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VOL. LXVI

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NO. 26

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## PRINCIPAL CONTENTS

AT THE FOOT OF THE CROSS	857
EDITORIALS AND COMMENTS	858
At Genoa—Prayer Book Papers—To Examine Report— Death of Bishop Beatty—Acknowledgments.	
NOTES ON THE NEW HYMNAL. By Rev. Winfred Douglas, Mus.D.	860
DAILY BIBLE STUDIES	860
DEATH OF BISHOP BEATTY	861
THE GENESIS OF A PARISH	862
BOYS' CONFERENCE AT CONCORD. By the Bishop of Pennsylvania.	862
WHAT SHALL WE PREACH ABOUT? By the Bishop Coadjutor of Central New York	863
OUT OF THE YEARS WE GARNER AND GLEAN (Poetry). By M. Emma Green	864
WHAT'S WHAT IN THE LABOR MOVEMENT. By C. R. Woodruff	865
THE GREAT MECHANICIAN. By Haywood Tupper	866
THE TRUE LIGHT (Poetry). By Ella M. Aylesbury	866
CHOIR BOY HUMOR. By F. Leslie Calvert	867
THE TOWER AND CHIMES OF EPIPHANY (Poetry). By Genevieve Fleming	867
THE CHURCHES POSITIVE POSITION. By the Bishop Coadjutor of Dallas	868
CORRESPONDENCE	869
Prayer Book Revision (Bishop Coadjutor of California) —Comments of Temperance (Rev. James Empringham. Everett P. Wheeler).	
SPRING'S RITUAL (Poetry). By M. M. F.	870
GREETINGS FROM ORIENTAL PATRIARCHES	870
LITERARY	871
“COUNTRY GENTLEMEN” PRIESTS OF ENGLAND (London Letter)	875
EASTER IN NEW YORK (New York Letter)	876
CHURCHES FILLED IN PHILADELPHIA (Philadelphia Letter)	877
BEGIN NEW CHICAGO MISSION (Chicago Letter)	878
LARGE CONGREGATIONS IN WASHINGTON (Washington Letter)	879

THE MORE we love, the better we are, and the greater our friendships are, the dearer we are to God.—*Jeremy Taylor.*

# The Living Church

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VOL. LXVI

MILWAUKEE WISCONSIN, APRIL 29, 1922

NO. 26

## Died at the Foot of the Cross



**T**HIS is reproduced from one of the Near East Relief photographs taken at Alexandropol last summer. It was not posed. A starved child dropped dead at the spot where unfinished paving disclosed the form of a cross; and not until the film was developed in America was the tragic coincidence discovered.

But—Is it nothing to you, all ye that pass by?

# EDITORIALS AND COMMENTS

**S**UPPOSE for one moment that the element of Christian love could be introduced into the Genoa Conference.

It is undoubtedly a wild supposition. The Allies seem to have gone thither fully intending, if not to forgive, at least to try to begin life all over again with their late enemies. And then those preposterous Ger-

mans began with an act of bad faith in concluding the treaty with Russia. It dashed all the hope for unanimous determination of the future of Europe to the ground. It probably prevents any immediate restoration of real peace.

Can civilization exist with an outlawed Germano-Russian alliance on its eastern frontier? Can it be reckoned that the rest of the world can establish a stability that leaves these out? And suppose the far-Eastern nations—Japan and China—should ultimately cast their lot with the outlaws rather than with western civilization, as Turkey is likely to do from the beginning. Upon what, then, can the stability of the world be based?

The German-Russian entente begins with both nations in chaos. They will be organized. They must somehow find the way to resume normal living. The rest of the world must find the way to cultivate peaceful relations with them. If Europe is again abandoned to two hostile alliances, the inevitable end of it will be a duplication on a greater scale of the catastrophe of 1914.

What force may conceivably prevent that two-fold cleavage? Obviously, the combination of the two groups into one. Perhaps that is the only possible solution. That combination was attempted at Versailles and America blocked it. It was then tried on behalf of the remaining nations at Genoa and Germany has blocked it. Is it an impossible ideal? Does not the world wish to find the way of unity and peace? One does not know how to reply.

What has the voice of organized Christianity to say in this dilemma? Shall the Christian religion seek to unite the world? Or shall it weakly acquiesce in that division of nations which has always produced war before and seems inevitably bound to produce war again? And what will be left of western civilization after the "Next War"?

The Christian consciousness of the entire world, including all the principal branches of organized religion in America, called for a world-embracing League of Nations three years ago. The Christian ideal was defeated, and devout, well meaning Christians were a large factor in defeating it. What they have done cannot be undone. Instead of a world-union they have on the one hand a Germano-Russian menace that may develop into a still greater Frankenstein, and on the other a disunited, mutually suspicious, almost despairing aggregate of single nations.

Bishop Brent gave us the slogan for the next chapter in Christian development—From World Consciousness to World Conscience. Our own Department of Christian Social Service sent out the message and the call, asking all the clergy to read it to their people early in Lent. [How many of them did it? How many of the clergy care to have the Church point the way to Christian reconstruction of the world? God have mercy upon those of them who are not helping in this world crisis!]

We have no short and easy program to submit. But if the Christian people of America shall ever resolutely determine that the world SHALL be united for peace, the beginning of the staying of the rush toward the Next War will be made. Until they do, the rush will doubt-

less continue, and only God knows when the crash will come, or what will be left when it is over. Will it then be TOO LATE?

In the meantime, let those who are converted, strengthen their brethren. It may be necessary to choose between one's religion and one's politics.

**W**E confess to the greatest perplexity as to the reasons for the policy of the publishers of the little series of Protestant tracts entitled Prayer Book Papers. They seem to be intended to influence the mind of the Church in connection with the pending revision—a perfectly proper thing to do—but they continue to disregard the fact that it is the Third Report of the Joint Commission, recently published, and not the *Second* Report, published in 1919, that will come before the next General Convention for consideration.

The third of the Prayer Book Papers is entitled *Reservation of the Sacrament*, and is written by the Rev. George C. Foley, D.D. Not until a footnote on the last page is reached is it intimated that the rubric authorizing Reservation, which the Joint Commission had offered in 1916 and 1919, is withdrawn from their 1922 report. The discussion of recent years brought out the fact that the Church is not sufficiently agreed on the subject to warrant the insertion of a rubric. Most Churchmen agree that Reservation is desirable, with some sort of restrictions, but when it comes to framing the restrictions, the agreement speedily vanishes. Reluctantly we have reached the same conclusion as has the Joint Commission—that until there is greater agreement among Churchmen it is better that there be no rubric at all.

But the Prayer Book Papers committee are still fighting the battle of 1916 and 1919. They are attacking what the Commission now proposes not to do. Dr. Foley objects to Reservation under any circumstances or with any restrictions. We can understand his position. It is well stated, as others have stated it before him. It is not our position. But it is a factor in the grave differences of opinion that in the judgment of the Commission, of Dr. Foley, and of THE LIVING CHURCH, seem to make it the part of wisdom to take no action at all at this time. It may be a bitter pill to the Prayer Book Papers Committee to find itself in agreement with the rest of us in this determination, but we cannot help it. Let them continue the contest if it pleases them.

For our part we have recently declined to reopen the discussion of the general subject in the columns of THE LIVING CHURCH, believing it impossible that the differences between Churchmen could be harmonized before the next General Convention, and preferring, therefore, not to accentuate those differences.

But if our Protestant friends could really overcome their dislike of advancing, sufficiently to catch up to the year 1922 in their discussion, so that we might know where they stand on the issues that are to come before the next General Convention, it would be of assistance to those of us who are honestly trying to reconcile divergent views in the Church in such wise as to prevent the movement for Prayer Book revision ending in humiliating failure. It would be a pity if they should defer consideration of the Report of 1922 until 1925.

**P**ERHAPS this is a good time to state that we have arranged for a series of very careful reviews of the Third Report, dividing its sections among five of the ablest scholars of the Church, none of them a member

of the Joint Commission, in order that the recommendations of the latter may be analyzed and criticized in a disinterested manner. We shall shortly begin the publication of these papers. In the meantime we suggest to our readers to obtain the Third Report, published by the Macmillan Co. and obtainable of any of the Church book houses.

To Examine the Report

**T**HE news of the death of Bishop Beatty, Coadjutor of Tennessee, comes with surprise as well as with sadness. Consecrated less than three years ago Bishop Beatty had seemed the picture of health. General Convention followed some three weeks afterward, and the election of his diocesan, Bishop Gailor, to be President of the newly created national organization of the Church, threw the whole administration of the diocese upon the Coadjutor at once.

Death of Bishop Beatty

Bishop Beatty had speedily become beloved in his diocese, and his loss will be mourned by all its clergy and laity alike. He had no opportunity to leave his impress largely upon the national Church, as his friends believed he was destined to do. But he will be remembered as faithful in the work given him to do, gracious toward all, effective in his work and in his utterances.

**W**E regret exceedingly that through a typographical error the signature to the poem, Eventide in Spring, was incorrectly printed in last week's issue. The poem should have received the well-known signature of Mary Ann Thomson.

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NOTE: Through an error in printing, the contribution from A Communicant of St. Matthew's, Kenosha, Wis. \*\*, heading the list under Near East in last week's issue, appeared as \$6.00, whereas it should have been \$100. The total as shown was correct.

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TERSE AND TRUE

THE FOLLOWING wholesome maxims are suggested to communicants—so called—who criticize rather than serve, and who marvel at the limitations of the Church rather than contribute to her enterprises:

- A communicant who does not commune should apply for a new name.
- A communicant who does nothing in his church expect attend occasional service and separate himself from a weekly nickel must value his religion very highly.
- A church which does nothing for the uplift of the community is a bad investment.
- A church which does nothing for missions and has no foreign interest should not be allowed to vote in convention.
- A church is only what its members make it.

—St. Andrew's Cross.

NOTES ON THE NEW HYMNAL  
SECOND SERIES—XXI

By THE REV. WINFRED DOUGLAS

**T**O the list printed last week for Good Shepherd Sunday may be added the very beautiful hymn by Anna L. Waring, new to our use,  
224—In heavenly love abiding

THE THIRD SUNDAY AFTER EASTER

As the message of the Second Sunday was primarily addressed to the ministry, the shepherds of the flock, so to-day we may think of the ancient Collect and Scriptures as being intended first of all for the newly baptized, who were traditionally received into Christ's Church on Easter Even: but with them, for us all, in our voluntary renewal of the baptismal vows. The joy of Easter cannot, ought not to, remain untouched and unchanged by the necessary conditions of our lives. Through the Risen Lord, we have to live unto righteousness, as well as to have died unto sin. This involves immediate and intense effort. If in our penitential sorrow during Lent we made a fresh endeavor toward holiness, how much more in the joy of Eastertide, when we know that He who conquered Death will help us to conquer Sin. And joyful effort can achieve even more than sorrowful. But for our hard yet joyous task of eschewing evil and doing good, we must learn to keep Jesus with us, even though, like the troubled Apostles, we may not always see Him, radiant in the resurrection light. We must lean upon His mystical and sacramental Presence, "our joy that no man taketh from us." Therefore the Collect, Epistle, and Gospel for to-day turn us toward faithfulness to our Christian profession, toward valiant glad endeavor in all of our human duties, toward acceptance of inevitable sorrow: in the supporting certainty that He who is pleading unseen for us at the throne of God the Father "will see us again, and our heart shall rejoice."

Introit, 31—Jesus, the very thought of Thee  
Sequence, 171—The day of resurrection, or  
328—Jesus, Thou Joy of loving hearts  
Offertory, 239—I could not do without Thee or,  
246—Thou say'st, "Take up thy cross"

Communion, 334—Here, O my Lord, I see Thee face to face

Final, 321—O God unseen, yet ever near

Hymn 216, by the distinguished editor of the *Golden Treasury of English Lyrics*, Francis Palgrave, is another hymn new to us. It may seem sad for Eastertide: but its very purpose is to express that post-Easter discouragement so commonly felt, and the firm resolve of faith that will banish it. "A little while, and ye shall not see Me. Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice." It would be admirable after a sermon dealing with this theme of the Gospel. The tune is familiar. The organist should allow a pause for breath at the close of the third line in each stanza.

The hymn suggested at the Communion will best fill its purpose to-day if the last stanza be omitted. Persons who object ever to omitting stanzas forget that in a very large number of our hymns, only a part of the original poem has been used. The spiritual purpose of all that we sing should never be forgotten. What will strengthen the definite coherent spiritual impression of the whole service should be used: what will weaken or deflect it to other thoughts may well be omitted.

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

18—Abide with me; fast falls the eventide  
20—Sun of my Soul, Thou Saviour dear  
180—Forty days of Eastertide  
225—My spirit on Thy care  
406—We would see Jesus; for the shadows lengthen

THERE IS NOT one of us who would not like to undo some part of our life, nor is there one of us who would willingly live it all over again.—*Forward.*

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

May 1

**R**EAD St. Matthew 20:16. Text for the day: "And when he had agreed with the labourers for a penny a day, he sent them into his vineyard."

Facts to be noted:

1. The direct call to Service.
2. The promise of wages: A penny a day.
3. And the wages are always paid.

The secret of success in every life is service. The artist has a talent but it must be developed by daily effort. He must serve. The man of science has theories but they must be worked out by long hours of hard work; and the Christian is given an opportunity to develop his character, but it can be developed only by responding to the call to daily service. How is the true artist paid? How is the scientist paid who struggles for the sake of the science itself? Daily, "a penny a day." Each day brings its own satisfaction and reward. Each day sees power and knowledge increase. So it is with the Christian life. The call is a call to daily service and the wages, a "penny a day", are paid daily. The definite daily effort to make the spirit of the living Christ the motive power of one's life brings its daily reward. For the artist and the man of science there comes a day when they receive the accumulated reward of their faithful work, and for the Christian there will come a day when he will be able to say with the psalmist of old: "But as for me, I will behold Thy presence in righteousness: and when I awake up after Thy likeness I shall be satisfied with it" (Psalm 17:16.).

May 2

Read St. Matthew 20:17-34. Text for the day: "But whosoever will be great among you let him be your servant."

Facts to be noted:

1. Our Lord tells of His death.
2. The ambition of the mother of James and John.
3. Our Lord's second statement concerning greatness.

What was the keynote of our Lord's ministry? Service. What is one of the conditions of greatness in His Kingdom? Service. We know that faith must precede true Christian service but in St. Matthew 25 what do we discover? That the judgment will be based upon Christian service. The character that a man has formed by developing his faith and in serving Christ through his fellow men will be the basis of judgment. We must have faith, but "Faith without works is dead." It is not enough to believe. We must serve.

When we all, as members of the Christian Church, realize the fact that the Church exists for the purpose of serving the world as well as ourselves, and that we are a part of the Christian Church and therefore that the responsibility of serving the world rests with us, then the Christian Church will be a greater factor in the world. It is not enough to listen to sermons and good music and enjoy Christian fellowship: We must serve our fellows in the world even as our Lord served. Read St. Matthew 25-31-46 very carefully.

May 3

Read St. Matthew 21:12-22. Text for the day: "My house shall be called the house of prayer."

Facts to be noted:

1. Our Lord drives out those who were desecrating the Temple.
2. The sick and the needy came to Him in the Temple for help.
3. The children's greeting and the anger of the guilty priests.

The inspiration, help, and encouragement that each individual receives when a number of people gather together for the purpose of worshipping Almighty God cannot be estimated. "Where two or three are gathered together in My name, there am I in the midst of them," said our Lord. It is true that in our homes "The blessed Master is the unseen guest at every meal and the silent listener to every conversation," but He is present in a very special sense in the services of the Church, especially at the celebration of the Holy Communion. Preaching we know is needed and is helpful, "and good music is welcome when it gives wings to spiritualized thought and feeling," but we must ever remember that our Lord's house is primarily a house of prayer. (Liddon.) God's house should also be the center from which the distress of the poor and needy is relieved and the place where the children learn of Him who is the Saviour and their Friend.

May 4

Read St. Matthew 21:23-32. Text for the day: "Son, go work to-day in My vineyard."

Facts to be noted:

1. Opposition from the chief priests called for the three parables that follow.
2. They have challenged our Lord's authority.
3. Obedience is the proof of discipleship.

God comes to you and to me every day and gives us the direct command, "Son, go work to-day in My vineyard"; "Do this," and how frequently both by word and deed we say, "I will not." Why is this? Why do we refuse? It may be that what we are told to do is very distasteful, it may demand a great deal of our time, or something of our means; it may be the confessing of a sin or the forgiving of one who has done us an injury, but no matter what it is, we may be certain of this, we shall have no real happiness or peace of mind until we repent and do as we have been commanded. And how many times have we said, "I go, Sir," but have we really gone? Have we really obeyed? Let us look back to that day when we stood before God in the presence of the congregation and pledged ourselves to be true servants of Jesus Christ. Are we keeping the pledge? "Go work to-day." It is a call to patient, ceaseless endeavor.

May 5

Read St. Matthew 21:33-46. Text for the day: "They will reverence My Son."

Facts to be noted:

1. The Householder is God. "The vineyard," "the hedge," "the winepress," are all types of the blessings bestowed upon the "chosen people."
2. "The servants" are the prophets down to John the Baptist. "The Son," is our Saviour Himself.
3. The parable outlines the struggle between the will of God and the will of men.

The fall of man was the result of the assertion of self will in rebellion against the divine law. The conflict between the will of God and the selfish will of man brought about the crucifixion of our Lord. It is true that our wills are ours but the only way in which peace and happiness can be secured is to make our wills conform to the will of God. We have the choice whether we shall do this or not. We must make a decision between service to God and service to self. The conflict between right and wrong, good and evil, selfishness and service, will never cease, nor will true happiness ever be attained until we surrender our wills to God's will; and when the surrender is made we shall know more fully the will of God for us, and we shall begin to give Him the fruits He seeks and the inheritance will really be ours.

May 6

Read St. Matthew 22:1-14. Text for the day: "Come unto the marriage."

Facts to be noted:

1. This parable is the third spoken against our Lord's opponents.
2. It leaves them in speechless confusion.
3. Each part of the parable has a distinct lesson for us.

This parable will be our lesson for to-day and for the next three days. Read it over carefully. Note that the train of thought in the first part with reference to the treatment of God's servants is the same as that in the parable we studied yesterday. In the Epistle to the Hebrews that treatment is summed up (Hebrews 11:37): "They were stoned, they were sawn asunder, they were slain with the sword." Zechariah was stoned to death, Jeremiah imprisoned in the foulest of dungeons, Isaiah sawn asunder by order of Manasseh, and John the Baptist was beheaded. What is the lesson, then, for those who treat God's invitation and messengers in this way? It is a terrible warning to those who treat God's invitation lightly (v. 5). It shows the danger of rebellion (v. 6-7) and the fate of those who deliberately neglect to develop Christian character (v. 12). Again let us remind ourselves and others that God gives us the invitation, acceptance rests with us.

## DEATH OF BISHOP BEATTY

THE death of the Rt. Rev. Troy Beatty, D.D., Bishop Coadjutor of Tennessee, occurred at his home in Nashville early in the morning of Low Sunday, April 23rd, after a week's illness from pneumonia.

He had kept up his Lenten visitations in spite of an attack of the flu, filling three appointments in Memphis on Palm Sunday, then going to New Orleans where he preached twice on Wednesday. He conducted the Three Hours' service on Good Friday at Columbia, Tenn., and held three services on Easter Day at Johnson City. Returning home to Nashville he succumbed and went to bed. Pneumonia set in and he grew steadily worse. He

became unconscious on Friday, and passed away on Low Sunday morning.

A short service was held in Christ Church on Monday afternoon, conducted by the Rev. Prentice A. Pugh, rector of the Church of the Advent, in which parish the Bishop, with his family, resided. A large number of the diocesan clergy were in procession. The body was then taken to Memphis where, on Tuesday morning, the burial service was to be held at Grace Church, of which the Bishop was rector when called to the episcopate. There was an early requiem celebration especially for the family. Bishop Gailor expected to officiate at the burial service, and the attendance of most of the bishops from the Province of Sevanee was anticipated.



RT. REV. TROY BEATTY, D.D.,  
LATE BISHOP COADJUTOR OF TENNESSEE

Bishop Beatty was consecrated shortly before the General Convention of 1919, and since the Bishop of the diocese was elected to be president of the Presiding Bishop and Council at the ensuing General Convention, the Bishop Coadjutor has had the charge of the diocese during practically the entire period of his short episcopate.

Bishop Beatty was born in Tuscaloosa, Ala., Nov. 12, 1866. He was ordained deacon in 1891 by Bishop Gregg, of Texas, acting for the Bishop of Tennessee, and was advanced to the priesthood in 1892 by Bishop Quintard. His priestly work was successively at Trinity Church, Mason, Tenn., St. Andrew's, Darien, Ga., Emmanuel Church, Athens, Ga., and Grace Church, Memphis, Tenn. At the time of his election to the episcopate he was Dean of the Memphis convocation and a member of the standing committee of the diocese. He has served several times in General Convention. His degree of D.D. was received from the University of Georgia.

