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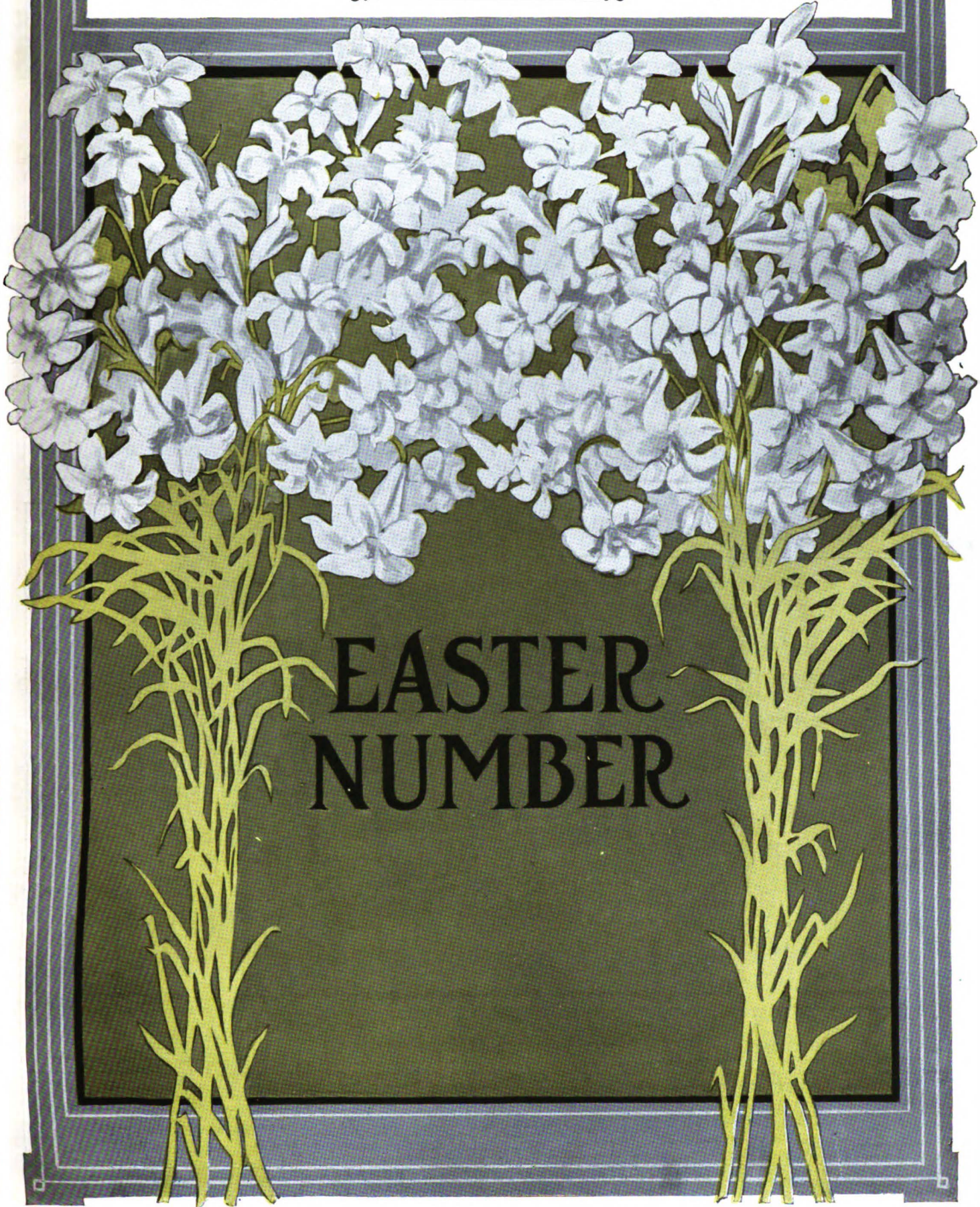
# Living *The* Church

The State Historical Society X

VOL. LXVI-NO. 24

MILWAUKEE, WIS

APRIL 15, 1922



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NO. 24

## EDITORIALS AND COMMENTS

### Resurrection Glory

A FEW weeks ago there appeared in the newspapers the picture of Dr. Lorenz, the famous Austrian surgeon, with a child in his arms whom he had been treating. It was only one more forcible reminder of an ever-present fact—the fact of suffering and pain. It was one more effective portrayal of the greatest of human mysteries—the mystery of the suffering of the innocent.

As a philosophical problem the existence of pain, agony, sin, suffering, and grief has troubled the best minds of humanity for ages past. As a philosophical problem these difficulties still confront us, with the appalling feature which they constantly and insistently present, that we are as far away from having solved them now as were our ancestors centuries ago. We cannot rationalize the problem of pain and suffering; it does not fit into any scheme of things that the human mind can evolve, except that type which the human mind rejects as soon as it creates it. Logically we come to an *impasse*, and can find no way out. For centuries the innocent have suffered, for ages bereavement, grief, sorrow, have stalked men—and still the sick child and the physician remain with us. Human aid can ameliorate conditions, but cannot account for them. Why does a good God allow this waste of human emotion, this seeming purposeless suffering?

There is only one answer to it all that can satisfy our reason and our hearts. This answer can satisfy our reason because it satisfies more than our reason alone. It is the age-long answer of Good Friday and Easter.

Easter is really the answer to the whole problem, and St. John gives us the interpretation. It is eminently a practical answer, and, like all the real and fundamental part of the Christian Religion, is neither speculative nor theoretical. The answer is given in the terms of a life and not of a doctrine; that is another Christian characteristic. It is also given in the terms of God; that again is another Christian characteristic. The answer lies in the Glory of the Passion which flowered in the Resurrection.

ONE OF THE VERY SIGNIFICANT things which distinguish our Lord's way of meeting His Passion is the revelation given in the Gospel of the Beloved Disciple that He regarded it as His Glory, rather than as His shame. "Father, glorify Thy Son", prays the Master on the eve of His Passion. St. John says: "We beheld His Glory", and it needs no great insight to feel that the Evangelist meant that the way our Lord met His suffering was the manifestation of His Glory. It is the divine artistry of the Master which was its revelation. It was the magnificence with which He adorned the common occasion, so to speak—

the illumination of the whole sordid event by the light streaming from within. He used the Passion as an open door, and would not see it as the final closing off of life. He entered in once for all into the Holy Place of His Glory—the High-Priest and Victim, God and Man.

The heart of the Resurrection is the Passion. The pity of our various sufferings and passions is that we fail to find the open door to the glory beyond. It is the secret of Christianity that it is a divine alchemy which transmutes base metals into gold. It turns defeat into victory. It wrests triumph out of disaster. Christianity goes beyond the bitter end into that which lies beyond. The principle is clear enough from the Gospel, but it is its application which is so wofully difficult. The one fact we may fasten to is the fact of our Lord's conquest; He went in once for all, bearing our humanity, and where He has gone we are to follow.

Christianity transforms suffering. There is no grief so deep or inexplicable, no oppression so terrible, no sorrow so overwhelming, no fatality of circumstance so perplexing, that we may not go through it to the glory which lies beyond, if we hold close to the nail-marked Hand. The wounds in those blessed Hands and Feet and in the Side are luminous with guiding light, if we walk where the Feet have trod and reach forth in faith to touch the Side, hand in Hand following where He has gone before. The radiance of His glory is no self-glorification; it is the beacon of our triumphant progress, and the seal of the Father's good pleasure. It is a true instinct which has led Christian painters to show the Wounds as lambent with flashing light.

The Resurrection is the only key to the mystery of pain, suffering, and death. The Risen Lord says to each of us that there is no situation, no trial, no black and dim horror of grief, that may not serve as a doorway to a greater glory within. The terrible things of life have a meaning for Christians; they are only ante-rooms. To those who use them aright they are the necessary means of achieving a new and more wonderful knowledge than would otherwise be accessible to us. Christ was the great Pioneer, who went on ahead and blazed the trail for us, and at each step of the road His precious Feet have left their mark. At the seeming goal there stands the Cross, luminous, bright with glory, the Sign of the ages, gathering in its arms all directions and all times, pointing the way to the Glory beyond.

How PRACTICAL AND REAL this guidance is, let the saints of all ages say. They may speak, for they have suffered and triumphed. The way of the Cross is the great

confirmation of the Christian Faith. All who have gone by it and come to the glory at the end of the journey can tell us. It is no soporific to pain and suffering, this Christian doctrine of Good Friday and Easter, no sedative or opiate for the soul. It is no vague and theoretic philosophy of life created by the brain of an observer of life, but the result of experience and trial. As a practical fact it looms large in the history of man's religious experience. Christ went first; His saints follow after. What do they tell us to-day? First, of a "peace which the world cannot give", because it cannot have the secret. Secondly, of a joy which the world cannot give, because it does not possess it. Thirdly, of a courage that the world cannot give, because it comes from our Lord and is given to His members.

We can "face the facts of life" in various ways. There are those who would overlook and deny them, as if one stood facing a gateway, and denied its existence. There are others who look under the facts, as if one stooped to see beneath the obstacle which barred the path. There are some who can see through the facts to their meaning; and this is the Christian vision. We may not deny suffering, for that is dishonest and untruthful; we may not overlook it or underlook it or avoid it, for we shall have to meet it; we must face it, and look through it to the significance which lies beyond. The Door stands open to all who would see and enter in the light of Jesus' Resurrection.

Our Lord really suffered and really died. He really rose from the dead. His Passion was no less real than His Resurrection. Simple as are these facts, we sometimes imagine that there may be a "short-cut" to the Risen Life for us, without the pain of the Passion. If our resurrection is to be real, so must our passion have been real; one is the index of the other. We cannot have a soft Christianity without losing the inestimable joy of the risen life. There can be no Easter for us without a Good Friday.

So our Easter joy is to be no mere pleasure, which is a purchasable commodity purveyed to us by the world, but something beyond price, which can be bought only by the greatest price we can pay—our own lives. Death to self must precede the resurrection in God. But "Death is swallowed up in victory" for all who are one in the Saviour. "The glory which Thou gavest Me", our Lord says to His Father on the eve of the Passion, "I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one."

God grant that in each of us His prayer may find a larger fulfilment this year. "The Lord is risen, Alleluia, He is risen indeed, Alleluia!"

**CHURCHMEN** who have coöperated in raising the fund for destitute clergy of the Russian Church will be glad to learn that the treasurer of the fund has now sent \$50 each to the twenty-nine archbishops, bishops, and priests whose names had been given to him by the Metropolitan Platon as being in the most immediate distress, and who, driven out of their home land, are living as refugees in many parts of the world. Each gift was accompanied by a letter stating that it was sent by "American friends, members of the Episcopal Church", and expressing the hope that the recipient "may soon be able to return to [his] now distracted country, and again lead [his] people in paths of peace."

Fifty dollars is not a large capital for one whose income had suddenly ceased several years before and who is a refugee in a strange land, though the benefit of exchange makes it much more than the figures themselves would indicate; but there is some balance left in the fund and it is hoped that additional amounts may be received, so that either the benefaction may be extended to others in need or further assistance may be extended to these who, according to the Metropolitan, are in greatest distress.

The fund is administered by a committee of American and Russian Churchmen of which Bishop Darlington is chairman. A considerable part of it was contributed through THE LIVING CHURCH.

## ANSWERS TO CORRESPONDENTS

G. B.—The fund for "Russian clergy relief" is for assistance to the bishops and clergy of the Russian Church who are in great destitution. The fund for Russian refugees "through the Metropolitan" is for those who have escaped from their unhappy land or otherwise who can be reached by the Russian Church. The fund for Russian Relief "through the American Relief Administration" is that under the general direction of Mr. Hoover for assistance in Russia.

## ACKNOWLEDGMENTS

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*For starving children	\$338.65

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IF FOR EVERY rebuke we utter of men's vices, we put forth a claim upon their hearts; if for every assertion of God's demands, we could substitute a display of His kindness; if side by side with every warning of death, we could exhibit proofs and promises of immortality; if, in fine, instead of assuming the existence of an awful, far-away Deity, we were to show men a near, benevolent Deity, whose presence makes earth itself a heaven, I think there would be fewer deaf children sitting in the market-place.—RUSKIN.

**NOTES ON THE NEW HYMNAL  
SECOND SERIES—XIX**

BY THE REV. WINFRED DOUGLAS

THE FIRST SUNDAY AFTER EASTER

**T**HE new Table of Proper Psalms for Seasons and Days recognizes, in a note, the ancient Liturgical principle of the Octave. To-day, by this principle, we are still keeping Easter. As far back as the Gregorian Sacramentary, this Sunday was entitled *Dominica octavas Paschae*. This being the case, many will wish to repeat the hymns of Easter Day with little or no change. But in the following list for the Holy Eucharist, due regard is paid both to the somewhat altered emphasis of our rejoicing, and to the varied material at our disposal.

Introit, 179—He is risen, He is risen

Sequence, 178—At the Lamb's high feast we sing  
or

176—Jesus lives! Thy terrors now

Offertory, 174—Come, see the place where Jesus lay

Communion, 328—Jesus, Thou joy of loving hearts  
stanzas, 1, 3, 5

Final, 169—Welcome, happy morning! age to age  
shall say

The Epistle for to-day preserves for us a trace of the ancient connection between the Paschal Octave and the Sacrament of Holy Baptism. The catechumens, baptized on Easter Even, continued to wear their symbolic white robes until the eighth day, when they were laid aside. The ancient Introit on that day referred to them: "As babes, desire the sincere milk of the Word." But the Octave day was also considered the anniversary of their Baptism by the faithful of longer standing; and was often called Anniversary Easter (*Pascha Annotina*), as in the Gelasian Sacramentary. The Epistle commemorates this fact. And though changing conditions have deprived us of the deeply significant Paschal Baptism, we may well make, with the Epistle and the singing of the cognate hymn 178 after it, a solemn renewal of our own baptismal renunciations, and so indeed "put away the leaven of malice and wickedness" referred to in the Collect. The hymn suggested for the Offertory carries on the characteristic note of peace sounded in the Gospel. Easter joy is pre-eminently the joy of peace after conflict. This noble melody, one of the best beloved and most beautiful in the world, has voiced such peace for four centuries. Sing it with unhurried calm, allowing an extra beat for breath at the close of the first, second, fourth, and fifth lines, and retarding the last measure a little. If, for any reason, this hymn is impracticable, sing 176 as Sequence, and 178 at the Offertory.

To-day, or at some time during the Octave, the Church school will no doubt sing Carols, and some of the standard Easter hymns. Let me suggest the full utilization of that old and effective device, the refrain, wherever it may be available; as in the following numbers:

352—Again the morn of gladness

555—O sons and daughters, let us sing

557—God hath sent His angels

558—Easter flowers are blooming bright

559—On wings of living light

In each of these, a select group may sing the variable stanzas, and everybody present should join heartily in the unchanging refrain. The most joyful of the Carols is 556, sung to its first tune.

At Evensong, 555 should always be sung if possible, to commemorate the touching incident of St. Thomas. This may be further emphasized by singing 270—We walk by faith, and not by sight. 557 and 520 would be good choir processionals. Other available hymns are:

45—This is the day of light

175—Christ the Lord is risen to-day

177—Angels, roll the rock away

516—For ever with the Lord

ST. MARK

Introit, 301—Give me the wings of faith to rise

Sequence, 288—Come, pure hearts, in sweetest measures

Offertory, 278—We praise Thy grace, O Saviour  
Communion, 332—Bread of heaven, on Thee we feed  
Final, 267—From all Thy saints in warfare  
stanzas 1, 9, 19, 20

**DAILY BIBLE STUDIES**

EDITED BY THE REV. FREDERIC D. TYNER.

April 17

**R**EAD 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 18

Read St. Matthew 16:1-12. Text for the day: "But can ye not discern the signs of the times?"

Facts to be noted:

1. Our Lord's enemies ask for a "sign" of His power.
2. Our Lord rebukes them.
3. The forgetfulness of the disciples.

We too often long for some unusual demonstration of our Lord's power. It is natural for human nature to want to see. The difficulty is that so frequently the signs are there but our eyes are blinded and we cannot see. Look into the faces of the men and women who for years have lived in sin but who have been brought to a knowledge of the power of Christ, and whose lives have been transformed by His life. Look at the nations that were in darkness of the worst kind until Christ was preached among them; look at those nations to-day. Just one illustration, the South Sea Islanders. What greater evidence of the power of Jesus Christ could one ask? We have the signs all about us and in us. Take Christ out of our lives and what have we left? There is no question as to the signs of the times. The world is learning where to look for its safety. The question is, are we doing our part with the Master for ourselves, our community, and our nation? What is the need? For each one of us to convince the one next to us that the solution of his problem, if he has not found it in him, is Jesus Christ our Lord.

April 19

Read St. Matthew 16:13-21. Text for the day: "But whom say ye that I am?"

Facts to be noted:

1. The Master had taken His disciples into a quiet place.
2. For the disciples it was a time of resting and strengthening.
3. The great question, the answer, and the commission.

Christ asks the same question to-day: "But whom say ye that I am?" We are reminded of the question of the crowd on Palm Sunday: "Who is this?" But this is our Lord's question to us individually: "But whom say YE that I am?" What is our answer? What is Christ to us? We know what others say. But what is the Master to you and to me? It is easy to be concerned about others, but let us face the question: What is Christ to us? If the Saviour of the world is to be our personal Saviour then we must be able to answer with St. Peter: "Thou art the Christ the Son of the living God."

The Master Himself is the rock upon which His Church is built. He touched the lives of men with His life and commissioned them to carry on His work, and it is in His name that the minister of Christ proclaims the forgiveness of sins.

April 20

Read St. Matthew 16:21-26. Text for the day: "For what

is a man profited if he gain the whole world and lose his own soul?"

Facts to be noted:

1. Our Lord foretells the order of the events in His last week.
2. St. Peter's love for our Lord made it hard for him to believe the first part of our Lord's prediction.
3. The condition and cost of discipleship.

Ralph Connor tells this story: A young Scotchman left his home in Scotland to take up ranching in Canada. He fell in with the wrong people, and in a very short time his life was a physical and spiritual wreck. Just before he died, as the result of the kind of life he had led, he looked up at the young minister who had gone to take care of him and he said: "Oh, God, if I only had another chance, I have made such a mess of it!" "What will a man give in exchange for his soul?" Let us be sure of this. There are many "respectable" ways of wrecking our spiritual life and the only true safeguard is to lose one's life in the life of our Lord, put first things first, and "carry on."

"I am trying to find out just what kind of Christian I am", said a good Churchwoman the other day. "I am beginning to see things differently." It is easy to be a good Churchman but what kind of Christians are we? Let the inquiry spur us on to greater efforts.

April 21

Read St. Matthew 17:1-13. Text for the day: "It is good for us to be here."

Facts to be noted:

1. The faith of the apostles had been wavering.
2. Our Lord is revealed to them in His glory as the only begotten of His Father.
3. The apostles' faith is made sure by this actual experience.

Life must be lived in the valley and in the valley we meet our problems. But our Lord does give us opportunities of spending a little while with Him on the mountain top, of seeing Him in His divine glory, and becoming conscious of His divine presence in a very special manner that we may be the more able to do His will and His work. It may be at some quiet service in the early morning; it may be in the singing of a hymn; or the offering of a prayer; or it may be in the reading of some passage of the Bible, or while we are listening to some friend. It matters not where or how; we do have those moments when the Master is very real to us, we are conscious of His presence, and throughout the rest of our lives we have those moments to which we can look back and take courage. Such moments convert our belief into knowledge that cannot be doubted or questioned. (Read Romans 8:31-39.) Look back at those moments whenever the temptation comes "to let go." You will find the help you need.

April 22

Read St. Matthew 17:14-27. Text for the day: "Why could not we cast him out?"

Facts to be noted:

1. Contrast the transfiguration scene of yesterday with this scene.
2. The distress of the father and our Lord's compassion.
3. The answer to the disciples, "Why?"

Why cannot I make greater spiritual progress? Why are my prayers so often cold and dead? Why do I feel powerless so often to do our Lord's work with any degree of effectiveness? Why cannot I overcome that temptation? Why cannot I cast him out? "O faithless generation, this kind goeth not out but by prayer and fasting." The Master's answer is plain. It is true that our failure is frequently due to some physical condition but there is no mistaking our Lord's answer. Those times when the "Why?" is uppermost seem like a nightmare when they are past. Examine our Lord's answer. Analyze it. It is His own solution of the spiritual problem: Faith, Prayer, Fasting. Have faith in God. "Trust God, be not afraid." By prayer make the connection with our "Reservoir" of power, and let fasting and self denial prevent the choking of the channels by which we receive the power. Faith, Prayer, Self Denial, these three were all used by our Lord Himself. Can we do less and hope to make progress?

### TO A SORROWFUL MOTHER

A house is made of wood and stone,  
Of clay and sifted sand;  
But hearts are made of finer things—  
For us to understand.

Yet grief should be a fleeting thing  
For Sorrow cannot stay:  
Oh winds of God blow gently o'er  
Your house of grief today.

EDWARD YERXA.

### WHEN EASTER FLOWERS BLOOM

BY J. A. STEWART

"Again from the dark mold of their entombing,

In all their lovely robes of radiant hue,

The crocus and the violet are blooming,

The self-same flowers our earliest childhood knew."

**A**FTER the cold and dormant earth has been for so long shrouded in snow and ice, these happy harbingers of spring begin to burst into bloom at just the right season of the year, in the warmer countries, to bring a glad message of the renewal of life in nature, and to serve silently and sweetly as a symbol of the same in religion.

Easter is the melodious signal for the perennial yet ever amazing demonstration of an awakened earth, and an awakened spirituality. As we notice and hail the earthly crocuses and daffodils in the grasses and underbrush, and the grape hyacinths and green tops of tulip leaves just pushing through the softening crust of the earth, our thoughts are lifted up to Him who is the Resurrection and the Life.

Few sights are prettier in the spring than the wild coltsfoot in bloom. This is the plant by which old-fashioned housewives set great store as a remedy for chronic coughs; and which, though a native of the old world, is now naturalized by many an American waterside. Its round, yellow blossoms (somewhat resembling dandelions) expand before the leaves come, so that the bare earth where a patch of them appears looks as though a bag of gold eagles has been spilled. Coltsfoot is one of the many plants joyously associated with Eastertide in Europe, where country folks have long delighted to weave its gay blossoms into garlands for the joyous season.

When the wild columbine blooms, its trumpet-petalled flowers bear (with all the sweet wild flowers) the woodlands' glad tribute to the risen Lord of life. When the modest violets peep through the crust of winter, the heart is glad with the certainty that spring is here to which only the coming of Easter could give the note of fulfilment.

When Easter blooms appear, it is the happy introduction to the burgeoning season. Wandering through the parks and gardens, one sees the happy host. Fresh, pinky, English daisies bloom in borders, as do the velvety pansies, dainty candytuft, gay tulips, fragrant hyacinths, etc. There are beds of daffodils, with snowdrops, scyllas, and crocuses in gold, purple, and white. The buds are bursting on the Japanese quinces. The tall cherry and plum trees have colonies of dainty white blossoms, and the pinky white bloom of the apple trees is unfolding. On the ground is a carpet of vinca, with purplish flowers thick as violets.

Each Easter flower when it blooms seems like one of those old litanies that have come down to us from time immemorial, full of wholesome piety and charity—the common prayer of all devout souls. The flowers, we recall, are of yet older birth than the ancient prayers.

The little spring flowers, and the cultivated glory of the florist's art, to one who looks with eyes of faith and intelligence, speak messages greater than all the wise men have ever been able to utter.

For of this lovely life around us springing

Our inmost being feels itself a part;

"This is immortal life," our souls are singing,

"This is immortal hope within the heart."

The aspiring note of religion reiterating its hope in the promise of a new life is in full harmony with the recurring miracle of an awakened earth.

**BE ABLE** to be alone. Lose not the advantage of Solitude, and the Society of thyself, nor be only content, but delight to be alone and single with Omnipresency. He who is thus prepared, the Day is not uneasy, nor the Night black unto him. Darkness may bound his Eyes, not his Imagination. In his Bed he may lie, like Pompey and his Sons, in all quarters of the Earth, may speculate the Universe, and enjoy the Whole World in the Hermitage of himself. Thus the old ascetic Christians found a paradise in a Desert, and with little converse on Earth held a conversation in Heaven; thus they astronomized in Caves, and though they beheld not the Stars, had the Glory of Heaven before them.—*Sir Thomas Browne.*

## The Gospel of the Resurrection

### An Easter Meditation

By the Rev. John H. Yates

ONE great difficulty, which constitutes for many people to-day a stumbling block in the way of more whole-hearted acceptance of the truth of the Resurrection of Christ, is found in what has been called the "inadequacy" of the Gospel accounts of the great event which took place on the first Easter morning. Admittedly there are in those accounts some apparent contradictions, and many difficulties and problems are presented in them to the mind of the careful student. One is tempted, after studying them, to ask why God should have left the "proof" of an event of such transcendent importance to the human race to have been drawn up in so amazingly careless a way. We are anxious to know, in every detail, just what took place on that day, yet upon examination of the records, we find that it is nearly impossible to make out so much as the order of the most important occurrences. The accounts seem to be confused, to be silent on matters of supreme importance, in some cases, and in others to be occupied by happenings of seemingly trifling consequences.

