

The Living Church

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EDITORIALS AND COMMENTS

Wanted—Saints

ONE NEED NOT be over-prurient in his reading of the daily papers to discover that the Church itself, and its priesthood, have not been immune to the lowering of morals that has been so serious a phenomenon of the past few years. We may be pardoned for not mentioning specific cases. Some of them are only too notorious. Neither closeness to the Church and the altar, priestly vocation, high birth, early training, devout parentage, nor social position have been successful in establishing that sense of *noblesse oblige* that should adorn characters thus favored. Moral failure has exhibited the contrast between the call to unworldliness and the surrender to the world.

We quite recognize that moral essays do not go far in reclaiming those who, in spite of opportunities for sainthood, have sunk or are sinking into the more sordid forms of worldliness. It is a far cry from the purity of the font to the condition in which a moral appeal is fruitless, yet the journey of life easily spans that distance. A Church paper is scarcely likely to arrest the attention of those who have gone a long way on that road, and the appeal of the pulpit is equally prone to have lost its echo before it reaches those most in need of it. Yet it is the duty of both press and pulpit to recognize the moral decay that is so prevalent in the very circles of gentle birth and religious breeding to which we look for examples of high-mindedness.

WE ARE CALLED to be saints. That, in itself, greatly simplifies many of the issues that arise in our personal lives. To discover whether participation in this, that, or the other thing that is "being done" is wicked, is not always easy; but to say whether it is reasonably consistent with sainthood is not often difficult.

True, most of us, if questioned, would deny that we contemplate being saints. Somehow sainthood suggests centuries long gone by and life on pillar tops or in the desert. There are probably more saints alive on earth today than there ever have been in any age of the past, but we do not readily recognize them. If we could think of sainthood as *normality* in life, with relation both to God and to man, in spite of the common belief that it is abnormal, we should the better realize that it is within reach of any of us. So also the realization that saints have always been sinners and have attained to sainthood in spite of sins which, for the most part, continued to beset them to their dying day, helps to produce a sense of reality in the perfectly normal and humdrum life of the spirit. The Church could promote this better appreciation of sainthood if it would canonize men who are nearer to us in time. If we might speak without a sense of artificiality of St. James Houghteling, St. George Thomas, and St. Arthur Ritchie, we would much better appreciate the sanctity of St. Augustine, St. Alban, and St.

Jerome; men whose particular forms of sanctity reflected the conditions of their own times, but was, in itself, totally distinct from those conditions. One cannot conceive of St. Simon Stylites as an active twentieth-century banker or even as rector of an American parish, but the sainthood which is attributed to him was not produced by the pillar, and is a quality which was embarrassed and limited by his eccentricity. Simon Stylites was a saint in spite of his pillar, and would have exercised his sainthood more intelligently if he had carried comfort to widows in their affliction and bread to the hungry. The element of sainthood was something within him which he shared—God only knows whether in greater or less degree—with the three saints of our own days whom we have mentioned at random out of countless others, chiefly known only to God and the angels.

What is that element of sainthood; that common bond between those whom our hagiologies term St. and our modern usage fails to distinguish in like manner?

It is the love of God as exemplified in one's life. Sainthood does not consist in *doing* but in *being*. That is why the saints of bygone ages seem so unreal to us. The things that they *did* were things that were appropriate to life in the first, third, or, perhaps, the fourteenth century. We confuse their sainthood with their acts, and their acts would often be inappropriate to life in Chicago or New York, in London or on Main Street, today. But their acts did not make them saints. True, most of those we call saints have many devout and pious acts to their credit, and we honor them for those acts—from St. Stephen to St. Joan of Arc. That is because we can detect interior life only by and through exterior acts. This is the very principle that the Nation-wide Campaign has hammered on so insistently: Go out and make men better Churchmen and *in that way* increase the Church's income; create cause and let cause create effect. Half the Church was too wooden-headed to take that in immediately, and so the Campaign was misunderstood. The fact remains that it is the primary purpose of the Church to produce saints, and the extent of her forward movements will generally be limited by the degree of her success in her primary purpose.

THE NEWSPAPERS are constantly revealing instances in which the Church has failed to produce saints, and our own introspection easily reveals to us other similar instances that the papers do not report. It may be that we are losing out in too great a proportion of instances. Why?

First, the Church cannot acquiesce in the acceptance of a standard of what "society" is doing. "Society" disgraced itself in most of our cities by its riotous conduct on New Year's eve. "Society" condones bootlegging and deems it smart to drink liquor unlawfully obtained. "Society" tolerates familiarities among young people, that tend to lower ideals.

"Society" tolerates a class of fiction that is disgusting, a grade of drama that is debasing, with its bed-room and its bath-room plots and its frequent appeal to the lower instincts, a degradation in the words of popular songs, and a general vulgarity that tends to anything but sainthood. This is not to say that there is no longer purity of life in "society". There is; but there is a much more definite acceptance of impurity as tolerable than there was a generation ago, and our young people do not find the line between refinement and unrefinement clearly drawn for them. "Thus saith the Lord", is not a common standard of conduct.

Second, the Church does not always recognize that moral exhortation, though good, and probably needed beyond what is given, is not enough. The sacraments are means of grace. The spiritual food of the altar does actually feed the spiritual life, and, properly used, promotes that sainthood that is the reverse of the moral degeneracy that sometimes comes out of our very churches. Sufficient stress is not laid upon frequent communion. We tolerate an attendance upon our early Eucharists that is a disgrace to us in most places. We acquiesce in not bringing the sacraments to bear upon our moral problems.

Third, shall a layman say that the clergy do not invariably set the highest examples to us? Various sorts of embarrassments with respect to this sad fact are inevitable to all of us who read the newspapers. And apart from individual cases of gross moral failure, who does not know of parishes in which spirituality is being slowly crushed out by the unspirituality of the priest? Any parish that tolerates a late Eucharist only once a month with a mere handful of communicants at early services of Sunday is a spiritual desert, the depressing qualities of which are beyond computation; but do not many parish rectors acquiesce in this condition without a word of protest? Do they realize that they are starving souls that they have been commissioned to feed? Or in another field: Dr. Coffin, a distinguished Presbyterian minister in New York, was quoted last week as saying:

"I am tired of having our Presbyterian Church put in the position of being sort of a laundry for the soiled linen of the Episcopal Church. We are not a marrying agency. I think we put ourselves in a very bad position when we perform the marriage ceremony for members of the Episcopal Church who are turned away by Episcopal clergymen. I hope our ministers will not be cajoled by their Episcopal brethren any longer. *Last year I had five couples come to me, sent by Episcopal clergymen who would not marry them. I received a letter from the Episcopal Bishop of _____ asking me to perform the ceremony for a couple. The man had obtained a divorce in Reno and the woman's husband had divorced her.*"

Can this possibly be true? Is it not a glaring reflection upon the standards which some of the clergy accept for themselves?

In choosing rectors, even more in electing bishops, we are bound to demand such a standard of Christian living as accords with the exhortations in each of the Ordination offices. To say that this standard is not invariably attained, and that it is not even invariably viewed as a necessary pre-requisite, is simply to point out a patent fact. Moral leadership depends primarily upon the standards of the leader. It is a delicate subject; but are our theological seminaries primarily training schools in sainthood? And do their graduates recognize that they can lead their people into sainthood where they cannot stand on one side and bid them enter? True, the standard of Christian living for the laity should be every whit as high as that for the priest; but are not the people entitled to expect that their pastors will lead the way? The good shepherd leads; he does not drive.

So it is quite possible that the Church is too easily acquiescing in conditions that fail to produce saints. Now and again we are startled at the moral downfall of one—sometimes layman, sometimes priest—who has seen the way to sainthood and seems to have chosen another way. But if we could be startled rather at the innumerable instances in which the Church tolerates something less than sainthood in priest and people and makes no protest, we should better be able to prevent the falls that do occur. The middle ground between sainthood and moral failure is a deadly peril to the Church.

Wanted—saints! Until we produce them much more generally than we are doing, the Church will fail to do her own best work.

WE are surprised and sorry that the *Christian Century* should seem to have become the victim of pro-Soviet propaganda. In a December issue there is an article by Paxton Hibben treating with the greatest contempt the stories of ill treatment of Russians by the Soviet government and especially contemptuous in its references to the Russian Church. Telling of a service at the "great Cathedral of Moscow" when "the vast church was crowded far beyond its capacity", Mr. Hibben says:

A Victim of Sovietism

"Archbishop Antonin, Metropolitan of Moscow, conducted the service, wearing a mitre studded with brilliants, and carrying a great cross of gold, that the communicants kissed reverently. His robes and those of the assistant priests were stiff with gems and embroidery in gold and silver thread. Within the Tsarsky dvery—the royal doors of the iconostas' (he means the iconostasis)—"the huge carved silver Sinai still stood. Coming as I had from the famine area of the Volga and the Ukraine, it seemed to me that there was still too much magnificence in this ceremony, when a million children are starving today, and save for the help that comes to them from far America, will die before spring. But it was at least plain to anyone that the published stories of the looting of the Russian churches of their vessels and other treasures were a piece with much of the other matter printed about Russia, and quite false. What of its treasures the Russian Church had yielded to be sold to aid the starving has been far from reducing the Church to simplicity, as yet."

The same issue of the *Christian Century* contains a full-page advertisement—"A Message from the Head of the 'Living Church' in Russia"—which is an appeal from this same Antonin for relief from "the sufferings of starvation". The name of Paxton Hibben appears as executive secretary of the "committee" that issues the appeal. It would have been just, therefore, if this signed article had contained the information, which is carefully withheld, that this Archbishop Antonin is the head of the Soviet-created "Living Church", the organization created for the express purpose of leading the religious-minded Russians away from their historic Church. The riches of vessels, vestments, etc., which the Archbishop exhibited, were expressly given to him or left with him by Soviet orders, when the genuine Russian Church had denuded itself of much of its riches by order of the *real* metropolitan, Tikhon, and when much that could not be surrendered without sacrilege had been stolen from it. Yet Mr. Hibben discreetly kept this information out of his article, and his last two sentences show his evident intention of conveying the impression that the Russian Orthodox Church was guilty of duplicity in this wealth retained for use in a service that, in fact, was not her own at all. It would be interesting to learn how those various rich "vessels and other treasures" had come into possession of this Soviet-created Church.

One wonders whether the *Christian Century* could have been aware of all this when it printed Mr. Hibben's article and full-page advertisement.

ANSWERS TO CORRESPONDENTS

Mrs. J. M. D.—The changes in manner of worship in England at the time of the Reformation were partly an honest attempt on the part of Churchmen to purify what had become infested with corruptions and especially to translate the services into English, partly the inevitable result of the confiscation by the Crown of most of the articles used in worship, thus compelling the disuse of many ceremonies, and partly the influence of foreign agitators that became very pronounced in the reign of Edward VI. These changes, however, did not constitute an act of schism from the Catholic Church and related to matters that were wholly within the discretion of a national Church.

M. E. T.—(1) The official (English) version of the Bible used by Roman Catholics (the Douai version) differs only in details of translation from the Anglican versions and contains the same books.—(2) The petition, "Lead us not into temptation," is a prayer that our lives may be so ordered as, so far as possible, to keep us from such temptation as would cause us to fall. It is the equivalent, in a way, of our Lord's prayer, "O My Father, if it be possible, let this cup pass from Me; nevertheless", etc.—(3) The following scriptural passages, among others, give us the names of the four archangels: Michael, Jude, v. 9; Gabriel, Luke 1:26; Raphael, Tobit 12:15; Uriel, 2 Esdras 5:20. The third of these references indicates seven angels of equal rank but no other names than these are recorded in holy writ.