## THE LOVE OF HOME

TRULY THE LOVE of home is interwoven with all that is pure and deep and lasting in earthly affections. Let us wander where we may, the heart looks back with secret longings to the paternal roof. There the scattered rays of affection concentrate. Time may enfeeble them, distance overshadow them, and the storms of life obstruct them for a season; but they will at length break through the cloud and storm, and glow and burn and brighten around the peaceful threshold of home.—*Longfellow.*

## The Genesis of a Parish

**C**ELEBRATING the fiftieth anniversary of his ordination to the priesthood, the Rev. Edward L. Stoddard, rector emeritus of St. John's Church, Jersey City Heights, told in a sermon which he preached in that church on the first Sunday in March, something of the humors of the situation which he found in that parish when he became its rector forty-five years ago—for as rector and as rector emeritus he has spent forty-five of the fifty years of his priesthood in that parish.

He was rector of St. John's Church, York, Pa., which he describes as a "luxurious nest." Dr. Heman Dyer wrote him that he, Mr. Stoddard, was to become rector of a difficult church, St. John's, Jersey City. Mr. Stoddard rather demurred, but Dr. Dyer insisting, he accepted the responsibility.

"It was no luxurious nest in those days," he said. "The parish was founded by a few men who left St. Paul's Church because they wanted a free church, with no pew rents, no subscriptions, no regular means of support, but where people were free to sit where they pleased, do what they pleased, give what they pleased, criticize everything with which they were not pleased, and trust God for the rest.

"I came from York one day in January, 1877, to look over the ground. There was a blizzard and my train was five hours late. I was cold and hungry, and when the gentlemen who came in a sleigh to meet me left the closely built lower city and entered into the dreary waste of snow covered meadows, which, in those far off days, stretched along Montgomery Street, my heart sank within me, for it seemed as if they were taking me out into Indiana. The next morning we inspected the church. If the temperature was zero outside St. John's, it seemed ten below inside. The warmest thing I could find was a piece of black coal which I supposed had dropped from the sexton's scuttle some weeks before, for I could not believe that the church had been heated since the previous Christmas.

"This shivering sexton who was shiveringly introduced to me by a shivering vestryman, interested me greatly. He was a gentleman of sixty-five, who immediately told me that he was a southern planter, impoverished by the war, who had only taken this position while awaiting funds. I at once took off my hat to him and realized not only why the church was cold but that it was conducted as a benevolent rather than a business institution. I found a grey stone building, not quite two-thirds the present size, with old fashioned gaudy decorations of blue and gold, no vestibule, no parish building, no room suitable for a Sunday school or other work, but a basement with two furnaces in it, no rectory, a mortgage of \$20,000 on which \$1,400 a year had to be paid, a floating debt of \$1,600, 200 communicants on the books, of whom I could never find more than 150; no systematic way of raising money, too near St. Paul's from which it had separated, and built on the brow of a hill overlooking marshes from which it could draw no congregation but mosquitoes. Toward the west the hill was sparsely built, and great stretches of snow covered fields."

This was the parish which, under Dr. Dyer's gentle urging, he accepted. Mr. Stoddard told of celebrating the Holy Communion and preaching for the first time in the church, after his rectorship began, on March 4, 1877, and continued his reminiscence.

"From the fact that Jersey City Heights was a comparatively new community, and that St. John's had been started apparently as a place where every one could sit and speak and do as he pleased, it seemed to me at first as if everybody in Jersey City who was a crank or had a grouch or had been turned out of some other church had come to St. John's, and the experience which I expected in New York, Pa., I found waiting for me here. There were

so many queer people that I was at my wits' end to know how to deal with them.

"There was a three-legged quartette when I came to St. John's, a soprano, alto, and bass, and the music might not have been bad if they had not always sung the same *Te Deum*."

From so unpropitious a beginning the parish has grown until it has now nearly eighteen hundred communicants and a church plant valued at \$200,000, with three parish buildings, and a Sunday school of more than one thousand members. Mr. Stoddard narrated the steps in building up so great a work and gave credit to strong, staunch laymen who had assisted him in the work from the beginning, in spite of the fact that there were others of another character. "There was considerable opposition", he says, "on the part of some irreconcilables of whom I shall speak later, and some of whose descendants appear to be in the United States Senate to-day."

During the first year of his rectorship a large room in the basement was fitted up for guild purposes, and a year or two later the first parish building of wood was erected. The debt was slowly paid off, and in 1887 a second parish building of brick was erected and largely paid for by the rector's Bible class, which had become a real institution. So progress from year to year was narrated until the parish took its place among the strong religious institutions of its city and diocese.

### THE BOYS' CONFERENCE AT CONCORD

BY THE RT. REV. PHILIP M. RHINELANDER, D.D., LL.D.

BISHOP OF PENNSYLVANIA

**I** AM most keenly interested in the conference of boys at St. Paul's School this coming June. I count, not only upon the spirit and method in which the conference is planned, but also upon the atmosphere and associations of the place where it will meet.

What the Church has to do, in order to secure "a due supply of fit persons" for the priesthood, is, not to *decide* whom it will choose and call, but to *discover* whom God has called and chosen. All the Church's troubles with its ministry, in lack of numbers, in loss of zeal, in weakness of character, come from the one cause from which all human troubles come: the *not-doing* of God's will.

So the true aim of a Conference on Ministry is as definite as it is difficult. A group is gathered, by our best care and wisdom, in the sure faith that, as God has a plan and purpose for each life, so He has planned and purposed that out of those gathered together, some, by divine selection, by individual choice, by name, have, from birth, been marked for Ministry.

That those thus called may know it, face it, come to terms with it, surrender to it, rejoice in it, fulfil it: that is our whole great aim.

Clearly it will be a difficult and delicate matter to accomplish. Much, if not most, must depend on atmosphere, setting, association. Not arguments, nor addresses, nor appeals must have first place, but the inward motions of God's Spirit in each young heart. Faith needs favoring conditions, like seed planted in soil, like ears bent to hear soft music or the songs of birds. Not in our ordinary homes, or schools, or colleges, nor indeed in ordinary parish life, are found conditions favorable to faith. Therefore it takes no root, or withers before it is grown up.

But five days of such a conference as is purposed at St. Paul's School may redress the balance. Without unnatural intensity or strain, such persuasive spiritual atmosphere may be created and sustained as will quicken innate spiritual instincts and fortify immature spiritual purposes.

COUNTING THOSE who come to church is less profitable than numbering those who do not come. And not until we get busy will the figures be reversed.—*Forward*.



## What Shall We Preach About?

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

### II

I AM not only convinced of the danger of too much preaching; I am sure there is a lot of preaching and teaching of the wrong things!

A very faithful young priest recently spoke earnestly in a series of addresses on his reasons for not going to Rome. One could not but feel that the time would have been spent far more satisfactorily in constructive teaching of what actually should be accepted and believed. I would never, in preaching, seek for reasons satisfactory to the congregation, the outside world, or my own conscience, for remaining in the Anglican Communion. I would not expound such reasons, any more than I would apologize to the neighborhood for continuing to live with my own wife, rather than holding hands with the lady who lives next door. I would take for granted that nobody expected me to go to Rome; just as I would be prepared to do physical hurt to any one who voiced a suspicion that I might be getting rather tired of my own family. Perhaps my fondness for my sister may be a mystery to some of our friends. It may be that what they see of her impresses them mainly with the fact that her clothes are rather dowdy and her hair unbecomingly arranged. They cannot, for the life of them, see how I find her companionship more interesting than that of the girl around the corner, whose skirts are fascinatingly abbreviated, and whose hair is cutely bobbed in most bewitching style. All the same, I am satisfied with my own people and I never feel the need of apologizing for my affection—much less am I moved to declare that, unsatisfactory as my home associations may seem to be, I am grimly determined to stand by the household and do my duty, meanwhile contributing sparingly towards the family expenses!

There are other things about which I would waste no time in giving instructions. I would not exalt the cult of the Blessed Virgin as a happy step towards Church unity. I would not consider Benediction and Processions of the Blessed Sacrament as defensible means of inculcating sacramental truth; and therefore I would not have sermons or instructions in defense of such practices. Recently one of the leaders of the Catholic movement in America had printed and circulated a sermon urging that prayers to the Virgin were necessary as a defense of the citadel of the Incarnation, and that the sacramental practices just mentioned were needed to inculcate faith in the Real Presence. Instead of withdrawing to a line of defense and fighting with our backs to the wall for certain great fundamentals of the faith, he would have an offensive attack against the enemy; he seemed to regard these advance practices as sorties into the enemy's lines. It was an interesting sermon, but exactly the sort of a sermon I would not want a clergyman to preach. In time of war it would not seem advisable, to me, to send out a lot of small boats to engage the enemy, lest he attack the ship itself. It would be better warfare, also, to hold the trenches than to establish outposts which could very easily be taken by assaults; positions so weak that it would be easy to blow them up with a pop-gun! Every outpost smashed to pieces makes easier the assault on the main position. For the same reason I would not have instructions on the use of the Rosary; or the Litany of the Saints. It seems to me in these present days of lawlessness, the hope of the Church lies in a loyal Catholicism, American in type and feeling. Were not extremes of "Catholic development" partly responsible for the Reformation—which smashed the Church to pieces and threw aside large portions of truth in the effort to get rid of the trimmings with which it had been adorned?

One does not wish always to be "viewing with alarm", but between the vagaries of extreme ritual at one end and the type of religion which finds spiritual satisfaction in the aesthetic and artistic novelties of a certain New York church on the other, plain Churchmen among the laymen

are getting tremendously puzzled. They feel that a sober, sane, even "safe" Churchmanship would have a real message for Americans to-day, and they are troubled at the tendency of certain Catholics to "go the whole figure, or quit". Nor are they less alarmed about those of the clergy who regard the rubrics of the Prayer Book as suggestions rather than instructions for the conduct of the services, and in eagerness of experiment are seeking to win disaffected Protestants (weary of a religion that has ceased to meet their spiritual needs) by approximating our own worship to that which has proved itself unsatisfactory. I don't want either extreme, because I believe that the sober methods of devotion of our own Church are better, and I am sufficiently loyal to authority to wait till changes are authorized after careful thought.

While I am writing, the people next door are having a splendid dance and reception and the circumambient air is quivering with the reverberating echoes of jazz music. That reminds me that the local Woman's Christian Association gets out a great crowd Saturday night, with dancing to the music of a booming band. They wouldn't get one-tenth the number of young women to come for a program of reasonably good—not necessarily "high brow"—music; but I could be content with fewer people and less noise. Some of us have been far from edified by reading recently of barefooted girls dancing in a metropolitan church at a service described as "eurhythmical ritual" expressive of the Annunciation. Fortunately no one is obliged to attend such services and the extensive preliminary publicity they receive enables one to leave them for the exclusive edification of Greenwich villagers and other neurotics, but one is occasionally "caught" by the same thing in sermons. Last Lent innocent and unoffending worshippers at a Lenten preaching service were treated to a sermon an hour and a quarter in length on the primitive religions of the American aborigines! It was an exaggerated instance of hungry sheep looking up but not fed.

### III

Well, then, what would I preach about? Why, again and again, of fundamental things. In every possible way I would repeat the message of Christianity.

What is that message?

It tells of a world in sin, and in need of salvation. Have not the events of the last few years made sin appear as never before in all its horror? And have not such of us as ever take time to think, discovered within ourselves the seeds of a like moral disaster? Now, if ever, we are in a position to understand that sin is more than "an unfortunate slip, a foolish mistake, a grave misfortune." Now, if ever, any man who takes stock of himself knows that sin is a grievous reality, a deep-seated moral disorder due to the deliberate setting up of the human will against the will of God.

It tells us of a Saviour who came to give Himself in sacrifice for the world's sin. However difficult it may have been in other days to accept the idea of vicarious suffering, it surely is easier now. Has not the experience of four years and more of looking into the agonized hearts of men taught us that we could never believe in any God save one who could enter into the world's sorrow? And has not the voluntary sacrifice of the millions of brave men and women who gave their lives that civilization might live, has it not made the Christian doctrine of vicarious offering seem all of a piece with our own experience?

It tells us—this gospel—of a Christ who came down from heaven to reveal God. Was there ever a time when such a revelation was so necessary? Had I not been a Christian believer, I should have been near to madness during the darkest hours of the world conflict. Ah! how we needed, then, the assurance that God is like Christ; and that this world, however much of strain and stress and

pain and terror there may be about it, is indeed ruled by divine love.

It tells us of a God who is not merely kind and benevolent, a loose, lax, easy-going deity who shuts his eyes to evil, but of a God of majesty, severity, and righteous wrath—a God like Christ in His goodness, but like Christ also as we see Him in the Book of Revelation, His eyes a flaming fire, His feet like burnished brass, His face shining as the sun, in His mouth a sharp sword of judgment. Was there ever greater need of such a revelation? Have we not longed for overwhelming assurance that God is Master of Nations and King of Kings, that “in His hand there is a cup and the wine is red, it is full mixed, and He poureth out of the same”; that “the Lord sitteth above the water-floods and the Lord remaineth a King forever”; that there will be a day of judgment when men shall be summoned to stand before His throne?

Once more, it tells us—this gospel—of the certainty of a future life. Thousands who have given little thought before to anything but the life of this world have been forced to face facts and have asked, in agony of longing, whether there is another world, where sorrow and sighing are done away and there are no more tears. Does it mean nothing that here is One who Himself came back from the grave and assures us that He has gone to prepare a place for us, that where He is, there we may be also?

It tells us of the Master's life, purer than finest gold, strong in service and sacrifice, as He takes the field in behalf of every threatened virtue, never swerving a hair's-breadth from the path of duty, never faltering in allegiance, never failing in affection, utterly unselfish, never weak, but brave, strong, and large-hearted, walking the way of truth and right, though it led to Calvary and the Cross. Can you imagine any character finer and truer? Can you think of any life in which you find, in such full perfection, every virtue we possess and every victory won, and every thought of holiness, as His alone?

Finally, this gospel tells us that we must sink self as He did in serving others, and that if we will start on that road to faith there is abundance of grace in store for us to strengthen us on our way. Do you know of any other course that will bring surer happiness? Have we not had in this generation an awful spectacle of the end of selfish ambition? Have we not had shining examples of the splendor of service? Does any other system than ours offer strength to reach the standard?

The Church exists to teach the gospel and its clergy are ordained to preach it. The function of the Church is only indirectly to secure good laws, to make good cities, to promote national welfare, to create international brotherhood; primarily, the function of the Church is to make good men and women. The clergy are not experts in legislation; they are not experts in political policy; they know no more about national and international problems than the men in the pews, often not so much. But if the clergy are “on their job”, they ought to know how to make men and women better, more Christ-like; they ought to be able to create such an atmosphere, inspire such a spirit, that when men and women come to church they shall begin to feel a change, “as one feels the change when he rises from the miasmatic valley to the mountain heights above.” We cannot have good cities and states, righteous laws or equal justice, unless the machinery of government, the making of laws, and the business of society, are in the hands of good men and women, and subject to the will of a people trained in the knowledge of God and testing all things by the law of Christ. You cannot make any sort of a good political organization or contrive a good social or industrial system, save out of the good material of men and women who are true, pure, honest, unselfish, God-fearing, and God-serving.

These are the things I would tell men to preach about and these are the things men are hungry to receive. President Bell says that vital Christianity “hits men where they live.” “Simple, virile preaching of God, of His importance, His reality, His friendship, His power, His sternness, His love, of the need of repentance, of the need of that help which we call ‘grace’, of the grim viciousness of that animal selfishness which is called ‘sin’, of the strength

and manliness of the God-Man Jesus Christ, of the heroism of Calvary, of the possibility of our becoming, with His help, like Him, of the Church as the blessed company of His friends, of the sacraments as human touches from a present Lord—they love it.”

So far as I am able to give it, they shall have it. Catholic Churchmen sometimes urge that I am wrong about this matter of laying stress on fundamentals. They think we should move on to refinements of faith and practice. Like the writer of the Epistle to the Hebrews, they would say, “Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection.” What the inspired writer meant was that these fundamentals could now be taken for granted and that those for whom he wrote were ready for other teaching. He was like a teacher of English who could say, “Leaving now the general principles of English composition, let us go on to higher literary teaching.” Certainly. Doubtless some congregations may be so sure of these fundamentals that we can take their knowledge for granted and “go on unto perfection”—though their idea of the perfect goal and my thought of it may not be the same. But my observation of the mass of people in America, and even in our own Church, does not convince me that in this day the fundamentals are so clearly understood or generally accepted that we can often take them for granted and pass on so rapidly to other things. My own feeling is that the clergy take too much for granted, and that for this very reason their congregations do not move on with them unto anything like perfection. I am afraid that, just because they take so much for granted, the preachers, too often, leave their congregations with the feeling (if in these dignified columns I may use a phrase much employed by Studdert Kennedy) that they are “talking right through the middle of their Sunday hat”.

#### OUT OF THE YEARS WE GARNER AND GLEAN

Out of the years we garner and glean  
Our little life that lone fate yields:  
Faring slowly and steadily on,  
As the harvester works across the fields.

Out of the years we garner and glean,  
And the ways are rough and the plodding slow;  
The storms of life blow the chaff away  
As we garner the grain from each burnished row.

Out of the years we come to know,  
As we travel the weary way along,  
The vain futility of tears,  
And the magic power of potent song;

The strength of a gay, light-hearted laugh,  
The priceless worth of a friendly smile,  
When we've climbed and stumbled and struggled on  
Many and many a weary mile.

Shadows that once seemed cold and gray  
We come to love, as a friend, long tried;  
When the bitterness has passed away,  
Wherein some cherished hope has died.

Out of the years we come, at last,  
And the humbler the better, the ways we've trod;  
For the nearer we've grown to the warm old earth,  
The nearer we are to Heaven and God.

M. EMMA GREEN.

A VAGUE DESIRE to be better, stronger, holier, will come to nothing. Character is built, like the walls of an edifice, by laying one stone upon another. Lay hold of some single fault and mend it. Put the knife, with God's help, to some ugly besetting sin. Stop that one leak that has let so much foul bilgewater into your soul. Put into practice some long neglected duty.—*Southern Churchman*.

## What's What in the Labor Movement

By Clinton Rogers Woodruff

**W**HAT'S *What in the Labor Movement*" is the attractive and wholly descriptive title of a new book compiled by Waldo R. Browne.<sup>1</sup> He who would understand (and how can one help to settle if he does not understand?) the labor problem will find in this dictionary of labor affairs and labor terminology just what is essential: a careful, accurate definition of terms or description of movements. Would you know what the Rowan Rean is? Then you will find it described as a premium bonus system devised by James Rowan of Glasgow, and widely used in Scotland. What is the "Right, Right Wing"? We find it is the most conservative group in an organized movement. Are you anxious to learn of the St. Louis Platform or to know what are the "Lib-Labs" or the terms of the Lemieux Act or the Lever Act or the Taff Vale decision? Well, you will find them set forth in this impartial book, for it is not a partisan or propaganda volume, although its editor takes good care to see that labor does not suffer.

As the publishers point out, the fundamental factors of the modern Labor Movement are dealt with in a series of authoritative explanations and definitions, arranged in dictionary form for quick and easy reference. Facts are outlined; theories are explained and differentiated; names, terms, phrases, etc., are defined; leading organizations are described. This is well nigh an indispensable book for every person who cares (and that includes practically every reader of THE LIVING CHURCH) to understand these vital, far-reaching, and momentous influences of the times—influences that are gradually reshaping the economic, social, and political structure of nearly every country. It is really the one available book that supplies the broad background of detailed information essential to any intelligent grasp of a subject that vitally concerns every human being. It is a necessary supplement to and elucidation of every other book in this field. In this connection it is interesting to note in passing that most of the books to which it refers or which Mr. Browne utilizes have been mentioned at some time or other in these columns.

Of an entirely different character is the *Open Shop Encyclopedia*, published by the Manufacturers' Association. It is frankly a propaganda book, but that does not prevent its setting forth a great mass of interesting and important facts, but they are interpreted from the employer's point of view. The Association maintains that the open shop exists wherever the principle adopted by unanimous report of the Anthracite Commission appointed by President Roosevelt in 1903 is in force. The definition reads: "No person shall be refused employment or in any way discriminated against on account of membership or non-membership in any labor organization, and there shall be no discrimination against or interference with any employee who is not a member of any labor organization by members of such organization."

Father Tracey, S. J., in reviewing the book, does not hesitate to declare that the encyclopedia has a strong bias. He points out the reader in following the index under "The Roman Catholic Church and the Open Shop" will find a quotation from Cardinal Gibbons, a long excerpt from an article by Father Blakely, and a paragraph from the "*Rerum Novarum*" of Leo XIII. It is in the use of the quotation from the latter that bias is most patent, he declares. It is entitled "Views of Leo XIII" and reads: "Associations of every kind and especially those of workmen are now far more common than formerly. In regard to many of these there is no need to inquire whence they spring, what are their objects, or what means they use. But there is a good deal of evidence which goes to prove that a good many of these societies are in the hands of invisible leaders, and are managed on principles far from

compatible with Christianity and the public well-being; and that they do their best to get into their hands the whole field of labor and to force workmen to join them or to starve."

