

The Living Church

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

VOL. LXVI

MILWAUKEE, WISCONSIN, MARCH 25, 1922

NO. 21

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

☛ Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN [Including *The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent, if paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$5.00 per year. To the Clergy, \$4.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$5.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$6.25 per year.

FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

THE CHURCH IN JAPAN. A quarterly missionary magazine. Price 50 cts. per year.

THE (LONDON) CHURCH TIMES. Weekly. Price \$3.25 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, \$1.00; cloth, \$1.25; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months). Transient orders \$2.00 per 100 copies. A number of special editions for special occasions.

Lent and Easter List

1922

Rector's Easter Card—\$3.00 per hundred, postpaid. Invitation to Holy Communion.

Easter Vespers (Two-Color Title)—Evening prayer with hymns and music, especially appropriate for the presentation of the children's Easter offering. 100th thousand. \$5.00 per hundred. Sample free.

Easter Matins—similar to the above, \$5.00 per hundred.

The Easter Liturgy—The Communion service, beautifully rubricated, with two-color title page and hymns with music. A complete program for Easter morning. \$5.00 per hundred, postpaid. Sample free.

Seven Words of the Cross—16-page book, the only one published containing hymns, music, prayers and responses complete. 120th thousand. \$5.00 per hundred, postpaid.

Way of the Cross—24-page book with ten stations of the cross, illustrated. A half-hour service for children on Good Friday. Very devotional. \$5.00 per hundred, postpaid.

Holy Eucharist With Hymns—The communion service complete with hymns and music for the children's eucharist. Children love it. 10c a copy, postpaid.

Holy Communion With Private Devotions—32-page cloth book. For confirmation classes and first communicants. Thousands used in army and navy. 15c a copy, postpaid.

TERMS—IMPORTANT

Terms are cash with order, or C.O.D. Music and cards cannot be sent C.O.D. so check must accompany order.

PARISH PRESS

FORT WAYNE

INDIANA

CALIFORNIA PERMIT No. A-1
WISCONSIN PERMIT No. A-4

WISCONSIN STATE PERMIT No. 1

Absolutely Pure

Sacramental Wines

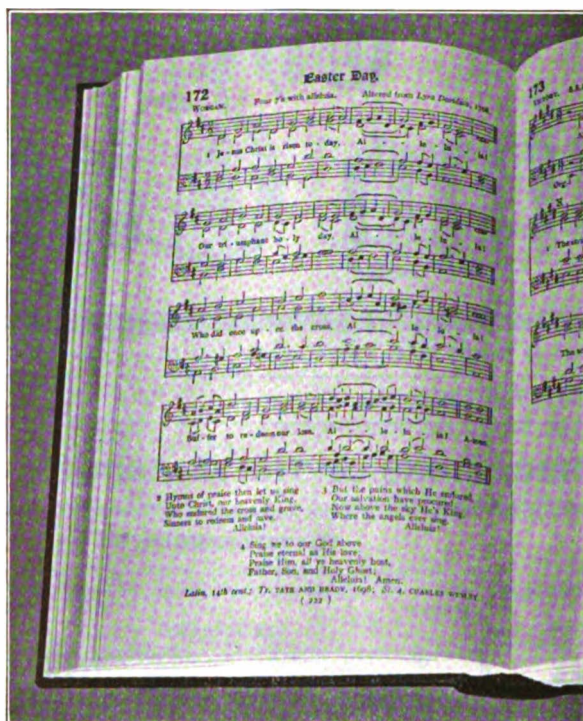


Write for price list and application blanks

BEAULIEU VINEYARD, INC.

EMIL M. LANGERS, Agent
339-341 FIRST AVENUE
MILWAUKEE, WIS.

THE NEW HYMNAL FOR EASTER



For two centuries this has been the most popular hymn in the English language.

At Easter, the Queen of Festivals, the Congregation as well as the Choir should praise the Risen Lord. Easter will be a happier and more inspiring service if the Church gives to each man and woman in the pews a Hymnal with music score.

THE LIVING CHURCH

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

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.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00 CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

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.

Not responsible for key numbers unless complete electro containing such number is supplied.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

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

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	673
The Papal System Defended—Success to St. Stephen's—"Exorcising"—A Function of the Church—Maundy Thursday—In Extremis—Death of Rev. Charles E. Betticher—Answers to Correspondents—Acknowledgments.	
NOTES ON THE NEW HYMNAL. By Rev. Winfred Douglas, Mus.D.	676
DAILY BIBLE STUDIES	677
BLUE MONDAY MUSINGS. By Presbyter Ignotus	678
PROGRESS IN WORLD MOVEMENT. By the Bishop of Western New York	679
SCRAPS FROM A BUSY WOMAN'S WORK BASKET. By L. L. R.	680
WOODSMAN'S COMMUNION (Poetry). By Charles O. Olsen	680
FROM BUNK HOUSE TO MISSION CHURCH. By Jean Noble	681
HOW TO PREVENT WAR. By Rev. D. A. Sanford	682
MEMORIAL TO WAR DEAD OF ROSEBUD INDIANS	682
CORRESPONDENCE	683
The Papal System (Rev. Walter Lowrie)—Not Authorized to Use Name of the Bishop of London (Rev. K. E. Averill)—The Seminaries and Their Students (Rev. W. C. De Witt, D.D.)—"Romanizing" (Rev. Carl W. Bothé)—Say It or Sing It (Mary McE. Erhard).	
FRUITS OF THE SACRAMENTAL SYSTEM. By Rev. A. E. Worman	685
SONG OF A WAYFARER (Poetry). By Eleuthera	685
LENT (Poetry). By John Power	685
LITERARY	686
DIOCESAN CONVENTIONS	690
WEDDING OF PRINCESS MARY (London Letter)	691
IMMIGRATION PROBLEM IN CANADA (Canadian Letter)	692
PRISONERS' CHAPLAIN LEAVES BOSTON (Boston Letter)	693
FEEDING THE HUNGRY IN NEW YORK (New York Letter)	694
PHILDELPHIA DRIVE FOR RECRUITS (Philadelphia Letter)	695
GIRLS' FRIENDLY IN CHICAGO (Chicago Letter)	695
GIFTS TO WASHINGTON CITY MISSION (Washington Letter)	696

The Living Church

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

VOL. LXVI

MILWAUKEE, WISCONSIN, MARCH 25, 1922

NO. 21

EDITORIALS AND COMMENTS

The Papal System Defended

WE are printing on another page a defense of the Papal System by the Rev. Walter Lowrie, our rector in Rome, who, being close to the center of the papal world, naturally falls somewhat under the spell of the influence that radiates from the Vatican. Nor do we deem that unfitting. From his position in Rome Mr. Lowrie ought to interpret the Anglican communion to Rome and the Roman communion to Anglicans; and he ought to perform both these functions without prejudice, and with the intention of presenting the best side of each as such interpretation. That in his present letter he has presented the Papal system in its best light will scarcely be questioned; and as we believe a recent editorial on the whole subject (written and printed before the receipt of Mr. Lowrie's letter) sufficiently expresses the view of the Papacy which a perspective of nineteen centuries in the history of the Church and the world appears to us to justify, we shall not seek to traverse the ground over again. We may simply observe in passing that Mr. Lowrie's view of the transmission of authority, whether in the Roman or Anglican communion, would seem, pressed to its logical conclusion, to tear down the Catholic doctrine of the transmission of orders that is held by both. He may be accurate in presenting the Roman view, but we believe few Churchmen will be ready to agree that he is accurate in presenting the Anglican view of the subject. To hold, as he seems to do, the doctrine that the grace of orders is transmitted rather by (or through) election than by consecration seems to us very precarious indeed, and we are not surprised that one holding that view would disagree with what was expressed in THE LIVING CHURCH with respect to the Papal System. Indeed if we were obliged to choose between the Papal theory and Mr. Lowrie's we may say frankly that we should choose the former.

But when Mr. Lowrie criticises the view we had presented of the pontificate of Benedict XV., as though we had made an attack upon the character of the pontiff, he is writing very unhappily indeed. What is more natural, at the death of a world-monarch, than to present a view rather of his reign than of himself? If such a view is unfitting, or a breach of charity, then every newspaper in the world that attempts a summary of the reign of a king when he dies shares in the condemnation which Mr. Lowrie deems fitting to express toward our humble selves.

The real question is whether we have been mistaken in the view we have expressed as to the pontificate of Benedict XV. We try not to make editorial statements that we cannot back up when they are challenged. American-Roman papers challenged the same statement that Mr. Lowrie does as to an "apparent alliance between the Pope and the vile persecuting power of Turkey as against the

Orthodox Church and its newly elected Patriarch." As to the relations between the Pope and the Turk we cited the recently erected statue of Benedict XV., in Constantinople, built, as we understand it to have been, by popular subscription, the Sultan heading the list. Not one of the Roman papers has denied the fact, for it is true. We can print a picture of the statue, if so desired. Shall we weakly forget it, when we sum up the pontificate that has just come to an end? That would make us contemptible perverters of history.

Mr. Lowrie denies what he calls our "specific charge" that the late pontiff was hostile to the newly enthroned Patriarch of Constantinople. This he denies on the statement of "an authority here who assured me some time ago that there was no foundation for your rumor of an action of the Vatican hostile to the new Patriarch." "This," continues Mr. Lowrie, "is a man deeply interested in the question of the Patriarchate"; and the "truth of his assertion" is said to have been "proved by the fact that the Patriarchate of Constantinople offered in solemn form the condolences of the Orthodox Churches on the occasion of the death of Benedict XV."

We said nothing about any "action" of the Vatican; we criticised a decided attitude; and we are quite ready to cite authority that must certainly be recognized as quite as intimately "interested in the question of the Patriarchate," as Mr. Lowrie's unnamed informant can be, and apparently much better informed.

There was recently in this country—and may still be—a Greek ecclesiastic, Germanos Trojanos, Exarch of the Holy Synod of Greece and understood to be its special envoy in the United States. Representing the faction that condemned the newly elected Patriarch, being that faction that is now ascendant in Greece under the reign of King Constantine, his statements will be understood to represent not the friends but the enemies of the Patriarch. In what purports to be an authorized interview with Bishop Germanos printed in the New York *Tribune* of January 8th—an interview that bore every mark of being the official statement on behalf of the Holy Synod of Greece as against the Patriarch, and the authenticity of which has not been challenged so far as we know—Bishop Germanos is quoted as follows:

"The European mixture of ecclesiastical and political affairs is astonishing. The Greek King is not recognized by the Allies, but his people have exiled his enemies, rendering them powerless in their own country, and the Pope has fully recognized him. He [i. e. the King] repudiates this self-styled Patriarch. Only his very bitterest enemies admit the claim of him who tells America that he is Patriarch.

"The Pope has taken a firm stand.

"Defying the Greek King's enemies exactly as the Grecian people did, His Holiness has written with his own hand a letter to the King, asking his early signature to a pact with the Vatican.

"In part this may be one more blow aimed at the defeated Venizelos; more especially the Vatican aims it at the man who has claimed elevation to the Patriarchate.

"Thus through an unfortunate indirection the Roman Catholic Church of the whole world is aligned against the Protestant Episcopal Church of the United States.....

"The action of the Pope, I am informed, and *Il Progresso Italiano*, Italy's foremost newspaper, maintains, was induced by the procedure of the American Protestant Episcopal Church. That presented an opportunity too good to be neglected.

"Has this alignment of the Roman Catholic Church with the Turks, which will be such a blow to the Greeks and to Protestant churches as a whole, actually occurred? The monument of the present Pope, which recently was unveiled at Constantinople, was saluted by high dignitaries of the Turkish government, including the crown prince and other representatives of the Sublime Porte, by representatives of Kemal Pasha, and by representatives of every other Turkish interest.....

"A meeting of all bishops demands of the government such steps as may be necessary to protect that very large proportion of the Christian population in Turkey which will not be protected by the new friendship between the Pope and the Sultan."

So the statements of THE LIVING CHURCH with respect to the pontificate of Benedict XV were all made on good authority. They indicate facts that may probably not have come to Mr. Lowrie's attention as he has basked under the glamour of the Vatican. It all illustrates the curious two-fold aspect of Roman Catholicism. On one side it is magnificent. On another side it is the crowning disgrace of history. Protestants see one side, Romanists, and some who, with the best of motives, see through Vaticanized spectacles, see the other. Only Catholics see both, and try to put each in its true perspective. That is why some of us are very sympathetic toward the introduction of devotional practices that have helped to make saints among Romans and may conceivably help to make saints among ourselves; practices, often, that do not in the least appeal to us. Whatever helps to make saints is drawn from the magnificent side of Romanism, and the adjective "Romish" has no terrors for us. But this does not lead us to close our eyes to the unlovely side of Romanism, which has been entrenched in Vatican policy for more than a thousand years. If we saw only one side of Roman Catholicism we should be Romanists, if we saw only the other we should be Protestants. Seeing both we trust we are able to be, and to continue, balanced Catholics, and therefore thoroughly loyal to Anglican conceptions of our common religion. And our Anglican loyalty is firm enough not even to sustain a jolt when reverent practices are translated bodily from Rome to ourselves.

Mr. Lowrie's vision is just a trifle near-sighted. He does not see the forest because of the trees.

But his desire to present Roman Catholicism from its best side, as he sees it in Rome, and not as it is caricatured by its enemies, is a praiseworthy desire. It does him credit—if it does not go so far as to disturb his balance.

And THE LIVING CHURCH presents the view that it has already expressed of the pontificate of Benedict XV., as justified by the facts. Sentiment, however beautiful, cannot overthrow them.

DR. PRINCE, who has sought to ferret out the facts connected with the weird happenings in Antigonish, expresses the opinion that the young girl of the family is responsible for them, but that she has acted without moral responsibility and through the influence of a "discarnate personality."

"Exorcising"—
a function of the Church. What is this but saying with the customary circumlocution of a scientist, that the girl is possessed of a devil?

So science gradually vindicates the view that was taken by our Lord and the apostles. There were cases of de-

monic possession in their day. The victims acted through the influence of discarnate personalities. As faith became dim, and the hardness of physical science was deemed to cast out all spiritual influences from the world, the fact of demoniacal possession was derided and denied. And the Church, for the most part, weakly acquiesced in the view of the world. She ceased to exorcise devils.

And now science is coming back to the view that the Church was originally right. There *are* cases of demoniacal possession to-day, as there were when our Lord walked visibly among us.

The inevitable corollary of this new discovery is that it then becomes the duty of the Church to cast out those devils, as she cast them out in earlier centuries. The Antigonish case should be referred to the Bishop of Nova Scotia. The power of Jesus Christ is still sufficient to cast out devils. The Church can cure the condition that science has identified.

This case does not stand alone. On reading the printed report of the National Conference of Social Agencies in New Orleans in 1920 we expressed the belief that a case described at some length in that volume was one of possession by a devil. And with the growing lapse from the Christian standards and the increasing disregard of Holy Baptism, we believe that the phenomena are bound to increase.

The cure is entirely in the hands of the Church, and we suspect that the addition to the Prayer Book of an office of exorcism would be useful. Indeed one would be surprised to discover how recent, comparatively, is the disuse of the function. The 72nd (English) canon of 1603 prohibited any minister from casting out devils without first obtaining a license from the bishop, "under pain of the imputation of imposture or cosenage and deposition from the ministry."

This prohibition may conceivably be in force in Nova Scotia and is, indeed, a warranted reservation of authority to the bishop. But we believe that the next step at Antigonish rests with the Bishop of the diocese.

ONE of the most curious restorations of a "corrupt following of the apostles" in our day is the increasing provision for the celebration of the Holy Eucharist on Maundy Thursday evening.

It is perfectly true that this was an early Christian practice. It is also true that fasting was generally dispensed with for the occasion. So far, so good.

But do those Churchmen who are reviving it know its history? We cite the following from the *Catholic Encyclopedia*—art., Maundy Thursday:

"In Rome everything was carried on in daylight, whereas in Africa on Holy Thursday the Eucharist was celebrated after the evening meal, in view of more exact conformity with the circumstances of the Last Supper. Canon xxix of the Council of Carthage dispenses the faithful from fast before communion on Holy Thursday, because, on that day, it was customary to take a bath, and the bath and fast were considered incompatible. St. Augustine, too, speaks of this custom (Ep cxviii ad Januarium, n. 7): he even says that, as certain persons did not fast on that day, the oblation was made twice, morning and evening, and in this way those who did not observe the fast could partake of the Eucharist after the morning meal, whilst those who fasted awaited the evening repast. . . . The nocturnal celebration and the double oblation early became the object of increasing disfavour, until in 692 the Council of Trullo promulgated a formal prohibition. The Eucharistic celebration then took place in the morning, and the bishop reserved a part of the sacred species for the communion of the morrow. *Missa Praesanctificationum* (Muratori, *Liturg. rom. Vetus*, II, 993)."

Now if an early African custom of indulging in an annual bath on Maundy Thursday morning, being so grave a breach of ordinary practice as to require a cessation of the Lenten fast for the entire day, because of its severe physical strain, seems in any part of our American Church to afford a useful precedent for our people to follow, by all means let it be followed to its historic conclusion, which

is the evening communion of the day; and such people will naturally not be expected to fast.

But let the whole thing go together. And let the rest of us, who are so "pro-Roman" as to prefer to carry on our principal Maundy Thursday celebration "in daylight," be able to assume that those who prefer the African practice are carrying it out intelligently and consistently from the beginning of the day.

THE horrors of Armenia and the Near East are being brought officially to the attention of Churchmen.

Bishop Gailor, as President of the Council, has appointed a national committee of coöperation with the Near East Fund, selecting Churchmen from all parts of the country for membership. He has also

In Extremis—
Armenia and Near East addressed a letter to each of the bishops asking that he will stimulate giving by individuals and by churches, so that as a Church we shall take a more active part in the work of relief. Bishop Gailor explains in his letter that he is "deeply stirred by the horrible things" he has heard of conditions as they exist in Armenia and the Near East, and at "the base, commercial supineness of the so-called Christian nations." We are glad to learn that a number of bishops have similarly transmitted the information and the request to their dioceses in pastoral letters to be read in the churches. Some of the bishops—we note especially the Bishop of Fond du Lac—are good enough to suggest that contributions for the purpose be sent through THE LIVING CHURCH. Perhaps we may state again, what we have explained many times during and since the war, that contributions sent to this office for relief purposes are never mixed with the funds of the corporation but are deposited in THE LIVING CHURCH RELIEF FUND, acknowledged promptly in THE LIVING CHURCH, and distributed weekly.

This Near East need, and the need of Russian refugees that has been so piteously presented by the Metropolitan Platon, must be the special responsibilities of the American people and ought to rest especially upon the consciences of Churchmen. Moreover, many of us feel that the Armenian massacres were the direct result of the refusal of the United States to take her part in the work of world reconstruction following the war, and that even now—though the past cannot be undone, the slain brought back to life, the starved resuscitated, nor the defilements of womanhood erased—the further ravages against these people could be stopped if the American government really made it clear that we *mean business*.

But this we do not do—and the condition that we might have prevented, exists. God alone knows how far the blood of the tortured and slain has been spattered upon the hands of any of us, and of whose hands that blood will be requited. All that we, the people, can do now is to seek, by giving, to assuage some little part of the miseries of those suffering, tortured people. That, at least, we can do.

And it would be very fitting indeed that the Church should assume the leadership in that work.

WE are interested in learning that the campaign for new buildings and for endowment of St. Stephen's College is well under way.

Here is an institution that is struggling to prove to the world that the Episcopal Church believes in her own colleges. When, some years ago, the religious colleges of the land were forced to choose between

Success to
St. Stephen's! describing themselves officially as non-sectarian or forfeiting the opportunity of participating in a large retirement fund for their professors, St. Stephen's was one that answered openly and frankly: We are a college of the Episcopal Church.

That was a brave thing to do, and a costly thing. St. Stephen's paid the penalty of exclusion from the fund.

Does the Church appreciate the sacrifice that the college made?

St. Stephen's has increasingly justified the confidence of Churchmen both on the intellectual and on the Churchly side. Her specialty has been in training men who were

preparing to enter our theological seminaries in preparation for holy orders. That is not her exclusive purpose, and she is equally training men for secular life. Yet the service performed in sending so large a number of her sons into the ministry entitles her to the special appreciation of Churchmen. And the struggle of the college to attain a high standard of scholarship has brought the commendation of educators of national renown, who recognize what she is doing.

We earnestly commend the campaign of St. Stephen's for a half million dollars to all Churchmen.

WE are shocked at learning of the death of the Rev. Charles E. Betticher, editor of the *Spirit of Missions* and of the *Missionary Magazine of the Young Churchman*.

Mr. Betticher succeeded Bishop Burleson in both these capacities after the latter was consecrated to the episcopate in 1916. Both magazines were successes before his editorship began, but neither was better at any time than in these years in which the two missionary magazines of the Church have been issued under his competent direction. The close association with the editor of THE LIVING CHURCH that necessarily ensued—the *Young Churchman* being published at this office—has led us to an increasing respect for Mr. Betticher's ability, and the warmest feelings toward him personally. When, some two years ago, New York printing offices were closed by a strike, Mr. Betticher came on to Milwaukee and the *Spirit of Missions* was issued for several months from our own office, thus knitting the fraternal relationship still more intimately. His death is a great loss to the Church, and leaves a real problem as to an apt successor.

May his spirit be abundantly illuminated and blessed, as he takes his place in the land of the living!

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—(1) the word *Leuit* is of Anglo-Saxon and cognate languages, originally denoting spring, then the spring fast.—(2) *Easter* is from the Saxon name of the festival of the goddess of spring.—(3) The term *Good Friday* would seem to be self-explanatory.

CATHOLIC.—The questions are too many to be answered here and are such as may properly be referred to your rector for explanation.

ACKNOWLEDGMENTS

RUSSIAN REFUGEE RELIEF THROUGH THE RUSSIAN METROPOLITAN

A Friend	\$ 2.00
"Ivyside." N. J.*	1.00
Anonymous	10.00
A Churchman in Charlotte, N. C.	5.00
Bennett E. Seymour, Central City, Colo.	5.00
Mrs. W. S. Claiborne, Sewanee, Tenn.	5.00
E. M. R.	15.00
Prince of Peace Mission, St. Louis, Mo.	3.50
A Class of Raleigh High School, Raleigh, N. C.	19.30
In Memory of W. C. C.	50.00
In Memory of A. W.	5.00
In Memory of E. S. B.*	10.00
Frances	5.00
Mrs. I. L. Candee, Cairo, Ill.	10.00
X	2.00
Rev. W. J. MacCartney, North La Crosse, Wis.	3.00
A Member of Christ Church, Savannah, Ga.*	10.00
John Stott	5.00
Cathedral Unit of the Church Service League, Orlando, Fla.	8.22
Thomas B. Bray, King's Highway, Mt. Ephraim, N. J.	5.00
Cash, Philadelphia, Pa.	20.00
Frank H. Foster, Claremont, N. H.	5.00
Josephine M. Krenner, Carmel, Calif.	5.00
Rachel Bateman, Seattle, Wash.*	3.00
A Deaconess	5.00
Young People's Service League of Gethsemane Cathedral, Fargo, N. D.	15.00
A Member of Christ Church, Savannah, Ga.	1.00
Miss Mildred Craig, St. John's Parish, Moorhead, Minn.	5.00
Mrs. J. Pierce Wolfe, St. John's Parish, Moorhead, Minn.	5.00
Mrs. H. H. Hansen, St. John's Parish, Moorhead, Minn.	1.00
Church of the Good Shepherd, Allegan, Mich.	25.00
"Three B's"	10.00
Two Members of All Saints' Cathedral, Albany, N. Y.	10.00
Mrs. H. F. R.*	3.00
St. Paul's Church, Ogallala, Neb.*	5.40
Anonymous*	5.00
St. Paul's Parish, Marquette, Mich.	5.00
H. R.*	5.00
St. Michael's Church School, Milton, Mass.	42.42
From Friends	60.00

Wm. Albert Gallup, Cambridge, Mass.....	25.00
A Member of All Saints' Church, Washington, D. C.*.....	2.00
H. S. F., Kingston, Pa.....	5.00
Holy Trinity Church School, Decatur, Ga.....	10.00
Margaret J. Mitchell, Asbury Park, N. J.....	25.00
Mrs. F. C. Saunders, Washington, D. C.....	2.00
A Thank-offering for the recovery of a little child*.....	5.00
M. W. C.	5.00
Miss C. H. Percival, Portland, Ore.*.....	25.00
In Memory of A. and H. D.	10.00

*For Children

\$728.84

NEAR EAST RELIEF

A Friend	\$ 2.00
A Sympathizer50
A Friend	10.00
Mrs. W. S. Claiborne, Sewanee, Tenn.....	5.00
"Portland, Ore."	22.73
Mrs. I. L. Candee, Cairo, Ill.....	10.00
Trinity Cathedral Auxiliary, Little Rock, Ark.....	10.00
Rev. Walker Gwynne, Summit, N. J.....	20.00
Rev. O. T. Porcher, Bennettsville, S. C.....	15.00
Cash, Philadelphia, Pa.....	20.00
A Member of Christ Church, Savannah, Ga.....	1.00
Church of the Good Shepherd, Allegan, Mich.....	25.00
G. F. S. Candidates of St. John's Church, Newport, R. I.*.....	5.00
Two members of All Saints' Cathedral, Albany, N. Y.....	10.00
M. F. M., St. Augustine's Parish, St. Louis, Mo.....	5.00
H.R.*	5.00
M. S. McDunnough, Chapel Hill, N. C.....	20.00
H. S. F., Kingston, Pa.....	5.00
Anonymous	25.00
A Subscriber	1.00

*For Children

\$217.23

RUSSIAN CLERGY RELIEF FUND

Bennett E. Seymour, Central City, Colo.....	\$ 5.00
E. M. R.	10.00
Frances	5.00
Rev. R. Stahley, Boca Grande, Fla.....	3.82
John Stott	5.00
A Thank-offering from M. V. J.....	10.00
A Churchwoman	5.00
Mrs. Gershom W. Clark, Owego, N. Y.....	25.00
Miss C. H. Percival, Portland, Ore.....	25.00

\$ 93.82

EUROPEAN CHILDREN'S FUND

E. McD. B.*.....	\$ 5.00
------------------	---------

*For tubercular children in Austria

POLISH RELIEF FUND

A Friend in Charlotte, N. C.*.....	\$ 5.00
------------------------------------	---------

*For starving children

RUSSIAN RELIEF—AMERICAN RELIEF ADMINISTRATION

Alfred W. Griffin, Kenosha, Wis.*.....	\$ 10.00
Special offertory from All Saints' Memorial Church, Locust, N. J.	20.60
Calvary Church, Chicago, Ill.....	10.00
Trinity Church School, Portsmouth, Va.....	25.00
Primary Department of Trinity Church School, Portsmouth Va.	5.00
Anonymous	10.10
V. C.	10.00

*For Children

\$ 90.70

NOTES ON THE NEW HYMNAL

BY THE REV. WINFRED DOUGLAS

FIFTH SUNDAY IN LENT—SECOND SERIES—XVI

TO the present title of this day, it is suggested, by the Joint Commission on the Prayerbook, that there be added the words, commonly called *Passion Sunday*. From St. Gregory's time it was known in England as *Dominica in Passione Domini* and most fitly, for on that day our Lord began to speak openly of His impending agony. In 1688 it was proposed to change the ancient Collect (which was nevertheless retained) for one more consonant with Epistle and Gospel. In the Epistle we are told of Christ the Priest offering once for all His own Blood, the Blood of a Victim without spot, for the redemption of our transgressions. In the Gospel Jesus proclaims Himself truly the sinless One, the Conqueror of death, the eternal I AM; the "Spotless Victim all divine." And the Jews finally reject Him as one possessed of a devil, and begin His Passion by taking up stones to cast at Him. The copious supply of twenty-six hymns for Holy Week may therefore quite properly be regarded as making due provision for the whole fortnight of Passion-tide.

Introit, 148—Behold the Lamb of God

or

304—Come, my soul, thy suit prepare

Sequence, 162—Glory be to Jesus

Offertory, 131—O Jesus! Lord most merciful

Communion, 333—And now, O Father, mindful of the love (two stanzas)

or

330—Draw nigh and take the Body of the Lord.

Final, 154—When I survey the wondrous cross.

