being observed as a day of special continuous intercession in Trinity Chapel, West 25th St. near Broadway. The Holy Eucharist is celebrated at 10 o'clock and the Litany is said at 12:15. From 10:30 A. M. to 4 P. M. the time is divided into fifteen minute periods and all who are willing and able to do so are asked to come to the Church to intercede during one of the periods.

MEMORIAL SERVICE FOR SOLON BORGLUM

A commemorative service in honor of the late Solon Hannibal Borglum, sculptor, a brother of Gutzon Borglum, whose work in some of the chapels of the Cathedral will be remembered—was held at St. Mark's-in-the-Bouwerie (the Rev. W. N. Guthrie, rector), on February 26th. Mr. Solon Borglum worshipped at St. Mark's and his beautiful little figure of "The Little Lady of the Dew" adorns the adjacent and quaint churchyard, wherein repose the remains of Petrus Stuyvesant and other Dutch founders of old New Amsterdam. An exhibition of some of Mr. Borglum's work was displayed in St. Mark's Hall after the service.

In the afternoon Swami Paramananda, of Boston, spoke on Sri Ramakrishna, founder of the Vedanta Society.

SUCCEEDS BISHOP SHIPMAN

The Rev. H. V. B. Darlington assumed his duties as rector of the Church of the Heavenly Rest, on Ash Wednesday.

REFORM MEASURES AT ALBANY

Canon William Sheafe Chase, rector of Christ Church, Brooklyn, and president of the New York Civic League, has been doing yeoman service at Albany in aid of reform movements and measures before the state legislative committees. It is probable that, due to his efforts, the movie censorship act will not be repealed. Canon Chase has drafted a bill to regulate public

dance halls and it has received the endorsement of leading reform organizations and is being whipped into legislative shape by an expert group of interested lawyers and by the New York State Bill Drafting Commission, so as to make it "fool proof."

BRIEFER MENTION

At Calvary Church (the Rev. Theodore Sedgwick, rector), the annual "Service of Lights" took place on Sunday night, February 26th. On the evening of Ash Wednesday the miracle play, The Hour Glass was presented effectively by a group of competent performers.

The Rev. R. B. T. Anderson, of the Order of the Holy Cross, is holding a two weeks' Mission at the Church of St. Simeon.

BISHOP MANNING AT THE CATHEDRAL

Bishop Manning delivered the first of his six Lenten addresses on the Apostles' Creed at the Cathedral on Friday afternoon, March 3rd, at 5 o'clock. His particular subject was: Is the Christian Creed essential to Christian Life? It had been intended to hold these informal week day

services in one of the Cathedral chapels but the attendance was so large that it was found necessary to move to the Crossing in order to accommodate the congregation, made up of worshippers from all parts of the city, who filled almost every seat. This is a remarkable evidence of the fact, noted above, that people are desirous of instruction rather than of mere appeals to the emotions and that this desire seems to be widespread throughout the city.

NOONDAY AT TRINITY

Bishop Sumner, of Oregon, is the special noonday preacher at Trinity this week. The Rev. Dr. William H. van Allen, of the Church of the Advent, Boston, preaches from March 13th to 17th; the Rev. Dr. W. Russell Bowie, of St. Paul's, Richmond, from March 20th to 24th; the Very Rev. Bates G. Burt, Dean of St. Paul's Cathedral, Marquette, Mich., from March 27th to 31st; the Rev. Canon Stratford, rector of St. James', Montreal, Canada, from April 3rd to 7th; the Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, from April 10th to 14th, and will preach the Three Hour Service on Good Friday.

At the opening of the Hebrew-Christian Synagogue, formerly the rectory of the Church of the Advent, of which Phillips Brooks was rector, over 300 people were present. Addresses were made by Bishop Garland, Dr. L. N. Caley, and others, principally by the Rev. D. J. Newgewart, superintendent of Diocesan Jewish Evangelization of the Church in Canada who said that work among the Jews was bearing fruit, perhaps slowly, but surely and that he believed that the time was near when the Jews in large numbers would accept Christianity.

FREDERICK E. SEYMOUR

BISHOP MORRIS IN HAITI

BISHOP MORRIS, of the Panama Canal Zone, is also Bishop in charge of Haiti, and he has just returned from a third series of visitations in that district, during which he travelled about a thousand miles, accompanied by the Rev. Albert R. Llwyd, many of the journeys being over mountain trails. During this visit, which included every art of the Republic, the Bishop confirmed 309 persons, ordered deacon the Rev. Arthur R. Beauflis, a Haitian, and consecrated the newly completed Church of Le Bonne Nouvelle at Bigone. This church is on the peak of a mountain, and ministers to a congregation gathered from many miles around. The finishing of the building, which was begun years ago by the late Rev. Alexandre Battiste, was made possible by a gift of the Woman's Auxiliary of Massachusetts.

The Rev. Mr. Beauflis is the third deacon to be ordered in Haiti during the past year, and he is a graduate of the Theological School at Port au Prince which the Rev. Mr. Llwyd founded and has maintained for several years.

During a previous visit the Bishop arranged for the reopening of the school at Leogane, because a Churchwoman of Chestnut Hill, Pennsylvania, had given the necessary money, and the school, with the two at Port au Prince, is now active and doing much good for the community.

It is an interesting evidence of Church growth in the tropics that during the past year Bishop Morris has confirmed 596 persons in the two districts of his jurisdiction.

DETROIT CHURCH DECONSECRATED

AFTER MORE than half a century of service in Detroit, the old St. George's Church was deconsecrated at a last service held last Sunday by the Rt. Rev. Charles D. Williams, at which several hundred people, prominent in the life of Detroit and former members of the church were present. At the service were three members of the old choir who were members of the church when it was founded, as well as members of the first Sunday school established.

The congregation has been moved due to changing neighborhood conditions, the district of the old church being almost completely taken up with manufacturing plants.

With the aid of the Reinforcement Fund of the Michigan Diocesan Church Club a new site was purchased and a temporary chapel has been erected. The new building was opened Sunday, February 19th, with services under the direction of the Ven. J. G. Widdifield, Archdeacon of Detroit, and it will be used for neighborhood gatherings and as a general community center, in addition to providing a place for the holding of the Sunday services. A recent survey of the new locality showed several hundred unchurched people.

CONFERENCE IN PHILADELPHIA

"Family Prayers"—Lenten Services—Unemployment.

The Living Church News Bureau }
Philadelphia, March 6, 1922 }

AT the pre-Lenten conference of the clergy held last Monday, Bishop Garland made a strong plea for the revival of family prayers, and the restoration of the "family altar." He heartily commended the suggestion, made in a conference on this subject held under the auspices of the Brotherhood of St. Andrew, that clergymen should give to each newly-married couple a pamphlet of suitable family prayers, and urge them to commence their new life with the establishment of this time-honored custom. The Bishop felt that the Church, in pursuance of its great mission, could do nothing better at this time than create a new interest in the holding of family prayer. He hoped the Church schools will join in the good work so that it may spread throughout the diocese.

In addition to this subject, Bishop Garland spoke of the need, in view of the unsettled condition of religious thought, the attacks on doctrine, the denials of faith, of real fellowship with Jesus in our study, our reading, or work; to think of the Gospels as a life study of One whom the original writers had known intimately as the Way, the Truth, and the Life—the Revealer of God to man.

LENTEN THEATRE SERVICES

In the Garrick Theatre, under the auspices of the Brotherhood of St. Andrew, in St. Stephen's Church, in Old Christ Church, and—under the auspices of the Federation of Churches—in Keith's Theatre, daily noon-day services are attracting throngs of people.

UNEMPLOYMENT

Bishop Garland speaking in St. Stephen's Church, on Ash Wednesday on The Unemployment Question said "Our boasted commercial supremacy has not materialized. It is possible to obtain it, but if we get it by starving women and children in other lands, we will lose our soul. Life is not material. The important thing is the

truth of Jesus Christ. We must believe in brotherhood service, and love—and practise them. No nation can exist half free and half slave. Riches and poverty are too unevenly divided. Christian men and women can do much to help in remedying these unwholesome conditions."

A similar thought ran through Bishop Rowe's address in the Garrick Theatre: "Christ is the sole hope of mankind in its struggle toward a spiritual and religious redemption, and it is only through service and sacrifice for the cause which He leads that we may attain to the loftiest heights to which we aspire."