Father Tracey shows, however, that only half a paragraph of the encyclical on labor is used. The Pope is speaking of radical and unchristian unions. In the conclusion of the paragraph that is quoted the Pope declares that "Christian workmen must do one of two things; either join associations in which their religion will be exposed to peril, or form associations among themselves, and shake off courageously the yoke of so unrighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted." If the complete paragraph means anything, it means that the radical and unchristian union should be met by the Christian union.

In *The Morality of the Strike*<sup>2</sup> Father McLean tells us that the origin of the strike may be traced back to remote antiquity, far beyond the beginning of the present industrial system. It is with the modern strike that he deals, however, and this thoughtfully and thoroughly. The strike—the toiler's most powerful weapon—has he a moral right to use it? Has law, following Kansas and Nebraska, the right to prohibit its use? How will its use or prohibition affect our economic turmoil? These are the questions, with all their implications, which Father McLean faces and answers from the point of view of a trained Roman Catholic student. While abounding in historical references, the book is primarily a study of applied morality. As Reverend Professor John A. Ryan points out in his laudatory introduction, a large proportion of employers and employees either ignore entirely, or inadequately estimate, the moral side of strikes. This book faces it fairly, squarely, and deliberately.

Our author holds that since a strike is nowhere declared to be intrinsically immoral by Roman Catholic teachers the question of its morality depends upon the concrete conditions accompanying a given strike. No strike can be morally justified which violates a "just" contract which has been freely entered into by both parties and whose terms have been honestly fulfilled by the employer. If, however, the exigencies of their economic position have forced the workers into a contract which was unjust to themselves, it is not inevitably binding in a moral sense. Freedom of contract really begins only when there is something like equality of bargaining power. In the case, however, of a strike which violates a contract, the burden of proof is clearly on the workers to show that the contract was either originally unjust or has become invalid for subsequent reasons.

Sympathetic strikes are declared by Father McLean to have more justification than the public generally accords to them. If there were no bond whatever between two employers, the employees of one would have no valid ground for going on a strike out of sympathy with the employees of another; but as a matter of fact, few of the larger industrial corporations are completely independent, in any true sense, for they are united in combinations or associations of various kinds for the purpose of assisting each other and resisting the demands of labor; so there may be good moral grounds for a sympathetic strike. To extend it to a general strike is unwarranted because of the tremendous peril for the public which it involves. So also the "political" strike is in general condemned as being subversive of the constitutional provisions for carrying out the will of the people.

This suggestive book, although definitely and avowedly written from the Roman Catholic viewpoint (and in passing it is to be noted that some of the most helpful contri-

<sup>1</sup>B. W. Huebsch, New York, \$4.

<sup>2</sup>By the Rev. Donald A. McLean, New York: P. J. Kenedy & Sons. \$1.90, postpaid.

butions on social and industrial problems are now coming from Roman Catholic pens), is of profound interest to all who are seeking guidance through the intricate maze of moral conditions.

Speaking of Roman Catholic contributions to the discussion of these problems, we must not omit *The Church and Labor*, by John A. Ryan and Joseph Husslein,<sup>3</sup> one of the latest contributions. It is a scholarly compilation of all the most important documents upon the labor question issued in recent times by Popes or Cardinals and by various Episcopal (Roman) bodies in four different countries, preceded by two extensive studies upon Ozanam and Bishop von Ketteler, denominated the two great precursors of modern Christian Democracy. This is contributed by Father Husslein, himself one of the most thoughtful students of social problems in the Roman communion. It is designed to show that Roman Catholic social teachings of to-day are the doctrines held by these two predecessors of Pope Leo XIII in the social field. "Ozanam and Ketteler", says Dr. Ryan in his preface, "are competent and convincing witnesses to the continuity of Catholic social principles. They bear witness that Pope Leo, Pope Pius, Pope Benedict, and the Bishops of France, Ireland, Germany, and the United States invented no arbitrary or makeshift doctrines to fit new social conditions."

In one way it may be said that this really important volume does for Roman Catholicism what *The Church and Industrial Reconstruction* has undertaken to do for Protestantism,<sup>4</sup> but in much more formal and I think more effective fashion, because there is a much larger body of official Roman Catholic pronouncements on industrial questions than the Protestant Churches have produced. Fathers Ryan and Husslein have brought them together with a minimum of annotation and commentary. There are eight documents of Sovereign Pontiffs and four pronouncements of different Cardinals upon the labor question, besides four joint pastorals from the Bishops of various countries, together with the American Bishops' Program on Social Reconstruction. In addition there are two selections from the writing of Dr. Ryan, one upon the living wage and another dealing with the reconciliation of capital and labor. The Roman classic in this field is the Encyclical of Leo XIII on the Condition of the Working Classes (*Rerum Novarum*), promulgated on May 15, 1891. It is presented in its entirety; also the *Program of Social Reconstruction*, prepared in 1919 by the National Catholic Welfare Council, and signed by four Roman Catholic bishops. This latter document has been regarded as a statement of the official Roman Catholic position. The final document is Father Husslein's *A Catholic Social Platform*, practically a resume of the entire volume and intended to outline a complete social program for Roman Catholics.

*Industrial Facts* is the first of a series of pamphlets issued by George H. Doran Co. (New York), under the title "Christianity and Industry." It contains an abundance of concrete data on industrial problems and proposed solutions, prepared by Kirby Page. Its 32 pages are packed with facts and references of real value and service to all who are writing and speaking on industrial and social subjects.

*The Wage Question* is the title of Bulletin No. 1, issued by the Research Department of the Commission on the Church and Social Service of the Federal Council of Churches. It is conceived with the thought in mind that the Church has an interest in the wage question that is primary and inevitable, and a concern that nothing can suppress. The human values with which the Church deals are inseparably bound up with the conditions under which her people live, and how they live depends upon the wages they receive.

<sup>3</sup>Published by the Macmillan Co., New York.

<sup>4</sup>Published by the Association Press, New York.

#### MAKE LIFE BRIGHTER

DIE WHEN we may, I want it said of me, by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—*Lincoln*.

## THE GREAT MECHANICIAN

BY HAYWOOD TUPPER

THE world we live in, of which we have learned so much, science discovering and invention achieving marvels too fanciful for belief!—What of its origin? Whence the initial impulse? We ask the stars. The telescope reveals worlds in process of construction. Astronomers thrill us to awed solemnity by unveiling systems and their suns, multiplied aggregations of force and matter. This cosmos careering through regions of infinity! What strong principle holds "motion to its bound"? Do we answer centrifugal urge is controlled by centripetal pull? This does not disclose the origin of impulse, the origin of the restraint of mass. Merely catalogues observed phenomena. What power generated these balancing forces stabilizing the "*Mécanique Céleste*?" To reply, force inheres in matter is the old logical fallacy of explaining (?) that grass grows by its vegetative power. Inherent life? Yes. Statement of result, but leaves us ignorant of cause, the initial impulse of the ground's carpet of green.

Spring—no textbook of her hidden alchemy is permitted us to read—Spring stirs her crucibles, stronger than gravity, vital force pushes upward the sap of plant, shrub, and tree, dyes the earth with varied hues, and the gay pageant of beauty is on, seen, but not comprehended. How was the activity induced? We do not know. Stronger urge this vital force than a stone falling to earth at the call of mass attraction. How whimsical the fantasy that a stone should repeat its adventure, but that is what vital force does. A black, shiny-coated apple-seed is cosily tucked in its bed of soil, and then a glorious romance of awakened infancy, childhood, youth, maturity, offspring, and, sweetest sentiment, memory preserves the blossom of its youth in the form of its core (this appears if an apple is divided at right angles to its stem), lavish parenthood reproduces its own image, and endlessly continues its miracles of loveliness and beneficent generosity.

This human organism, whence its origin? Emotion, which is imponderable, immaterial, and then the phenomenon we recognize as life, whose mystery none has ever comprehended. This hydraulic construction of arterial and veinous systems, auricles and ventricles, uplifting and closing valves, engine heart-throbs propelling the blood with adequate impetus to insure return to its source; anvil and hammer of the ear; cords and pulleys of the eye; "the skull of the real spirit full," with its powers of recollection, contemplation, and forethought, past, present, and future summoned at will; the reality of life, the pathos of its ending, of which Hutchinson could write: "Death, with practised fingers about his awful surgery, separating the spirit from the flesh."

What of origin? Force moulded, directed, and controlled matter, logically demonstrating that power preceded mass—mass existent, unimpressed by laws, is not thinkable—and reason accepts the conclusion that the *All-Mighty willed the world into being*; faith accepts "Let there be" of divine revelation.

This wondrously constructed cosmogony of the Great Mechanician calls for the adoring confidence of each of its membership:

All ye WORKS of the Lord, bless ye the Lord, praise Him and magnify Him forever."

#### THE HOME

IT IS THE ATMOSPHERE and training of home, where the sympathy and love and care of the mother is manifest, where the strength and devotion of the father is an example, that generates and makes wholesome men and women; that develops real Americans, and that trains good Churchmen. It is this—the Home—with the mother, the father, and the children constantly in it that is the surest way to obliterate the unfortunate tendencies that our children are said to have.—From "Is Yours a Home?"—the *Witness*.

## Choir-Boy Humor

By F. Leslie Calver

Organist and Choirmaster, St. Michael and All Angels, Blackheath, London.

**F**EW choirmasters there are who could not relate at least one amusing experience connected with their work amongst choristers. Indeed, he who is never alive to the lighter side of his duties—be those duties what they may—is generally a dull dog, and is hardly likely to secure the best results from his efforts.

The following stories are all amusing, and have been collected from various sources.

Many readers will possibly know a setting of the canticle, *Benedicite*, to chants by Stainer, Winn, and Walker. These three names are always connected in referring to that particular setting, which is consequently known as "Stainer, Winn, and Walker." Such popular appellations flow smoothly off the tongue, and readily fasten themselves upon the memory. Now, the alternative title of *Benedicite* is, of course, "The Song of the Three Children," because it is supposed to have been sung in the fiery furnace by Shadrach, Meshach, and Abednego. This seems to have caused some confusion in the mind of a small choir-boy who, on being asked in Sunday school, "Who were the three children?" promptly replied: "Stainer, Winn, and Walker, miss."

Some choirmasters who can manage to squeeze in the time occasionally ask their boys to sing alone at choir practice, for the purpose of imparting a little individual tuition, instilling confidence into the young mind, and possibly discovering hidden talent. On one such occasion, a small lad was requested to try a verse of a hymn. The choirmaster was seated at his harmonium, which was placed facing the boys. Pluckily standing up, book in hand, the lad in question apparently did his best to sing, but seemed unable to utter a sound. Every time he was about to start, he looked suddenly downwards. "Come, come, my little man," urged the choirmaster encouragingly. "Don't be nervous. Sing up!" "I can't, sir," comically whined the little fellow, "Jack's pinching my leg."

Two gentlemen were visiting a famous London church, and, being keenly interested in music, were endeavoring to find a music list in the porch, with the view of ascertaining the title of the anthem they were about to hear. This happened to be "I beheld, and lo, a great multitude", by Dr. Blow, as they subsequently found. While they were searching for the music list, the choir boys came trooping up toward the vestry. Approaching one of them, a rather big, aggressive-looking youth, who walked like a hurricane, one of the gentlemen stopped him, and asked: "What is the anthem this afternoon, please?" The youth rapidly muttered: "I-beheld and lo be-Blow"—and passed on. The effect was startling.

At a certain wedding in London, the couple being united were obviously rather elderly. The officiating clergyman was a relative of the bride's, and felt a little nervous. One rather awkward mistake he made was to forget to announce the time-honored hymn, "The voice that breathed o'er Eden." After waiting awhile, the organist thought to save the situation by playing over the tune, Gauntlett's well-known "St. Alphege." Unhappily that tune is also associated with other rather lugubrious words for such an occasion. Glancing at the bride and bridegroom, and then towards the organ loft, the choristers burst forth into "Brief life is here our portion."

A little chap was being tested with a view to joining a choir. One test required of him was to read the 23rd Psalm, for a choir-boy who cannot read easily is not much use, as readers will readily understand. This particular test was not a very happy one in his case, because he had evidently learned the 23rd Psalm parrot-fashion in school, and was relying more upon his memory than his eye. In several places he seemed to have "got hold of the wrong

end of the stick." When he said "Thy rod and Thy staff they come for me," the choirmaster thought it time to stop.

Recently a clergyman who had to officiate at a wedding received, shortly before the time fixed for the ceremony, an urgent message to attend a funeral. Somewhat perplexed, he said to one of his choir-boys, who happened to be in the vestry: "Johnny, could you run around to Miss X's and ask her kindly to meet me by advancing the time of her wedding by a quarter of an hour? Explain to her, if necessary, that I have to go to a funeral." This message proved rather too long for the lad to remember; but he thought he had grasped the main point. So he rushed breathlessly to the blushing bride's house, and, on being shown into her presence, thus delivered himself: "Please, miss, the vicar says can you meet him? He wants to go to a funeral."

### THE TOWER AND CHIMES OF EPIPHANY

(A memorial to the late Rev. Randolph H. McKim, D.D., former rector of the Church of the Epiphany, Washington, D. C. Dr. McKim's 80th birthday falls on April 15th.)

Would you imagine his life, Oh, Tower?  
Be firm as his faith, and strong,  
Upright and true in every line,  
For always he hated wrong.

And courage must be depicted  
Through storms and lashing rain;  
For his soul, like gold, by the storms  
of life  
Was beaten but to its gain.

And the grace of his Lord and Saviour,  
That quickened and deepened his power,  
Should be caught from the spell of your  
beauty  
At dawning and sunset hour.

Would you echo his voice, Oh, Bells?  
Then ring with a music clear,  
With sweetness and truth and resonance  
And never a note of fear.

Ah, you must be silver-throated;  
Your tongues must be tipped with flame,  
Kindled by the coal from the altar,  
Ye who would bear his name.

Thus, pealing forth your message,  
O'er the noise of the busy street,  
You shall draw men's souls, as he did,  
Close to his Master's feet.

GENEVIEVE FLEMING.

OUR FAITH must permeate all our life: there are no watertight compartments in personality. A Christian's outlook on business, on art, on literature, on politics, is necessarily different from that of a non-Christian. Christ is the true light, lightening every man that cometh into the world, and all goodness and truth have Him for their source, even though manifested among those who know Him not. But we who have an unction from the Holy One should know more perfectly all things pertaining to the conduct of life. We are held responsible for maintaining the highest standards. Do we measure up to that responsibility? Revenge, resentment, greed, jealousy, base passions of every sort, have no place in Christian hearts: it is for us all to remember that "Sin is the transgression of the law." Let us be loyal, not lawless.—Rev. Dr. William Harman van Allen.

## The Church's Positive Position

From the Convention Address of the Rt. Rev. H. T. Moore, D.D.,

Bishop Coadjutor of Dallas

**T**HERE are three great religious forces in the world to-day, and perhaps these three forces are more accentuated, in their varying aims, in this state (Texas) than in any other section of our country: the Roman Catholic, the Protestant, and our own Church.

Nor is it necessary for us to enter into any minute statement of the differences as touching them, or as touching our relation with them. It will be sufficient to state that two of the bodies mentioned occupy the extreme wings of what we might call the teaching of religion. What I am rather concerned with is the question as to what position shall be accorded to our own Church. Shall our Church continue to be defined as the Church which stands midway between these two extremes? Shall we be bound, in all our energies and undertakings, by the relation we bear to one or to the other? Shall we continue to be called the Church of the Reconciliation until, as I have said before, we shall be reconciled to anything?

I am asking you to answer these questions for yourself, as I have already answered them for myself; and my answer to them tells me that this Church has a heritage of her own, and a mission of her own to the people of this section and of this country.

This heritage, and this mission, are based upon the assumption that this Church holds valid possession of the Sacraments which Christ ordained in His Church, and that through these Sacraments of the Church there flows the Grace of our Lord Jesus Christ into the souls of the people of this world. And that through this Blessing of Grace there come the inspiration and the responsibility of the personal, spiritual life of the child of God. It is not a matter of mass religion, it is not a matter of mere membership in a Church, nor is it a matter of salvation through conversion, but it is rather a matter of personal growth in spiritual power, in the life of the individual, through the gift of sacramental grace.

I think that we sometimes fail to grasp this great central fact of the Church for the reason that we forget the power and the existence of sacramental grace. We have some conception of actual grace, which comes to us as a gift from God, not as a result of our conscious seeking, but as a proof of the Fatherhood of God. But the consciousness of sacramental grace is something quite different. Here the foundation is Jesus Christ, fulfilling the will of His Father; here is life eternal, which we seek of our own will and choice, as our life draws nearer to the pattern of His Life and His power. Here life finds its every need.

At its very beginning life finds in Baptism not merely forgiveness, but the grace of membership in Christ. In Confirmation it does not find a mere ratification of its baptismal vow, but it finds a definite gift of grace so that it may increase "more and more". And, in the Blessing of the Altar it finds its strength for the daily course of experience as its life becomes more complex. It finds in the grace of forgiveness the path which brings it back to the Church and to Christ; and as it advances, life finds the Church, through the grace of its ministry, ready to meet its every need, but ready to meet it with the power which Christ placed in His Church.

This, I think, is the mission of this Church, to build up the spiritual, personal life of the members of Christ's earthly family in that grace and power. Neither is it at all necessary for us to defer either to the party on our right, or on our left; for to be pro-Roman in our tendencies and sympathies, or in like manner to be pro-Protestant, will be done at the expense and sacrifice of a greater power than either one has to offer us, the Faith once delivered to the Church of God, which, in a peculiar way, I believe has been given to us to guard and keep.

It is quite possible that some one who hears these words

may misjudge them to the extent of concluding that I am presuming to direct the manner of the outward services of the Church in this diocese, and the manner in which these truths shall be exhibited. They may even conclude that I have in mind the modern divisions and descriptions of the varying customs found in different parishes. I would beg to be cleared of this charge. It is not my province to say whether these truths shall be taught through a medium of ornate interpretation, or through the simplest medium of expression. I merely state that which I believe, that the truths of this Church, its Sacramental System, its Means of Grace, and its call to the personal, spiritual life of the individual, should shine forth from our fonts and altars, and should be spoken from our pulpits, as the way of life.

It is also my opinion that such a conception of the Faith offers us a cure for many of our apparent ills. The Church of to-day is puzzled by the comparatively small number of baptisms reported. This number will increase only when we teach Baptism as necessary to salvation. We wonder why so many of our people can neglect Sunday worship, and be indifferent to their religious duties. They will change when we teach them the positive blessing of Confirmation, and the responsibility resting upon them to build their lives up in spiritual ways; when we teach them that sin and worldly ways are contrary to God's way, and that God, through the Church, has offered to them a remedy for the same.

People will listen to this message, and the Church which is going to succeed in this section and country in the days to come will be that Church which will preach its Faith and Doctrine, not as something to be argued and proved, but something which that Church holds as a sacred trust from Christ Himself, and which they are to dispense to the souls of this world.

And may God give us Grace to appreciate rightfully and manfully, and to make use of, that goodly heritage which He has given into our keeping.

### WHY YOUNG PEOPLE SHOULD GO TO CHURCH

How few people know or take the trouble to find out the answer to the oft-repeated questions, "Why should young people go to church?" There are so many reasons for young people to form the habit of church going early in life, for the young people are the future mothers, fathers, and leaders of the Church. They must believe, and practise their belief, for it has been said that a chain is no stronger than the weakest link, and unless they all work together, they will work in vain.

One proof that the young people should go to church is the commandment, "Thou shalt love the Lord with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself." If we love God we should go to church to join in the service of praise, prayer, and thanksgiving. The church is the house dedicated to the worship of God, and our Lord's words, "Where two or three are gathered together in my name, there will I be also," should prove powerful enough to draw us to His house. Then there is the communion service with the commandment, "Do this in remembrance of me." Surely these words should draw young people with any feeling for God whatsoever into the Church.

The Church is a live thing; a corporation of all those who believe in God through Christ Jesus. Anything which has the three-fold aim which is summed up in the words "to go," "to teach," and "to baptize."

Suppose our young people did not attend church and were not taught their responsibility as witness bearers of the gospel of Jesus Christ. When the Church workers of the present generation either died or became too old to carry on this important mission, would there be any growth? Where would the Church be and how far would the gospel be spread?

We must make our Church attractive to our young people and make them feel their great personal responsibility, as witnesses of Christ Jesus, for without them it is very easy to see that soon we would have no Church. Truly, "The harvest is great, but the workers are few."—*The Texas Churchman*.



## CORRESPONDENCE

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

### PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IN your current issue, Judge Henry, writing of Prayer Book Revision, proposes that the entire subject of revision be by resolution of General Convention referred back to the Commission, except for those matters which were adopted by the House of Deputies at the last Convention, but not passed upon by the House of Bishops. The proposals thus referred back to the Commission are to rest with that body until General Convention requests that a report be made. He hopes by such action to postpone further revision for a long period. He bases this proposed action apparently upon the general conviction that Church people do not want substantial changes, and states that "no Diocesan Conventions and no Provincial Synods so far as I know have passed any resolutions in favor of such changes or in favor of the adoption of any of the reports of such Commission." He further thinks that action has been forced upon a submissive Church by liturgical specialists.