The exultant hymn of praise to the precious Blood of Christ, chosen to follow the Epistle, is one of the few contributions of modern Italy to our hymnal. It appeared anonymously in a collection entitled *Raccolta di Orazioni e Pie Opere* early in the nineteenth century; and Caswell's translation was published in *Hymns Ancient and Modern* in 1861. It is deservedly popular for general use; but never so appropriate as here. Hymn 131, chosen for the Offertory, was written for the great *Passion Chorale*, tune 158. Where this is known, it would be far better to use it than the less impressive melody *Need*. The third stanza of this hymn, sung to the great *Chorale* tune, forms a very admirable selection to be sung after the *Agnus Dei* in Lent. The first two stanzas of 333 seem the best choice for this place to-day; although every idea of the Epistle is wonderfully set forth in hymn 330, which was literally the first metrical hymn to be sung at the Communion. It appeared in an Irish manuscript of 680 A.D., with the heading, "Hymn while priests receive Communion." The very devotional melody *Rockingham*, No. 154, is often sung much too rapidly. It should never be faster than 76 half notes to the minute, even in a small church.

At the Church school to-day, the hymns should be of the *Passion*; and one of them should surely be 159.

At Evensong, choice might be made from the following numbers:

144—The royal banners forward go

138—When wounded sore the stricken soul

139—Just as I am, without one plea

160—We sing the praise of Him who died

152—In the cross of Christ I glory

144 is the ancient Vesper hymn for Passion-tide, and one of our principal treasures. Where the plainsong can be sung smoothly and evenly, and is desired, it should be used. Otherwise, Parker's very noble and quite easy melody. The second tune of 152 is very objectionable when sung quickly, but magnificent when treated with solemn dignity. Its pace should be that of *Rockingham*, mentioned above.

GOOD FRIDAY

Suggestions for the hymns at the preaching of the Seven Words should perhaps be made well in advance. The very simple treatment at 164 may suffice in small congregations; with a few chosen voices singing the words on the Cross, and the congregation as a whole taking up the appropriate Litany verses. In larger places, the following list is appropriate:

Introductory, 153—O come and mourn with me awhile

First Word, 157—Sweet the moments, rich in blessing
(omit last stanza)

Second Word, 393—Lord Jesus, think on me

Third Word, 161—At the cross her station keeping

Fourth Word, 159—There is a green hill far away

Fifth Word, 156—His are the thousand sparkling rills

Sixth Word, 158—O sacred head, surrounded
(omit second stanza)Seventh Word, 409—When our heads are bowed with
woe

* Final, 154—When I survey the wondrous cross

BRIGANDS IN northern China, preparing to loot a captured town, decided to spare all the Christians. The problem was how to recognize them, for all at once there was a large number falsely claiming to be Christians. The robbers decided by looking at their faces, and the missionaries assure us they proved quite accurate in their judgment.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

March 27

READ St. Matthew 13:47-52. Text for the day: "Have ye understood all these things?"

Facts to be noted:

1. The parable teaches that there will be a separation of the good and the bad.
2. Men do not effect the separation.
3. The separation will be effected by God Himself.

Both good and bad are to be found in the Christian Church, but the separation will be made in God's own time and in His own way. The lesson for the individual is clear. There must be no mistake about it. There will be a judgment and it will be based upon the light and opportunity that each individual has received. As we believe in a future life and as we believe in personal responsibility we must believe in a judgment. There is no question of this. But keep this carefully in mind: God looks at motives; God looks at us in the light of what we are trying to become. There must be the constant judging of ourselves now if we are to be prepared for the self-revelation in the judgment that is to come. (Matthew 25:31-46.) Let us keep in mind what St. Paul says: "If we would judge ourselves, we should not be judged," and let self-judgment be a matter of daily habit. Let us keep before us all the time that which we are trying to become.

March 28

Read St. Matthew 13:53-58. Text for the day: "A prophet is not without honor save in his own country and in his own house."

Facts to be noted:

1. The unbelief of His own friends and relatives prevented our Lord from doing "many mighty works" in His own community.
2. But this did not prevent Him from doing His full part.
3. We must decide to whom we shall look for honor.

We must not be discouraged when we try to do Christian work in our own community and among our own immediate relatives and friends. We are often discouraged by our failure to influence the life of some one very near and dear to us. We feel a terrible sense of failure. But, in spite of this, we must not be discouraged. Our lesson to-day teaches us that our blessed Lord had the same kind of experience, but we are not told that He failed completely. He did His work and so must we and leave the results to God Himself. We must follow His plan. We must persist by prayer and by a consistent life to lead others to Him. We must not be afraid to take a stand for the right even though we may seem "strange" or "funny" in view of conventionalities. People may smile at our idea of keeping Sunday and refraining from doubtful recreations, etc., but that is our part and by the help of the Master, in these days when so many seek license rather than liberty, let us take an uncompromising stand for the right.

March 29

Read St. Matthew 14:1-12. Text for the day: "This is John the Baptist."

Facts to be noted:

1. Herod's conscience troubled him (v. 2).
2. John the Baptist's courage (v. 4).
3. Herod's sin the direct cause of more sin and sorrow.

The courage of John the Baptist has already been referred to. The first lesson to be learned to-day is this: We cannot stifle conscience. Dr. Liddon says: "Every man has within him a faculty which discharges all the functions of the officers of a court of justice. Need I name conscience? Conscience arrests the criminal soul, or self, and places it in the dock, where it will await its sentence." The other lesson may well be summed up in the words of Tennyson:

*"To follow right, because right is right,
Were wisdom, in the scorn of consequence."*

And St. Paul says: "Abstain from every appearance of evil." Herod committed one sin and we see to what that sin ultimately led. Some one has said: "He that doth one sin commit and lies to hide it makes it two." Every day is the beginning of a new year; then let us make a new start every day in our struggle for a positive Christian life. It will require courage, faith, and endurance.

March 30

Read St. Matthew 14:13-21. Text for the day: "Bring them hither to Me."

Facts to be noted:

1. Man's need: God the source of supply.
2. Our Lord used just what the people had.
3. The prevention of waste.

What have you? What are you able to do? What effort are you making to use just what you have and to do what you are really able to do? Are you afraid that what you have is so small or what you are able to do would be so ineffective that you are doing nothing? Let us learn a lesson from the Master to-day that will help all the rest of our lives. "Bring them thither to Me." Bring what you have of talent, ability, prayer, means, and service to Him and let Him consecrate what you bring for His own use. One can never forget what the old bishop said to the young clergyman: "My boy, you do your part and let God do His." But do your part. The leader suddenly stopped a great orchestra and said, "Where is the piccolo?" God needs us in doing His work. Remember to-day, "Bring them hither to Me."

March 31

Read St. Matthew 14:22-36. Text for the day: "It is I, be not afraid."

Facts to be noted:

1. Our Lord's constant habit (v. 23).
2. Jesus reassured the frightened disciples.
3. St. Peter's lack of faith.

"Be not afraid;" "O, ye of little faith;" "Wherefore didst thou doubt?" How frequently these words recur throughout the Gospel narrative! Fear is the one great enemy to all progress. Think of life, not as religious and secular, but as life, and let us learn that the basis of a truly successful life is faith in God through our Saviour, and with faith as the foundation let us build the superstructure. No matter what it may be that we are doing, whether earning our daily bread, studying, doing definite Christian work, or praying, no matter what it is, let us never forget that such a foundation will carry any superstructure we may care to erect. And if in the building of it things do seem to go wrong listen for the Master's voice and you will hear Him say, "It is I, be not afraid"; take courage and go on.

April 1

Read St. Matthew 15:1-20. Text for the day: "Hear and understand."

Facts to be noted:

1. Our Lord's enemies blamed Him for violating the "rites and ceremonies" of Jewish custom.
2. His accusers were the real offenders. They were substituting a tradition, to their own personal advantage, for the direct commandment.
3. Their service to God was a mere lip service.

The fearlessness of our Lord in reproving hypocrisy is stimulating. There is no mincing of words, there is no attempt at glossing things over. The words are plain: "Ye hypocrites." Why? They charged Him with failure to observe some little tradition with reference to washing their hands before eating while they themselves were substituting a tradition for the direct commandment of God Himself. The tradition was that if they said that they had dedicated all their possessions to God then they were freed from any responsibility to their parents. This substitution, of course, was to their own personal and selfish gain.

The rebuke angered the Pharisees. Hypocrites cannot stand the truth. It always hurts until their lives are reformed. To-day we need men and women to stand up and be counted on the side of right without compromise. The Christian Church would be far stronger to-day if she would only speak with more real authority on certain questions and condemn hypocrisy as our Lord condemned it.

WHEN A MANXMAN TAKES OFFICE

ONE OF THE most quaintly worded oaths of office in use in the British Isles is that which will be administered to the two gentlemen, Mr. C. T. Callow, and Mr. F. M. LaMothe, who have just been appointed Deemsters of the Isle of Man. It runs: "By this book and by the holy contents thereof, and by the wonderful works that God hath miraculously wrought in heaven above and in the earth beneath in six days and seven nights, I swear that I will, without respect of favor or friendship, love, consanguinity or affinity, envy or malice, execute the laws of the isle justly betwixt our Sovereign Lord the King and his subjects within this isle, and betwixt party and party, as indifferently as the herring backbone doth lie in the middle of the fish. So help me God and the contents of this book."

We have printed the above item, not only because of its own interest, but also because Mr. F. M. LaMothe, who has recently been made one of the two Deemsters, is a brother of the Bishop.

—Manchester Guardian.



BLUE MONDAY MUSINGS

By Presbyterian Ignobius

AMONG ecclesiastical curiosities, a case recently reported certainly must take high place. A clergyman solemnized a marriage ceremony, before witnesses, in which he was at once officiant and bridegroom. The union was consummated, and has been

treated as null. But, legal questions having arisen, I have consulted certain luminaries of the law, from whom I take the following decisions:

Beamish vs. Beamish. 9, H. of L. 274.
C. D. 1860.

Benjamin S. Beamish, a clergyman, performed a ceremony of marriage, using the form of the United Church of England and Ireland, between himself and one Isabella Frazer. There was no other clergyman present. The eldest son of this marriage was the plaintiff, who, upon the death of his father and grandfather, brought this action of ejectment to obtain possession of certain lands belonging to his grandfather.

The question turned upon the legitimacy of the plaintiff and consequently upon the validity of the marriage between his father and mother. The court of Queen's Bench in Ireland gave judgment for the plaintiff; and this was affirmed by a majority of the court of the Exchequer. The decision was reversed in the House of Lords, holding the marriage invalid. The opinion stated that there was no difference in the law, either common or statutory, between the essentials of marriage when a clergyman was one of the parties. It had been settled by the Queen vs. Millis that a marriage was not valid unless performed in the presence of a clergyman in Holy Orders. This was required for three reasons: (1) to give a religious character to the ceremony, (2) to be a trustworthy witness to the contract, (3) to prevent a marriage if there is a just impediment. Because of the second and third reasons requiring his presence, it was held inadvisable to allow a clergyman to perform his own ceremony and this was the situation at the common law.

Goole vs. Hudson. Court of Arches, 1733-utrd 9
H. of L. Cases 299.

A clergyman and a young woman of his parish, while they were alone together, went through a form of marriage *per verba de presenti*. There was no cohabitation. Shortly afterwards the woman married one Boyce, *in facie Ecclesiae*. The clergyman then brought suit in the Arches court praying that the subsequent marriage with Boyce be declared void and that the woman be compelled to solemnize matrimony with him. The decree pronounced that the first matrimonial contract was valid, that the subsequent marriage with Boyce was void, and admonished the respondent to solemnize a "true, pure, and lawful marriage" in the face of the Church.

With the exception of the fact that here the groom was a clergyman, this case does not differ from Portyngton's case. (Cohabitation with future words and present word without cohabitation being treated as equivalents.)

This seems the classic decision; and reference is made in it to certain other cases more or less similar; e. g. Portyngton's case, 14th Century, cited in the Queen v. Millis, IV Clark of Finnelly, p. 841; Holmes v. Holmes, Consistorial Court in Dublin, 1814, cited in Beamish v. Beamish, p. 300; Goole v. Hudson (Arches Court, 1733). I add one slightly parallel case from France (*Nouvelles Causes Celebres*, June 23, 1807). A mayor performed certain acts on his own account which the law required should be done by the mayor. It was determined that he was incapable

of performing these acts for himself, and what had been done was treated as void.

The moral seems clear: don't try to solemnize your own wedding!

Despatches say that there is much alarm in Quebec over a discovery of an old but unrepealed statute requiring that the minister of a marriage must be a British subject. This seems to have been ignored for many years; and an *ex post facto* act is proposed, validating all unions where this requirement was not observed.

WHAT IS IN A NAME? "Quiet Days" and "Retreats" have come to be used without any very strict definition. I read the other day of "A Quiet Evening" to be followed by "A Quiet Morning," and looked hopefully for "A Quiet Quarter-of-an Hour." But here is the most strenuous "Retreat" I have yet encountered; I reprint the notice.

"The *Retreat* of the Utica Ministerial Association will be held on Monday, January 30th. The plan is to leave Utica on the 10 A. M. trolley, going to Little Falls, having dinner at the hotel and preceded by a fellowship meeting. Following the dinner there will be a short hike, this will be followed by a meeting in the Presbyterian Church at which Communion will be served, followed by quiet meditation. We will be back home by 6 P.M.

"Further particulars including the name of the special speaker will be sent later. The committee on arrangements desires to know how many to provide for. Will you kindly, on enclosed post-card, advise me if you can attend? Dinner probably will not cost more than 75 cents, the other cost will be the trolley fare to Little Falls and return."

THIS ANONYMOUS poem is sent with a request for publication:

NOT UNDERSTOOD

Not understood, we move along asunder,

Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder

Why life is life? And then we fall asleep—
Not understood.

Not understood, we gather false impressions

And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall and live and die—
Not understood.

Not understood—how trifles often change us.

The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

How many cheerless, lonely hearts are aching

For lack of sympathy—Ah, day by day,
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away—
Not understood.

Oh, God! That men could see a little clearer,

Or judge less harshly where they cannot see—
Oh, God! That men would draw a little nearer
One another, they'd be nearer Thee—
And understood.

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. . . ."

Progress in World Movement

From the Council Address of the Rt. Rev. Chas. H. Brent, D.D., LL.D.,

Bishop of Western New York

I THINK that you will agree that the characteristic feature of our times, certainly as touching Americans, is their absorbing and unique interest. Never has it been easier to sink and lose ourselves in great affairs than now. A petty life is possible only to those who cultivate and rejoice in a petty mind. Perplexities of every sort are thick; suffering is more busy than ever, clothing its victims with a shirt of fire; misunderstanding, vindictiveness, and greed, are still angrily insulting the angel of peace. But let our problems try as they may to stare us out of countenance, let the forces of evil bluster and bully ever so furiously, we have less reason than any people of the world at any time to be dismayed or beaten. If our lot has been cast in hostile conditions, it remains the fairest lot of any great nation. If we are hard pressed, the sources of vitality, moral and physical, are more widely open to us than to others. We have every right to act under the assurance that our task is not beyond our strength, and to don the will to win.

I do not think we are doing this to any large extent or in a persevering way. Querulousness, discontent, spiteful criticism, and pettiness, stalk the streets, and make difficulty doubly difficult. No public man escapes the mud of scurrility, and no one who ventures to blaze a new trail for our troubled world escapes suspicion. Such books as the *Mirrors of Downing Street*, which is clever and mean, and its knock-kneed imitation, the *Mirrors of Washington*, which is only mean, are classic examples of the ungrateful spirit of the day. Our great need today is renewed confidence in one another. It would be widely helpful if we could agree that we would tie the tongue of criticism which talks away the shadow without presenting in its place the substance. Mutual confidence can be restored only by planned effort and far-reaching self-restraint.

WORLD PEACE

It is encouraging that from all sides, federations of Churches, peace and disarmament organizations, and friendly societies of every sort, come appeals to further world peace. I am convinced that agitation in America has passed its zenith. Every one except such as are fools or else invincibly ignorant agree in the desire for peace. A way to put our peace desire and purpose into effect is the thing needed now.

The Conference for the Limitation of Armaments has driven in the thin edge of the wedge of peace. It is but the beginning of a process and the delineation of a method. By itself it can accomplish little. Its value consists largely in the fact that it is severely limited in scope. It is a starting point, not a conclusion. This required a rigidly restricted program, whereas the Paris Peace Conference aimed to erect a completed structure at a single stroke.

The foregoing remark is not intended as a covert blow at the Peace Conference. The vision of which the League of Nations was the product represents the largest goal towards which the human race can set its hope, whether its ultimate form will be, as Tennyson thought, a world state, or some other effective mode of insuring the brotherhood of man. History will record this effort that failed as being one of its topmost peaks of idealism. Its failure did not mean that the goal was faulty but that it could not be reached at a single bound. The vision remains immaculate and will be the inspiring force of all subsequent endeavors. Now we are tempering zeal with discretion and moving with slower and steadier stride.

We have begun by confining our attention to a few specific and restricted problems. As a policy this is sound. We have committed ourselves to progressive action through the method of conference. The next step is the formal ratification of that which has been agreed upon. The whole American people should impress upon

their representatives in Congress that this is their will. That being done we must proceed without haste and without rest to the next duty.

We have had a conference of selected nations on a given problem. It has begun a forward march of which the next step is a conference of all the nations, from which none will be excluded who are prepared for honest fellowship. Our economic confusion has been presented as the next important topic for consideration. Fellowship, economic, political, and social, with those who have been our enemies, must begin sometime. If we postpone it until an ideal moment dawns, or until all concerned are behaving ideally, we shall not only waste time and vitality, but run risks which are terrifying to contemplate. Nothing breeds or magnifies misunderstanding and enmity like aloofness. Nothing destroys hostility and suspicion like fellowship. We Americans have been gathering the nations in conference on our own terms. Now let us at least be considerate with invitations presented to us on terms submitted by others.

A continuous succession of conferences on definite and acute problems is our duty. I believe we are so committed to this program that we cannot slacken our efforts, much less turn in our tracks. As I view it, we are hereafter going to make use of conference as the supreme method of solving difficulties. This means that whenever war clouds hang on the horizon, we will resort to conference. Patient conference, that set no time limit, saved England and Ireland, and it bids fair in the future to create amity out of enmity. So in years to come conference can make wars to cease, for conference is fellowship, and must destroy war, which is the deadly foe of fellowship.

Parallel to the progress of international understanding and amity, runs the development of peace among the Churches. We, too, have had our large projects for unity based on what is generally accepted as God's purpose—as well as common sense. It may be that some of us have hoped against reason to bring in Christian unity swiftly and at a blow. Conferences on Faith and Order, and on Life and Work, are the counterpart in the spiritual sphere of those just referred to in the realm of politics and international affairs. There are those who are sceptical and weary because results capable of tabulation have not been reached. Effective idealism is patient. We have no ground whatever for expecting speedy returns. It is enough to know that we are wedded to a right principle and are employing a sound method. After all, who are we of this generation but ploughmen and sowers of seed? We ought to count ourselves favored in being called to so great a service. There are no short cuts between ploughing and reaping. Conference must succeed conference. We must be content to tackle small things first and win our right, which as yet we have not done, to tackle great things. As I have repeatedly pointed out, the Churches must reach some agreement on common morals and fundamental principles, where at present there is chaos, before we can successfully consider the refinements of Christian life and thought.

Two benefits stand out clearly as a valuable heritage rescued from the wreckage of war—world consciousness for the average man, and personal contact or fellowship as a means of creating a world conscience. The plain folk are thinking more and more in world terms. Never again should we lapse into the provincialism of mere self-determinism that is fatal to human solidarity. For the moment, it may be, new-born states which have reëacted against cruel imperialism fail to see that their hope is not in isolation but in comradeship. Even they will quickly learn that self-determinism cannot be pressed too far without becoming more of a menace than the impe-

rialism which they have repudiated. Imperialism at its worst is but distorted fellowship, whereas self-determinism at its worst is the loneliness of selfishness and death.

I repeat that men everywhere, often without being altogether aware of it, are contracting the habit of thinking in world terms. The public press, which is a pretty good weather vane, illustrates it. We must foster and train our world-consciousness until it bears fruit in mutual understanding and friendliness from East to West and from pole to pole. St. Paul was the first fiery leader of world oneness. For long centuries the missionary minded were the only disinterested disciples of the apostle of catholicity. After the first flush of enthusiasm, missionary idealism was long represented by the faithful few. To-day the unanswerable logic of historic fact is driving men to accept the potential unity of mankind in every department and expression of life as the only working basis for the future. The missionary principle has been justified by experience. In the political sphere this demands the recognition of Germany and Russia not less than Great Britain and France. The isolation of powerful peoples is the surest way of aiding them to a degree of economic independence and thrift which some day will come back as a club to threaten mankind. We who are plain, unofficial citizens have a clear duty. We must fearlessly exert our influence against national selfishness and timidity. The missionary principle is more solid than the earth we tread. We must redouble our efforts to support it in every sphere wherever opening is given, beginning with Christian missions, which are steadily and quietly making for brotherhood and understanding in China, Japan, India, and Africa.

If I have dwelt long on this topic, it is not only because it is the subject of the day, but also because it is the business of the common people everywhere. There are technical questions, of course, which are not our business and which, in every respect except ethically, must be decided by those who have expert knowledge. But it is the responsibility of every thinking man to do his utmost to keep the indisputable principle of human unity and solidarity free from the disabling selfishness of distorted patriotism, economic greed, and spiritless timidity. America has been called to such a leadership as no nation has hitherto even dreamed of. But she is still a long way from recognizing the magnificence of its proportions. The key to world peace and prosperity is in her hand. May she not fail to turn it in the lock!

Should I seem to lay myself open to the charge that I am overvaluing the importance of the great and imposing side of life in its thought and organization, I would reply that anything which is equally applicable to the life of nations and the life of the individual is never out of place and can never be too highly esteemed. Senator Root and St. Paul both agree in saying that our chief need is character, formed by the exercise of "mercy, compassion, kindly consideration, brotherly affection, sympathy with fellow men, unselfish willingness to sacrifice for others". If we cultivate these virtues for our own community we are helping the world, and if we cultivate them for the world we are helping our own community.

Professor James declared: "I am against bigness and greatness in all their forms, and with the invisible molecular forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollow, the more brutal, the more mendacious is the life displayed. So I am against all big organizations as such, national ones first and foremost; against all big successes and big results; and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, under-dogs always till history comes, after they are long dead, and puts them on top".

This is a truth no thinker could afford to dispute. But bigness and greatness come in the end, do they not?

SCRAPS FROM A BUSY WOMAN'S WORK-BASKET

By L. L. R.

ANY are the types of the Old Scriptures which, as St. Paul discerns, served as shadows of good things to come. One of these is notably suggestive and striking, not only for its own unique setting and beauty, but as one of the very few foreshowing one aspect of the Holy Communion. It is that scene vividly projected on the passing screen of history, portraying the mystic form of a priest emerging from unrevealed shadows—the Priest Melchisedek—advancing to meet worn, but victorious warriors, to refresh and strengthen them with bread and wine. More than two thousand years later, emerging from the shadow land of prophecy, comes another Priest, "a Priest forever, after the order of Melchisedek," and in His hand, likewise, Bread and Wine, with which to welcome, refresh, and strengthen weary warriors and pilgrims on life's roadway. Short of the revelation of God Himself, in the written Word, there is surely nothing more wonderful than such foreshadowings of things which God was preparing for the unfolding of His mighty plan for man's redemption and salvation.

How little do we realize that when entering fully into the joys or sorrows of others, our own life and inner nature is being proportionately enriched, and deepened thereby. Just as when sharing the cup of another, whether the refreshing draught, or the bitter herb of healing, its benefit is shared, so, as truly, though perhaps less consciously, is our own nature broadened, deepened, and expanded, by full sympathy and participation in the experiences which are shaping and developing the spiritual life of others. How full this participation may be, we know when beholding Jesus weeping with His friends at the tomb of Lazarus, though He knew how soon their sorrow was to be turned into joy.

One of the truths which man seems slow in learning, or remembering, is the great certainty that, as measured with eternity, the longest earthly life is but a span, immeasurably short. If so, then how but a moment, however long it may seem, the interval between the parting of loved ones here and reunion in the world beyond. Why then should we doubt that, even though earthly years run their slow course here, we will find those gone for "but a little while," unchanged, save as this mortality must put on immortality. Limitless are the ages for that development awaiting indeed the spirit life; but they will but scarce have begun that growth ere those left here are with them. Should not this thought answer the mother's yearning: "Oh, that I might find my little ones just as they went from my arms!" True, we would not ask that they remain but little ones, forever; but how blessed to find them, for the time unchanged, and hand in hand, go forward together climbing God's glorious heights of Paradise.

Man is differentiated from the brute only through that "Breath of life" which, breathed into him by his Creator, transformed him into a "Living soul." In every brute there is breath; it is only man to whom was given the breath of life, which is the breath of God.

WOODSMAN'S COMMUNION

I pause in my labor and lift my gaze
To a picture of green and gold and white,
Where the sombre hues of the pines unite
With the glint of snow, in the shadowy haze;
Where distance fades—at the rim of space,
The crystal peak of a mountain height
Glow with a wonderful, fervent light,
In the ecstasy of the sun's embrace.

Softly the God of the wilderness
Breathes on the silent dreaming trees;
I bare my head to the cool caress
Of the gentle, balsam-scented breeze;
Faintly I hear a stirring pine,
Whisper of mysteries divine.

CHAS. O. OLSEN.

From Bunkhouse to Mission Church

By Jean Noble

THE change that has taken place in the West in the last twenty years is no more accurately to be found pictured anywhere than in the story of the evolution of a certain little log cabin, once a cowboy's bunkhouse and the scene of many wild carousals of early days, but which now stands, in solemn dignity, surmounted by the little white cross that indicates it to be a House of God.

This house, now known as St. Bartholomew's mission, was built on a ranch in western Wyoming, near the town now known as Cokeville, long before the railroad passed through that section. It was for many years occupied as a bunkhouse, and housed as many as fifteen men, who slept in crude bunks, the lower one being only a few feet from the floor, while the top bunk was so near the ceiling that the cowboy who drew that elevated place had to exercise the same precautions that we now use when occupying Pullman berths.



BUNK HOUSE TO CHAPEL

At least one cowboy who drew this lofty sleeping perch had reason to be thankful therefor, however. In the spring of 1896 the town of Cokeville had become a fairly prosperous little settlement, and was the center of an ever growing cattle and sheep district. The large number of sheep herders and cowboys who made the town their headquarters soon attracted the usual number of gamblers and other undesirables, and hold-ups, fights, and drunken brawls were the order of the day. Cokeville had a saloon for every fifteen inhabitants in those days, and the little bunkhouse, owned by the same men as were the saloons, and located within a stone's throw of the most popular place, soon became a convenient place in which to "dump" those unhappy cowboys who had imbibed too freely of the strong, cheap whisky then sold there. Here they were left to sober up.

Thus it happened that one intoxicated stranger, known as a "bad man" and a "killer", was left in one of the bunks one night, unnoticed by the sleepy cowboys as they drifted in one by one and crawled into their tiny beds.

"Bowie Bill", a popular, dare-devil cowboy, occupied the highest bunk on this particular night. Suddenly he was aroused by some slight noise beneath him. Carefully he peered over the edge of the bunk, and the sight that greeted his eyes might have caused a more timid man to lie down again and feign sleep. The stranger, with a gun in his hand, was going through the pockets of the boys' clothes, as they lay in piles on the floor near their bunks. Watching every move he made, Bowie Bill quietly waited. A new idea seemed to strike the robber suddenly, and he made for the cupboard, near the camp stove, and began stealthily moving cans of pepper, pancake flour, and the other essentials of the camp commissary. He evidently found no indication that the thing he wanted was near, so he climbed up on the counter and began his careful search of the higher shelves. Each coffee can he opened or shook. Most of them were filled with sugar, rice, or beans. At last, however, his search was rewarded. As he picked up one can a loud clink sounded, and after a startled glance around lest he be discovered, the robber opened the can and stuffed its contents into his pockets.

As he started to lower himself to the floor again, Bowie Bill saw his opportunity. With a wild yell he leaped

from his bunk, landing on the stranger's back, and as both went down, struggling, the gun the robber held was discharged.

Dazed and frightened, the other cowboys leaped from their bunks to the aid of their companion. The thief, seeing that they were about fifteen to one, surrendered, and turned over the money he had taken from the pockets of the men, but made no offer to give up the contents of the coffee can. Only Bowie Bill knew that the secret hiding place of the crew's money had been found, but he soon saw that it was all returned. It amounted to thousands of dollars, and the robber could well have stood being caught in the minor theft if he could have gotten away with the savings of the men. It developed later that he was a famous western horsetrader and gambler named Brown. After serving for some time in the penitentiary for horse stealing, he was shot in a quarrel over a card game.

How different the scene that takes place in the little log cabin every Sunday now!