INQUIRER.—(1) Private confession before a priest is undoubtedly countenanced, but not made obligatory, by the Anglican Churches. A parish priest is bound to give opportunity for its exercise, intelligently and sympathetically. He is at liberty to commend its use in such frequency as, in his own judgment, he deems useful, though not at liberty to fix a rule of frequency for his people. He is not at liberty to require it as an obligation. A priest is justified in hearing confessions of people not of his congregation, and a layman is at liberty to select a priest not of his parish for the purpose, whether

occasionally or regularly.—(2) It is possible that these Anglican limitations on the requirement of private confession show a laxity beyond that which appears in general canon law, but that possibility would not justify a priest in laying greater obligations upon his people. Even ecumenical canon law is not necessarily binding upon a national Church.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

The Knights of the Holy Cross, St. Paul's Parish, Sioux City, Iowa	\$ 2.00
Christ Church, Glendale, Ohio	113.20
A member of Christ Church, Savannah, Ga.**	25.00
Christmas offering at midnight service, Trinity Church, Newark, Ohio (Armenian and Syrian children)	355.80
In memory of the Rev. Charles M. Armstrong	15.00
C. B. F., New Haven, Conn.	25.00
St. Paul's Cathedral, Buffalo, N. Y.**	175.94
A communicant of the Church in Charlotte, N. C. (refugees from Smyrna and vicinity)	10.00
St. Andrew's Church, Thompsonville, Conn.	10.64
Anonymous	1.00
St. John Baptist Church School, C.N.S. Course 8, Clarendon, Texas	1.00
J. C. P.	10.00
Mrs. Wm. Maltas, Stalwart, Mich.**	10.00
Thanksgiving offering of St. Peter's Mission, East Deering Me.	24.45
St. Paul's Sunday School, Louisburg, N. C.	20.00
St. James' Church School, Painesville, Ohio	5.00
Mrs. E. S. Grauel's class, St. James' Church School, Painesville, Ohio	5.00
Mrs. E. Murphy's class, St. James' Church School, Painesville, Ohio	5.00
Mission at Kingman, Kan.	17.70
Church of the Ascension, Jersey City, N. J.	10.00
St. Agnes Juniors, St. Paul's Church, Sioux City, Iowa	5.00
Woman's Auxiliary of Trinity and Emmanuel parishes, Litchfield, Minn.*	5.00
St. John's Sunday School, Omaha, Neb.	20.27
Christ Church, Williamsport, Pa.	2.70
Christmas offering, St. Barnabas' Church, San Francisco, Calif.	25.00
St. John's Church School, Tulare, Calif.*	5.00
Christmas offering, St. Andrew's Parish, Marianna, Ark.*	41.52
Collection at children's Christmas service, St. Stephen's Church, De Tour, Mich.*	3.94
A friend in Jamestown, N. Y.	10.00
E. L. S.	25.00
St. John's Church, Henry, Ill. ‡	2.50
St. John's Church, Henry, Ill. §	2.50
Anonymous ‡	5.00
K. K., Bloomfield, N. J.	10.00
A communicant of St. Paul's Church, Washington, D. C.	5.00
M. E. R. In Memoriam (Armenians) ‡	3.00
"Sewanee"***	1.00
Christmas collection, St. George's Church School, Wakefield, Kan.	3.53
Grace Church, Morganton, N. C.	37.19
A friend in Lafayette, Ind.**	5.00
A friend in Bridgeport, Conn. (orphans)	10.00
St. John's Sunday School, Moorhead, Minn. (children of Smyrna sufferers in Greece)	5.00
Good Shepherd Mission, East Lake, Ala.	4.00
Thanksgiving offering from St. Paul's Church, Ogallala, Neb. (children)**	1.40
Church School Christmas offering, Church of the Reconciliation, Webster, Mass.*	17.51
Epiphany Church, Independence, Kan.	10.00
C. A. C., Detroit, Mich.	5.00
St. James' Parish, Painesville, Ohio. Contributed on Christmas Day	107.74
Christ Memorial Church, Hibbing, Minn.	11.68
Mrs. Thomas Fox Brown, Rochester, N. Y.*	5.00
Mrs. Thomas Fox Brown, Rochester, N. Y.**	5.00
An offertory of St. George's Chapel, Indian River, Del.	11.00
Miss Laura E. Christianar, Cleveland, Ohio (children)**	50.00
A. J. M. and H. L. M.*	15.00

* For starving children \$1,318.21
 ** For Armenian Christians
 ‡ For little children in the orphanage at Bethlehem
 § For the Boys' Home at Nazareth

NOTE: Through a typographical error in last week's issue, a line showing a contribution of \$75.00 was omitted. The item should have read, "Special open offering midnight service, December 24, Church of St. Michael and All Angels', Anniston, Ala.\$75.00." The total as shown was correct.

RUSSIAN CLERGY RELIEF FUND

Church School, Church of the Epiphany, Dorchester, Mass.\$2.64

RUSSIAN RELIEF

St. David's Parish, Portland, Ore.	\$ 2.35
Anonymous	50.00
A member of Zion Church, Oconomowoc, Wis.	10.00
	\$62.35

BISHOP ROWE FOUNDATION FUND

Mrs. W. S. Claiborne, Sewanee, Tenn.\$5.00

ONEIDA INDIAN MISSION

Mrs. W. S. Claiborne, Sewanee, Tenn.\$5.00

COLORADO SCHOOL FOR RURAL CLERGY

Mrs. W. S. Claiborne, Sewanee, Tenn.\$5.00

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with the private funds of the publishers, and are distributed weekly for the various purposes as acknowledged.]

PARASITES

BY THE REV. THOMAS F. OPIE.

ONE OF THE many phenomena of nature is the parasite. It is a growth that gets its vitality and life from the tree on which it subsists. It is a kind of botanical barnacle. It grows out of the choice places of oaks and other sturdy timbers. It has nothing much to contribute to the forest life, but gets all it has to commend itself from a source not its own. It is a kind of blood-sucker—a leech in the tree and plant world.

There are many kinds of parasites in the human family. There are social parasites. There are political and intellectual parasites. Then there are parasites who come to America to live on the fat of the land, but who contribute nothing to the weal of the country. They flourish and grow rich, sapping, sucking, and absorbing the fine things of the United States, but contributing nothing to the common good. They should be banished. They are blood-suckers. They are deadly parasites.

Then there is the Church parasite. This kind lives in the clean, sweet atmosphere, created by the Churches and by the Christian people of the community—but makes no contribution to the ethical and religious life of the place. They share the safety, the sanctity, and the security of a well-churched town. Their children are reasonably secure in manners and morals, because of the wholesome life of an environment and a condition created by Churches and Church people. But these pitiable parasites do not help to support the Church. They do not hold up the hands of the ministers of God in their efforts to create higher standards. They do not contribute anything of self or substance to the common welfare.

Remove all the churches from a given community, banish the ministers, tear down the family altars, crush out the dynamic of Christ, and your community would hastily become bestial, degraded, and unsafe. The Church is the one institution whose whole life is devoted to the highest things of God and of humanity. It alone makes your community sweet and safe and sanctified.

Are you basking in the sunshine of Christianity, enjoying the good things of the Church's life and of a Christian atmosphere and yet contributing nothing to the life and works of the Church? Are you a parasite among the people?

THE VALIDITY OF ANGLICAN ORDERS

[Translated from *Proodos* (Progress), a newspaper published in Constantinople, No. 6232, August 2, 1922, or according to the Eastern calendar, July 20.]

THE Holy Synod of Constantinople was long occupied yesterday with the question of the validity of Anglican orders. After the reading of the proceedings of previous Synodical sessions and reports prepared by Committees on this matter, the Holy Synod considered the question from every standpoint—historical, canonical, and liturgical—in yesterday's session, and decided in favor of the validity of Anglican orders, and entrusted to a committee composed of the Metropolitans of Caesarea, Nicaea, Rhodes, and Metrae the formulation of this decision of the Church, and the drafting of letters on the subject to the autocephalous Churches, by which announcement will be made to them of the decision. These letters will be sent out after their consideration and approval at the next Synodical session.

"Yesterday's decision of the Great Church thus settles a question of the greatest moment for the work now to follow for the union of the two Churches, ours and the Anglican."

As showing the importance attributed to this action of the Holy Synod by Orthodox Eastern Churchmen, the following statement, appearing in *The Challenge* (London), is of interest:

"It is an interesting fact that the Orthodox Eastern Church claims that no Church, which is not in communion with it, is part of the true Church, in the proper sense of the word Church, a claim which rules out the Church of Rome as part of the true Church, and makes the term Church merely a courtesy title when applied to the Roman Church."

God's Justice is God's Love.—Rev. G. A. Studdert Kennedy.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

January 22

READ St. Matthew 8:1-13. Text for the day: "Lord, if Thou wilt, Thou canst make me clean."

Facts to be noted:

1. Our Lord had just completed the Sermon on the Mount.
2. The poor, the needy, and the sick always found an intimate friend in Christ.
3. The great faith of the centurion.

Leprosy was considered incurable. For the centurion's servant there seemed very little hope. Christ healed both of them and manifested His power over bodily sickness. That same power is with us today if we will only make it our own. But infinitely worse than leprosy of the body is the leprosy of sin that attacks the soul, and the spiritual palsy that steals from the soul its power of development. Such leprosy and palsy must be guarded against by each and every individual. They are the worst kinds of insidious diseases, and at the very first sign of their approach the individual should take his case to the one and only Physician who can heal spiritual diseases, whether incipient or chronic.

January 23

Read St. Matthew 9:20-22. Text for the day: "If I may but touch His garment, I shall be whole."

Facts to be noted:

1. The hem of the garment refers to the tassel that every Jew was required to wear at the corners of his cloak (Numbers 15:37).
2. It was the woman's faith, and not the hem of the garment, and brought about her cure.
3. She allowed nothing to stand in her way when she once started to reach Christ.

In this lesson we have another illustration of the power of Christ over physical disease, and we also find that it is the patient's persistent and unswerving faith that brings her health. She felt that there was but one thing for her to do and that was to reach Christ; and if she could do this, she knew that her faith would not go unrewarded. In this miracle we have a parable, and this is the lesson it teaches:

Our Lord is constantly issuing His invitation, "Come unto Me", and it is for us to accept that invitation. True it is that there may be crowds and obstacles of all kinds, but if Christ is to mean anything to us, we must force our way through the crowds, and overcome every obstacle, and bring that faith of ours, no matter how small it may be, to Christ, and we may be absolutely certain that our reward will be out of all proportion to our effort or to the faith that we have shown. "Faith is an experiment that becomes an experience."

January 24

Read St. Matthew 9:27-31. Text for the day: "But they . . . spread abroad His fame in all that country."

Facts to be noted:

1. Blindness is still much more common in the East than in the West.
2. Like the woman in yesterday's lesson, these men showed a faith that persisted and would not be denied.
3. In their happiness the men disobeyed Christ's express commands.

No one has a right to expect Christian people to go about constantly discussing religion and letting other people know how good they are. As a matter of fact, the Bible warns us against this very thing; but on the other hand it is a most unfortunate fact that only too many Christian people fail to take advantage of the countless times that are most opportune for putting in a word that will show that Christianity has a very real value for them as individuals.

January 25

Read St. Matthew 9:32-35. Text for the day: "And when the devil was cast out, the dumb spake."

Facts to be noted:

1. This is the last of a long series of miracles performed by our Lord.
2. The "prince of devils" is Beelzebub, "lord of flies". In

the N. T. this word means "The master of the house of demons". Verse 35 sums up our Lord's daily life.

The other day one of the clergy spoke to a number of women on the question of their personal responsibility in making the Church a great factor in the life of the community. He pointed out that in so many parishes there are many men and women who are willing and ready to attend gatherings of a social or semi-social nature in connection with the Church, but who rarely, if ever, attend a Church service, and that it was this indifference to public worship that created the greatest problems in the parish. After the address, one of the women said to the speaker, "I guess I shall have to confess that I am among the guilty ones. I like to attend such meetings as this but rarely go to church". This kind of indifference is one of the "devils" that has to be cast out before the Church can speak as her Lord intends her to speak.

January 26

Read St. Matthew 12:10-13. Text for the day: "Wherefore it is lawful to do well on the sabbath days."

Facts to be noted:

1. A controversy on keeping the sabbath.
2. It was malice that prompted the question (verse 12).
3. Our Lord lays down a rule for "sabbath keeping".

"What may I do on Sunday?" How often one hears this question! "Is it right to do this?" "Is it wrong to do that?" A controversy took place in a large city recently as to whether it was lawful to play certain games on Sunday. One minister said it was all right, provided the games were played in the afternoon and not in the morning. Another argued that no games should be played at all but that it was perfectly proper for a family to go off for a picnic together. No definite rule can be laid down as to what is right or wrong to do on Sunday, in the way of recreation, but there is one general rule that ought to govern the life of every Christian with respect to Sunday observance. It is this: As Sunday is a day set apart by the Church for the public worship of Almighty God, every Christian ought to spend at least a part of the day in public worship. And if one spends a part of the day in public worship, there is very little likelihood of the rest of the day being spent unlawfully.

January 27

Read St. John 5:1-16. Text for the day: "Wilt thou be made whole?"

Facts to be noted:

1. This miracle was wrought to produce faith, not as a reward of faith.
2. The man was too broken in mind and body to believe.
3. Repentance and faith follow the healing.

Our Lord came to this man and offered to help him, and the man accepted the offer and was restored to health and happiness. Christ, through His Church, is saying to every individual today, "Wilt thou be made whole?" as far as his spiritual life is concerned. And the amazing discovery that one makes only too often is that there are numbers of people who prefer not to allow themselves to accept any help of a spiritual nature. I remember discussing the question of Confirmation with a man some years ago. He agreed that he ought to be confirmed, but this was his argument against accepting my invitation: "If I am confirmed I shall have to change my whole way of living, and I am not prepared to do that yet." One wonders how many people deliberately refuse to give up a sinful way of life in the face of higher knowledge.

THE RECTOR of an important parish in one of America's greatest cities is seen each Christmas Eve with a basket under his arm, going about his parish district distributing Christmas gifts to the children of the poor. He could have them delivered more easily and, in the long run, more cheaply than by doing it himself. But he is a great lover of the Bible story of the Good Samaritan, and when it comes to the children of his great neighborhood, he likes, himself, to be the Good Samaritan; and there are hundreds of other clergy like him. When we were boys we used to *cut across lots*, as the saying was, rather than go round by the road the long way. Let us *cut across lots* at Christmas time so far as, in these strenuous days, the hours that are left to us will allow. It is not personal *work*, it is personal *play*. Try it and see.

—St. Andrew's Cross.



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

SOMEONE was complaining bitterly to me the other day about the difficulty of providing entertainment for guests in the afternoon or evening. "I'm tired to death of cards", "but what else is there?" The confession startled me. Have we reached that stage of intellectual degeneracy which inhibits all collective domestic occupations but eating and gaming? I am not a precisian; but, if I thought that, I would endorse any sort of crusade against "the devil's picture-books", on the ground that they had proved themselves a blight on the brain. Of course it is possible to become enslaved by what would be a recreation: to make a game the serious business of life. That seems to be the essential immorality of "professional" sports: but it establishes false standards of value, and, so, perverts the whole purpose of life. But I question whether the "mug-hunting" type of amateur, who thinks of sport in terms of championships and trophies, is not even more culpable. The "professional" by that game gets his living; the too much absorbed amateur loses the very causes of living.