I think that the Judge has forgotten the genesis of the revision movement. It dates back to the action of the Convention of the Diocese of California in 1912. On motion of the Rev. Clifton Macon a committee was appointed to report to the next annual Convention upon the advisability of revision and the lines which it might take. The committee appointed immediately began its investigation, and upon announcement of it appearing in the Church papers, letters began to come from all over the country and from all kinds of people. They came from clergy, laymen, and laywomen, Catholics, Broad Churchmen, and Low Churchmen. The committee had not gone far before it felt that it had evidence of a very widespread desire for revision. Furthermore, the lines of revision were suggested by these many contributions. It should be noted that on this committee there were no liturgical specialists. In fact, if I am not mistaken, there was in the diocese no liturgical specialist except Bishop Nichols.

The report of the committee to the next annual Convention in January of 1913 was unanimously in favor of revision and offered a very considerable body of suggestion as to the lines which this revision should take. The Convention unanimously adopted the report, approved of the general lines of revision proposed, and memorialized General Convention.

Before General Convention met, Arizona, Michigan, and Pittsburgh had all registered their approval of the movement. Judge Henry will probably remember that when the matter came before the Committee on the Prayer Book of the House of Deputies, while there was considerable discussion, there was no real opposition to a favorable report. The crowning surprise in this whole series of preliminary steps came when the matter was presented to the House of Deputies. There was rather active fear expressed on the ground that changes in doctrine might creep in, but there was no opposition, so far as I can remember, of any weighty kind, to the general proposal itself. When the resolution was properly guarded against doctrinal change, it passed without a roll call. After nine years one hesitates to make an assertion, but my recollection is that the vote was pretty nearly unanimous. Apparently the same was true in the House of Bishops.

This brief recital of the early stages of the movement seems to lead to one definite conclusion. The movement for the revision of the Prayer Book sprang from needs felt by the active clergy and by interested laity, did not originate with liturgiologists, nor was it forced upon a submissive Church. It was discussed in at least four diocesan conventions before the meeting of General Convention in New York. At General Convention every one knew that it was coming up and its proponents certainly expected that there would be a very lively discussion and much opposition. There was every opportunity for such if it had existed. It would seem to be difficult to find any process by which revision could have been undertaken which would indicate more clearly that the project had met with the Church's favor.

It is probably true that the report as such has not been discussed nor adopted in any formal way by diocesan and provincial gatherings, but why should it be? They are in no way called upon to act on it; it is outside their responsibilities. To

attempt such action in any province or diocese would be almost a practical impossibility, since Synods and Conventions rarely last more than two or three days. If any such body stayed in session long enough, and did approve or disapprove the report, its action would be in any case only a gesture. It may, however, be noted that the Province of the Pacific did pass a resolution last fall urging on General Convention speedy action in the interest of missionary work. Others may have done the same. Furthermore every diocesan Convention has had its opportunity to discuss all revisions which have passed one General Convention and will have the same in the future. Again I ask the question, Why should dioceses or provinces attempt to act on a report which is not made for them? When one looks at what has actually happened, this picture of a submissive Church bullied by a group of liturgiologists seems a bit overdrawn, if the Judge will allow me to say so.

The opposition has, I think, arisen almost entirely because of the fear which some groups of Church people have felt about doctrine. The proper action under such circumstances for Church people seems to me to be the full and frank discussion of the particular points at issue, and not obstructive tactics to delay the whole project merely because of the fear that something undesirable may be done. Such tactics are good perhaps for the Senate of the United States, but they ought to have no place in the councils of the Church. Let us by all means thrash out such matters as do seem to honest-minded Church people to bear directly upon doctrine, but for the other matters, let us agree to agree as quickly as possible, and get through with a work which the Church obviously desires done.

And may I ask in conclusion whether there really are any more important matters to come before General Convention than those which concern the worship of the Church? To sidetrack Prayer Book revision because we have many other matters of great importance would seem to me to be about the same thing as for an individual to say that he has too many important matters upon his hands to allow him to say his prayers or to go to church.

San Francisco, April 6.

EDWARD L. PARSONS

### COMMENTS ON "TEMPERANCE"

To the Editor of *The Living Church*:

IN your issue of April 15th, the Rev. A. E. Clattenburg registers his displeasure with my editorial on Bishop Gailor in the March issue of *Temperance*.

In that article I tried to settle a question that is in the minds of multitudes of people, but I did not raise that question.

The Presiding Bishop's good name was being dragged through the mire from hundreds of platforms and pulpits, and Bishop Gailor had complained in the press that Prohibitionists were denouncing him as a "criminal".

Members of Evangelical denominations have too often the habit of regarding Episcopalians as a worldly lot, and for a Bishop to advocate such a modification of the Enforcement Act as Bishop Gailor apparently favors is regarded as proof of exceptional wickedness.

*Temperance* has a large circulation among Christians who are not communicants of the Episcopal Church. In my editorial, I denounced the vile inference which many are drawing from Bishop Gailor's words about the Volstead Act. I said, "Bishop Gailor is not a bad man, but an uncommonly good man." I said, "The Bishops of the Episcopal Church are not surpassed in morality or godliness by any body of ministers, and Bishop Gailor is distinguished among his brethren of theiscopacy by his spirituality and godliness".

Has higher tribute ever been paid to any man?

Nor do I blame him for fighting against Prohibition. If he does not believe in that policy it is his duty to use every effort to repeal the Eighteenth Amendment.

But the outlawed Liquor traffic know the majority of Americans are for Prohibition and that all efforts to repeal the law are futile. They are, therefore, planning to elect a Congress that will modify the Enforcement Act by declaring that alcohol (wine and beer), is non-intoxicating and, therefore, not prohib-

ited by the Constitution. Their slogan is: "Banish saloons, but bring back beer and wine."

The words of the Presiding Bishop seem to favor this plan. But we believe that if Bishop Gailor will take time to look into this scheme of the outlawed Liquor traffic he will discover that it is a dishonest, nullification trick.

Ninety-two per cent. of all beverages sold over the bar was beer. For Congress to declare wine and beer non-intoxicating and, therefore, permissible under the Constitution, would not only bring back the saloon, but would turn every soda-fountain into a kindergarten for teaching the alcohol habit.

The alcoholics of to-day, who will risk blindness and death to satisfy their cravings, will soon pass away. The next generation will have no such addicts, if our moral leaders stand firm for enforcement; but the Liquor traffic scheme to circumvent the Constitution without repealing it would lower respect for all law, make America the laughing stock of the world, and rivet the alcohol habit on posterity.

JAMES EMPRINGHAM.

Church Temperance Society  
2050 Amsterdam Avenue,  
New York, N. Y.

To the Editor of *The Living Church*:

ALLOW an old Churchman to thank you for your reply to the indecent attack upon Bishop Gailor made by the *American Issue* and by the so-called "Church Temperance Society." The latter was neither Churchly nor temperate.

What the really temperate people are trying to accomplish is an amendment to the definition of "intoxicating" in the Volstead Act. The Supreme Court in the Prohibition cases held that a court could not undertake to decide what was intoxicating and what was not. That was held to be the business of Congress.

The Volstead Act defines the phrase "intoxicating liquor" to mean any liquors "containing one-half of one per centum or more of alcohol by volume, which are fit for use for beverage purposes."

It is matter of common knowledge, and was admitted on the record in the Prohibition cases, that beer containing no more than two and three quarter per cent of alcohol is not intoxicating. The temperate people are satisfied that wine or beer of this description is beneficial if used temperately, and they favor an amendment to the Volstead Act which will permit its manufacture and sale. We do not advocate a restoration of the saloon.

We believe that the Volstead Act should be obeyed so long as it is the law of the land. But we are convinced that it is opposed to the plain teaching of Scripture and the Church, that its enforcement imposes a grievous burden upon the tax payers, and on the whole does more harm than good. Therefore we advocate its amendment. And we are convinced that if amended in the manner proposed, much of the existing dissatisfaction would be removed, and that most people who crave a stimulant would be satisfied with light wine and beer and would give up the pursuit of unlawful and injurious spirituous liquor.

April 20, 1922.

EVERETT P. WHEELER

### SPRING'S RITUAL

Song Sparrow,  
Introit sings;  
Robin,  
"Kyrie, Kyrie";  
Redwing  
Chanteth, "I believe!"  
Oriole  
Clarions, "Hear ye".  
Hermit thrush  
A Sanctus flutes,  
Through arches veil'd in mist.

Snow drop  
Rings her sacring-bell;  
Crocus  
Lifts the Grail;  
Dandelion  
Golden paten spreads;  
Star flowers  
Tremble, pale;  
Lilac  
Tosses incense high  
For Easter Eucharist.

M. M. F.

### GREETINGS FROM ORIENTAL PATRIARCHS

THE following Easter cablegram from the Ecumenical Patriarch of Constantinople was received by Bishop Gailor as President of the Council:

"April 15, 1922.

"Constantinople...Cable.

"On occasion of the Resurrection of our Lord, I am brotherly embracing your Grace and all Bishops of the Episcopal Church in America, and invoking on them and their flocks the Grace of the Risen Christ. On behalf of my Church, I heartily thank them for the deep interest taken by the Episcopal Church in favour of my Christians, who are daily undergoing new afflictions in consequence of the decisions taken to their detriment at the Conference in Paris. Strengthen us through your prayers. We need consolation in our sorrow.

"(Signed) ECUMENICAL PATRIARCH MELETIOS."

To which Bishop Gailor cabled the following response:

17 April, 1922.

"The most Reverend Ecumenical Patriarch Meletios,  
"Constantinople.

"The Bishops of the Episcopal Church in America gratefully acknowledge your Easter greeting and assure you of our prayers to God and our active labors for the welfare of you and your people.

"THOMAS F. GAILOB  
"President of the Council"

Bishop Manning also received the following cablegram as he was about to enter the Cathedral for the eleven o'clock service:

"Bishop Manning, New York.

"May I wish you and your Church every rejoicing granted by the resuscitated Christ.

"(Signed) PATRIARCH MELETIOS."

The Armenian Patriarch also sent his blessing to the American people in a message transmitted through the Near East forces, of which the following is a translation:

"On this Easter Day the whole Armenian people desire to send greetings to the great American Nation, whose work of relief has been the most important factor in the survival alike of the Armenian people and their ancient faith. Your spirit of charity and sympathy has been an example and inspiration to the Christian world.

"As Father of the ancient Armenian Church, I take pleasure in speaking to you for my people from the old Armenian Cathedral of Etchmiadzin, at the foot of historic Mount Ararat. You are following nobly in the footsteps of our great Master: your nation to-day is the world's greatest interpreter of His broad charity and love.

"With all my heart I congratulate you in this Easter season, the great holiday of Christ's triumphal resurrection. It is the season when we may properly take into account our past work and its future promise. All Armenians as they do this must include in their prayers the great American people, to whose generosity and humane interest Armenia owes much of what she is and shall be.

"To you humane citizens of America we extend our thanks for the unforgettable work of relief and assistance. All the suffering nations extend to you also congratulations. On the promise that Armenia's resurrection no longer is an uncertain but a glorious beginning, we ask your continued interest and prayers. Pray now, as always, for the well-being, success, and continued happiness of all."

"THE MODERN Bishop is a business man, an administrator and executive. Particularly, he is the 'trouble' man of a large corporation. All the 'Church quarrels' gather about his devoted head. He has the responsibility for everything that goes wrong, often without the authority to set anything right. He constantly acts as a judge and should have the judicial temperament. He is also a 'traveling man,' a kind of ecclesiastical salesman. He is even sometimes demanded as a social ornament, to say grace at banquets, make after-dinner speeches, adorn the stage at public meetings, and minister at fashionable weddings, baptisms, and funerals."

"In the midst of all this distraction and dissipation, he is expected to find time and mind to be a preacher and a teacher, a scholar and a leader, and above all a man of prayer and a man of God!" BISHOP C. D. WILLIAMS in *Oregon Churchman*.





### RADICAL—CONSERVATIVE—HUMAN

*Tired Radicals and Other Papers.* By Walter Weyl, New York: B. W. Huebsch, \$2.

*The Man in the Street.* By Meredith Nicholson, New York: Charles Scribner's Sons, \$2.

*Turns About Town.* By Robert Cortes Holliday, New York: George H. Doran Co., \$2.

The late Walter Weyl was a sincere and devoted radical, who felt deeply about modern problems, but always sought to keep a just balance. These essays, touching many subjects, and all, with a very few exceptions, having previously seen the light of day, disclose his point of view, his grasp of current events, and his sanity. Their value in this collected volume would have been considerably enhanced, however, if its editor (unnamed) had given the dates of their composition and publication. From the essay which gives the title to the book, we are tempted to quote this pregnant sentence: "Every radical movement is a relay race in which a fresh runner seizes the torch from the hand of him who lays it down. It is better that the tired radicals who have run their course should drop out of the race." Would that someone with Walter Weyl's insight might give us as clear an exposition of "The Tired Conservative." Progress needs both the radical and the conservative, but in these latter days the former has been given the right of way, and it is up to him to justify this preference.

Meredith Nicholson is, perhaps, one of the best qualified of conservatives to write. He represents those who have thought carefully of current issues, is concerned about humanity, and wants to see it get ahead. He represents a very different school from Weyl and yet at bottom is as deeply interested in and as keenly alert to the issues involved. He recognizes the human element much more clearly. He realizes that progress does not always proceed along a straight line but takes the curves of human experiences and zig-zags around the obstacles of human prejudices and short-comings. These "Papers on American Topics" are more widely varied than those of Weyl's. Some might say that Nicholson was more of a general practitioner, and yet he has vision and foresight, and at times becomes almost a propagandist, as in his essays on "The Boulevard of Rogues" and "How Then Should Smith Vote?"

Mr. Holliday's book is the lightest of the three. It does not pretend to be either radical or conservative, merely human. It is logical, or perhaps one would say the legitimate successor of his *Walking Stick Papers*. In the words of one who would have a large number read these pleasant and at times slangy pages: "You have your hair cut by an illustrious barber, and hear him tell of shaving General Joffre; you become the confidant of landladies of various degrees of social status and in many parts of the world; you acquire a very pleasant view of the undertaking business; you experience more humor in hotel life than you ever before knew was there; and, in contrast to the society of simple souls, you enter with much sophistication into the lives of writers and editors."

These are all good books for varying moods and worthy a place on the living room table or in the traveling bag.

CLINTON ROGERS WOODRUFF.

### RED CROSS WORK

*Home Service in Action* is a most useful book by Mary Buell Sayles, based as it is upon a study of the work of an important branch of the Red Cross work in New York. As Porter R. Lee points out in his preface: "The record of Home Service will prove a fertile field for students of every phase of American national life. It embraces experiments in organization, in finance, in the use of professional service, in civic relationships, in the development of an informed public opinion, which are highly suggestive of a nation working constantly to perfect its institutions and its social practices. No group of persons has a keener interest in the lessons of Home Service than that large body of social workers who have for a generation and more been steadily developing the equipment necessary for those who attempt to readjust disorganized human lives." Our priests and social workers will find it helpful and suggestive in a high degree. It is published by the New York County Chapter, American Red Cross, 598 Madison Avenue, New York.

*The Handbook of the Social Resources of the United States*, prepared by Genevieve Poyneer Hendricks and published by the American Red Cross (Washington), is a thoroughly helpful and a good piece of work. It should find a place at every social worker's desk. It is intelligently arranged, which is half the task, and the data have been carefully collated and arranged. Both Miss Hendricks, to whom the writing of the book fell, and to Miss Emily W. Dinwiddie, the directress of the Social Resources Information Service, deserve a more than usually generous meed of praise. The price (one dollar) puts it within the reach of all who need such information. The book is important for another reason: it is a magnificent showing of organized American effort to improve conditions.

### VOLUME OF RELIGIOUS ESSAYS

*The Garden of the Lord.* By the Rev. Henry S. Whitehead, M.A. Dorrance, Philadelphia. Price \$1.50.

A volume of religious essays, several of which were originally printed in the *American Church Monthly*. They deal with various problems of the Church, and all are treated thoughtfully and intelligently, as well as in bright crisp language. If we pick out *The Implications of an Ancient Rhyme*—

"High and crazy,  
Low and lazy,  
Broad and hazy,"

as, perhaps, the brightest of them all, we must not be understood as underestimating the value of the others. The chapter on *The Question of Clerical Marriage* is exceptionally thoughtful, while that on *Church-going* gets down to fundamentals. We trust that the book may be widely read.

In *The Churches Allied for Common Tasks*, we have a clear and substantial record of the development of the Federal Council of the Churches of Christ in America and its work from 1916 to 1920, as presented at the quadrennial meeting of the Council at Boston last December. It is something more, however, than a report; it is a thoughtful interpretation of the significance of the Council in the Church life of America and a careful analysis of the present interdenominational situation. The report on "Methods of Cooperation", presented by a committee of which Dr. Robert E. Speer was chairman, carefully surveyed the problems confronting the sundry denominations in the light of the situation created by the collapse of the Interchurch World Movement and other factors affecting Christian cooperation. Its recommendations are entitled to careful study by all who are concerned in more effective Christian cooperation. The Committee on the War and the Religious Outlook has produced the widely known reports on "The Church and Industrial Reconstruction", "Christian Unity: Its Principles and Possibilities", and "The Missionary Outlook in the Light of the War", and in this quadrennial volume gives a careful summary of the conclusions to which is has been led.

Part II. deals with the work of the Council from 1916 to 1920, giving an insight into the expanding work which that body has been called upon to undertake. Other reports deal with evangelism, social service, international problems, local federations, and other important phases of the Council's work. In addition to these there are brief summaries of the work carried on by affiliated and cooperating organizations, such as the Council of Church Boards of Education, the Sunday School Council, and the Young Men's and Young Women's Christian Associations. The volume is edited by Rev. S. M. Cavert, one of the general secretaries of the Council, with the cooperation of a special committee.

A DEVOTIONAL STUDY of the power of faith in healing and in comforting and quieting the sick and distressed is made in *The Gospel of Life*, by Rev. Phillips Standish Gilman (The Southern Churchman Co.). It is a series of six devotional readings, concluding with a special prayer, and at the conclusion a tabular analysis of conditions in connection with the various incidents of healing related in the New Testament. It is an admirable presentation of the need of quiet faith and trust to the soul and must be of value to those who are sick or troubled.

WE ARE GLAD to note that the well known book, *The Way*, by George Wharton Pepper, which has been out of print for several months, is again available, a new edition having just been issued by Longman, Green & Co. Price 75 cents, net.

## Church Calendar



APRIL

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

## Personal Mention

THE Rev. J. GILMER BUSKIE is leaving St. George's Church, New York City, after Easter.

THE Rev. R. S. BROWN curate of Calvary Church, New York City, goes to his new parish, Trinity, Mount Vernon, at Easter.

THE Rev. CHARLES P. BURNETT, of Big Timber, Montana, has accepted a call to Holy Cross parish, Tyron, N. C., and will enter upon his duties there the latter part of April.

THE Rev. MAXWELL GANTER began his rectorship of St. Barnabas' Church, Berlin, N. H., on April 1st.

THE Rev. J. G. HATTON, rector of St. Mark's parish, Portland, Oregon, has resigned to take effect June 1st. Mr. Hatton resigns to take charge of the spiritual work at the Good Samaritan Hospital in Portland.

DEAN HICKS has resigned the Pro-Cathedral, of Portland, Ore., and left on March 31st. During April Archdeacon Black is in charge on Sundays—the Bishop and the Archdeacon between them providing week day services.

THE Rev. Prof. ARTHUR WHIPPLE JENKS, D.D., is very critically ill at the home of his brother in Flushing, L. I. But little hope is held out for his recovery. Pneumonia with complications has followed a long period of overwork.

THE Rev. E. M. H. KNAPP has become rector of St. John's Church, Kingston, N. Y.

THE Rev. J. I. B. LARNED, Dean of Trinity Pro-Cathedral, Bethlehem, Pa., has become rector of St. John's Church, Yonkers, N. Y.

THE Rev. PHILIP NELSON, of Meeker, Colorado, has accepted a call to become rector of St. Peter's Church, Denver, Colorado, and will assume charge of the parish on June 1st.

THE Rev. E. P. SABIN resigned the charge at Holy Cross-Immanuel Church, Chicago, on March 31st, and removed to Oconto, Wisconsin, to take the appointment to St. Mark's Church, Oconto, beginning April 1st.

THE Rev. JAMES SHEERIN has withdrawn from the board of editors of *The Witness*.

## DIED

KEMPER.—Entered into rest at Delafield, Wis., April 15, JACKSON KEMPER, eldest son of the late Samuel Relf Kemper and grandson of the late Bishop Jackson Kemper of Wisconsin. He is survived by his wife, Helen Knox, daughter of the late Judge Addison Knox, of Waterloo, N. Y., and several brothers and sisters.

KELLOGG.—HIRAM ANDREWS KELLOGG entered into rest on Saturday April 8th, at his home in Kirksville, Mo., in the 79th year of his age. He was for many years the faithful senior warden of Trinity Church.