The interior is attractively panelled; the old main-beam—original support—remains untouched; the windows are of stained glass; and the altar and pulpit are covered with green velvet. The cross and candlesticks, as well as the other altar brasses, were given to the church by the Rev. Claude Reader, who held the first services in the little log church. The ground and the building were bought by popular subscription in 1914.

The rough logs still remain uncovered on the outside of the church, and although the sentiment is divided, the majority of the members seem to prefer its picturesque unadornment to any proposed weather-boarding.

SOME SUGGESTIONS FOR MEDITATION

1. Power and Might. For what? These things usually are for conquest, for achievement, for success; if another goes down in the conflict, it is unfortunate, but "inevitable." Paul's prayer for these Colossian Christians is that they may have power and might for Patience, Forbearance, Forgiveness, Love.

2. Truly patient people are strong; they do possess power and might. We are never so weak as when impatient; never so impotent, never so unsuccessful. "Whom the gods would destroy, they first make mad." The strength of Christ was never so evident as when He was being nailed to the Cross; it required strength which was truly divine to say, "Father, forgive them." "Strong Son of God. Immortal Love."

3. Patience (expressing His love) is the saving power of Christ. The self-styled strong man who demands his rights, who stands always on his dignity, who is impatient of opposition, may attain much outward success, but he does little service to souls. The man who is strong in self control, and patient love, is the true fellow laborer with Christ.

4. The truest service which men and women render is the service of character; patient, persevering, constant adherence to high principle which finally inspires us to follow in their footsteps. As we look back across the years we find that three or four people stand out from all the others, people who have served us best; they may not have done great deeds, but they have been great souls. They have exemplified that Power and Might of Jesus Christ which "strengthens unto all patience."

Prayer: Blessed Lord Jesus Christ, who came to lay down Thy life for us, grant us grace to strive ever to find Thy power and might, the secret of Thy patience and Thy love; that we may know Thy joy and become laborers together with Thee in turning men from the way of sin unto the path of righteousness; we ask it in the name of Thine own Love, our Saviour and our Redeemer.—REV. CHARLES CLINGMAN, in the *Texas Churchman*.

EARLY IN THE MORNING

THIS ATMOSPHERE cannot be created by a spasmodic effort but there must be a settled Sunday order and habit of life. What that may be depends of course upon the conditions. For instance, when we are within easy distance of a parish church, some of us may in the freshness of the early morning catch our note for the Sunday at the early Communion: others, at a simple service for children at nine o'clock: others, at the more formal service at eleven.—*Church Militant*.

HOW TO PREVENT WAR

BY THE REV. D. A. SANFORD

THE surest way to prevent war is to remove the cause of war. See examples of what has been done in the past. See what has been accomplished, in our own land, among the once wild and warlike Indians. In a period, from fifty to seventy-five years ago, there occurred such things as these—the Minnesota massacre by Sioux Indians in the year 1862, when more than 500 white people were killed; the Chivington massacre in Colorado in 1864, when 500 Indians were killed; the Custer massacre in 1876, when General Custer and 230 soldiers with him were all killed in one day. The robbing of stage coaches on Western plains was common in those days.

At the battle of Wounded Knee, Pine Ridge, South Dakota, about thirty years ago, fifty white people were killed and two hundred Indians. Since then, there has come a change. Wars with Indians have ceased.

Thousands of lives had been lost, and millions of dollars had been expended in wars with Indians.

A greater force than armies of soldiers has been employed, and its influence exerted—the gospel of Christ.

If armies of soldiers had been placed on each Indian reservation fear and dread would have been aroused among Indians, not love for the white man. It is said that some soldiers carried on the pommels of their saddles the scalps of Indian children. By such means only hatred of the white man would be brought to the hearts of Indian mothers.

By other methods, missionaries of Christ brought love instead. They went back from civilized habitations and lived with Indians. Women helpers found the sick, nursed and cared for them. Schools were opened. Indian languages were learned. And in language which Indians could understand, the story of the cross of Christ and of God's love was told. Indians were won to Christianity. See some of the results. The Sioux Indian nation, once foremost in war, are now foremost in ways of Christian living. Most of them are Christians. Many among them are Christian ministers. When the great war with Germany came, more than five thousand Indians went as soldiers to the war. Some lost their lives. They thus showed patriotism.

Those Sioux Indians, once so warlike, now give liberally for the support of the gospel. Christianity has changed their lives.

Missions to Indians put a stop to war with Indians. And the same principle applies to other races of mankind. Missions to heathen nations have an influence to prevent war. Hospitals, orphanages, Christian schools, as in China and Japan, help to make friends with those nations. See the gifts by the Japanese for a Christian Hospital in Japan. See graduates from St. John's University in China selected for the conference of nations at Washington. The influence of Christian missions is thus helpful to prevent war.

Here, then, is a strong motive for the support of foreign missions. They make friends for us. Their influence is to create friendship among nations.

See the enormous sums in money spent for war. See the terrible cost in human lives.

Then see the *comparatively small sums* spent for foreign missions.

Christians of all names should be awakened to see the *great need* and the *grand opportunity*.

There is need of united effort, on the part of all bodies of Christians.

"Like a mighty army," the work of the Church should be. They should be united as one. Instead of a dozen bodies of Christians, as in China and Japan, there should be one united effort (as far as possible) to win all to the faith in Christ. As has been said, "Our spiritual unity needs to be made so visible that the man on the street may see it."

The governments of this world, through human agency, are seeking for peace among nations. So far, so good.

The Church of Christ, through her missions, has a greater power to prevent war—the power of love in missions.

The task must begin in human hearts. It is too great for ambassadors and diplomats. The religion of Jesus Christ is sufficient. His commandment is "that ye love one another." Christ alone carries love across the gulf of race and nation.

Missions of the Church are the concrete effort to carry that love, therefore, the GREAT ARGUMENT for the support of Christian missions to foreign nations.

MEMORIAL TO WAR DEAD OF ROSEBUD INDIANS

CONGRESS has recently acted favorably on an appropriation bill setting apart a sum of \$5,000 from the tribal funds of the Rosebud Indians in South Dakota to enable them to erect a memorial monument in honor of the members of that tribe who gave their lives in the great war. These Indian troops showed conspicuous valor upon the field of battle and were commended by Marshall Foch, and declared to be among the finest of the troops under his command.

Of peculiar interest to Churchmen is the fact that the monument will be erected under the immediate auspices of the Chauncey Eagle Horn Post, named for a native son of the Church, a member of the Sioux tribe, serving as a private in M Company, 167th Infantry, A. E. F. Eagle Horn gave his life at Chateau Thierry on July 26, 1918—the first Indian to fall, the first soldier from South Dakota to make the supreme sacrifice, the first Indian to receive the Croix de Guerre for bravery in action, and the first of the Indian dead to be brought back to the land for which he died. His body lies near Okreek in the Rosebud reservation, where it was laid in final rest the day before the opening of the last Indian Convocation on August 18, 1921, when three thousand Rosebud Sioux paid the hero a marvelous tribute during the solemn service in the Okreek grove. Bishop Remington read a portion of the service in English, but otherwise it was in the Sioux tongue, and all the hymns were sung in Dakota.

Eagle Horn had served his country in two wars, having first fought in the war with Spain. He came back to live the life of a Christian among his people, and the Church in South Dakota can point to no finer example of the success of her missionary labors among the Indians than the life and death of this young man. The monument to be built by tribal funds will be a tribute to this gallant son of Church and State and tribe, and to his comrades who offered themselves "to the last full measure of devotion" at the call of their country.

Truly, there has been a great change in South Dakota since the coming of Bishop Hare, and nothing quite so emphatically shows the progress of the Indians under the kindly ministrations of the Church than the recognition by the white man of the red man as a Christian brother. If it had not quite reached the stage of full recognition before the war, it was given without stint when the blood of the red men and white men from South Dakota fell upon the fields of France.

WHY, INDEED!

WHY SHOULD we give money to save heathen abroad when there are heathen in our own country to save?

Why should I give money to save those in other parts of this country when there are needy ones in my own state?

Why should I give for those in other parts of the State when there are needy in my own town?

Why should I give for the poor in the town when my own Church needs money?

Why should I give to the Church when my own family wants it?

Why should I waste on my family what I want myself?
—Montana Churchman.



CORRESPONDENCE

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

THE PAPAL SYSTEM

(CONDENSED)

To the Editor of *The Living Church*:

I LOOKED twice to assure myself that an editorial which appeared in *THE LIVING CHURCH* for January 28th was actually the voice of that paper and not rather of another. The hands, I see, are the hands of Jacob, but the voice is the voice of Esau.

This voice sounds strident to us over here. I doubt if even the Methodist paper published in Rome would have thought it permissible to utter such a railing judgment against a dead Pope at the moment when his dead body, very pathetic in its mortality, was exposed in his Cathedral.

I have nothing to say of the late Pope's political attitude during the war, although it seemed to us here not so much partisan as equivocal. But so far as concerns his proper function as High Priest, it ought to be said that liberal priests everywhere had reason to be grateful for his tolerance, his protection, and sometimes for his favor. And in view of your specific charge (already adumbrated in a previous number of *THE LIVING CHURCH*) of an "apparent alliance between the Pope and the vice persecuting power of Turkey as against the Orthodox Church and its newly elected Patriarch," it is well that I should refer to an authority here who assured me some time ago that there was no foundation for your rumor of an action of the Vatican hostile to the new Patriarch. This is a man deeply interested in the question of the Patriarchate, and one whose word you would accept if I were free to name him. But in any case the truth of his assertion has now been proved by the fact that the Patriarchate of Constantinople offered in solemn form the condolences of the Orthodox Churches on the occasion of the death of Benedict XV., this being the first time in a thousand years that such a courtesy was offered.

But here I propose rather to comment upon what I take to be misrepresentations, not of a man, but of "the whole Papal system." Your argument would persuade me to believe in papal infallibility, if I knew no better reasons to urge against it. When you speak of "the anomaly of a complete lapse of infallibility, which will presently be restored by men who avowedly do not themselves possess the gift," you assume, for the purpose of your *reductio ad absurdum*, that the prophetic gift (for such is the *charisma veritatis*) can come only by succession through men who themselves possess it. That clearly was not the primitive view. Prophecy is a gift that comes directly from God. Here if anywhere applies the word, "The wind bloweth where it listeth," and here at least we encounter an exception to the mechanical theory of transmission. The concluding words of your editorial have a bearing here which you seem not to be aware of: for though a Pope is dead, "the true Head of the Body of Christ is in heaven and cannot see corruption." For my part, I am convinced that St. Cyprian and the Church of the third century did not conceive that the *charisma veritatis* was imparted to the bishop by ordination, or could be so given to a man who was not actually at the head of the Church, but that it was given by God to the man raised to so high an office. God must give what the Church imperatively needs. You would not be satisfied unless a dying Pope should pass on to his successor his prophetic gift. I suspect that the Anglican notion of Apostolical Succession is narrower than the Roman. That is a fact all that your argument proves.

You are scornful of the notion that "a body with its head severed will grow a new head over night." But what else happens with every Church which is deprived of its bishop? When St. Ignatius was on his way to Rome to be thrown to the lions, the Church in Antioch being already a body with its earthly head severed, he said to the Romans, "Remember in your prayers the Church which is in Syria, which hath God for its shepherd in its stead. Jesus Christ alone shall be its bishop." A Church which has Jesus Christ as its bishop must be competent to produce a new earthly head. It is my opinion that in the second century each Church claimed this competence, regarding the ordination of its bishop by other bishops (if it occurred) rather than the light of a *recognition*, important for practical fellow-

ship; and that (as appears in the case of Novatian) the principal factor in the making of a bishop was the regular election, which could not but be decisive so long as it was regarded as God's choice.

But what I am intent upon saying here is not dependent upon any opinion which is open to dispute. The prophets ("your high-priests," as the *Didache* calls them) and the "teachers" were certainly not ordained; the bishops as certainly *were*; but even if ordination implied succession, it cannot be taken to imply that the teaching gift which they shared with the "prophets and teachers" came to them by such a process. Prophets were rare at the beginning of the second century, but there had to be bishops, and the well known theory of the *Didache* regards the bishops (and deacons) as supplying in a way the place of the "prophets and teachers," presumably with an inferior degree of the teaching gift—yet hardly with a degree so inferior as the negative gift of infallibility. The Roman Church really claims very little for its bishop in ascribing to him this negative teaching function. As this can only be conceived as the result of divine guidance and restraint, it is absurd to assume that it could be passed on from man to man like a positive *charisma*.

All question about the power of the consecrators is therefore irrelevant to this case. You yourself, though implying a fatal deficiency in the consecrators—or rather the absence of a special consecration to infallibility when the Pope-elect is already a bishop—speak more expressly of *election*. I think that I do not grossly travesty a sentence of yours when I change the word Pope to bishop: "The complete disproof of the whole episcopal system, which is invariably made manifest whenever a bishop dies, leaving behind him no power equal to himself to provide a successor with powers which are held not to be held by the electors, stands conspicuously forth before the world." So far as the election is concerned the two cases are precisely alike; and your criticism is applied to the election of the Bishop of Rome by "a majority vote of fallible men." I recall the amazement I felt at hearing an aged presbyter affirm in a convention of the Diocese of Pennsylvania that the finger of God had been most plainly manifested in the election of Bishop Alonzo Potter because his majority was only *one*. The good man doubtless judged that result that seemed so fortuitous (so nearly independent of man's will and wisdom) was like the election of Matthias by lot. Others might be inclined to think a unanimous election more indicative of the will of God. It is likely that the Church in Antioch, harkening to a prophet, was unanimous in separating Barnabas and Paul to the Apostolate, in laying hands upon them and sending them forth—clothed with a name and an authority which the electors and consecrators did not possess. All of which election and ordination did not hinder St. Paul from affirming that he was "an apostle not by man neither through a man." I will not insist that a majority of two-thirds (of fallible men) is required for the election of the Bishop of Rome, nor that the solemn conditions of the vote are such as to insure, if anything can, that the electors will seek and follow the guidance of the Holy Ghost alone. I would observe rather that in the whole of Christendom this is to-day the only episcopal election which is carried out in the way which was universal in early Catholic times. For the Bishop here is elected (though it be by way of a legal fiction) by the Presbytery of Rome (the *chorepiscopi* and presbyters and deacons) with the acclamation of the people. I was inclined to suppose that the fifty thousand people who lately crowded for three days the Piazza of St. Peter's were gathered there by idle curiosity, till some one remarked to me that the Roman people were there to watch over their rights, and that, though they would assent to the election of any Italian Pope, they would hiss and repudiate any foreigner that might be foisted upon them.

It may be wiser to have bishops appointed by the "Crown;" the method of selection might even be counted indifferent, if all the equipment a nominee lack can be supplied to him by ordination; or we may succeed in discovering some new and better way of election. We have, in fact, discovered a *new* way of representing the people in this business—which way, like all the devices of representative government, is obviously designed not so much to discover God's will for the Church as to

put into effect the will of man. But as yet our way does not appear to you (if I may be forgiven for resorting to the *argumentum ad hominem*) infallibly certain to produce the best results, nor does it appear that you have any sure confidence that the consecrating bishops will succeed in passing on the apostolic *charisma veritatis* (which they presumably possess) to a suffragan of New York. Which anomaly might be regarded by some (though not by me) as a complete disproof of the whole episcopal system. And *vice versa*, the fact that an upright, learned, and liberal Pope has just now been elected might seem to justify the early Catholic method of election.

In any case, it is important it should be known that a Pope has been elected whose decision of character is a guarantee that he will not be the prisoner of his *entourage*, and whose genuine piety combined with sound and broad learning fills with hope the liberal men who are looking for the consolation of Israel.

Rome, February 16, 1922.

WALTER LOWRIE.

NOT AUTHORIZED TO USE THE NAME OF THE BISHOP OF LONDON

To the Editor of *The Living Church*:

SOME weeks ago a Mr. Simon, of London, representing Ballantyne Co., printers, appeared in this diocese endeavoring to sell a *de luxe* edition of the Bible. He represented himself as having been sent over at the instigation of the Bishop of London. My suspicions were aroused by Mr. Simon's not knowing the name of the secretary of the Bishop of London, so I accordingly wrote to ask if Mr. Simon had any right to use the Bishop's name in connection with the edition of the Bible he was trying to sell. I received to-day the following letter from the Bishop's secretary:

"Fulham Palace, S. W. 6.
"February 22nd, 1922.

"Dear Mr. Barton,

"The Bishop of London desires me to thank you for your letter of the 7th instant and for the matter you have brought to his attention.

"Most emphatically Mr. Simon is on no mission from the Bishop and has no permission whatsoever from him to use his name in any way in connection with the sale of a particular edition of the Bible, or any other book.

"The Bishop has been interested to hear of your work. He sends you his kind regards and blessing on your work.

"Yours very truly,
"K. E. Averill,
"Private Secretary."

It may be of use to publish this, as Mr. Simon has made this representation both in the Dioceses of Maryland and of Delaware.

Yours very truly,
ALEXANDER K. BARTON.

Christ Church, Baltimore, March 8th.

THE SEMINARIES AND THEIR STUDENTS

To the Editor of *The Living Church*:

A SIGN of spring is the breaking out of that form of ecclesiastical measles which is marked by eruptions against theological seminaries. Having now survived longer than any other malefactor at present in the office of Dean of a seminary of this Church, may I venture to offer this remedy? Anyone afflicted with the disease will be relieved by fixing his eyes upon the following figures:

- (1) Present number of candidates for Holy Orders, 343.
- (2) A candidate remains a candidate for three years; hence annual average, 114.
- (3) This indicates that a candidate for Holy Orders is found by each clergyman every 57 years, or one by each congregation every 73 years: or one out of each 57 clergymen produced a candidate last year; or at any rate one candidate appeared last year from each 73rd congregation as the result of the prayers of 1,104,029 communicants.
- (4) 114 candidates for Holy Orders each year are not enough to keep 139 Bishops and Standing Committees and Boards of Examining Chaplains in practice filling out canonical papers.
- (5) There were exactly 114 deaths among the clergy last year; so that no advance was made in filling the 1,200 vacant posts in the Church.

With fourteen theological seminaries already existing and a new one likely to spring up at any moment, all of them being ambitious for a good enrollment of students—both for the sake of the Church and to keep down that frightful "per capita cost"—

there honestly is a strong temptation to enroll, keep, and graduate men who ought not to be ordained. But whether the seminaries graduate them or send them away before graduation has little to do with the matter of their ordination. The seminaries are not so recognized in the canon law of the Church that the dismissal of a student prevents his being ordained. In fact, it sometimes happens that a student who is sent away or requested not to return is, by virtue of that fact, ordained a year or two ahead of his classmates.

The most encouraging indication of the growing efficiency of our ecclesiastical administration under the Presiding Bishop and Council is the clarification of its problem of theological education. When the Church is prepared to increase its number of official or authorized seminaries, and to exercise some measure of control as a right purchased by some measure of support, many of the present ills under which the seminaries and the Church are suffering will be remedied.

Competition may be the life of trade, but the unlimited competition of seminaries is proving, under present conditions, quite inadequate as a stimulant. It encourages a lowering of standards and obscures the fundamental weakness of unsystematic recruiting for the ministry. It largely relieves the whole Church from its responsibility for the education of its ministry and places the burden upon a very few people—not more than three per cent.

Chicago, March 14, 1922.

WM. C. DEWITT.

"ROMANIZING"

To the Editor of *The Living Church*:

THE opening paragraph of your Canadian correspondent's letter of last week regarding the Roman nature of the S. S. P. P. publications offers one more illustration of a circumstance which has attended well nigh every effort toward Catholic advance, namely, that the average Low Churchman, Broad Churchman, or Oxford conservative can usually be got to agree with the average Roman verdict upon the endeavors of the ultra-Catholic party. Among temperaments so thoroughly committed to disrespect for Roman Catholic judgment, one might expect a vote of confidence to follow any declaration such as your correspondent's friend elicited from two English Roman clergy.

The charge of Romanizing has been reiterated against the leaders of the Catholic Movement from its beginning. Systematic persecution of men like Lowder, Mackonochie, and Dolling however, had its advantages in that it afforded these men some opportunity for self-vindication. Certain specifications had to be made before any legal prosecution of the charge of Romanism could be conducted. These Romanizers of the day were tried, convicted, and duly sentenced. But the whole proceeding was a failure. The charge of Romanism, when analyzed, resolved itself into a dispute over points of ceremonial usage. The Public Worship Regulation Act solemnly condemned the "six points" and died.

And it is probable that contemporaries who raise the present cry of Romanism are going to find history repeating itself. So far as ceremonial is concerned, it is utterly absurd to assume that any *English Use* outside of pre-Reformation precedent exists at all. What we have in the Book of Common Prayer are the essentials of a revised liturgy. Mr. Dearmer has evolved a rite in which he assures us, by means of picture plates and discourses, that he has loyally impinged the Prayer Book liturgy upon the English Rite of Sarum. The Society of SS. Peter and Paul, with considerably less ingenuity, has evolved another by adapting the Prayer Book to the accompaniment of Roman ceremonial usage. In one case the precedent is obscure. In the latter case it can be verified. That is apparently its one great disadvantage.

Now, if those who talk of Romanizing must, like the English courts, make liturgical details their issue, they must insist that the Public Worship Regulation Act and other like decisions have indicated the liturgical standards of an English Rite. And furthermore they must admit that, by these decisions, Dearmer and Mowbray are doomed as well as Stanton and the S. S. P. P. and that unless we are committed to a binding dogmatic antipathy to the modern Roman Use, the controversy narrows down to a question of choice. And behind the choice lie certain theological considerations.

I frankly confess that my theological convictions, being what they are, commit me quite definitely to what the average person calls "the Roman development." But fortunately ceremonial considerations did not determine these. Had they done so I should have conceived a slight sympathy and possibly some understanding of how the chief promoter of the traditional English U-

of Sarum came to champion the ministry of women to the extent of engaging Miss Maud Royden as his curate. I confess that I am incurably prejudiced against this development.

Sincerely yours,

Church of St. Mary the Virgin, CARL WILLIAM BOTHE.
New York City.

[The discussion of this subject is now at an end.—EDITOR L. C.]

SAY IT OR SING IT

To the Editor of *The Living Church*:

WHY is it that we so often find, even in churches where there is good music, the custom prevailing of (1) a said prayer with a sung *Amen*, and—worse yet—(2) a said versicle followed by an intoned response?

Surely the requirements of good music dictate that a certain part of the service (if not the service as a whole) shall be either said or sung—not “a little of both, if you please.” Beside the poor effect of this practice (which sounds as bad on a week day as on Sunday) it entails a deal of embarrassment upon the member of the congregation who innocently says “And with Thy spirit,” only to have the choir begin a moment later to intone it.

Hoboken, N. J.

MARY McE. ERILARD.

THE FRUIT OF THE SACRAMENTAL SYSTEM

BY THE REV. ALWIN E. WORMAN

URING a recent meeting of the younger clergy of Boston a short time ago a discussion arose concerning the result of the evangelical system of the denominational Churches as compared with the sacramental system of the Church, and fear was expressed that the character produced in the Church suffers in comparison with that produced in the denominational Churches. This fear was expressed by those who had been born, brought up, and educated in the Church, and therefore did not have the denominational point of view. Fearing that there may be a not inconsiderable number of the same mind who look toward evangelical methods as producing a higher type of Christian character, permit me, as one brought up on denominational religion, but now a priest in the Church, to speak in behalf of the fruit of the sacramental life.

The appeal of modern evangelism is decidedly selfish and tends to produce and does produce a self-righteous type of Christian. This does not mean that there are not many fine Christian people in the denominational Churches, but the evangelistic message and method have made them too self-conscious of their state of salvation. The message is the selfish appeal to get one's soul permanently saved for fear of being lost and suffering punishment. We all know that because of the frailty of human nature we daily do wrong and need constantly to seek God's forgiveness. Provision is made for this in the confession and absolution of the Church; but the average denominationalist who is “saved” will not admit that he daily does wrong, and so must grieve the Holy Spirit with this attitude of self-righteousness. The good Churchman is not so much concerned about saving his soul as he is to follow the teaching of Christ and to live out that teaching in his daily life.

The argument in the conference seemed to revolve about the “Fruit” of the Church, and it was said that if Christ came to earth He would not be so much concerned about apostolic succession as about vice. Not presuming to touch on the subject of apostolic succession, let us ask: What is the fruit of the Church? And can we consider social service as the only or primary fruit of the Church of Christ?

As far as social service is concerned, the fruit of the belief of those who deny the Deity of Christ, and the fruit of the Jewish faith, are as evident as that of the Christians, so it seems that social service cannot be used as a conclusive test of Christianity even though Christianity must find expression in such service. The reason why the faith of the Church finds expression in social service is because the intimate fruit of the Church's sacramental system compels such expression.

Christ has given us the Holy Sacraments through

which the Holy Spirit operates in the Church, bestowing grace upon all true believers. The Churches that ignore the sacraments as means of grace are wilfully and deliberately putting aside the means that Christ Himself instituted as channels of grace, and by so doing they suffer corresponding loss. Therefore their character is one-sided and developed from a more personal and selfish standpoint, while those who seek the grace of God through the sacraments bear the fruit of the Spirit enumerated by St. Paul in Gal. 5:22-23, and seem to possess, unconsciously, a beautiful Christian character. To say that the Holy Spirit does not operate in the denominational Churches would indeed be folly, but to say that the Holy Spirit does not find adequate expression there is true beyond doubt. It is true that the various sects administer Holy Baptism and the Lord's Supper, but they administer them in such a way as to rob them of their great beauty and efficacy. They baptize, but deny that a person is made a child of God by such baptism. They administer the Lord's Supper, but do so only as a memorial service, practically denying the presence of Christ. It seems beyond reason that the Holy Spirit can operate effectually when these sacramental services are divested of their true meaning.

The fruit of the sacramental system, so far as suffering by comparison with the fruit of evangelistic Churches is concerned, produces a finer type of well rounded Christian character, furnished in every good work.

SONG OF A WAYFARER

Jesu, heart's beloved,
God, my all in all,
Fain would I adore Thee,
At Thy Footstool fall.

Jesu, heart's beloved,
There is none like Thee,
Only Thee I long for,
Thine would wholly be.

Take me, my Beloved,
Take me for Thine Own;
Let me serve Thee only,
Live to Thee alone.

So, my heart's Beloved,
Make me do Thy Will,
Be what Thou desirest,
Thine own plan fulfil.

Praise to Thee, Beloved,
Thee, to whom I call,
Thee, my King, my Saviour,
Thee, my All in all.

ELEUTHERA.

LENT

I bring my blemished past to Thee with penitential tears;
Though blurred and stained and blotted be the record of my years,

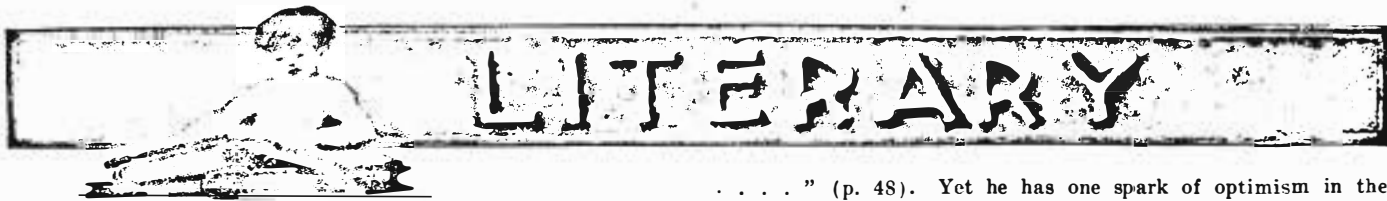
Wilt Thou not graciously forgive? No other hope have I;
Unless Thy mercy bid me live, dear Saviour, I must die.

I bring my present too to Thee in mingled fear and hope;
Nor force, nor wisdom is in me with inbred ill to cope;
Ill habit binds me like a chain, and though myself to free
I strive indeed, I strive in vain. Dear Lord, deliver me.

My future I to Thee commend; whither my path may lead,
What perils may my steps attend, what snares and foes impede,
How bruised and torn may be my feet by reason of the way,
I know not; it is known to Thee: be Thou my Guide and stay.

In spite of wilful evil done, of proffered good refused,
Of opportunity foregone, of clemency abused,
Of long, rebellious disaccord with Thy wise will, I pray,
Forsake me not forever, Lord, nor cast me quite away.

JOHN POWER.



SACRIFICE

Sacrifice and Some of its Difficulties. By the Rev. Walter J. Carey, Mowbray, London. Morehouse Publishing Co., 70 cts.