Bishop Rhinelander has called attention to the serious conditions arising from unemployment in this city, in a pastoral letter to the clergy and laity:

"The situation is so urgent", Bishop Rhinelander says, "that I ask for your generous contribution of money and time; hearty coöperation in immediately providing work that ordinarily might be postponed to some future time; and earnest effort to help the largest number of persons by spreading out the work as much as possible."

ITEMS

The Rev. W. Oscar Roome, Jr., who has been minister-in-charge of the Chapel of the Mediator, has become assistant to the rector of the Church of the Holy Apostles, the Rev. G. H. Toop, D.D.

In a former letter it was stated that the Rev. W. C. Patterson had been appointed priest-in-charge of the Church of the Messiah, Gwynedd. As this is an independent parish, it should have been stated that he was elected rector.

In Christ Church, Germantown (the Rev. Charles H. Arndt, D.D., rector), on Sunday evenings in Lent, a course of addresses on The Relation of Judaism to Christianity will be given by a Christian Jew, Mr. Max Levy, who has been specially licensed by the Bishop to speak in our churches. Mr. Levy was confirmed in 1887 by Bishop Whipple, and studied theology at Bexley Hall, and has since devoted his time to lecturing and itinerant missionary work among Jews and Gentiles in the United States, Great Britain, and Canada.

CALL OF THE MINISTRY IN CHICAGO

Interests Young Men — Lenten Drama—Conference.

The Living Church News Bureau }
Chicago, March 7, 1922 }

MORE than 125 young men and boys, with a few of the clergy, were at the Church of the Epiphany, on February 25th. The invitation had been sent them by the Local Assembly of the Brotherhood of St. Andrew, to hear addresses from the Bishop and from Mr. S. J. Duncan-Clarke on the Call to the Ministry. Speaking of The Challenge of Life, Mr. Clarke said: "Play for the game's sake; and Jesus Christ believes in our being able to play the game and to win."

Bishop Anderson said men in the ministry like himself are asked for personal testimony to support this belief in the excellence of the ministry. Speaking for himself the Bishop told of the influence of his rector who first got him as a boy to think of the call to the ministry. After ordination he was sent for four years to serve in the back woods. Then came the call to Grace Church, Oak Park, and then the election to the episcopate. "If you think seriously of the ministry," said the Bishop, "keep your ideals high; don't try to drive a bargain; think of St. Paul's case; you are to be ambassadors of God; and are to do His business".

DRAMA AT ST. LUKE'S, EVANSTON

The Mystery Play of the Holy Grail "The Sangreal", written by the Rev. Irwin St. John Tucker, is to be presented on March 30th, in the parish house of St. Luke's Church, Evanston. The final scene in Glastonbury Abbey will be enacted in Chapel.

The Sangreal is the pledge of the Blood of God in the veins of man. It is a symbol of the Gospel of the Incarnation, implying the endless extension of that Incarnation; holding aloft the conviction and firm belief that God's life runs through our veins, that His glory lurks in every common thing, if we will but behold it. The quest of the Sangreal is the constant seeking for God's beauty in common things, the constant manifesting of divine life in ordinary every day men and women, the revealing of the eternal reality in each daily act and association; and flowing from all these high visions the stern impelling necessity of so re-ordering every aspect of modern life, industrial, religious political, as to bring out into full view that hidden glory.

In the presence of the Sangreal all earthly values are reversed. Kings are deposed, archbishops shorn of power, chancellors fall; the court fool becomes ruler, the lonely hermit becomes prince of the Church, glory of this world becomes dross, the shame of this world becomes glory. Romantic love that led to the nation's destruction is seen as no longer a thing beautiful, but a thing accursed. The glory of God is revealed in things that were not, and the glory of this world is seen to be dishonor in the sight of God.

CONFERENCE FOR WOMEN

St. Paul's Church, Kankakee (the Rev. R. E. Carr, rector) had a conference for women on February 25th. Bishop Griswold, Mrs. E. J. Randall, president of the diocesan Woman's Auxiliary, and other leaders of the Church's work in Chicago were

there. The women of the Church of the Good Shepherd, Momence, also joined in the conference. A similar meeting had been held at Christ Church, Joliet, with great success, the day before.

"COME AND SEE" DAY

The monthly meeting of the Woman's Auxiliary was on March 2nd, at Washington Hall. It was "Come and See Day" and after luncheon about 330 visitors were taken in automobiles provided for them to visit the diocesan institutions, and to hear addresses from those in charge of the institutions or from some who are actively connected with them.

ITEMS

The Rev. R. O. Cooper, rector of St. Paul's Church, Riverside, was taken suddenly ill on Tuesday, February 7th, and has been confined to his bed since. It is unlikely that he will resume his work until after Easter.

On Thursday, February 16th, Mrs.

Fredericka Michaels, of 2706 Armitage Ave., kept her 92nd birthday. Mrs. Michaels is the oldest communicant of the Church of the Advent.

Miss Esther Christensen entered Chase House on March 1st to take the two years course in training for Church Workers under Deaconess Fuller. Miss Christensen is a member of the Church of the Advent (the Rev. Gerald Moore, rector), which is the first Chicago parish to send a candidate to the new training school.

Bishop Page was given a warm reception at his old parish, St. Paul's Church, Kenwood, on the morning of March 5th, when he confirmed a large class of children and adults, and preached.

THE CHURCH CLUB

The members of the Church Club had a good gathering at their new headquarters, 180 N. Wabash Ave., on Friday, February 24th. The immediate object of the meeting was to devise ways and means to help develop Men's Clubs in parishes where they are already, and to begin them in parishes where they are not.

H. B. Gwyn.

QUIET BEGINNING IN WASHINGTON

Noted Men to Speak—Cantata— Rest Room.

The Living Church News Bureau }
Washington, March 6, 1922 }

PREPARATIONS for Lent are under way although they have been so quietly conducted that public sentiment is not aroused as we feel it ought to be. Perhaps sometime the Church will be organized sufficiently to conduct public demonstrations and other preparation activities that will call the attention of the public to the big days of the Church's year in an emphatic, attractive, and convincing way. Our Church is so well equipped for religious processions and other demonstrations that it seems unfortunate that we do not utilize this worthy method.

The Laymen's Service Association will have the first of its services in Keith's Theatre on Monday, March 6. From that time on there will be services daily during Lent with the exception of Saturdays and Sundays. The Washington Federation of Churches, the Young Men's Christian Association, and other men's religious organizations, are uniting with the Laymen's Service Association in these services. Among those scheduled to make addresses are: Dr. Howard Kelly, of Baltimore, Thomas Nelson Page, of St. John's Church, Homer S. Davidson, of Baltimore, William Jennings Bryan, the Rev. Dr. Thomas Green, William Mather Lewis, John J. Tigert, Roger J. Whitford, Glenn Frank, Col. John Temple Graves, Roger W. Babson, John E. Milholland, Judge J. T. Lloyd, Bishop Henderson, of Detroit, and the Rev. A. W. Barclay.

CANTATA

The Church of the Advent, the Rev. Mr. Thom, rector, gave a sacred cantata last night entitled The Life Everlasting and is to have an illustrated lecture on Church history by the Rev. C. Ernest Smith, rector of St. Thomas' Church, next Monday.

BEST ROOM

The Washington branch of the Girls' Friendly Society to-day opened the Eliz-

abeth Robert memorial rest room at 17th and H Sts., N. W. Hereafter the rest room will be open every day and will be available to all girls whether members of the society or not. Sunday evening, last, a class of eighteen girls and three associates were admitted at the chapel of the Nativity. The Rev. Thomas L. Small delivered the sermon.

BOOKS FOR CATHEDRAL

The will of Mrs. Jane J. Nicholson has been filed for probate. All books and manuscripts are given into the hands of Mrs. Violet Blair Janin, a niece, for delivery to the offices of the Cathedral for placement with the Janin collection.

PUBLICITY

The recent Diocesan Convention made a forward step in the line of publicity. A committee of eleven members, with the Bishop as *ex-officio* chairman, was created last Friday. This committee held its first meeting and decided to approach the very important problem of publicity in the largest way possible, appointing a sub-committee to prepare the plan or scheme.

CATHEDRAL COMMITTEE

A meeting of the Cathedral committee was held recently at the home of Mrs. Charles Glover with Dean Bratenahl in the chair. There was a large attendance of very enthusiastic members. There is sufficient money in the treasury so that it is assured that building will proceed as soon as the weather gets warm.