But we should remember in reading the Gospel accounts of the Resurrection, that these accounts were not written to prove the fact of the Resurrection of Christ. They were written for people who already believed in the Resurrection on the testimony of eye-witnesses or of those who had consorted with eye-witnesses. It was the living voice of the living Church, a Church manifestly full of power, of grace, and of truth, that convinced the first believers of the truth of the Resurrection of the Lord. The Gospels were written simply to give to "believers" a better knowledge of the life and teaching of the Master. The Resurrection had need to be no more than touched upon in these accounts, which would not have been complete without some reference to it. There was no felt need, on the part of the writers of the Gospels, to collect, correlate, or tabulate evidence in proof of the fact that Jesus had risen from the dead. Those writers were not lawyers presenting carefully prepared evidence to a jury, nor did they approach the Resurrection as a modern policeman in a big city walks up to the scene of a street accident, with pencil and note-book in hand, ready to take down the testimony of those who were eye-witnesses of the affair. St. Peter and St. John and the "women" who went to the tomb were not in the frame of mind, that first Easter morning, to take down evidence even mentally. They were confused, overcome, overpowered, by the tremendous event. It is just this state of mind, so natural under the circumstance, which is pictured for us in the Gospel accounts of the Resurrection. Would anyone believe in the great event any better were the records of it obviously concocted by cool, scientific witnesses? The bewilderment of the witnesses is the best evidence of the truth of the event.

We can never dispense with the Gospel accounts of the Resurrection, nor cease to lean on them heavily for the support of our faith, but we can easily make the mistake of thinking that they constitute the only evidence of the truth of our Lord's rising from the dead. With us to-day, though we are more dependent upon the records perhaps than were the first Christians, the voice of the living Church of God is the best proof still of the truth of the Easter message. The testimony of the Church to our Lord's Resurrection has not wavered during twenty centuries, and it is confirmed in all who know Him and the power of His Resurrection by the consciousness of His living presence in His Church still. As has often been said, we worship no dead Christ, but a living Christ, who may be spiritually discerned by such as possess the Spirit of God.

Here then we have the obvious answer to the problem

of the "inadequacy" of the Gospel accounts of the Resurrection. Those accounts need the support of the testimony of the Holy Spirit through the Church. Without this testimony they fail to bring conviction. This is, of course, the danger which threatened "Protestantism" from the very day that it discarded its faith in the witness of the Church and elected to rely solely, in matters of faith, upon the written word. There did not seem to be any great danger in such a proceeding in an age when men's faith in the inspired word of God was unshaken by criticism. To-day we need the support to faith of the witness-bearing body of believers, i. e., the Church. God forces no man's faith by overwhelming external evidence. Therefore is it possible, though One rose from the dead, for men to doubt the Resurrection. The assurance of a settled faith comes only as a man takes his place in the ranks of the Army of Christ, the Church Militant, accepting his responsibility therein, obeying her commands, receiving her sacraments, living her life, and possessing some measure, at least, of her indwelling Spirit.

These considerations make evident at once the great responsibility which rests upon the Church, on the human side, of bearing no uncertain testimony to her belief in the Resurrection. There must be a note of assurance, a note of triumph in her preaching, flowing from the consciousness of the presence of her Lord in her midst. Men are still hungry, as they have always been, to hear the sweet music of a positive Gospel of power, fraught with the hope of immortality. There is one day in the year, at least, when the churches are not empty; one day when they are more than half filled, when, as a rule they are crowded to the doors. That day, as everyone knows, is Easter Day.

How unfortunate it is when, on Easter Day, the church is crowded with people, eager to hear some word of life which might prove decisive for some of them so far as their faith in Christ is concerned, that the preacher, in the few brief moments of his supreme opportunity, should, as is sometimes done, try to prove the Resurrection by a discussion of the meaning of some text from the Gospel, or by outlining the latest theories of the higher criticism, or by an attempt to discredit the assertions of a materialistic philosophy. Philosophy is no help to us here, nor are the findings of science, nor the opinions of scholars, no matter how learned. Christ is in His Church. No doors, though they may be fast shut and locked, can keep Him out. Only the consciousness of His living presence can bring the desired conviction to the minds of men. If He is obviously present in the heart of the preacher, that is the best sermon, and men will feel it, unless they are spiritually dead, and will go away with the consciousness of having been spiritually fed and enriched. If He is sacramentally present on the altar, that fact will mean more to many than anything the preacher can say. Yet the sermon itself should be and can be made a great help. The spoken word may be a sacrament, revealing the inner real presence of Christ. The sermon should have as its aim the breaking down of as many barriers as possible between Christ and men's hearts. It should be an open door leading into the presence of Christ. Many sermons are this, and the criticism, a criticism which may be somewhat superficial, is not meant to apply where it is obviously inapplicable. There is enough truth in it, however, I believe, to justify it.

"Ye are My witnesses", said the Master. Who are the "ye"? Undoubtedly the disciples. The Apostles primarily, but also the whole body of the disciples. The whole body of the disciples is a phrase which can be embodied in one word—the Church. This is just what the

Church is: the whole body of the disciples, knit together by the Holy Spirit, the Head of the body being the Risen Christ.

How was the witness to be borne? By word, and by the fruits of the Spirit in the lives of the disciples.

See, for example, how this witness was borne by St. Peter. In his first recorded sermon, preached within a few brief weeks of the Resurrection, we find St. Peter bearing witness by word of mouth to the fact that Christ had risen from the dead. But his preaching did not constitute the whole of St. Peter's witness to the Resurrection, wonderful though that preaching was. We find a moral change in Peter, a change brought about by faith in the risen Lord, and this moral change bears wonderful testimony to the truth of the living faith which brought it about. He whom cowardice had caused to deny his Lord, now preaches the despised and crucified Messiah in Jerusalem publicly. This fact no critic denies, and it is a fact of no small significance.

By the very fact of membership in His Church, which came into being, and has continued to be a power in the world, because Christ rose from the dead, all Christians are witnesses of the Resurrection. Does the average church-goer feel that he is such a witness? Does he realize that, whenever he goes to church, for example, he is bearing witness to the Resurrection of Christ? Or does he go to church (on Easter Day in particular) because his faith in the Resurrection is very weak and needs to be encouraged, strengthened, and confirmed?

In view of the fact that the Church could never have come into existence but through the power of the Risen Christ, in view of the fact that every hypothesis to explain the birth and growth of the Church on a "naturalistic" basis has failed, the Christian preacher, facing the congregation on Easter Day, may well say words to this effect: "Your presence here to-day, my friends, and indeed every day that you may be here, is a living testimony to the Resurrection of Christ. Go forth, when you leave this church to-day, with this fact in mind, and then let the Spirit of the Risen Christ so live in your hearts, bringing forth, as He must do, spiritual fruits to be seen of all—for no man can hide his light under a bushel—that your lives may be a further confirmation of the truth of the Resurrection, as well as pure channels through which the power of the Risen Christ may refresh and reanimate and rebuild the lives of others. Do not ask me for documentary evidence of the Resurrection. You are yourselves His witnesses. Go forth, then, and let your light shine before men!"

We are trying now, under enormous difficulties, to rebuild the foundations of our civilization, or, at least, to prevent them from further crumbling away. Yet there is in many places a deep pessimism which believes that this task is beyond the possibility of accomplishment. This pessimism is probably not very wide-spread in America, but its presence in the world anywhere is a symptom of a very serious derangement of the body social. It would seem to be almost self-evident that the only cure for this pessimism, as well as for such other ills as distrusts, uncertainty, fear, hate, all of which are very prevalent in the world in these post-war days—the only cure is faith in the living power of God. Faith, and faith only, can move the mountains of difficulty which bar the path of the world's redemption. Against all the evils of the times, the Church should launch a mighty crusade, a crusade whose power and inspiration should flow from faith in her Risen Lord. Unfortunately the very rottenness of the time breeds inevitably the doubt which wards off the cure. Instead of girding themselves to battle, the multitude is urged, by the very extremity of the world's need, to seek relief in self-indulgence. "Let us eat, drink, and be merry for to-morrow we die", is always the counsel of despair.

But why despair when Christ is in our midst, only waiting for us to call on Him to aid us mightily? He is the Servant in the House, but we refuse to make use of His service. No house can withstand the violence of the wind

and the rain, as He Himself told us, that is built upon the sand. What word so aptly describes the foundation of our present civilization, as "sand"? We have moved out of the house that rested upon the solid Rock of faith in Christ, and have built our house upon the sand of uncertainty, being no longer confident of the truth of anything big enough, or strong enough, or enduring enough, to build on. Can we afford to forget the constructive power of faith as exhibited in the work of a St. Paul, a St. Francis of Assisi, or a St. Catherine of Siena?

The best proof of the value of wholesome food to the body is found in the fact that the body cannot live without it. The best proof of the world's need of faith in the Gospel of the Resurrection is found in the fact that the world cannot live without this faith. Hope dies, enthusiasm wanes, moral courage grows less, idealism wavers, when faith in the immortal destiny of men (which rests almost entirely upon Christ's Resurrection) is gone. The need of faith does not prove its truth, but it does prove its necessity for life. It is "biologically" necessary, which fact is at least a presumption in its favor. This is a pragmatic argument, doubtless, but pure reason cannot save the world. Faith in Christ can.

It may be objected against the argument that the Gospel of the Resurrection is a Gospel of power, that when men believed in it quite generally, as in the Middle Ages, it accomplished little or nothing. In answer, it is perfectly fair to say that, in the first place, there is no way of knowing how much or how little this faith accomplished in the Middle Ages. That it had power to bless and sweeten life greatly, even in those "dark" days, is proved by the sublime beauty of the hymns of St. Bernard, the exalted, uplifting, compelling grandeur of the poetry of Dante, by the loveliness, still felt and admired, of the life of St. Francis of Assisi, etc. In the second place we should consider that, in so far as its power to leaven society failed, it did so because men did not really believe in it enough. To-day we are in a position to believe in it more intelligently and to see its implications for the whole of life more fully. The Middle Ages did stress a little unduly the thought of future blessedness at the expense of present righteousness. Can we not to-day, while not forgetting the life to come, see, with a deeper understanding of life than was possible in an earlier age, the implications of the Gospel of the Resurrection for this present world, and apply its great power and the wonderful enthusiasm which it generates in the hearts of those who accept its truth, to present social conditions and the world problems, in order that the world may be restored and redeemed by the might of Christ? Not that we are to look for the salvation of the world in this generation by any means, but that we may reasonably hope, by God's help, to turn the current of the world's life away from the path of disintegration and destruction, and set it moving along the path of peace and life.

The unwillingness of the world to accept the Gospel of the Resurrection is perhaps due less to "scientific" bias, to intellectual considerations, than to moral weakness. This Gospel implies the Cross, and our human nature shrinks from the hard demand to lose itself in order to find itself. The Cross stands before the empty tomb and bars the way to it. We must endure the former before we can enter the latter and see with our own eyes the evidences of the Resurrection. Faith in Christ's Resurrection comes with compelling force into the lives of those only who follow Christ in the Way. That Way is expressed in the great Easter hymn:

"Jesus Christ is risen to-day,  
Our triumphant, holy day:  
Who did once upon the cross  
Suffer to redeem our loss."

This profound truth will probably never be grasped by the intellect alone. It must be lived in order to be understood. The mother who suffers the pangs of child-birth is nearer to its truth than the philosopher who merely contemplates it coldly in his study. For after she has endured her cross, the mother finds that she has brought new life into the world. Christ, too, suffered in order to bring new life into the world. The life which the mother brings



into the world is incomprehensible. The life which Christ brings into the world is incomprehensible. But the latter is as much a fact of experience as the former.

It is a pearl of great price, this new life in Christ. The wise man will gladly sell all that he has in order to possess it.

Now the day has come again  
Of all days most glorious,  
When from Death's despairing grasp  
Christ arose victorious.

Now we hear the glowing words  
Of the Gospel story,  
Telling that our Saviour lives  
And is crowned with glory.

While the Church her witness bears,  
Rolling down the ages,  
To confirm the joyful news  
Of the Gospel pages.

Saints, apostles, martyrs, too,  
On this day are giving  
Sweet assurance to our hearts  
That the Lord is living.

Let us then show forth the light  
Of our faith's perfection,  
And by words and deeds of love,  
Hymn the Resurrection.

### REPORT OF THE MINISTRY

THE report of the Commission on the Ministry, to the General Convention, contains an account of the important activities and calls the attention of the Church to a very serious situation.

The Commission, which was created by the Presiding Bishop and Council in 1920 to continue the work of the old Theological Council, is composed of the deans or other representatives of the theological schools; of two representatives each from the provinces, who are also examining chaplains; and of certain bishops and laymen.

The Commission have studied and interpreted a number of questions arising in connection with the canons governing ordination, including the serious matter of the ordination of unfit men in the face of definite canonical provisions which should prevent such action on the part of diocesan authorities. They are preparing a syllabus of the theological studies required of candidates for ordination, for the use of theological students and examining chaplains; and they have already issued a list of the best text books on these subjects and another syllabus on the academic studies required of candidates who are not college graduates. The Commission have also published a Guide for Candidates, giving in simplified form the steps necessary for those seeking the ministry in any of the seven different ways provided in the canons. These publications have met a long felt need and there has been a large demand for them from bishops and examining chaplains, as well as from many theological students.

But the chief work of the Commission has been to study the present serious situation in regard to candidates for the ministry, the reasons for the marked decline in the number of men seeking ordination, and what steps may wisely be taken to improve the present unfortunate situation.

The report of the Recruiting Committee of the Commission, issued in 1921, was a comprehensive study of the record of the Church in the matter of candidates for the past hundred years. The report pointed out that during that time there had been a steady decrease in the relative number of ordinations to communicants which, however, had been greatly accelerated during the past five years. While during the ten year period from 1906 to 1916, according to the United States census, the communicant membership of the Church increased 23%, the number of clergy increased less than 4%. A comparative study of the situation in other Christian bodies reveals the fact that in the Episcopal Church the relative decline in candidates for the ministry has been greater than in almost any other Church. For the triennium ending in 1826 one deacon was ordained for every 234 communicants; in 1856 one for every 470; in 1886 one for every 1066; in 1916, one for every 2035; in 1919 one for every 4600. Moreover, about 40% of those who have been ordained in recent

years have come to us from other communions, an indication that the ideals and standards prevailing in the homes of our people are not such as to lead a sufficient number of our boys to seek the Christian ministry.

The investigation has also revealed the fact that a decreasing number of those seeking Holy Orders are college graduates, until at present only about 60% of our candidates are thus trained. The report also points out that city congregations produce candidates in very small ratio in comparison with country and village churches. There is also a marked difference in the record of the dioceses. Certain parishes have all along made notable contributions to the ministry both in quantity and quality; and the question arises, if some, why not more?

The Commission, in studying the causes for this decline in the supply of men for the ministry, call attention to the following considerations which seem to them to indicate the chief causes of the present condition:

(1) The general lack of religious training in the home.

(2) The present unsettlement of faith, arising in part, at least, from the failure of the Church to provide definite, clear, and courageous teaching in the midst of wide discussion of matters of doctrine, Biblical criticism, and science.

(3) The absence of parochial and pastoral efforts to secure candidates.

(4) The fact that the Church has not provided adequate funds for the education of men for the ministry.

Some definite steps have been taken by the Commission in the hope of improving the present situation. They have first sought to bring the facts brought to light through their investigations to the attention of the Church. To this end the reports and other literature have been widely distributed to individuals and to the general and diocesan papers, together with suggested plans for further study and for constructive activity on the part of diocesan committees on recruiting. Two general letters containing definite recommendations have been sent to all bishops; and in Advent, 1921, a letter was sent to all the clergy in active service, the letter being addressed to the pastors and through them to the parents and people of the Church. The clergy were urged not only to preach on the call to the ministry, but to follow this up with personal interviews and pastoral efforts as the most fruitful method of procuring duly qualified men.

There is little suitable literature to place in the hands of boys and young men presenting in a manly and appealing way the call to the ministry; but the Commission is distributing one book of great value, Dr. Slattery's recent volume on *The Christian Ministry*. At the request of the Commission, Dr. Slattery has most generously surrendered his royalty on three thousand copies, and the publishers have made a liberal arrangement so that this little book can be widely distributed at low cost.

The last year has shown some improvement in the matter of recruiting. There has been a notable gain in the seminaries in both quantity and quality of their students, and an increased number are college graduates. It is the hope of the Commission that the tide has turned; but it will require long and continued effort to secure sufficient men to supply the needs of the Church. That they may aid on this all important work, the Commission on the Ministry ask to be continued.

THE "SACK-COAT" preacher is coming more and more into evidence, be it said with regret. The sack is a sort of protest against clericalism, a bid for popular favor, often secured at the expense of dignity and influence of a lasting character. There is no need to dwell upon the impropriety of short coat for public speakers. If the judge upon the bench see the fitness of a robe during his court hours, surely the minister who stands before the public in a more conspicuous way should sense the propriety of appearing in an attire befitting such sacred office. Why not the gown or robe? We believe the general adoption of the robe for preaching would exalt the service and lend force to the message, even to the point of inspiring the preacher to a better deliverance. But above all else deliver us from the cut-a-way preacher, the sack-coat preacher.—*Christian Advocate*.

**A CALL TO A CONFERENCE ON A CALLING**

BY THE REV. GEORGE CRAIG STEWART, D.D.

**LEADERSHIP!**

That should be the aim of every boy in the country.

Indeed that is the end of all true education. Boys go to West Point to prepare to lead armies; boys go to Annapolis to learn how to lead a fleet of ships into action; schools of commerce are training leaders for business, schools of law, leaders in the administration of justice; schools of medicine, leaders in health; schools of journalism, leaders in molding public opinion. The world wants men who can lead, and it must look to those who are equipped to step out in front and show the way, men who know where they are going and who have the power to influence others to follow.

Now the Church offers supreme advantages for leadership. Religion includes every department of life:

"It's no mere smile o'contentment,  
No sigh of aspiration, sir,  
But stuff o' the very stuff,  
Life of life."

It is business, and art, and science, and literature, and public institutions, and recreation, and home—all of them viewed from God's point of view. Christianity is the warp and woof of our civilization. Jesus Christ is the supreme leader of the race. He gives men their clearest visions of God, and their clearest vision of what men should be both as individuals and as a society.

The Church is His Church and He founded it. But He knew it could exist only if it had competent leaders to represent Him. So He chose twelve young fellows, most of them mere boys, and carefully trained them, and tested them, and then ordained them to take the lead in spreading the Good News of His life and teaching. What those twelve young leaders did, nineteen hundred years of history can tell.

To-day the same Jesus Christ is looking for likely young fellows to continue His work as leaders in the Church. He wants only the best. He wants men as varied as Peter the man of action, and John the deep thinker, and Andrew the practical, and James the fearless, and Nathaniel the cautious, and Thomas the man who had to be shown. Only they must be ready to do the hard thing, the heroic thing. They needn't be physical giants, but they must have tall, up-standing spirits. Lanier said a fine thing of the ideal American which is equally true of the ideal Christian minister.

"He may have a mere thread for his biceps, yet he shall be strong enough to handle hell, he shall play ball with the earth; and albeit his stature be no more than a boy's, he shall still be taller than the great red-woods of California: his height shall be the height of great resolution and love and faith and beauty and knowledge and subtle meditation; his head shall be forever among the stars!"

Dr. Drury, of St. Paul's School, Concord, is inviting the boys of the Church—of all the Church—to a Conference there from June 26th to July 1st. There will be no charge for entertainment; that will be provided free. The only charge will be a small registration fee—\$2.00 for each boy.

This conference will present to the boys the various phases of the Church's ministry. No boy will be asked to make any decision to enter the ministry—but think, just think what such a conference is bound to mean to those who attend!

Rectors! Fathers! Mothers! Boys of the Church! This is an opportunity you cannot afford to miss. No other proposal for increasing the number of candidates for the ministry seems to me half so promising as this appeal straight to the boys themselves.

If the Church rises to meet this hospitable offer, it is pretty certain that the results will be startling. Like conferences elsewhere will develop. They will be multi-

plied year by year. Fresh young life will come pulsing into our seminaries; consecrated, well equipped youth will

"Fill up the gaps in our files,  
Strengthen the wavering line,  
Establish, continue our march  
On to the bound of the waste,  
On to the city of God."

**TO AN EASTER LILY**

Flower of loveliness in perfect bloom,  
Thou art a benediction in this room.

Essence of harmony, thou dost express  
A calm above our mortal restlessness.

Symbol of purity, thou dost suggest  
The perfect peace of Paradise the blest.

Surely our loved ones who have gone before  
And stand upon the glad eternal shore,

Have flowers there that are like unto thee,  
Glowing in radiant immortality.

Bright miracle of nature, fresh and fair,  
Distilling sweetness in the fragrant air;

Incense of Heaven, yielding hope and cheer,  
Thou shinest with a light serene and clear.

Celestial messenger, thou dost fulfil  
In acquiescent grace, thy Maker's will.

Not all the riches that the earth can hold,  
Nor Solomon surrounded by his gold

Within a precious palace, yet could be  
Arrayed in glory that is like to thee.

No wonder the Angelicos of old  
Made their annunciation angels hold

A lily, token of the love divine  
That into every human heart must shine;

The love of Christ who rose on Easter Day  
To show to us the Truth, the Life, the Way

Into the Father's presence—and the sight  
Of the New Earth and Heaven in the light

Of peace and love—by angel hosts adored,  
And over all—the glory of the Lord.

MARY SANGER.

**EASTER**

What is our life? A mist that flees apace  
Before the breeze, or fades out in the sun;  
A bursting bubble where swift waters run;  
A filmy cloud that vanishes in space;  
A fleeting shade eluding our embrace;  
A journey wearisome though quickly done;  
A trivial tale told ere it is well begun;  
A troubled dream that leaves at morn no trace:

So unbelief in hopelessness declares,  
And rails in wrath, or in self-pity weeps;  
But clear-eyed faith looks past the seeming, keeps  
A heart assured, and through the phantoms fares  
Toward the God-founded city that remains,  
Where Christ, the Risen Lord, forever reigns.

JOHN POWER.

## RESURRECTION

*(Easter Eve)*

A seed inhumed, and Christ intombed,  
And dark and dank their prison.

*(Easter Day)*

The might of God has burst the clod,  
And plant and Christ are risen:

*(Easter Morrow)*

This victory, in you and me,  
Must be by grace repeated;

*(Eternity)*

Then death and sin, that work within,  
Will be through Christ defeated.

EDWARD HENRY ECKEL.

## THE FIRST EASTER DAY

Angels speeding through the night,  
Joseph's garden filled with light;  
Soldiers watching swooned with fright,  
When Jesus rose again.

When the garden silent lay,  
With the soldiers fled away,  
In the dawn of Easter Day  
The holy women came.

At the tomb an angel spoke;  
Hope and joy in them awoke;  
To the Master's friends they broke  
The greatest news of earth.

Mary, longing to remain,  
Where three days her Lord had lain,  
Heard Him speak to her again,  
And saw Him face to face.

Two He taught along the road,  
Though their hearts within them glowed,  
Did not know Him till He showed  
Himself in breaking bread.

Faith the ten apostles knew  
When He said, "Peace be to you!  
As God sent Me, send I you,  
With news to lift mankind."

Therefore, in our thankfulness  
Praise to Him we now address;  
Praying Gospel truth may bless  
All people ev'ry day.

MALCOLM SANDERS JOHNSTON.

## VICTORY

The night before the Resurrection morn  
Some breathed their last and some were left forlorn,  
Some tossed in pain, and others, like the beast,  
Wallowed in lust or gorged them at the feast,  
Some toiled or watched for king or for high priest,  
And some in sin were born.

The night before the Resurrection morn  
Strong soldiers watched the Tomb in silent scorn,  
And Mary's crucifiers slept their heartless sleep,  
Heedless of sin's rank harvest they must reap:  
Judas alone was plunged in hell's vast deep,  
From Christ by Satan torn.

The night before the Resurrection morn,  
Peter's gaunt face was wet by tears and worn,  
And Mary's heart a sword had pierced and torn,  
And John was crushed by grief too deep for tears,  
And all the Saviour's sheep were filled with fears,  
Of hope's best comfort shorn.

But when the Resurrection morning broke,  
And from night's long caress the earth awoke,  
The Lord of Life cast off Death's feeble hold,  
And brought again into His blessed fold  
The trembling sheep He loved, and made them bold,  
And glad to bear His yoke!

