

The State Historical Society X

The Living Church

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VOL. LXVI

MILWAUKEE, WISCONSIN, APRIL 1, 1922

NO. 22

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The Last of the Royal Hawaiians

Prince Kuhio is dead. He was the last of the line of Hawaiian Kings. He was buried with ancient honors and the simple service of the Church was read by Bishop La Mothe. Prince Kuhio was a member of St. Andrew's Cathedral, Honolulu. There is an interesting story about him in the April number of *The Spirit of Missions*.

The Spirit of Missions

For April

The Church and Education in Cuba, by Bishop Hulse. The Mission of the Chinese Church in Shensi, by the Rev. T. Lindel Tsen. A Visit to the Mining Camps, by Bishop Moulton. The New Church at Sagada.

These are some of the striking articles in the April number. Then there are the departments devoted to the Presiding Bishop and Council and the Woman's Auxiliary.

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WHICH KIND ARE YOU?

THERE ARE three kinds of givers—the flint, the sponge and the honeycomb. To get anything out of a flint you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get. But the honeycomb just overflows with its own sweetness. These are they of whom the Bible says, "The Lord loveth a cheerful giver."—*Light*.

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EDITORIALS AND COMMENTS

SUBSCRIPTION PRICE REDUCED

A GREEABLY to the promise made a year ago, the subscription price of **THE LIVING CHURCH** is

REDUCED TO \$4.00 A YEAR

with a Clerical Rate of \$3.50, beginning with subscriptions, new or renewal, billed on or after April 1st. For any consecutive year beginning prior to April 1st the former rate applies, the intention being that all subscribers are charged an additional one dollar for the year beginning at any time between April 1, 1921, and March 31, 1922, thus dividing among them the abnormal costs of the past three years.

THE APPROACHING GENERAL CONVENTION

makes the present year one of especial importance in Church journalism. Prior to the Convention the principal subjects likely to arise for legislation will be discussed in **THE LIVING CHURCH**—always intelligently, calmly, and dispassionately. It is our intention that serious-minded people may always have the benefit of such discussions without unpleasant personalities or rancour.

For the reports of General Convention itself we have made provision on a scale much beyond what has been attempted by any Church paper heretofore. The long distance between Portland (Oregon) where the Convention will be held and the publication office will be annihilated by the fact that we shall have

TELEGRAPHIC SUMMARIES

from both Houses at the close of each day's session. These will be printed each week as giving a prompt, concise narrative of what is accomplished day by day.

We shall then have full reports by mail, covering the details of each day's session. And they will contain the matter in very interesting form, giving such a picture of what is happening at Portland as to keep the Church at home in full touch with the legislative bodies.

FOR CORRESPONDENTS we shall have only the best—as the following will indicate:

The Rev. **ALLAN L. BURLISON**—missionary, journalist, Churchman—will report the proceedings of the House of Deputies. Mr. Burlison knows how. He is an old figure in the Conventions, having often been on the staff of the *Spirit*

of *Missions*. He has the Churchly and missionary perspective, and may be depended upon to tell his story in *accurate* and *interesting* form.

A BISHOP, well versed both in writing and in the traditions of the House of Bishops, will serve as correspondent for that House. This is a unique promise. The House of Bishops had always sat with closed doors until the last Convention when, early in the session, the traditions of more than a century were reversed and the doors were thrown open to the public. None of the Church papers was prepared for it, and none was in position suddenly to provide for proper reports from that House. Consequently the House of Bishops did not have the attention that its deliberations demanded.

Most of the misunderstanding over the Concordat legislation was due to the fact that the matter having been handled almost exclusively in the House of Bishops and not been adequately reported, many, even among the deputies, did not learn until long afterward what had transpired.

By arranging that *one of the members of the House* will be responsible for the reports, we have made certain that they will be written with due recognition of the traditions of the House, and without involving the possibility of trespassing upon what may transpire in private session.

THE WOMEN'S ACTIVITIES

of the Church, and especially the Woman's Auxiliary and the Church Service League, will be fully reported by MRS. ADA LOARING CLARK, of Chattanooga, Tenn., a member of the Executive Committee of the Woman's Auxiliary and of the National Committee of the Church Service League. Mrs. Clark's acceptance of this serious responsibility makes certain the adequate and sympathetic treatment of these important activities.

MISCELLANEOUS HAPPENINGS

in Portland—the innumerable meetings of organizations and groups not connected with the official machinery of the Church—will be covered by the Rev. JOHN D. RICE, our regular correspondent for Oregon, or under his direction.

E DITORIAL correspondence will also be a feature of the Convention issues. **THE LIVING CHURCH** will therefore have such a group of writers in attendance as has never before been attempted by a Church paper.

WE now appeal frankly to our readers. To make all these elaborate and expensive preparations for reporting General Convention proceedings, and to reduce the subscription price at the same time, gives us a just claim for the assistance of our readers.

Why should we do all this, unless the reports will actually be in the hands of intelligent Churchmen generally?

Do the "leading people" of your congregation—the wardens, the vestrymen, the "men of affairs" in the community, the women of clubs and activities—take **THE LIVING CHURCH**?

Do all the Deputies and Alternates from your Diocese? The Delegates to the Triennial of the Woman's Auxiliary? The Deputies to your Diocesan Convention?

We can only reach these Men and Women through our present subscribers. We cannot send out canvassers as secular magazines can do. We cannot plan and finance elaborate and expensive subscription Campaigns.

If YOU who read this are helped by **THE LIVING CHURCH**, is it not a friendly act for you to invite the subscription of your fellow-Churchmen? To be helped by it does not imply invariably agreeing with the Editor's opinions—for the Editor is mistaken **JUST AS OFTEN AS YOU ARE**. And he isn't trying to get you to exchange your mind for his.

The purpose of the Editorials is to help each reader to **THINK** in a Churchly way, according to his own mind.

Will not the Clergy—Rectors of Parishes—set some guild or individual at work in the Parish, soliciting subscriptions? Our Subscription Department will advise of a substantial commission that is paid for subscriptions received through such systematic work. Write for details.

Also, many parishes now arrange for **THE LIVING CHURCH** to be sold each week at the Church or elsewhere—ten cents a copy. Write for details.

SO we are throwing ourselves on the hands of our subscribers. We will do our part to make **THE LIVING CHURCH** worth while, especially during this General Convention year.

Will our Subscribers show appreciation of it by—each of them—securing one, two, or more subscribers from among those people who will value it and thank them for asking them?

Religious Reading For the People*

IN the interest of more general reading of religious literature, a movement has taken root to establish every spring a "Religious Book Week"; and the cooperation of the religious press is invited. **THE LIVING CHURCH** has very gladly expressed its willingness to assist; and since the first week in April has been selected as the appropriate week, we are devoting some space to the subject in this issue. Bishop Fiske and Dr. Stewart have treated it especially from the point of view of the clergy, and in this paper we shall make some suggestions as to appropriate religious reading for the people.

If we begin with the proposition that a weekly Church paper should be in every Church family we shall, no doubt, be thought quite selfish. Yet we believe the counsel to be quite the contrary. We are, indeed, human enough to appreciate the kind words that very many are good enough to write in regard to **THE LIVING CHURCH** and expressing their pleasure in it. But **THE LIVING CHURCH** is not the sole representative of the American Church press, and our present plea is intended to cover our contemporaries quite as truly as ourselves. We believe the weekly papers of the Episcopal Church, without exception, are accepted generally as among the most creditable members of the religious press. We recommend at the outset that every Church family be provided with *some* Church paper, and many intelligent Churchmen will desire to have more than one. The children of the family should also have, according to their ages, the *Young Churchman*—and particularly its monthly *Missionary Magazine*—or the *Shepherd's Arms*.

Then every Church family needs books; books about the Church, books about their religious duties, books helpful in the spiritual life. There was a time when possession of a Bible, with some knowledge of its contents, could be assumed of any Christian family. Unhappily that time has gone by, and the duty of Bible reading must be specifically mentioned. For a commentary, Peake's is perhaps the most satisfactory in a single volume, and the *New Century*—of varying degrees of satisfactoriness—is most used for particular books. One wishes that Sadler's commentaries on each of the books of the New Testament were not so generally forgotten; nothing has arisen to take their place for ordinary Church people.

We would have our people intelligent in their Churchmanship. Mr. Wilson's *What a Churchman Ought to Know*, and Dr. Atwater's *Episcopal Church*, are good books for beginners or for those outside; Bishop Fiske's *The Faith by Which we Live*, and his other books, admirable for those within the Church; Little's *Reasons for Being a Churchman* and Westcott's *Catholic Principles* are the classics of many years' standing that could

not be dispensed with. One wishes that every Church family possessed such a reference book as Haverstick's *The Churchman's Ready Reference* or Reynolds' *Churchman's Guide*.

We need to know our Prayer Book, its contents, and its history. Dearmer's *Everyman's History of the Book of Common Prayer*, well illustrated, has been adapted to the American book. Boss's *Prayer Book Reason Why* has been of inestimable value, and *The Religion of the Prayer Book*, by Drs. Barry and Delany, is excellent for those of more advanced growth in Churchmanship.

We need devotional reading. Curiously enough, sectarians absorb such reading on a scale so much beyond what Churchmen read that the well known books of that classification are almost invariably by writers outside the Church. Beautiful and helpful as are many of these, our own Church literature is much superior for our own people, since sacramental teaching is all but forgotten in the devotional books that come from Protestant writers. Fosdick's well known books are admirable, but those by Bishop Carey—*Prayer and Some of its Difficulties*, *Sacrifice and Some of its Difficulties*, *The Kingdom that Must be Built*, and the rest of them, supply what any of Dr. Fosdick's excellent books lack. Dr. Barry's books, and especially *The Office and Work of the Holy Spirit* and *The Holy Eucharist*, are deeply suggestive. Bishop Brent's books are invariably admirable and those by Bishop Hall are standards in devotional reading; we might mention especially his *Spiritual Instructions* and *The Work of the Holy Spirit*.

Our people are weak in sacramental teaching. Staley's books are well expressed. *The Catholic Religion* has no superior. *Plain Words on the Incarnation and the Sacraments* ought to be much more widely circulated than it is, and his *Plain Words on the Holy Catholic Church* should follow it. Dr. Ewer's *Grammar of Theology* is a classic from the last generation that has not been superseded.

Our Church people should be abreast with the thought of the day. Mr. Hickson's little booklets, *The Healing of Christ in His Church* and *The Revival of the Gifts of Healing*, the Rev. H. B. Wilson's *Revival of the Gift of Healing*, and Mr. Reade's *Spiritual Healing and the Anointing of the Sick*, treat admirably of different phases of the movement looking toward the revival of faith healing. Christian science is best opposed by positive teaching of the Church's position, but the books by Haldeman, *Christian Science in the Light of Holy Scripture*, and Peabody, *The Religio-Medical Masquerade*, are assaults upon the vulnerable position of this modern cult. Fr. Longridge's *Spiritualism and Christianity* is an admir-

able antidote to the dangers of Spiritualism; and Dr. Paterson Smyth's *The Gospel of the Hereafter* is so beautifully written and such a gem of comfort to those in bereavement that it should be familiar to all Churchmen. "New thought", which is sometimes a synonym for weak thought, but which is undoubtedly a phase in the negative religion that is so large prevalent, is best combated by infusing the tonic of definite Churchmanship into it. *Talking with God*, by J. J. Kensington, is admirable; so admirable that Dean Rousmaniere, of Boston, says of it, in an introduction: "This is the most useful book on prayer with which I am acquainted. It deepens the desire to pray, by describing in real and simple terms the reasonableness and the beauty of communion with God." So also a larger book, *The Use of Religion*, by the Rev. Edward M. Cross, is found useful for the same purpose. Neither have any of the modern books superseded *The Practice of the Presence of God*, by Brother Lawrence.

The need for balanced knowledge of Church history was especially illustrated in the recent discussion of the misrepresentations of Reformation history that are common in our public schools. Dearmer's *Everyman's History of the Church of England* affords the best and easiest perspective of the whole period, and its bright treatment and many illustrations help to keep the interest of the reader. Somewhat more elaborate, and also excellent, is Wakeman's *Introduction to the History of the English Church*. For general Church history in brief compass, affording a perspective of the whole, nothing better has appeared than Cutts' *Turning Points of General Church History*, a classic of many years' standing. Dr. Littell's *The Historians and the English Reformation* is the particular antidote to the common high school perversion of history, and should be in every family where there are children of high school age, and, as a matter of course, in every church and Sunday school library. We are not nearly active enough in combatting this unhappy misrepresentation of the history of the Church, which is often thoughtless, but which traces easily back to deliberate propaganda. So also the recent book by Mary I. M. Bell, *A Short History of the Papacy*, gives an admirable and concise perspective of that subject, and Bishop Gore's *Roman Catholic Claims* affords an excellent antidote to the propaganda, as, on the scriptural side of the argument, does Bishop Seymour's *What is Modern Romanism?*

We cannot give the space for enumeration of the literature pertaining to special features of Church activity, such as that of the Church school, of parish organization, of pastoral work, etc. There is a wealth of literature on these subjects, and specialists should be familiar with it. If we mention especially Dr. Goodwin's recent book, *The Parish*, Dr. W. E. Gardner's *The Children's Challenge*, and Miss Frances Withers' *In the Service of the King*, it is to point the way to such specialized literature through its most notable volumes.

We ought to add a plea for more complete reading and reference libraries in connection with churches and Church schools. Except in cases where public libraries are willing to devote a section to Church literature, and to carry what is needed for the purpose—and there are not many of these, though there are plenty that will supply non-sectarian, Roman, and Christian science books—such libraries are essential features of our modern Church life. All the volumes of such series as the Oxford Church Text Books, the Oxford Library of Practical Theology, and the Handbooks of Catholic Faith and Practice, and the Popular Library of Church Religion, should be available in such libraries. So also should be the more extensive works that are too elaborate and too extensive for ordinary home libraries: Ollard and Crosse's *Dictionary of English Church History*; Harford and Stevenson's *Prayer Book Dictionary*; Hastings' *Dictionary of the Bible*; Sadler's *New Testament Commentaries*; Hall's *Theological Outlines* (three small volumes) at least and his *Dogmatic Theology* (ten volumes, more elaborate) if possible; and a suitable number of books of religious pedagogy, using the recommendations contained in the various volumes of the Christian Nurture Series as a basis, and not forgetting

that a complete set of the teachers' manuals of that series, cloth-bound, should be available in such libraries, altogether apart from the copies that may (or may not) be in actual use in the school.

These various suggestions do but afford an introduction to the subject. They should be amplified in many ways, and the parish clergy are often in position to make recommendations as to particular reading to meet particular difficulties, while our own publishers also maintain a special service department for submitting such recommendations, and the Church Periodical Club and the Society for the Home Study of Holy Scripture are valuable agencies for the same purpose.

Our people are not distinguished as leaders in the reading of religious literature. They are not, as a whole, well informed in religion or Churchmanship. They are, too often, painfully unable to give an adequate reason for the faith that is in them.

"Religious Book Week" is, perhaps, more necessary among Churchmen than anywhere else.

*In order to make the information contained in this editorial available for distribution in parishes, an edition will be reprinted in booklet form and copies for distribution will be furnished freely in quantities on request to the publishers, Morehouse Publishing Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

HERE has been established in Milwaukee an annual presentation of a Passion Play that may well receive national recognition. First presented last year, it has been much improved, and the representation for the present year will be made the standard for the future.

Passion Play in Milwaukee

A unique feature is that the Person of the Christ, though constantly suggested, never actually appears. There is, however, in the final Crucifixion scene, a specially made sculpture after Riemenschneider. The characters follow the traditional appearance and costuming, the masterpieces of art being drawn upon for types.

The play is written in five acts, the author being the Rev. M. H. Gorman, S. J., formerly of the faculty of Marquette University. The players, each of whom renders voluntary service, are under the direction of the Holy Name Society of the (Roman Catholic) Archdiocese of Milwaukee, and any profits from the performances will be devoted to charity. The most reverent attitude is preserved throughout. Special music has been written by Professor John C. Leicht, who will also direct the orchestra. The costumes, by Royter, are chiefly modelled upon the work of Gebhardt Fugel's fourteen scenes in *The Way of the Cross*. There are more than one hundred characters, of whom some thirty-five have speaking parts. The play is under the competent direction of Mr. Herbert C. Hirschboeck, and the scenery is painted especially for the purpose by Howard Tuttle.

The performances are given at the Pabst Theatre, beginning on Saturday night, April 1st, and continue through the following week on the evenings of the 4th, 6th, 7th, and 8th, with matinees on the 1st, 2nd, 8th, and 9th. We feel justified in saying, from information gained in advance and from readings given by members of the caste, that religious-minded people from a long radius beyond Milwaukee may well make attendance upon the play a feature of their observance of Passion week.

THE ratification of the treaties drawn at the Washington conference will afford satisfaction to great numbers of Americans. That the debates in the Senate should have shown once again the inability of certain of its members to deal intelligently with post-war

Ratification of the Treaties at Washington

conditions, that there were those who obviously put party politics ahead of world peace, that there were those—happily not many—who deemed it statesmanlike and useful to refer in insulting language to the nation with which we share our language, our literature, and our ideals—these things were not sufficient, as the final vote showed.

to cause the rejection or the mutilation of instruments that no doubt are imperfect but that have behind them the earnest groping of civilization after a way of peace.

These treaties cannot restore the leadership in post-war reconstruction that America has thrown away. They do not even deal with those conditions that produced the last war and that may easily produce another on a still more colossal scale. They do not carry out the longings of Christendom for such an association of nations as will make for world peace. Good, probably, as far as they go, and unique among treaties that the world has known, they should not be assumed to satisfy the Christian conscience, nor to carry out the purpose, in which we were once unanimous, to find a way to banish great wars from off the earth. Yet when we think what would have been the contempt that history and the world would have bestowed upon this republic if it had failed once more, between the President and the Senate, we are especially grateful, even beyond the value of the instruments themselves, for the conclusion of the matter by the ratification of the treaties.

ANSWERS TO CORRESPONDENTS

N. Y. 3.—Case stated: A girl under legal age, without consent of her parents, is married before a justice of the peace to a man also under age. She returns to her parents' house and the marriage is not consummated by cohabitation. Later, on petition of the girl's parents, the marriage is annulled by proceedings in court. Question: Does the Church recognize the annulment, and are the parties free to marry with the blessing of the Church? (1, 2) The Church does recognize the decree of annulment, and considers the parties free to marry; but as a matter of discipline, and for the adjudication of the facts, the case should be remanded to the bishop in order that he may formally ratify, on behalf of the Church, the annulment of the marriage.—(3, 4) If the new marriage were performed without first referring the matter to the bishop, the question of the right of the parties to receive the Holy Communion should be referred to him; but there is little doubt that the bishop would hold that they were entitled to the sacraments, and the priest would not be justified in repelling them, even pending the bishop's decision.

ANXIOUS INQUIRER.—Case stated: A woman suing for divorce on the ground of desertion and non-support, she herself having refused to accompany her husband into another state to live; the husband finally being content to let her go; both parties being Churchmen; the husband desiring to marry again when the divorce is granted.—(1) The Church could neither perform nor recognize the proposed marriage of the husband, who would probably be—and ought to be—excommunicated by his rector. (2) But it would be perilous to speak of this as "no marriage at all" since it would be a marriage recognized by civil law. More accurately it would not be *Christian* marriage, being entered into in defiance of the obligations of the Christian religion; and the marriage rite would not be sacramental.—(3) Both parties to such a marriage would render themselves liable to repulsion from Holy Communion.

MRS. C. E. S.—(1) Evening communions have been deprecated by the Church throughout her long history and are, happily, quite rare among us.—(2) The midnight Eucharist of Christmas morning has always been held not to be an evening communion nor a violation of the rule of fasting communion. Whether, in view of its close approach to an evening communion, its revival among us is useful is a grave question, which is variously answered.

CHURCHMAN.—We have no knowledge of any circumstance connected with the marriage of Princess Mary which runs counter to Roman Catholic law or could lead that Church to hold her children to be illegitimate.

T. C.—The cardinal "difference between Anglo-Catholicism and Roman Catholicism" is that the former is based on the authority and the experience of the whole Church collectively and the latter on the authority of the Pope.

MRS. H.—The only Pope of English birth was Adrian IV., 1154-1159.

NOTE.—Many correspondents have sent the text of the old poem beginning "I turn to the East," asked for in THE LIVING CHURCH of March 18th, various sources being credited on its behalf. The poem is printed in *Our Mother Church*, by Mrs. Jerome Mercler, and bears the initials F. M. K. Several have also copied it from periodicals, especially from the *Irish Ecclesiastical Gazette* and from various American papers. Thanking these many correspondents, and choosing between several variations in the text given to us, we reprint the poem below:

"TURNING TO THE EAST

"And the glory of the Lord came into the House by the way of the gate whose prospect is toward the East." Ezekiel, 43:4.

"I turn to the East when I say the Creed,
And this for reasons three:
First, Holy Church has practised it,
And She's a guide for me.

"I turn to the East when I say the Creed,
For thence the rising sun
Through thousand circling months and years
His ceaseless course has run.

"I turn to the East when I say the Creed,
And my Redeemer bless,
Who rose o'er this benighted earth,
The Sun of Righteousness.

"I turn to the East when I say the Creed,
And look for my final doom;

For thence the written word declares
The 'Righteous Judge' shall come.

"I turn to the East when I say the Creed,
My reasons I have given:
But not my eye alone, my heart
Must turn itself toward Heaven.

"So I turn to the East when I say the Creed;
And tell me, now, I pray
Why any humble Christian need
To turn the other way?"

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Anonymous*	\$ 5.00
C. N. Alston, Morganton, N. C.	10.00
Dr. E. L. Wyman, Manchester Center, Vt.	6.25
A Communicant of St. John's Church, Huntington, L. I.	10.00
Trinity Parish, Ottumwa, Ia.	6.10
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St. John's Home, Milwaukee, Wis.*	6.25
In Memoriam C. J. A., G. W. A.*	10.00
In Memory of F. H. V., Bay City, Mich.	25.00
All Saints' Church, Ravenswood, Chicago, Ill.	5.80
Woman's Auxillary St. Paul's Church, Pomona, Diocese of Los Angeles, Calif.	5.00
Christ Church, Raleigh, N. C.	176.96
Special Collection March 12, 1922, St. Mary's Parish, Park Ridge, Ill.*	57.00
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*For Children \$790.21

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*For starving children \$104.06

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W. H. Davy, Moorhead, Minn.	25.00

\$32.55

SERBIAN CHILD WELFARE ASSOCIATION

Robert E. Easton, Santa Maria, Calif.	\$ 20.00
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C. N. Alston, Morganton, N. C.	\$ 10.00
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RUSSIAN REFUGEE RELIEF THROUGH THE RUSSIAN METROPOLITAN

A Member of St. Paul's Church, Savannah, Ga.	\$ 5.00
J. H. Hewson, St. Augustine, Fla. **	50.00
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S. B. Parish, Berkeley, Calif.	5.00
A. M. M. D.	5.00

*For children \$156.14
**For refugees in Constantinople

NOTE: The contribution of \$5.40 acknowledged under this head in the issue of March 25, 1922, as from St. Paul's Church, Ogallala, Neb., should have read St. Paul's Church School, Ogallala, Neb.*

NOTES ON THE NEW HYMNAL

SECOND SERIES—XVII

BY THE REV. WINFRED DOUGLAS

PALM SUNDAY

THERE will doubtless be in most churches on the Sunday next before Easter, a Blessing and Distribution, possibly a procession, of Palms. The touching event commemorated in this observance is not mentioned in the Eucharistic lessons of the day, which are wholly of the Passion. It is therefore unsuitable to interpolate the hymns of the Palms into the Altar service. A sharply defined and very dramatic change should characterize the music from the Introit on: and this change from childlike rejoicing in our Lord's approach to profound grief at His death upon the cross for us, gives the poignant character to Palm Sunday which makes it devotionally unique.