MASONRY

It is estimated that about one-half of the population of Washington is interested directly or indirectly in Masonry. Not only in Washington, but in all centers of our American population our clergy have a remarkable opportunity for getting in touch with and rightly influencing the tremendous body of men that are members of this wide reaching fraternity. Many services for Masons are held at Trinity

Diocesan Church. So far this year there has been a service for the Circle Club, composed of Masons employed by the District of Columbia government, and a Masonic Memorial Service in honor of George Washington, a great Churchman and Mason. The specially licensed speaker was Merton Ferson, dean of the George Washington University Law School, and the special guests were the members of the Washington-Alexandria Lodge of Alexandria, Va., the Lodge of which Washington was Master. The Virginia brethren brought with them several Masonic treasures used by George Washington and a Lodge from Georgetown brought the Gavel which was used at the time when Washington laid the cornerstone of the United States Capitol.

Many of our Church clergy in Washington are chaplains of different Masonic organizations and several men, like Canon William Tayloe Snyder, hold places of special honor in this fraternity which could be very close and helpful to the Church.

WASHINGTON'S BIRTHDAY

The birthday of George Washington, eminent Churchman, patriot, and Mason, was strongly foreshadowed in the services at Washington. For some years the Sons of the American Revolution attended Epiphany Church the afternoon of the Sunday preceding Washington's birthday, and again this year. Canon William Tayloe Snyder, chaplain of the Sons of the American Revolution, conducted the service. The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, New York City, preached the sermon.

RECRUITS FOR THE MINISTRY

A meeting in the interest of recruiting for the ministry was held in St. John's Church, Feb. 22nd, under the auspices of the Board of Religious Education and the Senior and Junior Brotherhoods of St. Andrew.

THE CLERICUS

The February meeting of the Clericus was held at Trinity Diocesan Church, February 21st. The Bishop mentioned the notice he had received from Baltimore to the effect that a Girls' Friendly House had been established for girls at 417 North Charles St. The house contains a cafeteria and offers an attractive home at a reasonable price. The Bishop read portions of an interesting letter received from one of the laity giving some sensible and suggestive criticism regarding the rendering of the service. The author of the letter said that conditions were no worse in Washington than elsewhere but that the Bishop of Washington was being written about the matter because it was hoped that Washington would take the lead in bringing about a better condition of affairs. Special emphasis was laid upon the increasingly bad method of racing in reading the Psalter and the hurried and unintelligible announcements of the lesson. The Clericus speaker was Mr. Edward Sargent.

The February meeting of the Sunday School Institute was held at St. John's parish hall Tuesday night. Mr. Sargent discussed the topic The Why and How of Week-day Religious Education.

ADDITIONS TO ST. MARGARET'S

The Bishop has just consecrated additions and enlargements at St. Margaret's Church, the Rev. Herbert Scott Smith, D.D., rector. The floor of the church and

parish house have been overlaid with Terazzo marble, the organ has been completely electrified, and the choir and sanctuary have been enlarged. The enlargement of the choir and sanctuary, together with their complete furnishment, is of special value because St. Margaret's is one of our largest churches and the chancel and sanctuary have been much too small on many occasions. The little son of a former choir master of St. Margaret's who, with his wife, was killed in the Knickerbocker Theatre disaster, is to be provided with a large fund, the gift of the parish. The amount of this fund already is in the neighborhood of \$4,000, and is still growing rapidly.

ST. SIMEON'S, NEW YORK. FROM BARN TO CHURCH

A STORY OF economic and historic interest is connected with the founding of St. Simeon's Church, Bronx, the Rev. Ralph

by the rector, the Rev. Mr. Walker. Canon Nelson, the Rev. Dr. Slattery, the Rev. Dr. Olin S. Roche, the Rev. Dr. Nathan A. Seagle, and others were in the procession, besides a crowded congregation.

The two laymen who began the services in the barn were Messrs. James H. Falconer and James A. Aborn, and they were members of a Lay Helpers' Association, afterwards the Seabury Society. Mr. Falconer is still in Bronx mission work, through all of the twenty years since St. Simeon's began. From the first the work was identified with one of the famous race tracks of New York of past generations, known as the Fleetwood. The barn had sheltered Maud S., and other famous horseflesh, and the site itself was quite near to what had been the race-track gate. Land purchased with money loaned by Trinity parish, afterwards given by it, and the present site of the new St. Simeon's, were parts of the old Fleetwood track. The location, one of the best in the Bronx, is



ST. SIMEON'S CHURCH, NEW YORK CITY

Jervis Walker, rector, which has just been consecrated by Bishop Manning. Laymen selected the field, and found in it a carriage house available, if remodeled on the interior, for the holding of the first services. Members of the Archdeaconry of New York of that day included the Rev. Charles C. Tiffany, the Rev. Dr. David H. Greer, and the Rev. Dr. J. Lewis Parks. They feared to authorize a start in a barn, feeling certain people would not attend, and the work by laymen, then in more critical stage than now, might fail. For six months the work was delayed. Finally the laymen brought forward the incident of Christ's giving the Parable of the Sower, seated in a fish boat. If a fish boat served Jesus Christ a barn must serve the Church, the Archdeaconry concluded. The lesson was the beginning of a study of Christ's economy, a textbook on the subject later having introduction by Bishop Burch, written after Bishop Greer had read and approved practically all of the chapters in manuscript. The book is now the standard one on the subject, used in colleges and seminaries. It got its start from the barn, from the Archdeaconry of New York, and from St. Simeon's.

Bishop Manning, Bishop Shipman, and many clergy familiar with the early days of St. Simeon's, took part in the consecration of the splendid church on St. Matthias' day. The Bishop preached the sermon, and a brief historic address was given

at the southern end of the Grand Concourse. In the same location Bronx business men are to erect a hotel to cost \$1,000,000. The late Bishop Potter pointed out to men who established St. Simeon's the importance of church locations, and the avoidance of mistakes of location made on Manhattan Island. Such is the record of location made by laymen who early began services in the Fleetwood race-track barn.

St. Simeon's was extremely fortunate in having the Rev. Ralph J. Walker as its first priest-in-charge, later its rector. More faithful service is rarely put in. On foundations that were at times in danger of slipping away, a St. Simeon's has arisen that can hardly fail to become one of New York's great parishes. Its site is unique, caused by a change in layout of streets, and secured because a layman in the street department of the city early learned of the change, and reported it to Bishop Greer. There is a spacious basement, a commodious rectory, and land yet unbuilt on for a parish house. A site for a tower that is to contain a morning chapel is also there. A Gothic church of gray native limestone, finished on the interior in oak, cost with the land more than \$100,000, and occupies a field that is rapidly filling. The later aid was given in great part by Messrs. A. Newbold Morris and William Waldorf Astor, who gave the site, and Mrs. William M. Kingsland, Mrs. R. T. Auchmuty, Com-

modore Elbridge T. Gerry, Miss Mabel Gerry, and the New York Altar Guild. The morning chapel is to be a memorial of the late Bishop Burch when built.

OPEN FORUM IN CAIRO

DURING THE Sunday evenings in Lent, after the evening services in the church, there will be held an interesting series of addresses in the parish house of the Church of the Redeemer, Cairo (Diocese of Springfield), Illinois.

A leading representative from each of six local churches will speak on "Why I am a Methodist," "Why I am a Presbyterian," "Why I am a Baptist," "Why I am a Lutheran," "Why I am a Roman Catholic," and "Why I am a Churchman."

WELL WORTH COPYING

A SMALL altar, etc., has been erected in the choir room of St. John's Church, Cor-

Fox who resigned the charge of the parish a year ago to become Suffragan Bishop of Montana.

It is interesting to note that, with but one or two exceptions since the establishment of St. John's Parish more than fifty years ago, almost every rector who has left the church has done so to assume the office of bishop in some diocese of the American Church—prominent among the bishops who have been consecrated at the church being the late Bishops Worthington and Armitage, and in recent years, the three last rectors, Bishop Woodcock, of Kentucky, Bishop Faber, and Bishop Fox, of Montana. Mr. Woodrooffe will assume his new work May 1st.