The golf maniac, the tennis enthusiast, the other votaries of out-of-door games, do get fresh air and physical exercise, but what do the slaves of card-tables get? "Pastime", says someone: but what sane man wants to have time pass, when life is, at its longest, so very short? Used moderately, cards doubtless afford a not despicable relaxation. Nay, certain games have a touch of mental discipline. (I am one of the seven people left in America who play old-fashioned whist, though I am too stupid to master intricacies of bridge or auction.)

I suggested to my distraught friend that conversation is not entirely a lost art, and that she might gain honor by reviving it. There are still drawing-rooms where the talk coruscates, still dinner-tables where Attic salt is not lacking. In a world full of interesting things, some of which reach everyone of us, it is not necessary, surely, to use the God-given endowment of articulate speech solely for saying, "Your lead, I think", and similar banal remarks. Purge conversation of unkind personalities; heed the traditions of clever and exquisite speech: recognize the essentially *reciprocating* factors, so as never to fall into a monologue; and you have the most perfect entertainment humanity can afford.

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I QUOTE with interest this passage from a recent address of Dr. Newman Smyth:

"Let me cite a single sentence from one of the letters sent to the House of Bishops by the late Professor Williston Walker and myself: 'We are not unmindful of the fact that the reunion of the Protestant churches of the Reformation would form but a part of the reunion of Christendom'. Ultimate reunion with the Church of Rome must belong to the vision, and be always in the prayers, of those who believe in the one Holy Catholic Church. An attempt to repeat the old Know-nothing attack on Roman Catholicism, which once swept over Massachusetts, and to render Protestantism controlling in American politics, should be stamped out as a rebellion against our constitutional democracy and infidelity to our common faith in Christianity. Ecclesiastical irreconcilables on both sides will continue to throw brickbats across the line against each other, but the large majority of clergy, who already have gone the first Scriptural mile with one another, are now proceeding along the second mile towards agreement with each other. I may express my own sentiments, by citing these words from one of our Puritan forefathers: 'There is indeed danger in going forwards, and there is also danger in going backwards; as we read in the case of Eli of old, who fell backward, and he brake his neck, and he died!'"

Of course he cannot mean to include the Church of England

and her daughters among "the Protestant Churches of the Reformation", and I wonder why he leaves out any reference to the Orthodox East. It is well, however, to have so frank and explicit a repudiation of Protestant politics—a thing as odious as papist politics. Know-nothingism, Ku Klux Klans, such appeals as were made recently by Mr. Flaherty to the Knights of Columbus to flout the decisions of our highest courts, Anti-Semitism, Tammany "deals" for the "Irish Catholic vote", A.P.A. denunciations, all that brood of vipers, has no place in American citizenship, or among American Christians.

I NOTE WITH SURPRISE and horror that the "Mock Marriage" (condemned so emphatically by resolution of our last General Convention) has broken out among our Roman Catholic neighbors. At St. Thomas Aquinas' Church, Milwaukee, such a performance was given by the Altar Society, if we can believe the *Milwaukee Journal*, of Nov. 26th; and *The Upper Lake Herald*, of Nov. 24th, reports a similar sacrilege by "the Catholic Daughters of America".

A WESTERN THEOLOGICAL SCHOOL publishes these gems in its monthly organ:

"Announcement at lunch, at St. John's, by one of the professors: The New Testament Class will meet today at 1:30. All those students having Bibles please bring them.

"All the students of St. John's have to read services during the year. These are just a few of the humorous touches that occur. One student read in the Litany, 'That it may please thee to eliminate all Bishops, Priests, and Deacons'.

"Another student read in the lesson at Evening Prayer: 'Heal the sick, cast out the dead, and raise the devil'.

"Still more:—

'Widow's curse of oil.'

'A happy issue out of all our affections.'

'O Lord, make help to haste us.'

'Seeing, therefore, we are compressed about with so many witnesses.'

'A double-minded man is unstainable in all his ways.' "

CATHEDRAL BELLS

The day had passed into twilight,
The twilight was changing to night,
As I stepped in the silent shadows
From the glare of the city's light.

Then the bells of the great cathedral
Struck out with an ancient song,
That brought back the days of childhood
And a sweet familiar throng.

Then my heart soared up to Heaven
Soared up to God as on wings;
And I saw the face of an angel—
And cried, "O hark what he sings!"

And he sang a song of Heaven,
A song of Jesus, the King;
And the bells of the great cathedral
That song will ever sing:

" 'Tis the voice that speaks in the thunder
That also speaks in the bells;
'Tis the voice of the great Messiah
That speaks to the hills and the dells.

"So the bells that ring to the city,
That ring from the tower of grey,
Have a song of love and of mercy
That hallows the night and the day."

(REV.) FREDERICK B. HORNBY.

The Archbishop of York on the Lambeth Appeal

THE LIVING CHURCH has received permission to print the following interpretation of the eighth section of the Lambeth Appeal as given by the Archbishop of York in a letter to the Bishop of Willochra, Australia. Readers of THE LIVING CHURCH will observe that the interpretation agrees entirely with that which THE LIVING CHURCH has more than once given to the same section, notably in discussing the recent letter by the Rev. Edwin J. van Etten in regard to the Pittsburgh ordination.

"Bishopthorpe,
"YORK.

"29th May, 1922.

"My dear Bishop of Willochra :

"I have received your very interesting and important letter of April 3d. You will of course understand that I have no right whatever to give an interpretation of the Lambeth Appeal which could be, in any way, regarded as official. The bishops who suggested the Appeal are responsible only for the words as they stand. As you have asked for my opinion on the meaning of some of the words of the Appeal, I can only give it as an individual bishop, though, of course, I had some special opportunities of knowing what was in the mind of the Committee of the Conference, of which I was chairman, which proposed the Appeal and submitted it to the Conference.

"The point which you have put before me deals specifically with the proposal contained in paragraph 8 of the Appeal, and specially the meaning of the words, "a commission through Episcopal Ordination". It is, I think, always important to note that this paragraph only deals with the situation which would arise during the interval between the time when Churches had agreed to enter into union on the lines indicated in paragraphs 6 and 7 of the Appeal and the time when such union would be fully completed. The proposals suggested for this interim period of reconstruction must be considered in the light of the wider proposals for a united Church in the future.

"With regard to these more general proposals and the place given in them to the Ministry, I venture to quote some words which have received the approval in this country of a conference of bishops and representatives of the Federal Council of Evangelical Free Churches including members of the following Communions: Presbyterian, Wesleyan, Congregational, Baptist, Primitive Methodists. The words are as follows :

"Within the many Christian Communions into which, in the course of history, Christendom has been divided, various forms of Ministry have grown up according to the circumstances of these several Communions and their beliefs as to the mind of Christ and the guidance of the New Testament. These various Ministries of Word and Sacrament have been in God's providence manifestly and abundantly used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. But the differences which have arisen with regard to the authority and functions of these various forms of Ministry have been and are the occasion of manifold doubts, questions, and misunderstandings. For the allaying of doubts and scruples in the future, and for the more perfect realization of the truth that the Ministry is a Ministry of the Church, and not merely of any part thereof, means should be provided for the united Church which we desire, whereby its Ministry may be acknowledged by every part thereof as possessing the authority of the whole body.

"In view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the united Church of the future.

"Similarly, in view of the place which the Council of Presbyters and the congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyteral and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional Episcopate as permanent elements in the order and life of the United Church.

"The acceptance of Episcopal Ordination for the future would not imply the acceptance of any particular theory as to its origin or character, or the disowning of past Ministries of Word or Sacrament otherwise received, which have, together with those received by Episcopal Ordination, been used and blessed by the Spirit of God."

"It is, I think, clear that the acceptance of Episcopal Ordination as the rule for the future in a united Church cannot be regarded as involving implicitly or explicitly the disowning of past Ministries otherwise received. Those who believe that the ministry which they already have is a Ministry of the whole Catholic Church and not merely of any part thereof are not either called or expected to disown or question that belief. The object of the proposal is simply that a time may be reached when whatever doubts or scruples may have been felt in the past as to the Ministries now being exercised in various Christian Churches would no longer be relevant: and they could be laid aside. But obviously this object would be in danger if any attempt were made before the rule of Episcopal Ordination has been accepted for the future, on the part of any of the contracting parties, to issue any authoritative or formal decision as to the validity of these various doubts and scruples. In the confusion which has come over Christendom through our divisions I doubt whether any such authoritative decision would be possible. Certainly the attempt to formulate it would only stir up and accentuate and possibly embitter the very difficulties which we desire ultimately to overcome. But I repeat emphatically—what I think the Appeal makes abundantly clear—that we cannot and do not regard the acceptance of Episcopal Ordination for the future in the united Church as involving implicitly or explicitly any questions on the part of those who are not now episcopally ordained as to their existing Ministries. They are at liberty to retain the fullest belief which they may possess as to the character of those Ministries.

"Such considerations must be kept in mind when we are dealing with the temporary and provisional proposals suggested in paragraph 8 of the Appeal. During this time of transition it is quite possible that many ministers not episcopally ordained might not desire such ordinations. As to the status of such ministers the Lambeth Conference, you will remember, approved the suggestions made by the Committee, which will be found on pages 142-143 of the Report. On the other hand, many of the ministers not episcopally ordained might desire at once to be able to exercise a full Ministry, including the celebration of the Holy Communion in the congregations of all the Churches agreeing to unite. Since we of the Anglican Church would not be asked and cannot be expected to set aside the principle contained in our ordination, namely, that such a full Ministry in our congregations can only be exercised by men who are episcopally ordained, we ask that those who are not so ordained and who may desire to fulfill that Ministry should consent to accept Episcopal Ordination, 'as obtaining for them a Ministry throughout the whole fellowship'. Here in each individual case what I have said before as to the acceptance of Episcopal Ordination as the future rule of the whole united Church would apply. As the Appeal plainly says, we Anglicans would not for a moment regard any man who accepted this Episcopal Ordination as thereby disowning or even questioning explicitly or implicitly the very highest conviction which he may possess as to his existing Ministry. We would regard him as generally recognizing a position on our part which we are not at liberty to change and, to use your own words, as qualifying himself for fuller Ministry within our churches during the time of transition and for the Ministry of the wider united Church of the future. In order to make this intention plain we have said that we are persuaded that the Bishops and Clergy of our Communion would willingly accept from the authorities of other Communions a form of commission or recognition which would commend our Ministry to their congregations. It has been said in this country that this statement is somewhat disingenuous inasmuch as we might know that these authorities would not think it necessary to ask us to accept any such formal recognition. To this our reply has been that quite conceivably the authorities of the Roman or the Eastern Orthodox Church might make such a request, and, that being so, the principle contained in this paragraph of the Appeal would lead us to consent to it. It is obvious that in so doing we would not be consenting to question or disown in any way our claim to be now Priests of the whole Catholic Church. It is surely equally obvious that we could not expect these authorities to declare formally beforehand that their belief as to our Ministry was exactly the same as our own. We would simply recognize that they felt that from their own point of view there was some defect in our present position which we ourselves did not and were not asked to acknowledge, but which we were willing for their sakes to make good, in order that we might be qualified for a fuller Ministry among their people, as to which none of

(Continued on page 410)

Our Mission in Haiti

Sermon Preached at the Consecration of the Rev. Harry R. Carson
to be Missionary Bishop of Haiti

By the Rt. Rev. A. W. Knight, D. D., Sometime Bishop of Cuba

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city."

"Put them in mind to be subject to principalities and powers, to be ready to every good work."—Titus 1:5 and 3:1.

THE consecration of a Bishop contemplates that in a broad sense he is made a Bishop in the Church of God and becomes one of the Apostolic College. Nevertheless, his consecration carries by implication that he has been chosen to be set apart to exercise the functions of the Episcopate in some particular field, and it also confers the power and authority to exercise these functions in that field.

There is a varying difference in the various fields. This is produced by the religious condition of the people, by racial divergences, by the degree of civilization, by languages, and by geographical situations. It has seemed to me, therefore, that instead of dealing, as is so often done, with the attractive subject of the fundamental principles of the office, and of its value in Church organization, it might be well for me to touch upon some of the conditions of his field and on a few of the characteristics required in the man whom we are about to set apart for it. I have, in consequence, selected the two verses quoted as my text; for they, and in fact the whole of this pastoral Epistle of St. Paul to Titus, might have been personally addressed to our brother.

In many ways one might draw a parallel between the Island of Crete in the time of St. Paul and that of Haiti in our time. Geographically, they lie south of two great continents of which they form a part. Topographically, they possess mountains and plains and fertile soils. Climatically, there is a similarity, and their products are alike. Religiously, the condition in Haiti today is much the same as it was in Crete when St. Paul left Titus to bring about a better organization. Racially, alone, there is a difference; but the racial difference does not eliminate the similarity of their view in matters political. Crete, through the fertility of its soil and the richness of its resources, maintained for centuries independent forms of government which were democratic, and each city was a law unto itself. There was continuous strife between the cities and also between the various parts of the Island; for there was no federation. The people had drawn their language and their ideas from Greece, and the Doric influence prevailed so far as it could without a continuous and vital touch. In the year 67 B. C., however, it lost its independence and became a Roman Province. As a consequence, these people, so long independent, chafed under authority, and turbulency became fixed upon them as a marked characteristic.