For the preliminary service of the Palms, either or all of the three following hymns may be used:

145—Ride on! ride on in majesty

356—Fairest Lord Jesus

143—All glory, laud, and honor

If one of these is omitted, it should of course be 356: but this hymn in its simple childlike hailing of the glorious beauty of the Son of David, fits the mood of the occasion rarely. Either tune may be used in procession: but the first, which is the original, is incomparably finer, and is dearly loved after a few trials. 143 is ordinarily quite misconceived, and almost ruined. It should not be sung quickly, but slowly, quite slowly, with majesty. The congregation should sing only the *first* stanza, and its recurrences as refrain after each of the other stanzas. They should be sung by a small group, traditionally seven children. Where the choir is small, all its members might form this group. Such singing will require an extra beat for breath at the ends of the first and third lines. The devotional effect of the hymn sung in this way is quadrupled.

Introit 151—Go to dark Gethsemane

or

146—See the destined day arise

Sequence, 152—In the cross of Christ I glory

or

528—At the Name of Jesus (four stanzas)

Offertory, 158—O sacred head surrounded

or

155—Ah, holy Jesus, how hast Thou offended

Communion, 336—Bread of the world, in mercy broken

Final, 144—The royal banners forward go

At the Sequence, 528 is of course founded on the Epistle, and therefore very telling after it: but the music lacks the deep feeling desired to-day. Either of the great chorales suggested for the Offertory has this feeling in the greatest degree. The Passion chorale ought to be known by every congregation, and is the preferable choice. But in a quite small church, 155 sung very simply and not slowly to its second tune, is more practicable. "The royal banners," to whichever tune, should be sung with energy and a sense of tragic triumph.

At the Church school to-day,

159—There is a green hill far away

362—When Jesus left His Father's throne

At Evensong to-day, choice should largely depend on the sermon. The choir processional might well be 528, if it were not sung in the morning. Other suitable hymns are

30—As now the sun's declining ray

150—Beneath the cross of Jesus

160—We sing the praise of Him who died

234—My God, I love Thee: not because

MAUNDY THURSDAY

Introit, 320—According to Thy gracious word

Sequence, 335—By Christ redeemed, in Christ restored

Offertory, 337—Thou, who at Thy first Eucharist didst pray

Communion, 340—Let Thy Blood in mercy poured
(3 stanzas only)

Final, 338—Now my tongue, the mystery telling
Should there be a procession to an Altar of Repose, this final hymn is the suitable one. Its first tune is not difficult and it is incomparably the best. The words were originally composed by St. Thomas Aquinas to be sung to this tune.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

April 3

READ St. Matthew 15:21-39. Text for the day: "O woman, great is thy faith."

Facts to be noted:

1. Contrast the attitude of our Lord with that of the disciples with reference to this woman.
2. A conflict was going on in the mind of Christ.
3. The faith and prayer of the woman prevailed. (For verses 32-39 see lesson for April 12.)

Our Lord's mission, in the first place, was to the Jews. "To the Jew first and also to the Gentile." The time had not come to send the message beyond the Jewish borders. What is the lesson then? This woman was a Gentile. She was in great need. Her mother love had yearned perhaps for months for the coming of this great Teacher. "He might come," was her thought. So she waited. And when He came she lost no time. As He passed through her village she went to meet Him. "Have mercy on me. My daughter is grievously vexed with a devil." But the Master is silent. The disciples urged that she be sent away. The Master's mind was in a turmoil. Look at the woman. She follows closely. Now she prostrates herself. Hear her plea and His answer, and yet she persists and her appeal wins. "O woman, great is thy faith, be it unto thee as thou wilt." Persistent faith and prayer have won. The lesson for us is very clear: Persistent faith and prayer.

April 4

Read St. Matthew 13:31-35: "First the blade, then the ear, after that the full corn in the ear."

Facts to be noted:

1. The parable of the mustard seed illustrates the growth of Christianity.
2. The Parable of the leaven illustrates the influence of Christianity.
3. They also illustrate the growth and influence of individual Christian character.

What to the casual observer could be more insignificant than the beginnings of Christianity? And yet brought up in a despised village, teaching for less than three years, put to death as a malefactor, our Saviour Jesus Christ became the founder of the universal kingdom of Almighty God, and in this age of unrest it is recognized by every thoughtful person that the solution of the world's problems is to be found in the religion of Jesus Christ. He is "the tree in which all people can come and lodge." Every age the growth of Christianity is greater and its influence more widely felt, and the growth will continue and the influence will spread until it diffuses itself through all nations and purifies and ennobles all life. And the individual? Where the individual really lives this life, it purifies and ennobles, and its influence spreads throughout eternity through the lives that individual has touched.

April 5

Real Psalm 38. Text for the day: "For I will confess my wickedness and be sorry for my sin."

Facts to be noted:

1. The chastisement of sin (1-8).
2. The neglect of friends and the scorn of enemies increase the psalmist's sufferings.
3. Fresh pleadings with God.

The violation of the laws of God often results in bodily sickness, and mental and spiritual sickness, and the consequent sorrow and unhappiness and loss of friends are only too often the results of our failure at least to try to do God's will.

We simply have no right to hope even for true happiness and peace of mind until we come back again and again and determine that by God's help we will try to obey His laws. And let us emphasize this: Examine your life daily. To do this often hurts. Conscience is troublesome and we might just as well try to stop the wind from blowing as try to silence conscience when we first

sin or when we try to make a real self-examination. But the examination is necessary to forgiveness and peace.

April 6

Read Psalm 51. Text for the day: "Make me a clean heart, O God, and renew a right spirit within me."

Facts to be noted:

1. The psalmist prays for pardon and cleansing.
2. He contrasts his own sin with the righteousness required by God.
3. He resolves to serve God by personal service.

This week we are making a very definite effort to prepare ourselves to enter with our Lord upon His last week. Let us then be very definite in our effort. In the first place let us again examine our lives carefully and prayerfully. Then let us compare ourselves as we are with what God would have us, and then let us in these last few days do our utmost by prayer, meditation, and the study of the Master's own life and habits to measure up as far as possible to His standard. Begin to-day to join with His disciples in the triumphal entrance into Jerusalem on Palm Sunday by a careful preparation to receive the Holy Communion. The careful study of this Psalm, the questioning of yourself on the commandments, and the frequent repetition of the text, will be found of great service.

April 7

Read Psalm 130. Text for the day: "Out of the deep have I called unto Thee, O Lord: Lord, hear my voice."

Facts to be noted:

1. A cry of penitence from the depths of anguish to the God of pardon (1-4).
2. Confident of God's forgiveness the psalmist is content to wait for the redemption that is sure to come.
3. Persistent confidence in God's love for us will prove a source of great strength.

This is Friday and in two more days we are to begin that last week with the Master. Can we say with the psalmist, "Out of the deep I am calling unto Thee, O Lord"? The people of Israel were suffering for their sins and the psalmist is pleading in anguish for the pardon and peace that God alone can give. So must we. Let us to-day continue our preparation for receiving the Communion on Sunday so that when we, too, hear the words of absolution we may leave the church with the knowledge that we have been forgiven by God Himself and then we shall be ready in part at least to enter into that last week with Him. Let us again determine that next week is to be one in which we are going to do everything possible literally to live with our Lord.

April 8

Read Psalm 143. Text for the day: "Hear my prayer, O Lord, and consider my desire."

Facts to be noted.

1. The psalmist acknowledges his sin.
2. He remembers God's mercies of old.
3. He prays for instruction, direction, and deliverance from his enemies.

To-morrow our Lord's "last week" begins.

To-day let us again go over our lives in preparation for the week to be spent in close communion with Him. Let us look back and remember God's mercies and especially His love and mercy in sending our Saviour, Jesus Christ, into the world for us. This is God's crowning act of mercy and love to mankind and it is through His Son we are saved; it is in Him we find redemption from our sins.

Take time to-day just to think it all over and determine to receive the Holy Communion, if at all possible, with the definite intention of asking our Lord to give you strength to spend the week with Him.

WORLD CONDITIONS and Church activities and aspirations all indicate the opening of a new era of human recognition of divine authority, acknowledgement of dependence upon divine power, and desire for that protection for life, liberty, and happiness which is hopeless except under the rule and direction of the principles of divine love, altruistic service, and willing sacrifice.

The backwash of doubt, despair, disaster, and death, of the past seven years of wanton destruction, has been dashed into spray and spent its malignant fury on the shores of the eternal mercies of God.

The returning tide of resurrection to a new life is bearing upon its bosom repentant repudiation of the past, honest determination for the present, and confident hope for the future. The sun of an enlightened righteous public opinion has arisen upon a chastened earth, and its rays are penetrating the waste places of all individual, national, and international relations, and shedding a new light on their corresponding obligations.—*The Bishop of Maryland.*

ST. LUKE'S HOSPITAL, TOKYO

THE ever-increasing and widening interest in the work of St. Luke's Hospital, Tokyo, has naturally brought with it certain questions regarding the scope of its future work, and it is thought that it would be of interest to the general public to answer some of these typical questions which have come to us.

First. Will St. Luke's Hospital do mainly charity work?

The new plans provide for 100 charity beds and 66 semi-charity, where two patients are in one room; with 80 beds for private patients, 30 of which are to be "Reserved for Foreigners", leaving 50 for Japanese pay patients. In addition to this, the lower two floors of the charity wing are allotted for a free dispensary, to take care of approximately 500 charity patients daily.

Second. Will St. Luke's continue to demonstrate practical Christianity by free Christian service, or does its work include service to Japanese in all walks of life?

St. Luke's is primarily in Tokyo not as a philanthropy but as a practical working example of Christianity applied to the immediate problems of the Japanese people. Japan can build her own hospitals from a humanitarian standpoint. It is our duty and privilege to conduct a hospital permeated with Christian principles, staffed by Christian doctors and Christian nurses, and operating from a standpoint of Christian ideals of service.

Third. In view of Japan's building many hospitals of her own, is St. Luke's still a vital factor as a missionary force in Japan to-day?

Many will recall Bishop Tucker's statement in an address before the General Convention in which he said, speaking of St. Luke's, that a business man in passing the hospital had pointed it out saying, "There is the best preacher you have in Japan". There are hospitals in Japan, some carried on from a purely commercial standpoint, others from scientific motives, and still others from purely utilitarian. St. Luke's stands out as a Christian hospital conducted from other motives and is as well known among well-to-do Japanese as among the poor in every walk of life, who realize more and more the fundamental motives for its existence. This is evidenced by the application of over 1,100 girls to enter the new training school for nurses, when announcement was made that St. Luke's would open such a school.

Through the generosity of many friends last year, the Woman's Committee has been enabled to complete the pledge of \$100,000 which was made toward the general building fund, and we cannot be too grateful for the splendid coöperation given us in this effort. The rapid development of the nurses' school, and the urgency of the need to provide quarters for 150 nurses, were brought before the December meeting of the Presiding Bishop and Council, and after due consideration at the February meeting the Nurses' Home was put on the Priority List, and the Woman's Committee asked to help with this Fund. We are therefore anxious to provide as soon as possible for this building. Five hundred dollars will provide quarters complete for one nurse, which means room, furniture, class rooms, etc. Fifty units are already given or promised. We are most anxious to have the remaining 100 as soon as possible. As our triennial meeting is held on the Pacific Coast, and in view of the recent conference in Washington where the nations of the world endeavored to draw closer together, it would seem especially fitting if this completed gift, as an additional evidence of our friendship for Japan, could be announced at that time. Are there not many who would be willing to give at least a part of their Easter Offering as a thanksgiving for the dawn of the promise of peace, and many who would be willing to promise to give before January 1, 1923? Gifts or pledges may be sent to the Treasurer of the Woman's Committee, Mrs. Charles R. Pancoast, 408 West Price Street, Germantown, Philadelphia, Pa.

Please make checks payable to Phebe B. Pancoast, Treasurer. If additional copies of this article, reprinted in leaflet form, are desired, they may be obtained upon application to Mrs. Pancoast.



BLUE MONDAY MUSINGS

By *Presbyter Ignatius*

A STORY in the January *Scribner's*, bearing the unusual title, "Rev. James E. Markison", interested me as bearing witness (quite unintentionally) to the Church's wisdom and to the Divine guidance which has led her along the path of a lawful

and progressive development. The central figure is one of our priests from the South (not very convincingly drawn either as to education, Churchmanship, or *savoir-faire*—but let that pass). Discouraged because his small-town parish is going down-hill, he unites with the Protestant ministers of the community in bringing a revivalist there. A "great awakening" results, and many sinners renounce their evil ways. The organist of the meetings is a girl of good family, fine breeding, and unblemished reputation, universally admired and honored. One night, in the tense excitement of the testimonies, something overpowers her: she stands up, secures silence, and pours out a self-accusation of the gravest and most startling kind, to the horrified dismay of the whole assemblage. The effect upon her rector is to send him away from his friends and his work, almost insane with bewilderment as to whether God expected such a tragic catastrophe as a fruit of the Holy Spirit.

Let the story stand for fact, if you please. What lessons are to be drawn from it? Two: the imperative necessity of explicit confession, if the sinner is to be at peace; and the merciful provision that such a confession need not be in the face of the Church, but in the ear of a minister of reconciliation. *Auricular confession*: how often has one heard the words uttered with the bitterness of *odium theologicum* at its worst! Yet actually they are fragrant with tenderness and divine compassion.

DE GUSTIBUS is an old proverb which comes to mind as I read the account of a recent "bathing-suit marriage" at La Jolla, California. Was it economy, a desire for advertisement, or the instinct for near-nakedness? At any rate, the officiating minister appears fully clothed in the photograph of the bridal party. Where will the divorce be featured?

SYRACUSE UNIVERSITY professors, who each year select the most original and oddest answers given by students on examination papers, have compiled a list of gems for the mid-year which would do credit to the answers to some of Thomas A. Edison's famous questions. The list follows:

Milton's father was a notary public.

Dido means just the same; you write it.

Stephen A. Douglas was a manufacturer of shoes. Also he was the author of the *Century Handbook*.

A periodic sentence is one in which the meaning is clear until the end is reached.

Marriage is a sacrament by which a priest unites man and woman in fatal union.

Alfred the Great was author of both the Apostles' Creed and the ten commandments.

In the early Church every priest had at least ten families.

Paul made three journeys—the last one after his martyrdom.

The Petrine Theory was based on Christ's words, "Feed my Goats."

Hinterland is the sub soil and the Marine League is a group of nations bound together by treaties for forwarding commerce.

Bill of Attainment gives man a right to vote when he has attained his majority.

Joan of Arc was a young peasant girl who captured New Orleans.

Song of Roland was the song Roland sang as he lay dying in the Alps.

Olympic games had religious significance. They consisted of running, jumping, and throwing of dishes.

Hieroglyphics were mythical monsters which inhabited the Tigres-Euphrates.

Two leading artists of the Renaissance were Michael Angelo and Archa Peligo.

In the French Revolution the mob rose and stormed the Bastille.

An example of inductive reasoning: "This is green." In contrast an example of deductive reasoning: "I'll have a pain if I eat it."

Hordes of Goths, Lombards, and Osteopaths overran Southern Europe.

Sedan was a Sultan of Turkey.

Heroes and Hero Worship were the Puritans which were held back by England.

Oswald is a simple, rhythmic poem. Also Oswald was the son-in-law of Lear, that is, his daughter's husband.

You will find Dante in Who's Who for Dead Men.

A man to be a great man must have ability so unusual that he is subjected to marvelaton.

That not all of the brilliant students are in college is shown by these two answers from high school regent papers:

In physiology the question—"Give two outgrowths of the skin"—was answered by "the nose and the ears." An Ancient History paper in answer to the question—"What caused the destruction of Pompeii?" gave. "The destruction of Pompeii was caused by an overflow of saliva from the Vaticans."

From Kansas come these two gems: A high school teacher, explaining the background of "It is enough" from *Elijah*, before singing it, said: "Elijah was troubled, and found it very difficult to be a follower of Christ".

A high school pupil refused to attend Church school, because "you worship idols: you have a big brass eagle there"!

I TAKE THIS from the *Chicago Journal of Commerce*:

"A picture of Jewish discipline in its severest form comes over the cables from the land of trouble whose present rulers have cursed God and seek to perpetuate an infernal system of oppression, immorality, injustice, and galling tyranny. It is the story of the expulsion of Leon Trotsky, the Russian war minister, from the Jewish Church and congregation. His own father preferred the charge, which was as follows: 'Leon has forsworn his forefather's creed, has proved to be an enemy to Judaism, and has become a curse to humanity.'

"Asked for proof by the rabbi, the stern father responded that every member of the community and every Russian throughout the world stood as witness to the accepted fact as charged, and added:

"I want him damned, cursed with the curse of damnation which since the beginning of the world has been spoken only against the enemies of God, the curse from which there is no redemption on earth, in Heaven, or Hell."

"Thereupon the chief rabbi read seven prayers, seven curses, and blew out seven candles, damning the accused for all eternity, and Trotsky's venerable mother, who was present, uttered a piercing cry of woe, fainted, and fell to the floor.

"This incident brings to us the knowledge that Church discipline, so weak and ineffective in many quarters, may be effectively invoked where the world is raw and human emotions have been stirred to their utmost. The world at large, regardless of differences in religious belief, has not given expression to its judgement of the crimes of Trotsky in so impressive a manner as the little church in Ekaterinoslav, led by the plea of an outraged father."

THREE HEADMASTERS of Church Schools in the East have recently raised about \$4,000,000 in endowments for their respective schools. They have offered to raise an additional \$100,000 for less favored Church boarding and day schools.

—Oregon Churchman.

The Clergy and Their Readings

By the Rt. Rev. Charles Fiske, D.D., LL.D.

Bishop Coadjutor of Central New York

I HAVE two grave faults which I hereby publicly acknowledge—not to mention several others which I prefer to confess in some other way than through the printed page. I read too much and I talk too much; not to mention a too frequent use of the first personal pronoun.

For the sin of talking I am not altogether responsible. I have tried to be a comrade to my clergy. This means that as a Bishop I have been anxious not to "put on side." There is great danger that bishops shall become solemn—no, I will not add the noun! Seriously, we are apt to be so excessively diplomatic that it is hard to pry an opinion out of our heads; so judicial in temper that sometimes we seem to avoid having opinions to express. Now, the clergy generally talk freely among themselves—and I talk with them. Being fearful of excessive episcopal caution, I probably speak unadvisedly with my lips.

And I know I talk too much in public. Also I know that this too is not wholly my own fault. I decline at least two invitations for every one I accept. But the temptations to talk are many and varied. My own part of America seems to have gone crazy in its desire for speechmaking; it thrives on after-dinner oratory, public lectures, business moralizing—Rotary, Kiwanis, Exchange, and other clubs, even a business women's club, the Zonta, joining in the longing for such moralizing fraternity functions, with speeches following, and—meetings! Oh, the meetings! Bishops do not think of heaven as a place where there are "No partings yonder;" they think of "No meetings" in the realms of the blessed.

So I talk too much publicly. I am weak and, though by fits and starts I decline, I accept too often the invitations of those who cannot be happy unless they have captured some one who is willing to attempt oratorical flights into the blue Empyrean in the hope of making the stars reverberate, or in weak submission to temptation go on record as a licensed anecdote vendor.

I talk too much.

And I read too much. This follows from the former vice. I have to read to have anything to talk about—in sermons, addresses, or conversation. The Bishop of Michigan tells of a calendar published by the good ladies of a certain Church society in his diocese. On the calendar is a motto or text intended to inculcate the virtue of strict economy of time; but with singular felicity, says Bishop Williams, the text has been placed over the Bishop's picture which adorns one corner of the calendar. It reads, "Gather up the fragments that remain."

A Bishop speaks so often and does so many extra things "on the side", that his life is fragmentary and his efforts are spread out thin. He tries to avoid the hard task of thinking—when too tired to think—by reading the thoughts of others. Personally I know I skim books too rapidly, in the hope of capturing a fleeting thought. I take half a dozen books on the train for my journeys. At the start, my railroad trip is spent in virtuous self improvement; I read theology. Then, when I can absorb no more, I turn to history. Then, as the journey progresses, I soothe my conscience by reading biography or books of personal reminiscences—I can say to my soul, "You are storing up anecdotes for the next after dinner speech; this time is not entirely wasted." Later, I read fiction—good fiction. Sometimes others do not think it is good; they fail to discover the moral lessons I have read into the books while telling myself that all this reading is really worth while. (Recently I recommended *Brass* to novel readers, believing that it had a moral to teach about hasty, ill considered marriages, the result of momentary passion or attraction, only to have a swarm of critics tell me how "immoral" the book was.) In the end, on the way

home, after preaching six or seven times, I give up and let go, and soothe weary nerves by reading anything that is left: Irvin Cobb, or E. Phillips Oppenheim, or—but why tempt others to such light literary diet?

Yes, I know I read too much. But that makes for the fulfilment of the law of averages. Because most of the clergy do not read enough; some of them, apparently, do not read at all.

If I were recommending books for them to enjoy, I would not start with theology. Why not more of general reading? How can a cultured man confess without shame that he has missed some of the really delightful books of the year—Strachey's *Queen Victoria*, or Lord Frederic Hamilton's charming and gossipy books of reminiscences, or *The Mirrors of Downing Street*, or *The Glass of Fashion* (a little good reading spread very thin), or such novels as *The Young Enchanted* and *If Winter Comes?* How can one have the courage to acknowledge that he does not know Archibald Marshall or Leonard Merrick? How say that he has read none of Stephen McKenna's books? How without a blush at his ignorance let it be known that he has never heard of Henrik Van Loon's pictures of ideas rather than of things? If he dislikes Wells as much as I do, he may glory in his shame by refusing to accept *The Outline of History* even as a present, but he ought to read Van Loon's *Story of Mankind*, if for nothing else than as a lesson in pedagogy. And of course he will read weightier works. In history, will he dare tell anyone that he doesn't know that Senator Beveridge's *Life of John Marshall* is one of the books of recent years, a book of which no student of American affairs can afford to be ignorant? He won't have money to buy the four volumes, but his local library will get it—the poorest library in the country cannot afford to be without it.

The publishers now have what they call a "Religious Book Week", and I wish the editor had made an introductory note asking the clergy to begin at the bottom of this article and read it backwards. For we cannot afford to neglect theological reading and we really ought to try to get our people to buy a religious book now and then. (If they will not buy one for themselves, get some one to suggest their buying one for you.)

I confess that I like practical reading on religious lines rather than "weightier matters of the law". So, during the past year, I have found a deal of pleasure and profit in reading some smaller books which are very suggestive and thought-provoking. If you like practical studies, you will want Bishop Williams' Lyman Beecher—Yale lectures on preaching, *The Prophetic Ministry for To-day*. It will make you a better preacher, unless you just swallow things whole and give forth undigested thoughts as a result. Then, my clerical brother, you will want to read *Social Rebuilders*, by Dr. Charles Reynolds Brown, of the Yale Divinity School. And when you have learned from the reading of it how to give vivid pictures to your people of Moses as a labor leader who freed the slaves, or Amos as a preacher of social righteousness, perhaps you will see whether your bookseller can get for you another book by this great preacher, printed about ten years ago, and entitled *The Social Message of the Modern Pulpit*. You will also try to find still another book of the same period, *The Reproach of the Gospel*, by J. F. H. Peile. Never mind if it is an old book; it has new value since the Great War.