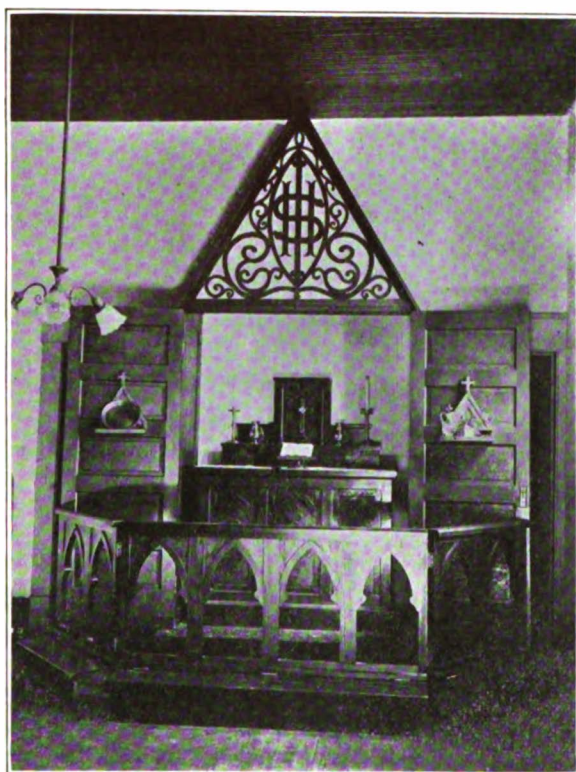
BISHOP LONGLEY'S SPEED

BISHOP LONGLEY, of Iowa, is to make a rapid fire preaching tour beginning Sunday, March 5th. On Sunday morning he preaches

15, reported the faculty had been practically secured. Having the school to continue for ten days is a new venture. Heretofore it lasted only a week.

Under the auspices of the Association on Increased Lay Activity was held a meeting of the lay readers in St. John's Church, East Mauch Chunk, the Rev. J. H. Stowell, rector. After a canvass of the parishes and missions it was found that there were more than ninety lay readers and men willing to become such. An organization was formed which called itself the Lay Readers' League. The idea is to have a body of men who are willing on short notice to hold services on Sunday and to assist the rectors, especially in Church school and boys' work. The ultimate aim is to have every church and mission open twice every Sunday in the whole Diocese.

At Trinity Church, Pottsville, the Rev. Howard W. Diller, rector, was enjoyed a rather unique dinner on Wednesday evening, February 15th. The Men's Club of the



"WELL WORTH COPYING." ALTAR IN PARISH HOUSE ST. JOHN'S CHURCH, CORSICANA, TEXAS

sicana, Texas, thus avoiding the necessity of heating the church. The whole arrangement is admirably adapted for an open room, used for secular purposes.

The altar was designed by a member of the congregation, and the screens (which protect the altar from desecration when not in use), by another. All furnishings were made possible by the bequest of Mrs. Elizabeth Poole Allen, and on Sexagesima Sunday (the anniversary of her death), the Rt. Rev. Harry T. Moore, and the rector, the Rev. H. J. Ellis, solemnly blessed the addition, now called the Allen Memorial Chapel.

RECTOR FOR ST. JOHN'S, DETROIT

ANNOUNCEMENT has just been made of the acceptance by the Rev. Robert W. Woodrooffe, rector of Emmanuel Church, Cleveland, of the vacant rectorate of St. John's Church, Detroit. Mr. Woodrooffe has been for the past ten years at Emmanuel Church, Cleveland, having gone to that parish from several years' service in Philadelphia.

He will succeed the Rt. Rev. H. H. H.

at Howe School, Howe, Indiana; in the afternoon at Niles, Mich., and in the evening at St. Joseph. On Monday afternoon he preaches at Marion and in the evening at Kokomo. On Tuesday he is the speaker at the University Club at noon, the combined Auxiliaries of Elkhart and Goshen at 2:30, preaches at Goshen later in the afternoon, and at South Bend in the evening. On Wednesday noon he speaks to the Rotary Club of South Bend. Is not this a schedule to rival the old time "circuit riders"?

BETHLEHEM DIOCESAN ACTIVITIES

FIVE IMPORTANT meetings were held in the Diocese during the week of February 13th to 17th. First came a meeting of the Department of Religious Education of the Bishop and Executive Council, at St. Peter's Church, Hazleton, the Rev. J. H. Clattenburg, rector. The "Barn-storming" committee, which is to visit every parish and mission in the diocese, had an interesting report.

The program committee on the Summer school, to be held at Montrose from July 5-

parish invited the ladies to a dinner. The men prepared the dinner and served it in the most approved style. Two hundred and sixty-four women of the parish attended.

The Rev. Dr. Burke, of Valley Forge, spoke on Lincoln, and the Archdeacon spoke on Women's Work in the Church and Community.

On Thursday, February 16th, the Woman's Auxiliary of the congregation of Reading held its quarterly meeting in Christ Church, Frackville, the Rev. Alexander E. Pflaum, rector. The Ven. Harvey P. Walter preached the sermon and also spoke on Porto Rico. Mrs. J. S. Wagstaff of the Church Home, Jamestown, gave a most delightful account of the children's festival.

At the business session arrangements were made to prosecute Mission Study Classes to their utmost. The Box Committee reported that boxes valued at more than \$4,000 were sent out last year. The United Offering treasurer also reported a handsome increase in the offering to date.

On Thursday evening at Trinity Church, Carbondale, the Rev. F. C. N. Holmes, rector, and Dean of the Convocation of

Scranton, was held the Annual Men's Club banquet. One hundred and sixty-four men were present. The Bishop of the Diocese was present and spoke on The Great Question we must Face in the Diocese.

Prof. Lynn Summer, head of the Woman's Institute of the Scranton International Correspondence School, spoke on the Life of Abraham Lincoln.

BOYS CHOOSE MINISTRY BEFORE ENTERING COLLEGE

IF THE Church is to recruit its ministry from the young men of the country, it must reach them while they are in their teens.

This conclusion is based on recent investigations at St. Stephen's College, which indicates that men who are going into the ministry make their choice before coming to college, in high school days, or even earlier.

Of thirty-three men now at the college who intend to enter the ministry only three made the decision after coming to college.

The reasons given for choosing the ministry as a calling are interesting. Desire to be of the greatest possible service in the world is mentioned sixteen times, personal fitness for the ministry six times, and duty to the Church three times. One student chose the ministry because he "thought it a man's job."

Most of the men felt that they were called to the work and eleven made definite mention of a "Call."

A GOSSIP BOX

THERE IS a certain parish in the Middle-West where the Woman's Auxiliary have established at their meetings what is known as a "Gossip Box." The idea is that any member attending a meeting of the Auxiliary who speaks ill of another is penalized one dime, to be deposited in this box every time they resort to gossip. The proceeds of the box go toward missions. The method has wrought wonders in eliminating gossip from the meetings of this particular Auxiliary and is worthy of imitation.

INTRODUCING FAMILY PRAYERS

THE RECTOR of St. Luke's Church, Willmar, Minn., the Rev. Walter H. Stowe, is making special Lenten visitations throughout his congregation in the interest of introducing family prayers. A Litany has been written by the Bishop of Minnesota for this purpose, and in leaflet form it is left at the houses of his parishioners. In this way the rector is seeking to carry out a suggestion made some time ago in THE LIVING CHURCH that the Church must be carried into the homes more than it has been in the past.

PREACHING MISSIONS IN WEST MISSOURI

THE REV. Walter E. Bentley, Rector of St. Stephen's Church, Port Washington, Long Island, New York, has held two successful Missions in Trinity Church, Marshall, and Christ Church, Lexington. The Rev. Wm. Turton Travis is in charge of both places. Dr. Bentley addressed assemblies at the colleges, schools, and Women's Clubs, on the Relation of the Church to the Theatre, and at each gave Shakespearean recitations.

Many immediate results are already apparent. There is a deepening of the spiri-

tual life, a better understanding of the Church's position, less local prejudice, and renewed vigor in all phases of parochial activity.

One very gratifying result in Marshall will be a new Church building. A fund was started a year ago for this purpose; it is now large enough to commence building operations. The church will cost about \$15,000. There is enough money on hand to build the shell and complete the basement.

ENGLISH MISSIONER IN BROOKLYN

ST. PAUL'S CHURCH, Clinton and Carroll streets, Brooklyn, will have as a Holy Week missionary the well-known preacher at St. Paul's Cathedral, London, the Rev. Arthur Mannering Montford, vicar of the Ascension, Lavender Hill, London.