Another stimulating and virile little book by the present Bishop of Bloemfontein cannot but carry on the splendid work of his *Prayer and Some of its Difficulties*. Dealing with the great problems that beset modern religion in the language of every-day life is the great achievement of Bishop Carey. One of the tasks, which modern men of science have set themselves, is the interpretation of science to the uninitiated, in non-technical, direct, and homely speech. What certain great men are doing in this field of truth, Bishop Carey and a few others are doing in the field of spiritual truth. The author's thought is fresh and new; he thinks out problems for himself; he sets up no men of straw to be blown down by the first blast of opposing wind. The difficulties he presents are real difficulties, and the answers he gives are real answers. Small and brief as these two books are, they furnish a complete "First-Aid" equipment for every day use. "None of us can do otherwise than admire those who do right for right's sake and hope for nothing hereafter; but one can reasonably tell these Stoics that they are unnecessarily inhuman. God is more human than they are, and has promised joy and peace and reward to His children. And the hope of this reward is not selfishness. Selfishness largely depends on its object. To want something worth wanting is not selfishness; otherwise the noblest philanthropist in the world would be selfish, which is absurd. What Christians want is nothing self-centered; they desire the eternal triumph and reign of God, i. e., of 'Truth, Beauty, Goodness, and Love' (p. 72). In this fashion our author begins his discussion of "The Rewards of Sacrifice." This little book will do a great work for God, and His blessing is surely upon it.

CONDITIONS IN GERMANY

Germany after the Armistice, by Maurice Berger, Putnam's, 1920, pp. xvii-337. \$3.50.

It is well, so long after the cessation of hostilities, to read over, for their interpretative and informative interest, certain first-hand evidences of conditions in Germany in the period immediately following the war. Such a book as this, for example, gives a most interesting study of German psychology and contains food for thought. Especially is this true in the light of subsequent developments in Germany. This work embodies the reports and shorthand notes of conversations and observations of a Belgian Lieutenant. With characteristic Gallic incisiveness, he sets off for us the portraits of some of the men whom he interviewed—von Kluck, Boehn, Stinnes, Harden, Wassermann, and Cardinal Hartmann. The latter is quite the weakest person in the whole book, while the moving and powerful stories of Liebknecht and Rosa Luxemburg are the strongest. This brief collection of pen-portraits, of short interviews, gives one much to ponder over in these days of peace.

ESSAYS BY BALFOUR

Essays Speculative and Political, by the Rt. Hon. Arthur James Balfour, Doran's, pp. x-241. \$3.00.

After reading several of these essays of Mr. Balfour's one is tempted to set down some of his introductory words in the first of the number—that on "Decadence": "I must warn you that the present essay makes no pretence to be an adequate treatment of some compact and limited theme; but rather resembles those wandering trains of thought, where we allow ourselves the luxury of putting wide-ranging questions, to which our ignorance forbids any confident reply" (p. 13). The point of view here expressed is typical of that of the whole book. The author, for example, after carefully and skilfully considering the theories which have gained a certain ascendancy in their attempt to account for and analyze the fact of national or institutional decadence, comes to the conclusion that no one of the explanations is quite satisfactory. "We cannot regard decadence and arrested development as less normal in human communities than progress; . . . the internal causes by which, in any given community, progress is encouraged, hindered, or reversed, lie to a great extent beyond the field of ordinary political vision

. . . ." (p. 48). Yet he has one spark of optimism in the maze of his critical examination: we are assured that "there are no symptoms either of pause or retrogression in the onward movement which for more than a thousand years has been characteristic of Western civilization (p. 49). His next essay on "Beauty: and the criticism of Beauty" (pp. 57-95) concludes with the destruction of the orthodox notion of the existence of an objective standard of Beauty, and with the expression of a kind of reverent agnosticism. Of the other essays, those on Bergson and Treitschke the reviewer found the most interesting, but the cold calm of the writer's detached point of view, his standing at the side-lines of life, lead to a certain bleakness and chill which may perhaps be inseparable from this method of dealing with the facts of life—philosophical, aesthetic, and political. In any one less great it might not be considered an attractive quality.

CHRISTIAN SCIENCE

What Christian Science Means, and What We Can Learn From It, by James M. Campbell, The Abingdon Press, 1920, pp. 1-182.

This excellent book is not an attack on Christian Science, nor a defence of it, but a careful and sympathetic study of it by one who is not a Christian Scientist. It is an admirable piece of work—temperate, charitable, appreciative. It is not very quotable, as the writer's power is in sustained, yet simple, argument, and in the felicitousness of his illustrations, rather than in brilliant aphorisms. However two excerpts may show the current of his argument. The unfortunate thing about Christian Science is that the things which it rules out before coming to the study of the Word of God are not incidental and nonessential, but concern the very essence of Christianity. "These things include the fundamental doctrines of sin and atonement, which form the very core of the Gospel. What kind of a Bible have you left when you deny beforehand its most vital truths?" (p. 123). As to its future, he says: "Many defections from the faith have taken place, many sects have arisen, and have passed away, and have been forgotten; but the Church of Christ, founded upon confession of His name, forever remains. It is His body, the organ in which He is expressed, the agency by which He works. Recreant to its duty it has often been, but it has a way of emerging out of every cloud, 'fair as the moon, clear as the sun, and terrible as an army with banners'". (pp. 181-182).

CHURCH AND LABOR

The Church and Labor, by the Rev. John A. Ryan and the Rev. Joseph Husslein, S. J. Macmillan's, xx-320. \$3.75.

The volume, as the cover advertises, "is the first of a series which will endeavor to present adequately and authoritatively the Catholic doctrine on industrial, social, and political institutions and relations". It presents little that is startling. The two papers on Ozanam and von Ketteler by Fr. Husslein are satisfactory biographical notes, of considerable importance in view of the theses which the present writers are engaged in substantiating. The mass of encyclical letters from Pontiffs have a certain claim on the attention of the world, since they are not the utterances of private persons, but are issued with the voice of authority. The three concluding papers are of real interest—on "A Living Wage", "The Reconciliation of Capital and Labor", and "A Catholic Social Platform". The manifestation of true interest in the whole question of social relations and responsibilities is one of the most significant notes of our times, and the attitude of official Roman Catholicism is a matter of prime importance in this connection. This series gives promise of some real contributions to the modern conscience on the subject.

EARLY ISRAEL

The Heroes of Early Israel, by Irving F. Wood, Ph.D., D.D., Macmillan's, N. Y., 1920. pp. 1-229.

This is a most useful book for the parent or Church school teacher to use in presenting Old Testament stories to older children. Despite the quantity of books on this subject, really good material is not easy to find. Both illustrations, text, and arrangement combine to make this text both practical and scholarly. The use of modern knowledge on the Old Testament and in the method of teaching it, makes this volume of the "Great Leader Series" one of distinct value.

Church Kalendar



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 Rev. BRINLEY ABBOTT, of Blind River, Diocese of Algoma, Canada, arrived at the middle of February to take up his work as priest-in-charge at Park Rapids, Minnesota, Diocese of Duluth. Mr. Abbott was during nearly the entire period of the war a chaplain with the British forces.

THE address of the Rev. MYRON G. ARGUS is 421 Prairie Court, Kenosha, Wis.

THE Rev. C. C. BATES is acting as priest-in-charge of St. James', Theresa, St. Peter's, Redwood, and St. Lawrence's, Alexandria Bay, N. Y.

THE Rev. RANSON M. CHURCH, rector of St. Mary's Church, Newton Lower Falls, Mass., has accepted the rectorship of the Church of the Messiah in the Back Bay district of Boston. He succeeds the Rev. John McGaw Foster, who was rector for over twenty years. Mr. Church assumes charge of his new parish on Easter Day.

THE Rev. JOHN S. COLE assumed his duties as priest-in-charge of St. Christopher's Parish, Oak Park, Ill., on March 23. He may be addressed 426 S. Euclid Ave., Oak Park, Ill.

THE Rev. A. S. COOPER, of Ichang, China, is now in this country, and may be addressed 802 Hillsboro St., Raleigh, N. C.

CHAPLAIN EDWARD H. EARLE, owing to physical disability contracted during his service in the United States Army, has temporarily retired from all active duties of the Sacred Ministry and is now residing with his daughter, Miss May C. Earle, at the Scripps Biological Institute, La Jolla, California, where he may be addressed.

THE Rev. EDGAR VAN W. EDWARDS, rector of Church of the Advent, Marion, S. C., has accepted the appointment as priest-in-charge of St. Paul's mission, Graniteville, S. C., and associate missions, and will take charge of the new work, March 31st.

THE Rev. ROBERT J. EVANS, rector of St. Alban's, Syracuse, N. Y., will serve as missionary at St. Mark's, Jamesville, N. Y., after April 1st.

THE Rev. JEREMIAH JOHNSTON, for some years general missionary of Duluth, is acting Archdeacon in the northern part of North Dakota, with headquarters at Minot.

THE Rev. EDWARD M. H. KNAPP has resigned the rectorship of St. Mark's Church, Augusta, Me., and accepted an invitation to St. John's Church, Kingston, N. Y.

THE Rev. GEORGE M. MORRISON, who has been supplying St. Peter's Church, Cheshire, Conn., for the past few months while pursuing studies in the Hartford Theological Seminary, has accepted a call to the vacant rectorship and will enter upon his new position at the end of the college year in May.

All correspondence intended for the secretary of the Diocese of Central New York should, after April 1st, be addressed to the Rev. FRANCIS C. SMITH, 67 Martin Bldg., Utica, N. Y.

THE Rev. E. B. SPURR, of Windsor, N. C., has become rector of St. John's Church, Bangor, Me.

THE Rev. EDWARD C. M. TOWER of St. Agnes' chapel, New York City, has accepted the call to become rector of St. James' Church, Great Barrington, Mass.

THE Rev. R. L. SHEAFF, for years a Congregational minister, has come into the Church, and is holding services as a lay reader at Holy Trinity Church, Exeter, Me.

THE Rev. Dr. LeROY TITUS WEEKS, rector of Trinity Church, Emmetsburg, Iowa, recent-

ly read a paper on "Nests and Nesting," before the Iowa Conservation Association, which the *Associated Press* has asked for. Dr. Weeks will have a poem on The Wren in an early number of *St. Nicholas*.

THE Rev. JOHN WILKINS has resigned his position as curate in St. Paul's Church, New Haven, to accept the rectorship of Grace Church, Stafford Springs, Conn. He will enter upon his new duties April 15th.

ORDINATIONS

DEACON

CONNECTICUT.—ARCHIBALD F. STEBBINS, head of the Stebbins Secretarial School of New Haven, was ordered deacon in St. James' Church, Westville (New Haven), by Bishop Acheson on Monday morning, March 20th. The sermon was preached by the Rev. Floyd Steele Kenyon, rector of Christ Church, West Haven.

PRIESTS

LIBERIA.—On Sunday, January 28th, at Irving Memorial Church, Cape Mount, Bishop Overs ordained to the priesthood the Rev. Messrs. JAMES DWAY, JOHN D. MARK, and HENRY B. WILSON.

SOUTHERN VIRGINIA.—On Friday, March 10th, the Rev. JOHN CONRAD WAGNER, D.D., was ordained priest in Epiphany Church, Danville, by the Rt. Rev. Beverley Danbridge Tucker, D.D., Bishop of Southern Virginia.

The candidate was presented by Archdeacon Ribble, the sermon being preached by the Rev. Malcolm Taylor, rector of Epiphany Church.

The following clergymen assisted in the laying on of hands: Archdeacon Ribble, the Rev. Malcolm Taylor, the Rev. J. Keith Lee, the Rev. David H. Lewis, the Rev. T. Carter Page, the Rev. J. Cleveland Hall, D.D., the Rev. Chiswell Dabney.

DIED

STRANG.—At Chattanooga, Tenn., on February 9th, FRANCES THORNTON STRANG, youngest daughter of the late Mr. and Mrs. Samuel Bartow Strang, pioneer residents of Chattanooga. A descendant of the Thornton and Washington families.

WESTMAN.—At the hospital, Roanoke Rapids, N. C., Feb. 24, 1922, VICTORINE LE MONIER MCCARTHY, only daughter of M. C. and Victorine Sophie Henderson, of Louisville, Ky., and beloved wife of the Rev. Chas. F. Westman, rector of Grace Church, Weldon, N. C.

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

MEMORIAL

FRANCES THORNTON STRANG

There died in Chattanooga, Tenn., on February 9, 1922, after a tedious illness, Miss FRANCES THORNTON STRANG, youngest daughter of the late Mr. and Mrs. Samuel Bartow Strang, prominent and pioneer residents of Chattanooga.

Miss Strang was possessed of an unusually sweet and lovable disposition and endowed with a remarkably bright and scholarly mind, which she constantly delighted to improve, and dispensed for the happiness and well being of others.

After teaching for several years at St. Mary's Cathedral, Memphis, and the Chattanooga high school, where she was at the head of the English department, Miss Strang took a post-graduate course at Columbia University, New York, where she received the degree of Master of Arts.

Her unselfishness and true Christian spirit were the reflection of a character free from unworthy ambition, and her devotion to duty frequently caused grave concern among her friends and relatives, because of an utter disregard for self, when a service could be rendered to others.

Through her mother, who was Frances Gregory Thornton, Miss Strang was descended from the old Thornton and Washington families of Virginia, and was the proud possessor of a noble and patriotic heritage. She was a great-great-granddaughter of Jane Washington, niece of the General, who married Col. John Thornton of Revolutionary fame. Miss Strang was also a fourth direct great-granddaughter of Augustine Washington, Sr., father of the Commander-in-Chief, and of his sister, Mildred Washington Gregory. Miss Strang was a member of the Tennessee Society of the Colonial Dames of America.

She was a lifelong and devoted communicant of St. Paul's Church, Chattanooga, and

funeral services were held from this church on Saturday morning, February 11th, the Rev. Dr. Loring Clark officiating.

Miss Strang is survived by her brother, Bartow Strang, her sister, Mrs. Ada Strang Denton, all of Chattanooga, and her aunt, Mrs. Chester C. Wells, of Omaha, Nebr. *Requiescat in Pace.*

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.

RETREAT

THE Rev. ARTHUR MANNERING 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 retreat 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.

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 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser), 3 cents per word, replies in care THE LIVING CHURCH, (to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

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

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

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

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

POSITIONS OFFERED

CLERICAL

CLERGYMAN \$1,200 and wife \$600, for a Chard Indian mission. Rooms and keep. Only courageous people need apply. References. Address S-503, care LIVING CHURCH, Milwaukee, Wis.

CAPABLE CONSECRATED PRIEST FOR A string of three fine missions. One who will work and stick to his task. Give particulars and age in first letter in confidence. Address S-504, 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.

RECTOR FOR YOUNG PARISH WITH wonderful outlook. Church school hall and fine rectory, with \$1,300 salary. Prefer married man with children. References required with necessary data. Address 505, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST CHOIRMASTER WANTED for Cathedral parish in south city of half million people, mixed and boy choir, splendid opportunity for experienced man for teaching. New organ, seventy stops, under contract, write immediately giving references and details. Address C-513, care LIVING CHURCH, Milwaukee, Wis.

EDITORIAL ASSISTANT, CLERICAL OR lay. Must be educated Churchman and proficient in English composition, including punctuation, and able to use typewriter. Some knowledge of proof reading desirable but not essential. State qualifications. MORRIS PUBLISHING CO., 1801 Fond du Lac Ave., Milwaukee, Wis.

A DEACONESS OR TRAINED CHURCH woman for work with Indians. Interesting. State salary required in first letter. Testimonials asked. Address S-508, care LIVING CHURCH, Milwaukee, Wis.

WANTED—ORGANIST AND CHOIR- master. May 1st. Teaching opportunity. State salary desired. Give references. St. JOHN'S CHURCH, Ogdensburg, N. Y.

POSITIONS WANTED

CLERICAL

PENNSYLVANIA RECTOR SEEKS SUN- day duty during the months of July and August, or part thereof. Married, no family. Address "ASPIRA," 502, care LIVING CHURCH, Milwaukee, Wis.

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.

PRIEST, BEST CREDENTIALS, DESIRES parish. Suburbs or country preferred. Address S. R. E. 499, care LIVING CHURCH, Milwaukee, Wis.

PRIEST-ORGANIST, DESIRES POSITION as choir-master organist. Expert boy voice trainer, good disciplinarian, thorough musician. Address M. A. S. 498 care LIVING CHURCH, Milwaukee, Wis.

PRIEST, THOROUGH CHURCHMAN young, married. Desires rectorship or curacy in large city. Available immediately after Easter. Would accept *locum tenency*. Able to give the very highest references from bishops, vestry, clergy, and prominent laymen. Considered good preacher. Specialized in Church school work and work among young people. Address G-507, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, 43, CATHOLIC, PRESENT charge since 1915, would be glad to correspond with Bishop or Vestry. Highest references. Address S.P.G.-510, care LIVING CHURCH, Milwaukee, Wis.

RECTOR CELIBATE, FAITHFUL WORK- er, accustomed to Daily Service. Excellent references. Can be at liberty in July. Desires change for justifiable reasons. Address R-509, care LIVING CHURCH, Milwaukee, Wis.

WANTED—PARISH, MISSIONARY, SO- cial work, *locum tenens*. Good Churchman, hard worker. Address Experience-508, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER DE- sires immediate appointment. First class choir trainer. Boy or mixed choir. Cathedral trained. Recitalist, F.R.C.O., L.R.A.M. Excellent testimonials and references, married. LESTER LEIGH, 601 N. Front Street, Wheeling, W. Va.

ORGANIST AND CHOIRMASTER, MAR- ried.—Churchman, enthusiastic and hard worker. Well known recitalist and conductor, desires appointment in town having good field for teaching. Highest credentials. Address: WORKER-473, 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.

A CHURCHWOMAN, COLLEGE GRADU- ate, 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.

WANTED BY MIDDLE AGED GENTLE- woman, position as companion, companion housekeeper, or schoolmother. Address W-514, care LIVING CHURCH, Milwaukee, Wis.

COLLEGE JUNIOR, CHURCHMAN, WISH- es tutoring or other summer work. Address POLK, 2310 Pine, Philadelphia.

A YOUNG CHURCHWOMAN, KINDER- garden Teacher, attractive personality, fond of children, good disciplinarian, desires position as governess to children aged two to ten. References exchanged. Address B. W. 511, care LIVING CHURCH, Milwaukee, Wis.

SUPERINTENDENT RECOMMENDS Managing Housekeeper with experience. W-500 care LIVING CHURCH, Milwaukee, Wis.

OLD HYMNALS WANTED

HAS ANY PARISH OLD EDITION HYM- nals, in good condition, which it has discarded for new edition? I want 100, for use in pews. State price and condition. Rev. G. L. BARNES, Helena, Ark.

SISTERS OF THE HOLY NATIVITY

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

UNLEAVENED BREAD AND INCENSE

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

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

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.

PARISH AND CHURCH

AUSTIN ORGANS—NEW YORK, BROOK- lyn, 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.

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.

CHURCH EMBROIDERIES, ALTAR Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

ALTAR AND PROCESSIONAL CROSSES: Alms Basins, Vases, Candlesticks, 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.

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 HIRSHMAN ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

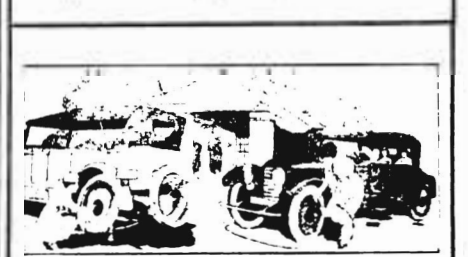
TRAINING SCHOOL FOR ORGANISTS AND choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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), \$2.50 per dozen. Cleanable fabric (Roman style only), 3 for \$1.00. CENTRAL SUPPLY, CO., Wheaton, Ill.

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. LOSCK MANUFACTURING CO., 264-6th 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.

SAFETY MIRRORS FOR OPEN AND closed type cars. Will not only add to your car's appearance, but give you a clear view of what is behind you. It is easily installed, cannot work loose or rattle. Write for circulars and prices. Rees Manufacturing Co., 7501 Thomas Boulevard, Pittsburgh, Pa.

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.

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, at- tractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations winter season.

HOSPITAL—NEW YORK

S. T. 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.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

MISCELLANEOUS

FAMILY LIVING IN THE VICINITY OF Philadelphia seeks a good home, preferably in the country, for imported Welsh pony—perfect saddle animal, sound, careful of children. No compensation asked; but assurance of proper care and kind treatment required. Address REV. F. C. HUBER, 501 E. Marshall St., Norristown, Pa.

WANTED—INFORMATION CONCERNING a location for an experienced M.D., within fifteen miles of a church. Address D-512, care LIVING CHURCH, Milwaukee, Wis.

TRAVEL

SEE EUROPE NEXT SUMMER. PASSION Play at Oberammergau. Famous Battle-fields. High grade tour. Moderate price. Address MRS. FITZGERALD, All Saints' School, Sioux Falls, So. Dakota.

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

HAVE YOU EVER WALKED THE STREETS OF A GREAT CITY FRIENDLESS?

All night mission, 8 Bowery, conducts a coffee stand between hours of 2 and 4 A. M. on the Bowery daily. Hot coffee and food served free to the Army of Unemployed who walk the streets homeless, friendless, and penniless. Thousands helped through hours just before dawn, by words of cheer from Christian men. Food given in name of Christ. "Not willing that any should perish." 11 Peter 3. Contributions may be sent to LIVING CHURCH or to Dudley Tyng Upjohn, City Hall Station, Box 81, New York City.

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.

WILL SOME CONGREGATIONS NOW discarding the old Hymnal send by post copies of Hutchins in good condition for use in teaching our Chinese Divinity Students? Address Rev. L. B. RIDGELEY, Dean of the Theological School, American Church Mission, Shanghai, China.

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

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
Healing Service Thursday, 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

Ervasy 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.*]

Atlantic Monthly Press. 8 Arlington St., Boston 17, Mass.

Consolation. By Albion Fellows Bacon. Price 75 cts.

Thomas Y. Crowell Company. New York, N. Y.

Practical Self-Help. or How to Make Full and Effective Use of the Greatest and Best that is in You. By Christian D. Larson. Price \$1.75 net. Postage extra.

The Macmillan Co. New York, N. Y.

Property: Its Duties and Rights Historically, Philosophically, and Religiously regarded. Essays by various writers. With an Introduction by the Bishop of Oxford.

A Faith that Enquires. The Gifford Lectures delivered in the University of Glasgow in the Years 1920 and 1921. By Sir Henry Jones.

The Creative Christ. A Study of the Incarnation in Terms of Modern Thought. By Edward S. Brown, D.D., Professor in the Episcopal Theological School in Cambridge, Massachusetts. Author of *The Apostles' Creed To-day, God's Responsibility for the War, etc.*

A Student's Philosophy of Religion. By William Kelley Wright, Ph.D., Assistant Professor of philosophy in Dartmouth College, U. S. A. Sometime Instructor in Philosophy in Cornell University, U. S. A.

A. R. Mowbray & Co. London, England.
Morehouse Publishing Co. Milwaukee, Wis.
American Agents

The Deity of Christ. Four Sermons preached during Advent, 1921, in Grosvenor Chapel, by Charles Gore, D.D., D.C.L., LL.D. Price 90 cts.

G. P. Putnam's Sons. New York, N. Y.
Mendoza and a Little Lady. By William Caine. Price \$1.75.
The University of Illinois Press. Urbana, Ill.
English Government Finance 1485-1558.
By Frank E. Dietz.

BULLETINS

Department of Publicity. 281 Fourth Ave., New York City.

Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church Series of 1922.

Bulletin No. 21. *The Cross, the Flag, and the Church.* A Sketch of the Work of the Church in the Philippine Islands. Issued by the Department of Missions and Church Extension.

Bulletin No. 22. *Students and the Church.* Issued by the Department of Religious Education.

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

The Philadelphia Seminary Bulletin. Annual Catalogue 1921-1922. Vol. 6. February, 1922. No. 3.

PAMPHLETS

The Church Publishing Company of Spokane. 1122 First Ave., Spokane, Wash.

Religion and Life: A Handbook of Religion. By Rt. Rev. T. I. Reese, D.D., Bishop of Southern Ohio; Rt. Rev. Herman Page, D.D., Bishop of Spokane; and Rev. George E. Norton, of St. Louis, Mo. Price 25 cts.

The English Church Union. 31 Russell Sq., London, England.

Report on the Resolutions of the Lambeth Conference, by the Theological and Liturgical Committee. Parts I, II, III.

Fraternité Franco-Américaine. 57, rue de Babylone, Paris, France.

1921 Memorial Day in France. All American Tombs Decorated by French Children.

NEW DEAN FOR DULUTH

THE CATHEDRAL CHAPTER have been particularly fortunate in securing as the successor to Dean Couper, the Rev. Harry Garfield Walker, of Devil's Lake, N. D., who will come to his new work on the first day of May. Dean-elect Walker came to his present work from Jamaica about four years ago and has made a large place for himself in the community. Besides taking a prominent part in all matters of civic welfare he has given lectures in many places showing up the fallacies of the Non-Partisan League as it has operated in North Dakota.

PRIEST HONORED

THE REV. GEORGE C. MERRILL, rector of St. Paul's Church, Stockbridge, has been decorated by King Alexander of the Serbs, Croats, and Slovenes, with the "decoration" and diploma of the Order of the Cross. The Serbian legation in Washington recently informed Mr. Merrill that this honor had been bestowed upon him in recognition of the splendid work which St. Paul's parish had done in aiding Serbian soldiers and their families during the war.

DIOCESAN CONVENTIONS

CALIFORNIA

Deputies to General Convention: clerical, the Rev. Alexander Allen, the Rev. H. H. Powell, D.D., the Rev. C. P. Deems, the Rev. J. W. Gresham, D.D. Lay, Mr. W. H. Crocker, Mr. F. M. Lee, Mr. L. F. Monteagle, Mr. H. C. Wyckoff.

Alternates: clerical, the Rev. Edgar F. Gee, the Rev. W. R. H. Hodgkin, the Rev. A. W. N. Porter, the Rev. W. H. Cambridge. Lay, Mr. E. D. Beylard, Mr. Clifton H. Kroll, Mr. George F. Wakefield, Mr. Vincent Neale.

IDAHO

WITH a record attendance, and with clerical and lay representatives from every section of the state where the Church has been established the convocation of the missionary district of Idaho met for its fifteenth annual session at St. Michael's Cathedral, Boise, February 24-26.

This year the Convocation was held three months earlier than usual. The advantages of meeting earlier in the year were so apparent to the delegates, that it was unanimously voted to hold the sessions during the month of February hereafter.

The convocation was privileged to have as its guests this year the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin; and Mrs. Wilson Johnston, of Portland, Oregon. Bishop Sanford was present throughout all the sessions, and was the preacher at the early celebration of the Holy Communion on Sunday, February 26th, and also at the latter service at 11 o'clock. Mrs. Johnston conducted a mission study normal class for the Woman's Auxiliary, and gave a most interesting account of the preparations being made for the General Convention in Portland. The sessions of the Woman's Auxiliary were held simultaneously with the meetings of convocation.

Beginning his annual address, Bishop Touret announced that on the advice of his physicians he would leave the state early in March for a period of six months' rest and vacation. The Bishop and Mrs. Touret will spend some time at Tryon, North Carolina, and later will go to Nantucket Island, off the coast of Massachusetts, returning West the last of August.

Expressing his belief that the parochial and institutional work of the Church was in the hands of strong leaders, the Bishop said: "I am leaving feeling sure that all will be well. No Bishop was ever surrounded by more loyal workers. The clergy, I am confident, will more than take their share of the load. The laity will cooperate. Such devotion and loyalty all along the line will register while I am away. The Church in Idaho never had such promise. Do not relax an ounce of effort. Have care for the missionary activities. Keep paying into the Nation-wide Campaign fund. In 1920 we gave \$7,200. In 1921, a lean year, we gave \$6,000. Let's make it \$10,000 in 1922 and begin to work for that goal to-day."

293 persons were confirmed in Idaho during the Year 1921. There are present nine-

teen clergymen on the rolls, eighteen of whom are in active service. Not a single clergyman was transferred from Idaho during the past year. The Bishop and Council, with five well organized departments, have launched constructive programs, and are cooperating actively with the National departments.

NEW MEXICO AND TEXAS WEST OF THE PECOS

THE BISHOP was celebrant and the Rev. Hunter Lewis was preacher at the service which opened convocation on February 7th at St. Paul's Church, East Las Vegas.

The committee of the state of the Church reported that Mr. Lewis had 99 Baptisms to his credit this year. From such rich experience he drew some valuable lessons in his sermon. The Rev. J. S. Moore has been re-elected secretary the fifteenth time, whose congregation in Raton is about to begin worship in a new church of Mission style which has cost about \$13,000, of which only \$3,000 remains to be secured.