Personally, I never like to miss anything Bishop Gore writes, and if you feel as I do you will buy his *Belief in God*: and as they come out, the two other studies in Christian evidences which he now has in preparation to follow it. If you want material for Lenten studies or courses

of sermons, you will also read his *Christian Moral Principles*; with these chapters as a guide, and his *Sermon on the Mount* (an old book now issued in a cheap edition), you will have material for a splendid course for a men's study class. Perhaps you will not follow Gore as gladly as myself. Then you will be interested in the chapter about his general theological position, as well as in the chapter on Cardinal Newman, in Dean Inge's *Outspoken Essays*.

How many of you know Studdert Kennedy's books, *Lies*, and some of his other racy, vivid talks on reality in religion? The latest of these lively discussions of faith is called *I Believe*. It is a course of lectures on the fundamentals of faith, but it is unlike any book of the sort you ever read—unconventional, epigrammatic, red-blooded; "food for the fed-up" he calls it; real bread and butter diet for those who, living on the sensations of the moment, have been trying to get nourishment out of fancy cakes, "little bits of God knows what, with cherries on top—pure sensations without satisfaction."

I know you will find much in it with which, like myself, you will be at disagreement, but you ought to read *What Christianity Means To Me*, by Dr. Lyman Abbott. It has all of Dr. Abbott's literary charm and simplicity, and even when you disagree you will disagree agreeably! Also, just to make your own counter-convictions sure, you will read *The Church and Christian Reunion* by Dr. Headlam. Then think (and think hard) as to your own position and go back to Gore for an antidote; there is a new and revised edition of his *Church and the Ministry*.

The past year has seen the publication of several studies in the life of our Lord. R. J. Campbell's *Life of Christ* meets the need of the clergyman of ordinary education, while following the accepted conclusions of scholarship. Of course you know *A Spiritual Pilgrimage*, the story of Campbell's own religious career and thought. *A People's Life of Christ*, by Paterson-Smyth, is a book which will show you how to teach everyday people. It is full of sermon material—not because it gives you anything new, but because the author's vividness of treatment will show you how to make the story of Christ a living story. It will help you to close sermons on the right note, with an illustration or description that touches the emotion, stirs the conscience, and suggests a practical application of the truth just preached.

Because I believe that we need not less preaching but better preaching, I never tire of recommending the younger clergy to study the sermons of the Bishop of London. The latest, *The Spirit of Peace*, is a worthy successor of the dozen volumes which have preceded it. Dr. J. G. H. Barry's books of meditation are also a source of much sermon material; they do not belong to the year's catalogue, but they are worth owning, especially *The Christian's Day*. And I shall never cease to ask young men to read everything Walter Carey (now a bishop) has written, beginning with *My Priesthood* and *Have You Understood Christianity?* and on through to *The Kingdom That Must Be Built*.

When I wrote of biography I ought to have mentioned Dr. Slattery's *Life of David Hummel Greer*, late Bishop of New York. And I have shown my own appreciation of his little book on *The Ministry* by giving away I know not how many copies to boys who might be moved to listen to the call to the priesthood. It is one of the series called the Vocational Series, issued by Macmillan and designed to lay before young men the importance of a right choice of one's life work. Dr. Finney writes on *The Physician*; Superintendent Pearson on *The Teacher*; John Hays Hammond on *The Engineer*, etc. I wish our own George Wharton Pepper might write on *The Lawyer*, but probably his new duties as United States senator would prevent his undertaking the work. Talcott Williams writes on *The Newspaper Man*, but the law is as yet not represented in the series.

And speaking of vocations, have you read *The Ameri-*

canization of Edward Bok? Of course you have, unless you are but just learning to read at all!

There has been a good deal of biography during the year. A very interesting book about a very remarkable man is *The Life of Robert, Marquis of Salisbury*—a man of character and courage, conservative to the back bone, a Tory and a Churchman. There are to be four volumes, two of which are out and will be in your local library. One biography I have just read with critical indignation, the *Memories and Letters of Henry Scott Holland*. It is an excellent example of how not to do it. Scott Holland was so vivid a personality—brilliant, eloquent, a great teacher, preacher, and writer—yet because this book starts with his precocious youth and prints all his letters in chronological order, it successfully squeezes out all the juice and leaves a dry, dull narrative.

This list, it will be seen, is not formidable. If you must have a few books for good stiff reading, take Baron von Hagel's *Essays and Addresses on the Philosophy of Religion* or *The Origin of Paul's Religion* by Dr. Machen of Princeton. And for a complete compendium of theology, do not overlook the volumes of Prof. F. J. Hall, of which the latest is his book on *The Sacraments*. Every one who has the money should buy the whole series, if for no other reason than as an encouragement to American scholarship. The English dean's sneering question, "WHO reads an American book?" has its counterpart to-day in the enquiry, "WHY do not American Churchmen buy American books?" I do think we ought to encourage every priest who tries to maintain a standard of American scholarship and preserves for the American Church some reputation for literary talent.

At any rate, I am sure that the clergy do not read enough and that their people hardly read religious books at all. There is no excuse for the failure, with so many good books from English authors and at least an occasional volume which is worth while from an American. The great Protestant communions are more loyal to their own. Dr. Fosdick's *Meaning of Prayer, Meaning of Faith*, and *Meaning of Service* have sold to the number of over half a million. Gordon's *Quiet Talks* (on Prayer, on Service, and on Power) have reached over a million in sales. Even a book like C. A. Oliver's *Preparation for Teaching* has sold up to 360,000.

Meanwhile, we have books quite as good which could be made almost as popular. Not many of them, but some. Had Dean Hodges been a Methodist, who can estimate into how many tens of thousands his editions would have run, where now they have sold by hundreds? If Bishop Brent's *With God in the World* (written for the Brotherhood of St. Andrew some years ago) had been the product of a Presbyterian pen, who can say how many educated Presbyterians would have been reading it?

The Church cannot grow save as we have more "educated Christians". Yet how many know what books are written, or ever try to borrow, much less buy, them?

HOW THE WORLD'S METHOD OF LIVING HAS CHANGED

"ALL THE money of a millionaire of sixty years ago could not buy the workingman's comforts of to-day," said B. F. Lyons, general manager of the Beloit Water, Gas & Electric Co., in calling attention to the effect public utilities have had on the method of living of people all over the world. "In less than a century, our whole manner of living has been changed.

"Distance, for example, has been annihilated. The telephone and telegraph have placed the whole world within easy reach. And right in the heart of the home, ready at the instant touch of a lever or button, helping to conserve the health and strength of an entire nation, are those willing and obedient servants—gas and electric service.

"Of all the industries, these, the public utilities, are the most democratic. The widowed washer-woman is supplied with the same gas as the banker's wife; likewise, electricity is delivered to the mansion or the cottage; all fares look alike to the street car conductor; and the telephone operator responds with equal celerity to the voice of the clergyman or the bootblack."—*Newspaper News*.

Recent Religious Books That Have Impressed Me.

By the Rev. George Craig Stewart, D.D.

THE editor of the *Century Magazine*, a while back, expressed the wistful hope that some one would write a life of Christ which our old friend, "the average man", might read with profit and enjoyment—a biography based, of course, on the Gospels, and reflecting the best scholarship, but one not tangled up with critical controversies, nor cluttered with elaborate references and notes. Such a life of the Master has been written by J. Paterson Smyth, LL.D., D.C.L. It is *A People's Life of Christ*, a fascinating story in five hundred pages which the high school boy or girl, as well as the rector of a parish, will read with keen enjoyment. In teaching week after week the Life of Christ to a large class of men and women, I have, of course, consulted many authors,—David Smith, Sanday, Stalker, Burton and Mathews, Kent, Bruce, Swete, Schweitzer, and many others, but this life by Paterson-Smyth has in a superlative degree the qualities of perspective, imagination, liveliness, human interest, which justify its title.

There is a briefer "Life" which is immensely valuable as a text book for classes—*The Life and Times of Jesus*, by Frederick C. Grant, rector of Trinity Church, Chicago. This little book of 221 pages is in use in many week-day schools of religious instruction throughout the country. It is simple, yet scholarly; short but comprehensive; the study topics at the end of each chapter are immensely valuable. A teacher's manual to accompany the text has just been issued by the publisher.

Still another great book for Bible teachers is *The Life and Letters of St. Paul*, by David Smith, D.D., the work of thirteen years, for it was begun shortly after the appearance of the author's masterly work, *The Days of His Flesh*. The war delayed the publication of this "Life" wherein St. Paul is portrayed "simply as I have perceived him during long years of loving and delightful study of the sacred memorials of his life and labor, mentioning the views of others only as they served to illustrate and confirm my own." The book is well equipped with maps, a Pauline chronology, a table of verbal peculiarities in the Pauline letters, and a reliable index.

The clergyman, however, is more than a teacher. Garvie, in his *The Christian Preacher*, points out that he is also called to be a prophet, a sage, a seer, a pastor, an evangelist, and a saint. That book by the way is one of the best we know upon the many-sided work of the ministry. Perhaps it should be supplemented by the work of one of our own American bishops, the Bishop of Michigan, who in his Lyman Beecher lectures on *The Prophetic Ministry for To-day* warns his brethren against the machinery of "The Church of the Holy Fuss" and calls them to speak out boldly as true prophets against the selfish materialism of our present industrial order. Such a call is reinforced by that prince of preachers, Henry Sloane Coffin, whose little book of less than ninety pages on *A More Christian Industrial Order* is a valuable study of the Christian as a producer, consumer, owner, investor, employer, and employee.

While we are on the subject we must not overlook Vida Scudder's interesting volume on *The Social Teachings of the Christian Year*. Written "for those who care deeply and lovingly for the Christian Church, more especially for those in the habit of following the seasons of the Church year through the Anglican Prayer Book, it seeks a harmony between the precious traditions of spiritual experience and the new life astir in our hearts impelling us to a strange and untried world." The reader will find it most suggestive and stimulating.

In tones less highly colored, the Rev. J. Howard Masterman writes on *Aspects of Christian Character*—a study of the Beatitudes. This is the book recommended for Lenten reading by the Bishop of London a year ago. The author believes that "before we can hope to assert

the supremacy of the Christian tone in the public life of the community, our own lives must be lifted to a higher standard." Our obedience to social rules of conduct "has moral value only as it is the expression of an ideal that we have made our own."

Far removed from such books with their vigorous emphasis upon present day conditions may seem to be the scholarly volume on *The Sacraments* from the pen of Dr. Francis J. Hall, of the General Theological Seminary (volume IX, in his great *Summa of Anglican Theology*). Theology! Scholasticism! Mediaevalism! What up-to-date man would waste his time on such crabbed, musty, fusty abstractions, when the great surging world calls for life? And just there he makes a mistake. What we need above all else to-day is solid, steady, hard thinking. Outside the Faith, as Hilaire Belloc points out in a recent smashing reply to Mr. Wells (*cf. Yale Review Jan. '22*), "are two things—puerilities and despairs. The despairs are discovered in action. The puerilities are discovered in speculations." When a man—even so clever and up-to-date a man as Mr. Wells—attacks Christianity, he is not attacking a suburban idea of the Bible, but the profound philosophy of the Christian faith. If he recoils it is because "he thought to strike through paper with his fist and withdraws it, bleeding, from granite." Dr. Hall is a Christian philosopher and theologian. He knows his subject. He thinks and writes for men who are willing to think. The Sacraments are nothing less than *foci* of contact with the living Christ through His Body. To define these sacramental points of contact or channels of grace, to note with exactness their place and operation within the Body of Christ, requires technical acquaintance with the metaphysical terms involved; but it requires even more—a just perspective on historical developments in philosophy, a fine insight into modern psychology, a sensitive spiritual apprehension of the Mind of Christ. These all are reflected in Dr. Hall's volume, which we commend to those who are willing to think, and not merely, under guise of thinking, "to rearrange their prejudices."

That there are many more religious books of interest which might be recorded here goes without saying, but these, as St. John would say, are written—all of them—"that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life through His Name."

A SIGNIFICANT TREND

A SIGNIFICANT trend is noticed among modern newspapers in the publication every day of some Scripture text at the head of the editorial column. Since the war there has been a general tendency toward reprinting Scriptural quotations and giving first printing to sermons, Biblical analysis, and other features of a religious nature. The *London Times*, for example, publishes something of that character daily, the innovation having been introduced editorially by the explanation that it was "born of a general desire to get back to God." We notice that The *Buffalo Times* joins in this good effort to bring the inspiring and uplifting thoughts of the Bible into the lives of its readers by the publication of pertinent texts, suggested by local clergymen, at the head of its editorial page. If there is a new desire and demand for this, as the growing practice indicates, ought not the Church to rejoice and endeavor to answer the desire by pointing the way to God?—*Zion's Herald*.

BE INSTRUCTED

THE BISHOP of Oregon writes in his diocesan paper:

"May I ask that the greatest care be taken in the preparation and instruction of all candidates for Confirmation? If time does not allow before Confirmation is administered, then the instruction should continue afterward. Nothing is more vital to the welfare of the Church than that we should have not only consecrated, but intelligently informed laymen."

Religious Reading for Children

By Pearl H. Campbell

DO you know what book was the foundation of Lincoln's education? You may guess and guess again, but unless you guess the BIBLE, you will be wrong. For it was in reading that old, old Book, which some boys and girls may think they have outgrown, that he first discovered that stories of what men thought and had done could be found in printed pages.

When Lincoln was a little lad it was difficult to get Bibles. When the colonies began to disagree with the mother-land, they put an embargo on all imports. But in the new-born nation there was neither paper nor type enough to print them, and in 1777 there was such a dearth of Bibles that Congress ordered the purchase of 20,000 in Holland.

After the war was over, cheap Bibles came in again from England and found their way into the homes of the people. It was one of these that Thomas Lincoln owned, and it became the cornerstone of Abraham's education. He knew much of it by heart. He was familiar with the lives of the men it tells about. He absorbed its lessons of love and faith and tried to model his conduct upon them.

So of course you will read your Bible regularly and systematically, following some plan of reading suggested by your rector or your Sunday school teacher.

What else shall you read? Well, if you are a little boy or girl you will like *Stories of Our Guardian Angels*, published by A. R. Mowbray, London. The tales are very comforting to think about at bedtime and the pictures are charming.

If you are ten or half-past. *In the Country of the Story*, by J. A. Staunton Batty, will appeal to you. It's a Sunday afternoon story or an any-day-of-the-week tale, if you like, for the moment you follow Derrick and Margery through the door of the old English church and meet the Thin Young Man, you enter upon an enchanted world. With these two dear children you listen to Godmother, and learn of many things that belong to all boys and girls who have been signed with the sign of the Cross. And that is why I said it was a Sunday afternoon story.

Is there anywhere a little girl who does not long to live in the land of make-believe and to be a little princess? From over the seas comes a delightful book by A. M. Tennant called *A Little Princess*, with a sub-title which explains that it is an allegory on the Eucharist for children. Sarah, who is the heroine, did not like her name until she found out that it meant "princess," and that it was given to her so that she would always remember she was a "King's daughter." On the way to church she saw a great company of people, every one of whom had a guardian angel. She wondered if she had one of her own. That very moment she saw him. Where they went and what they saw you must find out for yourself, for I haven't space to tell you. Ask Mother or your Sunday school teacher to get it for you.

If you are of high school age and interested in Roman history you must often have wondered what school-boy life was like in the days when Nero ruled the mighty empire. What did they study in those days of long ago? What were their sports? All these questions and many others are answered in *The Victor's Laurel*, by A. D. Crake. It is a story of school life in Italy in the year 302 when the tenth persecution was at its height. It gives a vivid picture of the rites and ceremonies of the early Church and of the faith and courage of the boys who preferred torture and death to denial of their Lord. Yet it is never morbid.

Equally interesting is *Aemilius*, by the same author. Aemilius was a Roman boy who lived A. D. 250. Fortune sent him as a slave a lad about his own age who was a Christian. How he saved his young master from being carried off by pirates, and how he also taught him the rudiments of Christianity, make a most fascinating tale.

Every boy and girl who has attended a Church school for any length of time is more or less familiar with the seasons of the Christian year and with some of the great days the Church keeps as fasts and festivals. If you are ten or eleven years old you may be studying Course 7 of the Christian Nurture Series, which, with its stories of the Old and New Testaments, brings in many interesting things about the swiftly changing seasons. Now to supplement this you surely must have *The Children's Church Calendar Book*, by Gertrude Hollis. Beginning with the movable holy days it goes through the year, telling you something interesting about every name on the calendar.

You cannot be a really useful member of the Church unless you are prepared to give an intelligent answer to some of the questions that are occasionally asked you. "Where did your Church come from?" "How did it get from Jerusalem to England?" your friends are sure to question you some day. And of course for their sakes as well as for your own you will want to answer correctly. If on your shelf of "very own" books you have those two delightful volumes by Gertrude Hollis, *How the Church Came to England* and *How the Church was Reformed in England*, you will have a whole arsenal of facts at your command.

Next you will want to read *The Birth of England*, by Estelle Ross. This, too, is history but it is history in its most appetizing form. The book is profusely illustrated, not only with the pictures of stirring events, but with little drawings of articles in daily use by the Saxons, and Danes, and all the early folk of Britain. Miss Ross knows how to tell the things that interest young people. Alfred, King Canute, Lady Godiva, and other people of those far-off days will be almost as real to you when you lay the book down as the men and women of to-day.

The book of which I have just been telling you ends with the coming of the Normans and the conquest of England. So of course you will want to know what happened next. *From Conquest to Charter* covers a very interesting period of English history. The Crusades occurred during this time; so also did the martyrdom of Becket. In it one slowly traces the growth of English liberty until the Great Charter is wrung from a reluctant king.

And, now, although you may think you have had enough history, I want to recommend just one more book. This is *Some Memory Days of the Church in America*, by S. Alice Ranlett, who often writes stories for the *Young Churchman*. Our school books tell us a great deal about the coming of the Pilgrims, but as Church boys and girls we are equally interested in the coming of Captain John Smith, and in knowing how our Church made its way from England to America in the days when crossing the ocean was not a summer holiday, but a long and tedious journey fraught with many dangers. Of Maine and Massachusetts, of Church life in the other colonies, Miss Ranlett writes most entertainingly. And when you have finished it and read about the "Missionary Church," and all the sacrifice and devotion which men and women of those early days made, so that the Church might be handed down to you, I am sure you will resolve to be a better Churchman.

And that brings us back to the place from which we started, for you can't be a better Churchman without being a better American, too!—*The Young Churchman*.

SPAKE BY HIS PROPHET

A CHILD SITTING next us in the Hull House Theatre, observing that we were looking at the inscription on the proscenium arch, repeated it aloud, slowly and distinctly: "God hath made of one blood all nations of men for to dwell on the face of the whole earth." Then she added: "Abraham Lincoln said that." "Yes," we thought, "he did!"—*The 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.

CHURCH PAGEANTRY AND DRAMA

To the Editor of *The Living Church*:

I READ in a recent number of *THE LIVING CHURCH* an account of a Mystery Play entitled *Darkness and Dawn*, which is being offered for the celebration of Easter by the Commission on Church Pageantry and Drama, which presumably is under the Department of Religious Education of the Presiding Bishop and Council.

It is stated by the writer that this play was first given in a "Western Cathedral", but we are left to surmise which one. Then follows an elaborate description of the costumes of the different characters taking part and of the scenery which was devised by the stage manager with the help of a "talented Little Theatre designer", who had planned, we are told, the entire equipment of the stage. We had supposed that "the stage" here referred to was located, of course, in a parish house, or in the grounds adjoining the Cathedral, but as the writer expressly tells us that "The Church has a tremendous advantage over the Little Theatres of the country in the possibility of affording architectural helps", we are obliged to conclude that the play in question was given in the Cathedral, and therefore that what is being recommended, and I suppose endorsed, by the Department of Religious Education is that we should convert our churches and our chancels into stages for the presentation of religious dramas.

The scenery which was designed by the stage manager in the case of the Western Cathedral calls for some comment, and is described as follows: "Jerusalem, girt by its wall and a great hill slope that balanced it in the middle distance, was mere illusion; mere shadows cleverly cast by silhouettes lighted behind the back drop. A smaller hill in the foreground was a painted screen of compot board fastened to a frame that was fastened to the floor by regulation stage braces." What we have here is nothing less than a modern stage with all its "illusions" and fixtures transferred to the House of God.

I would like to know who authorized the appointment of a Commission on Church Pageantry and Drama. I do not find any provision for the appointment of such a Commission in the Constitution and Canons of the General Convention, which created the new machinery under which we are working. Are the Presiding Bishop and Council prepared to recommend to the bishops and clergy of the Church that we turn our churches into stages, with all the accessories of the modern drama? Anything that emanates from Headquarters in New York should receive the respectful and sympathetic consideration of every Bishop in the Church. One does not like to be put in the attitude of opposing what the authorities of the Church are willing to recommend. Hence I am asking the question, because I want to be loyal and to support any policy of the general Church, if it is possible for me to do so. I wish it to be distinctly understood that I am not opposing Church Pageants or Mystery Plays of the right sort, which are given in parish houses or in other public buildings; what I am concerned with in this letter is solely with the taste and propriety of putting on religious plays in our churches.

The history of the Miracle and Mystery Plays of the Middle Ages ought to make any man pause who seeks to introduce them into the modern parish church. As every student of the drama knows, they finally became so notorious and gave rise to such scandal that bishops and clergy alike united to drive them from the sacred precincts of the Lord's House. Says the late Prof. Ward, probably the greatest authority in England on the History of the Drama, in speaking of the later development of the religious drama: "The comic element in the religious drama increased, and that drama, even where it remained associated with the Church, grew more and more profane."

It is easy to see that the dramatic instinct in the hands of certain enthusiasts and "talented designers" would soon run to extremes unless most carefully safeguarded, and the rector who would try to control and regulate a group of such players in his own parish has my sincere sympathy. Have these people who are so fond of holding up for our imitation the Miracle Plays of the Mediaeval Church sufficiently considered the possible outcome of this movement? Has anyone given the matter the careful thought and study it deserves? Personally, I welcome the revival of so wonderful an agency for religious in-

struction in the Church as the Pageant and the Religious Drama. But I am exceedingly doubtful of the propriety of giving such plays in the chancels of our churches.

When the Pageant entitled *Builders of the City of God* came out two years ago, I confess that my sense of reverence for the sacred Mysteries of the Altar received a distinct shock when I read (p. 9) that the Spirit of the N. W. C. was bidden to approach the Altar and "take from it the Chalice and Paten (the Chalice need have no wine, but there should be bread visible on the Paten); holding these sacred vessels in his hands, he is to say, Here is the Bread of Life—the Wine of Love." It goes without saying that I could not permit any such play to be performed in any church in my diocese, and I imagine that many of the bishops felt as I did.

I mention this here because, as it seems to me, the whole question of religious plays has got to be most carefully considered before we are finally committed to the policy advocated by the writer of the article published in *THE LIVING CHURCH* of March 4th. I know that in my own diocese many of our most devout and faithful Church people have been greatly scandalized by the presentation of plays in the chancels of our churches. These people may be in a minority, but certainly their fears and prejudices, if you choose to call them such, ought to be considered.

My final contention is that if we are to be committed as a Church to the policy and custom of using our chancels for the presentation of religious pageants, with all the accessories of color, costume, and stage effects of the modern drama, then I, would like to know who is responsible for such a policy. Is the Presiding Bishop and Council, or the new Commission on Church Pageantry and Drama, or the Department of Religious Education?

Will someone kindly answer?

Very sincerely yours,

Charleston, S. C. March 17, 1922.

W. A. GUERRY.

PROCEDURE IN GENERAL CONVENTION

To the Editor of *The Living Church*:

INVITED alike by Bishop Whitehead's request and your editorial, I present some views on the approaching General Convention.