REV. ARTHUR MANNERING MONTFORD

Beside being a popular preacher at St. Paul's Cathedral, he is the precentor of the Gregorian Association, chairman of the Southwark Diocesan Association of the Federation of Anglo-Catholic Priests, chairman of the London County Council Schools for Lavender Hill. He is an M. A. of Balliol College, Oxford, and the Honour School of Jurisprudence, and is a member of the Council of the English Church Union. He is on the executive committee of the Anglo-Catholic Congress.

The mission in St. Paul's Church, Brooklyn, commences on Palm Sunday at 4 P.M. Father Montford will preach every night in Holy Week at 8 P.M. He will conduct the retreat for the women of the Diocese of Long Island and vicinity and Greater New York in St. Paul's Church on April 7th from 10 A.M. to 4 P.M. He will also preach the Passion on Good Friday from 12 to 3, and will preach on Easter Day at 11 A.M., and 4 P.M.

BERKELEY GRADUATES

A GOODLY number of the graduates of the Berkeley Divinity School, Middletown, Conn., assembled at the annual luncheon of the Alumni Association of New York in that city on January 30th.

Bishop Lines presented the urgent need at the present time of a good supply of the best men for the Church's ministry.

Dean Ladd gave a most encouraging report of the conditions at the school and outlined the plan, approved by the trustees

and already in operation, of enlisting "Berkeley Associates," laymen and women, who by their sympathetic interest and their gifts will support the school and help to recruit men for it.

The Rev. Fleming James, recently appointed professor of Old Testament, in his address said that as a new comer he was in a position to tell the alumni why they might conscientiously direct students to Berkeley. First, because, while thoroughly modern in its scholarship, Berkeley stresses the corporate idea of Christianity and fosters the love of the Church.

Secondly, because the intimately cordial relations existing between the members of the faculty and, indeed, between the whole combined group of students and faculty, resembling the warmth and kindness of family life, is an atmosphere most congenial to bringing out all that is best in each.

Third, because the method of teaching prevailing in Berkeley under Dean Ladd's leadership is in accord with the most modern science, being that of discussion rather than the lecture system, aiming to bring out the thought of the student instead of putting ready-made knowledge into him.

Lastly, because through the life of the school breathes an atmosphere of true religion, a sincere love of the Lord Jesus Christ. While a student can get a good education in any one of our divinity schools, he could perhaps get all these things best combined at Berkeley.

Other speakers were the Rev. Dr. Sedgwick, rector of Calvary Church, New York; the Hon. Burton Mansfield, of New Haven.

BISHOP ROWE IN PITTSBURGH

THE Rt. Rev. Peter Trimble Rowe, D.D. Bishop of Alaska, spent the week-end of February twelfth, in Pittsburgh, preaching at the Church of the Ascension, and at Calvary Church. On Monday afternoon, at Trinity Church, there was an address given by Bishop Rowe before a large gathering held under the auspices of the diocesan branch of the Woman's Auxiliary, followed by a reception and tea in the parish house, arranged for the Auxiliary of Trinity parish. Bishop Rowe had not been in Pittsburg for several years, and on all hands met with a very enthusiastic welcome.

MEMPHIS NOON-DAY SERVICES

THE CHURCH in Memphis will hold noon-day services with the following list of speakers: the Rt. Rev. Troy Beatty, March 2 and 3; the Rt. Rev. F.F. Johnson, Bishop Coadjutor of Missouri, week of March 6-10; the Rev. W. O. Waters, Grace Church, Chicago, week March 13-17; the Rev. John S. Bunting, Church of the Ascension, St. Louis, week March 20-24; the Rt. Rev. Troy Beatty, week March 27-31; the Rev. John Bowden, Christ Church, Little Rock, Ark., week April 3-8. Local clergy. Holy Week.

NEW ORLEANS CATHEDRAL

THE CONTRACT has been let for a large and comprehensive pipe organ for Christ Church Cathedral, New Orleans, La. (the Rev. J. Dirickson Cummins, rector), which will give the Cathedral one of the largest organs in the south. It will have over seventy stops, and is the gift of Mr. Frank B. Williams, in memory of his mother. The Cathedral reports progress along every line; organizations during the past year having more than doubled any previous records, and the general finances of the

parish show an increase of over 80 per cent, with gifts to missions representing an increase of over ten times that of two years ago. The Nation-wide Campaign is largely responsible for this singular advance.

LENT IN ST. LOUIS

THE NOONDAY LENTEN services of the Brotherhood of St. Andrew in St. Louis, Mo., this year are being held at Christ Church Cathedral, instead of at a theater. The downtown location of the Cathedral and the fact that business concerns are moving westward in St. Louis, give a big noontime crowd to draw from. As has been his custom for many years, Bishop Tuttle opened the services, speaking Ash Wednesday, Thursday, and Friday. Bishop Wise, of Kansas (March 6-10), Bishop Sherwood, of Springfield, Bishop Griswold, of Chicago, Bishop Longley, of Iowa, and Bishop Fawcett of Quincy, and the Rev. F. S. Fleming, rector of the Church of the Atonement, Chicago.

DEATH OF MRS R. A. LAMBERTON

THE DEATH of the widow of Dr. Robert A. Lamberton, sometime president of Lehigh University, occurred at her home in Harrisburg, Pa., last week. Mrs. Lamberton died suddenly from an attack of heart disease. Her two sons, William B. Lamberton and James M. Lamberton, and her daughter, Mrs. Rollin H. Wilbur, have, like their parents, been active in Church work, Mr. James M. Lamberton having been a deputy to General Convention for a number of years. Neither of the sons is now living. Mrs. Lamberton was the daughter of William Buehler and Henrietta Ruhamah Buehler, of Philadelphia, and removed to Harrisburg when a young girl and there married Dr. Lamberton, who became president of Lehigh University in 1880.

DEATH OF REV. JOHN E. PARKS

THE REV. JOHN EMOBY PARKS, rector of St. James' Church, Stanton, and St. James' Church, Newport, with a mission at Marshallton, all in Diocese of Delaware, died in the rectory at Newport, Feb. 22nd, 1922. Mr. Parks was forty-eight years of age and succumbed to pneumonia. He was a graduate of Dickinson College and Drew Theological Seminary, with degrees of M.A. and B.D. He was for ten years in the Methodist ministry and after ordination to the diaconate in 1912 by Bishop Darlington was placed in charge of St. Andrew's, Shippenburg, Pa., and 1912 he was advanced to the Priesthood by Bishop Kinsman and accepted the rectorships which he continuously held to the day of his death. The marked characteristic of his life was the willingness to serve faithfully the humble suburban field, and no hardship was too great or duty too severe to deter him from giving his best to that committed to his charge. His life was an inspiration to all who came in contact with him. In 1901 he was married to Miss Minerva Smith of Dover, Del., who, together with five children, survives him.

DEATH OF REV. E. R. ARMSTRONG

THE REV. EDWIN RUTHVEN ARMSTRONG, for many years rector of Trinity Church, Sharon Springs, New York, died at Albany Hospital, December 10, 1921. His pastorate extended over a period of nearly

eighteen years, and during that time he endeared himself to all.

Memorial services were held at All Saints' Cathedral, Albany, on the 14th, and at Trinity Church, Sharon Springs on the 15th. Interment at Leesville. Mr. Armstrong was born in Ireland seventy-eight years ago. He came to this country in 1870 and studied for the ministry at the Theological Seminary in New York. His first charge was Zion, New York. Later he was rector at Canton, N. Y., Stratford, N. J., Hudson Falls, N. J., Lewes, Delaware, and Caldwell, on Lake George. He ministered at the latter place six years and was called to Sharon Springs. He retired from the ministry in 1919 and soon after met with an accident by which he became totally blind. He was a faithful priest and was especially gifted as a pastor.