There is no doubt that there were many Christians and a number of congregations in Crete before St. Paul delegated Titus to act as its bishop and bring system and organization into being. We do not find in the Scriptures any specific mention of St. Paul having been there except when his ship touched at two of its ports on his momentous voyages to Rome. Still, the letter to Titus would indicate that he had taken some part in giving the gospel to the Cretans. His familiarity with the religious conditions on the Island and with the manner of living of the people, show that he had studied their problems carefully, and knew their needs. This knowledge would determine the type of man to put at the head of their Church.

Titus, he had used twice before in dealing with the disorganization and lapses of the Corinthians. Environment was affecting Churches in those days just as it affects them in these. They were falling back into the old customs that prevailed before they became Christians, and were yielding to the pressure of their surroundings.

Having tested out Titus in Corinth, he now delegates him to Crete with greater authority and power. He does not send a letter addressed to the Cretans as he did to the Corinthians,

and which Titus was to deliver and reinforce; but having left him in Crete, he then sends him a personal letter, which, no doubt, he expected would be made public. In this delegating of him to the work of the episcopate in Crete, he does not withhold any authority, but confers upon him fully the power to organize and regulate the affairs of the Church. As we have seen, the condition of the Cretan Christians and the Cretan people required certain characteristics in the bishop who was to guide and direct their moral and religious affairs. A Timothy who might admirably suit the Church at Ephesus could not have handled the situation in Crete. This required a man of *firmness*, *discretion*, and *tact*, sustained and guided by the power of the Holy Ghost. These characteristics he knew Titus possessed, for he had twice tried him out in other difficult situations.

Let us now turn our thoughts from the Cretans and have them dwell on the Haitians, and we will be struck by the similarity of the task to which we are sending our brother. Those people were made Christians some time in the past. Many of them, yielding to their environment, have lapsed in their moral and religious lives, and some have even reverted to certain cults of their African ancestors. We are, therefore, not sending a bishop to a land that has never been Christianized; but we are sending one who, like Titus, is to bring to their Church, organization and system. He must deal with a people whose language and ideas are derived from the highly cultivated French of more than a century ago; for at one time Haiti was a colony of France. For more than a hundred years they have been independent, and have tried various forms of government, ranging from republics to empires, until at the present time, although maintaining their autonomous existence as a republic, our country is extending to them a kind of protectorate. In their aspirations for liberty and democracy they have developed a turbulent spirit, and this has brought about a certain disregard for authority, which has resulted in frequent rebellions and revolutions and overthrowing of the constituted authority. This turbulent spirit, which mistakes liberty for license, and their isolation from contact with the rest of the world, have prevented progress and development, so today we do not find them as far advanced in civilization and morals as they were when they threw off the yoke of France. The nations let Crete alone; it had scarcely any contact with the men of other countries, and even now we are told that there are portions of the Island where the manners and customs of a by-gone age still prevail. Haiti, too, lacked this touch and association with other countries. The world let it severely alone; so much so that, although it lies so close to us and comes under the sphere of our influence, it has only been of late that we began to concern ourselves about it. Even today, little is known of it by Americans. We know more about Africa from which the Haitians came than we do about these children so close to us, and who are our care.

As a mission field, it puts forth the strongest of appeal to us, for we were the inspiring influence that its people strove to imitate when they declared their independence, and won their freedom. Then, again, history tells us that the men of Haiti came over and cast their lot with ours, and furnished for us a body of about a thousand troops during the Revolution.

And they have stumbled and groped their way on the highway of the world for more than a century, desiring to be as we are, and not knowing how; and we have left them alone to work out all of their problems, with all of their limitations. Their ancestral history and their period of bondage made too heavy a handicap.

As our country let them alone, so also has it been hard to make our Church understand that here she had an urgent call for help. And so we have passed it by in our consideration of the Church's Program. It is true we have been carrying it for some time on the list of places that we minister to, but we

have never regarded it seriously. In the Church's Program for the next three years we find no mention of it in the Budget other than maintaining a mere *status quo*; it has no place in the Priorities. And yet, today, we are consecrating a bishop who is to go to them as our representative. It is true, he goes to a work that has had a beginning, and even now has an existence, but one that has never been thoroughly coördinated nor systematized.

And yet I say unhesitatingly that there is no more promising field, nor one more ready to respond to well-directed efforts. It is a field, too, that is not appealing for everything to be sent to it from this country. At one time Haiti had a bishop whom we had consecrated under a concordat, and they had set up a national Church. We had turned them loose in religious matters, just as the balance of the world had turned them loose in commercial and civil affairs. Struggle as they might, and with the best of intentions, disaster in religion came upon them. It was only when their very existence as an independent people was threatened, that our country determined to extend a helping hand, and sent its men to bring order out of chaos. It required just such a threatened disaster in Church matters to move us to respond to their petition and accept them as a missionary district. It was my privilege to act as the first commissary for the Presiding Bishop in administering the affairs of the new district. I found a goodly number of clergy, ready to be directed and assisted, and every one of them was a native. In this respect, this mission field had a distinction that was not found in any other of the Church's foreign missions, and this in itself should have aroused us to the great potential possibilities for work. But we did not seem to grasp the situation. More than two million people, a staff of native clergy, lying at our feet, and we have treated it so lightly that we have made it an appendage of other fields that have nothing in common with it, and have asked bishops whose chief concern must necessarily be for their own work, to look after and present its cause.

But today they are going to have their own bishop, and he is to give to their cause his undivided attention. His task will test his patience, his fortitude, and his faith. He is going to need all that we can give him in sympathy, in love, and in material support. He must not be made to feel that isolation which those who will be his people have been made to feel for the past century. The vital touch between him and us must ever be kept alive, else he will despair. His task will be such that he must feel no concern about us; there must not enter into his mind any misgivings about us. He must know that when he calls we will respond. When he reaches his field he will find our government engaged in a great uplift work in demonstrating the blessedness of a well-ordered house; and he will know that those who represent our country have the assurance that behind them there is the great American power upon which they can always fall back. Those engaged in this work, in spite of a few small-minded men, know that there has been bred among these countries to the south of us a feeling of reverence and respect for our square-dealing and unselfishness.

It is not too much to require of our Church when it sends a man to do a collateral work, and to be an aid to those who are engaged in our governmental task, that he should have the same kind of assurance that behind him there is this great American Church upon which he can fall back, and which will inevitably sustain his efforts. You can readily see, therefore, that the work to which we are sending our brother is one fraught with problems and situations which are far more perplexing and delicate than those which confront a diocesan bishop, or even the majority of our missionary bishops.

His work, as I see it, will be that of both *undoing* and *doing*; the pulling down and the building up again of many things which, while begun in the right spirit, having lacked skilled laborers, are defective in their structure. To do this is far more difficult than laying foundations; for it is a delicate matter to undo defective work which has been produced by those who are full of zeal and enthusiasm, and who feel that they have builded well. The hopes and aspirations of many a child have been forever crushed by the unthinking action of some one who ruthlessly undoes something upon which it had builded hopes of genius and success. The child may have had genius and it may have had right motives, but there was no guiding hand or brain, and the work started rightly had developed wrongly. This undoing will be the primary problem

that will confront our brother when he enters upon his duties as the first Bishop of the Missionary District of Haiti.

To meet such a situation, he must be full of the Holy Ghost, and act with tact, discretion, and firmness. That he may handle the situation tactfully requires that he must first recognize that the attempt to do, on the part of the Haitian Christians, began with right motives and intentions. This I believe to be the key that will unlock the door into the heart of the Haitian Church, and once the entrance has been made, the easier will be the correcting of over-confident genius. It should always be borne in mind that sympathy with intentions softens corrections. To know what to do, and begin anew; to know what new moves to make, requires discretion. Discretion, which is prudent judgment in handling people, can only come from a knowledge of the people with whom you are concerned. He must, therefore, study his people. Their history, their hopes, their ambitions, their temperament, must be taken into consideration; for his task will be to deal with human souls, and nought should be done that would drive these souls away from their salvation. I do not mean by this that the Church should practice casuistry or compromise the Gospel of our Lord and Saviour to make something palatable to men; But I do mean that there should be the study of man in order to find the avenue of approach to his soul, and that he should be reached through this approach. As it is with individual men, so it is with nations and races; for the nation's or race's viewpoint and temperament are but the result of the mass conception.

The Anglo-Saxons approach the question of religion and morals from a different standpoint than do most of the other races. For instance, we cannot in our minds separate morals from religion nor, *vice versa*, religion from morals; nor can we comprehend that there are people who are deeply religious in their emotionalism, who still can feel that they do not violate their religious consciences when they are guilty of certain forms of immorality. Such a viewpoint is somewhat primitive, and is found among the older peoples of the earth. Still, we do find that there is a craving in the human heart to be able to square works with faith.

Our brother will find that the people to whom he is going are of a deeply religious nature, even to the point of being superstitious. He will find that with their religion they yearn for the things that are pure and holy. He will find that they want peace and plenty. But unless he understands them, the Gospel that he carries will be unintelligible to them, and his approach will be cut off. Discretion, therefore, requires that he should try to understand the people before he undertakes the undoing of old things, or the inception of new works.

But however much he may try to know the people as a whole, there will always be some who differ from the mass judgment, and this means, however tactful and discreet he may be, he will meet with opposition and criticism. The greater his success, the more clamorous will become this opposition and criticism.

Here is where the third requisite comes in. Having set the course by a study of the bearings, the hand at the helm must be *firm*. The waves and winds must not jar that hand loose, nor must the grumbling of subordinates or mutinous attacks cause him to change his course, else shipwreck and worse disaster will be the result.

Tact, discretion, firmness, I believe to be the primary requisites for the work that we are sending out our brother to do, and if these are cultivated, God will surely give to him that success for which we pray. But St. Paul seems to think that Titus should not let his work stop by simply setting in order the things of the Church; for in his mind a well-ordered Church has a vital connection with a well-ordered people. Civic welfare comes in the purview of the bishop; for he says: "Put them in mind to be subject to principalities and powers, to be ready to every good work."

Our brother will have ample opportunity to heed this admonition; but, in order to do this, he must first establish his influence and authority among those who are his own Church people. These can be taught that loyalty to Church and to the constituted head of the Church, carry loyalty to the government and to the constituted head of the government. When he has emphasized this feature of Church membership, he can

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In the Clutch of Circumstances

By Clinton Rogers Woodruff

UNDER this striking title we have the anonymous autobiography of *Mark Twain's Burglar*. It has the interest of fiction, but the publishers (D. Appleton & Co., New York) and Malcolm W. Davis assure us that it is the authentic life history of one who, until five years ago, was a famous professional burglar. He tells of his career of crime, the frequent punishments he has undergone, and of the steps by which he has attained to usefulness and productivity in the world. The book is something more, considerably more than an absorbingly interesting human document. It is a remarkable justification of the modern belief in the policy of the "helping hand" towards criminals. The author served two terms amounting to fourteen years in two State penitentiaries. His account of his coming alone to this country, as a boy, his arrest for vagrancy at the age of sixteen, the course of the burglaries which he perpetrated in many of the most prominent homes of the country, and of the years in prison, is reading of the most intensely human character. Indeed, few of the modern crime stories can equal it in interest and none in human value.

His career as a law-breaker ended with his well-known burglarizing of Mark Twain's home, an unsuccessful attempt which won him the name of "Mark Twain's Burglar", and which led to his second long prison term, from which he emerged capable of taking his place as a useful member of Society, as he now is, as we are informed by the Appletons.

His foreword is a social sermon. Here it is in its entirety:

Today is the fifth anniversary of my release from Wethersfield Prison, where I served my last term. I call it my last because while I was there I decided that, for me, there would be no next time. In the hope of making it easier for other prisoners to come to a like decision and to live up to it, this story is told.

Out of consideration for others, as well as for personal reasons, this autobiography must obviously be written without using the names of the characters in it, including myself. My purposes in writing it are threefold:

First: I want to show, out of my own experience, how environment and evil surroundings and the indifference of society influence boys:

Second: I want to show what led to my own final conclusion that crime does not pay:

Third: I desire to demonstrate that punishment alone, no matter how harsh, is in itself useless as a preventive measure, and that human kindness and confidence, a helping hand from others, and a social square deal, are the only real reforming agencies. They turned me from a life of continued law-breaking to that of a law-abiding member of the community.

Could there be a stronger plea for rational prison reform, for a better social order? I say "rational prison reform" deliberately, because so much that is said and written is the merest twaddle and, in the last analysis, anti-social and undermining to the individual.

This is one of the books that should be read through and then reread. It is not a formal preachment nor indictment—just a plain, straightforward, unvarnished recital of facts that tell their own story, and carry their own moral. I do not think the book was written as propaganda. It has no such earmarks, but it is all the more impressive for its simplicity and its understanding of real conditions. Although the publishers say it amounts to a study in practical sociology, a mere narrative of true experiences; it tells of a very real sort of man and his struggles, failures, and ultimate victory under conditions which, however deplorable, are only too common, although, in passing, it must be pointed out that individual personal iniquity on the part of those responsible for his early training or lack of training was as much responsible as were the defects of the social order. More so in many ways.

Our burglar really develops, as it still so needs to be developed, the marvellous potency of the human touch, especially the effort that an earnest outsider may successfully make to assure the convict that he is a human being, that there are men in the world who regard him as such, and who will help him to establish himself on a sound footing.