Bishop Whitehead's first and third suggestions are both good, and can be carried out. It would be of great practical benefit if the House of Bishops could get together a week in advance, get through with their conciliatory work, and prepare a message of inspiration, with suggestions as to a program (along the line of the President's message to Congress) to be submitted at the commencement of the session.

It is good parliamentary practice in considering the policy of any gathering, to have important committees and groups assemble in advance; such meeting of the Joint Committee on Dispatch of Business, with representation from the Commission on the Revision of the Prayer Book and others they might invite, should produce a program that would expedite the work of the Convention on the report of the Revision Commission. This suggestion has the advantage of giving to new members an opportunity to familiarize themselves with the purposes of the Convention in advance of its official opening, an opportunity which they greatly need.

It occurs to me that an adjourned Convention in the next year would be shorn of the very men, particularly among the laity, whose presence at the General Convention we most need. In addition, the very precise phraseology of Article 10 of the Constitution, "in one triennial meeting", would subject action on the Prayer Book at an adjourned Convention to serious and dangerous criticism, and perhaps invalidate the whole. Further, the work of an adjourned Convention could not be restricted legally to any one subject, and we would have all the work of the Church "in the air" at such meeting.

Sentimentally, some of us who helped to start this movement in 1913 would like to see it completed within a reasonable time. There were many amendments submitted to the Prayer Book committee at that time, clearly showing that the mind of the Church was looking forward to the liturgical improvement of the Prayer Book and an elasticity in its use; with sufficient al-

ternatives which differing schools of thought could use, instead of extremists in various directions combining as a minority to defeat all action.

The House of Deputies came together three years ago with the purpose of acting on the proposed changes. A motion that all communications between the two Houses should be acted upon prior to adjournment was withdrawn by request. After this lapse of time, it seems to be evident that there was some determination that nothing should be accomplished.

One more practical suggestion. The hour of daily adjournment should not be fixed by standing order, but each session should be enlarged or abridged to suit the business before it. Some of us talked too frequently at the last Convention, and a few talked many times on every proposition. This could properly be controlled.

Sunbury, Pa., March 20, 1922.

Very truly yours,
C. M. CLEMENT

To the Editor of *The Living Church*:

THE Chairman of the Commission on Prayer Book Revision has invited an expression of views upon three suggestions made by him as to the method to be adopted by the next General Convention for the consideration of the next report of such Commission. You have made a fourth suggestion, and I venture to make a fifth. Mine grows out of a strong conviction that there is no demand from the large body of our Church people for any substantial changes in such Book; no Diocesan Convention and no Provincial Synod, so far as I know, has passed any resolution in favor of such changes or in favor of the adoption of any of the reports of such Commission.

I have never heard a single member of our Church, outside of General Convention, express a wish or desire for any considerable number of changes in the Book or for anything like a revision or enrichment (so-called) of such Book. I firmly believe that the whole subject has been forced upon a submissive Church by the liturgical specialists who comprise a majority of such Commission.

I propose, therefore, to avoid all of the difficulties anticipated by the chairman of the Commission and by yourself—not to speak of the unhappy divisions which will certainly result from the consideration of the report of the Commission at any time—by the following plan, namely, the passage of a resolution by the next General Convention declaring that it will consider only such changes as were adopted by the House of Deputies of the last General Convention and not acted upon by the House of Bishops, and that it will refer the new report of the Commission back to the Commission to be re-reported by it to the General Convention when requested by the concurrent vote of both Houses.

The General Convention can then have ample time to consider the important matters which are to come before it, and the innumerable difficulties and problems necessarily attached to further Prayer Book revision will be avoided, for a time, at least, and perhaps for a generation.

GEORGE F. HENRY.

FALSE BEGGARS

To the Editor of *The Living Church*:

FALSE beggars, purporting to raise money for the Assyrians, Nestorians, or Chaldeans, have collected millions of dollars in the last thirty years in the United States, and have obtained letters of recommendation from many of our Bishops and priests.

There are several hundred of these false beggars still at work. This matter has been carefully gone into by the Foreign-Born Americans Division with the help of Mr. Husband, Commissioner General of Immigration, and definite steps are being taken to stamp out this clever and well organized gang.

Under no condition should a cent be given directly to anyone collecting for this cause. There is a grievous need for the relief of the Nestorians, and the bringing of such relief is a part of our new plan of cooperation with the Near East Relief. Checks should be sent direct to me or to the Near East Relief, properly designated, and the money will be transmitted for distribution to the Archbishop of Canterbury's Mission in Mesopotamia.

THOMAS BURGESS,
Secretary, Foreign-Born Americans Division.

SYSTEMS AND SIN

To the Editor of *The Living Church*:

IN the letter published in your issue of March 4, from B. O. Reynolds, of Lake Geneva, Wis., anent Bishop Brown's book, I find this phrase: "an economic system responsible for poverty, prostitution, unemployment, and war." Like some myriads of other people, I suppose, I have been under the delusion that those things were chargeable to human nature. Is Mr. Reynolds'

point of view not responsible for a considerable degree of the mess the world continually gets into? Christianity asks of men what materially is quite the easiest thing in the world—that they discipline their own lives, control their own passions, etc. And continually men refuse to do that, substituting a material method which spiritually is perhaps easier, but which is always more costly, and thus far has always proved fallacious in essence.

There will always be poverty so long as there are greedy men and lazy men, regardless of what economic system we live under. There will always be prostitution so long as men decline to control their passions and women to prize their honor. There will always be unemployment so long as men fail really to love their brethren, and you cannot make a man love his brethren by changing the economic system under which we live. There is room, I suppose, for a difference of opinion in regard to Socialism (whatever that may really be), but to charge all the misfortunes and sins of humanity up to an economic system is to bark up the wrong tree. Our economic system, like our vices and, indeed, our virtues too, is only the product and expression of our own souls, and there will never be, as there never has been, great change in the external outlines of life until there be changes in inward spiritual content. There have been times when the most absolute monarchical government has seemed directed toward the establishment of the Kingdom of Heaven, and times also when what has at least called itself Socialism has given to the world the nearest earthly representation possible of the Kingdom of Satan. One would do wrong in either case to judge the system by the conditions. Back of both lie the hearts and souls of the men in control, and the lives of the people under control.

What the world needs just now isn't legislation of any kind. It needs God in the hearts of men.

SpoKane, Wash., March 13, 1922 LEONARD K. SMITH.

SEGREGATE TRUST FUNDS

To the Editor of *The Living Church*:

AS "drives" to raise funds for special objects seem still rife, as well in as out of church, I beg space here to urge that treasurers do not mingle, merge, or mix contributions received for such funds or towards such objects with their own private funds, and more particularly that they do not deposit to the credit of their own private banking accounts anything that really is, and ought to be, considered as a trust fund—no, not even temporarily.

While I know that banks and trust companies are naturally reluctant to have these accounts opened (because generally so small and usually so temporary as not to pay them for the bookkeeping) they will frequently be found sufficiently accommodating to grant the application, especially if it is where the applicant's private account be kept.

If an account be opened in the name of so and so, "treasurer", "secretary", "chairman", etc., as the case may be, should he or she die, what is credited to that account can be with comparative ease, transferred to his or her successor in office; whereas, if these funds were simply deposited to the credit of his or her private banking account, there are apt to arise more complications—not to mention personal embarrassments—in straightening out matters than it seems well for me to attempt to explain, and that really ought to be better imagined than described.

WM. STANTON MACOMB, Layman.

W. Philadelphia, Mid-Lent, 1922.

GOSSIP BOXES

To the Editor of *The Living Church*:

THE establishment of a "Gossip Box" by the Woman's Auxiliary in "a certain parish of the Middle West", as mentioned in *THE LIVING CHURCH* for March 11, deserves to be commended for imitation by other organizations. The usefulness of this device for doing away with evil speaking might be greatly extended if the names of men and women prominent before the Nation were included amongst those against whom members may not speak ill without incurring the penalty of a dime dropped into the "Gossip Box" for missionary work. In a speech made in New York recently Mrs. Carrie Chapman Catt enumerated practices that are menacing the moral health of the Nation. Among them she mentioned the listening to and spreading, by men and women, of hearsay, slanderous reports that create false impressions and sometimes obscure great national issues. If this vicious practice could be abolished, by the use of a "Gossip Box", or any other device, vast good would result through the purification of the political atmosphere.

Men's clubs would do well to establish a similar custom, for the average man is by no means immune from the habit of gossiping.

Minneapolis, March 20, 1922.

M. E. ANDREWS

LEPER WORK IN JAPAN

To the Editor of *The Living Church*:—

IN the February number of the *Spirit of Missions* an article appeared entitled "A Vision of Hope." It is somewhat misleading. These errors have been brought to the attention of the writers and corrections will doubtless be made, but as I am about to return to Japan and many enquiries reach me respecting this article, may I ask you to insert this letter that definite explanations may reach the many friends so kindly interested, while I am still in this country? Here is a quotation from one of the first letters desiring information.

"I am sending you a copy of the *Spirit of Missions* for this month. I cannot quite understand it as it speaks of the 'Hospital of the Resurrection of Hope' as being situated a thousand miles north of Kumamoto, and infers that its work is being carried on by the Rev. A. S. Hewlett and Miss Cornwall Legh. Is it in any way connected with your Hospital? If you could give me any information about it, I should be grateful, for many will question me and I would be glad to be able to tell something definite."

The Hospital of the Resurrection of Hope was consecrated and opened in 1895, but it is not situated 1,000 miles north of Kumamoto, nor is it the town of Kusatsu as the article implies. The Hospital of the Resurrection of Hope is in the ancient garrison city of Kumamoto, in the Island of Kiushiu, situated approximately 900 miles south of Tokyo, while the mountain village of Kusatsu is 100 miles north of Tokyo.

For centuries Kumamoto and Kusatsu have been the great leper centers of Japan. Lepers go to Kumamoto to pray for healing at the Shrine of Kato Kiyomasa, a former commandant of the garrison there, who is said to have been the only person ever cured of leprosy by the prayers of the priests of the adjacent Temple of Honmyoji, and he was afterwards deified. (History proves he never was a leper.) And also for centuries lepers have gone to the mountain village of Kusatsu to obtain healing from the drastic hot-springs there, and chiefly during the summer. It is the resort for lepers of means. The Japanese authorities are considering measures for restricting the present conditions of travel by train for them, to the nearest point for Kusatsu. In olden days they made their individual arrangements, riding, or being carried in the native palanquins, called "Kago."

The February article refers to "The Church of St. Barnabas" at Kusatsu, and illustrates it by a photograph of the little *Church-room in the Kumamoto Hospital of the Resurrection of Hope*, which was used in an article (prepared by Miss Abbie Farwell Brown) in the September number of the *Church Missions* for 1913, also appropriating its caption. This should be made clear, for probably future interest will be desired for a church in Kusatsu; where, in fact, both leper and non-leper Church buildings will, let us hope, become necessities.

Having heard of the terrible conditions which had existed among lepers in Kusatsu for generations, I went there in 1902 to see what could be done for them and came to the conclusion that *only lepers* could reach the lepers who frequented that place. Just at that time we did not seem to have the right kind of men to send there, for it was necessary that they should be gentlemen and well educated, as well as of Christian experience and training.

In 1911 or 1912, with the permission of both the American and Canadian Bishops (for neither knew at that time to which diocese Kusatsu really belonged), two lepers were sent from the Kumamoto Hospital to begin mission work, and our Japanese clergymen followed. This effort met with the greatest success, and from the first visit constant communication was maintained, our Christians becoming individually responsible by correspondence for individual enquirers in Kusatsu. A room was arranged for and reports were regularly sent to me as to progress and expenses. A yearly mission was held in August, conducted by our lepers (going there in apostolic fashion, two by two, to carry the great Good News, as the lepers of old took the good news to Samaria), and Japanese clergy, and after the mission of 1915 the number of converts and enquirers, both among the lepers and in the non-leper portion of Kusatsu, made it necessary for more care than we could give at so great a distance. At one time the Bishop of the diocese contemplated arranging for one of our clergy to live there because of their familiarity with the work. Ultimately he made other arrangements and wrote most generously acknowledging the work of our lepers and clergy in beginning the Christian work at Kusatsu, and his own intention of carrying it on.

In 1914, in response to an appeal in *The Sign*, the offer of the Rev. A. S. Hewlett was accepted to come to aid in the overburdened secretarial work of the Hospital, and as English speaking chaplain, because of the then four leper-patients who were American citizens (only three now). And in 1915, when the time of the mission in Kusatsu came around again, he too attended it with our Japanese clergyman. Also I invited Miss Cornwall

Legh to be there, since her thoughts had been for some time tending toward leper work. About 1918 Miss Cornwall Legh went to live permanently at the village of Kusatsu and is absolutely devoted to and greatly blessed in her truly beautiful work there. To quote Miss Cornwall Legh's words, which appeared in a recent periodical (December, 1921): "Kusatsu is a village like any other village where all are free to come and go as they like. There is no 'leper hospital' or 'leper settlement' in Kusatsu. The main point of our work is the founding of Christ's Kingdom where Satan has reigned, and the bringing of sick souls to the Mighty Healer."

Mr. Hewlett left Kumamoto after three years and went to live in Tokyo in 1917. He has established a home for Christian leper men near Kusatsu at Shimona, and goes from Tokyo to stay in Kusatsu for the summer months every year.

During the last ten or twelve years the Japanese government has built five Leper Asylums for the destitute, scattered through the country. I ventured to ask that Christian teaching should be permitted in them and the request was granted by the then Home Minister. Buddhist and Shinto shrines are naturally established in each.

The most northern of these asylums is at Aomori, and there Deaconess Newbold is working most enthusiastically and effectively, and the arrangements for services are more reverent and altogether more excellent than in any other of the five asylums.

The second asylum is at Tokyo and here the Presbyterian Leper Mission, which maintains a hospital near Tokyo, takes care of the Christian teaching.

The third is at Osaka, and there a Christian leper from our hospital is the elected head-man of the asylum. In each asylum the patients elect their own head-man, who practically governs them and represents them to those in authority. A Japanese clergyman from the city goes for celebrations to the few Episcopal Christians there, but the Christian work is more largely Presbyterian.

At Takamatsu, the fourth asylum (on the Inland Sea), the Japanese head-man is, again, one of our Christians and the teaching is of our Church.

At Kuroishi, seven miles from Kumamoto, the work is in the charge of the clergy of our hospital, and, again, the head-man is one of our Christians. So that out of the five asylums, three have chosen a Christian to represent them.

Besides that, we are carrying on the work in private leper hospitals; in one of these the non-Christian proprietor permits one of our lepers to remain for several days, or a week, at one time, that he may be able to talk quietly with his patients. Then, again, in the country districts there are hidden lepers whom only our lepers are able to reach, and we have most interesting mission work in the Loo-Choo Islands, and other smaller southern islands.

The Roman Catholics also have a hospital for lepers at Gotemba and a smaller one near Kumamoto.

Workers are greatly needed and in most cases are hindered from entering upon leper-work by parents and friends who hesitate to take the responsibility of consenting. Care is certainly needed, but not undue care. Not *one case* of contagion has occurred during the twenty-six years the Hospital of the Resurrection of Hope in Kumamoto has been in existence. Every fresh bit of work taken up for lepers is a triumph for Christ: there is still much waiting to be done for those to whom the LORD was so particularly tender.

Believe me, with my thanks,

Ever sincerely yours,

New York, March 17, 1922.

H. RIDDELL.

THIRD REPORT ON PRAYER BOOK REVISION

To the Editor of *The Living Church*:

THE Third Report of the Prayer Book Commission is to be published next week by the Macmillan Company.

Copies of the Report will be sent immediately to the bishops, and copies to the deputies will be forwarded from the Church Missions House direct to those deputies whose certificates of election are received by the secretary, the Rev. Dr. Anstice.

The Macmillan Company desires to cooperate with the Commission in its desire to give the Report the widest circulation possible in order that it may be considered and discussed. The publishers are willing to arrange with any rector of a parish or delegate duly appointed by him to send copies to a parish or community with the privilege of returning twenty per cent. of the order in case the books are not sold. Those who desire to make such arrangements should write directly to the Macmillan Company, 64 Fifth Avenue, New York City.

Boston, March 24.

JOHN W. SUTER.

Secretary of the Prayer Book Commission.

Church Calendar



APRIL

1. Saturday.
2. Fifth (Passion) Sunday in Lent.
9. Sixth (Palm) Sunday in Lent.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Maundy Thursday.
14. Good Friday.
15. Saturday. Easter Even.
16. Easter Day.
17. Easter Monday.
18. Easter Tuesday.
23. First Sunday after Easter.
25. Tuesday. S. Mark, Evang.
30. Second Sunday after Easter.

Personal Mention

THE correct office address of the BISHOP of LOS ANGELES and of the BISHOP COADJUTOR of LOS ANGELES is now, Diocesan Offices, Pacific Mutual Building, Los Angeles.

THE Rev. ARTHUR WILLIAM BELL, rector of St. Mark's Church, Yreka, and general missionary of Siskiyou county, California, relinquishes his work April 1st to become general missionary of Coos and Curry counties, in the Diocese of Oregon, with residence at Coquille.

AFTER thirty-one years as rector of Grace Church, Syracuse, N. Y., the Rev. Dr. HERBERT G. CODDINGTON has resigned to take effect May 1st, or as soon as a successor can be secured. Dr. Coddington is a member of the Standing Committee, chairman of the examining chaplains of the diocese, deputy to General Convention, and chaplain of the House of the Good Shepherd. He intends to remain in Syracuse.

THE Rev. EVERETT W. COUPER has resigned as Dean of Trinity Cathedral, Duluth, to accept the position recently created by the Bishop and Council of Field Organizer for the Diocese. He will continue to make his home in Duluth, but will work in the seven "zones" into which the diocese has been divided.

THE Rev. ROBERT J. EVANS will become priest-in-charge of St. Mark's Church, Jamesville, after April 1st. He remains as rector of St. Alban's, Syracuse, N. Y.

THE Rev. AUBREY C. GILMORE, lately of the Diocese of Vermont, has become priest-in-charge of St. Barnabas' Church, Rumford, Me.

THE Rev. GEORGE HEATHCOTE HILLS, rector of Grace Church, Cincinnati, has been notified by the War Department that he has been commissioned chaplain in the Officers' Reserve of the United States Army, with the rank of captain. Chaplain Hills was chaplain of the Fourth Missouri Regiment at the close of the Spanish War; and served the A. E. F. in France as a Y. M. C. A. secretary, at Aix les Bains, and the Officers' Club, at Cannes.

THE Rev. WILLIS B. HOLCOMBE, for some time Sunday assistant at Christ Church, Clinton St., Brooklyn, and long active in the work of the Boy Scouts of America, has become rector of Grace parish, Riverhead, L. I.

THE Rev. PAUL B. JAMES, since 1918 the rector of Trinity Church, Iowa City, Iowa, has resigned that parish and accepted a call to Christ Church, Seattle, Washington. He has also been appointed by Bishop Keator as student pastor for Churchmen in the University of Washington, to be in residence on and after March 19th.

BEGINNING April 1st, the address of the Rev. JOSEPH CLARKE JAMISON will be at Nowata, Oklahoma, instead of Poteau.

THE Rev. RALPH W. KENYON, D.D., has resigned as priest-in-charge of St. Simon's mission, in the Brooklyn Archdeaconry.

THE Rev. ROY WALLACE MASON, of the Church of the Atonement, Chicago, has accepted a call to St. Augustine's Church, Rhinelander, Wis.

THE Rev. WM. H. MORGAN has resigned the rectorship of St. Andrew's Church, Utica, N. Y.

THE Rev. PHILIP SODERSTROM, formerly of the Church of the Epiphany, Chicago, has succeeded the Rev. John S. Cole, as rector of St. James' parish, Dundee, Ill.

THE Rev. R. H. TURNER, rector of St. Barnabas' Church, Stottville, N. Y., and All Saints' Church, Hudson, Columbia Co., N. Y., has accepted a call to Emmanuel Church, Brooklyn, to take effect May 5th, 1922.

THE Rev. A. C. WILSON resigned Trinity Church, Tilton, N. H., the end of February and should be addressed, St. Paul's Rectory, Navasota, Texas.

ORDINATION

PRIEST

VIRGINIA.—On Wednesday, March 15th, at St. Philip's Church, Richmond, Virginia, the Rev. THOMAS D. BROWN was advanced to the priesthood by the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia. The candidate was presented by the Rev. Junius L. Taylor, rector of St. Philip's Church, and the ordination sermon was preached by the Rev. Emmett E. Miller, rector of St. Stephen's Church, Petersburg, Va. Mr. Brown will become rector of Trinity mission, Charlottesville, and the colored missions in Orange County, the field in which he has spent his diaconate.

DEGREES CONFERRED

ST. STEPHEN'S COLLEGE.—D.D. upon the Rev. CALER ROCHFORD STETSON, rector of Trinity Church, New York.

BORN

MCCORMICK.—At Portland, Oregon, on March 23, 1922, a son, JOHN NEWTON MCCORMICK, 2nd, was born to the Rev. and Mrs. John Brian McCormick. Mrs. McCormick is a daughter of Mr. and Mrs. Charles P. Robinson, of Louisville, Ky.

DIED

BURT.—At her home in Emmetsburg, Iowa, on the morning of February 18th, MARY (ELSEY) BURT, wife of Edward Burt, passed into rest. Grant unto her, O Lord, rest eternal, and may light perpetual shine upon her.

ROBINSON.—At Englewood Hospital, Englewood, N. J., February 12th, IDA E. ROBINSON, of Cresskill, N. J., formerly of Brooklyn, N. Y. "In the Communion of the Catholic Church, in the confidence of a certain faith." May she be numbered with Thy Saints in glory everlasting.

STEWART.—In Washington, D. C., March 12th, ALICE OLIN STEWART, widow of John W. Stewart, U. S. N. The funeral services were held in Silver Spring Parish, of the Diocese of Washington, where she had long been a communicant.

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.

OLD HYMNALS WANTED

HAS ANY PARISH OLD EDITION HYMNALS, 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.

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

WANTED; MARRIED PRIEST IN THE thirties, moderate Churchman, for good parish in growing northwestern town. Must be good preacher and good mixer. Salary, \$2,000 and good rectory. D. L. 501, LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN \$1,200 and wife \$600, for a hard 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.

ARECTOR FOR YOUNG PARISH WITH wonderful outlook. Church school hall and fine rectory, with \$1,800 salary. Prefer married man with children. References required with necessary data. Address 505, care LIVING CHURCH, Milwaukee, Wis.

WANTED LOCUM TENENS FOR JUNE. July, August. Experienced Catholic priest for Canadian City Church. Box 519, 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.

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

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. MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Ave., Milwaukee, Wis.

ADEACONESS OR TRAINED CHURCH woman for work with Indians. Interesting. State salary required in first letter. Testimonials asked. Address S-506, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

RECTOR CELIBATE, FAITHFUL WORKER, 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.

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.

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

PRIEST WOULD LIKE SUPPLY WORK IN New York City or vicinity for July and August. Address Priest-100, care LIVING CHURCH, Milwaukee, Wis.

PRIEST—41, MARRIED, NO FAMILY, Desires a parish, good preacher, sound Churchman, excellent executive ability. Strong point—work with men. Ex-army chaplain. Excellent references. Write S-517, care LIVING CHURCH, Milwaukee, Wis.

PRIEST—39, MARRIED, EXCELLENT preacher and conscientious pastor, of active temperament, at present rector of city parish, invites correspondence with Bishop with view to work in rural field. D.D.-520, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

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

ORGANIST AND CHOIRMASTER, WITH excellent references, desires change. Mixed choir and good organ essentials. Address: Communicant-472, care LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST — CHOIRMASTER, ENGLISH Cathedral training, desires change. Would augment with business position. Invest little if desirable. All necessary testimonials. T-518, care LIVING CHURCH, Milwaukee, Wis.