BISHOP GAILOR IN OMAHA

DECLARING that "the Nation-wide Campaign has done wonders for China and that the greatest need for America is first, Christianity, and, secondly, Christianity organized for service," Bishop Gailor fired with missionary zeal the hearts of the five hundred Churchmen assembled at a dinner in his honor at the Masonic Temple on the occasion of his visit to Omaha, February 22nd. After drinking a toast to the memory of George Washington, Bishop Gailor continued: "It was not the armies, navies, nor finance of America, which made her great in the day of Washington and it neither is, nor will be, these things which shall insure our national greatness in the days to come. There is no power in America compared to the power of a regenerated soul, dedicated to the service of Almighty God. The simple faith of the common people

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NOTABLE EVENTS IN GRAND RAPIDS

THE VERY Rev. Charles E. Jackson was installed as the new Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., on February 12th. On Monday evening the Vestry and people of the Pro-Cathedral honored their new head and at the same time celebrated the Sixteenth Anniversary of the Consecration of the Bishop of Western Michigan by a banquet held in the Pantlind Hotel. Five hundred persons were seated. Many more, unable to obtain seats, attended the reception which followed when the hall was cleared of the tables.

On Tuesday, the sixteenth anniversary of Bishop McCormick's consecration, there was a celebration of the Holy Communion at St. Mark's.

DALLAS CATHEDRAL

NOONDAY Lenten Services will be held down town in Dallas, Texas, this year for the first time, under the auspices of the Men's Club of St. Matthew's Cathedral. The services will be held in the Majestic Theater, with music by Carl Wiesemann, organist and choirmaster of the Cathedral, and addresses by the following visiting clergy:

The Rt. Rev. Edward Fawcett, D.D., Ph.D., Bishop of Quincy, March 6-10; the Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, March 13-17; the Rev. S. A. Huston, San Antonio, March 20-24; the Rt. Rev. Jas. R. Winchester, D.D., Bishop of Arkansas, March 27-31; the Rev. W. P. Witsell, Waco, April 3-7; the Rt. Rev. Wm. T. Capers, Bishop of West Texas, April 10-14.

The Very Rev. Randolph Ray has recently completed his fourth year as Dean of the Cathedral and rector of the Cathedral parish. The reports of the work during that period show the growth of the number of communicants from 600 to over 1,200, with a membership of more than 1,000 baptized people. One hundred and four persons were presented for Confirmation during last year.

The fourth floor of the parish house has recently been finished and furnished as a club room and gymnasium for a very active Young Men's Club, which is filling a need for the young men of the city as well as of the parish.

EPOCH IN GRACE CHURCH, PITTSBURGH

WITH THE CONFIRMATION by Bishop Cortlandt Whitehead of a class of fifty-four persons in Grace Church, Pittsburgh, an epoch was marked in a parish which has existed for more than seventy-one years and which is closely linked with the history and growth of Pittsburgh.

The class consists mostly of adults; one

woman is in her seventy-seventh year, a man in his seventy-ninth year. They are both grandparents and both received this ancient Apostolic rite with their granddaughters, not yet in their teens. A father with two daughters in high school was led to the altar by his youngest daughter. Two men of the class have determined to study for the ministry. The membership of the parish has by recent additions been increased one hundred per cent.

A WORKINGMAN'S CHURCH

THE NEW Church of St. Edmund's was opened in Richmond, Cal., by the Rt. Rev. W. F. Nichols, D.D. The church is a par-

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Vol. X. No. 6

EDITORIAL COMMENT

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Frederick Sherman Arnold.

A CONFIRMATION ON THE MUD
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THE STATE OF THE NON-CHRISTIAN DEPARTED
John Cole McKim.

HELPS TO A BETTER LENT
George P. Christian.

THE CONFLICT BETWEEN RELIGION AND LIFE
The Editor.

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tial result of nearly four years' labor of its priest and some conscientious men and women. The interior of the building is stucco, with finished woodwork of dark oak with furnishings of Mission oak. Over the altar is a very beautiful window depicting Christ "Knocking at the Door." During these days we hear that the working-man does not go to church. This window over the altar was given by the widow of a gateman who used to work in the local plant of an Oil Company. The rector's warden holds a similar position, the vestry and sidesmen are working men, the congregation number usually about as many men as women; really it is so far the result of the working man's labor.

REBIRTH OF OLD PARISH

ST. ANDREW'S (formerly Trinity Memorial Church, Denver, erected as a memorial to his cousin, Bishop Randall, under the late Dean W. H. Moore), one of the oldest parishes in the city, is the scene of the newest departure in Church life here, and as such, is attaining great success. Two years ago the attendance and income had dwindled almost to the vanishing point. The main asset was a remarkably beautiful, though unfinished, church building (R. A. Cram, architect), but this was about to be closed or sold. At this point Bishop Johnson quietly set in motion one system which had never yet been tried. In January, 1920, he placed the work unreservedly in the hands of a newly-organized Associate Mission, consisting at that time of only two members, the Rev. Neil Stanley, and the Rev. Francis Sherman, with whom the Bishop had been associated at Seabury.

The policy of the Associate Mission was quite simple. Everything should be conducted on thoroughly Catholic lines from the start. Of course this could not be done, even in a moribund parish, without some opposition at first, and for a few months it seemed doubtful whether the remaining spark of life would be fanned into a flame or extinguished outright, but now the possibility of failure has long been a thing of the past.

A nucleus of Catholics was gathered; some have moved to Denver from Catholic parishes elsewhere, others, visiting the church perhaps first in curiosity, have become its devoted adherents. Hard work and enthusiasm are the keystones of parish life to-day, and the church is comfortably filled on Sundays and crowded on festivals. The Easter offering in 1921 was just seven times what it had been in 1919, and the general income of the parish has increased by 177 per cent.

The Associate Mission has changed from time to time in numbers and personnel. Fr. Sherman is now rector of All Saints', Sterling, Colo. At present those members connected with St. Andrew's are the Rev. Neil Stanley, the Rev. T. J. Halderman, and the Rev. Frank Street. Others of the clergy frequently take part in the evening services and in those festivals which fall on week-days, and the hospitality of the altar is always extended to priests passing through the city. The mission clergy minister to the institutions of the city, and from the tabernacle in St. Andrew's the Blessed Sacrament is carried to the sick regularly, as well as on sudden calls.

A daily Mass is maintained, besides those on Sundays and feast days. Full Catholic ceremonial is the rule, for which

the stately architecture of the building provides a worthy background. The vestments and hangings are extremely simple, but as beautiful as good taste can make them. Very little embroidery is used, beauty depending mainly on color and line. The dossal of the High Altar is of plain dark green velvet, and the dossal, canopy, and frontal, of the Lady Altar are simply of burlap, in an exquisite shade of blue.

The Church school is deeply in earnest, having very few irregular attendants. Four classes have been presented for Confirmation, and a fifth is awaiting the Bishop's next visitation in Lent.

A distinguished singing-teacher of Denver, Madeleine Vance Brooks, directs the choir. Under her training the music has reached a high state of excellence and a reputation in the city. The voices are accompanied by organ and violin. The heartiness of the congregational singing has been pronounced by a visiting priest, "Quite extraordinary". Kenneth Vaughan, a member of the choir, recently entered Seabury Divinity School.

The parish is the home of the only Ward of the Confraternity of the Blessed Sacrament in the diocese. The boys have a devotional society of their own, the Brotherhood of St. Paul, meeting weekly under the guidance of Sister Adah Gabriel.

PITTSBURGH CLERICAL UNION

THE FEBRUARY meeting of the Clerical Union was held at St. Mary's Memorial Church, Pittsburgh, on February 20th. The clergy of the various nationalities of the Eastern Orthodox Church holding stations within the diocese were the guests. The celebration of the Holy Communion was taken by Bishop Whitehead, and with him in the chancel were the Rev. John Samanitsky, rector of the Church of the Holy Ghost, Ambridge, representing the clergy of the Eastern Orthodox Church, and the Rev. Wm. Chauncey Emhardt, field director of the department for work among the Foreign Born. After the reading of the Gospel in English Father Semanitsky gave the

Easter Services For Sunday Schools

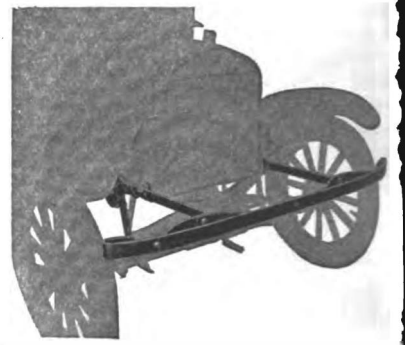
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the Gospel in the Russian language according to the custom of the Eastern Church, preceding and closing the reading some versicles and responses. At the courtesy Bishop Whitehead spoke a few words of welcome, and expressed the hope that fellowship would breed understanding. Rev. John Semanitsky read a paper on "The Liturgy of St. John Chrysostom."