One could utilize this book as a text for the necessity of a far-reaching social program that will eventually and effectively

destroy "the clutch of circumstance". I prefer to use it in connection with a brief review of some recent contributions to the study of prison reform, a subject that is receiving considerable attention alike at the hands of the wise and unwise.

*Penology in the United States** is a new book by Dr. Louis R. Robinson, Chief Probation Officer of the Philadelphia Municipal Court. It deals not only with places of punishment, but also with the forms of punishment; not only with facts but deductions and what is perhaps more important than either, the experiences of this socially minded public official. He writes both as a social historian and as a probation officer, for Dr. Robinson is a Ph.D. of Cornell University, 1911, and has had charge of the Department of Economics in Swarthmore College from 1908 to 1918, in which latter year he became Chief Probation Officer of the Municipal Court of Philadelphia, a court having jurisdiction over all dependent, neglected, and delinquent children, misdemeanants between the ages of sixteen and twenty-one, domestic relations cases, disorderly street-walkers, and felony cases as well, nearly thirty thousand a year. Dr. Robinson served on two state penal investigating commissions, and is now the chairman of Division two, Delinquents and Corrections, of the National Conference of Social Work. So it will be seen that he is abundantly qualified to write an informing book.

Undoubtedly the most extensive and the most talked of contribution of the past year to the whole subject of crime was the report of the Crime Survey in Cleveland, issued by the Cleveland Foundation under the title *Criminal Justice in Cleveland*, in many respects a monumental work. It is a typical modern survey. Its conclusions have been carefully summarized by Reginald H. Smith for the American Judicature Society, a useful organization that is seeking to create a sound public sentiment for "the efficient administration of justice".

There are distressing signs, Mr. Smith says, that Cleveland has been in the throes of reaction, and that from the pinnacle of a highly developed sense of civic responsibility she has fallen not merely to the general level, but into depths of apathy and indifference far below, certainly so far as the administration of criminal justice is concerned. Concrete proof of such an indictment cannot, in the nature of things, be easily afforded, except as its truth is recognized and admitted by leading citizens of Cleveland themselves. To the outsider there are certain objective manifestations which clearly indicate that a deteriorating influence has been at work.

The public plays a direct part in the administration of justice at elections; by jury service; and through the physical facilities it grants to the courts; and it exercises an indirect, but no less important influence through an enlightened public opinion that recognizes and sustains what is good and vigorously condemns what is wrong.

When her civic pride was strong (and I think it was strong mainly for the material, rather than the spiritual) Cleveland built her County Court House and City Hall, affording dignified and adequate accommodation for certain of her courts. Since then the needs of the courts have been given no heed. The Common Pleas Court is forced to work disjointedly and wastefully in two separate buildings and in unsuitable court rooms, and the criminal sessions of the Municipal Court are carried on under conditions which are an unqualified disgrace.

Cleveland's jury system, despite some improvement since 1915, remains a constant and most dangerous source of weakness in the judicial system. This is due to the plain unvarnished fact that the citizens avoid jury service in a wholesale manner unheard of in most jurisdictions. It is hard to believe, but it is nevertheless a fact, we are told, that in Cleveland a citizen may buy immunity from jury service for a nominal sum by contributing to a military organization. No condemnation is too severe for such a condition. The State of Ohio should take to heart the lesson taught by the selective service acts in the Great War that the responsibilities of citizenship in a democracy are not matters for barter and sale.

Giving of false testimony under oath seems to be rife in an

* Published by John C. Winston Co., New York.

unparalleled degree. While the blame for widespread perjury attaches in the first instance to the officials for their failure to cope with it, the final responsibility for this condition that makes a mockery of the processes of law must be laid at the door of a community which produces so many persons willing to violate their oath and which, after it has become fully aware of the situation, goes on about its other business indifferent and unconcerned, tolerating the fact that of twenty-seven persons charged in one year with this crime, only one was brought to punishment. Through the centuries the finger of scorn has been pointed at Nero, fiddling while Rome burned, but what, Mr. Smith asks, shall be said of a community which, engaged in private gain, allows the spirit of perjury to stalk unrestrained through its halls of justice.

This is truly a terrible indictment not so much of a system, although that too deserves it, as of a citizenry of which these things can be said. Once Philadelphia was said, by a smart paragrapher, who would rather be clever than right, to be "corrupt and contented". Never in my recollection has the situation in Philadelphia equalled or even approached that described as existing in Cleveland by a report based on what is declared to be the "most complete investigation of courts, judges, bar, procedure, and civic conscience ever made".

Turning to matters of organization and system, it is apparent, according to Mr. Smith who himself is an expert in the processes of criminal administration, that Cleveland, in common with other cities, suffers from an antiquated and cumbersome criminal procedure utterly unsuited to the modern conditions of her industrial urban life. This produces maladjustment, waste, and friction. It places enormous handicaps on society in its efforts to defend itself from criminals. Admitting that the protection of the innocent man, unjustly accused, is the most important single consideration, it is still true that his interests and the interests of the community would best be served by a system of few, simple, effective safeguards and checks which would operate equally in all cases. For the average man, and certainly for the man without funds or friends, it would be safer to have one trustworthy refuge, like the casts in Aesop's fable, than to have a score of possible escapes, none of which may work. In the fable the fox was caught, but in Cleveland, if he were a professional fox he would be very likely to escape.

The evil of this over-complicated system is that it has become unwieldy. It gets enmeshed in its own technicalities and defeats its own purpose. It fosters and makes possible the "professional" criminal lawyer who finds it worth while to test and tamper with it until he discovers the weak spot through which his client may escape. The system may guarantee immunity for innocence but it likewise tends to guarantee immunity for crime. The prosecutor is at a disadvantage before the professional criminal represented by the "professional" criminal lawyer, whose retinue is the professional bondsman, who is also a "runner" in odd moments, and who stands surety on bail bonds aggregating a sum big enough to stagger a surety company, but which occasions him little concern for he feels quite confident that suit will never be brought to enforce the bonds.

This truly monumental report is not all indictment, however. It addresses itself to concrete, constructive suggestions and recommendations. Perhaps sometime I may be permitted to summarize them for the benefit of the readers of THE LIVING CHURCH. I may say, however, that they are searching and far-reaching, and in full accord with modern thought on the subject.

In this general connection, and because I have availed myself so liberally of the summary of the American Judicature Society, I would like to quote Herbert Harley, its secretary:

"If there is anything which we, as American citizens, should be ashamed of, it is our failure to administer criminal law efficiently," Mr. Harley says in the *National Municipal Review*. "There is no other important nation in which life and property are so unsafe from criminal depredations as in the United States. It would be fair to measure civilization not by luxuries or by wealth or by military power, but by relative success in enforcing law and protecting innocent persons.

"Our murder rate exceeds that of any other nation. In robbery, burglary, and other crimes we are at the bottom of the list of civilized peoples. With us, criminal justice is practically always slow and frequently uncertain. Its steps are circuitous. It is usually a long and tedious job, as well as an odious one, to prosecute a dangerous criminal, and the attempt often ends in failure."

Mr. Harley is optimistic, however, as he feels that our present criminal law system is merely a bequest from cruder days and can be modernized, but asking "how, in view of these facts, is our failure to be explained? Mainly", he replies, "because of the fact that our highly complex system is a mere hangover from pioneer conditions of life. In most respects it dates back a whole century. Our failure is assuredly not due to the fact that we are essentially different from other peoples of the same race, or inferior in capacity for government or the enforcement of law. We have inherited a complex machinery which, in the face of modern conditions, has become all but unworkable. We do not need to alter the system radically, or invent a new one, but we do need to coördinate the agencies involved and make it somebody's express business to see that results are obtained. Certain improvements can be made that will in a comparatively short time reduce our major crimes to less than half, prevent many deplorable homicides, save a great many young persons from ruin, and prevent enormous economic lapses."

Those who may be interested in crime in its various manifestations will find Charles Mercier's *Crime and Criminals** most helpful. It deals with the jurisprudence of crime, medical, biological, and psychological, and the *London Times* does not hesitate to call it "the most sensible book that has yet been written on this particular subject. An outspoken, fearless piece of work which seems to clear away much of the 'hot air' that has obscured so long the plain truth about crime and criminals. It is practical and sensible. In contrast to many criminologists, Dr. Mercier stands as the exponent of common sense and recognized science as applied to criminology. He is further recognized as a leading authority among medico-legal psychologists. The study of the human mind, including the criminal mind, has been the chief interest of his life, and his experience with crime and criminals has extended over many years and a wide variety of fields". In this consideration of crime and criminals from the standpoint of criminal jurisprudence, he takes up: The Factors of Crime; the Psychology of Crime; Its Nature; Kinds of Crime; Private Crimes; Family and Racial Crimes; Criminals; Prevention, Detection, and Punishment of Crime.

* Published by Henry Holt & Co., New York, \$2.50 net.

THIRD SUNDAY AFTER EPIPHANY

O God, all powerful, who liv'st fore'er,
Look down upon our sore infirmities
And in our dangers and necessities
Stretch forth Thy mighty hand, O God, be near
To help and to defend us from the fear
Of harm, as threatened by our enemies,
That we in peace may do what shall Thee please
In fellowship with Him, Thy Son so dear.

For as Thou hast permitted us to use
The mysteries of everlasting life,
Grant us thereby deliverance from the strife
Of this ill world, wherein we stand to lose
The blessings that Thou wouldst bestow upon
Man in the Body of the Blessed Son.

H. W. T.

THE THINGS THAT HELD HIM

"I ONCE MET a scholar," says Bishop Whipple, "who told me that for years he had read every book that he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things:

"First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters [and he said it with tears in his eyes]; they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the gospel!"

—*Christian Advocate*.

Jesus the Ideal Christian Nurture Teacher

By the Rev. B. T. Kemerer

"Supposing Him to be the Gardener." St. John 20:15.

APON a certain Sunday in the long ago, "as it began to dawn", Mary stood without the sepulchre weeping. A Voice gently inquired the cause of her grief, and she "supposing Him to be the Gardener," eagerly poured out her answer and request. Jesus said unto her, "Mary". Then she knew Him.

Of course, Mary's supposition was right. He *was* the Gardener of Gethsemane. He made even its rock-hewn sepulchre to bring forth "the first fruits of them that slept". He is the Gardener of all life, cultivating its soil, planting its seed, and watering it from springs of living water. And because He is the Gardener, the harrowing and painful pruning, as well as the sunshine and showers, are all right. We recognize them as a part of that divine process by which life is made fruitful.

There is no truer conception of a class of boys or girls than that it is a garden and that each individual member is a garden. No soil is so fertile, none so receptive of seed, none so spontaneous in its reactions to the care of the gardener—or to his ignorance or neglect. We who teach are gardeners—apprentices to the Head Gardener, assigned in His Name to sow His seed in our class gardens, and to cultivate its soil. Our success will be determined by our willingness and ability to do the work as it would be done "supposing Him to be the Gardener".

Adopting the terms of the class room, we are to study the Master as the Teacher. We want to ascertain the general principles upon which He approached His task, or at least some of the characteristics which distinguished His teaching above all others. Then may we try, not to imitate Him, but to be Him, to our class; Christ in us loving, thinking, speaking, doing. This is our hope of efficient teaching, and it will be our exceeding great reward.

JESUS TAUGHT WITH PREPARATION

Jesus was a Man of culture. The notion that He was an unlearned and ignorant Man is all wrong. True, He was not a product of Greek civilization, nor did He attend the advanced schools of the Jewish capital. But He made good use of such educational advantages as Nazareth afforded. He was a lay reader in the synagogue, and only those Jewish youths who excelled in the stern curriculum of the rabbis were eligible for that honor. He could certainly speak two languages, and probably three or four. His knowledge of Jewish law was profound. In debate He was without a peer. His familiarity with the scriptures made Him a master of the history of His people. His diction was faultless, whether speaking to His disciples, or in controversy with the doctors and lawyers. "His words, injured by translators, and marred by copyists, seem like those precious marbles from the hands of Phidias; the very fragments are so beautiful as to evoke the admiration of all beholders". Jesus knew men. He was the most profound psychologist of all time.

The way by which Jesus knew law, or history, or rhetoric, or mankind, was in the study of them. The reason He could teach was because He prepared for teaching. God gave Him His diploma at the Jordan, and it read: "This is My beloved Son in whom I am well pleased: Hear ye Him."

As His preparation was general, so also it was special. Those quiet retirements were surely occasions when He went carefully over both subject matter and method for instructing His disciples. One cannot imagine Jesus hurrying from a late breakfast to meet His pupils, and saying, "Let's see; what is the lesson about today?" With Him those occasions were too serious and sacred for impromptu treatment. Ready and spontaneous as His mind was, and quick to seize and turn the unexpected to His purpose, His teaching was a draft upon a reservoir of stored up resources which enabled Him to meet each emergency with a freshness and skill that seemed born of the moment.

Jesus prepared His soul for teaching. He found His ma-

terial in the scriptures, in prayer, meditation, and action. From His aptness at quotation it is hardly too much to assume that He knew the scriptures by heart. He studied them. He cultivated prayer until life became a prayer life, and prayer developed into a life prayer. In meditation He opened His soul to the will of God and planned to carry it out. Meditation was the organ by which He assimilated inspiration and became Himself inspired. With Jesus, work was as spiritual a thing as prayer. There lurked within each task a spiritual opportunity. He remembered the perfect yokes He had made by which oxen could draw heavy burdens without galling their necks, and they became a figure of what He would Himself be to the weary and heavy laden. "Take My yoke upon you. My yoke is easy. It will make your burden light." Each task contributed to the perfection of His character, because He sharpened His tools on the stone of conscience, and wielded them with a spiritual motive. Work made Him more fit to teach.