SEMINARIST WISHES SUMMER WORK, preferably tutoring. Address Box 161, Chelsea Square, New York City.

EXPERIENCED PERSON WISHES POSITION on half time in religious, educational, or secretarial work, in or near Chicago. B-515, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, SIX years in former position, with highest credentials, desires immediate appointment. Boy choir specialist. Churchman and thorough musician. Address AMERICAN, 518, care LIVING CHURCH, Milwaukee, Wis.

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

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CHURCH EMBROIDERIES, ALTA R 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.

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

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MISCELLANEOUS

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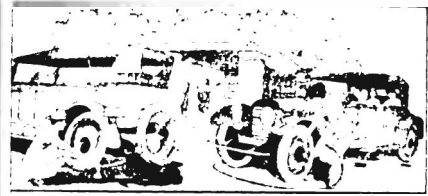
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Ushering and Hospitality at Church Door.
A Church Attendance Campaign during the year.

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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.

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discarding the old Hymnal send by post copies of Hutchins in good condition for use in teaching our Chinese Divinity Students? Address Rev. L. R. RINGELEY, 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.

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

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Week-days: 7:30 A. M., 5 P. M. (choral)

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

ST. MATTHEW'S CATHEDRAL, DALLAS
Ervey and Canton Streets
THE VERY REV. RANDOLPH RAY, Dean
Sundays: 8, 9:30, 11 A. M., 4:30 P. M.
Week days: 7:30 A. M., Daily.

ST. JAMES' CHURCH, CLEVELAND, OHIO
East 55th Street at Payne Avenue
Sundays: 11th 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.]

From the Author.

The Home of Fadeless Splendour; or Palestine of To-day. By George Napier Whittingham. With a Foreword by Major-General Sir Arthur Wigram Money, K.C.B., K.B.E., C.S.I., Sometime Chief Administrator of Palestine.

Boni & Liveright. New York, N. Y.

Through the Russian Revolution. By Albert Rhys Williams. Illustrated with photographs and Russian posters in colors. Price \$2.00.

Thomas Y. Crowell Co. New York.

Aspects of the Ideal City. By Charles M. Fassett.

Handbook of Municipal Government. By Charles M. Fassett.

The Open Road to Mind Training. By Esme Wingfield-Stratford. Price \$1.75, net. Postage extra.

George H. Doran Company. New York, N. Y.

It is to Laugh. By Edna Gelster. Price, \$1.25, net.

B. W. Huebsch Co. New York.

What's What in the Labor Movement. Compiled by Waldo R. Browne. Price \$4.00.

J. B. Lippincott Co. Philadelphia, Pa.

Ptomaine Street. By Carolyn Wells.

The Macmillan Co. New York.

International Relations. By James Bryce.
Peace and Bread in Time of War. By Jane Addams. Price, \$1.75.

G. P. Putnam's Sons. 2 West 45th St., New York.

Painted Windows. Studies in Religious Personality. By a Gentleman with a Duster. Author of *The Mirrors of Downing Street*. With an Introduction by Kirsopp Lake. Illustrations by Emile Verpilleux. Price, \$2.50.

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

The Crisis of the Churches. By Leighton Parks, D.D., Rector of St. Bartholomew's Church, in the City of New York. Price, \$2.50.

BULLETINS

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

Bulletin No. 23. *What Shall We Do To Promote the Church's Mission in 1922?* Issued by the Department of Nation-wide Campaign. Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1922.

Hobart College. Geneva, N. Y.

Hobart College and William Smith College. Geneva, New York. As They Are To-day. 1822-1922. Hobart College Bulletin. Vol. XIX, July, 1921, No. 4.

St. Andrew's School. St. Andrew P. O., Tenn.

St. Andrew's Messenger. Vol. XII. March 1922. No. 5.

NEW CHURCH FOR MILWAUKEE

AT A parish meeting of St. John's Church, Milwaukee, Wis., on March 24th, it was decided by a large majority to purchase a Lutheran church on 21st street and Mineral avenue for the future use of the congregation. The present church is completely surrounded by a foreign population and most of the congregation have moved out into this new district. It is the intention gradually to make the new church into a parish church and retain the old church for mission and settlement work. The committee besides the rector consists of Mr. Coock, Mr. Daggett, and Mr. Radtke.

ALASKAN INDIANS WIN

THE NATIVE Alaskan Indians have won their long fight against the big salmon fisheries interests of that territory.

Bishop Rowe, of Alaska, who for the past twenty-seven years has directed the missionary work of the Church in the territory of Alaska, and who recently appeared before Secretary Hoover in Washington as spokesman for the Alaskan Indians in the fisheries controversy, received word from Secretary Hoover that the Department of Commerce had decided in favor of the Indians.

"Mr. Hoover has done a wise and humane act," said Bishop Rowe in comment on the decision. "This whole proposition was fought out two years ago and the Bureau of Fisheries promulgated regulations under which no more commercial fishing was to be permitted in the Yukon and other rivers after September 1, 1921. The packing companies appealed to Washington to have it rescinded and it was my privilege to go to Washington from Alaska to represent the natives.

"Mr. Hoover's decision is that the regulation prohibiting commercial fishing in the rivers shall stand. It is upon the fishing in these rivers that natives depend for food for themselves and their dogs. It is not necessary for these canning corporations to take fish from the rivers. There is a broad stretch of coast where they can get all the fish they want; but it has been easier for them to take the salmon from the rivers. This commercial fishing has been going on wholesale, and the result is that the natives have been hard pushed to secure food, and I know of many instances where their children are starving and they had to kill their dogs because they had no food for them. By Mr. Hoover's decision the fish will now go up the rivers and furnish a necessary food supply.

"There is now a bill in Congress which aims at the further protection of the salmon industry. If it passes, it will mean that the canneries cannot take salmon within three miles of the rivers and that the use of traps will be prohibited."

DEPLORES "PARTIES" IN ENGLISH CHURCH

Fellowship Needed—Inevitable— Lectionary Revision.

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

THE recent letter of the Secretary of the English Church Union regarding party organization in connection with the National Assembly (in which he laid stress on the need of organizing the Catholic vote in a party sense), has moved the Bishop of St. Albans to protest. In his *Diocesan Gazette* Dr. Furse writes as follows:—

"I am not the least surprised that within the Church of England we have what we call 'parties', though personally I rather prefer the word 'groups', for 'parties' remind one too much of political parties and their methods. To some the more personal side of the Christian religion will take first place, to others the more corporate side; with some the force of tradition will carry more weight than with others; some, again, will naturally desire to express their worship in one way, and some in another, and so on. All this seems to me natural enough, and it is not with this that I am quarrelling. What I am up against is that really intolerant and, as I think, thoroughly narrow spirit and outlook which cannot see that there can possibly be anything to be said for another point of view; that sort of spirit which will refuse 'to live and let live'; that narrowness of vision which would seek to press everybody into its own particular mould, and would like to see every Parochial Church Council, and every rural-decanal and diocesan conference, or committee, or board, and the National Assembly, packed (if they could do it) with people of their own particular way of thinking. That sort of spirit seems to me to be utterly hopeless. Is that what we want in the Church of England? Are we really going to listen to those, whatever 'party' they belong to, who bid us use the 'party machine' to get members of our own 'party' elected in order to control the Church in the interests of that 'party'?

"I have received a copy of the letter issued by the Secretary of the English Church Union (which I gather he has sent to all the bishops), in which he urges all who are in sympathy with that particular outlook to create and to use for all it is worth, in parish, deanery, diocese, and country, that particular party machine. All I can say is that I believe nothing could possibly be worse either for the Church in this country or for any particular party in it. It is not that I wish to minimize our differences, but if we are going to take the advice of our friends who urge us to get busy with the party machine, it simply means that we are going to have recourse to the same party tactics that have, I believe, been the curse of our politics for years past.

"For my part, I believe that one of the chief reasons why 'parties' and 'partizanship' have become so accentuated in the Church of England is because people have had so little outlook, except in party organizations, for that natural desire for fellowship which is so strong in man, and especially in matters of religion. The parish has been too small a unit, and the diocese has been—so far in England—too big a unit in which to find this fellowship. Yet to

all who believe in the fundamental tenets of the Church of England, as part of the Catholic Church of Christ, the diocese, with its bishop as the Father-in-God of the family of Christ in this particular area, is the unit of Church life and fellowship. As I see it, then, the task which lies before us is to realize this common fellowship in the diocese, and, through the bishop, the larger fellowship of the Church as a whole; and I believe it can be done if we set ourselves resolutely to the task before us."

INEVITABLE

This is a reasonable protest, and will command the attention and respect to which all utterances of Dr. Furse are entitled. At the same time, it is hardly possible in an Assembly of six hundred men and women, representing an electorate divided into parties more or less clearly defined, to get right away from party considerations. Those who think definitely will surely desire their thought to be as definitely expressed in the National Assembly, and they will inevitably look for representatives to give their voice and vote for a certain cause. That is, of course, party spirit, and may be deplorable in the abstract, but after all it is our English way of doing things, a way which is indicated by facts and experience.

The Rev. Arnold Pinchard, in a letter to the *Times*, thus replies to his critics:—"Theoretically we all deprecate and deplore our unhappy divisions. In practice we are obliged to deal with things as they are. In the National Assembly members inevitably fall into three groups or parties, each of which has much in common with both the others, and yet they are happily divided on points which appear to each of vital importance. Each group is bound to emphasize specifically those fundamental points which sharply divide it from the other two. It follows that 'parties' in the Assembly and, 'party' action are simply unavoidable. Nothing is to be gained by pretending that it is not so. It is necessary to accept the situation frankly and explicitly. To do otherwise is to be guilty of a deliberate camouflage, which will really deceive no one, though it may easily prejudice the success of good causes."

LECTIONARY REVISION

The Bishop of Gloucester (Dr. Gibson), Chairman of the National Assembly Committee entrusted with the revision of the Lectionary, writes on that subject:—

"At the recent meetings of the National Assembly and Convocation the prospects of an early authorization of the Revised Lectionary have been materially advanced. The new Tables of Lessons and the measure authorizing their use has now passed the revision stage in each of the three Houses of the Assembly, and when it comes up again for its final stage it cannot be altered, but will simply be put to the Assembly for acceptance or rejection in the form proposed by the Bishops. Meanwhile, as a certain number of changes have been made by the Assembly, it has been once more submitted to the Convocations of Canterbury and York, and approved by them in its present form. So that, if it passes the Assembly next June, it will have full authority from both these bodies, and there can, I hope, be no doubt that the measure to which the Lectionary is attached as a Schedule will very shortly receive the sanction of Parlia-

ment. Meanwhile, the Committee of the National Assembly on the general revision of the Prayer Book is making such good progress with its labors that I am not without hope that it may be in a position to present its report at the June meeting."

DEATH OF DR. BOYD

A patriarchal figure has passed away in Dr. Boyd, Principal of Hertford College, Oxford, who died last Saturday at the advanced age of ninety-one. Dr. Boyd had not been seen much in public of late years; but his Vice-Chancellorship (1890-1894) is still remembered. His tenure of the office of Principal extended over some forty-five years, a record which can hardly have been surpassed except by Dr. Routh's sixty years' reign at Magdalen; and it witnessed the consolidation of the present foundation of Hertford out of the remains of Magdalen Hall and Hart Hall, and the erection of new buildings, including the splendid chapel and the covered bridge over New College Lane. Dr. Boyd's power as head of his college was that he was an instinctive judge of men. He "discovered" Dean Inge, and appointed this brilliant scholar to a tutorial Fellowship at Hertford College. Thereafter followed Lord Hugh Cecil, John Campbell, F. R. S. (the world's greatest expert on "curves"), and Dr. Williams, now Bishop of Carlisle.

A man of dignified presence, kindly disposition, and sincere piety, the late "head" will be mourned by all who knew him, and his college must ever hold him in most grateful remembrance.

PALACE TOO EXPENSIVE

The new Bishop of Salisbury (Dr. Donaldson) is taking the opinion of his clergy on the question of retaining the picturesque old palace, with its beautiful grounds, as the episcopal residence. He told the rural deans that, while he had great reverence for the past, he felt that a palace was a handicap to a bishop because it left him out of touch with modern needs and caused him to spend too much on bricks and mortar, and to keep up a large staff of servants. He was therefore anxious to find a house in Salisbury, preferably near the Close, where he could live, and at the same time let the palace. There was a proposal to start a school in the palace. He would, however, keep the chapel in his own hands. Bishop Poore's Hall would be kept for diocesan meetings, and the lawn adjacent to the palace would remain private.

This scheme was considered by Pewsey Rural-decanal Conference, and the feeling on the whole was against alienation of the palace from the Church. It was stated that the Dean of Salisbury had already ceased to live in the Deanery, and a tenant was being advertised for.

ASSISTANT CURATES

Attention seems at last to be directed toward the status of assistant curates, whose lot at present is far from being a happy one. Suggestions for bettering it have been submitted to the Church Property Committee of the National Assembly by the Association for Improving the Status of the Unbeneficed Clergy.

A reform is advocated by which the unbeneficed clergy should be put on a diocesan rather than a parochial basis. A diocesan roll of clergymen licensed by the bishop should be established. They should be retained on the roll during good behaviour, receiving an adequate stipend from a diocesan fund. They should be assigned to

parishes by arrangement with the incumbents, and the parishes enjoying their services should pay suitable contributions towards the diocesan fund. In old age or disablement they should remain on the roll as *emeriti*, performing the light duties of which they may be capable. This plan would secure permanent and continuous employment for unbeneficed clergymen, as well as an ultimate pension. They would have a dignified position as the clergy of the diocese, in which many of them might rest content without promotion to a benefice.

BISHOP OF COVENTRY TO RESIGN

The Bishop of Coventry has announced his intention to resign in the following letter to his diocese: "The improvement in my condition which had been hoped for has not come, and I have therefore made up my mind to resign now. You will understand what it means to me to be unable to serve the diocese any longer as its Bishop, and to part from those with whom I have worked and planned and hoped. Of this I cannot write. But, with God's blessing, the Church in Coventry diocese will go forward in unity to the accomplishment of His purpose. For this I pray."

Dr. Yeatman-Biggs has been Bishop of Coventry since 1918. He was previously Bishop of Worcester (1905-1918) and Bishop of Southwark (Suffragan to the Bishop of Rochester) from 1891 to 1905.

CENTRAL CHURCH FUND

Hitherto the Central Church Fund has Ripon that each diocese should pay £500 to the Central Church Fund as soon as possible was adopted unanimously. In addition, most of the dioceses in the north have accepted their quota for the Central North of England, but at a recent Conference between the Central and the Diocesan Boards of Finance a suggestion from not been regarded with great favor in the Fund, and intend to do everything in their power to raise the money this year. At Liverpool Diocesan Conference an amendment was carried increasing the payment of £1,000 to the Central Board of Finance to £2,000.

EXETER CATHEDRAL

Further details of the condition of Exeter Cathedral show that, although it is not so serious, apparently, as that of Lincoln, the need for repair is urgent. The fourteenth-century work on the north wall, composed of Salcombe stone, over which a scale forms, is turning to powder underneath. The northern transept tower has suffered badly, and portions of stone frequently fall. The west front, the ancient leadwork of the roofs, and some of the vaulting of the choir and nave, also need attention. The available income is insufficient for the annual repairs, and, after an immediate expenditure of £6,000 or £7,000, a capital sum is required to produce £1,000 year.

GEORGE PARSONS.

body, she received in the beginning. She must maintain and minister the sacraments and means of grace as they were originally instituted.

"Methods, forms, ceremonies, these may be changed, according to the diversities of countries, times, and men's manners, so long as nothing be ordained against God's Word. But the creed, the Holy Scriptures lie outside this category. The Church has but one duty as to them. As they have been received so they must be transmitted."

Speaking of Christian Social Service the Bishop said:

"Social Service has reached such a prominence that it is now paralleled with missions and the religious education of the young. The Churches are awakening to their social mission. Thoughtful Christian people are endeavoring to reform our social conditions.

"It is difficult for people who possess the good things of the world, and to whom life is easy, to understand the conditions under which others are compelled to live and to struggle for the bare necessities of life.

"Few of us care to take our pleasure drives in the slums of our cities. We know not, therefore, the work the suburban clergymen have to do. To view life from a distance is not seeing life as it really is, for as the poet says: 'Distance lends enchantment to the view.' Before pointing the finger of scorn at the men or the women who are living in humble quarters, or who have strayed from the paths of righteousness, we should find out who is responsible for the failure of those lives.

"Right and proper, just and Christian, are the efforts which are being put forth by organizations to alleviate the sufferings, and lighten the burdens, and to care for those who have been bruised, or crushed in life's struggles. Stress has been laid in the past on the first commandment, 'Love to God,' whereas it should have been laid with equal force upon the second, 'Love to Man,' for no man who does not love his brother can love God; and no man can love his brother without loving his Father.

"Let us aim, my brethren, at making the Church, not so much a 'Company of Saints' as a 'Company of Saviours'—not so much a witness of redemption, as an instrument of redemption—not so much an ark of refuge, as a missionary ship."

PRE-SYNOD CONFERENCES AT HAMILTON

A helpful and valuable feature of the meeting of the Synod of Niagara was the conference of clergy and laity held on the Monday afternoon and evening preceding the formal opening of the synod. The afternoon session dealt with The Preparation of our Young People for Confirmation, the chairman being Canon Howitt, and brief addresses given by Canon Broughall, the Rev. J. W. Ten Eyck, Rural Dean Ferguson, and the Rev. A. G. Emmett. The period closed with an address by Dr. Hiltz, general secretary of the Board of Religious Education.

The evening conference was on The Adolescent Period and dealt with the matter largely from the social service standpoint. Canon Piper presided and the opening address by Dr. Walter F. Langrill, medical superintendent of the Hamilton General Hospital, dealt with social hygiene and the need of instructing the young in the matters of sex. Walter Burd, general secretary of the Brotherhood of St. Andrew, spoke of the work of the Junior Brotherhoods, Miss Sadleir, of Girls' Bible Classes, the Rev. G. W. Tebbs of the importance of home influence. Canon Vernon, general secretary of the Council for Social Service, briefly reviewed the discussion, emphasizing

BISHOP OF NIAGARA UPHOLDS FAITH

Attacks Modernism — Pre-Synod Conference—A Consecration.

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

THE outstanding event of the week has been the meeting of the Synod of Niagara at Hamilton, the See city. Bishop Clark delivered his charge at the opening service, the celebration of the Holy Communion, at Christ Church Cathedral. The matters of outstanding general interest were the references to Modernism and to the development of the Social Service work of the Church. Dealing with Modernism his Lordship said:

"In days gone by we had two schools of thought in the Church, both agreed as to the foundations of the faith, and both having a common feeling that in the work of winning men to God and to better things, an appeal to the emotions, not less than to the intellect, ought to be made. In doing this, one school laid stress upon the use of preaching, and of stimulating hymns; while the other laid the emphasis more upon the uplifting power of noble worship and the use of traditional forms of devotion.

"Superficially the methods differed; fundamentally they agreed. The best teaching about the incarnation and atonement runs down to the same basic truths that are set out in our common service book.

"A new school of thought is now springing up under the name of modernism. It has taken the form of sapping and mining. The assaults are beneath and are directed to the very foundations of the Catholic faith. Its teachers are coming, not from the uneducated and indifferent clergy, but from professors in the Great universities of Germany and France, and more re-

cently in Great Britain, who are far from being united among themselves on many fundamental points. In its literature we find passages of a type resembling those in Unitarian books. Professor Loisy and Father Tyrrell have been the representatives of this school in the Roman Catholic Church. Other Christian Communions have suffered far more seriously than we have.

"The object of attack is the Deity of Christ, and all miraculous features of the gospel narratives, such as the Virgin Birth, the Incarnation, and the Resurrection.

"It might have been thought that as the criticism of the gospels affects the foundation of the Christian faith and touches the heart of our religion, Christian writers would have been slow to propagate opinions of a speculative character, that are fatal not only to the Divine claims, but even to the historical reality of the Saviour.

"Clergymen who declare every Sunday that the Son is 'God of God—Very God of Very God—Begotten, not made,' cannot escape the charge of dishonesty if they speak of the Divinity of Christ in any sense but that of Deity.

"While ready to give due weight to all that scholars and philosophers have to say with reference to Bible criticism and the Christian creed, the Christian Church cannot give up the right which belongs to it as a spiritual body and jury to come to a verdict on all the speculations and probabilities which have been put forth, and in all that pertains to the essentials of the faith.

"Brethren of the clergy, the time calls for the clearest, and the most straightforward teaching of Our Lord's Godhead.

"The Church must present to men the one unchanging faith. She must maintain intact that organism which, as a living

the need of the restoration of the home, the bearing of the housing problem on the subject, the need of guiding the young in the choice of a vocation, the importance of the Adolescent School Act, and the vital need of regarding the adolescent period not as a wage-earning period, but as a time of training for parenthood and citizenship.

On the opening day of the synod Dr. Seager, provost of Trinity College, spoke of the work and development of the Church's university.

The various synod funds were reported as in excellent condition, and a large amount of routine business was transacted.

CONSECRATION AND ENTHRONEMENT OF BISHOP LLOYD

The Rev. George Exton Lloyd, D.D., was consecrated as Bishop of Saskatchewan, at St. John's Church, Saskatoon, on the 12th, and enthroned at the Pro-Cathedral at Prince Albert on the 19th. At the consecration service the celebrant was the Primate, as Metropolitan of Rupert's Land, the epistoler the Bishop of Qu'Appelle, the gospeller the Bishop of Calgary; the Bishop-elect was presented by the Bishops of Edmonton and Keewatin. The sermon was preached by Canon James, rector of the Church of the Redeemer, Toronto, from the text: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judaea and in Samaria, and unto the uttermost part of the earth."

The personal note was struck as the preacher closed by referring to his old friendship of forty years' standing, marred by no misunderstandings or jarring notes, with his old college friend, Dr. Lloyd. He emphasized the traits that made Dr. Lloyd, a leader of men, the absolute devotion to his Lord and Master, the sincerity of purpose and unfailing chivalry to friend or foe, the depth of vision, and invincible optimism, and the absolute forgetfulness of self in the vision before him.

Seats were reserved for the clergy and lay delegates, the students of Emmanuel College, the teachers (both Colonial and Continental Church Society, and Fellowship of the Maple Leaf) for the Teacher's Hostel, and the various Church organizations of the town. The presence of the Indian delegates was an interesting feature.

At a public reception in honor of the new Bishop, Dr. Walter Murray, president of the Provincial University, said: "In extending to you a very cordial welcome home, I perhaps realize in greater measure than any citizen of the city or province realizes, that you have done more for Saskatchewan than any other individual." Dr. Murray touched on the Cut Knife exploit, when Bishop Lloyd, as chaplain of the Queen's Own, carried in a wounded companion. He spoke of the Britannia colony which Dr. Lloyd had brought out to settle in the Lloydminster district; he told of the revival of Emmanuel College under his principalship, and of the crusade for the banishment of the bar.

THE LAYMAN'S LIBRARY

An exceedingly important and valuable move has been taken to secure the publication of what is to be known as *The Layman's Library of Practical Religion*.

A group of parish clergymen represented by the Rev. Lenox I. Smith, rector of Christ Church Cathedral, Ottawa, and the Rev. H. R. Stevenson, rector of St. Philip's Church, Montreal, asked the Bishops of Ottawa, Ontario, Kootenay, and Fredericton to act as an Editorial Council for such a Library, with the Bishop of Ottawa as

Chairman. The first three have consented to act, and it is hoped that the Bishop of Fredericton will join them. A volume of over two hundred pages, bound in cloth, will be issued each Advent and Lent, beginning Advent 1922, to be sold at the door of the church for 50 cents. The books are to be written in simple language, that the lay mind may clearly understand the great doctrines of our faith; and they will be written in every case with the view of helping our good, regular Church people. The manuscript will be reviewed carefully by the Editorial Council in order that sufficient continuity may be attained throughout the Library. No individual writer will be responsible for any article but his own. Arrangements for the first four volumes have been completed and the writers named have undertaken to contribute the chapter indicated.