NEWARK BROTHERHOOD

THE MEN and boys of the Diocese of Newark under the auspices of the Brotherhood of St. Andrew have, for several years, gone to the Cathedral in Newark. This year, they were called together at Trinity Cathedral, Newark. Judge Harvey V. Osborne presided over the meeting of the boys, 150 in number; and Mr. George Hulsart over the meeting of 100 men. A service for all was held in Trinity Cathedral with an address by Dr. Myers of the City Mission, Philadelphia. The men were reminded by the Bishop to stand down the Broad street of Newark, where Washington and his army came in the autumn of 1776, driven out of Fort Lee, marching down through Hackensack and Passaic Valley, defeated and almost organized, to put the Delaware River between Trenton and Cornwallis and the victorious British army. They were told also that through the tower of Trinity Cathedral now standing, the wounded American soldiers were taken into the church turned into a hospital, and doubtless Washington, with his thought for his wounded men, passed through that tower. Trinity Church, the mother church of the diocese, was established in 1746. The church was burned in 1810, but the tower was so strong with its great walls that it was preserved, the oldest piece of public architecture in Newark, then a town of some 1,200 people, now a city of nearly half a million.

HOSPITALS IN DIOCESE OF NEWARK

ABOUT \$150,000 has been received, while \$10,000 was asked by St. Barnabas' Hospital, Newark, N. J. The cost of building delayed the work, but a much desired piece of ground and a large house, which will now be used for a maternity ward, was acquired and some pressing obligations cleared away. Now in the removal of the kitchen from under a dormitory building, and the increase of the number of rooms of moderate price, the making of a new laundry and a larger provision for many forms of work, contracts for \$90,000 have been given. Much work will require the expenditure of \$25,000 more. Beyond that other work will come, not yet provided for and not yet contracted for. Several considerable agencies have been recently received and added to the endowment. The policy of the Hospital has been to save all legacies and beg hard for current expenses and ordinary repairs, by which policy, within twenty years, the endowment of \$382,000 has been built up. The record of Christ Hospital, Jersey City, as regards development, equipment, and endowment, especially recently under the superintendence of the Rev. Thomas A. Hyde, is comparable to that of St. Barnabas' Hospital, Newark. The great sums of money which have maintained these two diocesan Church Hospitals for fifty to sixty years might have put many new churches in the diocese and have made the statistics of the diocese larger, while possibly not making larger the merciful and Christ-like ministry of the Church.

PAGEANT IN NEW YORK

St. THOMAS' Sunday school gave in Aeolian Hall what was without doubt the most ambitious and the most beautiful affair of its kind New York has yet seen. The beginning was a concert by St. Thomas' choir, under leadership of Mr. T. Tertius Noble, and then came an elaborate pageant, The City Beautiful, with a caste that filled the great stage to the limit many times. The central idea is a redeemed city, and the Holy City on Palm Sunday, with Christ's entry; the crusaders, stalwart young men; and finally the Prophet's Vision of a redeemed city, with the streets filled with happy children, and where Justice, Righteousness, and Love prevail. At the opening when the Cross had been escorted to the stage, the audience rose and sang "All Hail the Power", and at the close it sang Whittier's Centennial Ode of 1876. The proceeds are to be devoted to the offering for missions.

UNUSUAL RECORD

THE REMARKABLE RECORD that every home on the communicant list of the parish and many others in addition are represented in the Church School roll, or else in the Font Roll, or the Home Department, is held by St. John's Church, Marietta, Pa. This remarkable record has been accomplished within the past few months, credit for the same being divided rightly between the rector of the parish, the Rev. Alan Pressley Wilson, the lay superintendent, Mr. George F. Stibgen, and the assistant, Mr. Albert C. Reinhold. Congratulations to all of them!

SHOWS PROGRESS

ON SEXAGESIMA SUNDAY, at St. George's Church, Central Falls, R. I., Bishop Perry confirmed a class of 92 persons—47 of whom were men and boys and 45 women and girls. In his three years' rectorship in the parish, the Rev. Willis B. Hawk has presented 349 persons, most of whom were adults. In this period he has baptized 211 persons. For the last two years the parish has met its entire budget through the Duplex Envelopes. In the year 1921 the parish raised for all purposes \$25,000. Since the summer vacation the Church school has had an average attendance of over 400. The parish is composed of mill operatives.

FIFTIETH ANNIVERSARY

THE REV. JOHN A. GOODFELLOW, rector of the Church of the Good Shepherd, Kensington, Pa., will begin, on Sunday morning, a week's observance of the fiftieth anniversary of his rectorship and marriage. Bishop Garland will administer confirmation at the morning service and will be the guest of honor at a dinner in the parish house. Dr. Louis C. Washburn, rector of Old Christ Church, will preach at the evening service. An informal reception will be tendered Mr. and Mrs. Goodfellow in the parish house, East Cumberland and Collins Streets.

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much will he have left for books, magazines, medicines, dentists, operations, vacations, and riotous living?—*Rev. C. W. Whitmore in the Spirit of Missions, December.*

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OUR AMBASSADOR IN JAPAN

THE PRESENT ambassador to Japan, Mr. Charles B. Warren, and his family, are Church people from Detroit. Word comes of pleasant exchange of hospitality between the Warrens and the members of our Church staff in Tokyo.

—*Light (Diocese of Quincy).*

BEQUESTS

GRACE CHURCH, Earlville, N. Y., will receive \$1,000 under the will of the late Mrs. J. P. Omans of Bridgewater, Conn., to be known as the Omans Memorial Fund and to be used for the support of the parish.

AT TRINITY CHURCH, Oshkosh, Wis., on February 19th, the third anniversary of the Font Roll, a beautiful silver ewer, the gift of the babies, was consecrated. This ewer was used for the first time at the Baptismal Service in the afternoon, when eleven children were baptized.

RETREAT

THE REV. ARTHUR MANNEBING MONTFORD, of the Ascension, Lavender Hill, London, England, will conduct the annual retreat for the women of the Diocese of Long Island and Greater New York in St. Paul's Church, Brooklyn, on Friday, April 7th, from 10 A. M. to 4 P. M. Tickets for luncheon will be forwarded free of charge upon application to the secretary, St. Andrew's House, 199 Carroll Street, Brooklyn. The church, which is one block west of Court Street on Carroll Street, may be reached by Court Street car from Brooklyn Bridge, Manhattan; or from Borough Hall Subway Station by Court Street car.

THE ANNUAL BETREAT FOR ACOLYTES FOR GREATER NEW YORK and vicinity will be held under the auspices of St. Joseph's Sodality in St. Paul's Church, Brooklyn, on April 1st, from 5 P. M. to 9 P. M. Those desiring to attend should notify the chaplain, St. Andrew's House, 199 Carroll Street, Brooklyn, New York.

NEWS IN BRIEF

COLORADO.—Last Spring plans were laid for a much needed enlargement of the parish house in St. Barnabas' Church, Denver, the Rev. C. H. Brady, rector. Work was begun in the early summer and completed in October at a cost of \$9,500, of which \$5,000 was obtained on a ten-year loan from the Church Building Fund Commission, and the rest raised by general subscription in the parish. There is now a large and well equipped plant.

CONNECTICUT.—The Rev. William T. Hooper, rector of St. John's Church, Hartford, has recently been presented with a Ford sedan by the members of his parish.—Friday, March 3rd, was pretty generally observed throughout the diocese by the women of the Church as a Day of Prayer for Missions.—Christ Church parish, West Haven, has plans under way for the establishment of a mission Church at Prospect Beach, a summer section of the south shore of Long Island Sound, where there is an ever increasing colony. A Sunday school is already in operation.—A presentation service of the Lenten offerings of the Church schools of the diocese will be held again this year in Christ Church Cathedral, Hartford, May 8th. Three banners are to be presented at this time.—Six Bishops have been selected as the special Lenten Preachers at the united services of the New Haven churches, viz:—March 1—The Rt. Rev. Edward M. Parker; March 8, the Rt. Rev. Thomas F. Gailor; March 15, the Rt. Rev. Wilson R. Stearly; March 22, the Rt. Rev. Paul Matthews; March 29, the Rt. Rev. Chauncey B. Brewster; and April 5, the Rt. Rev. Alfred Harding. The services are held on Wednesday evenings at 7:45 in Christ Church.