NICHOLS.—Entered into rest at Racine, Wisconsin on Saturday April 15th. LOUISE S. NICHOLS, daughter of the late Rev. Joseph H. Nichols and Louisa Rutledge Nichols.

FERGUSON.—Entered into rest April 7th, 1922, WALTON FERGUSON at his home in Stamford, Conn., in his eightieth year.

CLEVELAND.—On Tuesday, April 18, 1922, ALICE, daughter of the late DELANCEY CLEVELAND and FANNIE GUELAGER.

## MEMORIAL

EDWIN AUSTIN ABBEY

Killed in action, at Viney Ridge, France, in the early morning of Easter Tuesday 1917.

EDWIN AUSTIN ABBEY, second beloved son of William Burling and Katharine Eleanor Abbey.

"The Victory of Life is won

Alléluia!"

## 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

REFINED ATTENDANT DESIRED FOR elderly lady. Compensation twenty dollars per week. References required. Address Dr. N. A. PENNOYER, Kenosha, Wis.

## POSITIONS WANTED

### CLERICAL

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

DIRECTOR OF RELIGIOUS EDUCATION. Splendid success directing Young People's and Children's activities. Position desired, July, August, September—mission, parish, or institution. Address L-538, LIVING CHURCH office, Milwaukee, Wis.

RECTOR, 12 YEARS IN PRESENT PARISH, desires change. Married. Address J-540, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED CLERGYMAN DESIRES change for best of reasons. Educated. Hard worker. No objections to good curacy. Address B-541, LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES A LOCUM TENENCY in the East for the months of June, July, August and September. Furnished rectory or equivalent desired. Excellent references. Write W-900, care LIVING CHURCH, Milwaukee, Wis.

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

### MISCELLANEOUS

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

A 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.

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

EXPERIENCED ENGLISH GOVERNESS, gentlewoman, requires summer holiday engagement, also position in school or family in September. Can take entire charge, health, etc. Excellent references. Address Box 536, 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-CHOIRMASTER DESIRES change September first. Excellent testimonials. Churchman Rectalist. Boy or mixed choir. Experienced teacher and coach. Address A-542, LIVING CHURCH, Milwaukee, Wis.

TEACHER, EDUCATED IN ENGLAND, AND on Continent, desires summer engagement. Miss HAUGHTON, 651 Spadina Ave., Toronto, Canada.

## RELIGIOUS

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

## PAROCHIAL MISSIONS

EXPERIENCED MISSIONER IS PLANNING to hold missions, beginning next Advent, with least possible expense to parish. Enquire "MISSIONER", Church Pub. Co., 117 E. 24th St., New York.

## SISTERS OF THE HOLY NATIVITY

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

## UNLEAVENED BREAD AND INCENSE

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

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

## PARISH AND CHURCH

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

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

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

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

AUSTIN ORGANS—WHERE AN AUSTIN has been placed in a diocese it has invariably brought other Austins, from the general delight at the tone and the mechanical worthiness of the first ones. Examples of this in many diocesan areas. There is nothing better in the world than a fine Austin. AUSTIN ORGAN CO., Hartford, Conn.

**VESTMENTS**

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

**C**ATHEDRAL STUDIO—ENGLISH CHURCH Embroideries and materials—stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 25.

**MISCELLANEOUS**

**W**ANTED TO BORROW \$15,000, YOUNG Clergyman, desiring to provide against impoverished old age, has equity in apartment-house costing \$25,000, in Eastern City Savings Bank; appraisal for loan \$15,000. Has any Churchman this amount which he will loan on first mortgage for fifteen or twenty years? All income for amortization. B-539, care LIVING CHURCH, Milwaukee, Wis.

**L**ADIES—HAVE A SPLENDID PROPOSITION to offer you to raise money for your church. My Christmas Card Novelty Gift Book will have a beautiful line of Christmas cards and novelties, and I will allow 50% commission on all cards sold. Send your order as soon as possible, as I am anxious to get all orders in by July 1st. Write Mrs. CHARLES W. UPSON, 234 West Park Avenue, Mansfield, Ohio.

**F**OR SALE: CLERGYMAN'S LIBRARY OF 800 volumes. Address P. O. Box 333, New Milford, Conn.

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

**T**EACHER (LADY) DESIRES CONGENIAL companion with whom to attend Columbia University this summer. Address: JOSEPHINE WRIGHT, 425 South Main St., Bellefontaine, Ohio.

**A CHURCH CALENDAR**

**W**ITH short Bible Readings for each day and column for entering Family Anniversaries and The New Manual of Family Prayer. Explaining the New Family Prayer Plan, and containing Brief Intimate prayers most appropriate for family devotions. Issued by the Brotherhood of St. Andrew, approved by the Department of Religious Education and the Committee on Bible Readings appointed by the Presiding Bishop and Council. Simple, flexible, informal.

Calendar and Manual together 50 cents, postpaid.

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

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**T**HREE, TEN-INCH DOILIES, STAMPED for embroidering. Sent with Embroidery Catalogue on receipt of 30 cents. CLARA CROOK, 951 Amsterdam Ave., New York.

**EDUCATIONAL**

**L**AKE CHAMPLAIN. SHORE FRONT Camp in the pines for rent, furnished. Seven rooms and bath, open fireplace. Sand beach for children. \$300 for season. For floor plans and photos, address C. H. EASTON, 1 Broadway, New York.

**C**AMP ON CAPE COD CONDUCTED BY clergyman's daughters has a few vacancies for coming season—children five to twelve years. References required. Circulars on request. Address T-534, care LIVING CHURCH, Milwaukee, Wis.

**TRAVEL**

**S**EE EUROPE THIS SUMMER. SMALL party sails June 10. Passion Play, Battlefields. Interesting points of Europe. Price \$1,250. ART TEACHER, All Saints School, Sioux Falls, So. Dak.

**HOSPITAL—NEW YORK**

**S**T. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., N. Y. City. SISTERS OF ST. JOHN BAPTIST. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 per week.

**BOARDING—ATLANTIC CITY**

**S**OUTHLAND REMOVED TO 111 SO. BOSTON Ave. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

**T**HE AIMAN, 8605 PACIFIC AVENUE, attractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations spring and summer season.

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

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

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**R**ESTMORE." MONTROSE, PA. 2,000 ft. Rait. Large shady lawn; no mosquitoes. Home table. Terms \$18 and up. Leaflet.

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

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

**THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES**

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

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

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

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

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

Organize Junior Chapter if there be none in the Parish.

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

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

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

**Church Services**

CATHEDRAL OF ST. JOHN THE DIVINE  
NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK  
Sixty-ninth Street, near Broadway  
REV. NATHAN A. SMOLE, 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

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

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

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

**ST. MATTHEW'S CATHEDRAL, DALLAS**

Ervas 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.

**INFORMATION BUREAU**



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

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

**BOOKS RECEIVED**

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

Thomas Y. Crowell Company. New York.

*Round Pegs in Square Holes.* By Orison Swett Marden. Author of *Pushing to the Front, Every Man a King*, etc. Price, 1.75. net. Postage extra.

George H. Doran Company. New York.

*Texts Explained or Helps to Understand the New Testament.* By F. W. Farrar, D.D., F.R.S., Dean of Canterbury and Deputy Clerk of the Closet to the Queen. Price 1.50. net.

*Your Boy and Girl.* Papers on the Rearing of Children. By A. T. Jamison, D.D. Price \$1.25. net.

Lothrop, Lee & Shepard. Boston, Mass.

*The Wreck-Hunters.* By Francis Rolt-Wheeler. With Forty Illustrations from Photographs. Price \$1.75.

The Macmillan Company. New York, N. Y.

*The Reconstruction of Religion: A Sociological View.* By Charles A. Ellwood, Ph.D., Professor of Sociology in the University of Missouri. Author of *The Social Problem, An Introduction to Social Psychology, etc.* Price \$2.25.

*Child versus Parent.* Some Chapters on the Irrepressible Conflict in the Home. By Stephen S. Wise, Rabbi of The Free Synagogue. Price \$1.25.

*Debating for Boys.* By William Horton Foster. Price \$1.50.

Presbyterian Board of Publication and Sabbath School Work. Witherspoon Building Philadelphia, Pa.

*A Brief Bible History.* A Survey of the Old and New Testaments. James Oscar Boyd, Ph.D., D.D., and John Gresham Machen, D.D. Price 60 cts., net, postpaid.

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

*An Introduction to the Study of Some Living Religions of the East.* By Sydney Cave, D.D., President of Cheshunt College, Cambridge. Price \$1.75.

S. P. C. K. London, England

The Macmillan Company, New York City. American Agents.

*The Canon Law of Church Institutions.* By the Rev. Oswald J. Relchel, M.A., B.C.L., F.S.A., Public Preacher in the Diocese of Exeter, Anciently Vice-Principle of Cuddesdon College. Volume I.

#### PAPER-COVERED BOOKS

Basil Blackwell. 49 Broad St., Oxford, England.

*Materials for the Study of The Apostolic Gnosis.* By Thomas Simcox Lea, D.D., Vicar of St. Austell, and Frederick Bligh Bond, F.R.I.B.A., Author of *The Gate of Remembrance.* Part II. Section I. Price \$2.10.

*Materials for the Study of The Apostolic Gnosis.* By Thomas Simcox Lea, D.D., Vicar of St. Austell, and Frederick Bligh Bond, F.R.I.B.A., Author of *The Gate of Remembrance.* Part II. Section II. Price \$2.10.

From the Author.

*The Regeneration of David Bancroft.* By the Rev. Alwin E. Worman.

#### BULLETINS

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

Bulletin No. 25. *Suggested Social Service Program for Diocese and Parish.* With Three Papers of Constructive Value:

I. How to Get Social Service into the Parish.

II. Scope and Work of Social Service Commissions.

III. The Church's Relation to the Dependent, Defective, and Delinquent.

Issued by the Department of Christian Social Service. Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1922.

Sisters of the Annunciation. Broadway and West 155th St., New York.

*Twenty-ninth Annual Report of the House of the Annunciation for Crippled and Incurable Children.* Under the care of the Sisters of the Annunciation. (Incorporated 1893), Broadway and West 155th St. From October 1st, 1920, to September 30th, 1921.

St. Luke's Home. Phoenix, Arizona.

*Fourteenth Annual Report of St. Luke's Home for the Treatment of Tuberculosis, Phoenix.* St. Luke's in the Desert, Tucson, St. Luke's in the Mountains, Prescott.

#### PAMPHLETS

The American Peace Society. 612-614 Colorado Building, Washington, D. C.

*The Federal Convention of 1787. An International Conference Adequate To Its Purpose.* By Arthur Decrin Call, Secretary American Peace Society, Editor Advocate of Peace. With an Introductory Note by James Brown Scott. Price 25 cts.

From the Author.

*The Phantom Spirits and the Real Spirit of the Church.* A Pageant. By Edmund Burk, Ph.D., Ocean City, Md. 1922.

Friends of Irish Freedom. 280 Broadway, New York, N. Y.

*The Anglo-Irish Peace Proposals and Their American Parallels.* An address prepared for delivery at the Quarterly Meeting of the Society of the Friendly Sons of St. Patrick in the City of New York, November 21st, 1921, by Hon. Joseph T. Lawless, Norfolk, Va.

*The Irish Consciousness.* Address before the Quarterly Meeting of the Society of the Friendly Sons of St. Patrick in the City of New York (Instituted 1784), by Professor Joseph Dunn, Washington, D. C., New York, Monday Evening, January 3rd, 1921.

*Our Foreign Policy.* By Hon. Daniel F. Cohalan, LL.D., Justice of The Supreme Court of the State of New York. Reprinted from *The Forum*, February and March, 1921.

*Senator Lodge—Past and Present.* By Hon. Daniel F. Cohalan, New York. Published by All America National Council, Munsey Building, Washington, D. C.

International Missionary Council. New York. *Papers on Educational Problems in Mission Fields.*

The Macmillan Company. New York, N. Y. *Cho-cho and the Health Fairy.* Six Stories by Eleanor Glendower Griffith. Illustrated by Jessie Gillespie.

*Child Health Alphabet.* By Mrs. Frederick Peterson.

*Rosy Checks and Strong Heart.* (A Health Reader for the Third Grade). By J. Mace Adress, Ph.D., and Annie Turner Adress. Illustrated by Dorothy Whitmore.

*Rhymes of Cho Cho's Grandma.* By Mrs. Frederick Peterson. Illustrated by Jessie Gillespie.

The Prayer Book Papers Joint Committee. New York City.

*Reservation of the Sacrament.* By the Rev. George C. Foley, D.D. Prayer Book Papers. Series II. No. 3. The Protestant Episcopal Church.

#### CENTENARY AT ITHACA

ST. JOHN'S CHURCH, Ithaca, N. Y., observed the centenary by special services on Easter Day and special gatherings on Easter Monday. Bishop Fiske was the preacher at the morning service on Easter, and in the evening confirmed the class of university students, presented by the university pastor, the Rev. Cyril Harris. The regular parish confirmation class was postponed on account of the serious illness of the rector, the Rev. Henry E. Horton, who was obliged to spend some time in the earlier part of the year at a sanatorium, but who has now fully recovered from the effects of a severe bronchial attack. A parish dinner was held on Easter Monday at which Bishop Fiske was the principal speaker.

The first church building was erected in 1823 and with two enlargements was used until 1859 when the present structure was erected.

#### EASTERN CEREMONY IN OUR CHURCH

ON THE EVENING of Good Friday in the Church of the Transfiguration, Clairton, Pa., the Eastern ceremony of Our Lord's Burial was held by a Syrian Orthodox priest, the Rev. Meletios Khouri. The congregation was composed of Syrian Christians and their children. The officiant was vested in a red stole and a gold-bordered cope. In the chancel beneath a black pall, rested the flower strewn bier surrounded by candles. While the psalms were being intoned, candles were distributed among the worshippers and the bier was then lifted upon the

shoulders of Fr. Meletios and the priest-in-charge and borne with lights and incense in a thrice-repeated procession around the church. As the procession moved along, the faithful bent down and walked beneath the bier in token of their burial with Christ. At the end of the service, the pall was removed and the flowers were distributed.

Another interesting bit of symbolism was the sprinkling of the congregation with perfume as a memorial of the anointing of our Lord before His burial. Among the flowers on the bier lay a bit of sponge representing that from which He received the vinegar on the cross, and a silken altar cloth which bore a picture of the Entombment.

The majority of the Sunday school and of the choir at the Transfiguration is made up of Syrian children, and they communicate at the altar with the other communicants of the parish.

#### DEATH OF MISS MARY E. HORNER

ON MONDAY, April 3rd, Miss Mary E. Horner, who for twelve years has been the Principal of the Valle Crucis mission school in the District of Asheville, died at her post of duty after an illness of nine days.

Miss Horner was born in Oxford, N. C. July 5, 1857, and was educated at St. Mary's School, Raleigh, N. C. From her graduation until 1910 she lived in her father's home, where she was a great influence for good in his school for boys and was also a devoted parish worker. During this period she was for many years diocesan secretary of the Woman's Auxiliary, as the diocesan executive was called in those days, and it was while holding this office that she first became deeply interested in the effort which Bishop Cheshire was making to revive the Valle Crucis mission, which for many years had been closed. After the death of her parents, Miss Horner spent one year at the Deaconess Training School in New York City, and in 1910 succeeded Miss Tongue as Principal of the Mission School which her brother, Bishop Horner, had reestablished at Valle Crucis in 1901. The arduous work and many hardships incident to living in the remote Mountains made a severe strain on a naturally delicate constitution, but so great were her courage and devotion that she seemed to rise above bodily limitations and accomplish heroic results.

Her entire interest was centered in the Valle Crucis school and she fully grasped and applied the mission of the Church is to bring the abundant life. Under her guidance the school became the center not only of education, but of the social and spiritual life of the valley and surrounding country. The atmosphere of the prayer room in Auchmuty Hall, where, night and morning, she led the faculty and children in prayer, permeated and dominated the life of the school. The love which the girls and children so freely gave Miss Horner was but the reflection of the love which she put into her work, and she has sent back into their mountain homes and out into the world, many girls who caught from her the vision of service and who have applied in their lives the principle that it is more blessed to give than to receive.

Miss Horner was one of the faithful band of United Offering workers, who have done most efficient work in all parts of the world; and in her death the Church has lost a devoted servant, and the Valle Crucis school an efficient, resourceful, and loving head.

# "COUNTRY GENTLEMEN" PRIESTS OF ENGLAND

## Gradually Disappear — Returns from Rome—Further Powers Measure

The Living Church News Bureau }  
London, April 19, 1922 }

A CORRESPONDENT of the *Times*, referring to the prospects of candidates for Holy Orders in the Church of England, and the almost impossible conditions under which so many clergymen are expected to live and work, foresees a time not very far distant when in country districts the present parochial system will have ceased to exist, through sheer lack of men to staff the parishes and of men with means to bear the expenses of them. He suggests that, instead, parishes will be grouped five or six together under one incumbent, assisted by a number of unmarried clergy, who will live together in one or more centres and work the whole area from there. The pooling of endowments and sale of parsonage houses and glebes will, he anticipates, provide for their maintenance; community life will minimize staleness and inefficiency, and each man will be able, more or less, to specialize in his own line instead, of, as at present, having to do everything in turn and therefore nothing very well. The writer proceeds:—"From personal knowledge of students in two of our theological colleges, they mean business, and are going to be keener and more devoted than ever. I hope that the Church will not hesitate to free them from conditions which have hindered and disheartened so many in the past. Incidentally, it will be curious to note the passing of a type of Christian priesthood peculiar to the Church of England and of recent growth. I mean the 'country gentleman' or 'squarson' type, not without its attraction or beauty, and not without its value or effectiveness, as many saintly names bear witness; but it is of seventeenth or of sixteenth century origin only, and the revival of the 'community priest', while necessitated through lack of men and means, will give us on the whole a higher ideal and standard."

### RETURNS FROM ROME

The Rev. Reginald Wynter, who was received into the Roman Communion soon after being deprived of the vicarage of St. John's, Taunton, two years ago, has returned to the Church of his ordination. By permission of the Bishop of London, he is to officiate for three months at St. Thomas', Bethnal Green, and he hopes to be allowed afterwards permanently to minister once more in the Church of England. It will be recalled that Mr. Wynter was deprived by the Bishop of Bath and Wells (Dr. Kennion) because he refused to discontinue the rite of Benediction at the desire of the Bishop. He has probably found that the Roman Communion also has its limitations as regards independence of action on the part of individual priests, and that even Benediction is subject to certain restrictions. It is an interesting fact that Mr. Wynter is a grandson of Dr. Philip Wynter, a former President of St. John's College, Oxford, who, in his day, as Vice-Chancellor, condemned and punished Dr. Pusey for so-called "heresy" in a sermon preached by him on the Holy Eucharist!

It is very doubtful whether any other diocesan than the broad-minded and tolerant Bishop of London would have permitted a priest who had seceded to Rome—and who, moreover had written most contemptuously of the Church of his ordination—to officiate, so soon after his second transition, at the altars which he had forsaken and openly despised. The *Church Times* does not attempt to disguise its indignation, and comments as follows:—"In making the strongest possible protest against the Bishop's action in permitting such a priest to officiate, we are confident that we express the opinion of many Churchmen who are perplexed by action which seems to them lax to the point of frivolity. There is lamentably little exercise of any sort of discipline in the diocese of London, but we should have supposed that it might be exercised in such a case as this. If secession be regarded as a schismatic act, then a year or two of probation might be accounted a penance none too heavy for the offence. If it be regarded merely as evidence of instability, then a similar period might afford some guarantee of future stability. Rapid rehabilitation in such cases seems only to offer encouragement to make experimental trips to Rome."

### FURTHER POWERS MEASURE

The Ecclesiastical Committee of Parliament have had before them the Parochial Church Councils (Further Powers) Measure, 1922, and have forwarded their draft report to the Legislative Committee of the National Assembly. At a meeting of that committee, held last week, it was decided, after fully considering the report, to refer the measure again to the Assembly. The function of the Ecclesiastical Committee which is a joint committee of both Houses of Parliament, is to consider the nature and legal effect of every measure passed by the Assembly before its submission to Parliament. Its chief duty is to examine measures in their relation to the constitutional rights of all the King's subjects. Their report, before being presented to Parliament, must be referred to the Legislative Committee of the National Assembly, and, if it seems desirable, the two committees may confer together. It rests with the Legislative Committee to decide whether or not the measure and report should go to Parliament. Though the report of the Ecclesiastical Committee has not been made public, there is reason to believe that it disapproves of the clauses which affect the rights of patronage, and those which empower a bishop in certain circumstances to refuse institution to a priest presented to him without assigning any reason or allowing the priest affected to be heard in support of his application for institution. It is understood that the enactment of these provisions would infringe the constitutional rights of the person affected.

The action of the Legislative Committee is certainly a rebuff to the National Assembly, and it is highly probable that the result will be that no more will be heard of the Future Powers Measure in its present form.