Volume I. Advent 1922.

Some Essentials of Religion

- I. God, Our Father. By the Rt. Rev. J. C. Roper, Bishop of Ottawa.
- II. Fundamental Thoughts about Christ. By the Rt. Rev. J. E. Bidwell, Bishop of Ontario.
- III. What is Faith? By the Very Rev. R. Shreve, Dean of Quebec.
- IV. The Bible. By the Ven. Archdeacon Paterson-Smyth, Montreal.
- V. Prayer. By the Very Rev. D. T. Owen, Dean of Niagara.
- VI. Holy Communion. By the Rt. Rev. A. J. Doull, Bishop of Kootenay.
- VII. Immortality. By the Rev. Canon Cody, Toronto.

Volume II. Lent 1923.

God.

- I. The God shown us by Jesus Christ. The distinctive knowledge of God given us by Jesus Christ. By the Rt. Rev. J. C. Farthing, Bishop of Montreal.
- II. God and you. How God can influence you, practically, (i. e. morally, ethically, devotionally, emotionally, socially). It is hoped that the Bishop of Fredericton will write this.
- III. God and Evolution. Growth of the idea of God. Comparative Religions. How God fits in with what we know

about Astronomy, Geology, Genesis. By the Very Rev. J. P. D. Llwyd, Dean of Nova Scotia.

- IV. God in the Old Testament a King. Tribal Gods. God as a King and Judge over Nations and individuals. Over me. By the Rev. Prof. F. H. Cosgrave, Trinity College, Toronto.
- V. The Holy Trinity. By the Rev. Dr. W. W. Craig, Vancouver.
- VI. The Holy Spirit. By the Rev. Prof. E. A. Mc Intyre, Wycliffe College, Toronto.
- VII. God in regard to pain and affliction. By the Rev. E. F. Salmon, Ottawa.

MISCELLANEOUS ITEMS

The Bishop of Huron has appointed the Rev. Edward Appleyard, of Woodstock, to a Canonry.

Provost Seager gave an excellent lecture on Why I am an Anglican before the A. Y. P. A. of St. Matthias, Toronto.

The Archbishop of Nova Scotia expects to return from Bermuda in April.

At the annual meeting of the Deaconess and Missionary Training House, Toronto, Miss Connell, the principal, presented an admirable report, and an inspiring address was given by the Bishop of Toronto.

The Rev. J. McQueen Baldwin and family, are expected to arrive in Canada this month from Mid-Japan.

The Rev. Canon Slatford, rector of St. James the Apostle, Montreal, will be the preacher at the noon-day services in Trinity Church, New York, from April 3rd to April 7th.

In continuation of the A. F. M. on its spiritual aide a series of missions is being held in various parishes of the Diocese of Ontario with good result.

An impressive ceremony was witnessed recently at the Holy Cross Japanese Mission, Vancouver, by its members and friends, when Bishop de Pencier conferred the rite of the laying on of hands on seven candidates, presented by the priest-in-charge, the Rev. Bernard P. Oana, L.Th.

The Rev. A. E. Fraser, rector of St. Mary's, Epsom, was the special preacher at the solemn evensong on the festival of St. Gregory, at St. Mary Magdalene's, Toronto.

CONFERENCE TO BE AT WELLESLEY

Courses Added—Woman's Work—Bishop's Visit.

*The Living Church News Bureau }
Boston, March 24, 1922 }*

THROUGH the courtesy of the president and authorities the Conference for Church work will again meet at Wellesley College this summer for the annual ten days of fellowship, instruction, and inspiration. The date which has just been definitely announced is June 26-July 6.

The Conference for Church Work has entered on a new phase of existence. Hitherto it has been a general conference trying to meet the needs of all kinds of Church workers and leaders; this year there has been a distinct change in its policy. It will be seen in the program that some subjects have been left out that formerly found place in the courses of study and other subjects have been added; taken as a whole the program aims to give more advanced and specialized work than in the past. The com-

mittee believe that the call has come for a conference that will specialize in courses for leaders, as the excellent provision made by the Provincial Conferences for preparatory subjects makes it no longer necessary to include such courses in the conference program. Please note that there is no exclusion of anyone on the ground of age, occupation, or vocation; the entire question is, in selecting a conference, which one will give the individual the training he or she needs.

The chaplain of this summer's conference is the Rev. George L. Richardson, D.D. Among some of the leaders which have been announced are the Rev. Dr. Charles L. Slattery, the Rev. Dr. S. A. B. Mercer, the Rev. Howard B. St. George, D.D., Dr. William C. Sturgis, Deaconess Katherine E. Scott, the Rev. Samuel Tyler, D.D.

It will cause much pleasure among those who have attended previous conferences to know that Dr. Boynton will again be present; that Mr. Osgood will again have charge of the division of Church pageantry and drama; and that Canon Douglas will again

lecture both by precept and example on the joyous excellency of good Church music!

WOMAN'S WORK

The Chancel Guild of St. John's Church, Jamaica Plain, the Rev. Thomas C. Campbell, rector, recently held a most helpful meeting which brought out many women of the parish.

In these days, when even the Church is infected with the language of the business world, when we hear so much about "live wires" and "pep," terms which have been coined by salesmen of various commodities, it is refreshing to listen to the language of the Church and to realize that although the Church is composed of the people of the world, yet it is not altogether of the world. The capacity of a business nature to clothe what little religion we have with attractive terms is one thing, but to have the strength and the power of those inner qualities for which Christ died is the superior need of the Church and the world. If we have converted souls, material results follow. The Chancel and altar guilds have unique opportunity for good through the education of the heart and soul of men.

THE BISHOP IN QUINCY

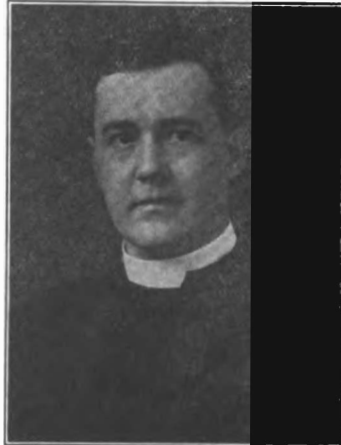
In commenting on the visit by Bishop Lawrence, the rector of Christ Church, Quincy, said:

"Last Sunday night when 23 men and boys and 24 women and girls were confirmed, a large congregation was expected to welcome Bishop Lawrence. But who would have said that the numbers would have been so great? 551 persons were in the church. During the past week the rector heard of a man who had not been to church in some years, who determined to go the night the Bishop came. So he came about 7:20. He got as far as the door, and was told there was no more room—not even standing room. 'Well,' he said, 'what do you know about that?' Another man left his envelopes at the rectory Monday night, saying, 'I tried to get into church last Sunday night, but there was no room: and I had to go home.'"

The Church of Our Saviour, Longwood, has a well organized Church Service League which has accomplished much this past winter.

REV. W. H. PETTUS

The Rev. William Henry Pettus, the rector of St. James' Church, West Somerville, since 1913, has accepted the rectorate of St. Mark's Church, Washington, D. C., and will leave St. James' in Easter Week. He was born in Petersburg, Va., January 1, 1883, the son of Henry Thomas Pettus and Josephine Caledonia Pettus, nee Clarke. He was graduated from William and Mary College in 1908, and from the Virginia Theological Seminary, Alexandria, in 1911. His ordination as deacon was by Bishop Tucker



REV. W. H. PETTUS

in 1911, and as priest by Bishop Randolph in 1912. As a deacon he was placed in charge of Preston Parish, Saltville, Va., in 1911, and became its rector when he was advanced to the priesthood the following year. Mr. Pettus was commissioned during the war as chaplain in the army, in the 27th Art., C. A. C. He is also a member of Theta Delta Chi Fraternity; an Odd Fellow, a Knight Templar and a 32nd degree Mason.

RALPH M. HARPER.

Station, Newark, N. J., has attracted much attention. Accompanied by Dr. Tertius Noble, organist of St. Thomas', and a small selected choir, Dr. Stires conducted a shortened form of Evensong, and preached a brief sermon, based on Romans 8:16. The choir sang several of the most universally known hymns, common to all Christian hymnology, so that all who "listened in"—and they probably numbered 200,000—could join in if they wished.

LARGEST CONFIRMATION CLASS

The confirmation class at the beautiful Chapel of the Intercession, Broadway, at 155th St. (Rev. Milo H. Gates, D.D., vicar) has the distinction again this year of being the largest in the diocese. Last Sunday night, March 19th, Bishop Manning confirmed 159 persons. In it were men, women, and children from all walks of life and of all ages, for the Intercession appeals to the people of Washington Heights as no other church of any other communion.

On the same afternoon, the Welshmen of New York attended the Popular Vesper Service at four o'clock, filling the chapel to overflowing, and sang their national airs as only Welshmen can. Mr. Morris acted as precentor and Dr. Richards read the lesson in Welsh. Dr. Gates made an address.

CHAPLAIN KNOX ON EVOLUTION

On March 19th, Chaplain Raymond C. Knox, preaching at St. Paul's Chapel, Columbia University, took issue with Mr. Bryon, who had been lecturing on Evolution in New York and scaring Darwin and all his works. Chaplain Knox's subject was: How to Know the Bible. He said in part: "When the Bible is rightly understood, there is nothing in it to conflict with the discoveries of science. The evidence that man has slowly risen from a lower stage is not wholly in the past. There is too much of the brute that still survives. It survives in our wars, in our greed, and in the way we prey upon our fellowmen. That we are now striving and planning to abolish war is the surest proof that God has breathed in man His Spirit and that by His help we shall let the ape and the tiger die. Man seems to have ascended by slow gradations from a lower form of life; but, as Henry Ward Beecher said at a dinner given in honor of Herbert Spencer, 'that fact need cause us no concern, provided we have ascended far enough.'"

A COUNTERBLAST

Enter Alfred Watterson McCann, food expert. This doughty, orthodox champion is billed by his publishers in language that would have made Barnum jealous. His book is called *God—or Gorilla*. Evolution is "barnyard materialism." Ministers and the teacher-theologians of our now "Croesus-owned Christianity" are "chatter with the monkeys and hurling milkless nuts at a personal God and at normal God-made men and women." Mr. McCann's book is "old straw" industriously threshed over, creating much dust but disclosing little else.

THE CHURCH INVADES BROADWAY

Times Square—the heart of the Great White Way—as a rule prefers the movies and the alleged "Sunday Concert," which is vaudeville minus scenery and "props", to sermons. But on Monday, March 20th, Bishop Shipman stepped on to the stage of Keith's Palace Theatre, at Broadway and 47th St., to face an audience that filled that home of "Supreme vaudeville" to capacity—probably 3,500 people—at the initial noon-day service held under the auspices of the New York Federation of

ITALIAN ANNIVERSARY IN NEW YORK

Growing Work—Radio Service— Largest Class.

The Living Church News Bureau }
New York, March 24, 1922 }

FOR fifty years the Church of San Salvatore, 359 Broome St., in lower Manhattan, has carried on a notably successful work among the Italian colony of that congested neighborhood. The church itself, one of the most perfect types of Romanesque architecture, is greatly beloved by its beauty-loving congregation, who throng it at every service, as do the children at the Church school sessions. The congestion of this part of the city may be realized when it is stated that in the twenty-nine blocks in the vicinity there are 40,000 children and not a single open space—save the streets—to serve as a playground for them! Adjoining the church is a vacant lot, 25 x 100, which could serve this purpose in part. Though pitifully small, this plot could be utilized in fine weather and used to great advantage. There is also a spacious basement under the church.

To arouse interest—but not to ask directly for money—in this fine enterprise of the City Mission, a meeting was held on March 19th, at the residence of Miss Sarah E. Gardiner, 3 East 82nd St. A goodly company was present and listened to addresses by Bishop Manning and the Rev. L. E. Sunderland, Superintendent of the City Mission. He spoke most appreciatively of the work and of the good results of its Americanization and Christian citizenship program. Under the able direction of the vicar, the Rev. Henry J. Chiera, San Salvatore is forging ahead and richly deserves all the help it needs.

There is no community that is doing so fine a work among the Italians of New York as our own. It attracts and holds them. The Roman Church does not, and it has lost its influence upon even the newest immigrants. This indicates both our serious responsibility and our great opportunity.

WORSHIP BY RADIO

The service conducted on Sunday afternoon, March 19th, by the Rev. Dr. Ernest M. Stires, rector of St. Thomas', from the Westinghouse Radio Broadcasting

Churches. The Bishop made a deep impression upon his hearers by the great earnestness and sincerity of his plea for the rightful place of religion in life.

He said, in part: "I believe it is safe to say that three-fifths of the citizens of New York City are self-respecting, respectable, and law-abiding, and believe in what the Church stands for. I believe that if three-fifths of the people of New York City were to go to the churches some Sunday morning and find the doors closed and were to be informed that there would be no more marriages, burials, or baptisms in the churches because all ministers were on vacations or had entered industrial life, those same three-fifths would be seized with consternation. Yet those three-fifths leave it to one-tenth of the people to contribute the funds and attendance which keep the churches open. A great majority of the Christian people of New York City are living as parasites on the small minority."

BRIEFER MENTION

Chaplain Raymond C. Knox is conducting a course of special Tuesday noon-day services in St. Paul's Chapel, Columbia University.

The Rev. Stuart L. Tyson preached on

Sunday morning, March 19th, at the First Reformed Episcopal Church, East 50th St. (the Rev. Percy T. Edrop, rector).

The Rev. William H. Garth is the special preacher at the 4:30 evensong at St. Bartholomew's Church, the Rev. Dr. Leighton Parks, rector.

Rev. Father Anderson, of the Order of the Holy Cross, continues his mission services at St. Simeon's, the Bronx, this week.

The social noon-day preacher at Trinity Church from March 27th to 31st, is the Very Rev. Bates G. Burt, Dean of St. Paul's Cathedral, Marquette, Michigan.

Trinity parish house, in the rear of the historic old St. Paul's Chapel, Vesey St., was badly damaged by a second visitation of fire on Tuesday afternoon, March 21st, which damaged the third and fourth floors of the building. The fire started in a closet in the Women's Cafeteria and caused much excitement among the home-going crowds. Fortunately no lives were lost nor were any of the valuable records of Trinity Parish destroyed. The loss is put at \$100,000. Two weeks ago a fire in the basement was put out before it had gained headway.

FREDERIC B. HODGINS.

line of the supply of the cultural demand. The American type has not yet been developed. There is no expert on the subject, though Bishop Manning approaches it closer than anyone else. The type of American Cathedral as it is being developed in Ohio and for the needs of that midwest territory is quite different from the type that will be demanded to meet the needs of this great settled traditional Church city of Philadelphia, with its deep and splendidly laid foundations.

"These are days when men have to be convinced of a thing through the eye as well as the ear. The only thing I can see would be such a Cathedral that would not enter into competition with the parish, but would make for symmetry and coherence of diocesan life. It would help to develop specialization in the ministry. It is the only profession not specialized. One man ought not to be called on to do a hundred or a thousand tasks. Is it a wonder that there is complaint? No wonder there is unrest among clergy and laity. The Cathedral offers an opportunity for the bishop not merely to centralize and develop the solidarity of the diocese but also to offer a field of specialization to the clergy."

The Executive Council of the diocese has voted to unite with the Cathedral Chapter in requesting the convention of the diocese to give its approval to the creation of the Cathedral Foundation, and to appoint a committee which shall submit, after conference with the Cathedral Chapter, recommendations regarding the relation of the Cathedral to the convention and the diocese.

ITEMS

Bishop Fiske is announced as the preacher at the Garrick Theater services next week. Attendance at these noon-day meetings is reported as larger than last year, and general interest is manifested by the congregations.

Bishop Page of Spokane will preach in the Church of St. Martin-in-the-Fields, next Sunday morning. The rector, the Rev. Wood Stewart, was formerly serving in the District of Spokane.

BISHOP ROWE FOUNDATION

The Woman's Auxiliary of the diocese is actively working on the Bishop Rowe Foundation Fund. The Bishop of Alaska has endeared himself to the people of the diocese during his stay amongst us, and many parishes consider themselves honored by visits from him for Confirmations and other services.

FREDERICK E. SEYMOUR.

NOTES FROM CUBA

THE REV. WILLIAM H. DECKER, the American priest in charge of the work of the Church on the Isle of Pines, is, at the present writing, in the Anglo-Saxon hospital in Havana, seriously ill.

His life is an exceedingly active one, as he has charge of four missions in various parts of the Island: Santa Fe, Nueva Gerona; Columbia, and Santa Barbara; and he has occasional services at McKinley. At four of these places there are good churches; one, that at Columbia, is built of concrete, and is quite cyclone-proof. There is a rectory at Santa Fe, and an excellent school in Nueva Gerona under the direction of Mrs. Frank Ramsdell, the pioneer Churchwoman of the Island.

In making his Sunday trips to his missions Mr. Decker makes use of an automobile, each trip averaging about thirty miles. He baptized thirty-seven persons recently within the space of two months.

LENTEN LECTURES IN PHILADELPHIA

Well Attended—Cathedral Progress—Items.

The Living Church News Bureau Philadelphia, March 23, 1922

ON Saturday afternoons in Lent, at St. James' Church, of which the Rev. John Mockridge, D.D., is rector, the Very Rev. W. P. Ladd, D.D., Dean of the Berkeley Divinity School, is giving a course of lectures on Church History, which are exceptionally well attended, the subjects of the course being; 1. The Celtic Church; 2. The Beginnings of the Church of England; 3. Saints, Popes, and Kings; 4. Was the Thirteenth the Greatest of Centuries? 5. The End of the Middle Ages; 6. The Reformation—What and Why?

The Rev. G. D. Christian, assistant rector of St. Luke's Church, Germantown, is giving a course of lectures on Wednesday evenings at 8 p. m. on The Fundamentals of Religion. These are advertised "for all who are interested in Religion."

The two series given under the Department of Religious Education, at the Church House, by the Rev. Dr. Yerkes on How we got Our Bible and by Dr. Sturgis on The Church's Life are also attracting much attention. These and other signs point to an earnest desire on the part of Church people to learn facts about the Church, and its sacred records, and more particularly a desire to know the Master and His method.

The Jewish Passover in the Light of the Holy Communion will be the subject of a discourse to be delivered by the Rev. John L. Zacker, at the Hebrew Christian Synagogue, on Saturday, April 1st at 2:30 p. m. The lecture will be illustrated by Jewish rites and symbols.

CATHEDRAL PROGRESS

The annual meeting of the Cathedral League, held on the afternoon of March 14th, was largely attended by an enthusiastic assembly. Bishop Manning had been

the scheduled speaker, but was unable to be present owing to the death of his father. Bishop Garland presided, and Bishop Davenport, of Easton, and Bishop Frank Du Moulin, Coadjutor of Ohio, were present.

In his introductory remarks, Bishop Garland said: "When we build a Cathedral we want it expressive of the democratic ideas of our people, expressive of the diocesan unity of life. The first Cathedral in this diocese was Christ Church, but since Bishop White's time we have had no Cathedral."

The Cathedral was first proposed, in recent years, during the life-time of Bishop Whitaker, but the greater need at that time was a Church House, which was accordingly built at Walnut and Twelfth Streets. This building was sold last year and the administrative headquarters of the diocese transferred to 202 South 19th Street.

Bishop Mackay-Smith expressed his desire of making the Church of the Advocate a Cathedral, but nothing came of it.

Now the idea has been revived in a crystallized way. This is the time for propaganda and education. There is no desire or thought of building a Cathedral next year or within a few years. There is no site, no plans in view, no architect engaged, but the Cathedral idea is here.

The idea of the Cathedral Foundation, which now exists, is that they will do such work that when the time comes the people will realize that the best way to function is to build a Cathedral that will be a worthy house of worship that will serve the people outside our Church. When that time comes we will not have to make any special appeal—"the people will rise and say that it must be built."

Bishop Du Moulin was introduced as one who has a Cathedral that is completed and functioning. He said, in reviewing types of Cathedrals: "The Latin type has been in response to the appeal of the pontifical; the English type has been along the

NAPERVILLE SYSTEM A SUCCESS

*Improvement Marked—D. O. K.—
Mendota*

The Living Church News Bureau }
Chicago, March 25, 1922 }

IN Evanston, in Oak Park, in Batavia, and in Naperville, are well established systems of week day religious education, in which practically all the Protestant and Episcopal congregations join. The working out of the systems in the first three places is pretty well known by our people, but few know of the school in the last place, Naperville. Naperville is an old established country town in Du Page county, of about 4,000 inhabitants. Here is situated the Northwestern College, a coeducational college with about 500 students. The college and seminary are the leading educational centers of the Evangelical body, which is quite strong in the Middle West. There are eleven churches in Naperville, including several Protestant churches, a very large Roman church, and our own St. John's, which dates from 1850, and which has only a handful of devoted members left. The whole town has a most religious atmosphere, not to say rigid, and church going and church activities are well established.

Professor Daniel W. Staffeld, of the seminary, is the community director of Religious Education, and supervises all class room work.

The Non-Roman churches of Naperville have developed a federated plan of religious education for all children of grammar school age. Any child may be admitted to the Bible classes on request of the parent or guardian. This system aims to put religion into the everyday life of boys and girls. It is believed that religion and a practical working morality can be made quite as much a part of the child's equipment for life as mathematics, reading, and geography. Advanced educational methods are employed and no form of sectarianism is taught.

The enrollment has reached a total of 447, which is 96 per cent. of the public school enrollment. Sixteen classes are held every week in two schools. Class-room work consists in the salute to the American and the Christian Flag, in Bible memory drills, Bible lessons and discussion, development of skill in prayer and conduct. It is the aim of the schools to secure coöperation of the home in checking up on the effect of religious education on the conduct of boys and girls.

By a satisfactory agreement with the city Board of Education the children are dismissed from the public schools for one hour a week for Religious Education.

After five months of instruction definite progress has been made. The gymnasium instructor at the Y. M. C. A. reports that marked improvements among boys in their conduct is noted. The growth in prayer life has been marked. An observer of one class says: "The teacher asked for some things for which the children were thankful this morning and then asked for some things for which they would like to ask God. Then she asked how many would pray this morning. A number of them raised their hands. Then she allowed them to pray. Such prayers! I never heard children pray like that before. It was no learned prayer; no prayer that they had heard their parents give; it was a prayer that came right from their hearts." To go home or to their public

school classes with a spirit like that cannot help but bear some results.

Four teachers are employed, all of whom are college bred and have teaching experience. The class work is on a par with the best work in the public schools.

THE D. O. K.

At the recent Quiet Day conducted by the Rev. Dr. Larrabee, at the Church of Our Saviour (March 21st), more than 125 were present at the meditations, which were most helpful to all. During the day the hymn composed for the D. O. K., "O King of Kings" (403, New Hymnal), by the Rev. C. F. Hinton, of Mason City, Iowa, was sung. A pageant is being written for the D. O. K., by the rector of Our Saviour, Chicago, the Rev. F. L. Gratiot.

SERVICES AT MENDOTA

In last week's letter we quoted from the report of the secretary, the Rev. E. J. Randall, on his field work. In it he spoke of the admirable work being done by the deacon-in-charge at La Salle, the Rev. A. D. Kolkebeck, and said that it was planned to hold services in Mendota, an adjoining town. On Tuesday, March 14th, Mr. Kolkebeck began the first services of the Church in Library Hall, Mendota. Forty adults were there, among whom were fifteen communicants. Several people have said that they wished to be confirmed, and one man has offered to make the first payment on a permanent building for a mission. At the request of the congregation, Mr. Kolkebeck will continue to hold services weekly during Lent.