And thus with Thee, O Christ, may we arise!  
By Thy strength saved and by Thy truth made wise;  
Sin's yoke and Death's cruel taunt may we despise!  
Then in Thy foot-steps following may we come  
Victorious to our eternal Home  
Under eternal skies!

JOHN H. YATES.

## TAPPING RESOURCES OF A NEW VEIN

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

AT THE General Convention of 1898 in Washington a very interesting discussion took place in the House of Bishops on the general question of the supply of clergy, and, more especially, as to the feasibility of preparing men for the ministry, who are of mature years and have come from the experience of business life.

Since that time several experiments have been made with special "schools for postulants", and while a number of our most efficient and successful clergy have been trained in these schools, there was not sufficient income provided to put the schools on a permanent basis.

It was left to the Rev. W. S. Claiborne, whose work as Archdeacon had impressed him with the need of men in the home mission field, particularly in the rural districts, to initiate a movement to establish a training school which should take its place as a permanent factor in the educational life of the Church.

A number of bishops and laymen gave their hearty coöperation, and finally the Synod of the Province of Se-wanee adopted a resolution strongly endorsing the school. The Rev. Mercer P. Logan, D.D., well-known throughout the Church as a leader in the movement for teacher-training, accepted the position of warden and gave up his parish in Charleston, in order to devote his life to this adventure of faith.

The school is situated at Monteagle, Tennessee, the home of the Southern Chautauqua, and has a beautiful and fertile domain of sixty acres and comfortable buildings sufficient to house about forty students. Within a month of its opening, eighteen men had applied, with the consent of their bishops, for admission. There are now 25 men enrolled at the school.

The school will give a thorough course of instruction in all branches of theological learning which do not involve a knowledge of Hebrew, Greek, and Latin. The study of the Bible, the Prayer Book, and Church history and pastoral theology will be more serious and complete because the classics are not required. The course of study is for men of mature years, who have proved their ability to teach and lead, and who will bring to the ministry their knowledge of men and their experience of business life.

The trustees and friends of the DuBose School believe that it supplies a real need in the Church's system of training, and that, with proper support, it will expand into a great and efficient training place for workers who will serve in every department of the Church's forward movement.

It ought to be and will be clearly understood that this school is not in competition with our regular schools of theology, and that there is not the slightest intention of lowering the standards of scholarship required, and rightly required, of university and college men entering the ministry of the Church. The bishops on the Board of the DuBose School are all members of the governing board of one of our leading theological seminaries, and they believe that the two schools will supplement and help each other.

## THOUGHTS FOR HOLY WEEK

By L. L. R.

AS we look upon the Cross rising in the majesty of its loneness against the background of illimitable space, involuntarily comes the realization of a beauty all its own—a grandeur of simplicity and symmetry of outline, of perfection in its proportions. Truly, had the Redeemer of the world sought with care the most impressive death whereby to imbue with reverence the heart and mind of man, He could scarce have chosen one more fitted to that end. Rising amid Heaven and earth, as though to lift the one and bring closer the other till both should meet, and compelling, whether or no, the upward gaze even of the most careless of all them that pass by. Whether or no, even the most indifferent must, perforce, look up, as to a throne vested with majesty unique, the royalty of love supreme, of voluntary self-sacrifice. Thus it is that the whole civilized world pays involuntary homage on the yearly anniversary commemorating the day of its coronation. Not an accusation, that script surmounting its head; not a condemnation; rather the unconscious proclamation, the fulfillment of all the ages of prophecy: *The King of the Jews*. The King foretold, and though rejected by His own, yet the King triumphant, acclaimed in ever deepening chorus by a mighty throng winding down the path of time, a throng which no man can number, reaching unto the uttermost parts of the earth, with gaze uplifted to that Cross proclaiming: "Behold the Lamb of God that taketh away the sin of the world!"

"And I, if I be lifted up from the earth, will draw all men unto Me."

Over and over again is the Cross foretold, or portrayed, amid the dim shadows of old, to be illumined, and glorified in the ages to come. In the clear moonlight of Egypt's death-stricken night, behold its gleaming vividly, the blood-red cross: "Down the two side posts, and across the over-reaching beam," the blood of the Paschal Lamb with its mighty deliverance.

How clearly before the gaze of the prophet-psalmist rises its stern outlines upon it, the Victim suspended with "pierced hands and feet." But, as though hearing amid the shadows its message of hope and pardon, behold how it is uplifted in height and majesty: "For as the heaven is high above the earth, far as is the East from the West, so great is His mercy toward us, so far has He set our sins from us." So, too, the later Gospel-messenger, in vivid word painting, unconsciously perhaps, but none the less clearly bringing the Cross before us, in fervor he cries: "Oh, that we may be able to comprehend the *breadth and length* (of its outspread arms), the *depth* (of its reach to earth's lowliest), and the *height*" (uplifting the world unto the love and the knowledge of the Father).

There are certain words recurring often in Holy Scripture with varying use, or significance, and thus affording an interesting study. As an instance in mind may be cited the small, commonplace word "cup". A very brief review of its use will disclose the many changing associations and messages with which the Scriptural cup is filled.

Among the many forms in which it is presented, how rich, how full, and yet how freely offered, "the cup of salvation".

How full of love, of tenderness, and refreshment "the cup of cold water" ministered to one of God's little ones.

How bountiful, full, and overflowing, to the heart recounting its blessings—"my cup runneth over". How bitter, perchance, and yet how heart-reaching—"Are ye able to drink of the cup that I shall drink of?"

Again, the mystic cup, "the cup of Blessing": is it not the communion of the Blood of Christ?

The cup of anguish: "Father, if it be possible, let this cup pass from Me".

The cup of peace, of resignation, shorn of bitterness, mixed by the hand of unerring love, wisdom, and tenderness. "The cup which My Father giveth, shall I not drink it?"

## TWO GARDENS

A garden in the rocks: a lonely place  
Where olive trees and cypress rise  
Dark in the dusk, against the southern skies,  
In solemn grace.

A man with pale set face,  
And haggard eyes;  
His bloody sweat pours forth in agony.  
Hear from the lips of Mary's Son,  
"Oh Father, let Thy will be done,  
Not mine!"  
This is the Garden of Gethsemane.

Sweet, breathless hush of dawn o'er hill and lea,  
Awakening of little bird and scented flowers,  
This is the holy, this the mystic hour;  
From bondage free

The Son of God shows forth the mystery  
Of heaven's power;  
For He is risen from the sleep of death:  
Oh Magdalen, fall low before His face,  
Whose presence fills and sanctifies this place,  
Thy Lord!  
"I am The Resurrection and The Life". One saith.  
JANET ROBSON.

## "THERE IS NO DEATH!"

"There is no death, the stars go down  
To rise upon a brighter shore."

There is no death, though in our human language  
Of Death we speak.  
Our brief existence is a preparation  
For strong and weak,  
Who fear the Lord, to enter higher life,  
Not far away from all our toil and strife.

There is no death, though, in our bitter anguish  
When loved ones go  
Beyond the veil, we cry aloud for mercy  
To bear the blow.  
Yet Faith victorious triumphs over Death,  
For earthly life is but a fleeting breath.

There is no death, the Cross of Christ is shining  
To lead us on,  
Through thorny paths and sometimes fragrant flowers,  
Until the dawn.  
So Death is vanquished, for the Saviour lives,  
And victory to those who serve Him gives.  
MARTHA A. KIDDER.

## THE UNIVERSAL GUILT

I saw One greeted with a kiss;  
A son of night performed the deed;  
And then they led away my Lord  
To be despised, to suffer, bleed;  
And I stood by, nor said a word,  
Nor was I by His mute grief stirred.

I saw One wear a crown of thorns;  
They placed it rudely on His brow,  
And pressed it down; and as He bowed  
They cried, "Messiah—See Him now!"  
And I stood by, nor moved a limb  
To save my Lord, or comfort Him.

I saw One hanging on a cross;  
As in each hand they drove the nail,  
He groaned and cried, "O God, forgive!"  
They laughed and shouted, "King, all hail!"  
And I with them was standing there,  
As He breathed out His dying prayer.  
THOMAS CURTIS CLARK.

## The Work Room in Peace-Time

By Catherine Morrison

**W**E hated to give it up—our war-time work room. It had done so much to keep us sane of mind, steady of purpose, brave of heart, and clear of soul. Wonderful things had happened there. I remember one afternoon in October 1918, when our men in France were fighting in the Argonne and the influenza was claiming its deadly toll in the camps over here. Not one of us but was facing a terrible possibility. The sewing machines were idle for we were making nothing but pneumonia jackets. Suddenly I realized that a hush had come over the busy room, and on looking up from my table a sight met my eyes which I shall never forget. On the face of every woman, as she bent over her jacket, was a look of peace and contentment, and the whole room seemed to be filled with a soft radiance. I said to myself, "Truly this is the peace of God which passeth all understanding"; and I bent again over my accounts.

We could not be disobedient unto the heavenly vision given us during those years of world service, so in January 1919 we determined to put the work-room on a peace footing and "carry on." It was a real venture of faith, for we had to find work for an average of fifty women and to finance the venture as well; very different from the war-days when the Red Cross and its inexhaustible stores stood behind us.

We must sew all day, too, for we could not give up our noonday luncheon when we sat down—old and young, rich and poor, at a common table and became friends over our simple meal of coffee or tea, bread and butter and cakes.

That was over three years ago, and ever since we have run at top speed one full day every week from October to June, and many extra days when we have been very busy. And moreover, our venture of faith has grown, until we are looked upon as the work center of the parish, and all the other parish organizations come to us to have work done and expect us to call them in to help, when we have a special task on hand.

First we have the Evening Branch of the Woman's Auxiliary, made up largely of Girls' Friendly Society members, meeting once a month, fifty or sixty strong, and demanding work and lots of it. Then the Boy Scouts are asking for red neckchiefs and khaki running trousers. Next a group of the G. F. S. asks for work to do on Tuesday evenings, and the Chancel Guild wants new cassocks made for the choir. The superintendent of the parish house comes in asking to have towels hemmed or summer covers made for the chairs in the library and the men's club room. Or the Woman's Club and Mothers' Meeting ask to help in some particular undertaking.

Of course there are the mission boxes, bed gowns, pads, and surgical dressings for the Children's Hospital. The two girls' homes need new curtains; the soldiers at the Sanitorium need warm pajamas, and bags in which to keep their small belongings. The old people at the Infirmary must have Christmas gifts; and our own parish poor need many clothes.

Last year the entire parish was agog over a box to be sent to a whole country side in the mountains of the South—two boxes in fact; one at Christmas time containing everything from gifts to Christmas tree ornaments; the Men's Club gave the tobacco, the Church school the Christmas cards and books, and the Girls' Friendly gave and dressed the dolls; and another box later with clothing.

We cover the five fields of service many times each year. Just now we are headquarters for an immense lot of sewing for the Cincinnati General Hospital. Every woman's organization in the parish is helping. The hospital supplies the material, the work-room is open two days a week to the women of the city, and over thirty or-

ganizations outside our parish—churches, clubs, etc.—are cooperating. Finished articles are being sent back to the hospital by the hundreds every week, and the city, financially embarrassed, as most cities are, is being saved a goodly sum of money.

What do we call ourselves? It matters little. We happen to be a part of the Woman's Auxiliary. In January 1919, when we reorganized, the Church Service League was not an accomplished fact, though many women throughout the Church were feeling the need of it. And at least until the status of woman's work has been clearly defined we have thought it best to keep the old, time-honored name. In another parish or another year we might be part of the Church Service League or have another name. "A rose by any other name would smell as sweet".

Finances? Our annual dues are only fifty cents; merely a badge of membership; and we have no fines. The work-room is open at certain times and we give to it as much as we can. Our luncheons, for regular members, cost twenty-five cents a month. But we have a budget. The first year we raised it ourselves among the women of the parish. Now the parish is on the budget system, and we subscribe through that, each one giving according to her means, and the Auxiliary receiving a check every two months from the parish treasurer. So we are able to cut our goods according to our cloth, knowing exactly what we have. Often materials are sent in to us and we make them up, as in the case of the General Hospital. More often we buy them ourselves. Sometimes we rent sewing machines to supplement those we own, sometimes we use fewer according to the work on hand.

We have many committees and many workers. A new member of the parish immediately finds friends and work to do. Leaders are often developed in the work-room for other parish work.

Ours is a large parish, but the same principle applies, large or small. I have seen small parishes so split up into small organizations that, if two or three members were absent from a meeting, the meeting is a failure. Is it not better to group all our activities, missionary and benevolent, of the Auxiliary and various guilds, around one common center, making each woman responsible for some part of the work while being conscious of the whole? Are we not one body in Christ? And is not the normal vision, the vision of the Master, that which sees equally well the blind beggar by the wayside and unto the uttermost parts of the earth?

### THE LONG SILENCE

The Babe of Bethlehem, angels and men adoring,

Then utter silence through the growing years,

Till, in the temple, serious truths exploring,

A Boy of twelve appears.

Silence again through many years of living,

Till on the hills and through Judea's plain

A Saviour walks, restoring, healing, giving

Life to the dead again.

And then the cross, and three dark days of mourning,

The silent tomb, the Master gone, no word

Until the glory of the Easter dawning,

And the dear, risen Lord.

Always the silence breaks in greater blessing.

What comfort this when the long silence lay

Its touch upon our dear ones, we possessing

Glad faith in Easter Day!

ANNA TEMPLE.



## 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.

### APOSTOLIC SUCCESSION

To the Editor of *The Living Church*:

IN THE LIVING CHURCH for March 18th, you published an extract from the *Grace Church Messenger* relating to the Apostolic Succession, concerning which I would like the privilege of your columns to ask some questions of those who may be better able to provide a satisfactory answer than I can.

This extract implies a theory which I have been very familiar with for many years, but for which I can find no authority other than Anglican. Indeed it seems that it must be a purely Anglican theory that the assistant consecrators at the consecration of a Bishop help to preserve the Succession.

According to the *Catholic Encyclopedia*, these "assistants" at a Roman consecration may be priests if necessary, and in that event these priests "assist" in exactly the same way that bishops would. From the Roman standpoint then it would seem that the essence of the matter is to have the presence and consent of "witnesses"—much in the same way as priests "assist" at the ordination of a priest in our rite. This is also the interpretation put upon the custom in early years—in accordance with the Canon—by Bishop Gore in *Church and Ministry*, though he mentions the latter theory, and adds in a footnote, "I do not lay much stress on the argument in the text".

The Orthodox attitude was expressed by Dr. Groves Campbell in a letter to the (English) *Guardian* of Nov. 11th, 1910, in which he quoted the eminent Orthodox theologian, Prof. Androustos, as follows: "The commission (or authority) for a consecration of a bishop belongs not to an individual bishop, but to the body of bishops, and whether that body is small or great is indifferent. If into this body there enters some false bishop, it is clear that the body is not rightly constituted; as such, then, it cannot naturally act canonically—that is to say, it cannot transmit the archieratic commission. Consequently their act—that is, the consecration—is invalid." This appears to be a good deal stronger than the Roman attitude, which, from all I can find, appears to throw the onus upon the consecrator.

From the Anglican standpoint I would like to know how assistant consecrators, who remain absolutely silent at the time of consecration, can convey that which they fail to express.

Much as I would like to accept this theory, I can find no authority for it other than Anglican, and Anglican authority seems to be eliminated by the fact that the service itself does not support the theory. If all the assistant consecrators uttered the words of consecration, as well as joining in the laying on of hands, there would seem to be at least a possibility of truth in the theory that they would make up for any deficiency that there might happen to be in the presiding consecrator.

Perhaps somebody else can give definite authority for the theory and explain the difficulty mentioned.

Yours truly,

F. J. BARWELL-WALKER.

### STUDENTS FOR HOLY ORDERS

To the Editor of *The Living Church*:

I HAVE just read with much interest Dean DeWitt's article entitled, *The Seminaries and Their Students*, and I agree with the Dean, and do wish there was some way to get the message to the proper sources to inspire men to study for the ministry. I am convinced that pamphlets and committees and the like are wasted energy. The home must be reached for there is where the fault lies, and accounts for our empty seminaries. It is not the fault of the seminaries that they are not all full, but of the home. I should think we had enough seminaries already, and hope there will be some way to prevent any more being established, as it does look rather absurd to have fourteen seminaries scattered over the country with 343 candidates. I presume the candidates are all in the seminaries.

While I am not an advocate of German efficiency, it does seem that we would accomplish more by making our present seminaries more effective by better equipment, etc., than by establishing others; and one is persuaded that we would accomplish more if we realize that committees and pamphlets and

the like do not get to the home, the source of the trouble. People rarely read them and it seems a great waste of energy, to say nothing of the financial side.

The Nation-wide Campaign has been and is awakening the Church, and twenty-five men at the DuBose Church Training School are the outcome, very largely, of the Nation-wide Campaign. The institution was opened to provide a place to train these men, not to establish another seminary, as these men require a different training from the men who go through the regular prescribed course from infancy to old age. They are attracted from business life, and they have succeeded in business, having good positions now, and one would naturally come to the conclusion that this type of man entering the ministry of the Church would go a long way towards solving some of our great problems.

Monteagle, Tenn.

W. S. CLAIBORNE.

### A NOTABLE TRIBUTE TO THE AMERICAN LITURGY

To the Editor of *The Living Church*:

CHURCHMEN have never ceased to be grateful to Bishop Seabury, Bishop White, and the others who in 1789 set forth the American Book of Common Prayer, and gave us the precious possession of our Eucharistic Prayer of Consecration, which is a return to the normal Form which characterized the great liturgies of the early ages of the Church.

It is a pleasure therefore and satisfaction to notice in the *Kingdom*, an excellent paper of the Canadian Church, published in Toronto, a striking tribute to this Prayer of Consecration by the Rev. J. W. Tyrer, M.A., of England, in an article of the first rank, entitled "The Institution of the Eucharist and its Teaching".

The fine quality of Mr. Tyrer's scholarship is known to those who have had the good fortune to read his book, *The Eucharistic Epiclesis*, for he is one of a small band of real scholars in England, Anglican and Roman Catholic, who are doing so much by their researches to further the cause of unity in Eucharistic worship, and to stimulate the study of liturgies.

The last paragraph of this article contains the reference to the American liturgy and is as follows:

"In conclusion, we must say a word about our English Prayer of Consecration. As all scholars know, it has several serious defects. Following the Roman Canon, and contrary to Scripture, it is not a Thanksgiving; following the Roman Canon, it has no mention of the Holy Ghost in the Invocation; following the Roman doctrine and contrary to Scripture, it seems to regard Christ's words of Administration as the Form of Consecration; and it has no commemoration of Christ's Resurrection. What is needed is a remodelling of the Prayer or, at any rate, the permissive use of an alternative Prayer in which these defects are remedied. And for guidance we cannot do better than turn to the American Prayer Book. For, of all Prayers of Consecration in present Western use, the American makes the nearest approach, so far as we have observed, to the oldest known Form—that in Hippolytus' *Church Order*."

The mention of Hippolytus' *Church Order* signalizes the fact, now accepted by scholars as the result chiefly and finally of the very great labor and research of the Roman scholar, Dom Conolly, of England, that the so called *Egyptian Church Order* was in reality the work of Hippolytus, Bishop of Rome, which he entitled *The Apostolic Tradition*, and dates accordingly from the early decades of the third century. Its Prayer of Consecration was a part of the Roman liturgy in use at that time, and has the normal Form of the great liturgies of later date, and a distinct Invocation of the Holy Spirit upon the Elements.

How it would have rejoiced the heart of that sturdy old bishop and theologian, Seabury, of Connecticut, who braved so much to bring the gift of the Episcopate to these shores, had he but known that the other treasured gift that he also brought, the ancient Form of the Consecration of the Eucharistic Oblation, was to link the worship of the young Church in the new world at the end of the eighteenth century, with the same

worship, in essentially the same Form, of the Christians of the Eternal City in the early years of the third century!

Thus is the American Prayer of Consecration, one of the very latest in time, found to be in substance, form, and order, "the nearest approach" in the West to what is the earliest liturgy yet discovered.

Pasadena, California.

CHARLES H. HIBBARD

### REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

IF I do not appear to be among those who advance suggestions as to "revision and enrichment" of the Prayer Book without adequate support for suggestions made, may I invite your attention to what seems to me (a layman) and to several clergymen with whom I have conferred, a distinct inconsistency in a portion of the wording of the Collect for St. John the Evangelist's day? I beg to quote this beautiful little prayer *verbatim*, reverently pointing out the special portion that would seem to me almost at variance, in implication, with the words of our Lord and with the Catholic teaching of the ages.

"Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being instructed by the doctrine of thy blessed apostle and evangelist St. John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord."

As thus worded the prayer obviously suggests the inference that the Church could conceivably fail as to ultimate triumph and eternal salvation, whereas no such interpretation of the Collect can be justly set forth as in keeping with the words of the Gospel and the Catholic tradition and doctrine; for is it not written, "The gates of hell shall not prevail against it"? Would not some such phrasing as "all God's faithful people", or, "all members of the body of Christ", in place of the pronoun "it", completely and satisfactorily obviate any such interpretation, while in no way detracting from the beauty or spiritual significance of the prayer?

Portland, Maine.

FRANK B. MORRIS.

### SOCIALISM AND CHRISTIANITY

To the Editor of *The Living Church*:

LET me take but one sentence of Leonard K. Smith's letter to answer as to socialism and Christianity. He says: "Our economic system... is only the product and expression of our own souls". As Marx points out, a man owning and operating a textile mill of one hundred thousand spindles has a manifest advantage over one operating a mill of ten thousand spindles, with a corresponding increase of profit or surplus values. This surplus value is invested and reinvested until trusts are necessary, which Marx demonstrated as inevitable, in the sixties. The whole process of capitalistic development and operation is, in the main, purely mechanical and mathematical. The individual or mass soul is a negligible factor. This is why the socialists so quickly perceive that capitalism is unchristian, while the co-operation called for in the program of all socialists is Christian. This is why we can say so confidently that socialism is destined, ultimately, to triumph. It is destined economically to come and it is right that it should come because its fundamental principles are identical with the fundamental principles of Christianity. The fundamental principles of our present economic order, together with its functioning, are material. It is folly to say that they are the product of our soul.

Marx's philosophic writings are so much to the fore now, particularly since the inauguration of the Russian experiment now being made, that his scientific analysis of capitalism is not much referred to. My reverend brother and all clergy should take a course in capitalistic economics before acting as apologists for the system.

April 5, 1922.

A. L. BYRON-CURTISS.

### DUTY BEFORE PLEASURE

To the Editor of *The Living Church*:

I WONDER if the Church, in its official and corporate capacity, is not in danger of being swept off its feet by the tide of pleasure-seeking sweeping over the country. One reads with some alarm that "from the time the delegates (to the General Convention at Portland) arrive at the station wearing the official cross (in purple), autos will be at their service for business or pleasure". Where is the business and pleasure of God to come in, in the presence of such immortal visions of the sea-side, the unexampled scenery of the Columbia River Drive, along which I have motored and therefore speak from experience, and the wondrous beauties of Mt. Hood and its environs?

I am not a deputy. If I were I would no doubt feel, as

many will, the all but irresistible pull towards neglecting God's business for these entrancing diversions. I know somewhat the Portland people. As hosts and hostesses, private and public, they are among the most hospitable in the world. But, together with bishop and clergy, they are Churchmen first, and would be the first to be disappointed at any neglect of the chief business for which we are sending our deputies to Portland.

My word of alarm may be unnecessary and uncalled for. If so, let it pass for naught. But if it does help any deputy at Portland to keep in mind, all the time, first things first, it will not have been written in vain.

Cleveland.

A. A. ABBOTT

### WHEN A PRIEST PERFORMED HIS OWN MARRIAGE

To the Editor of *The Living Church*:

PROPOS of the discussion by Presbyter Ignotus of the validity of a wedding in which the officiating priest is also the bridegroom, the following excerpt from the transactions of the vestry of Prince Frederick's parish, Winyah, South Carolina, is, I think, interesting and curious. In a letter dated Black River, South Carolina, May 1st, 1756, and addressed to the secretary of the Society for the Propagation of the Gospel in Foreign Parts, after various reasons have been given for the severance of parochial relations with a clergyman who had been sent by the Society, the following additional ground of complaint is stated:

"...and in one of his rambles into the Northern Province He bro't home with him a Woman with whom he lives and calls his Wife; tho in our strictest Examination of him on this head, he could produce no Witness or Vouchers of ye Celebration of his Marriage with Her; so that We have cause to apprehend that if he is contracted, it must be agreeable to some assertions He has made in Public Company, viz., "That it was in his Power as a Priest, to marry himself to any Woman whatever, without the Intervention of a Third Person." Nor has He as yet realized his marriage or given the Public any satisfaction in Relation to it, further than by publishing the Bans of Marriage between Him and this Woman one Sunday in the Church." etc., etc.