### TO REPAIR LINCOLN CATHEDRAL.

The work in connection with the repair and restoration of Lincoln Cathedral

has been started, and many interesting facts have been incidentally revealed. The north-west tower has evidently given trouble from very early days, and the north-east corner had apparently to be rebuilt. The Early English builders put up a solid buttress against the east side of the tower, carrying it up to the roof-plate of the morning chapels, and then thinning it down. From this buttress, four feet above the roof, a flying buttress was constructed to the nave clerestory, which was built into the tower. The Early English buttress was meant to take the thrust of the nave entirely clear of the tower at this particular point. In the fourteenth century, the north wall, inside the tower, from floor to ceiling, was veneered over with a perpendicular screen to carry the vault and strengthen the Norman work. In the seventeenth and eighteenth centuries the movement was still going on, as is proved by the work then done when the north arches were built up, as also by the work done in 1895 and 1896. This "patching" must now be remedied by systematic grouting, etc. After the grouting has been completed it will be necessary to repair the stone work, where fractured, and to insert "bonders" in the most serious cracks. The foundation must be consolidated, and possibly underpinned, but it is not possible to do this until the tower itself has been sufficiently consolidated to make the process safe. It is quite certain that the Norman foundations cannot be trusted, and there is little hope that less than the £50,000 asked for will be required.

### NEW DEAN OF BRISTOL

On Saturday last, the new Dean of Bristol (Dr. E. A. Burroughs) was installed in the Cathedral in succession of the present Bishop of Bath and Wells. The large congregation included the Lord Mayor and Sheriff, members of the Corporation, representatives of the University, and other institutions and societies. Afterwards, in the Chapter House, addresses of welcome were delivered by the Bishop of Bristol, the Lord Lieutenant (Earl Beauchamp), and the President of the Free Church Council.

### MISSIONARY EXHIBITION

The Church Missionary Society has been, for over a year, organizing a missionary exhibition, to be held from May 17 to June 15, at the Royal Agriculture Hall, in North London. "Africa and the East", which is its title, will be a missionary exhibition on a large scale. Various scenes will introduce Chinese, West Africans, and other colored Christians, and a Japanese village, with tea house and gardens, will provide a realistic representation of the charm of Eastern life. English music from a Chinese blind boys' band, lectures by well-known missionaries, and a big foreign market, where the shops will be stocked with souvenirs from many Eastern countries, will be among the attractions of the exhibition. At the same time its educational and religious aims will be recognized throughout the program.

### SUMMER SCHOOLS

Further instances of activity on the part of the Church Missionary Society are that it is arranging two Summer Schools, one at Bridlington, in Yorkshire, from June 30th to July 7th, and the other at Tunbridge Wells from September 5th to 12th. The motto of the Bridlington Summer School program is Presenting the Gospel to the Nations, clearly emphasizing that

men's minds are turning to the only solution of the world's need to-day. In the morning, New Factors in the Mission Field will be considered, under the leadership of men like Mr. Bardsley, who has just returned from India, and Mr. Basil Matthews, the well-known Editor of *Outward Bound*. In the evening the subject will be The Gospel Presented, when men of experience such as Dr. White, of Yezd, Dr. Garfield Williams, and the Rev. Murray Walton, of Japan, will tell of the different methods employed in presenting the Gospel. The whole program promises to be full of interest to all missionary workers.

#### DISREGARD OF GOOD FRIDAY

The Bishop of St. Albans (Dr. Furse), writing in his *Diocesan Magazine*, says:—"Is the Good Friday Fast becoming just a holiday and ceasing to be a holy day for the people of England? I am told it is. If so, so much the worse for our country

and the world. There is something peculiarly incongruous about making it so: a curious sort of lack of decent taste, let alone anything else. I hope Church people in this diocese will set a better example."

The Archbishop of Canterbury, who was born at Muirhouse, Edinburgh, on April 7th, 1848, is seventy-four years old to-day, and has surpassed the ages of Archbishops Longley, Tait, and Benson, of Canterbury, and Thomson and Magee, of York. His immediate predecessor, Dr. Frederick Temple, did not, however, enter upon his duties as Primate until he was nearly seventy-five. Dr. Davidson will unfortunately spend his birthday in the sick-room, as he is suffering at the moment from a slight attack of influenza, and has had to cancel all of his many engagements.

GEORGE PARSONS.

## EASTER IN NEW YORK

### Churches Thronged—Armenian Note—Central Park Service

The Living Church News Bureau  
New York, April 21, 1922

EASTER Day was the finest day outdoors that New York has enjoyed this Spring, bright, balmy, and brilliant. Its influence was visibly reflected in all the services of the day everywhere throughout the city. All the churches were crowded with earnest and joyous worshippers.

At the Cathedral the day began with celebrations at 8, 9:15, and 10 A. M. The Bishop was celebrant at the first service and preached at 11. He read the following cablegram from the Ecumenical Patriarch of Constantinople, his Holiness Meletios Metaxakis before commencing his sermon:

"May I wish you and your Church every rejoicing granted by the resuscitated Christ.  
(Signed) Patriarch Meletios.

In the course of his sermon the Bishop said that one reason why we had no great poets, artists, or authors in America was "because of the poor and shallow rationalism that blinds us and which is responsible for the lowering of ideals and standards in our moral and social life. It is responsible for a condition of things in which a former United States Senator exhibits his shameless disregard of the sacred ties of marriage and of the principles of good faith and decency by procuring a divorce from his wife in a foreign land, while his action is publicly countenanced and condoned by our Ambassador to Italy."

The Cathedral was crowded to overflowing and more than 600 had to stand in the aisles. A children's service was held in the afternoon addressed by the Dean.

#### EASTER IN CENTRAL PARK

A crowd of worshippers, estimated at 5,000, gathered on the Mall in Central Park at 7 o'clock on Easter Sunday morning to engage in a service of praise and thanksgiving. Bishop Shipman presided made the invocation and gave a brief appropriate address on the meaning of the day and the purpose of the gathering. The sermon was preached by the Rev. John McNeill, of the Fort Washington Presbyterian Church. The Gloria Trumpeters, clad in long flowing robes, rendered Beethoven's The Gloria of God in Nature and Handel's Largo. Madame Homer sang

"Christ the Lord is Risen To-day" and the vast congregation sang Easter hymns, led by Howard Wade Kinsey. The Rev. Dr. Henry van Dyke read his poem, *God in the Open Air*, originally written for the open air service ten years ago held at Mount Roubidoux, near Riverside, Cal., after which this service was modelled.

#### DR. STETSON ON SPIRITUALISM

The Rev. Dr. Stetson, rector of Trinity in his Easter sermon referred to spiritualism and the recent statements of Sir Arthur Conan Doyle who has been lecturing in New York on the subject. Dr. Stetson said, in part:

"Spiritualism is not to be laughed out of court. We might well listen to what its protagonists have to say, for there may indeed be communication with the spirits of the departed and we are bound to face any problem and seek the truth. The difficulties with spiritism are that it lies on a low spiritual plane and is concerned with petty and trivial communications. Those trying to communicate with spirits are seeking evidence of life, not religious knowledge, and yet spiritism is regarded by some as a religion. It is elemental and is open to all sorts of frauds. It is absurd to claim that it is the new religion of humanity and that the Christian Church has passed away."

Many other sermons were devoted to the same subject. Sir Arthur's expositions and regarded with respect not unmixed however, with a good deal of skepticism, the general opinion being that, as a scientist, he is a splendid writer of imaginative fiction! Most critics respect his sincerity but doubt his competency as a psychic investigator. His interpretations eschatology are fanciful elaborations of orthodox beliefs and add nothing new or true to our present limited knowledge. They will probably only serve to encourage the unbalanced and the troubled to indulge in injurious spiritualistic practices.

#### CHURCHWOMEN'S CLUB

The Church League Club, an undertaking of the Churchwomen's League for Patriotic Service, is now formally open at 9 Park Avenue. These are temporary quarters and the Club hopes to remove to a permanent location some time in the near future.

Every Churchwoman in good standing is eligible for membership. The dues are: Founders \$1,000; life \$250; annual \$10

(initiation \$10); and courtesy membership, \$50—the latter being designed to supply a means whereby members may confer the privileges of the Club upon their personal nominees as a gift.

#### TRINITY'S 225TH ANNIVERSARY

Through inadvertence omission was made of the fact that the special historical sermon at Trinity's 225th anniversary on Sunday May 7th, will be preached by the Rev. Dr. Charles Lewis Slattery, rector of Grace Church, at the 11 o'clock service. It is most appropriate that Dr. Slattery should perform this duty, since Grace Church was one of the original Chapels of Ease erected by Trinity parish, and was consecrated in 1808—114 years ago.

Bishop Manning will be present to give his personal greeting and to express the congratulations of the diocese to the people of Trinity.

#### MAY UNITE

The Cathedral League and the Diocesan Auxiliary to the Cathedral have both approved their proposed merger in principle and at a joint meeting held at Synod Hall on Friday afternoon, April 21st, at which Bishop Manning presided, decided to defer any final action until an adjourned meeting in the autumn.

#### SOCIAL SERVICE CONFERENCE

A regional conference on social service at Holy Innocents' Parish House, Highland Falls, is announced for Monday, April 24th. The conference will last from 11 A. M. to 4:30 P. M., and will discuss the relations of the Church to state and community agencies.

#### THE LATE MR. KING'S ESTATE

The will of the late Mr. George Gordon King, former treasurer of the old Board of Domestic and Foreign Missions, was probated at Newport, R. I., on Monday, April 17th. Mrs. King and her two daughters were named as executors, under a bond of \$2,000,000 with no surety required. The special bequests were as follows: \$10,000 to missionary work in Liberia, Africa; \$5,000 each to Trinity Church and the United Congregational Church, Newport; \$10,000 to St. George's School, Newport; \$3,000 to the Rev. Stanley C. Hughes, rector of Trinity Church, Newport; \$10,000 to Mr. Hughes W. Harvey, New York; \$300,000 to the Rhode Island Hospital Trust Co., of Providence.

#### FOR A BETTER SOCIAL ORDER

The Fellowship for a Better Social Order will hold a Conference at Lake Mohonk, N. Y., from Tuesday to Thursday, May 9-11.

#### PROHIBITION AGAIN

The salvation army "drive" for funds to carry on its work in the city has been complicated by a difference of opinion, on the question of prohibition, between Commander Evangeline Booth and Mr. James Speyer, banker, who was selected by the Citizen's Committee to head the campaign. Mr. Speyer is a vice-president of an association which is working for the repeal of the Volstead act. Miss Booth is in favor of prohibition and opposed to any repeal or modification of the law or its enforcement. She asked Mr. Speyer to resign from the society. He has refused to do so but has retired as leader of the campaign. Mr. Stuyvesant Fish, warden of Trinity, rebukes Miss Booth for daring to "dictate to James Speyer what opinions

he shall hold" as to prohibition and its enforcement.

#### DEATH OF PROFESSOR JENKS

The Rev. Arthur Whipple Jenks, D.D., "St. Mark's Church-in-the-Bouwerie" Professor of Ecclesiastical History in the General Theological Seminary, died at the home of his brother at Flushing, Long Island, on Tuesday, April 18th, in his 59th year. The cause of death was pneumonia. Dr. Jenks was born at Concord, New Hampshire, August 9, 1863, was graduated from Dartmouth in 1884 and received the degree of D.D. from his alma mater in 1911. He took a post-graduate course at the General Theological Seminary and was appointed to the chair of Ecclesiastical History there in 1912. Dr. Jenks was much in demand as a preacher and lecturer, and was busy during Lent in various parishes. At the time of his death he was engaged on a history of the General Theological Seminary.

#### BRIEFER MENTION

Miss Marinda P. Davis, principal of the College of the Sisters of Bethany, To-

peka, Kansas, has just been appointed principal of the Wallcourt School for Girls at Hillcrest, Palmyra, New York.

St. Mary's, Mott Haven (the Rev. Frank R. Jones, rector), reports 1,001 at its four Easter services, 475 communicants and a \$1,000 offering. Recently a class of 46 was confirmed.

St. Margaret's, the Bronx, had 400 at its three services on Easter, 225 communicants out of a total of 296 on the parish register and an offering of \$516. The Mite Boxes contained \$130.

A joyous Easter-tide fiesta took place at Calvary's Italian Chapel, 346 East 23rd St., on Thursday and Friday evenings, April 20th, and 21st. Fine examples of Italian needlework and furniture were on sale and there were tableaux and refreshments each evening.

Walter S. Fleming, organist and choir master of St. Peter's Church, Port Chester, will—after May 1st—take entire charge and direction of the music at Grace Church, White Plains. This in addition to his other work at Port Chester.

FREDERIC B. HODGINS

## CHURCHES FILLED IN PHILADELPHIA

### Endowment at Old Swedes'—Radio Service—Celebration

The Living Church News Bureau }  
Philadelphia, April 22, 1922 }

**B**RIGHT, sunny skies, and mild weather on Easter Day were conducive to large congregations throughout the diocese, composed of course of the faithful who are not concerned with the weather, of those who are always regular on Easter Day (though absent for the rest of the year) and of the "casuals." Altogether, the churches were filled.

At Old Swedes' Church (Gloria Dei) the service at 6 o'clock continued a custom founded in 1869. This service is marked with special music, and brings together many of the older members and descendants of the founder of the church. At the 10:30 a. m. service the rector (the Rev. Percy R. Stockman) dedicated a sitting in memory of the late Priscilla T. Lippincott, a member of the Simpson family ship builders, who for many years were members of the church.

The offering was for the endowment fund, to endow a sitting in memory of the late Charles E. Betticher, Jr., who for three years, prior to his service in Alaska, was assistant to the Rev. Mr. Simes, then rector of the Church.

In the afternoon, the annual offering for missions was presented. In the last twenty-two years the Church school of Old Swedes' has given more than \$25,000 to missionary work through its Easter Offerings.

#### RADIO SERVICE

The entire Easter service of the Church of St. Luke and the Epiphany, of which the Rev. David M. Steele, D.D., is rector, was relayed from the church over a special wire to the Strawbridge and Clothier Broadcasting station, and was sent by wireless over the country.

#### "LITTLE CHOIR" CELEBRATES

The "Little Lenten Choir" of the Church of the Atonement held its twenty-fifth anniversary on Easter night. At the evening service, the Rev. James M. Collins, rector of the church, presented to Mrs. I. Newton Stanger, widow of the former rector, an illuminated scroll, which served to express the purpose of the choir, its history, and an appreciation of this labor of love so long and so faithfully carried on in this parish. The scroll is the work of Miss Ruth Earl, a student in the Pennsylvania Museum and School of Industrial Art. A similar testimonial was presented to Mrs. Heffern (widow of the late Rev. A. D. Heffern, D.D.) who was so closely associated with Mrs. Stanger for over twenty years.

#### CLOSING GARRICK THEATRE SERVICE

The Rev. Albert E. Clay, rector of the Church of the Redemption, was the speaker at the Garrick Theatre Service on Easter Even, marking the completion of the thirtieth year of noon-day services under the direction of the Brotherhood of St. Andrew. Mr. Clay said: "Just now there is a novelist in our midst telling us how it feels to die, and that there is life after death. We know there is life after death. We know that if Christ had not risen after the Crucifixion, there would have been no Christianity. We do not need anyone to tell us that piece of news. We do not want anyone inquiring into the estate after death of those we have loved in life. We have committed our loved ones who died, to God. We know that with God there is satisfaction and happiness. We do not want to know the trivial indications and visits this man speaks of."

#### ORGANIST FOR FORTY-SEVEN YEARS

Albert T. Gardner celebrated his forty-seventh Easter Day as organist and choir-master of St. Matthew's Church, at Eighteenth Street and Girard Avenue (the Rev. C. H. Reese, rector). He became organist of the parish at the age of seventeen, and

with the exception of one summer spent in Europe, he has remained continuously at his post. Mr. Gardner is known not only as an organist, but also as a composer, having written several religious as well as secular compositions, for voice, organ, and other instruments.

#### GIFT TO ORGANIST

Ralph Kinder, organist and musical director, at Holy Trinity Church, was presented with a purse of \$1,500 last Saturday, by friends in the parish. The gift was in recognition of his untiring devotion to the music of the Church. Mr. Kinder has been organist at Holy Trinity for twenty-three years, and is internationally known as a concert organist and Church musician.

#### PHILADELPHIA "FIRSTS"

A daily newspaper publishes each evening, some fact for which Philadelphia claims credit of being "first." No. 69 of these "first" facts, is "The First Noon Day Lenten Service for Business Men in the United States." These services, now held in most all the central city Churches, and in most of the large cities of the country, were first conducted in Old St. Paul's Church (now the headquarters of the City Mission), on March 26, 1888. The speakers for these Holy Week Services were the Rev. Leverett Bradley, rector of St. Luke's Church, the Rev. B. W. Maturin, rector of St. Clement's, the Rev. Dr. W. N. McVikar, rector of Holy Trinity, the Rev. Dr. S. D. McConnell, rector of St. Stephen's, and the Rev. Dr. James S. Stone, rector of Grace Church. Only four of the original committee in charge of the services are now living: John Cadwalader, R. Emott Hare, William D'Olier, and G. C. Gillespie. About 1892 this work was turned over to the Brotherhood of St. Andrew.

#### NATION-WIDE CAMPAIGN FIGURES

The Executive Council of the diocese has just issued a table of comparative amounts, contributed by the parishes for the first three months of 1921 and 1922, credited on quotas.

The total parish givings, applying on quotas are \$85,969.74 for the first three months of 1921, and \$89,309.62 for the same period in 1922—a gratifying increase in "normal" contributions.

#### COUNTY CENTER MISSION

Lent in the Bucks County Center Mission, under the direction of the Rev. S. B. Booth, was very encouraging, in spite of a shortage of clergy. With the assistance of the Rev. J. L. P. Clarke, the Rev. C. T. Bridgeman, a supply priest once or twice a month, and with an occasional lay service, sixteen regular Sunday services were held in ten different missions. The missionaries travelled on an average about eight miles for each service. At every mission, at least one mid-week service was held. A Church school of eighteen pupils has been commenced at Wrightstown among the country people, and services have recently been started for the first time at Davisville.

During the week of March 26 to April 2, a Teaching and Preaching Mission was conducted at St. Columba's Mission, Southampton, at which the Rev. Mr. Bridgeman gave the instructions, and the Rev. Mr. Booth was the preacher.

On April 7-9 a Retreat for Young People was conducted at Wrightstown, by the Rev. Mr. Bridgeman and Mrs. George Biller. Over fifty boys and girls attended, with much enthusiasm and spiritual profit. The young people came from the several missions, some for only one day, but about

thirty-five were present throughout. There was a normal amount of recreation in the program and a good spirit of fellowship as well as devotion was apparent. Those who took part in the Retreat are quite sure that this method could be used extensively in the educational work of the Church. Mrs. Biller made a deep and lasting impression on the girls.

During the Easter season twenty-three persons were baptized, and practically all the communicants of the several missions made their Easter communion.

SIR ARTHUR CONAN DOYLE

Now we know all about it! The creator of Sherlock Holmes has told us! Speaking upon his arrival in Philadelphia, he attributed the decadence of spiritual life mainly to the ignorance of clergymen, who, as a class, "knew nothing about the inner meaning of Christianity." Although claiming that the doctrine of spirit communication did not interfere with anyone's present faith, he admitted that the churches of spiritualism were Unitarian, in the sense that they did not hold Christ to be the equal of God—but the highest type of spirit. (We seem to remember Arius making a similar statement, which was repudiated in the year 325 at Nicea!) Sir Arthur says "there should be a spiritual advisor connected with every church, getting a salary as does the clergymen, to protect people against such fraud" as false mediums, etc. He describes hell as a spiritual hospital where an evil person would go for a time and where, by the help of angelic ministers or otherwise, he would become a better man. (The Church teaching on Purgatory or Paradise might help here.) "Floating tables and chairs never impressed me. I was repelled by that aspect of spiritualism. But, finally I became convinced that if one plunged a hand toward the mysterious realm beyond, there was a hand on the other side equally eager to grasp it."

Sir Arthur gave an account, at the Academy of Music of his complete conversion through experiences brought by the war. The testimony was so complete that he would be a mental sloven and coward if he did not believe it he said.

The interest taken in such "spiritual" matters is indicative of a deep desire on the part of the people. This desire is not adequately satisfied by these so-called new discoveries, but would be completely satisfied by the full teaching of the meaning and implications of "the Communion of Saints."

#### EASTER MESSAGE

The *Evening Bulletin* on Easter Even. contained the following interesting and significant editorial: "Neither the scientific investigation of an Oliver Lodge, nor the speculative imagination of a Conan Doyle can add a single degree to the grandeur of the Easter story and the faith which it inspires. It does us little good to attempt to part the veil, and to enter the beyond with steps that inevitably will be more or less profane, with the dust of self-seeking or other envious purposes. For the most part, individually we shall not know more than we do at present. There is natural curiosity to know what is concealed, and there is restless ambition which inspires exploration in every field, mental and material. But for most of us, faith must serve, founded on this old story, symbolized in nature, buttressed by an inner consciousness that reason never has been able to gainsay.

"It would be a pitiful life if it were limited in its outreach in any direction by what we individually know, if we had to

grope before each step and lay hold of the substance of that which is beyond. Faith and confidence and courage are the essentials of every achievement in life, from the minute tiny feet toddle from one chair to another.