JESUS TAUGHT WITH UNDERSTANDING

He had a perfect understanding of His task. He declared it in the synagogue at Nazareth, at the home of Zacchaeus, in the praetorium of Pilate, and in other places. Seeking, finding, teaching, preaching, binding up, healing, delivering, witnessing to the truth, and giving, always giving, Jesus had no illusions about what was required of Him. He accepted it for life. It began at His baptism and was finished on the cross.

Jesus understood God. He knew God for a loving, heavenly Father, who always was near enough to hear the faintest whisper of prayer, and so He could interpret Him to others.

He knew God's purpose for every life, and thirsted to reveal it to His pupils. It was that they might know, love, and serve God, and to pass the Gospel on.

He understood human nature. The artists who represent Jesus in the attitude of formal instruction with His disciples do scant justice to the real facts of their association. Jesus understood His pupils far too well not to know that formal class work had to be supplemented by a closer and more natural contact. He knew that both His mission and message would fail unless made a part of their play life and work life. So He became their companion. Once, at least, they went to a party. More than once they went boat-riding. They picnicked together by the lake. Once Jesus fried the fish, and He always could tell them where the fishing was best. They took long walks together along pleasant roads. Jesus took them to church and to church celebrations. When He felt that occasion demanded, He took two or three of them off by themselves for special talks, and thus developed a leadership which was invaluable later on.

So the understanding of Jesus covered every phase of His teaching office. He had the background that study could give. He knew how to fit His teaching to their capacity. He understood His messages; the mountain top was a wireless tower where He caught them from the wide spaces of the Unseen. And when He came down from the mountain, great multitudes followed Him.

JESUS TAUGHT WITH PATIENCE

It was a stupendous program of instruction that Jesus outlined in the Sermon on the Mount. In it was an entirely new conception of God. It involved the explanation of His own office and presence in the world, and all attendant corollaries of the conduct, responsibility, and destiny of human life. This all hinged on the Fatherhood of God.

And the disciples were children. More difficult still, their traditions and habits of thought had to be cleared away. These barred a swift comprehension of their Lord's teaching, and made necessary the most gradual and elementary instruction.

One ought to estimate a teacher, not only by the results attained, but by the magnitude of his task. By this standard Jesus of Nazareth stands supreme. His supremacy was won by the exercise of human qualities which were brought under the

absolute control of His Father's will. Of these, one of the most fundamental was patience.

Jesus was patient with His pupils. He did not expect too much of them. "I have many things to say unto you, but ye cannot bear them now", He said. The light of His revelation was too dazzling for eyes accustomed to the twilight of Judaism. He opened the shutters one by one. One can see how His hand fingered the catches, longing to let in the full radiance. But He restrained Himself to the capacity of His pupils. It was day by day, lesson by lesson, line upon line, precept upon precept, here a little and there a little. He held examinations occasionally to test their comprehension. "Whence shall we buy bread that these may eat?" "Whom do ye say that I am?" "What and if ye shall see the Son of Man ascend up where He was before?" "Know ye what I have done unto you?" "Have I been so long time with you, and yet hast thou not known Me?"

His patience displayed itself in many repetitions. How many parables He told them about the Kingdom of God! How He reiterated the evidence of the Father's care! How unceasingly He instructed them in the meaning and power of prayer! Under what a variety of figures He explained His own office and purpose—The Way, The Truth, The Life, a Son, a Shepherd, a Door, a Vine, a Teacher, a Sacrifice, the Bridegroom, the Bread of Life, the Living Water. Over and over again He patiently stated, explained, illustrated, and acted out the curriculum of His course. And He died on the cross without having graduated a single pupil. Yet He could say truthfully, "It is finished".

Jesus had patience with God. None knew so well as He that God is never in a hurry, and that with God, instruction and development were subject to the same laws as seed time and harvest. God willed that He should teach as lovingly and skillfully as possible. But the result of it was a process to be worked out through the years. The fakir makes a plant grow and blossom before one's eyes. But God takes time to do it. And with His Father's way, Jesus was content.

JESUS TAUGHT WITH FAITH

St. Paul gives a philosophical definition of faith, but Jesus gave none at all. He lived it, and it was in His life that St. Paul found a concrete example to describe. Jesus was "the Substance of things hoped for, the Evidence of things not seen".

Of course, the basis of it was the closeness of His communion with God. Jesus had Himself experienced the truth of His revelation. He taught nothing by hearsay. "Believest thou not that I am in the Father, and the Father in Me?" No doubt in His human nature He had many perplexities, but they did not worry Him. One of His pupils turned our badly, and for all of them much that He taught seemed as seed falling on stony ground. But Jesus believed four things: First, in the power, love, and wisdom of the Father. Second, in the truth of His message. Third, in the possibilities of human nature through the Incarnation. And Fourth, in the power of the Holy Spirit to complete the work Christ came to do.

Believing these things, Jesus *knew* that His work could not fail of success. He was playing no lone hand for the enlightenment and salvation of His pupils. He was reinforced by all the mighty forces which Infinite love and power could command. The only failure that could come would be through His failure to teach, to withhold the seed. As long as He sowed, God would bring the harvest, sometime, somewhere; and in that faith Jesus rested.

JESUS TAUGHT WITH JOY

Mankind has too often painted a portrait of Christ with a brush dipped in the dark colors of tragedy. Let us cherish that portrait, but let Him guide our hands to add a few touches here and there. The Sun of Righteousness is bright. The face of the Bridegroom is radiant with joy. These we must add to the portrait.

We commonly define joy as being the result of happy circumstances focusing upon our lives. But the joy of Jesus was quite independent of happy circumstances. It consisted in doing His Father's will.

It is not far-fetched to say that Jesus enjoyed teaching. Just as the seed enjoys growing, the flower enjoys blooming, the fruit enjoys ripening, so Jesus enjoyed teaching. One might call it simply the discharge of a natural function, plus

the blessing of God. It is the quality of the "Way" to guide the traveller to his rest, the "Truth" to communicate itself, the "Life" to reproduce itself. In teaching, Jesus was obeying one of the laws of His being. "For this cause came I into the world, that I might bear witness unto the truth".

Jesus taught with joy, and He taught joy. It was a part of His curriculum. "These things have I spoken unto you that My joy might remain in you, and that your joy might be full."

There are certain technical requirements in a teacher, but we must distinguish between doing certain things and being a certain kind of person. The Bishop of London uses the phrase, "seeing Jesus and being Jesus", and he declares that our function in life is to be Jesus to the world. The expression brings one up with a kind of shock. And yet in a very real sense we cannot help being Jesus to our boys and girls. Their knowledge of Him will come largely through us, their love for Him will be developed by us, their conception of His Church depends upon us; what kind of a Christ do they see in us? We can show our pupils no clearer vision of Him than we ourselves see, reveal no love that we do not feel, unfold no faith that we do not believe.

We teachers must see Jesus, that we may rightly interpret Him to our pupils.

ARCHBISHOP OF YORK ON THE LAMBETH APPEAL

[Continued from p. 404]

them would have any scruples or difficulty. As the Appeal says, we would only be publicly and formally seeking additional recognition of a new call to a wider service in a reunited Church. We only ask our brethren who have not been episcopally ordained, during the time of transition, to be willing to do what we ourselves would be willing to do if so desired. There would not be in either case any disowning or questioning of the past, but only the acceptance of a new call and authorization to fuller Ministry within the Churches which are willing to unite.

"This, it seems to me, is what is meant in the Appeal. I hope I have expressed myself clearly though I wish it had not been at such length.

"Yours very sincerely,

"COSMO EBOR."

OUR MISSION IN HAITI

(Continued from page 406)

go outside his own people with the feeling that he has them behind him, and can take a part in molding public opinion. He is a public character, and what he says will be marked and noted. He should, therefore, be guarded, and should be careful that his every utterance be on the side of upholding authority and the maintenance of laws.

It is a noble mission upon which we are sending our brother! What grander thing could be assigned any man than to carry light, to set right the religious and moral principles of a people who have been groping in semi-obscurity? But add to this the setting in order and systematizing of an organization that has broken down, the infusing of new life into an organism that is about to expire, the aiding of a nation on its way, and the guiding of its feet in the way of peace, and we have a task that calls forth the exercise of all his faculties.

Tremendous! Yes; but all things are possible with God, and, after all, he does not go merely as our representative; but he goes also in the power of the Holy Ghost, and as God's representative.

Bishop Knight's personal word to the Bishop-elect was spoken extemporaneously. He referred affectionately to the work both had undertaken in the Canal Zone and to the loyalty which the Bishop-elect had ever displayed in their relationship, likening it to that between Paul and Titus. He reminded him that in Haiti he would face a situation of both political and religious hostility, but told him to remember that he would not be alone; that God would be with him and that the Church would be behind him.

THE YOUNG PEOPLE'S MOVEMENT

BY THE REV. CHRISTOPHER P. SPARLING

Chairman, Commission on Vocation and Recruiting of Young People, Department of Religious Education, Diocese of Maryland.

IT is not necessary to emphasize the fact that the Church has neglected the work among the young people of the "teen age". There is a tremendous leakage at the top in our Church School system, or at least in its practice. The Church Service League is composed of people "too old", and the Church School Service League "too young" for the great mass of our young people between the ages of 16 or 17 to 21 or 24. What we need, and need badly, is the functioning of an organization which will take care of these young people, not merely "to hold them to the Church", but to train them for leadership and for service, so that we will have a well trained supply for the labor overturn in the Church, whether whole time or part time service.

There should be in the Church a Young People's Society (whatever it may be called) which would be to the Church what the Christian Endeavor Society is to the Presbyterians, the Epworth League to the Methodists, and the other similar organizations to their respective denominations. They are not divided among themselves, whereas in the Church nothing has been done that is organic, but what is decidedly sporadic. Scattered throughout the country there are nearly "57 varieties" of young people's societies in the Church; the Young People's Society; the Episcopal Young People's Association (modeled after the Anglican Young People's Association of Canada); various Greek letter societies such as the Chi Rho, the Gamma Kappa Delta; the Young People's Fellowship; the Christian Endeavor (in a few places); the Young People's Service League, and several others too numerous to mention. There are many disadvantages and few advantages, if any, in the present system, or, to be more correct, this lack of system. It is truly a case of "we must hang together, or we shall hang separately". It is difficult for the young people to "get together" in the way of conventions either diocesan or national. It does not foster that *esprit de corps* that the young people should have and desire to have for the Church. It loses the strong hand of guidance and suggestion which should come from a publication such as would be issued by a central body. It also makes it hard for young people going from one city to another to identify themselves quickly and readily with the Church in their new surroundings.

We must have, and that soon, if we are to save the day, a young people's society which will be national in its scope. We have seen the ill effects of having several kinds of lesson materials in our Church school work, and of having several Church publications instead of one strong paper for the whole Church. Let us not, therefore, make the mistake of having a conglomeration of young people's societies in the Church. Let us, in this movement, have one strong national organization of young people, established in every parish, which will foster that spirit of loyalty to the Church and that spirit of unity among its members which we all desire so much, and which will help considerably to break up the perpetuation of the divisions that are among us.

No new separate organization of the young people is contemplated or even desired by the Commission on Vocation and Recruiting of Young People of the "teen age" in the Diocese of Maryland, which is charged with the furtherance of this work of organizing the Young People's Movement. How, then, shall we fit in this gigantic work, without starting up something new? We have already the Service League divided into two parts, the Church Service League, and the Church School Service League. The suggestion was made at a Conference of Religious Educationists in Chicago last May that the young people's work be the senior "cycle" of the Church School Service League, but this was not approved, since for many reasons, it does not meet the situation, nor is it sufficiently distinctive as a young people's society. In seven dioceses, and in several parishes, the Service League is divided into three divisions, there being the Young People's Service League, which forms a connecting link between the other two divisions, and fills in the gap between the ages of 16 to 24. This has the advantage of keeping the same terminology for the young people's work

as is already being used in the Church, and links it up with the existing organization. However, whatever the name, the plan is to have a constitution sufficiently comprehensive to include the main features of the young people's work, both as to fellowship and service, and at the same time to be sufficiently elastic as to fit in with the needs peculiar to any and every parish.

It is desirable to have a young people's society that will be carried on *by* the young people *for* the young people. Its time and place of meeting must be decided locally; in a great many places the meetings are held on Sundays before the hour of the evening service, with gatherings, during the week, of a more distinctly social nature. The society must be religious as well as social, therefore its leading features should include the development of the practice of Prayer, Service in the Five Fields, Worship, Fellowship, and Gifts. Some of the desired results of such a Society as we have in mind, will be the development of self-expression, the being able to think while on one's feet; the development of and training for leadership; the holding of conventions of the young people to discuss their own problems in their own way; and the holding of camps in the summer for the recreational side of life in the great outdoors.

All this cannot be brought about in a day. Our Maryland Commission is working on a constitution and plans and suggestions for the carrying on of the work, and will, in the very near future, call a meeting of representatives from every parish in the diocese with the hope that something will be done in the way of forming a young people's society which will be diocesan, and which can eventually be linked up with a national society. Parishes contemplating the organization of work among the young people are requested to hold up for a very little while, until they hear from the Maryland Commission. Let us not make the mistake of starting up a number of little isolated groups which can be brought together later only with difficulty.