As an indication of the fine missionary spirit at La Salle, Mr. Kolkebeck says that through the generosity of one of the young men of St. Paul's choir there it was possible to take the choir over to Mendota for the opening service. The young man with the spirit of true Western generosity said, "We want our choir to make a good impression on the people of Mendota; and St. Paul's must help spread the faith; and the light that shines farthest shines brightest at home."

GENEROUS BEQUESTS

Under the wills of two friends of the

Church in the diocese, Mr. Hobart W. Williams, and Mrs. Gertrude Augusta Mitchell, generous bequests were announced to three of our diocesan institutions this week. Mr. Hobart Williams, who died at his home in Cheshire, Connecticut, on November 3rd, 1921, and was buried from St. James' Church, Chicago, left an estate valued at nearly \$425,000. Ten charitable and educational institutions are named under the terms of his will, of which one was the Church Home for Aged Persons at 5443 Ingleside Ave., Chicago. Mr. Williams was born in Chicago in 1837, and was the son of Mr. Eli Buell Williams, one of the founders of St. James' Church, Chicago. He lived his early years in Chicago and then went abroad, later making his home at Cheshire, Connecticut. He became well known as a philanthropist, and is said to have given nearly \$4,000,000 to various institutions in his lifetime.

Many local charitable institutions were beneficiaries of the fortune left by Mrs. G. A. Mitchell. An immediate bequest was made to the Church Home for Aged Persons of \$5,000. Four sisters of Mrs. Mitchell will receive the income from the residue of the estate, valued at \$923,000. At their death the estate is to be divided among seven institutions, two of which are the Western Theological Seminary and St. Luke's Hospital.

ST. ANDREW'S CHURCH, EVANSTON

The mission of St. Andrew's (colored), the Rev. H. J. Brown, priest-in-charge, has been housed since its beginning in the top floor of the Y. M. C. A., Evanston. The work has been growing, and has long needed a church of its own. Two lots and a six room house have been purchased on Darrow Ave., and the Suffragan Bishop at a recent visit to the mission announced that the portable building, formerly used by the Church of the Holy Apostles, Chicago, had been secured. At the annual meeting of the mission a most encouraging report was made. There were 48 baptisms and 34 confirmations during the year past. There are 106 confirmed persons and 126 baptized persons in the congregation. During the year fifty persons were received into the Church. There is \$1,127.85 to the credit of the building fund.

H. B. GWYN.

CHURCH FIELD DAY IN WASHINGTON

*Near East Relief—Girls' Friendly
—Day of Devotion.*

The Living Church News Bureau }
Washington, March 24, 1922 }

LAST Sunday was the "Church Field Day" observed by the Washington Churches for the Near East Relief. Members of the National Executive Committee spoke in local pulpits and the clergy generally were urged to preach sermons on this topic, allow special speakers to address their congregations, or make such mention as they would in the oral and printed notices.

GIRLS' FRIENDLY

The Extension Week of the Girls' Friendly Society is in the midst of its special activities. The program began with tea in honor of Miss Florence Newbold, at the newly opened Elizabeth Roberts Memorial,

the rest house that was started the 28th of last month. Sunday night a mass meeting was held in Epiphany parish hall, the meeting being addressed by Miss Julia Cunningham, president of the society in the Diocese of Maryland, Miss Newbold, and Mrs. J. C. Bolton, president of the society in this diocese.

DAY OF DEVOTION

St. James' Church is to hold a Day of Devotion, Thursday, March 30th, the Rev. James Clark, rector. The Rev. Franklin Luther Joiner, rector of St. Clement's Church, Philadelphia, will give the meditations.

CHAPEL OF THE GOOD SHEPHERD

The recent diocesan convention appointed a diocesan committee to join with the vicar of the chapel, the Rev. C. S. Abbott, in forwarding the interests of the Chapel of the Good Shepherd. Like Epiphany Chapel, S. W., the Chapel of the Good

Shepherd is doing a splendid piece of community and social work in the neighborhood, where such work is especially fruitful.

CHURCH SCHOOL INSTITUTE

In St. Stephen's parish hall was held the Lenten meeting of the Sunday School Institute of the diocese. The rector of the Church, the Rev. Dr. George F. Dudley, spoke on *The Secret of a Sunday School Teacher's Success*, and the Rev. William Curtis White, rector of Christ Church, S. E., on *How to get the children into the Sunday School*.

ST. JOHN'S ORPHANAGE

One of the finest of the Washington orphanages is that sponsored by St. John's Church, LaFayette Square, and conducted for the Church by a sisterhood. The sisters are selling English Easter cards for the benefit of the work. These cards are beautifully decorated, most of them bearing a religious message, and may be obtained at the orphanage, 20th and F. Sts., N. W.

ORDER OF DE MOLAY

An organization that is attracting considerable attention in Washington is the Order of the DeMolay for boys. This organization is under Masonic sponsorship and has 367 chapters throughout the country with a membership of over 100,000. 43 chapters were added during the past month. The seven crown jewels are filial love, faith, patriotism, cleanliness, fidelity, comradeship, and courtesy. The three cardinal principles are religion, civil liberty, and intellectual liberty. The four-fold purpose is moral, patriotic, personal, and social. The first public appearance of the local chapter was at Trinity Diocesan Church last Sunday night at the DeMolay Day of Devotion Service. The constitution of the Order requires that all the boys attend a special service at some church every year on this Day of Devotion.

CLERGY TO THE FORE

One of the things that augurs well for this city and the Church in this city is the prominent part played in various civic clubs and organizations by our clergy. Almost all the prominent civic clubs like Rotary, Kiwanis, and the Lions, have our clergy as chaplains and the same is true of the patriotic organizations like the Sons of the American Revolution. Another phase of this leadership is the increasing appearance of articles by our clergy in the local newspapers. Sporadic articles have occurred from time to time but of late the number seems greater and appearances steadier. The Washington Post last Sunday had an excellent short sermon entitled *God's Fellow Workers*, by the Rev. Dr. George F. Dudley, rector of St. Stephens' Church, and such articles are becoming of common occurrence.

The local newspapers have paid their respects to the Publicity Department of the Presiding Bishop and Council, one of the leading Church editors saying that it was the most efficient of any Church news bureau with which he had ever dealt. Preaching through the newspapers to congregations of hundreds of thousands is a missionary activity of no mean value.

TO MAKE AMENDS

Apropos of the piece concerning the Roman scandal monger mentioned recently, the Rev. Thom Williamson gives this additional bit. Under date of New York, March 13, 1922, Father McFadden writes to Rev. Thom Williamson as follows: "Your

letter of March 6th has been forwarded to me. The two of February 21st, and 24th are, I presume, still in Philadelphia, as I have been away from there since that time and will receive them on my return.

"I am forwarding your letter to Father Conniff and shall ask him to make amends for wrong impressions given, though I still insist that no mention was made of a marriage having taken place nor was any clergyman's name mentioned. The same instruction has been given in many churches, and I am sure that I would not attempt to state false facts in doctrines so sacred to us."

DEATH OF MRS. LEVERING

The members of the diocese join in expressing their sympathy to the Rev. Lewis R. Levering, of LaPlata, Charles County, Maryland, in the loss of his wife. The Bishop attended the funeral. Mr. Levering is a member of the Standing Committee and very active and helpful in many diocesan affairs.

TO MOBILIZE LAYMEN

A movement is on foot to mobilize the laymen of this province. At the last Provincial Synod held in Wilmington, Delaware, action was taken to this end and a committee appointed which later met in Philadelphia. Last week they held a meeting at Trinity Community House.

NEW FLOOR

THE CHURCH of the Epiphany, Trumansburg, N. Y., one of the most beautiful in the Diocese of Central New York, architecturally, built entirely of stone, has had a new oak floor. The interior has also been re-decorated. The cost of the floor, about \$600, is assumed by the Woman's Auxiliary.

"SILVER" ANNIVERSARY

THE REV. ALBERT NEW recently celebrated the twenty-fifth anniversary of his ordination, and it was observed by appropriate services and exercises in "Grace Church in the Mountains," Waynesville, N. C.

The reverend Rector was born in Durham, England, in 1874, and was educated in the Boys' "Model School" of that city and subsequently at the University of Durham, where he took his Bachelor's degree in 1894; Exhibitioner and Prizeman of Sacred Theology, 1896, and Master of Arts, 1897. In the same year, on the second Sunday in Lent, Mr. New was ordained in Lichfield Cathedral. He has been rector of Waynesville, N. C., for the past seven years. During this septennial, he has preached 740 sermons; had 42 baptisms; 33 were confirmed; there were 11 marriages, and 14 funerals.

Mr. and Mrs. New held an informal reception for all the members of the congregation, when Mr. J. N. Shoolbred, senior warden, in a most graceful speech, presented him with a superb, sterling silver, pierced cake tray.

A sacred concert was given in the new parish hall at night. Mr. Reed said that the rector's first work was the elimination of an old debt of \$1,000; then came the new pipe organ, \$1,200, and the introduction of the vested choir. This was followed by the further embellishment of the parish church in new electric fixtures and chandeliers; alms basin and collection plates; processional cross; six memorial windows; carpet; altar hangings and dossal; and a pipeless furnace. Following

these the new parish house was built at a cost of \$6,000, and a piano then purchased. The entrance to the church had been improved by a rock wall; sidewalk, and cement paths, and the general appearance of the church property were greatly improved. Nearly \$10,000 has been expended on the various schemes.

A STATEMENT BY THE OFFICERS OF THE AMERICAN BIBLE SOCIETY

THE CHANGE that has been announced in the manufacturing policy of the American Bible Society seems to have been misinterpreted in some quarters and the officers of the society have issued the following statement:

The American Bible Society, contrary to certain reports, has not given up its publishing business, in which it has been engaged for more than 100 years, and has had no thought of so doing. It will continue as a publishing house, issuing the Scriptures in more than 150 languages and dialects, having its work done through various printing concerns. It will continue to control its own plates so as to preserve the accuracy of its versions for which it has received wide recognition and acknowledgment.

This change of policy in its printing program has been dictated by the fact that the Society is convinced that it can do its printing more economically elsewhere than it can by conducting its own printing establishment. There will be an actual increase in the society's output and this change of policy marks a distinct advance and is in no sense a retrenchment in its program of Scripture publication.

The society has no thought of moving its headquarters from New York. Its executive offices continue in the Bible House, Astor Place, New York City. The officers of the society are: Churchill H. Cutting, president; William I. Haven and Frank H. Mann, general secretaries; Gilbert Darlington, treasurer.

BOOKS FOR TRAINING TEACHERS

"MAY GOD help us to learn—
that we may teach,
and may God help us to live—
that what we teach will count."

THE following list sent out by the Diocesan Board of Religious Education of the Diocese of Long Island, has received much favorable comment: *The Teacher*, Luther A. Weigle, (35c.), *Talks with the Training Class*, Margaret Slattery (60c.), *Living Teachers*, Margaret Slattery, (60c.), *The Art of Questioning*, H. H. Horne (25c.), *The Art of Securing Attention*, H. H. Horne (25c.), *The Core of Good Teaching*, Professor Coe (1.50), *Jesus, the Master Teacher*, Professor H. H. Horne (1.60), *The Use of the Story in Religious Education*, Mrs. Margaret Eccleston (1.50).

TENTH ANNIVERSARY

THE TENTH ANNIVERSARY of the rectorship of the Rev. H. A. Linwood Sadtler, St. Paul's, Rahway, N. J., was an occasion of three-fold joy.

It was announced that \$40,000 had been raised for a new parish house, which sum was raised in nine months; and he presented a class of twenty-five for Confirmation. Ground will be broken as soon as the plans have been accepted for the parish house and it is expected that the building will be ready for the Fall activities.

Many improvements have been made dur-

ing Mr. Sadtler's rectorship, chief among them being the installation of a new pipe organ, valued at \$8,000. The finances have nearly trebled. Offerings for missions have increased 1000 per cent; the rector's stipend has been increased nearly double. On Easter a new pulpit and canopy will be unveiled.

FIRE IN NEW JERSEY

THE BEAUTIFUL CHURCH of St. Uriel's, Sea Girt, N. J., one of the best known and finest of the churches on the Jersey coast, was damaged by fire on the morning of Friday, March 10th, to the extent of about \$7,000, fully covered by insurance.

The fire destroyed the tower, the echo organ, and most of the roof of the nave. The early celebration in the chapel had just been completed, and the congregation was departing for home. A new \$4,000 organ had been installed and the builder was playing the organ when he discovered flames coming from the echo organ in the tower. The fire departments from Sea Girt and Spring Lake were called in, and, together with many women of the parish, began the work of hastily saving such of the contents of the church as could be removed. Most of the memorials, all of the vestments, some of which are very handsome, and all of the movable furnishings were saved. A series of the Stations of the Cross had lately been installed, all being separate memorials. Of these, two were damaged by the fire and the remainder were safely removed.

The church will be restored immediately, and, indeed, services were held on Sunday, March 19th, though under rather uncomfortable conditions. A thankful congregation realized how much worse the loss might have been. It is hoped that the entire work of restoration will be completed before the influx of summer visitors to the Jersey coast, to great numbers of whom the beautiful church at Sea Girt is well known. "I have been very much touched," writes the rector, the Rev. H. Lascelles, "by the sympathy expressed by very many, not only of our own congregation, but even of many who have no connection with the Church."

CONFERENCES ON FAITH AND ORDER

ANNOUNCEMENT was made to-day that the next World Conference on Faith and Order, comprising seventy-seven national Churches of the world in the movement toward Church Unity, will be held in Washington, D.C., in May, 1925. Group conferences will be held for preparation and study in the intervening period, according to Robert H. Gardiner, secretary of the World Conference, 174 Water Street, Maine, U. S. A. The work in anticipation of the world gathering will extend both to the clergy and lay men and women, even including thousands of individual congregations.

According to plans just announced, each Commission representing a national Church will convene as soon as possible to take steps to promote the conferences in both large and small areas. Then each pastor, priest, and rector will organize conferences in his neighborhood following the organization work of the presiding officer of his territory. A general appeal will be sent to layman and laywomen to urge their direct cooperation and study in connection with their particular church. Already the World Conference has established contact with many thousand laymen in every

part of the world who are desirous of forwarding the movement toward Church Unity.

It is expected that the Continuation Committee of the World Conference will meet in London in 1924. This Committee includes representatives of the following communions: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.

MISSIONS IN CLEVELAND

TWO MISSIONS of more than ordinary interest have recently been conducted in Cleveland, by the Rev. Franklyn C. Sherman, rector of St. Paul's Church, Akron, Ohio, and president of the American Guild of Health. The meetings in Trinity Cathedral parish developed intense interest, evidenced by congregations which taxed the capacity of the large parish hall each evening.

In a day when so many people have become convinced that false thoughts and false acts issue in serious deviations from sound, bodily health, one may, perhaps, find the reason of the manifest eagerness with which these large audiences welcomed the refreshing note so dominant in Mr. Sherman's teaching. He is endeavoring to interpret the Gospel of the Incarnation to our age by reconstructing, or correcting, a vicious mental attitude all too common, replacing fear by love and faith, thus ensuring the elimination of harmful habits and lessened vitality.

Dean Francis S. White expressed himself as believing that the spiritual life of the Cathedral congregation has received a serious and invigorating stimulus, and yet further: "Many people have felt a heart's ease which will become a permanent possession; a number rejoiced over the fresh concepts of the Divinity and Humanity of our Blessed Lord, which showed by contrast how useless and unnecessary it is to go outside the Church for those relations which can spell health and happiness for every son of man."

To the Kingdom, for such a time as this, has come the "American Guild of Health, a Society organized to restore and reinforce to fuller expression the ministry of healing as an inherent part of the pastoral office of the Church."

At the close of the mission in St. Mark's Church, in which all our churches on the West side and Lakewood cooperated, the rectors decided to form in their parishes classes for the study of this vital question in Christian life.

KENTUCKY

THE ALTERNATE deputies to General Convention from the Diocese of Kentucky are: clerical, the Rev. Custis Fletcher, Paducah; the Rev. George C. Albitt, Hopkinsville; the Rev. Roger H. Peters, Anchorage; the Rev. John H. Brown, Louisville. Lay, Charles S. Grubbs, Louisville; G. W. Fiske, Louisville; R. A. Robinson, Louisville; Gardner K. Byers, Louisville.

GENERAL CONVOCATION OF LIBERIA

THE SEVENTEENTH General Convocation of the Missionary District of Liberia met in Irving Memorial Church, Cape Mount, on January 25th, with Bishop Overs presiding. The fact that the Convocation had never before been held in the western end

of the district made the event a particularly interesting one not only in the immediate neighborhood of Cape Mount, but throughout the adjoining Vai country. Despite the difficulties of transportation, fully seventy-five delegates attended.

The consecration of the Rt. Rev. Theophilus Momolu Gardiner, D.D., as Suffragan Bishop, has met with the wide-spread approval of the people. The natives especially manifested their appreciation by sending a delegation of chiefs of the Bishop's own tribe to welcome him, and to contribute towards the entertainment of the members of the Convocation. A resolution was passed thanking the Church in America for her wise choice, and Bishop Overs expressed himself as pleased with the splendid and enthusiastic reception that was accorded Liberia's first native bishop.

Many important points were presented by the Bishop in his address, chief among which was the great need for higher education in the republic. To raise the standard of our Church's educational institutions is essential. Our school at Cuttington, where the majority of the clergy received their training, should become of such high standing as Fourth Bay College, Sierra Leone. These institutions, together with others on the West Coast, might some day be amalgamated to form a University of West Africa. The Bishop emphasized the paramount importance of tribal evangelization. It is possible to take the most recent map of this country and put your finger on approximately six hundred towns where the Gospel of Christ has not been proclaimed. He commended the action taken at a meeting of the heads of five denominations operating in this field, held at the Bishop's House last March, when an agreement was made that no mission would go into any interior town for the purpose of educational or evangelistic work where another mission was already represented. Duplication of effort, in view of the vast need of Liberia, he considered as impracticable, unreasonable, and un-Christian.

The Bishop recommended as a fitting memorial to the late Bishop Ferguson, a hospital to be located at Cape Palmas and to be known as the Bishop Ferguson Memorial Hospital. At least one well-staffed and well-equipped hospital is the great crying need of Liberia. He appealed to the district to make a combined effort toward this end. Favorable action was taken, the Convocation pledging to support the Bishop in this matter.

A resolution providing for the standardization of text-books in mission schools and cooperation with the Liberian government in educational work was unanimously adopted.

The important matter of translation of the Scriptures into the Vai language was satisfactorily dealt with by the appointment of a Language Committee, with authority to assume entire control of translation work.

On Friday afternoon, the Convocation sat as a Board of Directors during the biennial meeting of the Woman's Auxiliary of the district. A presentation of more than \$100,00 was made. A resolution of appreciation for the self-sacrificing life and work of the late Miss Julia C. Emery and her efforts for the Church in Liberia, was adopted. At the close of the business meeting, Hon. S. G. Harmon, former Vice-President of Liberia, in behalf of the laity, presented Bishop Overs with a gold nugget, as a token of regard upon his safe return to the field. Bishop Gardiner was then formally welcomed in-

to the district by representatives of both clergy and laity.

On Sunday morning, January 29th, the Bishop held an ordination. The closing service was held on Sunday evening, when a special minute was read in memory of the late Mrs. W. H. Ramsaur. Her unexpected death on January 22nd, only two weeks after her return to Liberia, was deeply mourned by her many friends in the district. Her long and devoted service and spirit of constant cheerfulness and sacrifice were well-known by all who were associated with her. An effort is being launched to raise funds for a Nurse's Home, to be erected at Cape Mount in connection with St. Timothy's Hospital, as a memorial to her. Her many friends throughout the Vai country are joining in the undertaking, and it is hoped that her friends in America will respond. Contributions should be made to the Sarah E. Ramsaur Memorial Fund.

The Convocation was adjourned to meet in Sinoe in 1924.

Members of the Convocation were the guests of the native people of Bendo, a Vai town across the lake from Cape Mount, on Monday the 30th. The proverbial hospitality of the Vais was in no wise lacking, and all expressed themselves as delighted with the trip. It was a fitting climax to a meeting which was marked by a spirit of zeal and cooperation that augurs much for the progress of the missionary cause in Liberia.

AFRICAN CHIEFS AT LIBERIAN CONVOCATION

THE PRESENCE of a delegation of twenty native chiefs of the Vai Tribe was one of the unprecedented features of the 17th General Convocation of the Missionary District of Liberia, which met at Grand Cape Mount, January 25th. Clad in the picturesque toga and turban, and holding the silver-studded staff symbolic of a chief's office, each represented the direct appeal of Africa for Christian evangelization. The Rev. Messrs. G. W. Gibson and M. W. G. Muhlenberg were appointed by Bishop Overs to conduct them to seats in the choir and to introduce them to the Convocation, while business was temporarily dispensed with. The Bishop then welcomed them, and reminded the delegates of the significance of the occasion. Mr. J. J. Massaquoi, a teacher at St. John's School, and himself a member of the Vai tribe, acted as interpreter.

Chief Bohfu, speaker to the Paramount Chief of the Tawoh Section, and Paramount Chief Varney Mabu, of the Gabulah Section, spoke in behalf of the assembled chiefs, and stated that the object of their coming was to present two cows and a large quantity of rice and cash to assist in the entertainment of the members. This they did in appreciation for the efforts the Church was putting forth to educate their children. In the election of Bishop Gardiner as Suffragan of the District, they felt that their tribe had been greatly honored. Was he not their own kin, and had he not been found worthy of the highest office in the Church? They themselves were eager to give their earnest support to further the efforts of the Church among their own people.

Bishop Gardiner then addressed them briefly in Vai, after which the Rev. W. C. Cummings, Superintendent of Cuttington, extended to them the thanks of the Convocation, and exhorted them to use their

utmost influence as chiefs to bring enlightenment to their country. The leaders of the delegation were the guests of Bishop Gardiner at luncheon.

The significance of this occurrence lies in the tacit acceptance on the part of these avowedly Mohammedan chiefs of the work of the missionaries. Twice each day they prostrate themselves in the performance of the Islamic ritual, yet they recognize in the Church the hope of advancement for their people.

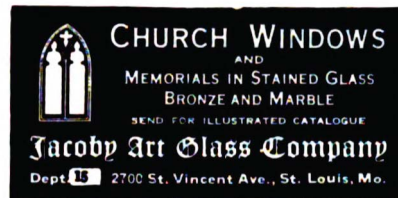
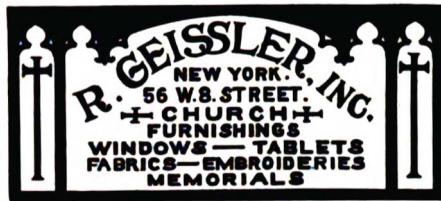
BISHOP BAYNES IN MARYLAND

THE RT. REV. A. Hamilton Baynes, D.D., Assistant Bishop of Birmingham, England, is spending two weeks in Maryland, chiefly with the purpose of stimulating interest in the Cathedral project. On March 19th, the Bishop began a series of daily meetings, addresses, and receptions throughout the diocese. He spoke to congregations in Baltimore, which crowded Emmanuel Church, Mt. Calvary, and Grace and St. Peter's.

"I congratulate you," he said, "on having started even the idea of a great Cathedral, which will be an inspiration to Christian union, which will inevitably raise the spiritual life of your Church and your State, and which will bring the people of your

diocese together in the enthusiasm of a united purpose.