Gov. Prince, after about forty years of service was again elected lay delegate to General Convention. The clerical delegate, and alternate, are respectively, the Rev. J. S. Moore, and the Rev. W. S. Trowbridge. The Bishop moved an assessment of 1% upon the income of parishes and missions to gain additional support for district Missions. \$100 each was appropriated to the General Convention delegates toward expenses incurred.

The Bishop and Council elections include the Rev. W. S. Trowbridge and Mr. F. W. Nichols, for three years; Archdeacon Ziegler and Mr. George S. Valliant for two years; and the Rev. W. W. Brander and Gov. Prince for one year. Archdeacon Ziegler is delegate to the Provincial Synod.

The Rev. B. T. Kemerer, who said that he represented "Your Presiding Bishop and Council," was here given the floor, and showed how the Nation-wide Campaign is an enrolment of the soldiery of the Church.

The whole Church should be interested in, since it is so greatly needed, the newly acquired St. John's Sanatorium for tuberculars in Albuquerque. Archdeacon Ziegler told of this enterprise—how it would cost \$100,000 of which \$20,000 must be raised immediately in order to secure title, and how several thousands had already been given, so enthusiastic have Church folk been in helping this tremendously important project. The Bishop finds occasion for thankfulness because, "in the matter of building new churches, and in the acquisition of valuable properties for the Church (naming St. Anne's mission in El Paso for Spanish-Americans, the Murphey Sanatorium for tubercular patients, already noted, a large tract adjoining the Church of the Holy Faith, Santa Fe, as a site for the proposed Junior College for Girls, and others), the past year has been the most successful in our district history." Baptisms and Confirmations have been fewer, owing to the losses in population affecting many of our towns and communities.

Four of our more important organized missions have been without pastors for a considerable part of the year, while in one

or two other places where the development warrants the appointment of a resident clergyman, it has been impossible to secure the necessary men.

St. Alban's mission, in a new residential section of El Paso, with a combined parish house and rectory which will have cost about \$25,000, have been made possible by the wisdom and generosity of St. Clement's Church, the Rev. Fuller Swift, rector. Towards this enterprise the General Church has contributed only \$1,000. The achievement is most commendable on the part of St. Clement's devoted Churchmen.

OLYMPIA

DEPUTIES to the General Convention are: clerical, the Very Rev. S. T. James, Tacoma; the Rev. W. H. Bliss, Seattle; the Rev. R. J. Arney, Kent; the Rev. C. S. Morrison, Seattle. Lay, Mr. N. B. Coff-

man, Chehalis; Mr. G. H. Plummer, Seattle; Mr. C. E. Shepard, Seattle; Mr. E. G. Anderson, Seattle. Alternates; clerical, the Rev. S. H. Morgan, Seattle; the Rev. T. A. Hilton, East Seattle; the Rev. R. H. McGinnis, Tacoma; the Rev. J. D. McLaughlan, Seattle. Lay; Mr. J. McCormack, Tacoma; Mr. W. E. Turrill, Tacoma; Mr. H. G. Vick, Tacoma; Col. M. I. Garretson, Tacoma.

TEXAS

ALTERNATE DEPUTIES to the General Convention: clerical, the Rev. L. Valentine Lee, Houston; the Rev. George Ossman, Houston; the Rev. A. Donaldson Ellis, Beaumont; the Rev. R. de Ovies, Galveston. Lay, Mr. J. E. Hero, Houston; Mr. T. C. Edwards, Alvin; Mr. Goodwin Sterne, Matagorda; Dr. H. C. Haden, Houston.

RESIGNS PARISH

The Rev. Marcus E. Atlay, Vicar of St. Matthew's, Westminster, in a letter to his parishioners, announces his forthcoming resignation. He says: "It is exceedingly difficult for me to have to tell you that I feel the time has come when I ought to leave St. Matthew's. Great as the wrench must inevitably be, I cannot for a moment doubt that it is right that I should go. Ever since the Anglo-Catholic Congress in 1920 I have been increasingly conscious that the manifold calls upon my time and energy by work for the Church as a whole made it more and more impossible for me to give to St. Matthew's what the parish has a right to expect from its vicar, and the problem which I have had to face has been whether it was my duty to abandon the work which the chairmanship of the Anglo-Catholic Congress Committee, my seat in Convocation, and the National Assembly, together with committees in connection with these bodies, to which I have been called, entails—and, futher, to refuse all invitations to preach and speak outside the parish—or to leave my work here.

The patron of the living of St. Matthew's is Canon de Candole, as Archdeacon of Westminster, and it may confidently be expected that an appointment will be made which will ensure the continuance of the Catholic traditions of this well-known church.

EPISCOPAL ORATORY

Lent has brought with it an outburst of episcopal oratory. On Ash Wednesday the Bishops of London, Southwark, and Chelmsford, and Bishop Ryle, were all preaching in London, the three latter at mid-day services in the City. On Thursday, the Bishop of Monmouth at All Saints', Margaret Street, and Bishop Taylor-Smith, the Chaplain-General, at St. Stephen's, Rochester Row, addressed large congregations. Canon Lacey, at All Saints', Margaret Street, and Dr. R. J. Campbell, at Christ Church, Newgate Street, are also among the special preachers during Lent. Canon Lacey's course on Shaken Beliefs will certainly be instructive, and his addresses will probably be published subsequently in book form.

S. P. C. K.

On Wednesday next, March 29th, the two hundred and twenty-fourth anniversary of the foundation of the Society for Promoting Christian Knowledge, a special thanksgiving service will be held in St. Martin-in-the-Fields, Trafalgar-square, and the Dean of Westminster (Bishop Ryle) will deliver an address. It was in 1698 that the S. P. C. K. was founded by Dr. Thomas Bray, and it is quite justified in its claim to be the oldest of those societies which have formed a conspicuous feature of the life of the Church in England both at home and abroad. In 1916 the Society's premises in Northumberland-avenue were commandeered by the Government for war purposes, and consequently its offices, shop, and warehouse, which had been under one roof, were separated from each other and established in different parts of the West End of London. After over five years of dislocation, these are now reestablished in their old quarters. The S. P. C. K. has in recent years greatly extended its work, especially in the number of important books, chiefly on theological subjects, which it has published. It continues its splendid efforts towards advancing religious education and the training of teachers; to supplying vernacular literature for the Church

THE WEDDING OF PRINCESS MARY

A Splendid Function—Four Patron Saints—Resigns Parish.

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

THE wedding of Princess Mary and Viscount Lascelles has furnished abundance of "copy" for the Press this week, and you will doubtless be in possession of details long before this letter reaches you. My brief comments, therefore, will be confined to the religious side of the ceremony. Westminster Abbey provided a setting for the function which was well-nigh perfect. The high altar, lighted with two tall tapers, was vested in the wonderfully effective white silk frontal presented by King George at his coronation, while behind was suspended the equally beautiful dossal which was the gift of Queen Mary. There were no flowers either on the altar itself or in any of its surroundings. In accordance with the tradition of the Abbey, the altar was decorated with an array of gold plate, the effect of which was truly magnificent. Beside the altar was placed the fine banner of St. Martin recently presented to the Abbey by the Church Lads' Brigade. On the opposite side were the three great tombs, notably that of Aveline, with their colors restored to view only within the last few weeks.

The Royal procession passed slowly up the nave, headed by the cross, the bearer of which was vested in an elaborately embroidered blue tunic over a girded alb and amice. To the singing of the hymn, "Lead us, Heavenly Father, lead us," the bride, leaning on the King's arm, was conducted to the sanctuary, where her soldier bridegroom was awaiting her.

The Dean of Westminster (Bishop Ryle) and the Archbishop of Canterbury, both vested in copes, officiated at the first part of the service, the concluding prayers being recited by the Archbishop of York. The Bishop of London, happily recovered from his severe illness, was present in his capacity of Dean of the Chapels Royal, but took no part in the actual ceremony.

The interval occupied by the signing of the register, which always seems so tedious, was filled up by the special anthem written for the occasion by the Abbey organist, Mr. Sydney Nicholson. It proved to be a delightful piece of scholarly writing, and was most exquisitely rendered by the Abbey choir.

The registers were signed in St. Edward the Confessor's Chapel, behind the high altar. The choir, as soon as the anthem was over, left their seats two by two, making their reverence to the altar, a custom which has been revived at the Abbey only within the last year or two. At the same time the clergy left their seats, and, bowing to the altar, stood facing eastwards, the cross at their head, awaiting the issuing of the Dean and Archbishops from the King's Door on the south side. The procession then returned to the great west door—the bride and bridegroom, with the attendant train of bridesmaids, preceding the Archbishops and the clergy. The King and Queen followed, together with the relatives of the Royal House, at a considerable interval.

It was an occasion for which, as Churchmen, we could not feel otherwise than thankful, especially when we recall the halting ceremonial, the absence of genuine devotion, which characterized not a few functions of the Victorian period, and even later. On Tuesday morning the demeanor of the vast congregation, the stately ritual, the beautiful singing, and the Bishop's fatherly and loving address, all combined to emphasize the religious significance of the ceremony. In fact, it may be summed up in the King's gracious message to the Dean, written on the day of the wedding: "It was a ceremony which for beauty, dignity, and reverence, could not well have been surpassed, and in every way was worthy of the hallowed traditions of the Abbey."

FOUR PATRON SAINTS

In accordance with a plan for the due celebration of the Feasts of the four Patron Saints of the British Isles (which has the sanction of the Bishop of London), the Feast of St. David, translated from March 1st (Ash Wednesday), was celebrated at All Saints', Margaret Street, yesterday, the 2nd. A Solemn Celebration of the Holy Eucharist was attended by the Bishop of Monmouth, who gave an interesting address on the life and work of St. David.

The usual Welsh Evensong was held at St. Paul's Cathedral on St. David's Eve (Tuesday), and brought together a large congregation of Welsh-speaking worshippers. The service was sung by the massed choirs of the five Welsh churches in London, the Archbishop of Wales and the Bishop of Mommouth both being present.

overseas, chaplains for emigrants, and the training of missionary doctors.

ANOTHER CONFERENCE

Before the echoes of the strife and wrangling resulting from the last Modern Churchmen's Conference at Cambridge in the autumn have died away, the committee are announcing the next one. This will be held this year at Oxford, where Somerville College has been placed at the disposal of the committee. Is Christianity the World Religion? will be the subject for discussion. The Conference will begin on Monday, August 21st, and will end on Monday, August 28th. It will be open to members of the Churchmen's Union, and also, as far as accommodation will permit, to those who are in sympathy with its principles and objects.

In response to suggestions made at last year's Conference, it is proposed to arrange for a short Vacation School, to be held at

Tunbridge Wells, from April 19th to April 25th.

EIGHTY YEARS YOUNG

Dr. Trefusis, Bishop-Suffragan of Crediton in Devonshire, who last month entered his eightieth year, has just completed the twenty-fifth year of his episcopate, having been consecrated in St. Paul's Cathedral on St. Matthias's Day, February 24th, 1897, by Archbishop Temple, his former Diocesan. He is still at his threefold post of Bishop Suffragan, Canon Residentiary of Exeter, and Archdeacon of Barnstable, and is in fairly vigorous health for his advanced years. A few months ago he spent a week on Lundy Island, the remotest place in his archdeaconry, conducting the services and ministering to the people. During the war he lost two sons, and his youngest son is now a missionary of the U. M. C. A. in Nyasaland.

GEORGE PARSONS

IMMIGRATION PROBLEM IN CANADA

Sane Suggestions—Church House —A Memorial.

The Living Church News Bureau }
Toronto, March 13, 1922 }

WITH the gradual recovery from war conditions and the coming into power of a new government the whole complex problem of immigration has been coming to the fore in Canada's national life. The problem is naturally one of outstanding interest to the great religious communions, on whom falls the work of welcoming and aiding the immigrant at the ocean ports, and of helping him afterwards to fit into the religious and social life of the land of his adoption. Realizing the serious nature of the problem the general officers of the boards of the leading communions held a number of conferences and drafted a statement for presentation to the government, which was approved by the executives of the different boards, including the Council for Social Service of the Church of England in Canada. The delegation which presented it to the government was granted a hearing by the government's special committee on immigration. The Council for Social Service of the Church of England was represented by the Bishop of Ottawa, acting for the Chairman of the Executive, the Bishop of Toronto; and by the general secretary, Canon Vernon.

The memorial submitted to the government was as follows:

"The Hon. William Lyon Mackenzie King,
C.M.G., M.A., LL.D.,
Prime Minister of the Dominion of
Canada,
Ottawa, Ontario.

"Dear Sir:—

As representing Official Boards of the Anglican, Baptist, Congregational, Methodist, and Presbyterian Communions in Canada, to whom the question of an Immigration Policy (which we understand your Cabinet has now under consideration) is of vital interest, since upon them falls a large share of the burden, not only of welcoming the new-comers at the ports of entry, but of assisting them at their destination to a happy economic and social adjustment, and of preparing them for incorporation into the national life of our country, we beg to submit to you and your

colleagues certain considerations:—

"I. General Principles of Admission.

"(1) Canada needs immigrants.

"(2) Their source, quality, and numbers should be determined from the standpoint of the highest permanent interests of both the immigrant and the nation.

"(3) Admission should be granted only to classes and kinds of immigrants actually needed, and the nation's capacity to incorporate into the body politic should determine the numbers received.

"(4) Under the conditions at present prevailing in Canada, preference should be given to those suited for, and willing to settle on the land, or desirous of entering domestic service.

"(5) No more immigration should be admitted than can find steady and useful employment without endangering normal standards of life, labor, and wages.

"II. Responsibility for Those Admitted.

"(1) The Government of Canada should recognize its responsibility for the selection and admission of immigrants, and for a degree of care after admission.

"(2) Selection of Immigrants should be made in the country from which they come, or at specified ports of departure.

"(3) Thorough medical inspection as to physical and mental fitness by Canadian authorities should take place before the immigrant books passage.

"(4) Transportation—

"(a) Immigrants should hold transportation to destination.

"(b) Adequate accommodation should be provided on boats and trains, at ports of entry and large distributing centers.

"(c) Instruction should be given and literature in their own language distributed to immigrants en route, giving full information re Canada, Canadian conditions, facilities for exchange of money, etc.

"(5) The direction, instruction, and assistance required by immigrants to make a successful beginning, on the land or elsewhere, should be provided.

"(6) A high standard of naturalization should be set and adequate training provided for the same.

"III. Recommendations.

"We would recommend:—

"(1) The formulation, preferably by a Special Commission, of a well-considered,

constructive Immigration Policy on a scientific and patriotic basis.

"(2) The appointment of a permanent Board of Immigration of representative men, with a measure of freedom

"(a) to coördinate the activities of Federal, Provincial, Municipal, and Voluntary Agencies.

"(b) to have limited powers of decision as to the amount of permissible Immigration.

"(c) to have general concern for the reception, distribution, instruction, and care of all new-comers.

"(3) That the Government do not relinquish control of and responsibility for immigration and colonization. We would strongly disapprove a policy that would, in any degree, delegate this responsibility to other agencies.

"(4) That in the distribution of immigrants, segregation of large numbers of any one foreign speaking nationality be avoided.

"We would further recommend:—

"(1) That the Government give special consideration to the education and training of immigrants now in Canada, still foreign in language and view point.

"(2) That the Government encourage and assist a movement of populations away from our congested City centers, that would tend to the betterment of living conditions for all."

CHURCH HOME FOR CANADA

The Morrison property, a fine building in Jarvis Street, Toronto, at present occupied by the National Council of the Young Women's Christian Association, has been purchased by the M. S. C. C., and after May 1st will house the three official boards of the Church of England in Canada—the Missionary Society, the General Board of Religious Education, and the Council for Social Service. It is to be known as the "Church House."

MEMORIAL TO DR. SYMONDS

Under the auspices of Christ Church Cathedral, Montreal, a fund has been started to commemorate the ministry of the Rev. Dr. Herbert Symonds, late vicar of the Cathedral. It is proposed to erect a suitable memorial at a moderate cost in the Cathedral, and to establish a fund to provide an income to be disposed of as the vestry of the Cathedral may decide, the promoters of the fund mentioning amongst suitable objects, the maintenance of the exterior of the Cathedral, the advancement of social work, and the promotion of the Unity of Christendom, all of which were specially dear to Dr. Symond's heart.

SYNOD OF CALGARY

The outstanding features of the Synod of the Diocese of Calgary were the strong stand taken by the Bishop against questionable methods of raising money for Church purposes, the fine address of Dr. Westgate, the western field secretary of the M. S. C. C., and the decision that owing to the difficulties of the times the diocese must apply to the M. S. C. C., to replace it on a missionary basis.

NEW SECRETARY FOR THE BROTHERHOOD

Lieutenant Walter Burd gives up his work as general secretary of the Brotherhood of St. Andrew in Canada in June in order to enter the sacred ministry. He is to be succeeded by Herbert A. Mowatt, director of Trinity Chapter, Galt, Ontario. Mr. Mowatt served overseas during the war.

has had a large experience in Brotherhood work, and is a leader of Boy Scout work.

SYNOD OF EDMONTON

At the meeting of the diocesan synod of Edmonton, the Bishop spoke strongly against undesirable methods of raising money for Church purposes and stated that in future he would not attend a function "where I have had no guarantee that there will be no appearance of such evil." The Rev. William Simpson, western field secretary of the G. B. R. E., gave a fine address on Child Training in the Church. The Rev. R. M. Swan reported that the Rev. M. Buchanan, vice-president of Burgh College, England, had offered to come to Edmonton to take up work with a proposed brotherhood, the headquarters of which are to be at the Edmonton Mission. The synod approved the principle of state insurance against unemployment.

ITEMS OF CHURCH NEWS

The Bishop of Ottawa was the special preacher on Sunday, March 5th, at Convocation Hall at the University of Toronto.

At the opening of the Medical Mission in the basement of St. John's, Portland St., Toronto, addresses were given by the

Bishop of Toronto, the Bishop of Ottawa, who is warden of St. John's Sisterhood, Rural Dean Baynes-Reed, and the rector, the Rev. J. Russell MacLean. At the close of the service three trumpeters of the Royal Canadian Dragoons sounded the last post in memory of those of the parish who fell in the Great War and whose memorial is this practical effort to help the living. The Synod of the Diocese of Niagara meets at Hamilton on March 21st.

Bishop White, of the Canadian missionary Diocese of Honan, this year celebrates the twenty-fifth anniversary of his going to the overseas field in China.

A fine community hall, built under the auspices of St. John's Church, during the past four months entirely by the voluntary labor of the men and boys of the community, has just been opened at Port Whitby, Ontario.

Successful "Father and Son" banquets have recently been held at St. Paul's and St. Jude's, Toronto.

The Rev. C. Ensor Sharp is to conduct a mission at St. George's Cathedral, Kingston, Ontario.

The Rev. W. J. Doherty, secretary-treasurer of the Diocese of Huron, has been made an archdeacon.

The Blind are not only handicapped seriously by blindness, but by the necessary bulk and cost of books in embossed systems. While an ink print Bible can be supplied for 50 cents, an average embossed Bible costs over \$50. The 50 cents ink print Bible weighs about a pound, while an average Bible for the Blind weighs over 150 pounds. Of course such a Bible is not in one volume. It takes from eleven to fifty-eight volumes, according to the embossed system used, to make a Bible, the pages of which are 13 x 14 inches, on an average.

The small volume will consist of approximately 40 sheets 7x14 inches and will weigh about one pound. It will be the nearest approximation of a vest pocket edition ever issued for the blind.

Inquiries in regard to this volume and gifts to promote its circulation should be addressed to Mr. L. B. Chamberlain, Bible House, Astor Place, New York City.

PORTLAND, MAINE, CHURCHES

THE MID-WEEK Lenten preachers at St. Luke's Cathedral, Portland, this year are, March 9, the Bishop of Connecticut; March 15, the Rev. Charles LeV. Brine, Portsmouth, N. H.; March 22, the Rev. Malcolm Taylor, Executive Secretary of the Province of New England; March 29, the Rev. E. M. H. Knapp, Augusta, Me; April 5, the Bishop of New Hampshire; April 13, the Rev. R. R. Gilson, Brunswick, Me. The men of the Cathedral parish made a Corporate Communion at 8:30 A. M. on Washington's Birthday. The service was largely attended. Dean Laine of the Cathedral has been elected chaplain of the Maine State Society Sons of the American Revolution. The recent every-member canvass in the Cathedral parish resulted in an increase of fifty per cent, in pledges for parochial work and for the Church's Mission. The guild of St. Stephen's parish, Portland, raised over a thousand dollars for the parish and missions in 1921. The rector, the Rev. Geo. C. DeMott, who was recently obliged to undergo an operation, has returned to his work with renewed health and strength.

UNIVERSITY OF IOWA

A FACULTY ADVISORY COMMITTEE for Church Students is the latest development in the Church's work at the State University of Iowa, Iowa City. This work was put on an organized basis three years ago, when a Church students' society was established under the name of "The Morrison Club" and admitted as a unit of the National Student's Council. The club is now approaching the close of its most successful year. The extension of its influence seemed to call for some kind of "clearing house" through which the various agencies, parochial, diocesan, and national might operate. A permanent advisory committee of five members was authorized.

CENTENNIAL FUND

LEWIS B. FRANKLIN, treasurer of the National Council, announced on March 13th that the total amount received for the Centennial Fund to date was \$85,955.72.

While additional offerings to the Centennial Fund will be received at any time, Mr. Franklin said no credit will be given on Nation-wide Campaign quotas for any contributions received at the office of the treasurer later than the close of business, March 31st.

PRISONERS' CHAPLAIN LEAVES BOSTON

Constructive Work—Order of Sir Galahad—Laymen Speak.

The Living Church News Bureau } Boston, March 20, 1922 }

THE missionary to Massachusetts prisoners, Rev. Mr. Crabtree, who has just resigned to accept an important position in a Rhode Island Church school for boys, has done a remarkably constructive work. He has had the absolute confidence of the state and city officials and at the same time has enjoyed to an unprecedented degree the confidence of the prisoners.

Many of the officials have become familiar with different phases of our work, so that they call on the services of the missionary when they have a particularly worthy case, even though a man's affiliations are with some other religious body. Needless to say the missionary always responds if he can.

Mr. Crabtree made 176 visits to penal institutions, had 1,224 talks with prisoners individually, made 524 outside calls on behalf of prisoners, had 62 conferences with prison officials, officiated at 92 services, and made 91 addresses.

ORDER OF SIR GALAHAD

Probably the best organized chapter of the Order of Sir Galahad is that in St. Stephen's parish, Lynn. Certainly no chapter has stimulated and nurtured a more real loyalty toward its parish church than has the St. Stephen's chapter.

At home the club is offering the Lads and Pages opportunities for taking part in games and attending informal suppers followed by the kind of speakers boys like.

The Esquires, too, are well represented this year and are carrying out a typical program of frequent "swims" at the Y. M. C. A. and also monthly suppers.

The Knights and Counsellors have set a precedent this year in keeping a real live interest in the club from week to week.

LAYMEN SPEAK

St. John's Church, Jamaica Plain, is having prominent laymen speak at the evening services in Lent. In commenting on the address given by one of these laymen, the rector of St. John's, the Rev. Thomas C. Campbell, said:

"The address of Mr. Richard Everett last Sunday evening, the first of the addresses of prominent laymen of the diocese, was an earnest appeal to the laymen of the Church to become 'fishers of men.' He pointed out that if each man or woman would be responsible for bringing one more person into the Church that the number of communicants, the attendance, and the interest in the Church would be doubled within a single year and that if this process were diligently continued the moral and spiritual good accomplished would be inestimable. The opportunity of bringing men and women into the Church, said Mr. Everett, is the province of the layman. It is the rector's place to hold these new members once they have been brought to church by preaching helpful sermons, by pastoral care, and uplifting services. Such coöperation, he said, meant the success of any parish and assured the blessing afforded by the coming of the kingdom of God. It was inspiring to listen to a young man, whose business was not preaching the gospel as an ordained man, earnestly summon the laymen to their duty and responsibility."

POCKET BIBLE FOR THE BLIND

THE AMERICAN BIBLE SOCIETY is producing a small volume of Scripture Selections for the Blind. The purpose is to have a light book for easy handling by the aged and invalids, and for easy carrying by those who travel. The cost of the book will be very moderate so that it can be widely circulated. The passages of Scripture will be among those universally cherished by Christians for instruction, comfort, and inspiration.

FEEDING THE HUNGRY IN NEW YORK

300,000 Meals — Protestants Observe Lent—Theatre Services.

The Living Church News Bureau
New York, March 20, 1922

TWICE last October, the director in charge of the unemployment department of St. Mark's-in-the-Bouwerie, (the Rev. W. N. Guthrie rector) reports that 300,000 meals had been served there, and that 2,500 are now served daily. Also, that 30,325 persons have been lodged in St. Mark's chapel, and that 3,500 have been given clothing. Over 600 have been given employment through the department, or it has been found for them. The director expressed his conviction that other churches could readily do the same thing, and said that Gov. Miller and Adjutant General Kincaid had generously helped by furnishing blankets and cots for the jobless. "As long as men are hungry," said the director, "it is the Church's duty to feed them."

LENT OUTSIDE THE CHURCH

The fact that Lent is coming to be a recognized season for spiritual instruction in the denominational churches is evident from the issuance of special programs. The various churches in the West Central Park section of the city are co-operatively advertising their Lenten services in the daily press. The Federal Council's Commission on Evangelism and Life Service has just issued a program for an Easter Week of Prayer and Service. This is really a program for Holy Week. The general subject is Redemption Through Christ.

NOONDAY THEATRE SERVICES

On Monday Bishop Shipman began a series of special noonday Lenten services at Keith's Palace Theater, Broadway and 47th St., under the auspices of the New York Federation of Churches. A similar series of services will be undertaken at the Orpheum Theater, Brooklyn, and at the Riverside Theater, Broadway and 96th St. Other speakers to follow Bishop Shipman will be: Bishop Luther B. Wilson; the Rev. Dr. E. M. Stires, of St. Thomas'; the Rev. C. R. Stetson of Trinity; the Rev. H. E. Fosdick; the Rev. S. Parkes Cadman; the Rev. Henry Sloan Coffin; the Rev. W. P. Merrill; the Rev. A. Edwin Keigwin; the Rev. John McNeill; and the Rev. Daniel A. Poling.

THE UNCHURCHED MILLIONS

The Hon. Alton B. Parker, speaking at the Church of the Messiah, Brooklyn (the Rev. H. St. Clair Hester, rector), said that one of the great problems facing the Church to-day was to win or win back the 46,000,000 of our people who are at present unidentified with organized Christianity. Mr. Parker contended that we of the present generation were sacrificing posterity on the altar of Mammon and that we must at all costs help to restore and regain the American tradition of Christian worship and Service.

CHURCH AND STAGE

Rabbi Stephen S. Wise, of the Free Synagogue, Carnegie Hall, has come out

with the statement that he personally appealed, but in vain, to Mr. A. H. Woods to withdraw "The Demi-Virgin" from the stage in the interests of decency. The Rabbi says truly of this play: "The Demi-Virgin is not a play at all. It is just theatrical filth, gutter-garbage of the foulest, rankest kind. As I sat through a performance I thought of the degradation of a great art; the humiliation of a calling, and the deep, damning insult offered to a people by its presentation. I would not have the author and the producer tarred and feathered, because even pitch may be defiled."

Rabbi Wise is not in favor of censorship, but said it was inevitable if the reform of the theatre did not come from within. He also denied the Rev. Dr. Straton's charge that the Jewish race was responsible for all the sins of the theatre, though it must bear its share.

Mr. William A. Brady, the champion of the theatre as against the Rev. Dr. Straton, has spoken very vigorously in condemnation of his brother-manager, Mr. A. H. Woods, the target of both Dr. Straton and Rabbi Wise. Only last week Mr. Brady is reported to have said that Mr. Woods was "driving the theatre to damnation." He also said that Mayor Hylan was to blame for permitting salacious plays to be produced. He said in part:

"No one has the right to ride the theatrical industry of New York into damnation," he said. "Any man who produces a play with malice aforethought with the plan of deliberately pandering to the vilest that we must admit exists in some of our audiences ought to receive our condemnation and go to State's Prison. And any actor or actress who deliberately takes part in a rotten, filthy play ought also go to State's Prison."

"I proclaim that it is the fault of Mayor Hylan and the present city administration that rotten, dirty plays are produced in this city. They would not be if the administration did its duty. I am a member of a committee which will confer with Mayor Hylan next week, and I'll take the pleasure of telling him to his face."