"Faith and confidence and courage are the Easter message. There will be little profit in attempting to delimit their unbounded resource of strength for men and women by measurements with the rod and chain of investigation.

"The religious truth of Easter is not wholly lost in the apparent frivolity of the day's parade. Religion is not losing its grip on the people of the United States, despite superficial evidences of the diversion of interest, or of actual evil. The boardwalk at Atlantic will be thronged tomorrow, but the thousands who go from Philadelphia to the shore will be far exceeded by the thousands who will attend the churches of the city in worship. Religion, personified in the life that began at Bethlehem and leads on to Gethsemane and the Cross, and down into the tomb and out in the Resurrection, still dominates the warp and woof of life in the United States, and

its Easter message is its most glorious thread."

#### DIOCESAN CONVENTION

The one hundred and thirty-eighth convention of the Diocese of Pennsylvania will be held on Tuesday and Wednesday, May 2 and 3, in the Church of the Holy Trinity, Rittenhouse Square.

For a number of years the convention has been held in the Church of St. Luke and the Epiphany, but the change is made this year, doubtless owing to the proximity of the Church House which adjoined the church.

#### MISSION STUDY CLASSES

All the Mission Study Classes in the Diocese of Pennsylvania, representing a total membership in all parishes of upwards of 2,000, will hold their annual diocesan session next Thursday night at 8 o'clock in Holy Trinity Parish House, 20th street below Walnut.

Loyalty of Christians will be the general topic for discussion, in addition to addresses by selected women speakers.

FREDERICK E. SEYMOUR

## BEGIN NEW CHICAGO MISSION

### A Growing District—Progress at Elgin—Easter Reports

The Living Church News Bureau }  
Chicago, April 21, 1922 }

THE Rev. E. J. Randall, secretary of the diocese, writing of the new work for the church which is promised in North Austin, says:

"On the evening of April 3rd a conference was held at the residence of Mr. George Krebs in North Austin, and arrangements were made to open a Sunday school, and possibly begin Church services in North Austin, north of Division street and east of Austin avenue, under the leadership and oversight of the Rev. H. M. Babin, rector of St. Martin's Church, Austin. With the assistance of two men from the Seminary and eight Brotherhood of St. Andrew men we have located over 30 families, including about 25 children, and it is for these and others we may interest, that this new work is projected. North Austin has been developing in a wonderful way during the last two years."

#### PROGRESS AT ELGIN

The congregation of the Church of the Redeemer, Elgin (the Rev. J. M. Johnson, rector) which has been accomplishing many things, is still going forward. The vestry have decided to build a new rectory and are looking for property. The Woman's guild and Woman's Auxiliary have made themselves responsible for the remodeling arrangement of the kitchen and the enlarging of the dining room to meet present demands. The estimated cost of this work is \$3,000. The children too, are living up to the precedent of activity and good works which the parish has in large degree. Each class in the Church school is to adopt a boy or girl in some diocesan institution, sending Christmas and Easter gifts to them and arranging for outings for them in the country. During Lent the parish had a novel "Church Attendance Contest" with good results. The vestry and the Brotherhood of St. Andrew challenged St. Cecilia's Unit to conduct an attendance contest between the men and the women, the losers

to give a dinner to the winners. The men won by three per cent.

#### SOME EASTER REPORTS

Each Easter we have reports sent us full of enthusiasm and nearly all described as the "best ever". So it is this year. The day was a beautiful one here and brought out the crowds. Many in the crowd were of the kind wittily pictured in the *Sunday Tribune* of Easter Day by McCutcheon paying "his annual visit", but most of these who came to the services early and late were the Church's faithful. The Bishop, as is his custom, preached at the Church of the Epiphany at 11 o'clock. At Trinity, Chicago, there were 250 Communions made with a communicant list of 290. There was standing room only at eleven o'clock and many were turned away. The offering was \$1,240. At the Church of the Redeemer, which had had its best Lent, there were 867 Communions; and an Easter offering of \$3,200 for the organ fund. There were 691 Communions made at St. Peter's, and an offering of \$5,000. The Children's Lenten offering was \$500. St. Chrysostom's had 452 Communions; and \$6,400 offering in addition to \$10,000 to the Building Fund. At the Atonement the total attendance at all services on Easter Day was 2,200, of which 1,100 were at 11 o'clock. The Communions were 703. The number listed at this parish is 708. The offering was \$4,500, to which has been added \$17,000 subscribed recently to the mortgage fund. The Children's Mite Boxes contributed over \$300. At Calvary one of the smaller parishes on the West Side there were 80 Communions of which 60 were made at the early services. The offering was about \$275. In the suburbs the mission of St. Christopher's, Oak Park, had 130 Communions and \$800 of 865 Communions and \$800 offering. At St. Luke's, Evanston, there were 865 Communions, and an offering of \$5,000 of which \$900 was given by the Church school as their Lenten offering for the support of the Rev. F. G. Deis, the parish representative in China. The church was crowded to its capacity at the midday and the afternoon services. Out on the "Q" there were 296 Communions made at St. Michael and All Angels', Berwyn, and an offer-



ing of \$400. At St. Paul's, Riverside, there were over 100 Communion services made at the early celebration, besides many later. At Emmanuel, La Grange, there were 1,100 persons at the three services of the day. Out in the country, the Redeemer, Elgin, had 202 Communion services, and an offering of \$817. At Trinity, Aurora, there were 229 Communion services, a gain of 65 over last Easter, the offering was \$500. Christ, Streator, had 173 Communion services, which is 110 per cent of its list. "Some of the dead came back to life", is the comment of the rector. Nearly all the reports sent in speak of a marked spirit of devotion during Lent culminating in Holy Week.

It is not commonplace to say that the Bishop was "wonderful" in his addresses at the Garrick Theatre during Holy Week. One heard this comment made by all kinds of people who were there to hear him. His theme was love—beginning with the "Love of God" on Monday and ending with the "Love of Christ" on Good Friday. The theatre was filled every day on the main floor and well into the gallery. At the Redeemer, Chicago, Dr. Hopkins reports that the attendance Ash Wednesday and Good Friday were the largest in the history of the parish. Maundy Thursday was observed at the Atonement, Chicago, as a day of perpetual intercession. Nearly 200 Communion services were made on that day. At the service for the preparation for Easter Communion there were 530 communicants. The priest and congregation of St. John's, Naperville, thirty miles out on the "Q", invited the ministers, the congregations of the Protestant churches and any of the community to the Three Hours' Service. The day had not been generally observed in the town heretofore, and the ministers asked the city that it should be. Nearly four hundred people crowded into old St. John's Church and entered into the service which was new to most of them. The spirit was markedly devout and reverent. The priest led in the devotions, and the responses and the singing were hearty. The offering was given to the funds for Russian and Armenian Relief.

#### MR. CHOATE TO BE INSTRUCTOR

Mr. H. Lawrence Choate, president of the Local Assembly of the Chicago Brotherhood of St. Andrew has been appointed an instructor on the Department of Missions of the Presiding Bishop and Council, at Camp Houghteling this summer. The Camp, as is well known is one of the six vacation camp conferences which are being conducted for 1922 by the Brotherhood to train the older boys of the Church in leadership. Camp Houghteling will be held at Lake Amy Bell, Wisconsin, near Richfield, from June 26th to July 8th.

#### RELIGIOUS EDUCATION IN EVANSTON

Evanston is one of our centers in which a voluntary system of religious education is being conducted successfully on week days with the cooperation of most of the Protestant congregations. In giving a short resumé of the work the Rev. Dr. Stewart, of St. Luke's, Evanston, says:

"Nearly 400 boys and girls have been enrolled during the past year for voluntary religious education, 198 girls and 195 boys. Pupils of the sixth, seventh, and eighth grades of the schools of District 76 are permitted, upon the request of their parents, to attend classes of religious education for two 45-minute periods a week, and the children of the 4th and 5th grades, for one period a week throughout the school year.

The pupils from the different schools go for their instruction to the Second Presbyterian Church, the First Christian Church, and the Pilgrim Congregational Church, all of them conveniently and centrally situated.

Through the splendid cooperation of the Board of Religious Education of District 76 the religious education is given during the regular school hours, and thus appears to the child as a natural part of his training for life. Approximately 40 per cent of the pupils in the above mentioned grades have been enrolled.

Five churches within the said district, have assumed responsibility for the religious education plan, but children from 35 different churches in Evanston are attending the classes, and some of the enrolled

children are attending no Sunday school. Through our program the time the pupil who attends Sunday school spends in religious training is being increased two and one half times.

The cost of the plan is per pupil approximately \$10 a year for instruction in The Art of Right Living, as contrasted with \$31.43 a year for training the girl in the Household Arts and \$29.22 for training the boy in Manual Art.

The estimated budget for the year is \$4,000, distributed as follows: Teaching and supervision \$2,700; Equipment, heat, and janitor service \$800; Printing and weekday supplies \$200; Incidentals \$75; Stenographic service \$225.

H. B. GWYN.

## LARGE CONGREGATIONS IN WASHINGTON

### Spirit of Harmony—Vestry Elections—Church Congress

The Living Church News Bureau }  
Washington, April 21, 1922 }

NEVER has Easter been more beautiful than it was on April 16th in Washington. From all the churches the same report comes—very large congregations, splendid spirit, a large number of communicants, and big offerings. From all we can gather, the attendances on Easter Day of this year were as large, if not larger, than they were during the War time when Washington, in addition to its own population, contained in the neighborhood of one hundred thousand war workers. In these days of what seems to be disintegrating forces and carelessness it is worth while noting that here in Washington, at least, underneath there is still the God hunger and the reliance upon and the devotion to our Lord and Saviour, even the newspaper editorial took cognizance of the universal spirit of worship. St. Matthew's parish and Advent parish reported especially happy conditions with many communicants and large offerings. At St. Luke's, that is, Bishop Pinkney's old Church, great harmony reigns. Several new carols by Mr. William Harrison Moore were presented by the choir on Easter Day.

#### VESTRY ELECTIONS

On Easter Monday the customary vestry elections were held. One notices among the few lists published the names of men high in our Nation's service as well as in the service of the Church—Gen. I. W. Littell, Major H. William Herron, Surgeon-General H. S. Cumming, Thomas Nelson Page, Admiral C. H. Stockton, Admiral M. T. Endicott, Gen. John A. LeJeune, Admiral P. M. Rixey.

#### BALTIMORE CHURCH CONGRESS

The interesting advance notice and program of the Baltimore Church Congress to be held in Baltimore April 25-28 includes among the splendid list of speakers Rev. Robert Johnston, D.D., new rector of St. John's Church, Mr. William Hard, member of our board of Social Service, and Dr. William A. White, the brilliant superintendent of St. Elizabeth's Hospital for the Insane. Dr. White is not a Churchman but is very helpful to our Diocesan City Missionary society which does a large work in his institution.

#### ROMAN PRIEST BACKS DOWN

The rector of the Church of the Advent, the Rev. Thom Williamson, Jr., reports that Father Conniff, rector of the Roman Catholic Church where certain derogatory statements about one of our clergy were made, has refused to have anything more to do with the controversy because extracts from his letters were published in THE LIVING CHURCH. Anger is often used as a resort by those afraid to stand by the truth, but it is a method neither effectual nor convincing to fair-minded persons.

#### KIWANIS CLUB SERVICE

Kiwanis Club held special services on Good Friday at which the Rev. Mr. Shearer, vicar of St. Columba's Chapel, spoke. Mr. Shearer was reported by a member of the Club to have followed the Man of Sorrows, in his address, to the gates of Gethsemane with His apostles, then into the garden alone, and by a masterly description of the sufferings of the Redeemer, noticeably affected the large audience present. "Whether men accept Him as divine or not," said Mr. Shearer, "they admit He has given to the world the most splendid code of ethics it has ever known. Christ stands before the world as the one perfect character. His example illustrates that whenever a man would establish a worth while ideal that man must go through a Gethsemane and a Calvary."

#### NOTED ACTOR DIES

The Rev. Edgar Carpenter, rector of Grace Church, Alexandria, has recently held the funeral service over the body of Edward A. Emerson who was an actor in Ford's Theatre the night that Booth shot President Lincoln. Mr. Emerson retired from the stage many years ago, but on that eventful night he was playing the part of Lord Dundreary in "The American Cousin." The only other member of the cast surviving is W. J. Ferguson, a comedian who is still on the stage, and who was a call boy in Ford's Theatre the night Lincoln was assassinated.

#### TWO BURIALS

The funeral of Mrs. James was held at her residence, the Bishop and the Rev. Robert Johnston, D.D., rector of St. John's Church, officiating. Led by Charles Moffett, six year old son of Admiral Moffett, more than a hundred boys and girls pass-

ed before the casket and placed upon it a bouquet of sweet peas.

Col. Hopkins was buried in Arlington Cemetery from St. John's Church Easter Monday afternoon. Col. Hopkins was a member of the Marine Corps for more than twenty years.

#### MEMORIAL TREE

The Rev. James Kirkpatrick, rector of St. John's, Bethesda, and of the Glen Echo Chapel, had the prayers at the planting of the memorial tree to Clara Barton on Easter afternoon. The tree was a centennial oak placed in front of the house where the founder of the American Red Cross died. Gen. Nelson A. Miles and other prominent persons took part in the exercises, as did a number of little children who scattered wild violets over the roots of the freshly planted tree.

#### CATHEDRAL MEETING

To-day the annual Cathedral meeting is being held at the Cathedral School for Girls, Mt. St. Alban, while Dr. George F. Dudley and the Rev. Charles E. McAllister, of the Board of Examining Chaplains, are conducting examinations at Trinity Community House. Those taking the theological examinations are candidate Paul O. Plenckner; for deacon, Clyde Brown, J. Manly Cobb, S. Janny Hutton, H. V. O Lounsberry, and W. L. Mayo; for the priesthood, Rev. H. J. Pulver; the last a very bright deaf mute of the Diocese of Pennsylvania who is looking forward to his work in the priesthood among deaf mutes in that diocese.

#### EASTER IN CINCINNATI

"THE BEST EASTER in ten years." "The most satisfactory in my eleven years in this city." These were some of the verdicts on Easter Monday. Perfect weather and a decided spiritual awakening among the laity, especially combined with the efforts of the clergy at every point made the day one of great happiness.

Five services at Christ Church (the Rev. Frank H. Nelson, D.D., rector) totaled an attendance of 3,186 with a splendid offering to be divided between Dr. Grenfell's work in the Labrador and St. Luke's Hospital, Phoenix, Ariz.

Four services at St. Paul's Cathedral (the Very Rev. S. B. Purves, D.D., Dean) were attended by 1,285 persons. An offering of \$1,800 was received.

Grace Church, Avondale (the Rev. George Heathcote Hills, rector) had the largest attendance in years and a large amount was obtained to reduce the debt on the rectory to an inconsiderable amount.

Great activity was evident at the Church of the Redeemer, Hyde Park (the Rev. Maxwell B. Long, rector) where the Easter services were the spiritual preparation for the building campaign, which every one hopes will eventuate in the erection of a handsome Gothic church costing about \$75,000. Such a structure is not only badly needed for this growing congregation but the moral effect would be good for the whole Church in Cincinnati. The services held in the parish house were crowded to the limit.

Another cause for the splendid Easter results is no doubt the fine attendance at the Lenten Noon-day Services at the Keith Theater. During Holy Week all previous records for that period were exceeded. For the four days the services were held the attendance was 2,977, an average of 744 as compared with the four days in Holy

Week, 1921, when 1,913 attended with an average of 478. The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor, was the speaker both years. The totals for the whole season of Lent show an average daily attendance of 560 as compared with 514 in 1921.

#### ST. PAUL'S CHURCH, BALTIMORE

AT ST. PAUL'S CHURCH, Baltimore, the attendance at the Three Hour Service on Good Friday was the largest for many years. Hundreds of people were unable to get into the church which seats about 1,000 persons. The number of communicants on Easter Day was about 600 in the church, and 500 in St. Paul's Chapel. The rector, Dr. Kinsolving, preached at the Three Hour Service on Good Friday and on Easter Day. The attendance at the mid-day services during Lent was the largest since they were established fourteen years ago. The congregation frequently filled the church.

#### EDUCATIONAL

MISS M. P. DAVIS, now at the head of Bethany College, Topeka, Kas., has accepted the position of principal of Wallcourt School, Aurora, N. Y. Miss Davis is a B. A. of Mount Holyoke College and a graduate student successively in the Universities of Chicago and Missouri. She is a devoted Churchwoman and has done excellent work at Bethany College. This is one of very few instances of a college head resigning that work to become the head of a secondary school.

#### SAN FRANCISCO LAYMAN HONORED

A PLEASANT FEATURE in connection with one of the noon-day Lenten services in San Francisco was the presentation by Bishop Nichols of an especially made St. Andrew's cross button, inscribed "To G. H. Andruss from his Bishop." Mr. Andruss is a Brotherhood leader in San Francisco and well known in Brotherhood circles throughout the country. The twenty-fifth anniversary of the establishing of the noon day services, largely through his efforts, was the occasion for the presentation of this gift. Services are held each year in the Chamber of Commerce.

#### GOOD NEWS FROM OKLAHOMA

ON PALM SUNDAY, Bishop Thurston confirmed what is probably the largest number of persons ever confirmed in one day in Oklahoma. At Trinity Church, Tulsa, in the morning, the Rev. Rolfe P. Crum presented fifty-eight persons, and in the evening, at the Cathedral in Oklahoma City, Dean McCalla presented forty-five persons. This total of one hundred and three marks the largest number confirmed on any one day, and the class in the morning was the largest single group in the history of Oklahoma. Up to Easter the Bishop had confirmed over 300 persons and nearly as many as were confirmed in the entire twelve months of the previous year.

#### SEWANEE SUMMER COURSES

THE SUMMER TERM of the University of the South, which opens June 15th and runs to August 24th, offers a varied assortment of courses.

The regular University courses are designed for those students who desire to

complete their degree work in less than the usual four years required, and for entering students who wish to get somewhat ahead in their college work by taking a summer course; and for teachers who wish to complete degree courses.

The courses in the Bible, the Prayer Book, Ecclesiastical History, Christian Evidences, Applied Sociology, and Religious Pedagogy are offered for the special benefit of social service and religious workers and teachers, but are available to candidates for degrees also.

The satisfactory completion of the work of the summer term entitles the student to a full year's credit in two subjects, no more classes being permitted except in special cases.

#### ANOTHER RECORD BROKEN

ON THE TUESDAY before Easter, April 11th, the rector of St. Luke's Church, Kalamazoo, Mich., the Rev. J. H. Bishop, presented a class of one hundred and eighteen for Confirmation and two to be received from the Church of Rome. Other parish records are understood to have been surpassed during the past year.

#### PASSING THE STORY ON

MR. R. FULTON CUTTING advises the Church to try new plans, always reverent, but getting away from old ways that have not produced adequate results. During the Sundays in Lent the American Board of Applied Christianity, formerly the Seabury Society of New York, cooperated with the men's guilds of the Church of the Messiah and the Church of the Nativity, Brooklyn, in a plan never before tried in an American church. Evening Prayer was said in shortened form in both churches, and then followed two lay speakers. The first speaker told in each case striking stories of achievement by the Church of the ages. The aim was to show by indisputable facts something which the world owed the Church. Topics included "The Church and Education", "What Churches of New York do for unprivileged New York:", "The Churches and a Warless World", with proof that Churches had much to do with the calling of the Washington Conference, and "America's Contribution to World Christianity." Facts were given in tabloid form, so that people could take notes, and could remember the data; facts which worshippers in Church pews rarely have opportunity to obtain.

The second speaker inquired of people in the pews whether they really had on writing pads or in mind some of the facts just told to them. Seeing to it that most pews had such facts, a request was given to stand. The standing meant a pledge to tell at least one fact to one person during the ensuing week, and return the next Sunday and report having done so.

Not one drawback appeared. Nobody criticized it. None said they had not time to take up the work. The expense was no more than cost of a circular—that is, there was no expense. The gains were:

1. 160 persons entered upon the work and carried it through. They enjoyed it. God blessed them because they did something, as He does not bless those who just stand 'round.

2. The speakers got their messages to far more people. It was the best possible advertising.

3. In each case the first speaker was a distinguished citizen of New York: a former Ambassador to Germany, a former

candidate for President of the United States, an Associate Superintendent of New York public schools, the head of the Public Welfare Department of New York.

4. Foundations laid in both churches for a Personal Development Department, whose functions start where the sermons stop.

At the Church of the Nativity every person present, including the choir, often rose when asked, to show their lively appreciation. At the Messiah mature men entered heartily into the plan, saw its value, and reported having told facts to as many as ten and twelve persons.

**TWENTY-FIFTH ANNIVERSARY**

THE TWENTY-FIFTH ANNIVERSARY of the rectorship of the Rev. Edward Huntington Coley, D.D., at Calvary Church, Utica, N. Y., was marked by a reception tendered to Dr. Coley and his wife by the vestry of the Church on April 14th.