The letter ends:

"We are  
Rev'd Sir,  
"The Society's most obliged and your very  
hble servts  
"The late & present Vestry Men & Chh Wardens  
of the Parish of P. Fredk. So. Carolina"—(with names  
attached).

It appears that the vestry anticipated the decision of the House of Lords by almost exactly one hundred years.

This extract is from the Register Book for the Parish Prince Frederick Winyah (now Prince Frederick Pee Dee), compiled by the late Mrs. J. J. Pringle, and published by the Colonial Dames of America.

Rectory, Prince Frederick Pee Dee,  
March 31, 1922.

J. E. H. GALBRAITH.

### CHRIST CHURCH, BOSTON

To the Editor of *The Living Church*:

THE recent letter of the Hon. Appleton Morgan, appealing for an increase of interest in old Christ Church, Boston, and published in your columns, has aroused my attention, not only for its general application to our fellow Churchmen, but still more because it has a strong personal bearing on the fortunes of my own family progenitors.

If you will pardon my personal reference, let me say that my great-great-great grandfather, Robert Temple of Ten Hills, was buried April 17, 1754, in a vault beneath this justly famous old church. He was so-called because, in 1750, he purchased a tract of 600 acres in Charlestown, near Mystic, Mass., called the Ten Hills Farm, by reason of its topography, that was originally granted to Governor Winthrop.

He was the father of my own immediate ancestor, William, and also of William's elder brother, Sir John Temple, Bart., who is buried in old St. Paul's churchyard, New York, with a tablet to his memory on the wall of the famous chapel, as he was the first Consul-General to the United States after our Independence from Great Britain, and who died in 1798.

Robert of Ten Hills was (if I mistake not) the senior warden of old Christ Church near the Cops Hill Burial Ground, from whose belfry were hung the lanterns that lighted doughty Paul Revere on his famous ride to awaken the patriots of Eastern Massachusetts. And I think I am safe in saying that his influence largely prevailed in securing from the old country the chime of bells that still hangs in its belfry, and on whose largest

bell appears his name. If I am mistaken I shall be glad to be corrected.

This venerable chime has pealed its summons for perhaps a century and a half, and has but one predecessor in America; that in old St. Michael's Church, Charleston, South Carolina, which was temporarily removed for safety during the Civil War, but afterward restored to its honored place, whence its melodious peal still rings.

Rutland, Vermont, April 5, 1922. EDWARD LOWE TEMPLE.

#### ATTACKS ON THE PRESIDENT OF THE COUNCIL

To the Editor of *The Living Church*:

I WISH to enter my public protest against the "write-up" of Bishop Gailor in the March number of *Temperance*.

A copy of that number lies before me, and on the front cover is printed these words: "Temperance means moderation in the use of the helpful, and abstinence from the use of the harmful."

I quote these words to make clear the charge that the writer of the article referred to above did not observe the temperance that he asks us all to observe.

In our work for the Master we cannot bring personalities into our writings or our preaching. In my humble opinion the writer of the aforesaid article has really done more harm in putting out such an article than could possibly have been done by one man standing up for a principle that he deemed worthy of his support.

It is news to me that our loyalty in the Church of God is to the particular Christian body we may be in. But even if it is such, can any cool headed citizen even suggest that loyalty to the *Episcopal Church* might ever imply disloyalty to the Constitution of the United States? Accepting the lead of a single ecclesiastic does not imply loyalty to the Church that he represents, for sometimes such leaders are not worthy of the position they hold. But the whole Church, Protestant Episcopal, has deemed Bishop Gailor worthy of leadership time after time. Because he fails to follow the leadership of some other ecclesiastic, is it just, or Christian, or "temperate", to imply that he is a "bad man", or even that he has something wrong with him?

I certainly do protest against such treatment of our God-fearing President.

Faithfully yours,

Hazleton, Pa., March 31.

A. E. CLATTENBURG

#### PROCEDURE IN PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IN the consideration of the Prayer Book revision by the General Convention it occurs to me that the opening of the House of Bishops to the public has made possible the use of a parliamentary device which would expedite matters very much. The suggestion should properly have been made by one of the bishops but, since it was not, I offer it.

Why could not the report of the Commission be considered in Joint Committee of the Whole? The members of both Houses would then get the opinions of all. There would be no long-distance exchange of amendments, etc., and everyone would know just what had been accomplished. Votes by Orders could be taken, where necessary, in Joint Committee, either *viva voce* or by rising, without the interminable roll-calls which take up so much time.

A consensus of opinion could easily and quickly be arrived at by such a Joint Committee of the Whole. When its report was read in each house there would be no difficulty in checking up the items agreed to (or not agreed to) by either House and the work would be done.

The Joint Committee on Dispatch of Business could easily arrange a program for such a committee and suggest a body of rules under which it would work.

Yours in the interest of progress.

San Francisco, March 27.

HERBERT H. POWELL.

THE ABUSE OF narcotics in this country is a serious evil and it is now being combatted by the Narcotic Drug Control League. At a meeting of this organization recently, Bishop Brent said "When we take up the abuse of narcotics we approach a symptom rather than the disease itself. The disease is the chief disease of human nature—lack of self-control, speaking negatively, or self-indulgence, speaking positively. Whatever we may do in the way of restriction and legislative enactment to combat this evil, its elimination and cure are to be found only in the creation of character. We can minimize the temptation for the weak. We can protect children and the ignorant, we can treat the addict. But it is worth doing. In short it is our solemn duty to do it."—BISHOP BRENT in *The Witness*.

#### CUSTODIANS VERSUS TREASURERS

BY MRS. MALLORY TAYLOR.

HONORARY CUSTODIAN, U. T. O.

DIOCESE OF ATLANTA

NOTICING a letter from Mr. Oldham on "Terminology in the Church", in a recent issue of *THE LIVING CHURCH*, I was reminded of the time when I was trying to organize a branch of the Woman's Auxiliary in a small town where I was passing the summer. Not being in my own diocese, I did not know the names and titles used in this one. Of course, none of the women could tell me, and the mission had no clergyman to appeal to; naturally questions came up, such as: Was the diocesan meeting a conference, a convention, or a council? Was the subdivision an Archdeaconry or a convocation? Was the head of the W. A. a secretary (as at first many were called), or a president? Was the head of the United Thank Offering a custodian or a treasurer?

I was obliged to feel that the indefiniteness weakened their trust in me and made them lose a certain amount of confidence and interest in the branch I was endeavoring to organize. The head of the W. A. in the diocese and parish is now called President, but the U. T. O. still uses two titles, Custodians or Treasurers. To any one really interested in the subject, and wishing to simplify Church terms, the title "Custodian" seems the only logical one.

The popular definitions of the words are: Custodian: "one who has the care or custody of anything," or "one who holds and conserves." Treasurer: "an officer who receives public money, takes charge of same, and disburses it, upon orders drawn by the proper authority."

The U. T. O. officer never disburses any of it and never receives orders in regard to disbursing it. She holds it a certain length of time—from one triennial to the next—and then delivers it to the proper person. If it is desired to use any of the Offering in a particular way, the suggestion is made and passed by the W. A. in convention assembled. The officers of the U. T. O. are not even a "respectable minority" at that time, as their vote is only one in five. Each diocesan delegation of five members includes the one U. T. O. officer. The title "Custodian" would always identify the U. T. O. officer of the diocese or parish, without adding the letters, and when one has as much correspondence as an active custodian, every letter counts.

How about the number of treasurers? They are only limited by the number of societies or guilds, and each has to be identified—as, for instance, W. A. Diocesan Treasurer; W. A. Parish Treasurer; Sewing Society Treasurer; Guild Treasurer; Altar Guild Treasurer; Choir Guild Treasurer; and so proceed "*ad infinitum*."

Is it sensible to add U. T. O. Treasurer when it is so unnecessary?

At least one supposedly reliable Church almanac, last year, settled the matter to suit itself and complacently published *Treasurer* after the name of the Head of the U. T. O. for each diocese; showing they felt the need of unity, though in supplying it, they took a good deal upon themselves.

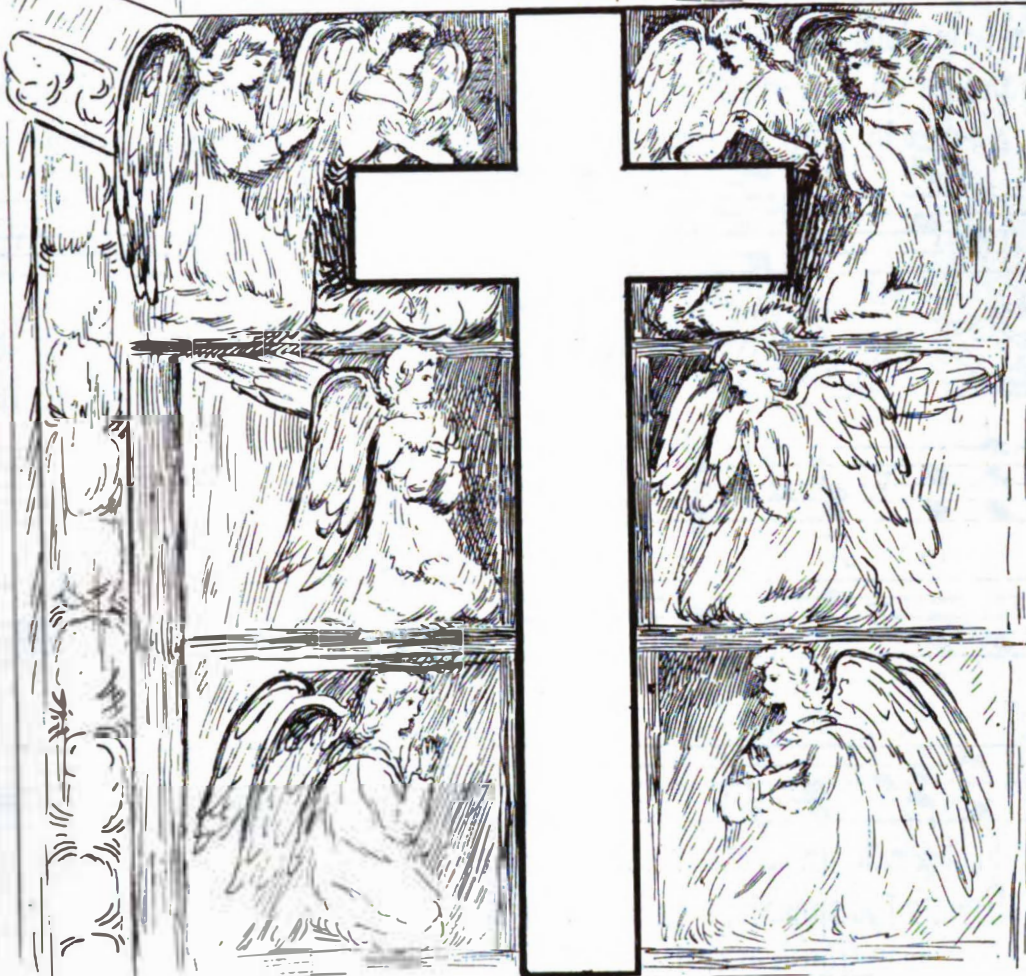
Why will not the diocesan heads of the U. T. O., Custodians and Treasurers, meet at the next triennial and choose for themselves what the majority wish to be called? Surely the W. A. will be willing to subscribe to whatever the users of the title desire, and thus the unnecessary confusion of many titles would be eliminated.

#### THINK IT OVER

"I AM too tired to go to church." There isn't a place on this continent so restful as the church. You are going to lie around the house all day; doze in a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting, that's loafing. Did you ever in your life see a loafer who looked rested? The people who try to rest are always tired. An hour in church, an hour in the quiet: the music, the sermon, the reading, the uplift which comes from the new channels into which your mind is led, will rest you more physically, morally, intellectually, than all the day spent in trying to rest. Why not go to church?—*Light*.



# Deck The Altar



With Blossoms  
Fair

Words  
by  
K. A. Fontaine

Music  
by  
Rev. J. S. B. Hodges

Designed by Martha C. Carter.

# Deck the Altar With Blossoms Fair

Easter Carol

Words by H. A. LaFontaine. Music by Rev. F. S. W. Hodges.

Deck the Al-tar with blos-soms fair, Pil-lar and chan-nel with gar-lands rare.  
All ye peo-ple in har-mony sing, Christ our Lord is ris-en a King.  
All ye an-gels in glory on high With glad an-thems fil-ling the sky.

Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

All ye lil-lies with in-cense rare fling-ing your fra-grance on the air.  
All ye flow-ers that spring from earth And ye bells that chime the New-birth.  
All who e-ver in Christ's grave lay Shall rise with him on Cas-ter Day.

Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

Designed by Martha C. Carter.



THE THREE MARIES. *Guardabassi*



THE RESURRECTION. *Fra Angelico*



THE RISEN SAVIOUR. *Plockhorst*

# Church Kalendar



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 Rev. JOHN D. HULL, of St. Mark's Church, Leominster, has accepted the rectorship of Christ Church, Plymouth, Mass., and will enter upon his new duties sometime in May.

THE Rev. C. W. MACWILLIAMS has resigned the charge of Zion Church, Dresden, Diocese of Southern Ohio, and accepted charge of the churches in New Harmony and Mount Vernon, under the Bishop of Indianapolis. His future address will be New Harmony, Ind.

THE Rev. HARRY WATTS, for the past five years rector of St. Peter's Church, Denver, Colo., has resigned to become rector of Christ Church, Canon City, Colo. He begins his new work on Low Sunday.

THE Rev. E. C. M. TOWER curate at St. Agnes' Chapel, New York, has accepted a call to the rectorship of St. James' Church, Great Barrington, Mass.

## ORDINATIONS

PRIEST

ASHEVILLE.—On Sunday, March 26th, the Rev. RAYMOND ANDREWS CHAPMAN was ordained priest. The ordination took place in Trinity Church, Asheville, the Rev. Willis G. Clark, rector.

The Bishop of the Diocese officiated. The Rev. William Jones, chaplain at the Asheville School for Boys, read Morning Prayer, the Rev. Alfred Stubbs acted as Bishop's chaplain, and the Rev. Willis G. Clark preached the sermon and presented the candidate. One year ago, the Rev. Mr. Clark presented Mr. Chapman for confirmation. He was a Congregational minister, and at the time of his confirmation was professor of English at the Asheville School. Six months after his confirmation he was ordained deacon and assigned by the Bishop to assist Mr. Clark in Trinity parish. Mr. Clark placed him in charge of the four missions connected with the parish, which had grown wonderfully under the faithful ministry of the laymen of Trinity Church. As many as ten hymens of Trinity Church had been going every Sunday for several years to these missions located in the vicinity of Asheville, and the response of the people had been such that an assistant minister was found to be necessary to help Mr. Clark and these laymen.

For the past six months Mr. Chapman has been giving faithful and untiring service. Many people have been baptized and confirmed, and the missions are in a flourishing condition. Within the last year 72 people have been confirmed in the parish—47 in Trinity Church, and 25 in the missions. The total membership (confirmed) of the parish is now 1,143, including the missions.

Mr. Chapman will continue his connection with Trinity parish, having special charge of the missions.

The Rev. Mr. Chapman was born in Bethel, Maine. He attended Dartmouth and Harvard Colleges, and Andover Theological Seminary. He was ordained into the Congregational ministry on July 22, 1913, and held churches in Sharon, Vermont, and Boston, Mass. His home before he came to Asheville was in Boston. For three years before his ordination to the diaconate he held the Chair of English on the faculty of the Asheville School for Boys, one of the finest preparatory schools in the South.

## DIED

HARVEY.—At Jackson, Michigan, March 24, MARY (ANTHONY) HARVEY, aged seventy years, six months, twenty-nine days, formerly of Al-

bany, Ala.; mother of the Rev. Jos. H. Harvey, St. Louis, Mo., and Wm. C. Harvey, Jackson, Mich. The funeral services were held at Jackson and Albany; interment in Decatur, Ala. cemetery, March 26th.

"In the Communion of the Catholic Church, in the confidence of a certain faith." May she be numbered with Thy Saints in glory everlasting.

HOYT.—MARY M., fell asleep in Christ at her home in Kalamazoo, Michigan, on the first day of April, and in her ninetieth year. "Asleep in Jesus, blessed sleep."

MUSSON.—At her home in Toronto, Canada, Sunday, March 26th, ELIZABETH SHEPPARD THOMAS, widow of Thomas Musson, and mother of the Rev. Harry Sheppard Musson, rector of the Church of the Advent, Louisville, Kentucky. "Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her."

STONE.—At his home in Lansing, Mich., on Thursday, Mar. 24th, JOHN W. STONE, beloved father of Mrs. F. M. Champlin, the Misses Nina and Edith Stone, and John Grover Stone. Funeral services in Lansing on March 26th, and in St. Paul's Cathedral, Marquette, Mich., Mar. 28th, with interment at Marquette.

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

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

## 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, CATHOLIC PRIEST FOR SUPPLY, July and August, in a New Jersey town, about 40 miles from New York. Stipend reasonable, but room and board included. Address P. F. 529, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DIOCESAN BOARDING AND DAY SCHOOL. Midwest. Strong (not extreme) Churchwoman. Disciplinarian. Execution. Also several teachers same type. Correspondence for interview. Confidential. Bishop President, D-521, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

CLERICAL

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

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.

CLERGYMAN OF WIDE EXPERIENCE IS available for duty June, July, August, September. He believes in honest, efficient work, and good salary. Unusual references. Box 532, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST WANTS LIVE PROPOSITION. Experienced city and missionary worker. Address Worker-531, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST. TWO CHILDREN, desires parish, June first, with opportunity for work with young people. Good Churchman. Excellent references. Address H. F.-533, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUNDAY WORK IN vicinity of Chicago for the month of June. Address M. D. 530, care of the LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

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

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

ORGANIST — CHOIRMASTER, ENGLISH Cathedral training, desires change. Would augment with business position. Invest little if desirable. All necessary testimonials. T-516, 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.

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

EXPERIENCED ORGANIST-CHOIRMASTER. London graduate, accustomed to boys, desires position after Easter. Good Churchman, moderate salary. Communicant-527, care LIVING CHURCH, Milwaukee, Wis.

SECRETARY, EXPERIENCED IN CHURCH work, desires secretaryship where expertness in details, intelligent faithful service, literary ability, and personal devotion are valued. Address, G-522, LIVING CHURCH, Milwaukee.

PARISH SECRETARY WITH FIVE YEARS' experience seeks position. Highest references. Address G-528, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED HOUSEKEEPER wishes institutional work. References. W-526, care LIVING CHURCH, Milwaukee, Wis.

ENGLISH LADY, TRAINED NURSE, wants light holiday engagement (travelling or otherwise), June 24th to beginning of September. Excellent references. Miss LEAKEY, 651 Spadina Avenue, Toronto, Canada.

**TRAINED, EXPERIENCED CHURCH WORKER** desires parish appointment. Highest references. Address P-535, care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN, 36, MARRIED, COLLEGE** graduate, history teacher, desires employment which will enable her to see the Passion Play, can qualify as Governess, or Traveling Companion. Address G-525, care LIVING CHURCH, Milwaukee, Wis.

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

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

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- A Church Attendance Campaign during the year.
- House to House Canvass to uncover additional opportunities for personal work.
- Hotel-Boarding House Work.
- Round Table Conferences or Periodic Bible Class.
- Organize Junior Chapter if there be none in the Parish.
- Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.
- A Delegate to the National Convention.
- Co-operate with the Nation-wide Campaign.
- Two or more men or boys with the consent of the Rector can organize a Chapter.
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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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We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

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

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

**ST. STEPHEN'S CHURCH, NEW YORK**

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

**ST. LUKE'S CHURCH, NEW YORK**

Convent avenue at West 141st street  
Rev. WILLIAM T. WALSH, rector  
Healing Service Thursday, 10:30 A. M.

**CHURCH OF THE INCARNATION**

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

**ST. CHRYSOSTOM'S CHURCH, CHICAGO**

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

## MODERN METHODS IN ENGLAND

ST. PETER'S CHURCH, CHICAGO  
Belmont Avenue at Broadway  
Sundays: 7:30, 11 A. M., 7:45 P. M.  
Week days: 7:00, 9:30 A. M., 5:30 P. M.

ST. MATTHEW'S CATHEDRAL, DALLAS  
Ervey and Canton Streets

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

ST. JAMES' CHURCH, CLEVELAND, OHIO  
East 55th Street at Payne Avenue  
Sundays: High Mass, 10:30 A. M.  
Daily Mass: 7:00 A. M.

### BOOKS RECEIVED

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

Thomas Y. Crowell Company, New York.

*Lives of Poor Boys Who Became Famous.*  
By Sarah K. Bolton, Author of *Lives of Girls Who Became Famous*. Revised and Enlarged Edition. Illustrated. Price \$2.50 net. Postage extra.

Longmans, Green & Co. 55 Fifth Avenue, New York.

*The Way.* A Devotional Book for Boys. By George Wharton Pepper. Price 75 cts. net.

Lothrop, Lee & Shepard Co. Boston, Mass.

*The Island Cure.* By Grace Blanchard. Illustrated. Price \$1.50.

*The Little People of the Garden.* By Ruth O. Dyer. Illustrated by L. J. Bridgman. Price \$1.50.

*Poems Prose.* By Millicent Evison. Illustrated by Edna F. Hart Hubon. Price \$1.75.

The Macmillan Company, New York.

*The Book of Job.* By Moses Bittenswieser, Ph.D. Professor of Biblical Exegesis, Hebrew Union College. Author of *The Prophets of Israel*. Price \$4.90.

*The Cook's Wedding and Other Stories.* By Anton Chekhov. From the Russian, by Constance Garnett. Price \$2.00.

*Opole addition: its Handling and Treatment.* By Edward Huntington Williams, M.D. Price \$1.75.

Open Court Publishing Company, 122 S. Michigan Ave., Chicago.

*A Short History of Christian Theology.* By Preserved Smith, Ph.D. Price \$2.90.

### PAPER-COVERED BOOKS

Presbyterian Board of Publication and Sabbath School Work, Philadelphia.

*Early Hours of the Fast.* Twenty-five Lessons for the Daily Vacation Bible School. By Rev. Bertram G. Jackson. Price 50 cts.

*The Life of Jesus, and How We are to Live.* Thirty Lessons for the Daily Vacation Bible School. By Rev. Bertram G. Jackson. Price 50 cts.

*Stories Jesus Told.* Twenty-five Lessons for the Daily Vacation Bible School. By Walter Aldon Squires and Elizabeth Thomson Squires. Primary Department. Price 75 cts.

*Talking to our Heavenly Father.* Manual for the Kindergarten. Second Series, Including 1. Suggestions and Hints for the Teacher. II. Bible Stories. By Florence H. Towne. Erie Chapel Institute, Chicago. Price 75 cts.

*Learn the Light of the World (Continued).* Junior Department, First Year, Part I. *Following Jesus Day by Day.* Junior Department, First Year, Part II. By Ethel Wenden Frost. The Westminster Text-books of Religious Education for Church Schools during Sunday, Week Day, and Expressional Sessions. Price 60 cts.

### PAMPHLETS

From the Author.

*Thirteen Years and Ten with the King of all Kings.* By the Rev. Charles Julian Adams, D.D.

J. P. C. K. London, England.

The Macmillan Company, New York City, American Agents.

*One Hour Service for Good Friday.* Arranged by the Rev. W. J. L. Sheppard, M. A., Vicar of Holy Trinity, Ripon.

### Old Schools Change—Anglo-Catholicism—Bishop Whitcombe.

The Living Church News Bureau }  
London, April 4, 1922 }

THE Bishop of London's Sunday School Council has now completed ten years of work and the fact that it has served as a model for similar organizations in other dioceses testifies to the soundness of its methods.

Among the chief difficulties which it has had to overcome were the prejudices of old-fashioned, though devoted, superintendents and teachers, and the tendency of many of the clergy to leave their Sunday schools in the hands of loyal workers, whose age and long experience seemed to have earned for them the right to be left alone. In his tenth annual report to the council, the director, the Rev. H. A. Lester, shows how slowly and persistently the old entrenched positions have been undermined and outflanked. Reformed schools are springing up in all parts of the diocese, and it looks now as though the old-fashioned school is definitely doomed. "Neither teachers nor children," says Mr. Lester, "are attracted by its dullness and antiquated methods. Joy and beauty and activity must be the prevailing characteristics of the schools which teach religion." During the past year more than a dozen other parishes in the diocese have reorganized their Sunday schools, and there has been a considerable increase in the number of teachers entering for the council's examination. Three such examinations were held last year, and of the 255 candidates entering, 155 qualified in the principles of teaching, 55 in child-study, 18 in psychology, and 36 in practical teaching.