THE UNEMPLOYABLE

The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, made an earnest plea last Sunday for help to the "unemployable." He divided the unemployed into four main classes: the normal unemployed; the seasonal workers; the cyclical unemployed; and the unemployable. The New York Federation of Churches has established a permanent Bureau to deal with these classes and our own City Mission Society has undertaken specially to look after the unemployable, which consists of the old, the physically ill, weak, frail, blind, crippled, and those just released from hospital care or from jail. "Nobody wants these," said Dr. Stires, "therefore their condition is pitiful, even dangerous."

NURSERY ESTABLISHED

The Rev. Henry V. B. Darlington, rector of the Church of the Heavenly Rest, Fifth Ave., has inaugurated a nursery in the parish house to which parents who wish to attend Sunday and week-night services may bring their children and leave them in

charge of competent nurses. Mr. Darlington successfully conducted a similar nursery in his former Newark parish.

BRIEFER MENTION

Eugene O'Brien, motion picture star, has financed the bread-line being conducted this week at St. Mark's-in-the-Bouwerie, by the rector, the Rev. William Norman Guthrie. Coffee and doughnuts have been the staples and they have been largely patronized by the needy of the neighborhood.

Journalism and the theatrical profession has lost a conspicuously helpful member in the death of Mr. Lewis A. De Foe, dramatic critic of *The World*, who died suddenly from pneumonia at the Hahnemann Hospital on March 13th. Mr. De Foe was a serious student of the drama and his critical work was the result of specialized and assiduous study, wide travel, and observation of the theatre and its products in many lands. The funeral took place from St. Bartholomew's Church. Interment was at Adrian, Mich., Mr. De Foe's birthplace.

Bishop Manning's Friday lecture on The Creed of a Christian was on the subject: Why We Believe in Jesus Christ as God.

The Rev. Dr. Barry, rector of St. Mary the Virgin, spoke at the Church Club last Saturday afternoon on The Meaning of the Protestant Reformation. This was the third of his current series of addresses.

FREDERIC B. HODGINS.

COLUMBIA CONVOCATION

SPEAKING on the subject of the Church's Attitude towards Law Enforcement, the Rev. A. E. Evison, of Columbia, at the meeting of the Columbia Convocation, held in St. Bartholomew's Church, Hartsville, S. C., said that the enforcement of law does not lie within the province of the Church; that it is exclusively the business of the State, but that the Church should use every endeavor to uphold the officers of the law in the faithful discharge of their duty, and to inculcate a spirit of respect for law.

Bishop Finlay urged women to observe the letter and spirit of the law and abstain from the manufacture of "home brew." The Convocation passed the following resolution:

"The Columbia Convocation of the Protestant Episcopal Church, in regular session at Hartsville, S. C., February 22, 1922, goes on record as standing unanimously and firmly in favor of the strict and impartial enforcement of the prohibition law."

The Rev. W. S. Poyner preached, and the Rev. Donald Miller, of Columbia, gave a talk on Church Advertising, and Mrs. W. P. Cornell spoke of Diocesan and National Church Publicity.

The Rev. T. P. Noe and Rev. E. Van W. Edwards spoke on the Status of the Nation-wide Campaign, and in the afternoon Bishop Finlay gave a most helpful and instructive demonstration of the way to conduct a Bible Class.

The services at St. Stephen's Church, Castleton, are being conducted by two faithful and interested laymen of the Church, Dr. H. E. Lier and Mr. L. E. Correll.

The children of the Sunday school of St. John's Church, Larimore, have promised to assist in the box of the Church School Service League for Eagle, Alaska.

PHILADELPHIA DRIVE FOR RECRUITS

Scholarships Needed — Dr. Moffatt's Lectures—A Record.

The Living Church News Bureau
Philadelphia, March 20, 1922

UNDER the auspices of the Associate Alumni of the Philadelphia Divinity School, a movement has been started for the establishment of scholarships in connection with the work of recruiting men for the ministry.

Appeals are being sent to upwards of three hundred alumni of the school, asking for active cooperation. The movement was suggested by the Dean, the Very Rev. George G. Bartlett, D.D., and is arousing considerable interest and support. Within recent months, there has been evidence of a general awakening to the need of additional recruits, and under the plans of the Alumni, the opportunity will be given to individuals and parishes to contribute in whole or part towards the foundations of scholarships. The Rev. Richard J. Morris, 202 S. 19th St., is receiving contributions for the Scholarship Fund.

DR. MOFFATT'S LECTURES

The Provost of the University of Pennsylvania has issued invitations to two lectures, under the Boardman Lectureship, to be given by the Rev. James Moffatt, D.D., of Glasgow, on the evenings of March 27 and 28, in the Asbury Methodist Church in West Philadelphia. Dr. Moffatt is noted for his publication of *A New Translation of the New Testament*, and will have as his subject for the Boardman lectures, *Jesus upon Love*.

RECORD OF THREE YEARS

On the first of March, the Rev. G. L. Richardson, D.D., had been vicar of the Pro-Cathedral of St. Mary for three years. In summing up the achievements of that period he states that "During that time the charter of the Cathedral Church of Christ has been obtained, and the chapter tentatively organized, the complete organization being deferred until all existing vacancies are filled. The chapter has associated with itself about forty of the leading laymen of the diocese who have consented to cooperate as Associates of the Cathedral. It has also organized a Cathedral League which has grown to a membership of 3,000, and is increasing rapidly. The chapter has raised and spent for the maintenance of the local work, \$55,568.23, and for missionary objects, \$10,508.93. The endowment fund has been increased by the sum of \$49,085.72, and a small nucleus of a Cathedral Building Fund now amounts to \$10,996.46. The attendance at the Pro-Cathedral was larger in 1921 than in any previous year. The services have been extremely varied in character. The clergy have been able to render personal ministry to many individuals from all parts of the diocese, and at the Christian Healing Service, every Sunday afternoon, hundreds of sick persons have been remembered in intercession, and many have come for the laying-on of hands with prayer."

ST. MARK'S MEN'S CHOIR

The Sixth Public Service will be given by the Men's Choir of St. Mark's Church next

Wednesday evening. The program will be: Hymn, "He who would valiant be," Canon Douglas; *Magnificat* and *Nunc Dimittis*, J. G. Bennett; Hymn, "O Lord our God," Schubert; Solo Quartet and Chorus, "The Lord is My Shepherd," Schubert; Hymn, "When Wilt Thou Save Thy People?" Somerville; and Kneeling Hymn, "Lead Kindly Light," Dykes. Lewis A. Wadlow will be the conductor and Andrew Wheeler will be the organist.

NATIONAL GROUPS

What the Church is doing among certain special groups of people in Philadelphia and vicinity will be set forth in a series of "Know Your Philadelphia" services on Sunday nights in the Pro-Cathedral of St. Mary, Broad and South Streets, at 8 o'clock, beginning to-morrow. The opening service to-morrow night will be given over to work among the Hungarians.

The Rev. Dr. George L. Richardson, vicar of the Pro-Cathedral, has arranged for the Rev. A. G. Schodde, pastor of the Hungarian Reformed Church on North Sixth Street, to deliver an address. Delegations of Hungarians will be present and Hungarian songs will be sung by Mme. P. De Mocksay, the noted Hungarian singer. Recently the congregations of the Hungarian Reformed Church in America took steps to enter into communion with the Episcopal Church in the United States, and in this diocese are several of these congregations. The immediate purpose which Dr. Richardson has in view is to bring before the members of the Church in the Diocese of Pennsylvania the work which the Church is doing among these special groups. On the evening of Sunday, April 2nd, the work among the Italians will be presented. The Rev. Thomas J. Lacey, D.D., rector of the Church of the Redeemer, Brooklyn New York one of the Church's leaders in Italian work, and the Rev. F. G. Urbano, head of the Italian work of Grace Church, New York, will be the speakers on that occasion.

FREDERICK E. SEYMOUR.

GIRLS' FRIENDLY IN CHICAGO

Active Work—Chinese Missions— Building Campaign.

The Living Church News Bureau
Chicago, March 21, 1922

THE Girls' Friendly Society is growing active. The most notable accomplishment recently has been the campaign for the purchase of the Chicago Lodge, at 54 Scott St., "A Boarding Home for Self-supporting Girls." The rates are from \$6.00 to \$9.00 a week for room and board.

On March 9th the President of the University of Chicago, Dr. H. P. Judson, and Mrs. Judson, entertained the members of the Trinity branch at the beautiful Ida Noyes Recreation Hall. Miss Dudley, the director of the varied activities of more than 1400 young women under her charge, assisted the president and Mrs. Judson. After supper the freedom of this perfectly appointed hall and home for the students was given over to the Trinity girls. At Holy Cross Emmanuel mission the G. F. S. has a branch distinguished for its large candidates' class of twenty-five small girls from five to twelve years of age, with an average attendance of twenty. At Grace Church, Chicago, the branch has successfully established self government and issues a stated program for two months in advance, which includes civic lectures, parties, and sewing for St. Luke's Hospital during Lent. St. Ann's, on the northwest side, is another mission with a flourishing branch. Extension work is being done in the Fox River Valley district by Mrs. Bartholomew, the first vice-president, and others.

COMMENTS ON CHINESE MISSIONS

Thirty years ago the Rev. Dr. P. C. Wolcott paid a visit to China. Dr. Wolcott's son, Mr. Roger Wolcott, was once a teacher in Soo Chow, and for some years since has been in the Chinese government service. Last summer Dr. and Mrs. Wolcott made another visit to the Orient to see their son and to see also some of the missions of the Church in China. Dr. Wol-

cott, at a meeting of the Round Table, gave a most interesting account of his trip to the Far East, giving the highest praise for the work being done by the American Church in China. Nothing but good, said Dr. Wolcott, can be said of St. John's University, at Shanghai. Its situation, its aspect, its surroundings, are all most attractive and beautiful. Its buildings are the most substantial and well kept. There is a spaciousness and dignity about St. John's that is hard to excel. St. John's men have a national standing, and international, as seen at the time of the war and at the recent Washington Conference. Wherever Dr. Wolcott went in China he found St. John's men as leading citizens. He spoke highly of St. Mary's, in the same compound as St. John's, and described its buildings as shabby, but the intention is to rebuild. He praised, too, St. Luke's Hospital, which has the same high standard in Shanghai as our St. Luke's in Chicago. In the province of Hunan he found a marvellous change after thirty years.

BUILDING CAMPAIGN AT GRACE CHURCH, OAK PARK

The rector of Grace Church (Rev. F. R. Godolphin), the wardens, the vestry, and a special committee are working hard in this well known suburban parish to complete the church building and to pay off the entire indebtedness, which now amounts to about \$25,000. It is planned in this campaign to install a new Cassevant organ of most elaborate design and power, to complete the tower, to put in a reredos and a rood screen, a beautifully designed altar window, and a mosaic floor in the chancel. It is estimated that, including the present debt, the entire amount to be raised covering a period of five years is \$175,000. This plan also includes the removal of the unsightly frame building at the west of the present church and the beautifying of the grounds and surroundings. "Finish the Job" seems to be the popular opinion at the present time. A series of instructive educational, circular letters have been sent

out weekly, with the idea of finishing the campaign about Easter.

DAUGHTERS OF THE KING

The National Council of the Daughters of the King will hold their semi-annual meeting at the Church Club rooms, Chicago, on April 5th and 6th.

The Quiet Day for women, held at the Church of Our Saviour, on Tuesday, February 28th, was well attended, and most helpful. The Rev. E. A. Larrabee, D.D., was the conductor.

CATHEDRAL SHELTER

When the Diocesan Headquarters were removed from 117 N. Peoria St., and the Mission House round the corner on Washington Blvd. was vacated by the Sisters of St. Mary, the Cathedral Shelter came into its own. The property is, of course, splendidly adapted for the Shelter's work, and most conveniently situated as "A Home for Homeless Men" who abound in this region. In charge of this indispensable work of the Church is the Rev. David E. Gibson, now a priest, and for many years a Cathedral boy. He is well known and loved for what he has been doing at the Cathedral and in the Cook County Jail and the House of

Correction. The claim that "the Shelter makes men, not money," that "it works for God's poor and needy," is well founded in a short statement of the work of the month of February made by Mr. Gibson. He says:

"During this shortest month, we supplied beds to 2,258 men; coffee and rolls to 3,005; we obtained employment for 116; gave away 110 pieces of clothing and 26 pairs of shoes; assisted 19 discharged prisoners; and three discharged hospital patients; we baptized six persons; and married one couple.

"Every week at the Shelter we have had four celebrations of the Holy Communion, attended by 350 people, of whom 52 received. We provided homes for two half orphan children in a private family; we rescued two boys from the police court and sent them back to their homes outside the city. We had a large number of persons who came to us for all kinds of help— young girls in trouble, one of whom was sent to the Foundlings' Home; two cases of families where either the husband or wife had deserted and left children to be taken care of; and other problems too numerous to mention. H. B. GWYN.

in a note book. For some time it has been the custom for all the ladies' organizations of the parish to come together on a certain day of the month for an all day session, with luncheon. The various organizations hold their meetings in turn, the last one ending late in the afternoon, the first beginning early in the morning. A large plot of ground to the west of the church has just been purchased as a children's playground to be conducted by All Souls'. The church is in an excellent neighborhood that is growing very rapidly in its population; already on Sunday mornings extra chairs have to be put in each aisle and the need for a much larger building is most imperative.

KU KLUX KLAN

The Ku Klux Klan is getting active in and about Washington. Already three meetings have been held within the light of the Fiery Cross, and, according to the newspaper reporters who were allowed to be present, the exercises were well attended and extremely impressive. The minister in charge of one of the local Congregational churches recently made an address on this organization to a congregation that packed the meeting house. He said that several of his members were affiliated with the clan.

CATHEDRAL ASSOCIATION

The National Cathedral Association held a big meeting in New York on March 7 at which Mr. Henry White, former ambassador to France, presided. In his opening address Dr. White said that he had seen an old map of the City of Washington in the Congressional Library showing that a large square was set aside between the White House and the Capitol, which had been marked with the letter "D." The footnote says of this square, "A spot is here marked for a church for National purposes, such as public prayer, thanksgiving, funeral orations, etc., assigned to the special use of no particular sect or denomination but equally open to all. It would be likewise a shelter for such monuments as were voted by the Continental Congress for those who fell in the cause of liberty, and for such others as may hereafter be dedicated by a grateful nation." But unfortunately those intentions did not materialize, and for many years I used to look upon that square with the most profound regret, not only because there was no Cathedral upon it, but because a building was put upon it and is there still, which is known as the Pension Building, a building which was not always connected with the most savory aspirations of this country. But of late years I have been very thankful that such was the case because, of course, any building which could have been dreamed of in the days when Washington was founded would have been entirely out of place now and, therefore, it is just as well that it has been devoted to the use which it still fulfills. But, nevertheless, as our people have failed to build a place of worship such as was planned by Washington and Major L'Enfant, I have attended religious exercises for departed statesmen which have been held under the Dome of the Capital, and anything more gloomy or more unreligious can not possibly be imagined than those exercises held in a place devoted altogether, as it should be and very properly is devoted, to political strife and intrigues, and all the accompaniments of public government, and anyone who will see, as I have, the services at those exercises, and has also been

GIFTS TO WASHINGTON CITY MISSIONS

City Institutions—Evening Service —Roger Babson.

The Living Church News Bureau
Washington, March 20, 1922

THE City Missionary Society is receiving excellent cooperation on the part of the various parishes and recently has received several helpful gifts. The Woman's Auxiliary of St. Thomas' parish is fitting out an altar at the Home for the Aged and Infirm at Blue Plains and has made a money gift also. The Rev. David Ransom Covell, superintendent of the City Missions, is endeavoring to secure complete equipment for the celebrations of Holy Communion in each mission and has succeeded so far in fitting out three places. The Rev. C. D. Weedon, of St. Agnes' chapel, has given a pair of candle sticks for the jail; Mrs. A. Filla Brown, of St. Thomas' Auxiliary, has given a gold chalice for the Home for the Aged and Infirm, as a memorial to Wilhelmina Douglas Young, the daughter of a former rector of St. John's; Mrs. Charles Wheeler, of Epiphany Church, has given a trunk to contain the jail equipment; and Miss Julia Gillis, of St. Stephen's, has just presented a beautiful stole for St. Elizabeth's Hospital.

EVENING SERVICE AT ST. JOHN'S

The Rev. Dr. Johnson, new rector of St. John's Church, has inaugurated a series of Sunday evening Biblical lectures at eight o'clock. Evening prayer has always been held in St. John's at 4 p. m., and this will give an extra service. The cantata, *The Crucifixion* was given last Sunday evening.

Homer G. Denison, of the Roger Babson Statistical Bureau, speaking at the services held in Keith's Theater by the Laymen's Service Association, called Jesus Christ the greatest economist who ever lived. He said, "If Christ were elected president of one of our great railroads and the

twelve apostles composed the Board of Directors, there would be very much less change in the management than the average person suspects." "The supremacy of the American business man," he continued, "over the rest of the world is due to the fact that he makes his business policy more nearly in line with the Ten Commandments."

LECTURE SERIES

Professor E. I. Goonaskara is giving a series of lectures under the auspices of the local Church Federation. Mr. Goonaskara is a convert from Buddhism and a lecturer of international repute. He was once a healer in India and for ten years a university professor. He wears the robes of a Buddhist priest and speaks English perfectly. His topics are: India's Search for God, Buddha, the Light of Asia, Christian Science, the Daughter of Hindoo Philosophy, My Conversion from Buddhism to Christianity. Is it Necessary to Christianize India?

A CHANGE

The Church Officers of the Diocese, formerly located at 912 15th St., N. W., have been moved to Trinity Community House of Trinity Diocesan Church, 3rd and C Sts., N. W.

"A CHURCH FOR ALL SOULS"

All Souls' Church is designated in its vestibule on a marble tablet as follows: "This Church is not a high Church, a broad Church, or a low Church, but a Church for all souls." It is a very beautiful structure about which nearly everything is memorial, and was begun by the Rev. J. McBryde Sterrett and is now under the able leadership of his son, the Rev. H. H. D. Sterrett, who is also treasurer of the diocesan board of Social Service. In the vestibule of the church is a good sized and excellently selected library of theological and social service books, which anyone is allowed to borrow from by signing their name

at the services commemorative not only of Englishmen, but of American statesmen at that great shrine of the Anglo-Saxon race, Westminster Abbey, can not conceive of the difference between the two.

"The one, cold, formal, wholly unsuited to the thoughts which should come to one's mind at the moment of the departure of those who have left this world for another; those of Westminster Abbey, sacred to the last degree, filled with the most beautiful ceremonies and music, the beautiful words of our glorious burial service, the chants of the organ rising through the arches of the vault heavenward—that is the sort of thing that we ought to have here and that we are going to have before long."

The charter of the Cathedral, which was secured in 1893, by Senator Edwards, a devoted Churchman, is one of extraordinary breadth both for its provisions and few words in which those provisions are expressed: "the said corporation is hereby empowered to establish and maintain within the District of Columbia a Cathedral and institutions of learning for the promotion of religion, of education, and of charity. Said corporation shall have the power of granting and conferring diplomas and degrees, of the usual college and university degrees, and honorary degrees, and also such other powers as may be necessary fully to carry out and execute the general purposes of the said corporation as herein appearing."

Not only does the charter provide for the building of a Cathedral, but for all purposes of education, and this part has already been carried out in the great girls' and boys' schools.

At present we have money at hand to build the foundation, but it is hoped that the hundred thousand subscriptions of one dollar each and as many larger subscriptions will be received so that, after the building of the foundation, we can continue and finish this wonderful Cathedral, this "gem of Gothic architecture." Dr. White finished his address by stating that he proposed to devote the remainder of his life, in so far as possible, to the furtherance of the Cathedral.

After Dr. White finished, the Rev. Dr. James E. Freeman, rector of the Church of the Epiphany, Washington, addressed the meeting in which he challenged everybody to help finish the Cathedral.

DEATH OF

REV. CHARLES E. BETTICHER

THE REV. CHARLES E. BETTICHER, editor of the *Spirit of Missions* and of the *Missionary Magazine of the Young Churchman*, died at his home in Cos Cob, Connecticut, late Wednesday night, March 15, of pneumonia, following a brief illness.

Mr. Betticher was born in Carbondale, Pa., forty-one years ago, and came from an old Philadelphia family which has been identified with the work of the Church for several generations. For a brief period after his graduation from the Philadelphia Divinity School, he was identified with Old Swedes' Church, Philadelphia.

Then came the call of the Alaskan field and for ten years he engaged in missionary work there. Of this period of his life the late Archdeacon Stuck has left the following record:

"If it were one of the Archdeacon's long journeys that revealed the need of undertaking work amongst the Indians of the

Upper Tanana River (the chief southern tributary of the Yukon) it fell to the lot of the Rev. Charles E. Betticher to take the necessary steps to build St. Timothy's mission at Tanana Crossing.

"No sooner was this young and enthusiastic missionary priest settled at Fairbanks than he began to stretch out for work amongst the Indians inhabiting the Tanana River both above and below (for Fairbanks is situated about midway of its length). The care of the church and the hospital (this latter in itself engrossing), the organizing of the extensive magazine distribution already spoken of, the periodic visitation of the adjacent creeks where thousands of miners were laboring, these did not suffice his appetite for work, and, little by little, one at a time, during those memorable ten years of his Alaskan residence, the string of missions that are now grouped under the head of 'Tanana Valley' sprang into being—Nanana, Chona, the Salehachet, the Tanana Crossing. And that most effective advertisement and agency of the work, the quarterly *Alaskan*



REV. CHARLES E. BETTICHER

Churchman, was founded and soon grew to a subscription list of nearly three thousand. Of late years the Alaskan mission has had no more valuable member than this slight, youthful-looking, and delicate, but energetic and resourceful man."

Relinquishing his Alaskan post in 1915, Mr. Betticher spent a year in the lecture field in the interests of the Alaskan mission. He was then made business manager of the *Spirit of Missions* and shortly thereafter, in 1916, succeeded the Rt. Rev. Hugh L. Bursleson, D.D., who had become Missionary Bishop of North Dakota, in the editorship of the magazine.

Shortly afterward Mr. Betticher married Miss Margaret C. Graves, of Baltimore, whom he had met in the Alaskan mission field, and who just prior to her marriage was serving as a missionary in the Philippines. Mrs. Betticher and a young daughter survive him.

Funeral services were held Friday morning at Calvary Church, which adjoins the Church Missions House, the majority of the staff of the missions building attending the service. The body was taken to Baltimore for burial in the cemetery of St. Thomas' Church, in which the Rev. and Mrs. Betticher were married four years ago.

The President and Secretaries of the Council and the Woman's Auxiliary have adopted the following minute for permanent record:

The death of the Rev. Charles E. Betticher has taken from us one of the most

efficient, consecrated, and beloved workers in the Missions House.

Charles Betticher served the Alaskan Mission with heroic devotion for ten years. In 1916 he became the editor of the *Spirit of Missions*. The Church at large knows how splendidly he filled that position.

Only those who were nearest to him realize that his health was breaking down under the burden of many responsibilities, which he accepted and discharged, heedless of his strength, with a cheerful enthusiasm that characterized this true child of God.

Gentle, affectionate, industrious, efficient—abounding in faith—he radiated light and encouragement to all with whom he came in contact. "Right dear in the sight of the Lord is the death of His Saints." "Their works do follow them."

DEATH OF CHURCH ARCHITECT

HENRY M. CONGDON was born May 10, 1834, Brooklyn, N. Y., and died February 28, 1922. He was an A. B. of Columbia University, class of '54; and a member of Psi Upsilon. He studied architecture under John Priest, M. A., of Newburgh, N. Y., and began the practice of architecture in 1859 on the death of Mr. Priest.

Mr. Congdon specialized in Church architecture from the beginning. He was the architect of St. Andrew's Church, Harlem, N. Y. City; House of Mercy, Inwood, N. Y.; St. Mary's Free Hospital for Children, N. Y. City; Convent of the Sisters of St. Mary, Peekskill, N. Y.; St. Michael's Cathedral, Boise, Idaho; St. Paul's Church, Norwalk, Ohio; Christ Church, Westerly, R. I.; St. Paul's Church, Philipsburg, Pa.; and numerous churches in Connecticut, including Trinity, Torrington, and Christ Church, Ansonia; Calvary Church, Summit, N. J.; and a large number of parish buildings, dwellings, etc. He also was the designer of much church plate, many monuments, etc.

YOUNG PEOPLE'S LEAGUE IN BROOKLYN

A NEW DEVELOPMENT in the Church, the Young People's League, was the subject of an address and conference last Monday at the monthly gathering of the Brooklyn Clerical League. For the first time this year practically the entire membership of the League was present. The invited guest and speaker was the Rev. Ralph M. Harper, rector of St. John's Church, Winthrop, Massachusetts.

In announcing the meeting to the Brooklyn clergy, the president, Rev. John H. Fitzgerald, rector of Christ Church, Bay Ridge, said, "A need long felt in many a parish is something to meet the religious and social demands of our young people. Do all our young people attend our regular services regularly? Have you ever wished for some sort of an informal service such as the Christian Endeavor? Can some such service be arranged which is still Churchly and yet informal? It's a vital matter in the Church to-day."

For over an hour Mr. Harper spoke of the development of the League as he has observed it in Massachusetts, pointing out frankly some of the real difficulties and dangers as well as the advantages and successes. He saw a very real danger in too highly an organized parish. In the inevitable diocesan and national organizations of this movement certain to take place within the next few years, he sincerely hoped—but only half trusted—that

the young people's movement would not mechanically become standardized. "I question," he stated, "the plan of the leagues of young people in Texas in making so many rules and regulations. I object to any pledge and to too much ritual and red tape. The simpler the form of the organization, the better."

Mr. Harper said that it is significant to note the development of the Young People's League in Massachusetts parishes with such different traditions and needs, as for example, in the Church of the Messiah, Auburndale; Grace Church, Lawrence; St. John's Church, Winthrop; St. Paul's Church, Brookline; the Church of the Holy Name, Swampscott; the Church of the Epiphany, Dorchester; the Church of the Holy Spirit, Mattapan; and Christ Church, Fitchburg.

The value of the Young People's League, he stated, is in giving the young people the chance of taking some spiritual initiative: it gives the young people the opportunity of meeting together on some other occasion than the dance, for the discussion of some devotional topic, the informal singing of hymns, the planning together of common forms of service to others, in other words, under the guidance of the rector, not to wait until they become middle-aged to become spiritually alert and alive, but to begin now. Mr. Harper thinks that one of the reasons why our Church has such a dearth of candidates for the ministry and has always in America had to draw from the other communions is because we do not give our possible preachers in the plastic stage of their lives the chance to experiment. We discover our priests through the boys and young men serving at the altar. In like manner we may discover our preachers as they speak out their convictions in the Young People's League, just as the Methodists are doing in the Epworth League, and the Baptists in the Christian Endeavor. "I personally question the value of many of the topics considered by the Christian Endeavor. They do not seem to me to fit in with the faith and order of our Church, but I am not blind to the generous enthusiasms of the Christian Endeavor. Perhaps the artificial enthusiasms of the Christian Endeavor are no more extreme than our cold hearted indifferences," said Mr. Harper.

In answering a question of one of the clergy whether the informal service allowed among the young people of the parish would not tend to cause the new generation to prefer these informal rather than the formal services of the Church, Mr. Harper replied that he had faith in the formal services and the sacraments to believe that the Church has nothing to lose by recognizing diversity of methods. "Two years ago at the General Convention at Detroit the problem over the revision of the Prayer Book seemed to me almost hopeless, because so few of the delegates seem to be in touch with young life and with any other parish except their own."

In answer to the fear expressed that the Young People's League in providing a seminar or open forum for the young people of the parish is running the danger of developing a supernatural theology of religion and a shallow philosophy of life among the young people, Mr. Harper stated that he would not seem to minimize this danger, but he questioned whether it is eliminated by keeping these thoughts in the shade. He preferred the open sunshine for the development of young people's faith. "Give the young people a chance to express themselves. Give our young men and women the chance to take the initiative. What if

many of their thoughts, like some of our sermons, fall flat and seem awfully commonplace! Sometime some young man or woman, whom we never dreamed had such a thought, discovers some truth for himself in the very act of trying to express it."

NEW YORK CHURCH CLUB LECTURES

A SERIES OF LECTURES is being given on Saturday afternoons during Lent at the Church Club, New York, by the Rev. J. G. H. Barry, D.D., rector of St. Mary the Virgin's, on the following subjects: The Meaning of the Christian Religion; the Meaning of the Christian Church; the Meaning of the Protestant Reformation; and the Meaning of the Anglican Reformation.

The first lecture was delivered on Saturday, March 4th, and there was a good attendance in spite of the violent rain. The lecture exhibited all the qualities of learning, originality, and humor which are characteristic of Dr. Barry's addresses. It was a brilliant exposition.