In the Diocese of Maryland there is great need of a secretary who can give all his time to the organization of work among the young people, in all its phases, such as is being done in some other dioceses, notably in Texas, by the Rev. Gordon Reese.

THANKSGIVING

PEOPLE seem to generalize so when they think of Thanksgiving—to look over all the world and in their lives and in different ways for things to be thankful for; and this is good, better than nothing. The same can be said of people's religion; they generalize on it. This usually means that they don't have any very definite religion, whereas Thanksgiving is presented to us so that we may be thankful for food, eating and drinking, the harvest of the world in particular.

We have all had plenty to eat and drink this year, all who are reading this magazine at any rate. In comparison to this we can look out into the horizon and see many who have not. That word "many" doesn't express much so I will say thousands and hundreds of thousands. We are told that there are millions at this present time in grave danger of starvation. Give this a real thought. The Near East, China, and those countries! Give them a Thanksgiving offering for food. . .

What a marvelous thing it is when one thinks of the harvests of the world—seed time and harvest. Give it a thought such as you have never given it before. Just stop for ten minutes—that isn't long—and let your mind dwell on nothing but the harvests of the world. Then take that with you to your place of worship on Thanksgiving Day. Go to your place of worship even if you haven't been there for a long time and thank God that you have been fed—and I can't help saying it because it's so very true, that those who are reading this magazine have been well fed. . .

Let us try to have a grateful spirit such as we have never had before. Praise God for seed time and harvest; rejoice, give thanks, and sing. I do feel thankful for Thanksgiving Day. May God bless you one and all!—*Faith and Work.*

GOODNESS, of our Jesus pattern, is all mixed up with love, with giving what you have, away.—*Rev. G. A. Studdert Kennedy.*



CORRESPONDENCE

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

RESERVATION

To the Editor of *The Living Church*:

IN THE pamphlet, which I printed and sent to the Bishops at the Lambeth Conference, I had the pleasure of quoting at some length, an editorial from *THE LIVING CHURCH* of March 6, 1920. Permit me to quote again a passage from that same editorial:

"The devotional use of the sacrament is treated as a thing unworthy. Instead of rejoicing that an aid to the devotions of the people is accessible, the Reserved Sacrament, forsooth, is somewhere to be hidden, lest people, beholding the spiritual Presence, kneel down and say their prayers!

"And why, in all conscience, should they not?

"Is there anything unworthy in going into a chapel in which the Presence is enshrined, in falling on one's knees and praying to our God? Is there anything unworthy in an act of reverence to that Presence? If the sacrament as reserved draws people into the church for private devotions, is it good or bad?

"Look at our empty churches in which the sacrament is not reserved: are we proud of their emptiness? Surely we know that wherever two or three are gathered together in His Name, there our Lord is among them. But there are not two or three gathered in these churches, apart from service time. They are empty.

"Yet it is objected that if the silent presence is introduced, people will come in and pray. No doubt they will. Does not the Church want them to?

"To treat this as an objection to perpetual Reservation is simply amazing. It is rather a vindication of the practice.

"If, or rather when, the Reservation of the Blessed Sacrament becomes a normal part of the life of Anglican Churchmen, it is not going to be done in a corner. We are not ashamed of our Blessed Lord, manifested in His sacrament. We shall not consign Him to a dark corner somewhere, fearful lest an act of reverence may be addressed to Him. Rather we shall reserve in the most open manner and encourage those little acts of reverence that are wholly worthy; rather we shall urge all those who may feel that they are better able to say their prayers kneeling before the sacramental Presence, to feel perfectly free to come into our churches and do so. Surely a cloud has temporarily passed over the sensibilities of those revered men among us who would, indeed, permit the sacrament to be reserved, but would hide it as though they were ashamed of their act, and who fear lest their Lord be worshipped.

"Shall we liken them to those earlier disciples who rebuked those who brought their children into the Saviour's presence? At least we have no hesitation in saying that their naive fears lest the Reserved Presence will draw people into the churches, to kneel and pray, makes of them prophets of blessing where they intended to be prophets of condemnation. We shall both hope and expect that their fears may be realized.

"For our part, we are not afraid of making American Churchmen too religious. Rather is it apparent that the sin of our age is the sin of irreligion, of irreverence, of too little recognition of the spiritual.

"Confidently shall we anticipate, therefore, that when the Church moves forward so as to make Reservation normal rather than exceptional, there will be no effort to repress devotion along with it. The objections that men raise are rather recommendations. The main purpose of the Reservation is, undoubtedly, that it may be the means of communicating."

"Let us, therefore, recognize quite frankly from the very first, that we shall not be content with any provision for Reservation that does not treat it as an open, normal, regular practice, which is properly intertwined with the devotional life of an entire parish."

Of course, the Report of the Committee of the House of Bishops, presented at the last General Convention, was a disappointment, at a time when, in so many ways, the Church is marching on. But, as God holds us all in the hollow of His hand, let us be thankful that no legislation was attempted. We are not ready, as yet, for that. The report is only a report.

At the same time, we may be permitted to comment on the Report. We concur with your editorial of Nov. 18th, in your contention that—

"a. Whatever has been lawful can be made unlawful only by a definite act of prohibition.

"b. That Reservation is not forbidden by the law of the American Church."

And, as you said in your editorial of Nov. 4th,

"To make a practice, once lawfully prevalent, unlawful, requires a distinct, unqualified act of prohibition."

Furthermore, as to the Use of the Scottish Church, Mr. F. C. Eeles shows in his statement on Reservation, printed with the *imprimatur* of the Bishop of Aberdeen and Orkney in 1899, that Reservation has been the custom of that Church "from the very earliest times", and proves the continuity of this usage with "the *Ephodion* of the Eastern Church and the *Viaticum* of the Western". Mr. Eeles also speaks of evidence of widespread use found in the assertion commonly printed at the end of modern editions of the Scottish Office, that—

"According to a venerable custom of the Church of Scotland, the Priest may reserve so much of the Consecrated Gifts as may be required for the communion of the sick, and others who could not be present at the Celebration in Church."

That the promise of conformity implies a surrender on the part of the ordinand of his *right* to reserve, or of *any* of that "full power to perform every act of sacerdotal function" mentioned in the Institution Office, seems to us preposterous. No priest who wants to reserve need be the least bit timid in carrying out his desire, nor fear that in so doing he will incur the risk of violating his oath of canonical obedience. Says Father Puller, a conservative and trustworthy authority:

"The authority of the Prayer Book, which supposes and requires Reservation, is supreme as against the Bishop who, on his own authority, forbids Reservation. We must obey the greater, even though by that obedience we seem to disobey the less" (*The Duties and Rights of Parish Priests*, etc., F. W. Puller, Rivingtons, 1880).

And as Mr. Leighton Pullan, another scholar of no mean authority, says:

" . . . the Bishop of Salisbury has lately pointed out that, even in A. D. 1552, the authors of the Prayer Book did not intend to forbid it. The Prayer Book is, in fact, built on the belief that our Church is part of a greater whole."

This is equally applicable to us of the American Church. So Kempe concludes in his work, which still retains preëminence on this grave and important matter:

"Those who are learned in Ecclesiastical Law will, it is hoped, eventually allow that the ancient practice of Reservation is still enjoined in every parish church . . . and that such a Law, which does but embody and regulate the universal tradition of the Christian Church, can never be abrogated by contrary custom unless prescribed against by the custom of the whole Church" (Kempe, *Reservation*, etc., p. 184).

It will be some time before Benediction of the Blessed Sacrament, Exposition, and Processions, become at all common with us. But with increasing belief, and our American love of "pomp and circumstance", come they surely will. In the English Church the Blessed Sacrament was carried in procession in Canterbury Cathedral in the eleventh century. In the twenty-first century it is not at all unlikely that it may be carried in procession in the Cathedral churches of Western North Carolina, and Vermont, and Alabama. You Mr. Editor, may not concur with me in this prophecy; yet, may God hasten the day when our devotion to our Lord in His sacramental Presence on the part of the people will be so overwhelming that the "pressure from below", as Bishop Gore calls it, shall preclude the harrowing discouragement which now so often meets the enthusiasm and pious aspiration of a fervent minority.

Asheville, N. C., Jan 1.

CHARLES MERCER HALL

To the Editor of *The Living Church*:

ONE OF your correspondents recently set forth the view that, quite independently of our attitude towards Reservation of the Blessed Sacrament in general, we must recognize that in this Church such Reservation is unlawful because of the rubric which says: "And if any of the consecrated Bread and Wine remain after the communion, it shall not be carried out of the Church; but the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same". Perhaps a good many people take

this view. But it seems to me that the following facts certainly need to be faced:

1. The *spirit* of the rubric is certainly not violated by reverent Reservation. This rubric was first inserted in the English Prayer Book in 1661, after the Restoration and the Savoy Conference. Up to that time, in the absence of such definite direction in regard to what was to be done with the remainder of the consecrated elements, these elements had—shocking as it may seem—often been taken from the church after the service and used at a dinner table like ordinary bread and wine, by Puritan-minded clergy. The rubric, therefore, was inserted simply to forbid any such proceeding as this, not to prohibit Reservation of the consecrated elements. And if a priest guards the remainder of the consecrated elements from irreverent consumption, he is certainly carrying out the purpose of the rubric.

2. But it may be said: "This is all very well, but there is the rubric and it must be obeyed *in the letter*, just as it stands. It directs that the remainder of the consecrated elements is to be consumed immediately after the Blessing. There are the words. That is the law. The rubric must be literally obeyed. Where Reservation is practised, the minister and other communicants do always eventually, it is true, reverently eat and drink the consecrated elements, and they do it after the Blessing; but not '*immediately after*'. In respect to the one word '*immediately*', therefore, the rubric is broken."

Well, if the appeal is to the letter of the rubric, to the letter of the rubric we will go. Let us see how scrupulously the letter of this rubric is observed. The obvious fact is that the number of priests or bishops who obey this rubric literally is so small as to be almost negligible. In one particular respect a departure from the letter of this rubric is practically universal—and I have never heard any one object to it.

The rubric says, "the minister *and other communicants* shall, immediately after the Blessing, reverently eat and drink the same". How many priests, how many bishops, observe the letter of the rubric as to the words "*and other communicants*"? Only once in my life have I ever seen a priest call up other communicants after the Benediction to help him in consuming the consecrated elements. There are very few places where this is done. The other usage, of having the remainder of the consecrated species consumed by the priest alone, is almost universal.

And yet if the celebrant does thus consume by himself the remainder of the consecrated elements—unless it is "the minister *and other communicants*" who eat and drink the same—this rubric is broken. And this is done everywhere by bishops and priests throughout the Church; and nobody objects. It seems simply taken for granted.

I submit, then, standing on the strict letter of the law, that as long as the slight deviation from the letter of this rubric as to the words "and other communicants" is not only uncondemned, but generally approved and practised throughout the Church, there is absolutely no ground left for condemning a procedure which makes a slight deviation from the letter of the same rubric as to the word "*immediately*". It is no more unlawful for the celebrant to reserve the Blessed Sacrament than it is for him to consume alone instead of with other communicants that which remains of the consecrated elements after the Benediction. Why not frankly and cordially recognize this, realizing that in either case there is no violation of the spirit of the rubric and no ground for condemnation?

JAMES HAROLD FLYE.

THE PITTSBURGH ORDINATION

[CONDENSED]

To the Editor of the Living Church:

WHAT a silly bit of sentimentalism was that Pittsburgh ordination! Then the rush to get into print over it! Of course, there was no rubric or canon broken. But what did the "laying of hands" of a Congregational minister effect? Talk about materialistic mechanical conception of the conveyance of grace! Nothing that the most bigoted advocate of sacramental grace ever uttered was as materialistic or as mechanical as this "laying on of hands", for "laying of hands" *per se* is meaningless. It is the outward visible sign of a conveyance of something that the operator has and wishes to confer. Now, what did the Congregational minister desire to give the man ordained? Either his office or his blessing. But he, as a Congregationalist, knows that he had no office to confer. He believes, or is supposed to believe, that apart from a *special* congregation he has no office, certainly no "character". He knows perfectly well that his act alone cannot make a man a Congregational minister, and it is inconceivable that he

wished to make a priest. It would be interesting to have him state what he desired to do when he joined in "the laying on of hands".

He may have had Presbyterian ordination, although pastor of a Congregational body. If so, he knows perfectly well that no presbyter or group of presbyters, of their own will, can ordain a Presbyterian minister. The authority for an ordination and the agent therein is the presbytery, acting through and by the moderator and others delegated by it; anyone at all conversant with the ordination of a Presbyterian minister knows that every such a one is ordained as pastor of a particular congregation, from which he can only be separated by the consent and act of the presbytery.

In truth, the entire episode at Pittsburgh reeks with individualism. The Bishop acted as an individual and so did the Congregational minister.

H. P. SCRATCHLEY

PRAY FOR CONVERSION OF TURKS

To the Editor of The Living Church:

W AY I through THE LIVING CHURCH, make a suggestion to those who really believe in the power of prayer?

In these days, when we are all wondering how Turkey is to be dealt with, and how Christians can demand the cessation of recent atrocities, there are certainly many prayers raised for the persecuted Christians, and we must needs go on praying for them. But how many of us have thought to pray for the Turks? We have been told that the conversion of a Mohammedan is almost hopeless, and we have heard with great dread of their advances among African tribes. Now we wonder if they really can be made to cease their awful persecutions and massacres.