### ANGLO-CATHOLICISM

A generous estimate, by the London correspondent of the *Church of Ireland Gazette*, of what the coming Evangelistic campaign stands for, is worthy of record. It is the more commendable in that this writer does not often express sympathy with the Anglo-Catholic movement. This is what he says:—"It is characteristic of the theological perplexity of the day that, although on every side there is an unprecedented desire for the revival of Christianity, very few have any idea how it can be brought about. The Anglo-Catholics seem the only body with a definite plan, and it may well be that, in spite of their 'foreignness' to most English folk, they will, in the great missions they are planning, stand forth preeminently in the mind of the nation as the Church of England. While other folk are talking and bewailing, criticising and waiting, they are going forward, and to one can withhold from them the praise due to earnest men with a definite end in view. One secret of their power is their definiteness—they know what they believe and are not afraid to say so. Others may be just as sincere in their attachment to their creed, but they do not give the public the same impression of enthusiastic downrightness. If any attempt be made by any other section of the Church or a few efforts to reach the people, it is immediately criticized with an incisiveness that makes its promoters hesitate.

"There are always good reasons why nothing should be done or why this particular step should not be taken. The result is

that hopes which were in the ascendant six months ago have now been abandoned, and the mission at home is being left in the hands of the Anglo-Catholics and the non-Episcopalians. I have no hesitation in saying they deserve to achieve success at the expense of other bodies of Christians, for they are showing a zeal and faith that are a lesson to all who believe in aggression as the best defence of the Faith, and the only means of winning new converts."

### DEATH OF BISHOP WHITCOMBE

Dr. R. H. Whitcombe, Suffragan-Bishop of Colchester, passed away on Sunday morning last (the 19th), in London, after a long and painful illness. Dr. Whitcombe, who was in his 60th year, was educated at Winchester and New College, Oxford, and was ordained priest in 1889. He was assistant master at Wellington College for three years, and afterwards at Eton from 1889 to 1899. He then became rector of Harwicke, Aylesbury, and near of Romford. He was examining chaplain to Dr. Jacob, Bishop of St. Alban's, from 1905 to 1909, and was consecrated Bishop of Colchester in February, 1909, in succession to Bishop Johnson. Towards the end of the war, in spite of ill-health, Dr. Whitcombe served in France as chaplain to the Forces.

The late Bishop of Colchester (says a writer in the *Daily Telegraph*) would claim the distinction of descent from Charlemagne. He was a lineal descendant of the male line, with neither break nor bar sinister, from the old Counts of Boulogne, who were directly descended from Bertha, daughter of Charlemagne, King of the Franks, and Emperor of the West. Bertha's husband was Ingilbert, the secretary and friend of Charlemagne, and by him named the Homer of his day. One of these old counts, Thomas de Bohemia, having received from King Stephen the manor of Martock in Somersetshire, changed his name to De Whitcomb, and the surname, now known of its prefix, has persisted for seven hundred years.

### DEATH OF ARCHDEACON DUCAT

Another well-known Churchman passed to his rest on Saturday last, in the person of the Venerable W. H. G. Ducat, Archdeacon of Berkshire, and in honorary station of Christ Church, Oxford. He recently underwent a serious operation, and had been for some days in a critical condition. The late Archdeacon was then Exhibitor at Balliol College, Oxford, and took Holy Orders in 1873. He was formerly principal of Cuddesdon College, and was vicar of St. Giles', Reading, from 1894 to 1903. He was appointed Archdeacon of Berkshire in 1903.

### NEW DIOCESE

The Archbishop of Canterbury last week took part in the inauguration of St. Martin's Church, Leicester, as a separate church, the initial step towards the division of the see of Peterborough and the formation of a Leicester diocese. His Grace said they might be criticized for this enterprise in view of its cost, but he believed this new center of Church life would have a great influence. They looked forward to an enlarging of religious life, both in coherence and effectiveness.

### CHURCH MISSIONARY SOCIETY

The question which threatens to divide the Church Missionary Society into two

opposing camps—a question touching doctrinal principles and the inspiration of the Holy Scriptures—has been considered by the general committee, under the chairmanship of Mr. S. H. Gladstone. A decision has been arrived at adjourning further consideration of the subject until July, in order to give more time for prayer and mutual consultation, and to become acquainted with the views of the Evangelical Bishops, who will meet shortly for a week's conference to consider this and other questions.

The resolution proposed at the meeting held last week declared the trustworthiness of the historical records of Holy Scripture and the validity of its teachings, and sought to pledge the C. M. S. Committee not to send out as missionaries, or to appoint as teachers or responsible officials, those who do not whole heartedly so believe and teach. It is perhaps difficult for those outside Evangelical circles to understand the gravity of the situation which has arisen, and which is reflected in the columns of the *Record* newspaper. There is a probability that many members present at the meeting had a feeling that behind the resolution lay an attempt to commit the Society to a theory of plenary verbal inspiration of Scripture. The resolution itself is far from definite—it could be supported by many who, while firm opponents of Modernism, are yet aware that criticism has rendered untenable the theory of plenary inspiration. The discussion has been postponed, and it is certainly desirable that before it is resumed the real issue should be made clear.

LINCOLN CATHEDRAL

The appeal for subscriptions toward the repairs which are necessary to safeguard Lincoln Cathedral is bringing in a steady reply. The Dean of Lincoln (Dr. T. C. Fry) states that the total sum reached amounts to between £6,000 and £7,000. The appeal has been answered from the Sudan, from Assam, and from South Africa, as well as from England. "So many Americans," remarks the Dean, "trace their descent from Lincolnshire and make visits to the city that I hope they will give practical help so soon as they know of the great need for the repairs to be taken in hand at once and carried to completion. In the meantime the work has been begun, and is proceeding satisfactorily. The grouting machinery is up to date, and is economical and successful, but the need of the work is made more manifest daily as the inner sections of the Norman walls are entered."

ANGLO-CATHOLIC CONVENTION

At a meeting of the clergy of the Diocese of Bangor, held at the old vicarage, Bangor, the offer of Canon Fairchild to place the training college at Bangor at the disposal of the clergy of the Dioceses of Bangor and St. Asaph, for the purposes of an Anglo-Catholic Convention, to be held in the week beginning July 17, was gratefully accepted. The Rev. F. Watkin Davies, rector of Llanfairfechan, was appointed to act as secretary for the purpose in the Diocese of Bangor, and the Rev. Gilbert Heaton in the Diocese of St. Asaph.

representatives of the Presbyterian Church Association of Ontario, having reviewed the present situation in the Presbyterian Church, resolves that, owing to the decision of the last General Assembly to proceed to the consummation of organic union as expeditiously as possible, and in view of the fact that the General Assembly has refused to submit the question to the people for their further judgment, notwithstanding the increased and increasing opposition to organic union, the time has come when definite action should be taken to preserve the Presbyterian Church from the disruption threatened by a continuance of the agitation for organic union, and that the activities and organizations of the Presbyterian Church Association throughout Canada be renewed forthwith, and that a general meeting of the association be held early in June."

The Union Committee, of which Dr. Chown, general superintendent of the Methodist Church, is chairman, has held a number of meetings, and at the request of the Presbyterian members has been securing eminent expert opinion on the legal phases of the subject. Canadian Presbyterians who favor the Union want to avoid the possibility of a Canadian group of "Wee Frees" claiming the property of the Presbyterian Communion in Canada. Methodists are solidly for the union, but there is a considerable and influential minority against it among the Presbyterians. Methodists are eager for a union at once, Presbyterians at their last General Assembly cautiously adopted the characteristically Scotch expression that it should be consummated "as expeditiously as possible."

Strong opposition has developed against the payment of expert legal advice in the Union matter from the ordinary funds of the Church as it is claimed these are for the specific objects of the Church, and not for any scheme that means the ending of Presbyterianism in Canada.

Many of the anti-unionists among Canadian Presbyterians represent those who in the old land would belong to the established Kirk of Scotland, and look with a much more friendly eye to the Anglican Church than to the Methodists.

MEMORIAL TO CANON SIMPSON

At a meeting of the congregation of St. Peter's Cathedral, Charlottetown, it was decided to erect, as a memorial to the late Canon James Simpson, who for so many active and fruitful years ministered to the people, and was so beloved by them, a handsome font for the Cathedral, from plans to be prepared by James E. Harris, architect. At this meeting it was announced that the first contribution of five guineas had been received from a lady in England, and that a gentleman in Charlottetown, a friend of the late Canon Simpson, but not a member of the congregation, has promised a subscription of \$500.

GUILDS OF MEDIAEVAL ENGLAND

Sir Bertram Windle, F.R.S., of St. Michael's College, the Roman Catholic College in affiliation with Toronto University, has just concluded a most interesting series of public lectures, given under the auspices of the University, on "Mediaeval England." At the concluding lecture he dealt in a most interesting way with the valuable social work of the Guilds.

"The guilds," said Sir Bertram, quoting a French author, "were for centuries a cliff against which the waves of individualism beat incessantly and in vain."

There was a great deal of information concerning the Guild of the Holy Cross, the Virgin, and St. John the Baptist, in

## STE. ANNE DE BEAUPRE BURNED

Canada's Famous Shrine—Strong Opposition—A Memorial.

The Living Church News Bureau }  
Toronto, April 6, 1922 }

STE. ANNE DE BEAUPRE, French Canada's best known church, lies in ashes. Owned by the Redemptorists, famed for its relics of Saint Anne, reputed of miracle-working power, and for its statue of the same saint, said to be the oldest in Canada, it had become the scene of constant pilgrimages by those seeking healing, and its votive gifts were as priceless as they were full of human interest, ranging from the richest jewels to piles of abandoned crutches. The Redemptorist Fathers estimate the monetary loss at over a million. For over three centuries pious pilgrims have worshipped at the site. The majestic basilica with its two great spires is nothing but a gaunt and dismal ruin, while the sacristy, the monastery, and the college are also a mass of desolate debris. The fire is attributed to defective electric wiring. Singularly enough, while the great spires have fallen, the facade, surmounted by the great statue of Ste. Anne, remains standing. Buried beneath the ruins lie many priceless objects, including the great high altar of white marble and brass, and exquisite carvings of the Last Supper. The "relics" were all removed to a place of safety. Fortunately for the people of Beupre to whom the shrine of the thaumaturge represented their living from countless pilgrims and tourists, arrangements have been made at once by the Redemptorists to "carry on", and it is hoped there will be no interruption in the regular coming of the countless pilgrimages, which are such a feature in the

life of French Canada, nor in the more profitable coming of endless tourists and sight-seers.

The whole Cote de Beupre is one of the most interesting parts of the shores of the great St. Lawrence. At the Chateau Bellevue, five miles below Ste. Anne, Bishop Laval in 1670 established a school for training boys as well in farming and mechanics as in doctrine and discipline. The old school is still a holiday resort in summer for professors and pupils of the Quebec Seminary. Wood carving was taught here, so that the Cote de Beupre may lay claim to the first art school and the first model farm in America. From the hill on which the chateau stands one looks down on a fine meadow, which is said to be the location of the first Canadian farm.

This whole shore line to Quebec is considered the fairest part of the Province, owing to its fertile farm lands, set against the river, with a background of the moody Laurentians. "If you have never visited the Cote de Beupre you know neither Canada nor the Canadians," wrote Abbé Ferland, one of the French-Canadian historians. "In the habitants of Cote de Beupre you have the Norman peasantry of the reign of Louis XIV., with his legends, his songs, his superstitions, and his customs."

STRONG OPPOSITION TO PROJECTED UNION

The opposition among Presbyterians to the projected union of Presbyterians, Methodists, and Congregationalists to form what it is proposed to style "the United Church of Canada" is, if anything, growing stronger. At a meeting of the Presbyterian Church Association of Ontario, held at St. Andrew's Church, Toronto, last Tuesday, the following resolution was adopted:

"That this meeting, consisting of repre-

Stratford-on-Avon, which made it possible to obtain a fairly accurate idea of the nature and the great importance of the Mediaeval Guild. These institutions promoted general good-fellowship among the villagers, each year a number of feasts being held "for the promotion of brotherly love." They undertook to arbitrate between villagers who had a dispute with one another. It was an important part of the guild's work to provide help to those to whom fortune had been unkind, so long as they maintained good behaviour. The guild employed the bell-man or town crier, among whose duties was that of announcing every three months the names of those citizens who had died during the past quarter. The guild also kept up a free grammar school, maintained a guild chapel, gave support to the Cathedral, and attended to the proper burial of strangers who died while in the village.

In summing up the period, Sir Bertram said that the poor had never been better looked after than they were in the Middle Ages.

#### A REMARKABLE TRIBUTE

The *Montreal Churchman* publishes a striking tribute from Bishop Farthing to the character of the late Canon Horsey: "On the day of Canon Horsey's funeral I received a letter from a friend who had been living for years in his parish, but who had moved to Ottawa a couple of years ago. This letter contained a beautiful testimony to the work of Canon Horsey, and of what my friend owed to his ministry. He told me that one evening he and some friends were discussing the character of Jesus Christ, what was He like? His little boy Jack said: 'Why father, I know what Jesus was like, Canon Horsey is like Jesus Christ.'"

#### SUMMER SCHOOLS AND WESTERN INSTITUTES

Summer schools are to be held this year at Knowlton for the Dioceses of Quebec and Montreal, at Ashbury College, Ottawa, for the Diocese of Ottawa, and at Lake Couchiching and St. Catharine's, Ont., under the joint auspices of the Central Committee, composed of representatives of the M. S. C. C., the G. B. R. E., and the C. S. S. Western Summer Schools are contemplated for Banff and Kenora. A special committee is to take up the possibility of holding Western Institutes in 1923.

#### MISCELLANEOUS ITEMS

The Synod of Huron is to meet at London on April 24th, that of Montreal at Montreal on April 27th, Fredericton, on May 2nd., Nova Scotia, Quebec, and Toronto, all on June 6th.

Toc H is to be started in Canada as a result of a conference which was held in Toronto, Ont., by a group of the original Toc H men, on March 25th, the Rev. P. B. Clayton, M.C., the founder of Talbot House, presiding. The Canadian organizer will be Frank Edwards, of Victoria, B. C., a former C. E. F. officer, who suffered the loss of both his arms as a result of wounds received on war service.

The Bishop of Toronto on Wednesday in the course of a Lenten series at St. Alban's Cathedral spoke earnestly on Social Religion.

At a vestry meeting of St. Matthew's Church, Ottawa, Ont., on March 23rd, it was decided to call for tenders as soon as possible for the remodeling and enlarging of the present building. The design submitted specifies a building that will accommodate a congregation of one thousand.

The Canadian Girls in Training, of St. Paul's and St. Peter's Churches, Charlotte-

town, P. E. I., presented two delightful pageants depicting the missionary work of the Canadian Church at home and in the overseas fields. The large parish hall of St. Paul's Church was filled to capacity with a delighted audience.

At the Synod of the Diocese of Columbia reference was made to the heroic work of the late Archdeacon W. H. Collison, and the following resolution was carried by a standing vote: "That this Synod of the Diocese of British Columbia memorialize the Provincial Synod of British Columbia, asking that steps be taken to mark in some adequate way its appreciation of the devoted work of the late Archdeacon W. H. Collison, for forty-eight years the Apostle

of the Church to the Indians in the northern part of this province, and suggest the founding of a bursary, to be known as the W. H. Collison Bursary, in connection with the Anglican Theological College of British Columbia."

The Church in the Province of Prince Edward Island held its annual meetings in Charlottetown, on March 14, 15, and 16, under the auspices of the Diocesan Church Society and the Diocesan Woman's Auxiliary. Satisfactory financial reports were received, and the necessary grants to assist in clerical stipends were made. A bonus was voted to every parish undertaking to bring its minister's stipend to a \$1,500 minimum.

## HOLY WEEK IN BOSTON

### Better Attendance—A Rebuke—Consider Election.

The Living Church News Bureau }  
Boston, April 7, 1922 }

**H**OLY Week is being more intensively observed this year in Massachusetts. More parishes seem to be having daily services, and the attendance promises to exceed that of previous years. I think one of the explanations is because an increasing number of parishes have not overburdened themselves with too many services at the beginning of Lent, and have reserved Holy Week for the intensive observance of Lent. Some parishes have begun the intensive observance of Lent in Passion Week.

The Three Hour Service on Good Friday is being more widely used by average parishes. As a rule the traditional words on the Cross will be used for the meditations. One Massachusetts rector in announcing for the first time in his ministry the Three Hour Service states that the theme of his meditations will be **THE GOOD FRIDAY OF THE SON OF GOD.**

#### A REBUKE

The rector of the Church of the Advent has boldly rebuked the ecclesiastical politicians who are piously praying to be guided by the Holy Spirit in the selection of a Bishop Coadjutor on Sundays, while on week days they are secretly pulling all sorts of ecclesiastical wires. In his calendar this week Dr. van Allen wrote:

"Whom should we choose for Bishop Coadjutor on May 3? That question is often asked me and I venture to answer it here. We are praying to the Holy Spirit for guidance, and we cannot know His will in advance. Caucuses and other political methods seem to me improper, and I have refused to attend gatherings for 'discussion of candidates.' But the priest who is to be honored by our choice should have certain essential qualifications, and may well have other desirable attributes. He should be ripe in years, experience, and wisdom, not a novice; robust in body; wholly loyal to Christ and His Church, to the Faith and Order which this Church hath received; no 'party' man, no extremist; an American gentleman, who has received and assimilated our best traditions; unembittered by disedifying controversies; an enthusiast for the spread of the Light of the Gospel; a man capable of winning and holding the loyal affection of all his people; and, preferably, a son of Massachusetts by education as well as by birth. Let us pray earnestly that God will show us such a man to share

with our beloved Bishop the burden of the shepherding of this great Diocese."

#### TO CONSIDER THE ELECTION

The meeting of clergy and laity which recently was held at Emmanuel Chapel was adjourned to Monday, April 3rd, at which time there was further consideration of nominations for Bishop Coadjutor.

The *Church Militant* is right in its editorial this week on the high cost of funerals. Its logic is just as faultless as that of the disciples against the women for wasting the alabaster box of precious ointment in anointing Jesus' feet. But what's logic among friends that are lonely for a loved one! Until a more spiritual substitute than "Say it with flowers" can be found, we shall continue sending expensive flowers. Is it not possible to secure a more inexpensive symbol? The editorial was as follows:

"Over two thousand dollars was the expert's estimate of the cost of the flowers at a certain funeral a short while ago.

"Flowers may express our love, but it is a selfish type of love. There are other ways of carrying our message of sympathy. Only the other day, a working woman came to her rector and said, 'Here is five dollars, which I want to go towards the education of his boy. I was going to send flowers, but I think it will be better this way.' Surely it was.

"Friends will please omit flowers' is sometimes stated in a funeral notice, and such a notice often does much to help the situation; though it is astonishing how many there are who consider themselves an exception, and send the flowers just the same. It is a queer idea of friendship. But notices alone can't accomplish this end. It lies in the aroused conscience and the altered attitude of the great body of Christian people, especially of the Church. If it were not the custom, 'the thing to do,' to send flowers, we would not send them. How often we send them only because we think that it will be thought queer if we do not. Each and every one of us has a definite responsibility in getting rid of this abominable custom. Each of us can fulfill that responsibility by never sending flowers and by always pointing out to others who do the wastage that it involves. Many is the time that we have attended funerals where the cost of the flowers sent would, at the right time, have saved the life of the person to be buried. The custom is unchristian. Away with it!"

#### SERVICES AT WELLESLEY

Special services in preparation for Easter were held at Wellesley College last week. Father Hughson, Order of the Holy Cross.



addressed the Mid-week Christian Association meeting, and next Wednesday, Miss Florence Converse will read her Easter mystery play, *Thy Kingdom Come*.

"The days following Easter should not be days of license" are the warning words of the Church of the Epiphany, Dorchester. Mr. Kimball in speaking said:

"Most of us put forth our best efforts during the Lenten season trying to live in close communion with God. We abstain from many pleasant and innocent amusements because they are not helps in our spiritual pilgrimages. Occasionally we hear one who is rigorously keeping Lent say that after Easter he will make up for all the joy he missed. Lent should not be a season of misery for the soul, neither

should the days following Easter be days of license. We will participate in our favorite amusements after Easter, but let it be in proportion and always to the edification of our bodies, minds, and souls and to the glory of God."

#### DEAN TO RETURN EASTER DAY

Dean Rousmaniere is expected back from Bermuda for the Easter Day services at the Cathedral.

The Dean's physician, who has recently returned from Bermuda, brings the welcome news of a "marked improvement" in the Dean's condition. We are assured that the Dean has profited by his rest and has made a good start towards recovery.

RALPH M. HARPER.

## HOUSING PROBLEM IN NEW YORK

### Church Leads Way — Evolution — Americanization.

The Living Church News Bureau  
New York, April 7, 1922

THE Greer House experiment at 123 East 28th St., in helping to solve the housing problem seems likely to bear abundant fruit. So successful has been the modest enterprise on the part of the Church that it has encouraged and stimulated responsible Church people to undertake the building of a modern group of apartments up town to accommodate 300 tenants. This new venture, sponsored by the Church, will consist of groups of buildings on the west side of Broadway, between 122nd and 123rd streets. The site is convenient to Columbia University, the Cathedral, Union Seminary, St. Luke's Hospital, Barnard and Teachers' Colleges, and is the center of the educational, religious, and humanitarian work that is clustered around the Morningside Heights section of upper Manhattan.

Like Greer House, this new group of buildings will combine and provide apartment house and club life for its tenants, who will mostly be students, though families will also be accommodated. In a statement issued by the promoters of this enterprise it is announced that the building will follow the general lines of the Vanderbilt East River homes, with connecting roofs and open stairs, with express elevator service to the roof. There are to be four elevators and sixty types of apartments, ranging from single rooms to suites of eight. A public dining room and a cafeteria are planned for the ground floor, three fixture baths in each apartment, a large reception hall, smaller rooms for parties, and accommodations for entertainments and parties on the roof. The total cost is estimated at \$2,000 a room.

The announcement says that the Metropolitan Life Insurance Co., of which Mr. Haley Fiske, warden of St. Mary the Virgin, is president, will lend 60 per cent of the cost up to 35 cents a cubic foot, which is all such buildings are worth, according to that company's estimates. Building will be started at once, if the Lockwood Committee's recommendations for open agreements between master builders and the unions are accepted, and the restricting customs of the building trades are abandoned. It is added that if this initial effort is successful, buildings of a similar kind in other cities will be planned.

The structure will not be a coöperative affair. It will be entirely self-supporting, and it is expected will earn satisfactory

dividends. There is to be no charge for promotion, and the books are to be open for inspection, with an annual public statement as to salaries and other overhead costs. An appeal is now being made for subscriptions in any amount from \$100 up, which may be made direct to Bishop Manning, Miss Warren, 324 Madison Avenue, Miss Mabel E. Clark, 331 Madison Avenue, or the treasurer, John G. McIntyre, 374 Broadway.

The committee expects to raise \$1,000,000 within the next ten days, with another million to be raised later.

#### MR. BRYAN AGAIN

Mr. Bryan lectured to an immense crowd at the Hippodrome, on Sunday afternoon, April 2nd. The gist of his remarks was to the effect that mud was preferable to a monkey as an ancestor.

#### AMERICANIZATION CENTER

The Social Service committee of the diocesan Woman's Auxiliary were the hostesses at a meeting held on April 8th, at the parish house of St. Augustine's Chapel (of Trinity Parish), in lower Manhattan, the headquarters of the new diocesan centre for the Americanization work being conducted by the Social Service Commission. But the members were more than mere gracious hostesses. They are behind this work, which is as much missionary work as any in a foreign land, and promises to become more so as time goes on. For right here Jewish ghetto and Italian colony exist almost side by side. The congestion is dense and the problems of life are serious and acute. Religion has touched them but little, yet the need of it is imperative, if the problems are to be rightly solved. The method of its approach is important, for the community is suspicious of "uplift" and especially of that form which seeks to impose it from without. It may not be without significance that the entrance to St. Augustine's Chapel is through the parish house.

The Rev. Charles R. Gilbert opened the meeting and Mrs. Simkovitch explained the purpose of the work. Bishop Lloyd said that they hoped to make the community find out, by actual experience, just what Americanization was, what Americans did and why, and, above all, what American Christianity was.

#### TRINITY'S 225TH ANNIVERSARY

Trinity parish will celebrate its 225th anniversary on Sunday, May 7th. Bishop Manning will preach an historical sermon in the morning. In the afternoon there will be a great public service, to be attended

by clergy representing many other communions. The venerable Presiding Bishop, Dr. Tuttle, will be the preacher. It is evident that Trinity will continue under Dr. Stetson to represent its splendid old traditions as an exponent of all that is best in the civic and religious life of New York.

#### WETS AND DREYS

While the avowed enemies of prohibition were holding a riotously enthusiastic meeting in Carnegie Hall, on April 8th, District Attorney Joab H. Banton was solemnly and bluntly warning his somewhat defiant fellow-diners at the annual banquet of the Harlem Board of Commerce at the Commodore, that the present open defiance of the Volstead act—including their own—was liable to get themselves into serious trouble. Mr. Banton said that the lawless element was being encouraged by those who ought to know better, and that their disregard of law and order was no whit different from that which urged the bandit and the thug to commit those crimes of violence which are terrorizing and disgracing New York to-day.