MISSION FOR PITTSBURGH CHILDREN

GREAT enthusiasm has been manifested in the Children's mission at Emmanuel Church, Pittsburgh, Pa., which has been conducted during the past week by the new rector, the Rev. A. W. S. Garden. The mission was opened by the Rev. F. S. Eastman, of Salem, Ohio. Mr. Eastman aroused great interest among the children of the North Side by his talk on American Ideals, and enrolled several hundred children in the "Great Club of Great Ideals for Great Americans." An attractive feature of the mission was the singing of popular hymns, with beautiful stereopticon pictures illustrating the meaning of each line. At the request of the children, the meetings will be made a permanent feature of the parish life, being held once each week during the rest of the school year.

HOSPITAL AT WUSIH

ST. ANDREW'S HOSPITAL, Wusih, is the only modern hospital in a great Chinese city of 300,000 people. On a pinch it can accommodate about forty patients, equally divided between men and women. For the support of the hospital, the Church in the United States appropriated \$5,700 in 1921. This was used to meet the salaries of Dr. Claude M. Lee, Dr. Walter G. Pott, and Miss Mabel Piper, the American nurse. Of the \$5,700, \$1,500 was used to meet current expenses.

On the other hand, the hospital earned in fees approximately \$9,500. This means that St. Andrew's from local sources secured nearly two-thirds of the entire amount necessary for its work during the year.

Expressed in figures, St. Andrew's work for the year was approximately 1,200 in patients and 20,000 dispensary cases.

BISHOP DENOUNCES LAW BREAKING

"AMERICANS who are violating the eighteenth amendment are the worst menace this country has to-day," declared Bishop Wise, of Kansas, in one of the noonday Lenten Services of the Brotherhood of St. Andrew at Christ Church Cathedral, St. Louis.

"They are undermining respect for the Constitution of the United States, and because often those who disregard the prohibition laws are citizens of standing in a community, they influence others to a dangerous degree. Men will cry out in horror over the murders and robberies and other crimes, but they themselves are equally criminal.

"The eighteenth amendment is part of the constitution. It is a law as much as any other one in this country, and not something to be laughed at and evaded whenever possible.

"Shame upon the men who will tell with glee of the whisky they buy on the sly, and advise their friends where to get it! Shame upon the man who makes a joke and a byword of the sacred laws of his country!

"Men who are dodging the prohibition laws by their example are encouraging other men to evade other laws and they are directly responsible for the crimes of these men. The whole fabric of this country is in danger of disintegration through the cowardly, whining actions of men over the prohibition question.

"We talk of the danger of the radicals and the degenerates to this country. It is nothing to the danger of the educated citizen, prominent in the affairs of his city and town, who is putting his own self-indulgence and his desire for liquor above his citizenship and his loyalty to his country."

Bishop Wise fairly startled the large congregation at the service, says one of the daily papers, by the passionate sincerity of his denunciation of dodgers of the prohibition laws. Probably for the first time in the history of Christ Church Cathedral, applause was heard.

"Courage is the great quality the world needs today, and particularly the American people," he continued. "Are we satisfied to know that the United States, which probably has more laws than any other nation in the world, is rapidly becoming known as a lawless nation? Where are we drifting, and how have we drifted so far from the standards of men like Abraham Lincoln, who, above everything else explored the people to observe the laws of their country, and to honor them?"

WORK OF THE SISTERS AT ST. MARY'S, NEW YORK

THE ACTIVITIES of the Sisters of the Holy Nativity in connection with the Church of St. Mary the Virgin, New York, include not only the various parochial duties in the way of visiting, guiding, advising, and instructing, such as would naturally be understood, but have wider scope as well. The sisters take charge of parish retreats and also arrange individual retreats for ladies desiring a quiet day for deepening the spiritual life, and days of intercession for special objects. They work at the State Reformatory for Women at Bedford Hills, where much visiting is done in the cottages and in the hospital and where acquaintance is made with girls who are brought into classes for instruction as far as possible. A sister works at Columbia University, arranging retreats for women students and bringing them to a knowledge of the fulness of the sacramental life. They visit an Italian mission in the Bronx, conduct a sewing school which is preceded by the children's Eucharist, conduct a summer house at Keyport, N. J., and give addresses on request at various times and places on the interior life and on the religious life.

**TRIBUTE TO THE
REV. CHARLES METCALF
NICKERSON, D.D.**

WITHIN a little more than four months the Diocese of Albany has twice been called to mourn the loss of the president of its Standing Committee and in both cases the occupant of this high office was a citizen of Troy. After the death of the Rev. Dr. Caird in October 1921, the Rev. Dr. Nickerson became President of the Standing Committee, of which he had been the secretary for eighteen years. For twenty-five years Dr. Nickerson has been chairman of the diocesan committee on Constitution and Canons, and for more than forty years he has been the beloved rector of Trinity Church, Lansingburg. He was also a member of the Diocesan Board of Missions and of its Executive Committee. In all these, as well as in many other important offices, he has won for himself eminence, respect, and admiration.

He was a man of brilliant intellect and a preacher of unusual ability and force. In the conventions of the diocese, he was always a leading figure, clear in his judgment and powerful in debate.

With all these gifts of leadership, which marked him as the possessor of extraordinary powers, Dr. Nickerson was a man of simple nature and lovable character, forgetful of self, and always ready to sacrifice his personal desires in order to render service to others.

"From the beginning of my Episcopate he has shown himself to be one of my most loyal friends and trusty advisers, whose death brings to me a deep sense of personal loss," is the tribute paid by Bishop Nelson.

Dr. Nickerson was born 79 years ago in Castleton, N. Y., the son of a clergyman. He was graduated from Hobart College in the class of 1864, after having studied at the Albany Boys' Academy. He concluded his preparations for the Ministry at the General Theological Seminary. He was ordered deacon in 1868 by Bishop Coxe, in Western New York, and priest in 1869, by Bishop Huntington. He remained in Canandaigua until 1875 when he went to the Church of the Epiphany in Rochester. In 1881 he left there for Trinity Church, Lansingburg, from which his funeral took place Wednesday March 8th, 1922. After a short service in the house conducted by Bishop Nelson, assisted by the Rev. Dr. Enos, the body was removed to the church, the members of the Standing Committee acting as honorary pall bearers.

The Bishop officiated in the church, assisted by the Rev. Dr. Enos, the Rev. Dr. Tibbits, the Rev. Dr. Freeman, and the Rev. Dr. Carroll.

Some twenty clergymen from Albany, Troy, and the vicinity were present in the chancel in vestments.

GREEK PRIEST GIVEN RECEPTION

THE REV. CHRISTOPHER MORKIDES, newly installed priest of the Greek Orthodox Church in Waterloo, Iowa, was given a public reception at the Vesper service held at Christ Church on Sunday, January 15th. The church was well filled and in the congregation were many Greeks. Father Morkides is a graduate of the Greek-French College of Constantinople and speaks English fluently. He comes here from Springfield, Mass., where he has been teaching in a Greek school, and takes up the pastoral


care of the several hundred Greeks in Waterloo and nearby towns.

The rector, the Rev. E. B. Mounsey, in introducing Father Morkides, spoke of the happy fellowship that exists between the Episcopal and Greek Orthodox Churches as shown by the splendid greetings extended the newly elected Patriarch of Constantinople, Meletios, during his stay in New York, and expressed his desire that such good-will and fellowship would exist between the two peoples in Waterloo.

Father Morkides in reply expressed his

happiness, for himself and his people, at the reception given him by the people of Christ Church, and for the great spirit of friendship that existed between the two Churches. In beautifully simple language he gave thanks and expressed a desire to come at another time to speak about the Greek Church.

At the close of the service Father Morkides sang the prayers and gave the benediction according to the rite of the Greek Church.



**A SHORT HISTORY OF THE
ORDER OF ST. JOHN
OF JERUSALEM**
A.D. 1014—A.D. 1919. *By E. M. TENISON*
(Author of "Alastair Gordon, R. N.," "The Vallant Heart," etc.)

This work covers 900 years heroic achievement by land and sea. Of the first edition (4000 copies) the late Field-Marshal Sir Evelyn Wood, V. C., wrote to the Author: "An excellent book. Few soldiers could have surpassed this narrative of the military exploits of the Knights of St. John of Jerusalem."

Crown 8vo, 128 pp., with hand-engraved woodcut frontispiece by QUICK, after a fresco by PINTURRICHIO, and a Portrait of H.R.H. THE PRINCE OF WALES in the robe of the Order. Cloth, \$1.00 (5s.) Paper, 70 cts. (3s. 6d.) Edition de luxe (65 copies), each numbered and signed by the Author, \$2.10 (10s 6d.)

SOCIETY OF SS. PETER & PAUL, 32 George St., Hanover Sq., London, W.
(CATALOGUE FREE)

**ABINGDON BOOKS FOR
RELIGIOUS BOOK WEEK**

A HANDFUL OF STARS
By F. W. BOREHAM
The author appropriates the title of this book from Caliban, who cries out, "O God, if you wish for our love, fling us a handful of stars."
Net, \$1.75, postpaid.

CROSS-LOTS, AND OTHER ESSAYS
By GEORGE CLARKE PECK
"Each essay sparkles with wit, epigram, and suggestive illustration, and contains solid brain-building and soul-nourishing material. The reading of this book will give one a greater appreciation of the meaning and beauty of the commonplace things which he has to do daily."—The Religious Telescope.
Net, \$1.25, postpaid.

UNFINISHED RAINBOWS AND OTHER ESSAYS
By GEORGE WOOD ANDERSON
In a group of twenty-six essays the author deals with life in the large and in many of its details. He is illuminating with reference to both its minor and its major phases. Light flashes from all the facets of his diamonds. But he offers more than flashing light; he presents sound philosophy, discriminating interpretation, wise solutions, and a never-failing directing of heart and mind toward God, the final satisfaction of every soul-guest. Net, \$1.25, postpaid.

THE STORY OF THE AMERICAN HYMN
By EDWARD S. NINDE
"Dr. Ninde, in this exceedingly interesting book, not only tells the whole history of hymn writing, but gives us the story of the origin and inception of our favorite hymns, and tells us something of the life and work of the famous hymn writers."—The Christian Work. Illustrated. Net, \$3.50, postpaid.

THE CONTEMPORARY CHRIST
By JOSEPH M. M. GRAY
"There are but ten sermons in this book, but they are of unusual spiritual caliber. Besides this, they have such completeness and roundness of structure as to display in an unusual degree the artistry as well as the impressiveness of pulpit eloquence."
—Homiletic Review. Net, \$2.00, postpaid.

GOOD MINISTERS OF JESUS CHRIST
By BISHOP WILLIAM FRASER McDOWELL
"The lectures are marked by a keen spiritual insight, evangelistic passion, religious fervor, and clear, incisive style. It is easy for one to grow enthusiastic over these lectures."—The Christian Intelligencer.
Net, \$1.00, postpaid.

ELEMENTS OF PERSONAL CHRISTIANITY
By WILLIAM S. MITCHELL
A study of the essentials of the Christian life in untechnical language. The author writes with an understanding and sympathy for young people.
Net, 75 cents; by mail, 80 cents.

THE MOTHER-TEACHER OF RELIGION
By ANNA FREELOVE BETTS
A complete guide to the early home training of the child in religion. In simple, direct fashion, with many concrete illustrations, it tells when to begin and how to proceed.
Illustrated. Net, \$2.00; by mail, \$2.15.

THE BIBLE IN GRADED STORY
By EDNA DEAN BAKER and CLARA BELLE BAKER
Volume I: The Good Shepherd. Volume II: The Good Neighbor
Volume I contains a series of twenty-four Bible stories for ages four and five. Volume II contains thirty-one stories selected from both the Old and New Testaments. In both volumes abundant use is made of good pictures.
Vol. I: Net, 75 cents; by mail, 80 cents.
Vol. II: Net, \$1.00; by mail, \$1.10.

A FIRST PRIMARY BOOK IN RELIGION
By ELIZABETH COLSON
This book of exceptional value consists of sixty-four lessons that every Christian child should learn. The teaching is done through stories, handwork, games, dramatizations, and marches.
Illustrated. Net, \$1.75; by mail, \$1.85.

—AT THE BETTER BOOK SHOPS—
THE ABINGDON PRESS
(Founded 1789)
New York Cincinnati Chicago Boston Detroit
Pittsburgh Kansas City San Francisco Portland, Ore.

LOS ANGELES NOON-DAY SERVICES

NOON-DAY Lenten services in Los Angeles are this year being held in the Morosco Theater, in place of St. Paul's Pro-Cathedral, which has just been torn down. The addresses will be made by the following clergy:

The Rev. Robert B. Gooden, Los Angeles, March 2-4; the Rt. Rev. N. S. Thomas, D.D., March 6-11; the Rev. George Davidson, D.D., Los Angeles, March 13-18; the Rev. Leslie E. Learned, D.D., Pasadena, March 20-25; the Rev. Mark Rifembark, Salt Lake City, March 27-April 1; the Rt. Rev. W. Bertrand Stevens, Ph.D., LL.D., Bishop Coadjutor of Los Angeles, April 3-8; the Rev. Charles B. Scovil, Los Angeles, April 9-13; and the Very Rev. William MacOormack, D.D., Los Angeles, Good Friday, April 14th.

LOST TO THE WORLD

MR. R. S. TEANQUAIR, a Newark organist, became so engrossed in playing the organ of St. Uriel's Church, Sea Girt, N. J., that several fire companies arrived before he knew that the structure was blazing over his head. Defective wiring caused the blaze, which destroyed the belfry, the \$1,200 echo organ, and most of the roof.

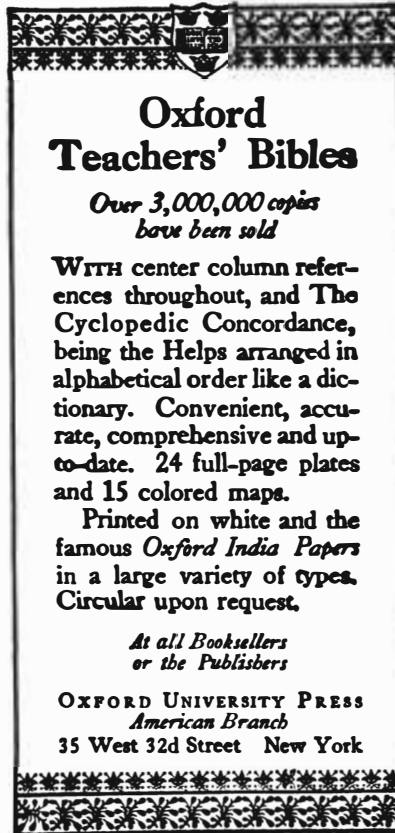
The church was built some years ago through the efforts of Mrs. Oglesby, of Sea Girt, and Mr. H. J. Van Pelt, of Philadelphia. The loss will total \$5,000.

CHURCH PERIODICAL CLUB

THE SPEAKER at a recent meeting of the Church Periodical Club made a remark very pertinent to the work of the club when he said, "The distinctive trait of Christianity is the taking away of loneliness." Few names are more suggestive of loneliness than that of Alaska. It is now the beginning of the short season when it is possible to send out magazines and books destined for the Yukon region; and so, perhaps, it is especially timely that Archdeacon Drane of the Yukon is to be the speaker at the next meeting of the Church Periodical Club, which will be held as usual in St. Thomas' parish house, New York, at eleven o'clock, March 27th.

FOUNDER'S DAY

FOUNDER'S DAY, commemorating the life and work of the Rev. William Augustus Muhlenberg, D.D., has become a recognized festival in the Church of the Holy Communion, New York. It was instituted in order that for all time his memory might remain fresh and green and fragrant in the church which he founded, and which is the cradle of so many movements that have shaped the Christian thought and life of our country. He founded the first Church school in the land, namely, St. Paul's School, College Point, N. Y. He made the Holy Communion the first free church in the United States. In this church were held the first daily services of Morning and Evening Prayer. The Sacrament of the Lord's Supper, weekly and at an early hour, began here. He organized the first "boy choir," and he personally taught the people the chanting of the Psalms and the singing of the hymns. He began in this church the first Church hospital—St. Luke's. He organized the first great missionary meetings which awakened and stimulated the missionary spirit of the whole land. Perhaps the outstanding achieve-



**Oxford
Teachers' Bibles**

*Over 3,000,000 copies
have been sold*

WITH center column references throughout, and The Cyclopedic Concordance, being the Helps arranged in alphabetical order like a dictionary. Convenient, accurate, comprehensive and up-to-date. 24 full-page plates and 15 colored maps.

Printed on white and the famous *Oxford India Papers* in a large variety of types. Circular upon request.

*At all Booksellers
or the Publishers*

OXFORD UNIVERSITY PRESS
American Branch
35 West 32d Street New York

(FOURTH EDITION)

THE REVIVAL OF
THE GIFT OF HEALING

By Henry B. Wilson, B. D.

Foreword by Bishop Whitehead

A book which furnishes to the Church the solution of the present grave problem of healing. Every loyal Churchman should possess a copy for reading and loaning. One should be on every Rector's study table.

APPROVED BY ALL SCHOOLS OF
THOUGHT

The Holy Cross Magazine: "This book, by a faithful priest of the Church, is written in a devout and reverent spirit, and with entire loyalty to the Catholic Creeds, and faith in the Christian Sacraments."

The Living Church: "It is a brief but effective argument, and priests and others would do well to have its clear presentment ready in their minds for use at any time. The subject treated is so important and so thoroughly in the public mind that one hopes that many will read this little book."

The American Catholic: "The author has given a careful study to the matter of spiritual healing and strongly advocates the faithful use of prayer and unction on apostolic lines."

The Churchman: "It is a little book that makes one think. Its very simplicity is its strength. It sets forth its own view with clearness and avoids controversy with other systems."

The Christian Work: "After reading this little book one feels as if he had been for a time breathing the atmosphere of primitive Christianity. The author does not agree with those who hold that faith healing is merely an extension of hypnotic or mental influence, but takes his stand firmly on the early Apostolic usage of healing by unction in the name of Jesus Christ."

CLOTH, 90 cts. PAPER, 50 cts.

Morehouse Publishing Company

1801-1811 Fond du Lac Ave.
Milwaukee, Wisconsin

THE PERSONAL CHRIST

By Bishop Irving P. Johnson

Editor of *The Witness*A BOOK EVERYONE SHOULD READ
BEFORE EASTER*Fifty cents a copy*

Send in your subscription for *The Witness* at \$1.50 for 52 issues, mentioning this advertisement, and the book will be sent you FREE.

THE WITNESS PUBLISHING CO.
6140 Cottage Grove Ave., Chicago

SOCIAL REBUILDERS

MENDENHALL LECTURES
DEPAUW UNIVERSITY, 1921BY CHARLES REYNOLDS BROWN
Dean of Yale Divinity School

A discriminating appraisal of conditions growing out of world-wide confusion and disorder.

Net, \$1.25, postpaid.

THE ABINGDON PRESS
NEW YORK CINCINNATI

THE SPIRIT OF MISSIONS

Is the logical point of contact between the individual communicant and the army of workers at home and in the field. If you are not already a subscriber, the present issue is a good one with which to begin.

\$1.00 A YEAR FULLY ILLUSTRATED
Sample copy sent upon request

THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published"
281 Fourth Avenue, New York.

DISTRIBUTE

during Lent the

Tracts by Rev. T. T. Walsh

Why be a Professing Christian? 5 cts. each. \$3.00 per hundred.

Departed Souls. 10 cts. each. \$7.50 per hundred.

Facts and Principles pertaining to the Episcopal Church. 5 cts. each. \$4.00 per hundred.

Why Use Forms of Worship? 3 cts. each. \$2.50 per hundred.

The Antiquity of the Church of England. 5 cts. each. \$4.00 per hundred.

Episcopal Church Merits. 5 cts. each. \$4.00 per hundred.

Why Baptize Infants? 10 cts. each. \$8.00 per hundred.

MOREHOUSE PUBLISHING CO.

1801 Fond du Lac Avenue MILWAUKEE, WIS.

A LAWYER'S STUDY OF THE BIBLE

By EVERETT P. WHEELER

COMMENDED FOR LENTEN READING

THE author has been for sixty years a communicant of this Church, has represented his diocese in three General Conventions, has taken active part in social and political reform, and is Chairman of the American Bar Association Committee on Law Reform. He is a diligent student of the Bible. This book contains his message to the Church on Prayer, Miracles, Social Reform, the Church as a Factor in Social Progress, and Immortality.

\$1.50 at all Booksellers or F. H. REVELL CO., 158 Fifth Ave., New York; 17 N. Wabash Ave., Chicago

ment for which his life stands is the foundation which he laid for the bringing about of Church Unity. He is known and gratefully acknowledged as "The Father of Church Unity."

Founder's Day will be observed this year on the morning of Sunday, March 26th. The preacher will be the Bishop of New York. Inasmuch as he is a recognized leader to-day in the Church Unity movement, the theme of his discourse will be Church Unity. In keeping with custom, the offerings made by the congregation at this service are added to the fund wherewith, when sufficiently large, it is proposed to erect within the church a statue, in marble, of Dr. Muhlenberg.

DEATH OF HAWAIIAN PRINCE

PRINCE JONAH KUHIO KALANIANA'OLE, who died on January 7th after a short illness, was a descendant of the last independent King of the Island of Kanai, before that Island Kingdom was absorbed into the greater Kingdom of Kamehameha, the Conqueror, more than a century ago. He was born at Koloa, on the Island of Kauai on March 26th, 1871. He was later created a Prince of the Crown by King Kalakaua. And since the Islands became a Territory of the United States he has been the Hawaiian representative in Congress. He was educated in the schools of Honolulu, later he became a student in St. Matthew's Academy in California, and after that went to England to finish his education. He was a member of the Hawaiian congregation of St. Andrew's Cathedral.

Although we understand he had requested a quiet funeral, it was decided not only to accord him a State funeral, but to bury his remains with all the historic ceremony accorded to royalty by the Hawaiian people. There were two reasons for this—first, as a token of the respect and love in which he was held by the Hawaiians and Haoles alike, for he has been a loyal and faithful leader of his people and has ably represented Hawaii in the halls of Congress; secondly, because he was the last scion of the Royal family and never again could there be funeral of this kind.

The Bishop was asked to take the funeral service. He was glad to do so. It was an experience which was unique, from the blending of the beautiful and hopeful burial service of the Church with the almost barbaric customs of old Hawaii.

On Saturday midnight Governor Farrington and Bishop La Mothe were at the Iolani Palace to receive the body of Prince Kuhio. It was brought from Kawaiahae Church, where, after the custom of the Hawaiians, it had lain in state all week. It was a strange and most weird sight as the bearers approached amidst a great crowd of people. On either side of the casket were the bearers of brilliant lights and the strange-looking kahilis, which are symbols of royalty. Very beautifully made of feathers, they resemble more than anything else enormous feather dusters. The casket was brought into the throne room and placed in a beautiful koa-wood outer case, and over it were the kahilil and the tabu stick, which was a large golden ball impaled on an ivory stick, set in place. The Bishop offered a prayer and the ceremony was over. The watchers took their places on either side of the casket, constantly waving small hand kahilis over the casket. There were eight of these watchers under a captain, relieved every hour, and for eight days,

while the body lay in state, the watching and waving never ceased.

At 10 o'clock on Sunday morning the Bishop and clergy with the Hawaiian choir from the Cathedral arrived in procession at the Palace and took their places at the foot of the casket. It was a strange but impressive sight, the casket covered by yellow feather ahualas or capes, the strange-looking kahilis, the tabu stick, the purple and yellow decorations, the Hawaiian mourners, all dressed in long feather ahualas or capes—a sight never to be forgotten.

On the arrival of the Princess, the beautiful burial service of the Church was begun. The Rev. James F. Kieb read the opening sentences. The choir under the direction of Mr. R. R. Bode sang beautifully the psalm. Canon Ault read the lesson, after which the choir sang "Lead, Kindly Light," and the Bishop took the rest of the service. After the hymn, "Peace, Perfect Peace," the casket was carried out to the waiting catafalque, which was drawn by 150 poolas, or Hawaiian longshoremen, all dressed in white, with purple sashes around their waists. The procession fell into line and started on the long two and a half-mile walk to the Mausoleum. The procession, which was nearly two miles long, was made up of details from every branch of the Army, and Navy, and Marine Corps, the different Hawaiian societies, lodges, organizations, etc., all the ministers of the city, the choir, clergy and Bishop, the Sons and Daughters of Hawaii, all of whom walked. Behind the catafalque rode, in autos, the family, and then the Governor and his family, General Summerall, Admiral Simpson, General Barette, with their families and staffs.

Grateful, indeed, were those who walked that the day was clear, though warm, for it took two hours to reach the Royal Mausoleum, where we arrived at 1:15 P.M. As we waited while the heavy casket was put in place, it was strange indeed to hear the wailing of the old professional wailers and chanters, who chanted in a sort of mournful dirge the lineage and history of the dead Prince. The Bishop read the committal, the choir sang "Abide With Me," and so ended a funeral of Christian simplicity and almost barbaric splendor such as will never be repeated.

—Hawaiian Chronicle.

MEMORIALS AND GIFTS

THE MEMBERS of St. Peter's parish, Los Angeles, Cal., presented the church with a beautiful brass cross as a memorial to the beloved rector, the Rev. Thos. J. Oliver Curran, who died July 17th 1921. The Rev. Lawrence S. Shermer, of Plaza Del Rey, blessed the cross and held the services that day.

On the 1st Sunday in Lent a Litany desk was placed in Christ Church, Stratford, Conn., to the memory of the late Charles Franklin Axtell, recently of Morristown, New Jersey, and blessed at the morning service. It was given by his family who reside in Stratford.

THE REV. ARTHUR L. WASHBURN, rector of St. Martin's Church, Troy, N. Y. has announced the gift of a chime of ten bells from Mr. and Mrs. Howard P. Cornell, of this city. The bells were cast by the Meneely Bell Co. of Troy, N. Y., and are expected to reach Providence within a few days. They will be blessed at a special service during the latter part of Lent and will be rung for the first time on Easter.

THE GIFT of a baptismal shell has been

THIS proportion of our customers, last year, failed to receive their Church Envelopes on time: .0003. Naturally our customers have faith in the "Duplex" guarantee.

FREE—A Duplex Envelope Opener, for the name and address of your Treasurer and S. S. Supt. Saves time and trouble.

ADDRESS DESK—5B
DUPLIX
RICHMOND, VA.
(ARCHER G. JONES)

UNLESS THIS IS AN IMITATION

made to St. John's Church, Hartford, Conn., by Mr. and Mrs. A. L. Foster, members of the parish. The shell, of beautiful design, is made of sterling silver.

CHRIST CHURCH, Guilford, Conn., has received the gift of a silver bread box, which was used for the first time at the Communion service on the first Sunday in March. It is in memory of Miss Anna Mary Stone, and was presented to the church by her cousins.

THE CHANCEL OF St. John's Church, Ogdensburg, N.Y., has had a new lighting system installed, known as the Fink system, in memory of the late John A. Seely, by his widow, Mrs. J. A. Seely.

ON SATURDAY, March 4th, the Bishop of Long Island laid the corner-stone of the new Christ Church, Lynbrook. He was assisted by the Archdeacon of Queens and Nassau, the Rev. William A. Sparks, the Rev. G. Wharton McMullin and the rector, the Rev. John V. Cooper.

TRINITY CHURCH, Waterbury, Conn., has been enriched lately by several handsome memorials. A silver bowl for the font was given by Mr. and Mrs. Steele in memory of their son, Thomas Hill Steele. This gift completes the furnishing of the Baptistery, including a marble font, and a beautiful window, "Faith," all of which were given by Mr. and Mrs. Steele in memory of their son.

A black walnut Ambry, containing a gold oil stock, and suitable for anointing the sick, was given in memory of Miss Cornelia Catherine Browne, by her friend, Miss Ida Warner.

Two beautiful, three branched Vesper lights were given, by Mrs. Roger S. Wotkyns, in memory of her husband, Roger S. Wotkyns and her mother, Mrs. Sarah Meriman Steele, both of whom died within twenty-four hours of one another, January 9th, 1918. The lights have the name and dates of birth and death, and the inscription "May perpetual light shine upon them."

'NEWS IN BRIEF

ALBANY.—The Bishop of Duluth preached the Lenten sermon in St. John's, Ogdensburg, March 5th.—On March 8th, the Rev. George Bousfield, rector of St. Margaret's Church, Ottawa, Canada, delivered a most interesting lecture on the works of the Palestine Exploration Fund, illustrations showing remarkable similarities between the early Syrian and Anglican Churches were pointed out.—Remarkable success attends the noon-day services at Grace Church, Utica. Among the special preachers are the Rev. F. C. Creighton, of Albany; the Rev. H. R. Freeman, D.D., of Troy; and the Ven. D. C. White, of Ogdensburg.