In the twenty-five years that Dr. Coley has been at Calvary the parish has had a steady growth, now having a communicant list of 722. Dr. Coley is also a prominent figure in the diocese. He has been a member of the Standing Committee for a number of years and at present is its president. He has also been a member of the Board of Managers of the Utica State Hospital for the Insane. He is a member of the Diocesan Council and one of the Board of Examiners of the diocese.

The reception was attended by many people in addition to the members of the parish for Dr. Coley has won a place of high standing in the community as well as in his own parish and the diocese.

As a mark of esteem in which he is held by the people of Calvary Church Dr. Coley was presented with a Dodge sedan, the expense of which practically every person in the parish contributed. The anniversary is also to be marked by the establishment of a fund for the erection of a new parish house. When the parish house is built a tablet is to be placed commemorating Dr. Coley's long years of service.

**INTERCHANGE OF COURTESIES**

DURING THE RECENT illness of the Rev. Fr. Karahales, D.D., the local Greek priest of Portland, Oregon, the Rev. Thomas Jenkins, rector of St. David's parish of our communion was called upon to officiate at the burial service of two members of the Greek church. At the request of the Greek priest, the service was held in this church, and the burial office of the Eastern Church used. This is only one of numerous courtesies that have been exchanged. A year ago Fr. Karahales was the guest of St. David's parish on the occasion of the Bishop's visitation. And at the last Greek Easter, Bishop Sumner, with four of the parish clergy were special guests of honor at the Greek church—the Bishop preaching the sermon and reading the Gospel in English. The best of spirit animates these exchanges and people are taking note of this growing of friendship.

**TO VISIT MISSION FIELD**

BISHOP TUCKER left with his wife and daughter the latter part of April for Japan and China, to visit his sons in the mission field. The Church people organized and generously offered this trip to Bishop and Mrs. Tucker. The Bishop has requested Bishop Thomson to act as ecclesiastical authority during the months of May, June,

July, and August. Bishop Tucker requests that all letters and communications bearing on the work of the diocese or relating to Southern Virginia be sent to the Rt. Rev. A. C. Thomson, D.D., Portsmouth, Va.

**RADICAL CHURCHMEN WILL CONFER**

UNDER THE AUSPICES of the Church Socialist League, a conference on Radical Christianity will be held in the parish house of the Church of the Epiphany, New York City, on Wednesday, May 17th, lasting through the entire day. The purposes stated are to develop plans for strengthening the radical forces in the Church, to find ways to bring home to the General Convention and the people of the Church the radical social implications of the Gospel, and to bring about cooperation between radical Christians of all kinds. Whoever is in sympathy with those purposes is invited to attend, whether a member of the League or otherwise. Those interested are asked to correspond with the Rt. Rev. Paul Jones, 108 Lexington Avenue, New York City.

**BISHOP THURSTON ADDRESSES STUDENTS**

ON TUESDAY, April 4th, Bishop Thurston of the District of Oklahoma addressed 1,500 students of the University of Oklahoma in the University Auditorium. He took as his subject The Call of the President. The *Oklahoma Daily*, the student publication gave the following account of his address:—

"At no time in history has the world been in a more serious situation than at present, and I believe that it is getting better and the rapidity of improvement depends on us. How are we to better conditions?"

"First, we must have a distinct realization of the necessity of obedience to law, not only in letter but in spirit. If a man uses liquor which he has stored at a time previous to the Volstead act, he is staying within the pale of the law in letter but not in spirit. Implicit obedience to one law will not help us to learn obedience to all laws.

"Second, we must have down-right courage to stand for the right thing as we see it and not merely follow with the crowd. Let us hold ourselves so high that



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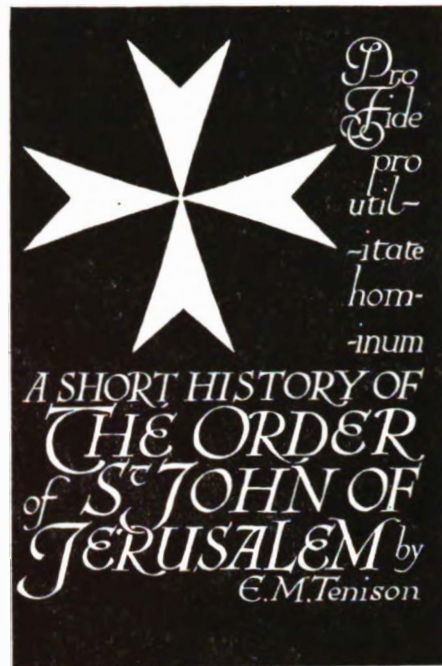
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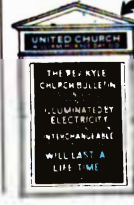
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Bishop Thurston further said that students had not an idea of what a tremendous influence was in their power. Students are not to consider themselves a group apart but they must realize that they are a very essential part of the community.

Bishop Thurston, of Oklahoma and the Rev. Bernard Lovgren, rector of St John's Church, Norman, were the honor guests at a luncheon given at La Buvette Tuesday noon by the young men of the Church now enrolled in the university. About twenty guests were present.

The Y. M. C. A. cabinet also honored Bishop Thurston with a dinner at La Buvette the same evening.

### SCHOLARS AT ST. STEPHEN'S

THAT IT IS POSSIBLE to get together a faculty of first-rate scholars who shall also be Christian men has been shown by the development of the teaching fore at St. Stephen's College. During the last three years nine professors and associate professors have been added to that faculty, all of them with at least three years' experience in college teaching and three years post-graduate training, all of them professed Christians. The two latest additions, in the departments of Romance Languages and English, have just been announced at the College. James Herbert Wilson, B. A. (Oxon), Ph. D. (Wisconsin) has been made associate professor of Romance Languages. Dr. Wilson, who has been on the French faculty at Wisconsin for several years, is the only Rhodes scholar who ever took first honors at Oxford. He is the author of a number of critical studies, his latest one an analysis of Duhainel. Edward M. Voorhees, M.A. (Boston), Ph. D. (Princeton), has been appointed assistant professor of English Literature. For four years he has been assistant professor of the same subject at Hamline University, St. Paul. His special subjects are Early and Middle English and Shakespeare.

St. Stephen's College is happy in that none of its faculty for the present academic year is leaving. Three of its men this spring have refused salaries elsewhere much above those paid by St. Stephen's, in order to continue to share in the up-building of "the College where Christianity and scholarship are complementary."

### NEW PARISH HOUSE

MORE THAN 600 people, many of them from out of town, were present at the reception and dedication of St. John's new parish house, Oneida, N. Y. Among the clergy from the diocese, besides Bishop Fiske, were the Rev. Dr. E. H. Coley, the Rev. F. Curtis Smith and the Rev. W. R. Yeakel, of Utica and Archdeacon H. W. Foreman, of Syracuse. The Rev. S. R. MacEwan is the rector.

The Rev. George B. Swinnerton, pastor of the first Presbyterian church, spoke for the other churches of the city. He said he believed the work of the parish in bringing into existence the new parish house would prove a stimulus to the other churches to do their share in providing recreative centers, and that he believed religion is becoming more human. He congratulated St. John's upon being the leader

in the movement to solve the pressing problem of how to furnish wholesome recreation for its young people under the restraining influence of the church.

Mayor Harry J. Scheifele congratulated the rector and the congregation for their work in erecting the building and referred to the parish house as a nucleus for a community center.

Bishop Fiske alluded to his visit to St. John's six years ago, when he spoke on the parish house project, and he congratulated the parish on its realization. He told what it meant to the parish, and said he hoped to be present at the burning of the mortgage.

### SECEDED ABBOT IS DEPOSED

WORD HAS JUST been received from high ecclesiastical sources in England of a tragic ending to what was once a promising career. Abbot Aelred (the Rev. Benjamin Carlyle) once head of Caldey, who seceded to Rome with some of his brethren in 1913, is reported to have been deposed by the Roman authorities and to be now living in Canada. Those Americans who remember the bright and eager young man, ordained by Bishop Grafton at the request of the Archbishop of York in 1904, and showing such promise at Painsthorpe, will grieve at this tragedy.

### PAGEANT IN SMALL MISSION

A SMALL MISSION, numbering less than fifty communicants, at the Navy Yard in Charleston, S. C., St. Peter's-by-the-Sea, desiring to undertake a pageant and feeling unable to perform the elaborate ones that are enacted in larger parishes, found a local woman with sufficient talent to produce a pageant especially for the purpose. A stage was constructed of three homemade tables; curtains, borrowed from

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An increasing number of parishes through their Vestries, Parish Organizations, and Interested Individuals are sending ten of their leaders, women as well as men, as delegates to the diocesan, provincial, and national ten day summer conferences of the Church. On the average each parish will contain two or three people who will find what they need at the

## Conference for Church Work A National Conference

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Through the courtesy of the President and Authorities we are again to occupy the buildings of Wellesley College. The entire cost of the ten days, including board, room, and registration fee, is \$35.00.

Last summer 500 Church people, representing 46 dioceses, attended this Conference as registered members. In view of the increasing number who wish to come, the decision as to admittance this summer will be made on the basis of previous parish or diocesan experience rather than on a basis of age or sex, provided that the registration fee of five dollars is sent BEFORE THE FIRST OF MAY to

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neighbors, furnished the simple scenery; counterpanes were pressed into use as a draw curtain, and the rooms of the parish house were thus transformed into a theatre. Costumes for eighteen girls and five boys, who represented Scriptural characters, were made from cheap materials after pictures in a Life of Christ. One of the Sunday school teachers acted as coach. The idea of the pageant was very simple and each of the three scenes was preceded by the singing of a suitable hymn and by the recitation of another hymn by a child. The rector, the Rev. R. F. Blackford, made necessary explanations.

**UTILIZING THE CONVOCATIONS**

THE CONVOCATIONS IN the diocese of Central New York are to be utilized for the discussion of the subjects of diocesan missions, social service, religious education, the Nation-wide Campaign, and general Church extension. The first of these programs was held in connection with the Convocation of the Second District, in Oneida, April 25th, and 26th. Substantially the same discussions will be held in the remaining four Convocation districts of the diocese in the near future.

**INDIAN SCHOOL BURNED**

BISHOP BURLESON telegraphs under date of April 24th, that St. Mary's School for Indian girls at Rosebud Agency, S. D., was completely burned early that morning leaving six teachers and fifty girls without adequate shelter. No lives were lost. This is the third time the school has been destroyed by fire. Founded first in the early seventies at Santee, Neb., the first building was destroyed in February 1894. The work was then removed to its present site and the building erected was burned in 1910. The edifice now destroyed is therefore the third to suffer the same fate.

**TO CONDUCT A MISSION**

THE REV. J. O. S. HUNTINGTON, Superior O.H.C., and the Rev. J. S. Baldun, O.H.C., will conduct a two weeks mission in St. Augustines' parish, Croton-on-Hudson, N. Y., beginning Sunday, April 23rd., and ending Sunday, May 7th.

**FIFTY YEARS A VESTRYMAN**

EASTER MONDAY marked the fiftieth anniversary of the election of Mr. T. Davis Prescott, senior warden, to the vestry of St. Mark's Church, Newark, N. Y. The past and present members of the vestry united in giving Mr. Prescott a dinner at which a sterling silver loving cup suitably inscribed was presented to him, the presentation being made by the rector of the parish, the Rev. Rush H. Sloane.

The Inscription is as follows:

1872 1922

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Senior Warden

in loving appreciation of fifty years of service on the Vestry of St. Mark's Church, Newark, New York by his fellow members.

It is noteworthy that Mr. Prescott's father, Joel H. Prescott, also served on this vestry for fifty years, being the senior warden at his death in 1902. Also his grandfather, Mr. Thomas Davis, was one of the organizers of the parish and its first senior warden. A son, Joel H. Prescott,

is at present a member of the vestry of St. John's, Detroit, Michigan.

It is doubtful if many families in our Communion can surpass this record of continuous service.

**THE SANGREAL AS AN ELEMENT OF RECONCILIATION**

SO SUCCESSFUL was the production of *The Sangreal* recently in the guild hall of St. Luke's Church, Evanston, Ill., that it is to be repeated before the national convention or The Drama League of America, meeting in Evanston, as the climax of their session on the afternoon of Sunday, April 23rd.

A lecture was given at the Cathedral of the Holy Name (Roman Catholic), Chicago, on the Sunday following the production at St. Luke's, by the Rev. Frederick Lynk, S.V.D., of Techny, Ill., in which he analyzed *The Sangreal* as one of the great Catholic plays of the age," and stated that he hoped the Roman Catholic Church would take it up and produce it widely for its religious effect. He analyzed the differences and the resemblances between the Roman and Anglican Churches, and said that in the Holy Grail, as a symbol of the Eucharist, the element of reconciliation might be found. In a review of the play published recently, Vida Scudder, professor of English literature at Wellesley, ranks it with the versions of the Arthurian legend by Spencer and Tennyson.

The play is written by the Rev. Irwin St. John Tucker, one of our clergy.

**MEMORIALS AND GIFTS**

TRINITY CHURCH, Seneca Falls, N. Y., has recently received a number of memorial gifts. A carved oak litany desk has been placed in the Church by the senior warden, Mr. S. D. Mickley, in memory of his wife; also a litany desk book in memory of his son, Harry Lambert Mickely, who died while in service. The children of Mr. Ralph Somers have given in memory of their father two cut glass cruets, and a very handsome pair of brass candlesticks have been placed on the altar in memory of Mr. Charles Lansing Hoskins by his wife.

ON PALM SUNDAY, the Rev. L. E. Ward, rector of Emmanuel Church, Elmira, N. Y., blessed an altar frontal, pulpit hangings, burse and veil, the gift of the children of the Church school and their Easter offering to the parish.

ON MAUNDY THURSDAY Bishop Fiske blessed the new memorial altar and reredos in St. James' Church, Clinton, N. Y. These are of quartered red oak in a dead rubbed finish and are by Irving and Casson of Boston. The reredos extends to the height of eight and a half feet over the altar cross. They are a memorial to Cornelia Howard Pratt McLoughlin and her daughter Cornelia McLoughlin.

THE COMMUNICANTS of Wykeham Rise School for Girls, Washington, Conn., of which Miss Fannie E. Davies is head, presented a handsome processional cross to

St. John's Church, the Rev. George I. Browne, rector, on Palm Sunday.

ON EASTER DAY there was unveiled in St. Paul's Church, Englewood, N. J., the Rev. J. R. Lyons, rector, a memorial altar cross given by the parish in memory of the members who died in the World War, two of whom were awarded the Distinguished Service Cross. The Memorial cross by Charles R. Lamb is especially beautiful in both design and workmanship, being elaborately modelled in high relief with Gothic detail and ornament including the symbol of the palms which rises from the foot of the cross towards the center circle where the Chi Rho and the Alpha Omega fill the quatre-foil panel.

A special feature is the necklace of eleven jewels given by a member of the parish as her contribution, the jewels of which are now set as a frame to the panel.

A MASSIVE PAIR of seven-branch candelabra was placed upon the altar of the Cathedral of St. Paul, Erie, Pa., on Easter Day—the gift of Mr. Turner W. Shacklett, treasurer of the diocese and member of the Cathedral Chapter. They are in perfect keeping with the Eucharistic lights which were already there.

THE RECTOR OF the Church of Our Saviour, Chicago, the Rev. Frederick L. G. Gratiot, announced at Easter a gift to the church of the adjacent property, to the east, valued at more than \$11,000. The property was donated by Mr. Henry E. Bullock in memory of his brothers, Walter and James. It will be used in a few years for a new parish house to be erected by the parish.

At the Communion services on Easter Day a flagon, presented to "The Chapel of Our Saviour" in 1867, by St. James' Sunday School, was used.

#### BEQUESTS

TRINITY CHURCH, Lowville, N. Y., will receive \$5,000 to be added to the endowment fund by the will of the late Dr. W. A. Kelly, for many years warden of the parish.

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

#### NEWS IN BRIEF

ATLANTA.—The choir of St. Philip's Cathedral, Atlanta (the Very Rev. Thos. H. Johnston, Dean), under the able direction of the organist and choirmaster, Mr. M. McHenry McChord, is now spoken of as the best choir in the South and is receiving a great deal of publicity at the hands of the public press.—The Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, held the Three Hour Service at St. Peter's Church, Rome, Ga., (the Rev. H. F. Saumenig, rector).—The Diocesan Council convenes at Trinity Church, Columbus, Ga. (the Rev. S. A. Wragg, rector), on May 10th.—The Three Hour Service at St. Philip's Cathedral, Atlanta, was conducted by the Rev. Charles L. Wells, Ph.D., Professor of Ecclesiastical History of the University of the South.—The Rev. C. B. Wilmer, D.D., preached in the auditorium connected with the Radio department of the Atlanta Journal Easter Day before his own congregation which was invited to be present. The entire service and sermon was thus broadcast.—The last united Lenten service of the Atlanta parishes was held in All Saints' Church, the Rev. Cyril E. Bent-

ley being the preacher. These united services have been very well attended throughout the entire season.—In order that Church news might get wide circulation throughout the diocese through the *Diocesan Record* the Executive Board has passed a resolution entitling every person who has subscribed at least one dollar to the Nation-wide Campaign to be enrolled as a regular subscriber. Such a plan not only meets the requirements of the Post Office in regard to the 2nd class mailing laws but also assures the paper that it is reaching every family in the diocese regularly whether they have shown sufficient interest to subscribe to the organ or not.

CENTRAL NEW YORK.—A parochial mission was held in the later part of March in Emmanuel Church, Elmira. The missioner was the Rev. H. P. LeF. Grabau of Grace Church, Carthage. The Guild of Trinity Church, Seneca Falls, have installed a new system of electric lighting at an expense of \$1,000.—St. John's Church, Altmar, which was nearly destroyed by fire about a year ago, has been completely repaired and now presents a fine appearance.—All the business places in Oneida were closed from 12 to 3 on Good Friday. This was the result of a sermon on Palm Sunday by the rector of St. John's Church, and the effective work of a woman in the congregation who took the matter up and secured the coöperation of the local Chamber of Commerce.—The women of Emmanuel Church, Elmira, held a quiet day on Friday, April 7th. After the opening celebration of the Holy Communion the intercessions during the day were taken by different members of the Auxiliary.—Uniform oak kneelers for all the seats of the church have been given to Trinity Church, Elmira. The Men's Club installed them and they were used for the first time on Palm Sunday. This is the first of many improvements to be made during the summer, among them being tile floors and oak doors.—The Ignotus Club of Zion Church, Rome, have made and upholstered kneeling stools for the Church.—The Holiday House of the Girl's Friendly Society at White Lake is to have a new Rest House ready for occupancy this summer. The building is to be a memorial to the late Mrs. W. E. Ford who for many years was most active in the work of the society. The main hall is to have a sanctuary which can be closed except when in use.—Two parishes completed a hundred years of life within the past few months. Christ Church, Oswego, was organized on February 26, 1822, and St. John's Church, Ithaca, on Easter Monday in the same year.—The Rt. Rev. T. I. Reese, D.D., will conduct quiet hours for the clergy of the diocese on Monday, May 8th, the day before the convention opens. In the evening there is to be a mass meeting with all the clergy and the combined choirs of Syracuse in procession at which Bishop Reese will be the speaker. The alumni of the General Theological Seminary will hold their annual reunion on Tuesday noon. There are 54 graduates and former students of the Seminary in the diocese. In the evening of Tuesday there will be a layman's dinner at which the Hon. W. J. Tully will speak on the Spiritual Opportunity of the Layman and Mr. George C. Thomas of Baltimore on Playing at Religion.

LONG ISLAND.—The Church Club and a friend have together provided the necessary funds for the thorough doing over and renovation of the reception rooms and halls of the Diocesan House, 170 Remsen



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St. Brooklyn.—A new rectory is to be built immediately for the parish of Christ Church, Manhasset. The present house is to be remodeled into a parish hall.—Easter Day in Brooklyn was the most beautiful that could be desired. From all quarters come reports of immense Communion and large offerings.—On Low Sunday, two of Brooklyn's largest parishes will observe anniversaries. St. Ann's will keep the 135th anniversary of its incorporation. There will be a Corporate Communion at 8; at 11, Morning Prayer and an Historical Sermon by the rector, the Rev. G. Ashton Oldham; and in the evening, Festival Evensong, followed by a reception in the undercroft at which informal addresses will be made.—Holy Trinity will keep the 75th anniversary. At 11 there will be a Thanksgiving Service, with a sermon by the Rev. S. D. McConnell, D.D., rector 1896-1907. The present rector is the Rev. J. Howard Melsh. At the same time the *History of the Church of the Holy Trinity* will appear. This is the work of a layman, Mr. Roscoe C. E. Brown, and contains pictures of the church, rectors, chancel window, and records of memorials.

OREGON.—The new quarter million dollar wing of the Good Samaritan Hospital is taking on the marks of external completeness. It is hoped to have it ready for dedication by the time General Convention meets.—At the Bishop's visitation Palm Sunday night, at St. David's parish, the Confirmation office was preceded by the singing of the Litany in procession—a custom not very common in the west. The Bishop expressed his delight at hearing what, he said, used to be so familiar to him during the days of his own priesthood in Chicago.

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