#### NEW ORGAN AT CALVARY

Calvary Church, (the Rev. Theodore Sedgwick, rector) is to have a new and splendid organ that will probably cost \$100,000 when completed. It has been planned and is being executed and installed under the personal direction of the organist, Mr. C. Vernal Chamberlaine.

#### BRIEFER MENTION

The Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, is the special preacher at Trinity from April 10th to 14th. He also preaches the Three Hour Service on Good Friday.

Bishop Manning concluded his series of six afternoon lectures at the Cathedral on The Creed of a Christian, on April 7th. The subject was Why We Believe in One Catholic and Apostolic Church.

The Bishop will conduct the Three Hour Service at the Cathedral on Good Friday.

Mrs. Asquith has left New York for England. She says she found people in the United States "happy" but evidently not "contented", to judge by the continual and widespread disregard of prohibition. She very truly said that this was a very bad thing for the rising generation and not very good for their elders.

The annual service of the diocesan Girls' Friendly Society will be held at the Cathedral on Sunday, May 7th, at 4 P. M. Bishop Manning will be the preacher.

The meeting of the Church Club on Saturday, April 8th, was addressed by the Rev. Samuel M. Shoemaker, curate at Grace Church. His subject was Can Laymen Bring Men to Christ?

The Church Club announces that the lease of its present quarters at 53 East 56th St., having terminated on April 1st, after a sixteen year tenancy, future meetings will be held at the New York Bible House, 5 East 48th St., until October, when the Club will move to new quarters, at present not definitely chosen.

FREDERIC B. HODGINS.

#### PROGRESS AT KENYON

OVER TWENTY new students registered for the second semester which began in February, making the present actual registration about 220. The dormitories are as badly over-crowded as they were in September, even basement rooms being occupied, while more than thirty students are obliged to find rooms outside the college campus. The need for another dormitory building grows constantly more urgent.

## BISHOP RETURNS TO PHILADELPHIA

### Resumes Duties — Noon-Day Services—Chaplain.

The Living Church News Bureau }  
Philadelphia, April 7, 1922 }

**B**ISHOP Rhinelander has returned to the diocese after several weeks' absence on account of impaired health, and has resumed his manifold duties, with renewed vigor and strength.

The Bishop will conduct a service for the vestrymen of the diocese at the Pro-Cathedral on Wednesday of next week, and on Tuesday, special Holy Week services for St. Barnabas' Guild for Nurses, as well as the Three Hour Service on Good Friday.

The speakers at the noon-day services during Holy Week will be as follows: at the Garrick Theatre, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, and on Saturday, the Rev. Albert E. Clay, rector of the Church of the Redemption, Philadelphia. At Old Christ Church, local rectors will speak, Dean Bartlett, the Rev. James R. L. Nisbett, the Rev. A. R. Van Meter, the Rev. H. K. B. Ogle, and the Rev. Dr. L. C. Washburn. Bishop Paul Jones will be the speaker at St. Stephen's.

#### CAMP CARLETON CHAPLAIN

The Rev. Stanley R. West, rector of Christ Church, Pottstown, Pa., has accepted the appointment as chaplain of Camp Carleton, one of the six Vacation Camp Con-

ferences which are being conducted by the Brotherhood of St. Andrew during the summer of 1922 for older Church boys with a talent for leadership. Camp Carleton will be in session from June 26th to July 8th, on the shores of Lake Erie, near Buffalo.

#### SPECIAL CLASSES

Mrs. Ethel Patterson has concluded a large number of classes in the Practice of the Presence of God, which she has held in various parishes, with much resultant interest.

#### MEMORIAL CHOIR STALLS

Before Easter Day, the choir stalls presented to the Church of the Redemption, by Mrs. Henry C. Hall, in memory of her husband, will be in place.

Mr. Hall was deeply interested in church music, and for many years was connected with the choir of St. Anna's and the Church of the Redemption.

#### ITEMS

The Rev. George S. Gassner, D.D., a retired priest of the diocese, is serving as *locum tenens* during the vacancy in the rectorship of the Memorial Church of St. Paul, South Philadelphia.

The Rev. George G. Matchett is serving as minister-in-charge of the Memorial Church of the Advocate, of which, until March 27th, the Rev. Henry M. Medary was rector.

FREDERICK E. SEYMOUR.

"Washington is the most dangerous city in the country, as well as the city of opportunity. Those who work for the government are apt to allow their work to crush initiative and progress so that they settle into a rut, secure in a safe wage. On the part of the better paid clerks there is a strong temptation to extravagance, and the temptation to under-paid executives to permit outside things to interfere with their main duties. On the other hand, the opportunities in Washington are great because one has the chance to become expert in any line, doing the work one loves, and to serve in a splendid way." Mr. Babson said that in all his work in Washington he had never seen a dollar of graft, and counseled that, during Lent, the government and the government workers take stock of themselves to resist the temptations, and take advantage of the opportunities given in this capital of the nation.

#### MASONS AND THE CHURCH

The Masons who are members of the local Knights Templar are forming a club with the idea of inspiring greater activity in Templarism, Christianity, genuine Americanism, and a back-to-the-Church movement in Washington.

#### DR. RADCLIFFE RETIRES

The Rev. Dr. Wallace Radcliffe, for many years pastor of the New York Avenue Presbyterian Church, where President Lincoln used to attend, has tendered his resignation, to take effect April 30th. He is well known to practically all Washingtonians, and well loved by our clergy and Church people, who will regret that his advanced age forces him to turn over the work he has so ably conducted to some one else.

#### ITEMS

Word comes from Lynchburg that David Stewart Walker and Miss Stewart Peterkin, daughter of the late Bishop Peterkin, are to be married there on the 19th of April.

The Rev. W. J. Claiborne, Archdeacon, is to speak to the Woman's Auxiliary of St. Alban's Church, and to the Auxiliary of St. Thomas' Church, in the interest of the Dubose Memorial Training School, in Montague, Tenn.

The Rev. Father Campbell, O.H.C., gave a talk recently at St. John's Orphanage to a group of Washington women, describing the work for mountain boys at Sewanee, Tenn.

Mrs. Barrett Browning, of the poet's family, is giving readings from Browning's poems to members of the Girls' Friendly Society and other young women, on Thursday evenings during Lent. Mrs. Browning is well known for her many interests in Church life and all good causes.

The Rev. Spence Burton, S. S. J. E., is to conduct the services at the Church of the Incarnation, the Rev. William Tayloe Snyder, rector, on Palm Sunday. Father Burton will officiate at the 7:30 A. M. Holy Eucharist, at the Matins and Litany at 10:30 A. M., and the solemn Eucharist and procession at 11 A. M.

What is said to be the largest confirmation class this diocese has ever had was confirmed recently by the Bishop at St. Stephen's Church, of which the Rev. Dr. George F. Dudley, president of the Standing Committee of the diocese, has been rector for thirty years. In the class were 34 males and 49 females, making a total of 83. Last year 73 were confirmed from St. Stephen's and the year before that 51. It is expected that the total confirmed from St. Stephen's this year will be at least one

## BISHOP BAYNES IN WASHINGTON

### Commends Our Activities — New Vicar—Roger W. Babson.

The Living Church News Bureau }  
Washington, April 7, 1922 }

**T**HE Bishop of Washington was recently host to the Rt. Rev. A. Hamilton Baynes, Assistant Bishop of Birmingham, England, who is over here in the interests of coöperation with the English-speaking Union for cordial relations between England and the United States. Bishop Baynes came over as a guest of Bishop Murray, of Maryland.

While in Washington, Bishop Harding took him to the White House for a conference with President Harding. Unlike the usual calls at the White House, this one lasted for ten minutes, while the long line of callers was kept waiting. The President seemed delighted to meet the distinguished visitor and chatted with him about relations between the United States and England. Later he accompanied Bishop Harding to the British Embassy, to pay his respects to the ambassador, and was given a glimpse of the sessions of the Senate and House of Representatives in the Capitol.

Bishop Baynes lent his assistance to Bishop Murray in the latter's effort to secure the construction of a Cathedral in Baltimore. He commented favorably upon American Church activities, saying that he would be able to use some of our methods to advantage in forwarding the interests of the English Church.

Bishop Harding recently spoke in St. Paul's Church, Baltimore, where he worked

many years ago. In his address, the Bishop spoke of suicide as the climax to the disillusionment that comes from the pursuit of the transitory things in life rather than of the eternal verities. "There is a tendency," he said, "to make pleasure the end of all pursuits. The pleasures sought beyond measure pall upon us in the long run. Even the pursuits of the higher things in life, such as art and literature, in the end, do not satisfy," he said. "The only real satisfaction comes from following the example of Jesus." In mentioning the incident at the well of Samaria he pointed out that the thirst for human water, that is, pleasures of the hour, could never be satisfied. "Pleasures," he said, "we should have, but they should not be the sole aim of life."

#### NEW VICAR

The Rev. Hamilton B. Phelps is to take charge of the Holy Comforter Chapel, of Rock Creek parish (Rev. Joseph Fletcher, rector), as vicar. Arrangements have been made to lease the residence adjoining the chapel as a vicarage. It is said that Mr. Phelps was a Sunday school boy under Mr. Fletcher when the latter was at Tenafly, N. J., thirty years ago. The chapel is in a splendid residential section that is growing rapidly and offers a splendid field for energetic service.

Roger W. Babson, the well known statistician, spoke recently at one of the mid-day Lenten Services held in Keith's Theatre by the Laymen's Service Association. A crowded theatre listened to an interesting address. Mr. Babson said in part:

hundred, as another class is being prepared.

St. Stephen's young people's society, organized in 1909, is a very energetic and large organization. Among its activities are gifts to the church of a beautiful marble altar, a marble lectern, and a handsome church carpet. The society has also painted the parish hall, contributed toward the extension of the heating plant, and makes frequent contributions toward church expenses.

Another church that is to have a second confirmation class, after an unusually large first one, is the Church of the Epiphany. Dr. Freeman is to present this second class the afternoon of Monday, April 10th.

The vicar of Epiphany Chapel, the Rev. Mr. Torrey, in trying to avoid a collision with one automobile, was run into by another machine. While the two automobiles were badly damaged, it is a relief to know that Mr. Torrey, while bruised and shocked, suffered no serious damage.

An interesting feature of the presentation for membership in the Epiphany branch of the Girls' Friendly Society, was the receiving of an entire troop of Girl Scouts by the Rev. Dr. Freeman. The captain of the troop, Miss Mable Nelson, presented the attractive group.

#### GENERAL CONVENTION

THE ALTERNATE deputies to the General Convention from the Diocese of Arkansas are:—clerical, the Rev. C. F. Collins, Hot Springs; the Rev. Geo. L. Barnes, Helena; the Rev. A. E. Lyman Wheaton, Newport, Ohio; the Rev. Dr. V. R. Stover, Batesville. Lay, Mr. R. E. Lee, Pine Bluff; Mr. Geo. Cracraft, Neadland; Hon. W. A. Falconer, Ft. Smith; Mr. N. W. Polk, Little Rock.

THE ALTERNATE deputies to the General Convention from the Diocese of Erie are: clerical, the Rev. John E. Reilly, D.D., Oil City; the Rev. W. R. Agate, D.D., the Rev. W. T. Reynolds, New Castle; the Rev. Gomer B. Matthews, Warren. Lay, J. K. Earp, Oil City; C. A. Johnson, Meadville; Albert Cliffe, Ridgway; L. W. Olds, Corry.

THE DELEGATES to General Convention from the Missionary District of Idaho are: clerical, the Rev. Thomas Ashworth, Payette; lay, Rolston S. Butterfield, Moscow. Alternates, the Rev. D. J. W. Somerville, Lewiston; lay, Stanley Easton, Kellog.

#### HANKOW DIOCESAN SYNOD

THE OUTSTANDING FEATURE of the Eighth Synod of the Diocese of Hankow, which met at Boone University, February 5th and 9th inclusive, was the organization of an Executive Council, comprising four departments—Missions, Education (under which is included Religious Education), Social Service, and Finance. Through this act the Church in this Far Eastern diocese brought herself into line with the newly-effected reorganization of the Mother Church in America, and it is confidently expected that this centralization of activities will prove to be a progressive step of great helpfulness. Heretofore there has been nothing to correspond to the Department of Finance, and there is little question that its organization, largely under Chinese leadership, will greatly aid in setting forward self-support among the Christians. The Report of the Committee on the State of the Church contained several important recommendations, among which were (1) the appointment of a second archdeacon (Chinese), (2) the taking over by the sec-

ond Chinese archdeacon of the supervision of all country stations where there was not a Chinese priest in residence, (3) the opening of work in Yohchow, a very important city between Hankow and the up-river stations of Changsha, Shasi, and Ichang, and (4) the election of an assistant bishop to Bishop Roots. In suggesting this last, the Rev. S. C. Huang, who read the report, spoke eloquently of Bishop Roots as having become "Bishop of China." He said "I go to Shanghai for big conferences, and I find that old men and young men, Chinese and foreign, conservatives and radicals, all turn to our Bishop for leadership in large, united enterprises, in which many missions join. Consequently, his responsibilities are extending far beyond the borders of his own fast-growing diocese. We must not try to keep him a prisoner in Hankow, but if he undertakes all these other things, then he does need help for his work in the diocese." Hearty spontaneous applause by the whole Synod greeted the references to their beloved Bishop's popularity. There is probably little question that Bishop Roots is more widely known and loved throughout the length and breadth of China than any other Christian leader, one evidence of which is his continued re-election as head of the China Continuation Committee. When the new Rockefeller Foundation Medical School in Peking was recently dedicated, it was Bishop Roots whom the committee chose out of the whole missionary body of China to preach the opening sermon. He is also head of the commission on the Present State of the Church in China, which presents its report to the great National Christian Conference, which is to meet in Shanghai in April. Dr. David Yu, who recently attended the Washington Conference as one of the two people's delegates, the son of one of our Chinese priests in Wuchang, is the head of another commission which reports on the question of the development of native leadership in the Church in China.

During the period of the synod the Bishop ordained three new deacons and advanced three men to the priesthood. The number of Chinese clergy in the Hankow diocese has now reached the impressive figure of forty-five, or nearly double the number of American priests.

#### DEATH OF REV. W. A. MASKER

THE REV. WILLIAM A. MASKER, one of the oldest clergymen in the diocese of New York, died in his eighty-first year on Saturday, March 25th, in St. Luke's Home for the Aged, in New York. His illness had extended over a period of only four days. Mr. Masker was for many years rector of St. Luke's Church, Haverstraw, N. Y. He retired from that work in January, 1919, after which he resided in New York City. Born in England in 1839, he has lived a life which was full to the utmost with experiences and with travelling. He spoke several languages and spent much of his younger days in travelling all over the world. During the third Commune in Paris, at the time of the second French Revolution, he was the pastor of the Scottish Presbyterian church in that city, where he had many thrilling experiences, ministering among the sick and dying in the Latin Quarter. He came into the Church in 1878, when he was ordained deacon, and a year later priest by Bishop Robertson, of Missouri.

The funeral service was held at St. Luke's Church, Haverstraw, on Monday following his death. A requiem was offered by the Rev. John Forbes Mitchell,

rector of the parish, assisted by the Rev. Burton Lee, superintendent of Rockland County missions. At the burial service in the afternoon, the Knights Templar Grand Commandery from New York City was represented in large numbers. Thousands of citizens of Haverstraw stood bareheaded in the rain as the funeral procession passed along the street from church to cemetery, thus evincing their respect for him who had for a quarter century lived among them as spiritual guide.

#### DEATH OF GEORGE GORDON KING

THE DEATH of George Gordon King is a great loss to the Diocese of Rhode Island, with which he had been prominently connected all through his long and useful life, representing it in the General Convention for many years. He was a member of the Standing Committee, of the Cathedral Corporation, of the Diocesan Council, of the Committee on Diocesan Missions, and of the Old Narragansett Church. After the funeral services in



GEORGE GORDON KING

the New York Cathedral, Sunday afternoon, April 2nd, conducted by the three Bishops of the New York diocese, his body was brought on to Providence, and rested that night in Grace Church, watched through the night by those who had been connected with him in the work of the diocese. On Monday morning, April 3rd, it was taken to Newport and a brief service was conducted there by Bishop Perry and the Rev. Stanley C. Hughes, in Trinity Church, of which he had been senior warden. The old historic church was packed with friends and representatives of the government of the city that had been enriched by his benefactions. The interment was in the Island Cemetery.

#### PARTICIPATES IN METHODIST COMMUNION SERVICE

ACCORDING to a report in the New York Times, dated from Poughkeepsie, N. Y., March 29, "An unusual incident marked the opening here this afternoon of the one hundred and twenty-third annual session of the New York Methodist Conference. A Protestant Episcopal clergyman walked up to the altar rail, knelt by the side of the Methodist brethren, and partook of the communion. He was the Rev. Dr. Alexander G. Cummins, rector of Christ Episcopal Church, this city. With him was the Rev. Dr. J. Addison Jones, pastor of the Reformed Church of this city, and also kneeling at the rail was the Rev. Dr. William Mackay, Presbyterian. Dr. Cummins is the President of the Poughkeepsie Ministerial Association."

## MISSION IN CAIRO

THE REV. ROGER B. T. ANDERSON, O.H.C., conducted a week's mission at the Church of the Redeemer, Cairo, Ill. (the Rev. H. P. Hames, rector), beginning Passion Sunday.

## BISHOP WINCHESTER IN WACO, TEXAS

BISHOP WINCHESTER, of Arkansas, was a visitor in St. Paul's Church, Waco, Tex., on Sunday, March 26th. He gave a short devotional address to the men and boys at their annual corporate Communion and preached at the 11 o'clock service.

St. Paul's is rejoicing in the good work being done among the young people by Mr. John C. Roak, who has been assistant to the rector since Feb. 1st. The average attendance at the young people's Lenten services has been eighty. The activities among the young people are so great that plans have been adopted and contract let for remodelling the old rectory and for building an additional recreation hall. Both buildings are to be used to advance the work among the young people.

## PREACHING MISSION BY BISHOP QUINN

THE MOST stimulating experience in the religious life of Gulf, Texas, has been the preaching mission conducted by Bishop Quinn, the week of March 5th to 12th. The mission began with a good attendance, which gradually increased until it exhausted the seating capacity of the chapel. By actual count, less than thirty families in the entire community were untouched by the mission. The children's mission was a particularly bright spot with nearly a hundred in attendance every day. Fifty-three silver crosses were awarded for every day attendance. The mission began with a corporate Communion, followed by a family breakfast. The daily Eucharists were well attended and only three confirmed persons in Gulf failed to make their Communions. Intercessions in increasing numbers were offered each morning. The missionary outlined the successive steps in the Christian life. As a natural reaction, there will be formed, at once, a class for instruction and preparation for the sacrament of Confirmation.

## ANTS EAT MANILA CATHEDRAL

WHITE ANTS, or anay, as they are called in the Philippines, have eaten the wood supports, ceilings, beams, and a good part of the handsomely carved reredos of the Cathedral of St. Mary and St. John in Manila, considered the finest structure the Church has in the Far East.

The condition has become so serious that the roof of the building would collapse were it not for the support given by bamboo poles resorted to as a temporary measure.

The Cathedral Chapter, utilizing limited available funds, has renovated the high altar, morning chapel, and other parts of the structure, at a cost of about \$10,000. There still remain to be repaired the south transept, nave, choir, and chancel. This calls for a very thorough and expensive work of reconstruction.

Bishop Gailor, Bishop Brent, Stephen Baker, George Wharton Pepper, and Dr. John W. Wood have made a joint appeal for funds to do this work.

Experts estimate the total cost of repairs will be about \$22,000, which amount is beyond the ability of the Manila community to pay. The donor of the Cathedral,

a woman, has agreed to give the last five thousand dollars and one gift of five thousand dollars has been received. If it is possible to complete the repairs within the estimated amount there would thus remain \$12,000 to be raised. It is considered likely that this amount will not be sufficient, so the committee is making an appeal for \$20,000, which will amply take care of the necessary rebuilding.

A native hardwood, guaranteed by experts to withstand the ants, with steel supports, will obviate any future difficulty. Sums in any amount will be received by Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City. Checks should be marked "For Manila Cathedral Repairs."

The white ants, or anay, are familiar to anyone who has lived in the Philippines. They feed on the sap of wood and seem to make their life calling the destruction of everything of a wooden nature. Certain woods withstand their attacks. When the Cathedral was built, it was thought that the wood used was safe. But the ants have proved otherwise.

## CONSCIENCE AND LAW

BECAUSE the Rev. Kenneth Mackenzie, rector of the Memorial Church of the Holy Trinity, Westport, Conn., was "well nigh ashamed," that he was not required to pay any income tax last year, he tried to soothe his conscience and help the government by forwarding the State Collector of Internal Revenue a check for the same amount that he paid the previous year, which that gentleman could not accept because a federal statute forbids his office receiving any money except for taxes due. Mr. Mackenzie received a letter from the collector in which he said, "If we took your money to pacify your conscience we would not only violate the laws of our land and possibly be subjected to a penalty, but I would also be personally burdened with a heavy conscience which, in your capacity as rector, I am sure you would not care to inflict me with at this time."

## TEACHING MISSION

AN EIGHT-DAY teaching mission of an unusual kind has just closed at St. Peter's Church, Lakewood, Ohio, the Rev. D. L. B. Goodwin, rector. The missionary was the Rev. Frederic S. Eastman, of Salem, Ohio. Bible study, in which every member of the congregation takes a real part for ten minutes, and the showing of the world's greatest pictures of Christ, are features. Mr. Eastman spoke in the public schools to more than a thousand children on the Great Club for Great Americans, and the interest there created was reflected in the children's service which filled the church to overflowing. Several hundred Bible readers, and several hundred large pictures of Christ adorn the homes of Lakewood as an outward and visible result of the mission.

Mr. Eastman created great interest among Masons in an address on the spiritual interpretation of Masonry.

## INSTITUTE TO BE HELD

THE FIRST Institute for the Church's workers among the mountain dwellers of Appalachia will be held in Knoxville, Tenn., April 3rd to 6th, in connection with the tenth annual conference of Southern Mountain workers.

Church workers from Kentucky, Tennessee, Virginia, and West Virginia, will be in attendance, in addition to Dean Lathrop,

Dean Davis, Miss Tillotson, and the Rev. Franklin J. Clark, of the Missions House staff in New York.

## THIRTIETH ANNIVERSARY

THE THIRTIETH anniversary of St. Andrew's parish, Harrisburg, was celebrated on March 24th, with a splendid program. The special speaker at the morning service was the Rev. Leroy F. Baker, who gave a brief history of the founding of the parish. Mr. Baker was rector of St. Paul's, Harrisburg, when St. Andrew's was started, and has been closely connected with St. Andrew's ever since. Bishop Darlington was the special speaker at the evening service. A beautiful incident at this service was the presentation of a large bouquet of flowers, with the best wishes and greetings of St. Andrew's Church, York. The present rector of St. Andrew's parish, Harrisburg, is the Rev. William C. Heilman. Since its foundation thirty years ago, the growth of the parish has been steady, but under the present rector's leadership, it has grown by leaps and bounds. Beginning with a Sunday school in 1892, so steady has the growth been, that in the present year, the communicant enrollment alone numbers 301. The Sunday school is the largest of all the Church schools in Dauphin County. Under Mr. Heilman's administration, an extensive Social Service work has been developed in the parish, and the efficiency of this work has attracted wide attention far beyond the confines of the Diocese of Harrisburg and the State of Pennsylvania. In the recent issue of the *Grit*—a national weekly newspaper—the parish and its rector were given a most favorable write-up, which was an intelligently-written appreciation of the splendid work accomplished for the community by this prosperous parish.

## NEW CHURCH IN RICHMOND

ON SUNDAY, March 26th, the first service was held in the new St. Mark's Church, situated on the Boulevard, near Kensington Avenue, Richmond, Va. A service of Benediction was read by the rector, the Rev. William D. Smith, D.D., after which a short address was made by the Rev. G. M. Brydon, a former rector of the church, and the sermon was preached by the Rev. R. Cary Montague, the city missionary of Richmond. Bishop Brown visited the church at the evening service, and confirmed a class of eighteen.

St. Mark's is one of the older churches of Henrico parish, having been established under the rectorship of the Rev. T. G. Dashiell, D.D., in 1867. Owing to the changes in the population of the section of the city around First and Clay Streets, its former location, and the rapid filling up of that section with colored people, St. Mark's was forced to remove in November, 1919, into the western part of Richmond. Its congregation has been worshipping in the Robert E. Lee public school until the erection of the new church building.

The new church is of the Virginia Colonial style. For the present the congregation is worshipping in the basement of the church.