ARKANSAS.—Archdeacon Webber has recently held two missions in this diocese, both marked by great interest and excellent tangible results. At St. Andrew's, Marianna, the Rev. C. C. Burke, rector, there was a total of twenty-nine services, with seven additional talks and addresses. Here the Bishop soon after the mission confirmed five. At Good Shepherd, Forrest City, the Rev. Myron L. Morley, rector, fifteen persons were presented for confirmation.—The Bishop of Arkansas, the Rt. Rev. J. R. Winchester, D.D., at his recent visitation to St. John's, Helena (the Rev. George L. Barnes, rector), confirmed an unusually large class, numbering twenty-four persons, and at the same time received one individual from the Roman communion.—The Department of Religious

Education has issued under date of Quinquagesima Sunday the first issue of the *Arkansas Religious Education Bulletin*, a publication designed to enable the department to coördinate more closely with all the Church school workers and pupils of the diocese. The first number was introduced by Bishop Winchester with a full first page "Lenten Message."—The Rev. John Boden, chairman of the Department of Religious Education, has announced the re-appointment of the entire personnel of his department.—The Rev. John Boden, rector of Christ Church, Little Rock, will be the special preacher for the first week in April at Memphis.—The Rt. Rev. J. R. Winchester, D.D., Bishop of Arkansas, will go to Dallas March 27th as special noon-day preacher for that week at the Majestic Theater.

CENTRAL NEW YORK.—The standing committee has elected the Rev. Francis Curtis Smith, executive secretary of the diocesan council, as secretary of the diocese to succeed the Rev. Theodore Haydn.—Clergymen of New York State have been asked to answer a questionnaire as to their attitude toward the Eighteenth Amendment by William H. Anderson, anti-saloon leader, as a result of a recent talk given by Bishop Gailor.—The Rev. T. T. Butler of Trinity Church, Utica, recently related his experience in working among prisoners and in the mining regions at a dinner gathering of the Masonic Craftsmen's Booster Club.—A stone porch has been completed between Lockwood Memorial House and St. Paul's Church and chapel, Syracuse.—Sister Julia Margaret, S.S.M., is giving a series of instructions in St. Mark's Church, Syracuse, on week days during Lent.

CONNECTICUT.—The Rev. Henry B. Wilson will conduct a healing mission in St. Michael's parish, Naugatuck (the Rev. Philip C. Pearson, rector), from March 27 to 30th.—The Rev. William H. Jepson, rector of St. Luke's Church, Bridgeport, is doing some effective work in the reviving of the rural parish of Christ Church, Easton. Congregations have within a short while grown from three to about fifty, made up of Americans, Russian Orthodox, Poles, Italians, and a scattering of other nationalities. The church has been repainted, the roof reshingled, and the interior thoroughly renovated.

The Nation-wide Campaign totals \$115,000. This amount does not however include the figures of the Bridgeport Extension Fund, raised in that city for extension work within its limits.—By vote of the Executive Council the Russell property on Farmington Avenue, Hartford, left to the diocese by the will of the late Mrs. Gurdon W. Russell, has been offered to the Diocesan Church for the use of its clergy. In return, the Cathedral has voted to hand over the present Deanery for use as a Diocesan House, for which it is specially adapted both by location and construction.—The children of St. James' Church school, Danbury, are endeavoring to secure a mile of nickels for their Easter offering.—The work of the Silent Mission, under the direction of the Rev. George H. Hefflon, maintains regular services in Hartford, New Haven, Bridgeport, and Waterbury, in addition to which there is pastoral work done all over the state.

DELAWARE.—The second series of noon-day meetings under inter-denominational auspices in St. Andrew's Church, Wilmington, is attracting even greater numbers than last year.—An inter-parochial mission study class is conducted in St. Andrew's

WATTS & CO., LTD.

66 Baker Street, Portman Sq.
London, W. ENGLAND

EMBROIDERY

VESTMENTS, FRONTALS AND BANNERS, EMBROIDERY & TEXTILE FABRICS, WOVEN STUFFS FOR HANGINGS, ALTAR LINEN, VELVETS, ETC.

THE GORHAM CO.

Fifth Avenue and Thirty-Sixth Street
New York

Designers and Manufacturers

Church Furnishings

Gold, Silver, Brass, Bronze,
Marble Mosaic, Wood, and
Stained Glass

Heaton, Butler & Bayne Glass Stainers

By Appointment to the Late
King Edward VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, etc.

Designs and Estimates on application to
Heaton, Butler & Bayne (N. Y.), Ltd.
437 Fifth Ave., Knabe Building, N. Y.

SPAULDING & CO.

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.

Memorial Windows and Work in
Marble and Wood given Special
Attention

Send for Our New Catalogue

Michigan Ave. and Van Buren St.
CHICAGO

MÖLLER PIPE ORGANS

The highest grade instruments. In twenty-seven hundred churches. Every organ designed and built for the church and service for which it is to be used. References: St. Bartholomew's, New York, United States Military Academy, West Point, New York, or any other church using the Möller Organ. Booklet on request.

M. P. MÖLLER, Hagerstown Maryland

Memorial Windows

When the costly craft known as stained glass is better used for commemorative, you will be greatly interested in seeing photographs of my recent work—Some of them are in the form of color-photographic stained glass.

Charles J. Conmick

parish house, Wilmington, by Mrs. Charles H. Pancoast, of Philadelphia, on Tuesdays at 2:15 p. m.—Mrs. Frederick Bringhurst, of Wilmington, is leading a mission study class in St. Thomas' Church, Newark, during Lent.—The Rev. Edgar Jones, rector of St. Thomas' Church, Newark, is conducting a mission in Nova Scotia, during the first two weeks of Lent, and will conduct a similar mission in his own parish during the last two weeks of Lent, with daily services at 6:45 a. m., and 8 p. m.—The Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, Delaware, conducted a Quiet Day in Trinity Church, Elkton, Md., on March 15th.

GEORGIA.—Composed of thirty-five members, boys between the ages of fifteen to twenty, the Knights of St. John of St. John's Church (the Rev. William T. Dakin, rector), Savannah, has had an active winter, and is rapidly increasing its membership. There are two troops of Boy Scouts in the council, and interest is also keen in athletics. The council is conducted along the lines of junior masonry, and the ultimate aim is to attain the thirty-third degree.—Since the coming of the Rev. E. M. Parkman to Christ Church mission, Augusta, there has been much new life and activity. The Church school has reached the 100 mark, and is still growing. The young people are taking great interest in giving little plays, one of which was repeated for the boys at the government hospital.—Noon-day Lenten services under the auspices of the Men's Clubs of St. Stephen's Church and St. Augustine's mission (colored), Savannah, are being conducted every day at the Dunbar Theatre, the management lending the theatre without charge.

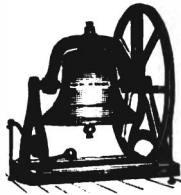
IOWA.—The Diocesan Social Service committee is endeavoring to get the names of all Church people who are engaged in Social service work within the diocese. This list will include those interested either in a professional, voluntary, or official capacity. It is being found that there is a surprising number of Church people taking a leadership in this kind of work.—Mr. Charles H. McNider was the speaker at fascinating lecture on the Church in south Syria, from the time of St. Paul to the close of the 6th century. By permission the annual men's dinner given by St. Paul's parish, Marshalltown. Mr. McNider is the father of Colonel McNider, who is the national head of the "Legion."—The Men's Club at Grace Church, Cedar Raids, had a Father and Son banquet served by the women of the parish, who thereupon reversed the process by drafting the men to do the serving at a Mother and Daughter banquet.—St. Stephen's parish, Spencer, gave a dinner in honor of the Rev. J. N. MacKenzie, who has resigned the rectorship of St. Stephen's and has accepted a call to the rectorship of St. John's Church, Cedar Rapids. His rectorship at St. Stephen's has been attended by a remarkable degree of success. He is leaving the parish full of life and enthusiasm.—Miss May Case Marsh, a national secretary of the Girls' Friendly Society, has just completed a very successful period of extension work. Many new chapters have resulted from this work.

LOS ANGELES.—The recently formed club for Church students at the Southern Branch of the University of California, Los Angeles, has, on its own initiative, adopted the name of The Stevens Club, in honor of the Bishop Coadjutor. On Ash Wednesday morning, before classes, it held

a corporate Communion at Trinity Church, near the campus, with Bishop Stevens as celebrant. During Lent the Rev. Charles B. Scovil is conducting for the club a study class on The Task of the Church—St. Paul's Church, San Diego, was the scene of a Preaching Mission by Messrs. E. C. Mercer and Henry H. Hadley, II., from February 26th to March 5th. Mr. Hadley addressed the Lion's Club on the same program as Governor Stephens, and Mr. Mercer spoke at the Bishop's School for Girls.—On March 8th ground was broken for the south wing of the administration building of the Church Home for Children, Garvanza. It will contain the Sarah Gilbert Judd recreation room and six bedrooms, which will serve temporarily as an infirmary. The estimated cost of the wing, unfurnished, is \$15,000, all of which is on hand.—Despite the fact that it is a Methodist institution, the University of Southern California, Los Angeles, has many Church students. The Episcopal Club is now conducting its second annual series of Lenten lectures. The Rev. Charles B. Scovil speaks Tuesday noons on The Task of the Church.

LONG ISLAND.—The March meeting of the Brooklyn Clerical League was addressed by the Rev. Ralph M. Harper, rector of St. John's Church, Winthrop, Mass. Subject—Young People's Societies in the Church.—

McSHANE BELLS CHIMES PEALS



McSHANE BELL FOUNDRY CO., Baltimore, Md., U. S. A. ESTABLISHED 1856



MENEELY BELL CO. TROY, N. Y. AND 220 BROADWAY, N. Y. CITY BELLS

CHURCH BELLS SCHOOL Ask for Catalogue and Special Discount Plan No. 69 ESTABLISHED 1888 THE C. S. BELL CO. HILLSBORO, OHIO

MENEELY & CO., WATERVLIET (West Troy), N. Y. THE OLD CHURCH MENEELY CHIME & OTHER BELLS FOUNDRY

SING PRAISES TO GOD Tabernacle Hymns No. 2-320 Pages, 351 Songs. Favorite church songs for all church purposes: Interdenominational; strong in the fundamentals of the Faith. Returnable copies to song committees. Art. Booklet, 36c. Booklet, \$30 per hundred. Single Copies: Art. Booklet, 60c. Booklet, 36c. Send for copy, or literature. Tabernacle Publishing Company Room 1124 29 South La Salle Street Chicago



CHURCH VESTMENTS Cassocks, Surplices, Stoles EMBROIDERIES Silks, Cloths, Fringes CLERICAL SUITS Hats, Rabats, Collars COX SONS & VINING 131-133 East 23rd St., New York

The Uncommon Commonplace

BY BISHOP WILLIAM A. QUAYLE

A group of essays so appealing, so beautiful that they touch the soul and quicken the heartbeats.

Net, \$2.00, postpaid.

THE ABINGDON PRESS NEW YORK CINCINNATI

MEMORIAL WINDOWS

Our windows are delightful melodies of color. Perfect drawing and artistic workmanship assured by my European training. If you are interested, send for illustrations of some of my windows.

ELLWOOD POTTS,

Workrooms, 5438 Market St., Philadelphia, Pa.



HUNDREDS

of pleased pastors tell us that our New Style, Double Letter Unit

Changeable Bulletins

increase church attendance, interest and collections. Our 16-page Booklet A8 tells how they do it. It's FREE.

MULTIFORM BULLETINS 1400 S. Michigan Ave., Chicago

For Study Classes

As well as for use in parish circulation; to loan to prospective confirmation candidates; to use generally and generously—the publishers are issuing a special edition (in paper covers) of

The Faith By Which We Live

By BISHOP FISKE

This special edition of a volume of 334 pages is, in these days of expensive books, sold at the very reasonable price of seventy-five cents and postage (ten cents).

Why You Should Have It:

Because (as the *Anglican Theological Review* says):

"Here is a book which can be put into the hands of any layman without fear that the reader will be found asleep before the first fifty pages have been read. Bishop Fiske awakens the reader's interest in his opening paragraph and not for a single moment does that interest lag... The book is a study in apologetics which differs markedly from most work of the kind in that the starting point is the individual himself. Writing out of a rich experience, the author states the case for Christianity in terms that appeal most strongly to the average man."

The regular cloth bound edition (1.50 and 12 cents postage) is also for sale.

MOREHOUSE PUBLISHING CO.

1801 Fond du Lac Ave. Milwaukee, Wis.

The Retreat held at Holy Cross House, New York City, for the members of the New York Catholic Club was well attended. Mass was said by the Rev. C. P. A. Burnett, and the retreat was conducted by the rector of St. Mark's, Philadelphia, the Rev. Dr. F. L. Vernon. His subject was Spiritual Advancement Through Humility, Mortification, and Prayer.

NEBRASKA.—Miss May Case Marsh, National Extension secretary, G. F. S. A., visited the Girls' Friendly Branches at Grace Church, Columbus, St. James' Church, Fremont, the Church of the Holy Trinity, Lincoln, and Trinity Cathedral, Omaha, during the week of Feb. 27th. There are twelve branches of the G. F. S. in the diocese, all of which are thriving.—The vestry of St. Luke's Church, Plattsmouth, Neb., recently voted their rector, the Rev. Wilbur S. Leete, a \$250 increase in salary.

NEWARK.—The diocese and the Church of the Redeemer, Morristown, have lost one of the most useful laymen in the death of Mr. James Stewart MacKie, at the age of sixty-seven. Few laymen have given as much time and service as he did. He was one of the group of laymen who with much labor established the diocese upon a good business foundation, and he has for some years been a member of the standing committee.—St. Paul's Church, Paterson, has usually a Confirmation class of about one hundred and on the first Sunday in Lent eighty-two persons were confirmed by Bishop Lines.—The organization of the Young People's Fellowship in several parishes to meet a long felt need is proceeding with a good hope that the Church may be well served.

NORTH DAKOTA.—A meeting of the District Bishop and Council was held at Gethsemane Cathedral, Fargo, on February 21st, with ten members of the Council present. Besides ten members of the Council, five additional clergy and five lay-workers were present.—A meeting of the board of examining chaplains was held, at which meeting Mr. William Malpass, postulant in charge of the work at Linton, N. D., completed the academic examinations. On February 3rd, Mr. Homer R. Harrington, of Jamestown, N. Y., in his senior year at the Seabury Divinity School, Faribault, Minn., was admitted as a candidate for Holy Orders.—The Men's Club of Gethsemane Cathedral are holding discussions every Monday evening during Lent and using as their text book the *Social Opportunity of the Churchman*, published by the Department of Christian Social Service of the Presiding Bishop and Council.—A day of prayer, under the auspices of the Women of Federated Churches, was observed in Gethsemane Cathedral, Friday, March 3rd.

OREGON.—Plans are being worked out to re-shape the Oregon Summer School for clergy into a Churchworkers' Conference and to align it as to date and program with similar conferences in the Pacific Northwest. The Conference will begin June 19th. A tragic occurrence which has shocked both city and state was the wounding of Miss Willamene Fuller by an unknown assailant during choir practice at St. Stephen's Pro-Cathedral, Portland, the evening of March 2nd. While the choir was concluding one of the hymns, the door of the parish house opened, and a young man, masked, entered. After pausing uncertainly and commanding "Hands up!" he fired without further warning and fled. Then it was noticed that Miss Fuller had



FROM GENESIS TO REVELATION

in chapter after chapter, in verse after verse, the voice of Jehovah and the voices of his inspired writers speak more certainly, more clearly, more authoritatively through the

Nelson American Standard Bible

than through the pages of any version that has gone before. More and more do the charm of its diction, the beauty and simplicity of its language, the revelation of its treasured riches and the self-evidence of its accurate translation commend themselves to thoughtful, earnest seekers after the truth concerning Jehovah and the life and ministry of His Son.

FREE BOOKLET—A charming 36-page booklet entitled "The Wonderful story," published at 10c per copy, telling how the Bible came down through the ages, and containing many facts of vital interest, will be sent FREE on request to any one mentioning the Living Church.

THOMAS NELSON & SONS
383-385-R Fourth Ave., New York City.

DEAR SIR: Kindly send me a FREE copy of your book entitled "The Wonderful Story." This does not obligate me in any way.

text has been adopted by all the leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. C., and Bible Schools in the United States. The American Standard Bible text is used by over 13,000,000 Sabbath School scholars from which to study the International, Graded or other Bible lessons. The American Standard Bible is for sale by all book sellers

Name.....
Street No.....
City.....

Mowbray's Easter Cards

All new stock—just received.

IN PACKAGES 70 CTS. EACH

- 9007. Twelve Cards, four kinds, Resurrection scenes and texts in colors, silver borders.
- 7004. Twelve Cards, four kinds, Resurrection scenes and texts in black and red, silver borders.

INDIVIDUAL CARDS
AT 6 CTS. EACH

- 1207. The Risen Christ. Bookmark style. Chalice and host design embossed in silver. Verse by Ruth R. Chadwick. Red and blue, silver border.
- 1803. Easter Gifts. Verses by A. R. G. Red and blue, gilt border.
- 1808. Easter Communion. Chalice and Cross in silver. "May the happiness which has come to many through you, circle back to your own heart as they pray for you at their Easter Communion." Red and blue, silver border.
- 1801. Easter greeting, missal-style initial, colors, gilt border. Verse by E. M. Dawson.
- 1714. Easter greeting, two verses by G. M. In color design, silver border.
- 1806. Easter eucharistic prayer, design, priest at altar in colors, silver border.
- 1725. Faith, Love, Hope, Cross and crown. Verse by E. M. Dawson. Red and blue, silver border.
- 1807. Verse-prayer, red and blue, silver border

AT 12 CENTS EACH

- 1810. The Feast of the Resurrection. Eucharistic verses by G. M. Chalice and host design. Red, blue, and silver.
- 2271. Folding card. Resurrection Joy. Verses by G. M. Red, blue, and silver.
- 3087. Bookmark, design in colors, God bless Thee, verse by E. M. Dawson.
- 3088. Easter Joy, verse by E. M. Dawson.
- 3090. Bookmark, design in colors. An Easter Prayer by G. M., especially for those in semi-affliction. Purple border.
- 3091. The Easter Eucharist. In colors. Verses by M. W. Wood.
- 1805. Resurrection scene and text in colors. No verse.
- 1729. Eucharistic card. Design in colors, verse by P. R. D.
- 1726. Eucharistic card. Design in black, gilt border.
- 2258. Folding card. An Easter Prayer. Verses by A. R. G. Red, blue, and silver.
- 2255. Folding card. (*Surrexit Dominus*) Verses by S. E. Red, blue, and silver.

EASTER CONSOLATION CARD

- 2325. Verses by A. R. G. Black and purple, with red cross and gilt border. Price 6 cents

EASTER OFFERING ENVELOPES

Price 50 cts. per hundred. Postage additional.

Other Religious Easter Cards

SIX CENT CARDS

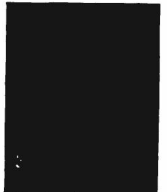
Folding cards 4x3 inches, with envelope. Each in four colors. Resurrection cut. Easter inscription, gold border on first page. Verses on third page.



No. 101

No. 102

- 101. "MASTER!" (*Plochorst.*) Verse. "Mighty victim from the sky." from Hymn 118.
- 102. "KNOWN IN THE BREAKING OF THE BREAD." Emmaus Scene. Verse by G. M. "Jesus is living! Jesus is not dead! Jesus is known in Breaking of the Bread; Stands in our midst, the very living CHRIST. Blesses and breaks, dispenses Eucharist; Passes in silence through each sealed door. And lives within our hearts for evermore."



No. 103

No. 104

- 103. RISEN TO-DAY. Christ above the tomb with adoring angels. First two verses of Hymn 112, "Jesus Christ is Risen To-day."
- 104. CHRIST IS RISEN. Florentine illustration (Fra Angelico?) Verses by Bishop Coxe

TWELVE CENT CARDS

Folding cards, 6x3½ inches, with envelope. Each in four colors. Resurrection cut, Easter inscription, gold border on first page. Verses on third page.

- 201. "Christ is Risen!" "Behold I am alive for evermore. Amen. And have the keys of Death." Figure of the risen Lord bearing Key and Cross. Carol. "The World is softly singing A Resurrection song", two verses by G. W.
- 202. "Christ is Risen!" "Woman, why weepst thou? Behold, I am alive for evermore." Figure of the weeping woman at the tomb with risen Christ in background. Verse by Bishop Coxe.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.

collapsed, having been shot through the chest. She was removed to the Good Samaritan Hospital, and will recover. Her assailant has not been apprehended. His identity remains a mystery.—The congregation at Riddle are planning to build a parish house, where the services of the Church will be held, and it will also serve as a community center. All the labor will be performed by the men of the church.—A large square in the upper east side section of Portland, which will be fitted up for the public playground, has been named Dawson Park, in honor of the Rev. John Dawson, rector of the Church of the Good Shepherd, to whose efforts this work for the children of the neighborhood is largely due.—An interesting meeting of the Central Convocation was held in St. Paul's Church, Salem, March 19 and 20.

QUINCY.—The recent Quincy religious census, of which Dean Long of the Cathedral, was director, resulted in finding one hundred persons claiming to be Churchmen unknown in either city parish. Dean Long has suggested to the directors of the Quincy Country Club that the golf greens be closed on Sunday until 12:30.

SOUTHWESTERN VIRGINIA.—Bishop Jett has returned from his vacation in Florida greatly benefited and refreshed.—The Executive Board has sent to all the clergy in the diocese a letter recommending that the offering on Good Friday this year be devoted to the Jerusalem and the East Mission of which the Rt. Rev. Thos. J. Garland, D.D., Philadelphia, is the secretary and treasurer.

TOKYO.—Forty-seven missions throughout the districts of Tokyo and Tohoku, Japan, have made a contribution of \$100 to the Centennial Fund. Virtually every mission in these two districts made a contribution, their offerings ranging from fifty cents to eighteen dollars.

UTAH.—Sunday afternoon services during Lent at St. John's, Logan, are devoted wholly to the singing of hymns from the New Hymnal and to special vocal or instrumental selections. They have attracted numbers of people who have never entered the church before. At one of the recent services, a well-trained orchestra of "Mormon" young people supplied the special music.

WESTERN MASSACHUSETTS.—Under the leadership of Bishop Davies the clergy of Springfield are to hold daily noon-day services during Passion and Holy Weeks in the Salvation Army Hall, which is very centrally located.

WORDS VERSUS ACTIONS

I LEFT MY home in a deep study the other afternoon, and tried to concentrate my mind upon the solution of a problem that presented itself. My reverie was broken by the harsh, raucous notes of an automobile horn and the boisterous and somewhat unrefined shouts of the occupants of the car. I looked up and saw that there were two machines going at the same rate of speed, the one ahead of the other.

In the first car sat a quiet man whose sole thought seemed to be on the wheel and the street before him. His signal was sounded only as a warning and not as adding to the general confusion, as was that in the crowded car immediately behind him.

As I looked more closely, I discerned that the second car was not traveling under

its own power. A tow-line connected it with the first one, and, after having suffered a breakdown, it was being towed in the garage for repairs.

"Mere words do not constitute business," I said to myself as I mused upon the occurrence. "The man who accomplishes things is oft-times silent and of a reticent disposition: he depends not so much upon noise as action!"

You and I know people whose sole stock in trade seems to be bluster and swagger. Fortunately, we number among our valued acquaintances those who are quiet in all of their dealings and who are eminently successful.—*Alan Pressley Wilson.*

EDUCATIONAL

THEOLOGICAL SEMINARIES

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September.
Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The ninety-ninth session opened Wednesday September 21, 1921. For catalogues and other information address THE DEAN,
Rev. BERRYMAN GREEN, D.D.,
Theological Seminary,
Alexandria, Va.

COLLEGES AND SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.
Applications must be filed soon to secure a place for the next academic year.
For catalogue address
Rev. CHARLES HERBERT YOUNG, Rector,
Box K, Howe, Ind.

Tennessee

SEWANEE MILITARY ACADEMY

In heart of Cumberland Mountains, elevation 2000 feet. College preparatory. 40 acre campus, 8000 acre added domain. Vigorous outdoor life. All athletics R. O. T. C. Episcopal. For catalogue address Supt., Box 668, Sewanee, Tenn.

Virginia

Virginia Episcopal School
LYNCHBURG, VIRGINIA,
prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to
REV. WILLIAM G. PENDLETON, D. D.,
Rector.

EDUCATIONAL

COLLEGES—MEN

New York

St. Stephen's College

is the only college officially owned and conducted by the Episcopal Church east of Ohio. Endorsed by General Convention, the Province of New York and New Jersey, and its constituent dioceses.
It accepts High School graduates or those with equivalent preparation only. Courses leading to degree of B.A.
Characterised by simple living, democratic fellowship, downright sincerity, and the highest scholarship.
Fees: \$500 a year for tuition, board and room. Address THE PRESIDENT: THE REV. BERNARD IDDINGS BELL.
ANNANDALE-ON-HUDSON, N. Y.
(Station Barrytown, on the N. Y. C. R. R.)

COLLEGES—MEN—WOMEN

New York

HOBART COLLEGE (for Men)
WILLIAM SMITH COLLEGE (for Women)
GENEVA, N. Y.
100th year opens Sept. 20, 1921.
Hobart offers a large number of scholarships to students preparing for Holy Orders.
Rt. Rev. Charles H. Brent, D.D., LL.D.,
Chancellor.
Rev. Murray Bartlett, D.D., President.
For information address the President.

COLLEGES AND SCHOOLS FOR GIRLS

Connecticut

WYKEHAM RISE, Washington, Conn.
A Country School for Girls. FANNY E. DAVIES, L.L.A., Principal.
Boston Representative, MABEL E. BOWMAN, A.B., Vice-Principal, Cohasset, Mass.

Iowa

Saint Katharine's School
Davenport, Iowa
Under the care of the Sisters of St. Mary. Healthful and beautiful situation high on the bluffs overlooking the Mississippi. School recommended by Eastern Colleges.
Address
The Sister Superior

New Hampshire

St. Mary's School Concord, New Hampshire
A homelike school for girls. College preparatory and General Courses. Thirty-sixth year opens Sept. 21. Miss LADD, Principal.

New York

Saint Mary's School
Mount Saint Gabriel
PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls
Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New Modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address
THE SISTER SUPERIOR

The Christianization of Japan

By the Rt. Rev. H. St. George Tucker, D. D.

Here is a forceful statement that goes to the heart of things and gives a graphic picture of what the Church is trying to do in Japan and how it is succeeding. It gives you a real understanding of the problem of Christianizing the peoples of the Far East. You will find it in the second Lenten Number of

The Church at Work

Among the other important articles in this number are "The Church in Brazil," by Bishop Kinsolving; "From World Consciousness to World Conscience," by Bishop Brent. There is an account of the preparations being made in Portland for the next General Convention, a new allegory by the Rev. Louis Tucker, and several timely stories from various parts of the Church's field. This number will be ready for distribution in your parish the Second Sunday before Easter.

Ask your Rector for a copy. Help to get the paper into the hands of every family in the Parish.

Can the Value of a Universal Medium in the Church be Overestimated?

CIRCULATION OF THIS NUMBER 450,000 COPIES

A large part of the first edition of
Dean DeWitt's

DECENTLY and IN ORDER

was purchased by Bishops as a gift-book for their Candidates for Holy Orders, and for their Younger Clergy.

Decently and In Order has won its way into nearly all of our Theological Seminaries.

It has been done into Mandarin for our Mission work in China

Decently and In Order stands alone in the list of Theological Text-books for Candidates for Holy Orders, based on Canon 4, recommended by the Commission on the Ministry (Bulletin 14) under the caption "**Administration of the Sacraments, the Conduct of Public Worship, with the Proper use of the Voice therein.**"

About one-half of **Decently and In Order** is devoted to Pastoral Care—not in essay form, but in practical detail.

Many commendations have been received from the laity.

Price of the second edition is \$2.00. Postage about 15 cents.

MOREHOUSE PUBLISHING CO.

1801 FOND DU LAC AVE.

MILWAUKEE, WIS.

CHURCH and ALTAR FURNISHINGS

Wood --- Metal --- Marble

STAINED GLASS WINDOWS

after the Antique Method

MEMORIAL TABLETS

HONOR ROLLS

Bronze, Brass, or Marble and Mosaic

==== *Designs and Estimates on request* =====

SPAULDING & COMPANY

Michigan Avenue at Van Buren Street

CHICAGO, ILLINOIS