"This building of a Cathedral is the pursuit of an ideal. In these hard times when material difficulties are so great, some may think it inexpedient to carry on the work of building the Cathedral. But the pursuit of the spiritual ideal will help the material conditions. You will gain by the pursuit of the ideal of a great church in which the religious life of your city and State can center. It will be an inspiration, like the wonderful Lincoln Ca-



THE CRISIS OF THE CHURCHES

By LEIGHTON PARKS, D.D.

Rector of Saint Bartholomew's Church, New York

Dr. Parks derives a powerful text from which to plead the cause of church unity from the present crisis of world civilization—a condition, in the author's own words, "so dreadful that not a few serious-minded men are asking themselves if Western civilization is about to fail." The author sees Christian unity as the imperative need of the hour, and it is to point a way to that end that he has written this book.

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thedral; it will be like 'a city set upon a hill.'

"Such an edifice will be far more than a great architectural work, but will be the symbol of the diocese, the center of all activities of the diocese, the place for holding the great children's festivals, the great school of Church music, the center of Church education.

"Beyond all these Church needs, you need a great Cathedral large enough to gather together members of all denominations in mighty services which illustrate the essential unity of Christianity. In Birmingham at least twice a year we gather in the Cathedral for public services to pray to God for the nation and for the advancement of His Kingdom on earth. Such services and such buildings are a sign and a means of the reunion of all Christianity."

The relation of the Cathedral to music was the central theme of the evening sermon. The Bishop said the Cathedral should be the exponent of the highest kind of sacred music, a school of music for the diocese and the center of musical festivals.

"Like the elder son in the parable of the Prodigal Son, there are always some of the Puritan type, the Pharisees of today, who cannot understand the meaning of music and art in religion or in life," the Bishop said. "They can only see injustice in the lavish forgiveness of the Father.

"The Puritans can never get over this difficulty, can never understand the infinite love of God so long as they regard religion as a matter of reward and punishment. They remain always servants of God, like the elder brother in the parable, instead of claiming their right as sons of God.

"Music is a sort of sacrament of the triumph of the spirit over the world, a demonstration of the fact that man can transform material into the servant of the spirit.

"Some regard the expenditure of large sums of money in Cathedrals and great organs and splendid choirs as unwise and unnecessary. Some of the disciples thought the same when the precious ointment was 'wasted' in the anointing of Jesus. Such things are not wasted, for if we give all for a great ideal and for the glory of God we are not wasting our substance. Far from it! We are glorifying God."

Bishop Baynes will return to England in time for Easter services.

DEATH OF JOHN MANNING

JOHN MANNING, devoted Churchman of the Diocese of Los Angeles, and father of the Bishop of New York, passed away at his home in Oceanside, California, on March 13th. He was in his 85th year, having been born in England, July 3, 1837.

He is survived by his widow, by three sons, the Rt. Rev. William T. Manning, D.D., LL.D., George Manning, and John Manning, Jr., and one daughter, Miss Alice Manning. For the last thirty years he had made his home in San Diego or Oceanside.

Burial took place from Grace Church, Oceanside, on March 15th. The Rev. P. H. Hickman, priest-in-charge, was assisted by the Rev. A. C. Dodd. Interment was in the beautiful cemetery of All Saints' Church, San Luis Rey. The Masonic ritual was read at the conclusion of the Prayer Book service.

DEATH OF REV. C. B. BRYAN, D.D.

THE REV. CORBIN BRAXTON BRYAN, D.D., head of the Bishop Payne Divinity School,

and, up to recently, rector of Grace Church, Petersburg, died in the home of Dr. St. George T. Grinnan, his nephew.

Dr. Bryan was born at Eagle Point, Gloucester County, Va., April 17, 1852, the son of John Randolph Bryan and Elizabeth Tucker Coalter. He attended the University of Virginia, and then the Theological Seminary at Alexandria, from which he graduated in 1878. He served first at Kempsville, Va., later going to Christ Church, Milwood, going from that place to Danville, thence to Hampton and finally to Grace Church, Petersburg, where he served as rector for seventeen years.

Dr. Bryan was historiographer of the Diocese of Southern Virginia, was Dean of the Central Convocation of Virginia, and his personality was stamped in services and labors for the church which he so faithfully served for about fifty years.

He had served as delegate to the General Convention of the Church since 1907. His sparkling personality, his charming manner, his sense of humor and his great love for his neighbor ever made him a welcome guest, whether to the General Convention or to the home of the humblest cottager.

The degree of Doctor of Divinity was conferred upon him by Hampden-Sidney College. He was a member of the Phi Beta Kappa Fraternity, of the College of William and Mary, and was a leading worker for the advancement of the colored race.

Dr. Bryan resigned his charge at Grace Church, Petersburg, on February 26th, to devote his entire time to the education of the colored race.

He is survived by his wife, who was Miss Mary Sidney Caldwell Scott, to whom he was married in 1882, and six children, Mrs. J. Morton Townsend, Mrs. George W. Harrison, C. Braxton Bryan, Jr., Miss Mary Sidney Caldwell Bryan, Walter Bryan, and Miss Frances Tucker Bryan, all of Petersburg, and eleven grandchildren.

ARRANGEMENTS FOR GENERAL CONVENTION

ARRANGEMENTS FOR GENERAL CONVENTION continue to be made on a large scale in the city of Portland, Oregon, which acts as host for the Convention. The public library, a fine building near the Auditorium, has been tendered for various meetings in connection with the Convention. An auto committee has been arranged, and under the direction of women's organizations, will provide a fleet of machines marked with the purple cross, which has been chosen as the official badge of the Convention. From the time deputies arrive at the station, wearing the official cross, autos will be at their service for business or for pleasure.

Various special excursions have been arranged. One is along the fifty miles of water-fall and mountains that skirt the great Columbia River, passing Multnomah Falls, where there is a sheer drop of 725 feet. Mountain-climbing trips, fishing, and hunting excursions, etc., have also been arranged. Correspondence relating to the Convention should be addressed to John W. Lethaby, Executive Secretary, 10-12 Ainsworth Building, Portland, Oregon.

The railroads have fixed a round trip rate from Chicago to the Pacific Coast of \$86.00, with stopover and alternative route privileges.

CHURCH UNITY

A REMARKABLE INSTANCE of Church Unity as the result of a meeting of the clergymen in Potsdam, N. Y., called by the Rev. W. A. Hamilton, rector of Trinity Church, is recorded by the following resolution



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adopted and signed by them, March 2nd, 1922, in Trinity Church rectory.

RESOLVED: That the members of the different Churches be asked to observe Lent this year.

That each Church will hold its own special Lenten Services.

That all Christian people be asked to refrain from social functions, which are of such a nature as to disturb the religious and devotional atmosphere of this season.

That on Good Friday, Services be held in the respective churches and that from 11:30 to 3:30 the business men be urged to close all places of business as a mark of respect to the Saviour of the World, who hung upon the Cross from 12 M to 3 P. M.

That all the people be urged to be more diligent in Prayer, Bible reading (especially those portions that deal with our Lord's suffering and death), and Church attendance.

That the students of our schools and college be asked to cooperate in making this season of Lent a time for quiet thought, deeper study, and greater attention to religious education, religious duties, and the worship of God.

The clergy have "no axe to grind" but only the greatest good of the town and people at heart. Therefore they ask the hearty cooperation of all in the work which they are trying to do. May God bless you this Lent and may a bright and joyous Easter Day be yours.

Signed:

- M. D. Sill (Methodist)
- W. J. Hamilton (Episcopal)
- H. V. Frolick (Presbyterian)
- A. H. McKnight (Baptist)
- B. Marron (Roman Catholic)

CONNEAUT LAKE SUMMER SCHOOL

THE preliminary program of the Conneaut Lake Summer School and Conference (July 5-14), has just been issued, and those responsible for it feel that it is rich in its provision for all interested Church workers. Among the courses offered is one of a purely devotional nature, based upon studies of The Sermon on the Mount. Other courses are offered upon Parochial Administration; Church Music; Church Pageantry and Drama; Girl Leadership; Boy Leadership; Young People's Work; Church Extension among the Foreign-Born. There will also be four strong missionary courses, namely: Fundamental Reasons for the Church's Mission in the World; Review of the Church's Fields; The Negro; and a course upon Auxiliary Methods. There will be three courses for those especially interested in Social Service; Human Nature; Social Conditions and Preaching; and The Parish as a Social Unit. Nine courses upon different phases of Religious Education are provided.

The personnel of the Conference Leaders and Instructors offers a splendid guarantee of successful work. Dr. Sturgis, Educational Secretary of the Department of Missions; Miss Laura Boyer, Assistant Educational Secretary of the Woman's Auxiliary; and several diocesan officers of the Woman's Auxiliary will give the missionary instruction.

The Rev. J. C. H. Sauber, Executive Secretary of the Social Service Commission of the Diocese of Pittsburgh, and the Rev. C. T. Bridgeman, Assistant Secretary of the Foreign-Born Department of Missions, will give the courses offered in Social Service.

In the field of Religious Education the instructors will be Miss Charlotte E. Forsyth, Sup't of Religious Education of the Diocese of Pittsburgh; Mrs. Wm. R. Roberts, of the Sharon High School, Sharon, Pa.; a member

of the Council on Senior Lessons; Rev. Morton C. Stone, of Chicago; Rev. R. E. Schulz, of Ohio; Mrs. T. J. Bigham, of Pittsburgh. The Very Rev. Francis Blodgett, of Erie (sometime professor at the General Theological Seminary), and Dr. Sturgis will give the Bible courses. There will also be special courses.

The Conference is to be held at Conneaut Lake, the largest lake in the state of Pennsylvania. The accommodations offered by the hotel are excellent. The dates are July 5th to 14th, inclusive. The cost of board, lodging, and registration will be from \$23.00 to \$27.50. Full particulars may be had from Miss Charlotte E. Forsyth, 317 Jenkins Bldg., Pittsburgh, Pa.

THEODORE ROOSEVELT MEMORIAL

AT THE annual parish dinner of St. Luke's Church, Forest Hills, N. Y., on March 1st., the vicar, the Rev. Wm. P. S. Lander, announced that the new church for which plans were being drawn, would be known as St. Luke's Church, the Theodore Roosevelt Memorial. The idea of such a memorial originated with Canon Duffield, Archdeacon, as a result of the Fourth of July celebration of 1917. At that time the Bishop of the Diocese, after an introductory address, presented Ex-President Roosevelt, as the speaker of the day. Col. Roosevelt then delivered his most famous address of the War, the 100% American speech.

The memorial has been heartily approved by Bishop Burgess, whose friendship and esteem of the late President is well known. He thought it most fitting that Long Island should have such a memorial and that the Church should so honor one, who, though not a communicant, had been a faithful and regular attendant at her services for many years. The Roosevelt family has approved of the memorial and likewise several members of the Roosevelt Memorial Association.

Forest Hills presents a favorable location for such an undertaking, representing not only a community founded on American ideals, but displaying constantly that ideal in its community spirit. The architectural and landscape beauty of the development is world famous and unique. The Forest Hills Inn counts among its guests representatives of every state and country. The West Side Tennis Club and the international tennis matches held there also bring visitors from every point of the compass.

The architecture of the church, as well as the rectory and parish house, will be fifteenth century English Gothic, carried out in brick and tile, in harmony with the permanent character of the community. At the front will be the tower and the rectory with a study and office connecting them. A room in the tower will be a memorial room to Mr. Roosevelt, containing his bust and a visitors' register. The west window over the door will be similar in design to the famous Jesse windows, giving scenes from Roosevelt's life and representative symbols of his civic virtues. Mr. Lawrence Abbott, Roosevelt's secretary on his last European trip, will select the subjects and supervise the details of this window.

The architect is Mr. Robert Tappan, formerly the New York representative of Cram and Ferguson, and at that time in charge of the design and construction of the Cathedral of St. John the Divine. Mr. Tappan is a member of the parish and will supervise the construction.

It was originally intended to make this memorial a community affair, but the pub-

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APRIL 1922 Vol. X. No. 7

EDITORIAL COMMENT Religion and Civilization—A New Evolution Theory—Letting the Light Shine—Modernist or Anglo-Catholic—Prayer Book Revision—Idle Clerical Fancies.

THE MASS FOR THE MASSES Richard Henry Nelson.

WHAT IS BROAD CHURCHMANSHIP? Frederick Sherman Arnold.

CHRISTIANITY AND BIRTH CONTROL John Cole McKim.

WHAT SHOULD THE CLERGY PREACH? A Churchwoman.

THE ATONEMENT; A JEWEL AND ITS SETTING William S. Bishop.

THE THIRD DAY Charles Carroll Edmunds.

EVERYMAN TAKES UP HIS BURDEN Dorothy Giles.

BOOK REVIEWS BOOKS RECEIVED

EDWIN S. GORHAM, Publisher, 11 West 45th St., New York City

licity of the newspapers has resulted in appeals and subscriptions from other parishes and individuals. The plans have been accordingly enlarged and revised to meet this national interest. The architect estimates the cost of the construction of the church at \$100,000. Mr. George C. LeBlanc, of Forest Hills, is the treasurer. The interest and the assistance of all Churchmen is sought to make this a memorial of American Churchmen to Theodore Roosevelt.

ST. STEPHEN'S COLLEGE CAMPAIGN OPENS

ST. STEPHEN'S COLLEGE CAMPAIGN for \$500,000 was opened most auspiciously in New York City, March 15th, with a dinner in the Blue Room of the McAlpin. Eighty alumni were present to pledge their aid to *Alma Mater* in the raising of the fund. The New York alumni were addressed by former Senator William J. Tully, of Corning, the campaign chairman, President Bernard Iddings Bell, the Rev. David Stewart Hamilton, D.D., rector of St. Paul's Church, Paterson, N. J., and George Oliver Tamblin, of the firm of Tamblin and Brown.

The graduates pledged themselves unanimously to give or get at least \$333 apiece towards the \$500,000 fund. Similar dinners were held in Albany, Chicago, Washington, Boston, Syracuse, and other cities.

Bishop Manning, who was unable to be present, sent the following message to St. Stephen's men:

"I feel that St. Stephen's College is an indispensable institution of the Diocese of New York and the Church at large. It is surprising that this small college has given to the Church more priests than any other single college in the country. St. Stephen's sent more students to theological seminaries last year than any three American colleges combined. Every diocese in the Church has been touched by the lives of its graduates—either its clergymen or its consecrated laymen serving in business and in the professions.

"St. Stephen's has won the right, even if it did not inherently have the right, of calling for and receiving the unqualified support and endorsement of the Diocese and the Church."

BEQUEST

THE LATE Mr. W. M. Habliston, a vestryman of St. Stephen's Church, Westhampton, Richmond, Va., who died early in March, left a large amount to Church and charitable objects, among which were the following: St. Stephen's Church, Westhampton, \$1,000, and for rebuilding church and parish house, \$7,500; the Protestant Episcopal Education Society of Virginia, \$1,000; the Domestic and Foreign Missionary Society, \$1,000. In addition to these bequests, the following are to be paid upon the death of his wife: Domestic and Foreign Missionary Society, \$5,000; the Protestant Episcopal Education Society of Virginia, \$5,000; the Home for Homeless Boys, at Covington, Va., \$20,000; the Protestant Episcopal Church Home in Richmond, \$5,000. In addition, there will be under certain conditions a remainder of the estate which will be divided equally between Stuart Hall, at Staunton, St. Anne's School at Charlottesville, and the Virginia Episcopal School, at Lynchburg, three schools owned by the Church in the Virginia dioceses.

MEMORIALS AND GIFTS

ST. ANDREW'S CHURCH, Turner's Falls, Mass., has received from Mrs. Stephen W. Weld, of Dedham, Mass., a beautiful sanctuary chair. It is given in memory of Mrs. Weld's father, the Rev. Julius H. Waterbury, a former rector of St. James' Church, Greenfield, who some fifty years ago held services in Turner's Falls.

THE WILL of the late Miss Harriet E. Tyler, of West Haven, Connecticut, disposing of an estate valued at \$50,000, made the following bequests to the Church; to St. Paul's Church, Woodbury, Conn., the sum of \$1,000. Aside from a few small remembrances to relatives, the residue of the estate divided into four equal parts as follows: to the Missionary Society of the diocese, the Fund for Aged and Infirm Clergy and widows and Orphans of clergymen in the Diocese of Connecticut, the Connecticut branch of the Woman's Auxiliary, and Trustees of Donations and Bequests for Church Purposes of the Church in the Diocese of Connecticut.

BY THE WILL of Mrs. Jane Osbourne Day, a communicant of Christ Church, New Haven, Conn., the Rev. W. O. Baker, rector, that church is left \$1,000.

THE CATHEDRAL, Louisville Ky., has been further enriched by the addition of two pieces of old family jewelry, given by Mrs. Louise C. Davie, in memory of her mother and uncle. They have been mounted by suspension as Prayer Book markers and are for use on the Bishop's and the Dean's desk. Another memorial recently dedicated in the Cathedral consists of two Prayer Books for the clergy desks in the chancel, given by Mr. John M. Strokes, in memory of his wife.

THE FOLLOWING beautiful Memorials were blessed at the Choral Eucharist in Trinity Church, Melbourne, Fla., the first Sunday in Lent:—Holy Bible, with both Authorized and Revised Version, for the Lectern, by the Campbell family, a large ewer for the Font, by Mrs. Gilman, and a Processional Cross, by Mr. Busey, in memory of his wife. The church was packed to the doors with a reverent congregation.

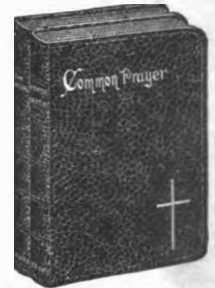
ST. PAUL'S CHURCH, Willimantic, Conn., has donated an altar and a set of altar hangings to Trinity Church, Thermopolis, Wyoming.

MRS. E. R. GRAVERSON and Miss Helen Porter have presented Trinity Church, Thermopolis, Wyo., with two Eucharistic candlesticks.

NEWS IN BRIEF

ALBANY.—The Rev. R. H. Turner has served faithfully in his present charges for

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the past ten years, in Stottville, and All Saint's, Hudson. His work as Scout Master, placing his troop in the front rank, being one of his many activities for civic betterment.—The diocese has lost, by death, another prominent Churchman, Mr. Lewis R. Parker, of the law firm, Hun and Parker, of Albany. He was the son of Gen. Parker, and was a lecturer, Doctor of laws, attorney, and a member of many societies and clubs, also a member of the chapter of the Cathedral of All Saints.

ARKANSAS.—The Bishop visited St. Paul's, Batesville, the Rev. Verne R. Stover, M.D., rector, found every section of the parish organization functioning at high pressure, and confirmed eight persons.—Bishop Winchester recently paid a personal visit to the Rev. Alfred Ernest Lyman Wheaton, rector of St. Paul's, Newport. Mr. Lyman Wheaton rose from his bed at the hospital shortly after an operation for appendicitis in order to perform his duties at the late council, which had before it final consideration of a new constitution and canons.—The Rev. Jeremiah Wallace, rector of Christ Church, Springfield, Illinois, will be called back to his *alma mater* as preacher at the semi-centennial celebration of the founding of the University of Arkansas, which will be observed during commencement week this year.—The "Lenten Plan" for Church schools, suggested by the Arkansas department of Religious Education in the current number of the *Arkansas Religious Education Bulletin*, is attracting favorable attention outside of the diocese. One bishop has written asking permission to adapt and use the plan in his own diocese, while others both of the clergy and laity of numerous dioceses have written encouraging and approving letters.

CENTRAL NEW YORK.—At the March meeting of the Utica Clerical Union the Rev. J. Winslow Clarke presented a paper comparing the Plan of the Church Pension Fund as originally outlined with the present practice. He maintained that there were some serious discrepancies between the plan under which the money was raised and the practice now followed by the trustees.—Miss Wanda Theresa Gaffke, a communicant of the Church of the Saviour, Syracuse, was clothed as a novice of the Community of St. Mary, at St. Mary's Convent, Kenosha, Wisconsin, on the Feast of the Annunciation.

CONNECTICUT.—With the approval of Bishop Brewster, a committee is being formed to perpetuate the memory of our young men who died in the World War, by a permanent memorial in the American Church of the Holy Trinity, in Paris, which has been designated as the most fitting place for such enduring recognition.—The Rev. Stewart Means, rector of St. John's Church, New Haven, has recently had printed in Oxford, England, a volume of Parish Sermons. There are sixteen sermons in all and they are dedicated to the members of his parish as the preface notes, "in memory of eight and thirty years of unbroken friendliness and ever-increasing kindness." Amongst the topics of the sermons are such titles as *The Mysterious Face*, *The Still Small Voice*, *Face to Face*, *The Value of Endurance*, *God's Anxious Care*, etc.—The Rev. Bernard Iddings Bell, president of St. Stephen's College, gave a series of three addresses on March 19, 20, and 21st at Yale University, under the auspices of the Berkeley Association of Yale, the general subject of which was *The Necessity of an Ordered Faith*. President Bell was also

the special preacher at the University service on Sunday, March 19th.

KENTUCKY.—A service of all the parishes of Louisville and vicinity was held at St. Mark's Church on Friday, March 10th, at which the address was delivered by the Bishop of Colorado. This was preceded by a meeting of the Woman's Auxiliary. An address on mission work in rural Kentucky, given by Archdeacon Robinson, who told of his travels so far in the Church Van, and had the Van parked outside for inspection.—The third of the series of united Lenten services was held on Friday, March 17th, at St. Paul's Church, at which the address was delivered by the Bishop of Kansas. Immediately preceding this was held the third of the united meetings of the Woman's Auxiliary, at which an address on the Church was delivered by Mrs. Allen Hite.—The Noon-Day services held under the auspices of the Laymen's League are enjoying the most successful series of their history.—One of the most inspiring and successful services ever held in the Cathedral was that during the past week arranged by the Diocesan Board of Religious Education. It was participated in by all of the Louisville parishes, those which have Wednesday evening services giving them up on this occasion, and the Cathedral was packed to the doors. The special preacher was Bishop Wise. While in Louisville Bishop Wise also addressed the boys of the Male High School.—Special musical services are held in the Cathedral on the Sunday afternoons during Lent.—The diocese has lost one of its oldest and most faithful communicants in the death of James Edward Hardy, which occurred at his home in Louisville on March 16th, in his 88th year. Mr. Hardy was for many years a leader in Y. M. C. A. work in Kentucky and long identified with St. Andrew's parish, Louisville, of which he was senior warden. He is survived by his widow, with whom he was last June privileged to celebrate the 60th anniversary of their marriage, and by seven children, one of whom is the Rev. Frank W. Hardy, Canon of Christ Church Cathedral.

LONG ISLAND.—The rector of the Church of the Redeemer, Brooklyn, Rev. Dr. Lacey, is chairman of a committee of fifty which expects to raise \$3,000 for the renovation of the Church in the immediate future.

SOUTHWESTERN VIRGINIA.—On March 9th, Bishop Jett was at Sweet Briar College and met all the girls of the Church among the students and held with them a conference on *The Christian Life*. On Sunday the 12th he made a special visitation to Sweet Briar and preached in the college chapel.—At the request of the President, Miss Emilie McVea, the Bishop will make two visitations annually to Sweet Briar; one for a conference with the Church girls, and the other for the purpose of administering the rite of confirmation.—Since the death, in the fall of last year, of the Rev. Thomas Howell, Madison Heights has not had a regular rector. Col. William King, Jr., a layman of St. Paul's, Lynchburg, has rendered faithful and valuable service as lay reader and occasional services have been held by rectors of the Lynchburg churches.—The Church of the Epiphany, located in "West Lynchburg" has been dormant for a long time. In recent years, however, the industries in that section of the city have largely increased, both in number and size, and it is felt that there is a distinct need for the reopening of the Epiphany.

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