## A NEW SUNDAY SCHOOL

ON SUNDAY, March 26th, a new Sunday school was organized by the secretary of the Diocesan Missionary Society at Varina high school, about six miles from Richmond, in Henrico County, Va. A number of families belonging to the Church have been

found and there is good prospect of building up a permanent and promising work.

The new Sunday school is within six miles of Dale's Gift, or Dutch Gap, where the first church in Henrico parish was built in 1611. This church at Dale's Gift included among its worshippers the Indian Princess Pocahontas, during the short years of her married life. The church was burned by the Indians in the great Indian Massacre on Good Friday, March 22nd, 1622.

By an unusual coincidence, this new school, which will include among its scholars children living on the very farm upon which Pocahontas lived, has been organized just three hundred years, almost to a day, after the burning of the earlier church.

### LENTEN MYSTERY PLAY IN EVANSTON

UNDER THE AUSPICES of the Social Service League of St. Luke's parish, Evanston, Ill., there was presented on Thursday and Friday, March 30 and 31, a mystery play, written by the Rev. Irwin St. John Tucker, entitled *Sangreal*. The play was given by "The Cathedral Players", a band of amateurs who, for some six months past, under the able direction of Lester Luther, dramatic director for the Chicago Conservatory, have been working toward that end. Dr. Stewart, rector of St. Luke's, is president, the Bishop of Chicago, vice-president, the Rev. Irwin St. John Tucker, secretary. So successful was the play that a competent critic writes: "All of the art of the modern stage, all of the fervor and reality of religious feeling, combined to create one of the most striking productions that I have ever witnessed. One hesitates before making such comparisons, but, taking into account that the play was acted, staged, and costumed by amateurs, and that it was but the first public presentation, it may fairly be said to have been worthy the players of Oberammergau, acting under the direction of Belasco."

As the title indicates, the play is founded on the quest of the Holy Grail. As given in the auditorium of the new parish house at St. Luke's, the staging and costuming were remarkably fine, including the marvelous lighting effects. The auditorium was crowded to capacity on both nights.

The players are prepared to produce the play in other cities on a guarantee of their expenses, any profits to be devoted to local religious or charitable purposes.

### INCREASED ATTENDANCE

FROM ALL OVER the Diocese of Bethlehem come reports of an unusual Lent in attendance. St. Luke's Church, Scranton, says the noon-day services the first week were at a conservative estimate 50% above any previous year. Grace Church, Honesdale, reports increases from 75% to 100% for the mid-week services. Trinity, Easton, has four adult Bible classes, which meet at different hours each week to accommodate the variously circumstanced members. One class meets after the visiting preacher's night. For an hour after the regular service some twenty men remain to study the Scriptures. Among these men are professors and students of Lafayette College. These classes must satisfy the spiritual hunger of the members or they could not continue with increased attendance, some of them throughout the year, for neither men nor fish will nibble long at an empty hook.

### PROSPEROUS ITALIAN MISSION

AT ST. JOSEPH'S, WEST BANGOR, PA., and at Wind Gap, are two prosperous Italian missions under the efficient leadership of Father Capozzi. For years no Church paid any attention to these people. At last Father Rocca began to hold services for them and built the church at Wind Gap.

Now the Roman Catholics have become interested and built a much more beautiful church at West Bangor, and this summer are going to build a still finer one at Wind Gap.

While they were building their church at West Bangor, a committee came to view our church, which is only a block away. They wondered what to do with it for of course after they would open their church, our church would be closed: They decided to buy it, if we were at all reasonable in price, and make a moving picture theatre of it. This happened two years ago. Father Capozzi says, "Not one adult has left the Church and gone to Rome. I did lose about half a dozen children, whose parents were Roman Catholic, but that is the sum total."

The last Sunday in January, the Roman priest announced that if the faithful few did not contribute five dollars a Sunday, he would not come any more!

These Italians mean business. They are not after the loaves and fishes. There was no basement under the church. They had no place at all for parish meetings excepting the small houses of the Italians. As a great many of them are out of work, the Archdeacon suggested that they dig out the cellar for a basement, as the men of St. John's, Ashland, had done.

They liked the idea and started to dig next morning. The excavating is just about done, and they are looking for the necessary material to finish the room. Soon they will have a splendid room for parochial activities at a cost of about \$1,000, all the labor being contributed.

### NEW TULSA CHURCH

CONSTRUCTION of a \$300,000 church in Tulsa, Oklahoma, is under way (the Rev. Rolfe P. Crum), and it is expected that the crypt will be ready for occupancy the first Sunday in May. The crypt will seat six hundred people, and the completed church about nine hundred. There is also a gymnasium, locker, and shower room, kitchen and pantry in the sub-story. The church is of English Gothic, and will be cruciform, with a lantern tower over the crossing. In this tower will be suspended a set of chimes, for which \$10,000 has already been donated. There will be guild rooms, choir practice rooms, sacristies, and curate's quarters in the parish house.

There will be a side chapel in the southern transept of the church, in memory of the Rt. Rev. Francis Key Brooke, D.D., the first Bishop of Oklahoma.

### INDUSTRIAL UNREST IN CHINA

ONE EVIDENCE of the rapidly-changing conditions in China is the appearance of the labor strike. The use of the strike as a means of forcing demands is becoming common among both workmen and students. The students at Boone University have "struck" three times in two years, the last occasion being a demand for the dismissal of a member of the faculty, whose chief fault was that he was a good disciplinarian and made the boys obey. For over a month during January and February the whole

coast-wise shipping of South China, and much trans-Pacific shipping as well, was paralyzed, causing immense financial losses, due to a strike of Chinese seamen in Canton. It has been a striking revelation of the power of unskilled Chinese coolie labor that, in the face of the wealth and influence of foreign capital arrayed against them, they were able to compel the latter, after sustaining heavy losses, to give in to the most important, at least, of their demands.

On December first, the ricksha coolies of the Hankow Concessions, numbering about 5,000 to 6,000 men, went out on strike, in protest against a raise in ricksha rentals, which the owners proposed to make. The ricksha coolie comes from the lowest rung of the social ladder. A beggar on the street in China may have a little money, but a ricksha coolie never! As the men were entirely unorganized, it was not believed that they could hold out very long, but they astonished everybody. For six days no rickshas were to be seen on the streets, though suffering among the men must have grown acute, for they all live from hand to mouth, and hunger was aggravated by cold. A small group of Chinese and foreigners interested themselves unofficially in an effort to help bring the two sides to an agreement, and a citizens' committee was appointed to arbitrate the strike; on the Executive Committee of which were three of our own clergy, the Rev. T. K. Hu, the Rev. Cary C. Y. Fang, and the Rev. E. L. Souder. The Committee succeeded in prevailing on the owners to take the men back at the old rate, and, in view of their desperate condition after a week of idleness, to charge no rent for the first three days. At a big open-air meeting of the coolies, one of their number made an eloquent speech, calling on his comrades to refuse this three days' free rental for themselves, but to give it in trust to the Y. M. C. A. (of which the Rev. T. H. Hu is executive secretary), to be used later on for the organization of a Ricksha Men's Association. The suggestion was acclaimed with cheers, and the money, amounting to over \$1,400, was paid in later without a hitch. To the foreign community it was simply astounding that these ignorant men (not one in a hundred could write his name), underfed, underclad, some of them pulling rickshas through snow in winter in their bare feet, should, nevertheless, have the capacity and vision to see beyond the severity of their individual need, and to think in social terms, so that they were ready to refuse money that they might have had. It speaks in loud tones of the new China that is being born, and of the developing class consciousness in industrial life. Certain evidence that Bolshevik propaganda is at work in China was brought out during the strike by the publication of a set of articles for the organization of a Union for the men. It was practically a verbatim translation of a Soviet tract, and its "foreign" origin was clearly revealed in one section which provided for a Glee Club for the men. Only one who knows the Chinese ricksha coolie can fully appreciate the humor of a Glee Club being suggested for their benefit and amusement! It probably works well in Moscow among laboring men, but the coolie wouldn't see any fun in it at all, if for no other reason than because he doesn't have the faintest conception of music—at least as we understand the term.

After careful study of the whole situation, the committee recommended continuing the rents for rickshas at the old rate for the time being, with the belief that municipal ownership is the real solution of the problem.

### CONVERTING JAPANESE IN CHINA, AND THE REVERSE

ONE OF THE by-products in foreign mission work is the necessity of caring for the spiritual needs of those from other lands who are living among the people to whom the missionary has come. There are, first of all, many English and Americans engaged in business, for whose spiritual welfare the mission priest must feel responsibility, and there are in every non-Christian land priests who are giving their entire time, not to the heathen, but in ministry to their fellow-nationals. But there is a further complication. In going to preach the Gospel to the Japanese in Tokyo, the missionary finds there hundreds of Chinese students, whose eager search for truth makes him feel he must do something for them. The English Church Missionary Society has a work of this sort in Tokyo, which requires now the full time of two English priests, who prepared in China for their work before going to Japan. In Hawaii and the Philippines the American Church has organized mission work among the Chinese. Similarly, in China there are enlarging opportunities and increasing need of work among the Japanese merchants, thousands of whom are making their homes in China. Some ten years ago a group of Japanese Christians residing in Hankow organized themselves, and asked to be taken in under the wing of the American Church Mission. Bishop Roots agreed, of course, and a substantial brick church, with a residence for a Japanese worker, was built on part of the property of All Saints' Catechetical School. Two years ago a great step in advance was made when Bishop Tucker, of Kyoto, in response to an urgent request from Bishop Roots, released an experienced Japanese priest, the Rev. P. N. Uchida, to shepherd and convert his fellow-countrymen in China. He took over full charge of the Japanese work in Hankow, in place of the American priest, who, speaking English only, had been trying to carry on Sunday services through an interpreter. On a recent visit to China, Bishop Tucker expressed himself as being much pleased with this work, and hopes that similar congregations may be organized in other great trade centers in China, to which Japanese are coming in large numbers.

### PROGRESS AT LYNBROOK, L. I.

A RECENT ISSUE OF THE LIVING CHURCH mentioned the Laying of the Corner Stone of the new Christ Church at Lynbrook, Long Island, the Rev. John V. Cooper, rector.

Rapid advancement is being made on both the church and the rectory, which is also in course of construction on the same property. When completed the church will be one of the most attractive on Long Island.

The rector is most certainly to be congratulated for the wonderful work in the parish. The change from a small mission to a fast growing, sturdy parish, in his short occupancy, is a praiseworthy feat not often accomplished.

### BISHOP CAPERS HOLDS MISSION

THE RT. REV. William T. Capers, D.D., Bishop of West Texas, has just completed a mid-Lent mission at St. Andrew's Church, Jackson, Miss., the Rev. Walter B. Capers, D.D., rector. The mission profoundly impressed the whole city. At half

past seven o'clock he held his mission service. The general subject for the mission was: Why I am a Christian. Upon the preaching of Bishop Capers' first sermon the congregation realized he had a message vital to the whole city. This was evident in the response of an increasing attendance upon the services, filling the large church night after night with congregations in which the legislature (now in session), the State Supreme Court, and Executive Department were always well represented, as were the other Churches in the city, their pastors, and many of their people being present at many of the services.

The preaching of the Bishop, and the large congregations that heard him with deep interest, was in itself a denial of the claim that "the world is in need of a new Gospel." While Bishop Capers kept the Church's position squarely to the front, throughout the mission, he did it with such fine sympathy with all Christian Churches, as to exalt the Church in the thought of the whole community. One immediate result of the mission was that many men and women came to the Bishop and promised amendment of life and a more serious fidelity to their obligations as communicants of the Church. Others asked his especial blessing for themselves and their loved ones.

### PENINSULA SUMMER SCHOOL

THE SUMMER NORMAL SCHOOL of Intensive Training for Church school and other parish workers will be held again this year at Ocean City, Maryland, June 25th to 30th inclusive.

Miss Helen I. Jennings, of Pottsville, Pa., will repeat her course on Child Psychology. She will give an additional course this year on The Small School Problems, for which she has been making special, personal investigations on the Peninsula the past year.

The Rev. Charles E. McAllister, rector of St. Matthew's Church, Hyattsville, Md., will give a repetition of his course on Principles of Teaching.

Mrs. Charles R. Pancoast, secretary of the Woman's Auxiliary of the Diocese of Pennsylvania, in her course on The Great Adventure will deal with the Church's Mission as it applies to the women of the Church. The Rev. B. T. Kemerer, Rev. Julius A. Schaad, Rev. F. W. Tomkins, D.D., and Rev. Wyatt Brown, D.D., conduct other important classes.

There will be a Round-Table Conference on Work among Girls, led by an official representative of The Girls' Friendly Society, who will lead a discussion on how their new, enlarged program may be applicable to the needs of every parish and community. Another Round-Table Conference will be given to the discussion of Work among Boys, and will be led by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; who will present the Order of Sir Galahad.

The management desires to state that rates of \$2.00 (\$2.50 with bath) per day, have been secured at one of the leading hotels in Ocean City, Md., for the headquarters of the school. The president of the school is the Rev. Thomas Getz Hill of Smyrna, Del.

### AS STEWARDS

BISHOP SHAYLER appeals for the support of each layman in the Diocese of Nebraska in an effort to raise in full the quota of \$52,687.43 apportioned by General Convention.

To the laity he writes: "You are the bulwarks of the Church. It is due to your faithfulness that we are what we are. It is due to the faithfulness of others, as well, that we are where we are. In Nebraska some of us have not been keen about the Church mission because we have been busy thinking about the parish cupboard and the parish coal-bin. We must have cupboards and coal-bins, but we feed and warm ourselves to do our work, and our work is to 'preach the Gospel to every creature'; and where the Stars and Stripes float, the American Church finds her duty and carries it a little beyond, to the still more needy—China, Japan, and Mexico."

### GEORGE WEBSTER DYER

CHRIST CHURCH, Plymouth, Mass., has lost by the death of Mr. George Webster Dyer one of its most loyal and faithful workers. For many years Mr. Dyer has been a vestrymen and junior warden, a worker in the Church school, lay reader, and a member of the choir. As an architect he has rendered priceless service in all matters of building and changes.

His mother, Mrs. Ada Dyer, died only a few hours before her son.

May God grant to both mother and son light eternal, rest, and peace.

### GIFTS FOR CHINA

A SANCTUS BELL, a thurible, and a handsome white cope—the gift of the Church of the Ascension, Chicago—have recently been put into use at Grace Church and the Chapel of the Heavenly Way, Hanyang. A gift of six office lights has also been made to the latter church, and a set of Stations of the Cross are now in place. A church bell of excellent tone, bought in America, the gift of the Woman's Auxiliary of the Hankow diocese, has been hung in the bell tower at Grace Church. During the past year, the "Late Matins" has been dispossessed, and the Eucharist made the chief service of every Lord's Day, in both these churches.

### CANADIAN PRIEST HOLDS MISSION

A MOST SUCCESSFUL mission was conducted by Major the Rev. James Franklin Beatty Belford, a priest of the Canadian Church, during the week of March 19-26th, at St. Thomas' Church, Bath, N. Y. The missionary invited all to the renewal of Baptismal vows and on asking the prescribed questions brought forth a chorus of answers from the large congregation.

Three services were held each day: at the Eucharist brief meditations were given on such subjects as the Real Presence, the Communion of Saints, the Condition of the Departed, etc. The afternoon services were for men two days, when the subjects were David and Jesus the Man; for women two days, on the Woman at the Well, and the Women at the Cross; and for Children on the Childhood of Jesus. The evening services were all well attended.

### GIFTS TO PRIEST

ON SUNDAY, April 2nd, after morning service, the rector of St. Luke's Church, South Glastonbury, Conn., was presented by his congregation with a handsome solid gold Hamilton watch, and fob. His wife also was remembered with a gold piece and a beautiful bouquet of flowers. The

gifts were a token of appreciation on the completion of their first year in the parish. Such a spirit, on top of the fact that St. Luke's is paying \$600 more on the salary than ever before, is, to say the least, most gratifying. It is the same spirit that last Lent, a year ago, without a rector, placed St. Luke's Church school fifth, per capita offering, on the long list of schools in the diocese. Every effort is being made to boost it to the top this year.

#### NEW YORK CATHOLIC CLUB

THE APRIL MEETING of the New York Catholic Club will be held on St. Mark's Day, April 25th, at the Church of the Transfiguration, Brooklyn, the Rev. Albert J. Lovelee, rector. There will be a discussion by special order of the club upon the subject of Birth Control, to be opened by the Rev. Prof. Edmunds, who is chairman of a special committee comprising also Fr. Huntington, O. H. C., Fr. Schlueter, and Fr. Dunham, empowered to bring this matter before the club. It is hoped that there will be a very large attendance.

#### CONFERENCE FOR RURAL CLERGY

UNDER THE AUSPICES of the University of Wisconsin, a short course in agricultural economics and rural sociology, especially for the rural clergy, will be given at Madison, Wis., from June 26 to July 8. Six hours will be given to supervised discussions each day, and there will also be opportunities for recreation. To discuss the vital economic and social problems of modern agricultural life is the purpose to which the course will be devoted. Such a course is being given by many of the agricultural colleges of the country. Before the war Wisconsin gave a short course for country pastors, so that next summer's plans are but a revival of an ante-bellum custom. National leaders in Church and country life will take part in the program as it is now being planned. C. J. Galpin, in charge of rural life studies for the United States Department of Agriculture, and formerly connected with the Wisconsin College of Agriculture, has been secured to take charge of the course on Rural Life. Dr. Edmund de S. Brunner, representing the National Committee on Rural and Social Surveys, will lead one of the sections under the heading, The Rural Community and the Church.

Our own Church authorities are similarly arranging to supplement this course for the rural clergy. In St. Francis' club house, under the direction of the Rev. Stanley M. Cleveland, the student chaplain at Madison, there will be, during the free hour allowed each day to the members of the course, a special instruction along Church lines. The hope is expressed that many of our own rural clergy will avail themselves of the opportunity to study the religious subjects, and also the farm economics, and rural community service, and the other practical things that will have attention at these conferences.

#### PRAYER CIRCLE AT SARANAC LAKE

INFORMATION has hitherto been given in regard to the work of the Healer Prayer Circle at Saranac Lake, N. Y. Last summer the work was put in charge of Miss Susan E. Brown, an Associate of the Sisters of the Holy Nativity, who is also a graduate nurse. During the latter half of last year she paid about fourteen hundred sick calls in and about Saranac Lake, giving the ser-

vice that only a trained worker of that sort can give, as well as holding meetings for prayer, arranging for and being present at private celebrations of Holy Communion, and at a baptism, holding prayers with those who desired it, and arranging and distributing Christmas gifts. The monthly expenses of the Circle are about \$165, and for those expenses the members rely on prayer to Almighty God, and on their own service. Easter Day has been selected by the members of the Circle as a day of prayer for the sick of Saranac Lake. They ask that those who read this will unite with them in intercession.

#### COURTESY FROM A CONGREGATIONAL MINISTER

A PLEASANT COURTESY has been shown by a Congregational minister at Bethlehem, Conn., the Rev. Hugh Lovell, who ministers to the combined congregations of Congregationalists and Methodists at that place.

The rector of our parish, Christ Church, in that village, the Rev. Clarence H. Beers, has temporarily broken down in health. It has become necessary for him to accept a somewhat extended leave of absence, for the purpose of regaining his health, in Colorado. His small congregation has voted to continue his salary, but owing to the limited financial resources of the parish, it has not been able to continue regular supply during the absence of the rector. This circumstance has prompted Mr. Lovell to invite Churchmen of the place to attend worship in the Congregational church, where he, the pastor, will use the Prayer Book service for Morning Prayer.

Mr. Lovell's courtesy is greatly appreciated by the Churchmen of the village and of the diocese; but one hopes that they also appreciate the need for sacramental ministrations such as with the best of intentions, and with the utmost courtesy, the Congregational minister cannot extend to them.

#### BISHOP WARD IN BUFFALO

BISHOP WARD of Erie returned to his old parish of Grace Church, Buffalo, for a Confirmation on Sunday, March 26th, when seventy-six candidates were confirmed. This is the largest class in the history of the parish, which extends over ninety-eight years. The present rector is the Rev. John N. Borton.

#### MEMORIALS AND GIFTS

ON FEBRUARY 12th, the priest-in-charge of St. Luke's mission, Ada, Oklahoma, blessed the baptismal font, the gift of the Woman's Guild. On that Sunday one was baptized, and the second Sunday in March, ten more children were baptized.

Sunday, March 26th, Bishop Thurston blessed the pair of Eucharistic candlesticks, the gift of Mr. T. Ballard Blake, in memory of his parents. They were of exquisite design and in keeping with the altar cross. The blessing of the candlesticks took place at the Holy Communion service at 7:30. They are engraved as follows:

Capt. Thos. B. Blake, C. S. A.  
1843-1921  
By his son  
T. B. B. Jr.

#### IN MEMORIAM

Madelaine LeMoine Blake  
1847-1921  
By her son  
T. B. B., Jr.

#### BEQUESTS

ST. JOHN'S CHURCH, Whitesboro, N. Y., will receive \$1,000 under the will of Mrs. Lydia M. White.

TRINITY CHURCH, Boonville, N. Y., will receive \$1,500, and St. Paul's Church, Constableville, will receive \$1,000, under the will of the late Sarah J. Thompson of Boonville.

#### RETREAT

THE REV. CALEB R. STETSON, D.D., rector of Trinity Church, New York, will conduct a one day Retreat for Deaconesses and Church Workers, in St. Peter's Church, Westchester, in New York City, on St. Mark's Day, Tuesday, April 25th, from 7:30 A. M. to 4 P. M. Those desiring to make the Retreat will please notify Deaconess Armstrong, 2511 Westchester Ave., as to attendance at breakfast and luncheon. The day has been arranged by the Chapter of Deaconesses of the Diocese of New York.

#### NEWS IN BRIEF

CONNECTICUT.—The annual religious census of the graduating class of Yale University gives 55 of the number of students in the class as belonging to the Church. This is a little over forty per cent of the total number.

GEORGIA.—Three branches of the Girls' Friendly Society are the result of the visit of Miss Lucy N. L. Watkins, extension secretary, to Savannah in February.—St. John's parish, Savannah, (the Rev. William T. Dakin, rector), has recently organized all of its group work under the Church School Service League. The Rev. W. A. Jonnard, assistant rector, who is the educational secretary of the diocese, is in charge of the young people's work, and director of the league. A group of young people holds itself in readiness at the call of Mr. Jonnard, and is assisting him in the work for the Province of Sewanee, of which Mr. Jonnard is field worker, by helping in his office. As parish work, they fold and wrap the parish allotment of the *Church at Work*.—Definite plans for beginning in the fall the building of a parish house were discussed at the March meeting of the Men's Club of Grace Church, Waycross. A lot has been bought next to the church building, and it is proposed to build one story at a time.

LONG ISLAND.—The April meeting of the Brooklyn Clerical League will be addressed by the Rev. William R. Watson, rector of St. Peter's, Bay Shore, L. I.—Subject: A Spiritual Pilgrimage.—The Bishop has appointed the Rev. John Whiting Crowell, rector of St. John Baptist's, Brooklyn, as chaplain to the Sisterhood of St. John the Evangelist, in succession to the Rev. Henry C. Swentzel, D.D., who has resigned after many years of service.—As a thank offering for her recovery from sickness, Mrs. Martin Jerome Weber has given a most beautifully embroidered Fair Linen to the parish of St. John Baptist. A carved board for the listing of the donors of memorial flowers, the work of Geissler of New York, has been given to the same parish as an anonymous thank offering.—Brooklyn Churchmen have gained much from the presence in the North of the Archdeacon of Alaska now on furlough.—It is planned to begin work on the new chancel of the Church of the Good Shepherd, Brooklyn, the Rev. Robert Rog-

ers, Ph.D., rector, shortly after Easter. Plans by Messrs. Godley and Sedwick, of 522 Fifth Ave., New York City, have been accepted by the parish: and it is expected that the entire cost—about \$40,000—will be in hand so that the work will be completed without incurring a debt. More than \$30,100 is already secured.—The following memorials have been promised: altar and altar rail, font ewer, and a stand for same, bishop's chair, and East window.

CENTRAL NEW YORK.—A contract has been signed for the removal of Gethsemane Church, Westmoreland, to Sherrill, for the use of the mission there, which is under the care of the Rev. S. G. Sherwood, deacon.—The large pipe organ of Trinity Church, Utica, has recently been reconstructed.—Trinity House, Watertown, has been experiencing trouble with breakage of equipment, and a few days ago someone carried away the telephone, cutting the wire. It is probable that the thief was a boy who wanted to construct a radio outfit of some sort.—Addressing the Y. M. C. A. Bible Club of Utica, the Rev. T. T. Butler, of Trinity Church, presented clearly the arguments for accepting the Virgin Birth of our Lord.—The Rev. A. C. Clarke, of Rome, is supplying services during the month of April at Calvary Church, Syracuse, now vacant through the removal of the Rev. Theodore Haydn to Trinity Church, Watervliet, N. Y.—The Rev. I. M. Merlinjones is acting as temporary supply at Pulaski, Mexico, and Lacona, vacant through the removal of the Rev. C. M. Budlong to the Diocese of Massachusetts.