IOWA.—Mr. William S. Clark has come from his home in Braintree, Mass., to take charge of the missions at Dennison, Vail, and Jefferson, as a lay-reader. Mr. Clark has been admitted as a candidate for Orders.—St. Luke's parish, Des Moines, have just had a large and enthusiastic men's dinner, at which a Parish Men's Club was formed. The Rev. R. J. Campbell, rector of Grace Church, Cedar Rapids, was the speaker.—Bishop Longley is to be the speaker at the down-town noon-day services in St. Louis, Mo., during the week of March 27th. During Holy Week he will be the preacher in Oscaloosa, Ia., at noons in a downtown theatre and in the evenings at services held in the Methodist Church.

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KANSAS.—The large map of the diocese, showing the Church towns and the populations, is being sent around to various parishes and missions and is creating much interest.—A new feature of the Cathedral program this Lent will be the Round Table discussions held on Wednesday nights. Each Round Table will consist of eight persons and a leader. The subjects will cover a wide range so as to interest all. Home Reading Circle is being formed for those unable to attend these night classes.

LONG ISLAND.—The parish hall of Christ Church, Clinton Street, Brooklyn, has been badly damaged by fire which did not, as was feared, spread to the church.—The Long Island Assembly of the B. S. A. held the annual Corporate Communion on Washington's Birthday, at St. James' Church, the Rev. Edgar M. Thompson, rector. The Bishop spoke on the subject of vocation to the priesthood. He commended highly the proposed St. Paul School Conference. One hundred and eighty-two men and boys received the Holy Communion. Addresses were made by Suffragan-Bishop Shipman, of New York, and Ex-Judge Waller, of St. Bartholomew's parish, Brooklyn.—Great activity is the rule this year in the Long Island Branch of the Church Mission of Help. On the day after Ash Wednesday, Father Hughson will conduct a Quiet Hour at St. Ann's; and on subsequent Thursday afternoons at three there will be addresses at the Diocesan House.—The Rev. W. F. Mayo, O.H.C., held a quiet day on Feb. 24th for the Daughters of the King, at the Church of the Atonement, the Rev. Charles C. Kelsey, rector.—A Day of Retreat for the members of the New York Catholic Club will be held at Holy Cross House, New York City, on Tuesday, March 7th, to be conducted by the Rev. F. L. Vernon, D.D., rector of St. Mark's, Philadelphia.—In connection with the Golden Jubilee of the Sisterhood of St. John the Evangelist, the women's board of the Church Charity Foundation presented a substantial gift of money to the Rev. Mother Mary, for the use of the Order.

LOS ANGELES.—The annual bulletin of St. James and Barnabas' Church, Los Angeles, just issued, indicates remarkable growth. Though the parish is only ten years old it has 568 communicants. Its Church school is probably the largest in the diocese, having a total enrollment of 385. Recently two parishioners gave \$1,000 for a complete moving picture outfit for the new parish house, now under construction. On February 10th, the parish tendered a large reception to Bishop and Mrs. Stevens.—The little mission church of All Saints, San Luis Rey, was heavily damaged by floods on January 30th. The wooden foundations were torn away, while the vestry and porch were completely detached from the building proper.—The Episcopal Hospital of the Good Samaritan, Los Angeles, has purchased the entire remainder of the large block upon which it is located. During 1921 the Hospital developed a medical and surgical staff of about 75 members, and is now rated Class A by the American College of Surgeons. Last year a total of 3,784 patients were treated. The most immediate need is a new Nurses' Home.—The Bishop's School for Church Teachers began its second annual ten week's course of study on February 7th, at St. Paul's parish hall, Los Angeles. The Rev. Robert B. Gooden, headmaster of Harvard School, is acting as dean.—The diocesan Church Service League has inaugurated a series of "pil-

institutions, the first being to the Church Home for Children, Garvanza, on February 21st.—The diocesan assembly of the Brotherhood of St. Andrew held its annual Washington's Birthday retreat at St. Athanasius' Church, Los Angeles, the meditations being given by the Rev. Harold H. Kelley.—The February meeting of the Diocesan Men's Club, held on the 16th, was addressed by the Rev. Charles S. Reifsnider, LL.D., President of St. Paul's College, Tokyo, and the Rev. Charles B. Scovill, diocesan executive secretary for religious education and social service.—Although organized only a few months ago, St. Mark's mission, Downey, has acquired lots and purchased the building of the Baptist Church, which is being attractively remodelled. The mission is under the supervision of the Rev. Robert Renison, the general missionary, but services are being conducted by W. J. Currier, of the Lay Readers' League.—Plans are under way for a summer camp in the San Bernardino Mountains under the auspices of the Brotherhood of St. Andrew. It is to be called Camp Kirchhoffer, after the late R. B. Kirchhoffer, long the treasurer of St. John's Church, Los Angeles, and a devoted Brotherhood man.—St. John's mission, Wilmington, was organized in

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1882, and a church was erected two years later. However, it later became so inactive that it was unmentioned in the only history of the diocese ever written. Just a year ago it was reorganized, services being resumed on February 20th. The Rev. Thomas F. Swift was secured as priest-in-charge and the revival of interest has been unusual. A Church school was organized in October.—The Social Service Commission has organized for 1922 with the election of the Rev. C. Rankin Barnes as chairman, and the Rev. Edwin S. Lane as secretary.—Grace mission, Glendora, now has a full schedule of services, with the Rev. Romeo C. Gould as priest-in-charge. It is approaching self-support and is co-operating with the Bishop's School for Younger Children located in the community.—Christ mission has recently been organized in the new manufacturing community of Torrance, with the general missionary in charge of services.—The first preaching mission to be conducted in the diocese by Messrs. E. C. Mercer and Henry H. Hadley, 2nd, was held at St. Paul's Church, Pomona, February 12th to 19th. The church proved too small for the congregations, so the auditorium of the Methodist church was used. On the final evening 1,500 people listened to Mr. Hadley's address. — Two members of the Church of St. Augustine-by-the-Sea, Santa Monica, have just presented the rector, the Rev. Wallace N. Pierson, with a Ford sedan.—St. Mary's mission, Culver City, is about to erect a church. For about two years services have been held in the city hall. Most of the church furnishings for the new building are already on hand.

MICHIGAN.—At the annual Boy Scout Banquet held at St. Matthias' Church, Detroit, personal messages to the boys of the troop were read from Mrs. Theodore Roosevelt, Mrs. Warren G. Harding, and the Bishop. An address was given by Mr. Walter P. McGuire, Editor of *The American Boy*.— In an effort to help recruit candidates for the ministry of the Church, the Woman's Auxiliary at St. Columba's Church, Detroit, has undertaken a novel plan. It is their intention to secure twenty-five subscribers who will contribute five dollars yearly for four successive years and to secure twenty-five others who will contribute one dollar for the same length of time, bringing the total by that time to \$800. This amount is intended to make it possible for at least one candidate to leave the parish every four years.

MISSOURI.—A Thursday morning Lenten Bible class for women has been arranged by the educational department of the Woman's Auxiliary of St. Louis, Mo., which is held at the Church of the Redeemer, and conducted by the Rev. Edmund Duckworth, rector.—The Rev. Henry Watson Mizner, rector of St. Stephen's Church, St. Louis, Mo., is giving a course of four addresses during Lent on Church History under the auspices of the Church Women's Club of St. Louis.—The Rev. Rufus D. S. Putney, rector of St. Philip's Church, St. Louis, Mo., is president of the Missouri Welfare League, an organization which has as its objects the bettering of conditions in institutions and prisons, and the promotion of measures which tend to prevent delinquency, defectiveness, and dependency. He presided last week at a number of meetings in St. Louis (Feb. 26—March 4) at which Mrs. Martha P. Falconer, of New York, director of the Department of Protective Social Measures of the American Hygiene Association, was the speaker.

PITTSBURGH.—The newly elected Standing Committee organized on January thirty-first, by the election of the Rev. Dr. John Dows Hills, as President; and the Rev. Dr. William Francis Shero, as Secretary. The address of Dr. Shero is Greensburg.—An arrangement of far-reaching importance and significance has gone into effect this

month at Calvary Church, Pittsburgh. It is a plan of co-operation with the Public schools in the matter of a week-day school hour for religious instruction. Upon the written request of parents, the Public school authorities assign pupils a portion of their school time to be devoted to religious instruction.



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