SOUTHERN OHIO.—The Rev. Mother Eva Mary and Sister Beatrice, of the Community of the Transfiguration, are soon to sail for China to attend to some important matters in connection with the work of the Sisterhood at Wu Hu. On their way they will stop at Honolulu and visit the sisters there who have charge of the Priory School.—At Bethany Home for Boys, Glendale, near Cincinnati, a little chapel has been erected by Sister Clara, with the help of the boys. She very fortunately secured some of the lumber from the auto speedway near by, which is being demolished. It is really marvelous what results have been obtained with the expenditure of a very small sum of money. The chapel will seat sixty persons, and might be taken as a model in slightly enlarged form for many missions.

SOUTHWESTERN VIRGINIA.—The churches of Wytheville will undertake a series of simultaneous evangelistic services, April 2nd to 16th, each pastor occupying his own pulpit. The rector of St. John's is the secretary and treasurer of the Pastor's Association of Wytheville and vicinity.—The Fifteenth Local Assembly of the Daughters of the King of Southern and Southwestern Virginia will be held on Thursday, May 11th, at Christ Church, Roanoke, the Rev. G. Otis Mead, rector.—On April 20th, an important conference, opening the Nation-wide Campaign in this diocese, will be held in St. John's Church, Roanoke. The diocese has been divided into twelve districts, each with its chairman and district committee.

UTAH.—The Fifteenth Annual Convocation of the Missionary District of Utah will be held at St. Paul's Church, Salt Lake City; the opening service being held the evening of Wednesday, April 26th, with sermon by the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin.

WESTERN MASSACHUSETTS.—Through the kindness of Miss Mildred Walker, of

Worcester and Miss Kneeland, of Lenox, St. Mary's mission, Palmer, has received some beautiful altar linen. The mission also received a number of rebound Prayer Books from L. R. Miner, of St. Paul's, Holyoke.—At St. Mark's Church, Adams, the Rev. C. O. Rundell, rector, an interesting meeting was recently held at which were given certificates of graduation from the Home Nursing class, which had been held under the direction of St. Mark's Service Guild.

THE MAGAZINES

THE TABLE OF CONTENTS of the December number of the *Constructive Quarterly* may suggest to American scholars, and especially to the Churchmen among them, some reflections at once disquieting and stimulating. Here is a well established review, open to contributions from all sides to a constructive treatment of Christianity, a journal whose high standard and catholic spirit should make place in it an incentive to emulation, published in this country and thus making here its primary appeal, and yet of the ten articles in this number, all of them notably worth while, but one is by an American writer, "The Claim of the United Church on Man's Allegiance", by Professor William Adams Brown, of the Union Seminary, New York. Six of the articles are from Great Britain, two of them by Churchmen, two by Congregationalists, one by a Presbyterian, one by a Roman Catholic; one is by a French, another by a Belgian Roman Catholic, one by a minister of the Dutch Reformed Church in Holland. That the review should draw contributions from so wide an international and ecclesiastical field is excellent but it is a pity that our scholars are not stirred to take a larger part in the profoundly im-

**The SACRED DRAMA OF THE ALTAR**

It has ever been the custom of her Christian Church to enrich her chief service—The Communion, or Holy Mass—with an ornate Ceremonial, in order to do honour to the one special Service which our Lord Himself ordained. This ceremonial has helped countless generations to increased devotion.



But it is an uncontrovertible fact that Ceremonial, if it is to fulfil the purpose for which it exists, must not only be understood both by the Clergy and the Laity, but must be performed so naturally, so majestically, and with such subservience to the Liturgy, that it is at once recognized as a natural and fitting presentation of the greatest Christian Act of worship.

With this view before them the S. S. P. P. has laboured for the past six years with the help of Mr. Martin Travers, the well-known Artist, to produce a complete series of pictures of the Liturgy (High Mass and Low Mass), and is now at last able to offer this magnificent quarto volume, printed in two colours, to Catholics of the *American Rite*.

We believe that no such work has ever before been published during the whole history of the Christian Church. We searched in vain to find such a work to guide us, and were constrained to have each picture drawn afresh from life.

Now don't forget, if you find this book helps you in your religion, that your parish priest is a man who cannot well do without it, yet he may not be able to afford a copy. Will you not give him one? You will be helping your whole parish.

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portant and often vital questions which it stirs and often illuminates.

The leading article contains an appreciation of the contribution of Du Bose of Swanee to the problems of to-day. Deferring for a moment further notice of this, mention must be made, though but in passing, of the finely sympathetic temper of the study of the Neo-Greek martyrs in the iconoclastic troubles arising from a Mussulman fanaticism by the great Jesuit scholar, Hippolyte Delehaye, president of the Society of Bollandists, now in the fourth century of their tireless labor at Brussels. Mystical insight is treated from curiously contrasted points of view by the French Roman Catholic, Leonce de Grandmaison, and the Dutch reformer, P. van der Elst. The development of doctrine in the (Roman) Catholic Church is studied in the spirit of Newman by Fr. Hughes, of Thornton College, at Stony Stratford, and the problem of Christian Unity is approached from various sides by James Cooper, of Glasgow. Dr. Selbie, of Oxford, and the Rev. A. D. Martin, of Chelmsford, England. Excellent too is Dr. Tennant's review of the present relations of science and theology, showing how much truth science discloses, even as an involuntary witness, to which the theist can appeal.

But the reader of this number will read first and turn last to the Master of Selwyn College, Cambridge, and his keen appraisal of the debt of present Christian thinking and theology to our own Dr. Du Bose, whose "Age of the Ecumenical Councils" he does not hesitate to pronounce "the boldest, and at the same time the most balanced introduction to the study of the fundamental problem of Christology ever written." One by one Dr. Murray tests the characteristically modern elements which this "fearless pioneer" introduced into Christian thinking, and shows how each of these elements helps toward a solution of the deepest of our present problems alike of theology and of ecclesiology. Indeed Dr. Murray is persuaded that the influence of Du Bose "was certainly one of the forces, and by no means one of the least potent, in producing the opportunity with which we are confronted." That seer's vision of the Great Truth as a corporate possession, and of the knowledge of it as a corporate process, is, Dr. Murray holds, "the key to the whole situation. . . . The doctrine of the Church was in fact for Du Bose an integral part of his Christology," and the Church "in the simplest sense the Sacrament of Christ as Christ was and is the Sacrament of God." Unity was for him "no mere accident, nor even the natural crown and consummation of the whole conception, but the inmost essence of the Church. . . . creative of, not created by any of the forms of organization with which it has been historically connected." Such in baldest outline is the thesis of an article which suggests a source of dynamic power in our work for Christian unity not yet perhaps fully utilized or even realized. It is part of human frailty not to appreciate greatness of a fellow worker till we see it in receding perspective.

American scholarship and Christian thought are better represented in the *Constructive Quarterly* for March, the first issue of Volume 10, than for some time back. Bishop Guerry writes sturdily of Miracles as "essential parts of the Christian revelation." In his view the supernatural "is only the higher natural." The attempt to divorce them has already more than once "proved disastrous to the claims

of revealed religion." Professor Mercer, of the Western Theological Seminary, asks the at first startling question, Did Judaism Fail? and observes that "modern Christianity is just as much Judaism as Judaism is Yahwism." Dr. Shailer Mathews, of the University of Chicago, deprecates the idea that Christian unity depends upon or necessarily involves Church union or a visible Church universal.

Of the other articles in the number, seven are from England, three of these by Churchmen, three by Non-Conformists, one by a Jesuit: a French Jesuit, Abbé Quitton, completes the tale. Aspects of Christian social action loom large in the over-sea contributions. Abbé Quitton tells of the French *Action populaire*, whose service seems to him comparable to that of the mediaeval monks. Dr. Witherspoon insists that "economics are morals" and that "all gainful occupation is a trust for society." To philosophic theology Professor Goudge, of Ely, contributes a study of Forgiveness, and the Jesuit, Fr. Walker, contests Lord Haldane's position that "knowledge is, from the Presbyterian side, reality, and reality God."

Directly concerned with aspects of Unity are Dr. P. C. Simpson's paper on the "Conception of the Ministry", from the Methodist; W. G. Peck's "Reunion and the Sacraments"; from the Free-Church point of view, Dr. Cadoux's "Anglicanism and Reunion", which he means for an eirenicon; and finally from the Anglo-Catholic position a very sensible statement by W. L. Knox, of the Cambridge Oratory. Only a small minority of the body for whom he speaks would, he says, allow the doctrinal claims on the basis of which alone Rome is disposed to consider the question, while

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all would unite in regarding as an essential condition "underlying unity of doctrinal belief, expressed to a certain extent in matters of Church order." Mere desire for fraternization is laudable but quite insufficient.

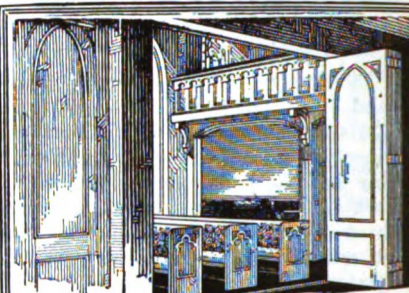
BENJAMIN W. WELLS.

THE PRESENT DISTURBANCES in Palestine a subject that has a peculiar interest for us all, are considered by Mr. Vivian Gabriel, in an able study based on official documents in the current issue of the *Edinburgh Review*. The trouble, complicated as it is, may be traced back in his opinion to a breach of faith on the part of the British Government. In October, 1916, the Government guaranteed to the Arabian leader, Sherif Husain of Mecca, the independence of certain Arab lands, including Palestine, as the price of Arabian coöperation in the war. In 1916 the French and British Governments drew up in conjunction the Sykes-Picot agreement, delimiting spheres of influence in Asia Minor, Palestine being given to Great Britain. There followed a period of extraordinary prosperity in which the British High Commissioner and the freed Arab population worked side by side. "There was sunshine in the land". But meanwhile a vigorous Zionist propaganda was being carried on in England; and in 1917 the Zionists persuaded the British Cabinet to adopt their proposal to establish a "National Home for the Jewish People" in Palestine. This was published in the famous Balfour Declaration, and was accompanied by a proviso to the effect that "nothing shall be done which may prejudice the civil and religious rights of existing non Jewish communities in Palestine". This proviso however, as well as the original promise made to Sherif Husain, was entirely ignored in the subsequent course of affairs. A Zionist Commission under Dr. Weizmann visited Palestine and by their aggressive and arrogant demeanor greatly embarrassed the British Administration. But they were supported by the Home government, influenced especially by Mr. (now Sir) Herbert Samuel, a leading Zionist, and member of the British Cabinet. Under orders from London, Hebrew was in 1918 introduced as the official language, various economic rights were monopolized by the Zionists, and so on, and so on, so that in spite of pacifying proclamations, the appointment of an international commission of enquiry (whose anti-Zionist report has not been made public) and various diplomatic subterfuges, Palestine is now more or less in a state of revolt. The Christian and Arabian inhabitants of the country have always been on friendly terms with each other, and they are now united in opposing these foreign usurpers, whose claim to Palestine is after all a very slender one. "They were there nearly two thousand years ago for not so long as the Romans were in Britain or the Arabs were in Spain or the English in France." Mr. Gabriel has no anti-Semitic bias, and he makes it clear that Zionism is supported only by a small body of Jews; and that a large proportion of the Jewish world is entirely opposed to it. As it now stands the situation offers a gleam of hope to those who are so sanguine as still to expect governments to act in accordance with common sense, if not with honesty. The Arab Congress has enunciated five demands based on the independence of the native population of Palestine and "the abandonment of the present partizan Zionist policy." "If they are now granted freely, rather than wrung out by misery and bloodshed, an immeasurable service will

have been rendered to the general cause of peace and the unity of good that forms the highest tradition of the Holy Land."

After dealing with this important article little space remains for mention of others in the same Review of equal interest from other points of view, on such subjects as Lunacy, Foreign Exchange, Toryism (as exemplified in the recent Life of Lord Salisbury), Belgian Recupera-tion (by Emile Cammaerts), Unemployment, The Moplahs of Malabar, etc.

*The Contemporary Review* is fast becoming indispensable reading for all those who aim at becoming well informed about world affairs. To the articles which month after month come from the pen of experts has now been added an interesting section, written by Mr. Leonard Woolf, treating of "Foreign Affairs." In the current issue Mr. Woolf discusses, without any discoverable bias, such subjects as the French Army, Finance in Russia, Politics in Belgium (a topic which, he points out, is internationally always important), the future of Austria, Hungary, and the Hapsburgs, the Polish Plebiscite in Vilna, and Chita, Japan, and the Far East, "Hungary under Admiral Horthy" is also described by Dr. Seton-Watson, than whom who knows more of this subject? Horthy's headquarters have been for a whole year a center of hooliganism, blackmail, and even torture. The whole population is terrorized. "Horthy was always hated by the middle class and the proletariat; to-day he has lost the respect and confidence of the Legitimists. The only hope for the future lies in a coalition of the peasantry and the intellectuals." Sir Valentine Chirol writes of the Washington Conference, Mr. Sisley Huddleston of Cannes, Lord Crewe of Ireland, Ignatius Phayre of "Spain's Adventure in Morocco", "upon which \$300,000, 000 have been frittered in the last decade by the poorest of all the Western Powers, while her own people languish in illiteracy and neglect." "India at the Cross Roads" is discussed by Mr. Prithwis Chandra Ray, editor of the *Calcutta Bengalee*, in an article of rare moderation and common-sense. "Two facts" he says, "stands out to-day in the history of New India; one is that the 'no coöperation' movement may unmake India, but can never make her. The other is that the Montford scheme of reforms is a dead letter. Instead there must be a complete nationalization of all



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the provincial governments, and no more departments 'reserved' for white control." Mr. Norman Angell points out that while at the recent Pan-African Congress, too little noticed by the Press, the English-speaking negroes spoke of themselves as "we Negroes", the French-speaking spoke of themselves as "we Frenchmen", and that there "are far-reaching political possibilities" in this fact. "There is one way and one way only by which France can maintain a permanent parity of power with her age-long enemy, Germany, and that is with the help of the African negro. The birth-rate of France declines, of the negro increases. The French army is already one-third negro. Thus dependent upon the negro for her military power, France will inevitably become bound to support the negro's rights, become his spokesman among the white powers. And that is the greatest political asset of the negro race to-day." Finally mention must be made of Dean Inge's sympathetic and moving account of the Society of Friends, "that brave little body of Christian mystics, whose influence for good, both in promoting personal piety, and in advancing the Kingdom of God upon earth, has been out of all proportion to their scanty numbers." It is to be hoped that this beautiful little essay will eventually be republished in a form likely to reach a wider circle of readers.

**THE UNEMPLOYMENT SITUATION**

WHILE THE present unemployment situation in the United States is serious enough to merit the calling of a national conference to consider methods for providing work for the bread-winners of the nation, conditions are not so alarming as they were in 1914. In that year, according to a statement given out last week by Secretary of Labor, James J. Davis, there were 7,000,000 persons out of work. To-day the number of unemployed is estimated at 5,735,000. Moreover, Mr. Davis points out that, owing to the fact that during the war many were induced to work who had not done so before, present unemployment figures include a large number of persons upon whose earnings no one is actually dependent. On this point he says:

"The statement has been constantly made, in the news and in the editorial columns of the newspapers, that the Department of Labor has reported 5,735,000 men as being out of work. The Department of Labor has reported no such thing. It did report that according to the best estimate that could be made there are 5,735,000 fewer men, women, and children on the payrolls than there were in March, 1920. There is a difference with a distinction. It is a very different matter from saying that there are 5,735,000 men unemployed.

"Nothing is to be gained by sticking our heads in the sand and ignoring the gravity of the present unemployment situation. Neither do we profit by distorting the facts and exaggerating the figures estimated. Here is one salient fact to be kept in mind—probably not more than a third of these 5,735,000 are the principal bread-winners of the family.

"Taking all the families of the United States, there are, on the average, over two bread-winners to every family. If one of these bread-winners is unemployed, it seriously cripples but it does not necessarily impoverish the family. Mind you, I am not saying that there is not at this time considerable actual suffering among our people, nor that this winter may not bring more suffering unless something intelligent

and effective is done to relieve the situation. I am simply calling attention to the fact that while unemployment to-day is a grave matter, there are nevertheless about ten or twelve millions of our people at work. And comparatively few families have had the only bread-winners put out of a job.

"Our problem here at home is all the harder to solve because it is not by any manner of means our problem alone. Unemployment is world-wide."

A further encouraging fact brought out in this statement from the secretary of labor is that \$500,000,000 is now available about the country in the form of bonds already issued or appropriated by the state, county, and municipal governments for public works. It is also enheartening to be assured by Mr. Davis that there are positive signs of business recovery as indicated by recent labor statistics. Conditions in the cotton and woolen goods market are beginning to look brighter, and the demand for silk fabrics is increasing. "These things," comments Mr. Davis, "speak for themselves, and maybe speak the same language as the figures showing that more garages than houses have been built in recent months." "Here is another fact," he continues, "with its own significance. Shoe factories seem to be working for the most part on fancy, high-priced women's shoes. This may be accounted for by the further fact that men now out of the hardy forms of employment are not shoe buyers. The demand for these will come when the railroads and the factories are started on a more going scale, when the more staple grades of shoes for men will come into larger demand. That

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cannot be long delayed. The situation begins to brighten." It is expected that President Harding will soon issue a formal call for the National Unemployment Conference in Washington. Plans for the gathering have been practically completed, and while the date is still undecided, it is thought probable that the conference will begin its deliberations on the last Monday in September. The list of the thirty persons who will represent the country at this important gathering has not been made public. It is understood, however, that among those who will attend are Samuel Gompers, president of the American Federation of Labor; John L. Lewis, president of the United Mine Workers of America; and Charles M. Schwab, president of the Bethlehem Steel Corporation. —*Zion's Herald*.

**CEDARS OR BRAMBLES**

IN THE fable or allegory which Jotham spoke from Mount Gerizim to the men of Shechem, he pictures the trees of the forest calling on the olive tree and the fig tree and the vine to be king over the trees. They all beg to be excused because they are not willing to leave their comfortable and self-satisfied position to "wave to and fro over the trees."

Finally the lowly and thorny bramble

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announces its willingness to be king, and says that if he isn't chosen a fire will come out from the bramble and devour the cedars of Lebanon.

In every age of the world this fable has had a living and powerful illustration in the human governments of men. The bulk of the people of any nation are followers. And history shows that the masses are so eager to be led by some one that they will choose a bramble in politics or society, even if in that choice they imperil the cedars of Lebanon.

That is what is really going on at present in our own government. Or, at least, that is what we face as a real danger unless the best and most powerful and most consecrated of our young men and women in this nation become leaders in social and political life.

What commanding personality stands out like a cedar of Lebanon in our Congress to-day? Who are the leaders in the social welfare and industrial commotion of the times? There are a good many brambles perfectly willing to take the crown. Leaders the people will have. If they do not have Lincolns and Roosevelts, they will follow demagogues and radicals in politics and finance.

It is not true that we do not grow any cedars in America. But they are not ready any more than the olive and the fig and the vine to be crowned king. They are too busy making money or cultivating the literary graces or taking their ease to take a hand in the thankless task of leading a bewildered people into ways of righteous government.

The fable can not be pushed too far. But the insolence of the bramble in our national life was perhaps never more freely and brazenly expressed than at the present

moment. If no one else will sacrifice himself to lead, the bramble will be crowned king.—Dr. Charles M. Sheldon, in *Christian Herald*.

THE GRUESOME PROFESSION

A YOUNG WOMAN who recently joined the staff of the Philippine Mission writes:

"You did not half tell me the joys of missionary life. From everyone's description I pictured it as something gruesome, rather to be construed as exile, but I am busy and happy and very normal up to date."

NOTHING DOING IN THESE PARISHES

WYOMING SUGGESTS that the diocesan papers might have a department headed "Nothing Doing", under which title would be listed all the parishes that did not report any news to the diocesan editor. It would hardly be fair but it would be interesting!

TAKING STOCK

A STOCK taking of the educational resources of the Episcopalian Church, in anticipation of the Triennial meeting of the General Convention at Portland, Oregon, next September, shows that the Church has enrolled a body of 50,000 teachers in its Sunday schools, which is said to be by far the largest body of specialized workers in any church activity, with well over 5,000 Sunday schools enrolling 500,000 pupils. It has also 104 institutions of secondary education, with an enrollment of

10,033 students. In colleges, besides normal schools, there are 25,000 of the Episcopalian faith, 1,054 in five Church colleges, and its theological seminaries are training 337 candidates for Holy Orders.

—*Diocesan Record*.

A CHINESE CHURCH

FROM A visitor in Honolulu: "St. Peter's Chinese Church with its devoted congregation and its general tone of stability and activity is a perfect joy. Really there is nothing like these fine Chinese Christians—so simple and earnest and dependable."

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SIR, THE life of a parson, of a conscientious clergyman, is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. I would rather have Chancery suits upon my hands than the cure of souls. No, sir; I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life.—SAMUEL JOHNSON, in *Harrisburg Churchman*.

ALTHOUGH David Livingstone, the man who opened up Africa, was habitually brave and fearless, his courage was not maintained without frequent effort and continual acts of faith. We look at the calmness of the great missionaries of the cross, and perhaps we think that they have been given a special deliverance from doubts and fears. But such is not the case. They have been great because they have sought to serve, and they have had peace because they have pursued it.

—*Forward*.

# The Baltimore Church Congress

APRIL 25—APRIL 28 inclusive

Well-known Clergymen and Laymen Will Speak. A Well-selected Program of Topics

Corporate Communion of the Church Congress will be held at Christ Church, corner of Chase and St. Paul Streets, Wednesday morning, April 26, at 9:30. Bishop Murray will make an address.

Meeting of General Committee, Wednesday, 2:30. Hour of Morning Meetings, 10:30. Hour of Evening Meetings, 8:00.

DAY	TOPIC	SPEAKERS
TUESDAY EVENING, APRIL 25	What are our young people seeking in their apparent revolt from the moral standards of an earlier day?	Mrs. Augustus Trowbridge Mrs. L. Frederic Pease Rev. Samuel S. Drury, L.H.D. Rev. Bernard I. Bell, D.D.
WEDNESDAY A.M. APRIL 26	Credal requirements and Church reunion.	Rt. Rev. Charles Fiske, D.D. Rev. Frank Gavin, D.D. Rev. Robert Johnston, D.D. Rev. Ralph B. Pomeroy
WEDNESDAY EVENING, APRIL 26	The second coming of Christ. The significance of current expectation.	Rev. Burton S. Easton, D.D. Rev. John F. Carson Rev. W. Cosby Bell, D.D. Rev. Floyd W. Tomkins, D.D.
THURSDAY A.M. APRIL 27	Psycho-analysis: Its value and its dangers.	Rev. Loring W. Batten, D.D. Prof. Jared S. Moore Dr. William A. White
THURSDAY EVENING, APRIL 27	Wherein is the Church concerned with labor's demand for continuous employment?	Hon. William C. Redfield Rev. Norman B. Nash Rev. Samuel S. Marquis, D.D. Mr. William Hard
FRIDAY A.M. APRIL 28	How can we best meet young men's hesitancy to enter the ministry?	Rev. Charles L. Slattery, D.D. Mr. Edward S. Martin Rev. Henry W. Hobson Rt. Rev. Robert Carter Jett, D.D.
FRIDAY EVENING, APRIL 28	The necessary guidance of the present revival of interest in prayer.	Rev. E. S. Drown, D.D. Rev. Laird W. Snell Rev. William Austin Smith, D.D.

For information regarding hotels, etc., write to the chairman of the Hospitality Committee, the Rev. E. P. Almon Abbott, D.D., 709 Park Avenue, Baltimore

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in Missouri*

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The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the War. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—“came to understand the lack of enthusiasm of our present-day young men for Christianity. Perhaps four-fifths of the men I knew at Great Lakes were quite uninterested, at least from any vital viewpoint, in any definite religion, *That* was no discovery, of course. Every wideawake observer knows that there is a similar deficiency in religious fervor in civilian life. The discovery I made, which came to me at once as a challenge and as an encouragement, was that most of the non-interest was due, not to deliberate disbelief or even to indifference, but rather to plain ignorance. They had, for the most part, scarcely any idea what the Christian religion was all about.”

The result was Dr. Bell's attempt to translate Christianity into terms that would be intelligible to these men; and this book is the result.

CONTENTS:—The Unknowable God—The Knowable God—The Heroic God—The Saving God—The Blessed Company—Christ's Kind of a Church—Our Social Duty—Our Individual Duty—Why We Talk with God—How to Talk with God—The Touch of Jesus.

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