Some one has said that Mohammedanism is Satan's last stronghold and that he is prepared to make his fiercest fight over it. Perhaps it is true. What weapon have we for him except our prayers? Are we not like the disciples at the foot of the Mount of Transfiguration? Satan must be driven out and we are faithless and perverse.

"With God nothing shall be impossible." "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove. . . . Howbeit this kind goeth not out but by prayer."

What will happen if the Church begins to pray definitely for the conversion of Islam, and if thousands make that a daily prayer? Is there any better way to put an end to the massacres and to the awful power of the Turk?

EMILY L. RIDGELY, *Deaconess*.

Ichang, China, Nov. 15.

THE BISHOP ROWE FOUNDATION FUND

To the Editor of the Living Church:

IT will give pleasure to all those who have been interested in the Bishop Rowe Foundation, to learn that only \$27, 012.07 is needed to complete the fund of \$100,000, for which we have been striving.

At the General Convention in Portland it was decided that the Fund should be kept open until the full amount is given. We urgently beg every president of the Woman's Auxiliaries and *all* Church members to bear this in mind, and to pledge their continued assistance and interest to this important missionary object.

Perhaps if the women will raise one half of the needed amount, the members of St. Andrew's Brotherhood and members of the men's Church clubs will come forward and give the balance.

The desire of the Women's Committee is to bring this fund to a close by Easter Day, April 1, 1923. One woman in New York contributed \$5,000. Is there not some *man* in the Church who will do the same, perhaps as a Thank Offering for some great blessing he has lately received?

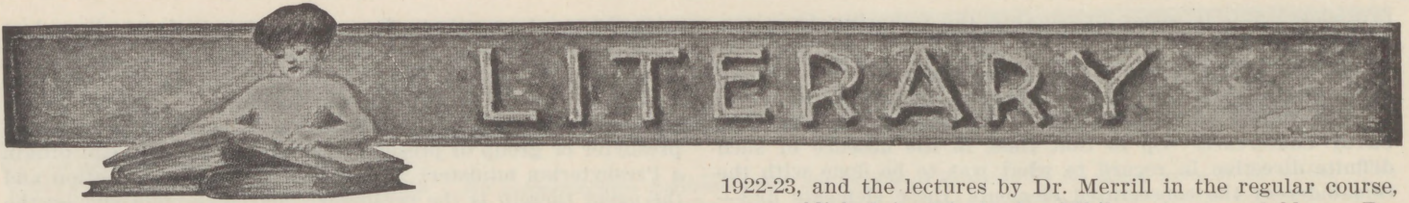
Money may be sent to the Treasurer, Mr. Stephen Baker, 40 Wall St., New York,—or to THE LIVING CHURCH. Who will respond?

Any information regarding this Fund will be gladly given by the Secretary of the Women's Committee.

MARY ELOISE RUMNEY.

100 Harvey St., Germantown, Philadelphia, Pa.

A MATURE Christian experience involves much more than mere intellectual apprehension of the truth of the gospel. It involves a personal revelation of God to the soul as real, though different in character, as that which came to the prophets and saints of old. Beloved, let us make sure that we too have had our apocalypse, our vision!—A. B. Simpson.



CHRISTOLOGY

The Finality of Christ. By the Rev. W. E. Orchard, D.D. New York: George H. Doran Company, pp. 1-191, \$1.35.

"The use of deep silence (in cultivating the prayer-life) is a great help; prayer before the crucifix does keep the mind steady upon our great sins and God's still greater love; and those who have prayed much before the Blessed Sacrament will know what prayer is and what It is . . ." (p. 82). In writing about confession to a priest, the author says: "Experience confirms the practice of the Church. . . . (Confession) is salutary for most and absolutely necessary for some; just as we all join in the general confession for the sake of the sinners who may be present, so this is a case where one has to do things for the sake of the whole body, and so that others should not be made to look peculiar . . ." (p. 99). "Everywhere Protestantism is parasitic on Catholicism, and it could not exist by itself" (p. 104). "Protestantism is incurably fissiparous. . . . It is exceedingly difficult to see on what basis union can ever be effected except on the old Catholic basis; for anything else will be but very partial union" (p. 105). "There is something in the human heart . . . which makes Catholicism a permanent and universal craving and fascination" (p. 103).

These phrases represent in no way a garbling of the writer's thoughts, but some only of the aspects of great problems, spiritual, ecclesiastical, moral, educational, theological, and economic, with which he deals. The famous Dr. Orchard is neither an "advanced" Anglo-Catholic, nor a Roman propagandist, but "Minister of King's Weigh House (Congregational) Church". We can learn much from his book. It is strongly to be recommended.

The Childhood of Christ. As seen by the Primitive Masters.

By Emile Cammaerts. London: Society for Promoting Christian Knowledge. New York and Toronto: The Macmillan Co. 1922.

A very attractive volume, with fourteen fine halftone illustrations. The Childhood story is treated from the standpoint of art, and the book beautifully made.

HOMILETICS

The Art of Preaching. By the Rev. Charles R. Brown. Macmillan: \$1.75.

Dean Brown, of the Yale Divinity School, "comes back" in these lectures. He had given the Beecher Lectures in 1905. The faculty asked him to give the lectures this year—a remarkable compliment to a remarkable man. He naturally declined. Then Dean Inge, who accepted, was obliged to withdraw and cancel his visit to America, and Dr. Brown consented to give the addresses, when the request was repeated. The "gloomy Dean" couldn't come and the "cheery Dean" took his place.

We are all glad Dr. Brown was persuaded. The lectures are unique. They are intensely practical, full of wit and humor, delightfully unconventional, buoyantly hopeful, keen in analysis, and vigorous in their essentially devotional sincerity. They touch reality on every page. The opening lecture on the significance of the sermon is a very moving address, straight from the heart of a real pastor of souls.

While there is much in the book that is colored by conditions in Protestant Churches (as, for example, in the chapter on the delivery of the sermon) the lectures are as valuable for Churchmen as for ministers generally. If we are to have sermons, there is no excuse for having poor ones. The union of worship with real preaching seems to be the ideal of the ordination vow to "minister the Word" as well as the sacraments of Christ. This book will teach men how to preach; its opening chapter ought to make them want to preach. Incidentally, there is a very beautiful and whole-hearted commendation of the Book of Common Prayer in one of the lectures, with some humorous "thrusts" at the informative character of some extemporaneous prayers, "addressed to the congregation".

C. F.

The Freedom of the Preacher. By William Pierson Merrill. Macmillan: \$1.25.

There were two courses of Lyman Beecher lectures on preaching in 1922, the course by Dean Brown, advanced from

1922-23, and the lectures by Dr. Merrill in the regular course, now published in this book. While not as readable as Dr. Brown's later lectures, these are thoroughly practical and useful. The chapters on the Preacher and the Social Order and in the World Order are, by all odds, the best in the book, searching, and yet well balanced. The rest of the book is more of a treatise on pastoral work than on preaching, and largely (of course) intensely Protestant in its atmosphere.

The reading of the book suggests three thoughts: 1. That every clergyman of the Church should read something of the writings of such men as Dean Brown, Dr. Fosdick, Dr. Merrill, Dr. MacIntosh, etc., in an honest effort to discover the secret of their strength and of the general efficiency of Protestant ministers of the finer type. 2. Why should not the thoughtful Protestant minister of liberality and culture read something of Catholic theology; Gore, e. g., as a representative Anglican, or Romanists like Plater in sociology, or some of the Roman Catholic writers of devotional theology? 3. Would not the effort to read more outside the line of ones ordinary thinking be a long step towards mutual understanding, and so be of more worth than millions of wordy utterances on the need of unity?

C. F.

THE PATH TOWARDS FAITH

The Experiment of Faith. By the Rt. Rev. Charles Fiske, D.D., LL.D. New York: Fleming H. Revell Co. \$1.50.

Bishop Fiske's study of Christian truth, *The Experiment of Faith*, is just out in a new and revised edition, published by the Fleming H. Revell Co., of New York. The book was first published during the war, ran through several editions, and was then withdrawn because it was so full of illustrations taken from the world conflict. It was a question of revising it and perhaps squeezing the life out of it, or letting it die. But it would not stay dead. There has been so steady a demand for it that the Bishop has now been persuaded to give it a thorough revision and reissue it. And the life is not squeezed out!

As we stated in our review of the book when it was first written, "Bishop Fiske has moral originality, the power of filling familiar truth with the fire of his own reaction to it and making it warm and living." He writes with sure human touch. Originally written for young college men, the book makes a strong appeal to thoughtful people of every age or sphere of life; it is intended especially for those who are outside the Church, or whose honest doubts keep them on the border line. Christianity is lifeless without its doctrines; those are the logical exponents of its facts. But "faith is not mere intellectual assent to a creed; it is the consent of the whole man—mind, conscience, heart, will—to the will of God as revealed in Christ. It is the spirit that obeys, appropriates, uses, and out of this experiment comes to trust."

The volume is one for the clergy to put into the hands of thoughtful persons who are troubled by difficulties of faith. It ought to be in every parish circulating library and in use by every college pastor.

The Good News. By Bernard Iddings Bell, D.D., President of St. Stephen's College. Milwaukee: Morehouse Publishing Co. Price \$1.35.

In small compass, this is a remarkable volume. It shows that distinctive Church teaching can be translated into the idiom of ordinary young men and can be made not only intelligible but interesting to them. Dr. Bell had a unique experience and opportunity to try this out during the war in connection with his work as chaplain at Great Lakes, and he was remarkably successful in it. He has been similarly successful in translating it to college men and women and to young people of all classes. This little book contains addresses of that character. It "came into being in barracks talk", he says, and the material was reduced to writing and prepared for publication afterward. Its pithy, perhaps "snappy," character has not been lost by this preparation. One would wish to quote at length from its pages—the London *Church Times* did so to the extent of more than a column—but space prevents and, once beginning, one would find no way of stopping. The book is a unique addition to our Churchly literature.

Church Kalendar



JANUARY

1. Circumcision.
6. Epiphany.
7. First Sunday after Epiphany.
14. Second Sunday after Epiphany.
21. Third Sunday after Epiphany.
25. Conversion of S. Paul.
28. Septuagesima Sunday.
31. Wednesday.

CALENDAR OF COMING EVENTS

- Jan. 16—Diocesan Conventions, Milwaukee, Mississippi, Ohio, West Missouri.
- Jan. 17—Diocesan Conventions, Nebraska, Quincy, Tennessee.
- Jan. 21—Diocesan Convention, Iowa.
- Jan. 23—Diocesan Conventions, Arkansas, Duluth, Fond du Lac, Kentucky, Missouri, Pittsburgh, Southern Ohio, Western New York, Oklahoma, San Joaquin, Spokane.
- Jan. 24—Diocesan Conventions, Alabama, Indianapolis, Los Angeles, Louisiana, Marquette, Maryland, West Virginia.
- Jan. 28—Diocesan Conventions, Dallas, Nevada, North Texas.
- Jan. 30—Diocesan Conventions, California, South Florida, Southern Virginia, West Texas.
- Jan. 31—Diocesan Conventions, Minnesota, Oregon.

Personal Mention

THE REV. A. P. BANKS is rector of St. Paul's Church, Frederickst, St. Croix, Virgin Islands; and the Rev. THEODORE BRANCH is no longer curate at All Saints', St. Thomas, having removed to the Diocese of Antigua.

THE REV. ARTHUR G. BEST, of St. Cyprian's Church, Pensacola, Fla., took charge as vicar of the Church of the Holy Cross, Harrisburg, Pa., on Dec. 10th.

THE REV. ROBERT S. FLOCKHART, rector of the Church of the Ascension, Wyoming, Cincinnati, Ohio, has accepted a call to become rector of St. Thomas' Church, Sioux City, Iowa, effective Feb. 1st.

DURING the absence of the Rev. HERBERT H. GOWEN, D.D., and family, in the Orient for the next eight or nine months, their address for mail will be to the care of the son, the Rev. VINCENT H. GOWEN, American Church Mission, Wuhu, Anhui, China.

THE REV. DR. F. J. HALL returns on Jan. 20th, to his home at 8 Chelsea Square, New York City, and should be addressed accordingly.

THE REV. ISRAEL HARDING HUGHES has accepted a call to Holy Trinity Church, Greensboro, N. C. Mr. Hughes has been associated during the past two years with his father, the Rev. N. Colin Hughes, in the management of St. Nicholas' School for Boys, Raleigh.

THE ADDRESS of the Rev. A. GEORGE E. JENNER, priest in charge of St. Alban's Mission, South Portland, Maine, is 122 State St., South Portland.

THE long vacancy in the rectorship of Trinity Church, Pittsburgh, Pa., has been filled by the calling of the Rev. DR. PERCY G. KAMMERER, Ph.D., of Emanuel Church, Boston, who will assume charge of the work on Ash Wednesday, Feb. 14th.

AFTER twenty-one years of noted and successful service as dean of Grace Cathedral, Topeka, Kansas, the Very Rev. JAMES P. DEBEVERIS KAYE, announced his resignation to the members of his congregation at the annual parish meeting on Jan. 8th. He has accepted a call from the American Church at Tours, France. He and his family will leave Topeka about the first of March.

THE REV. CHARLES C. KELSEY, formerly rector of the parish of the Atonement, Brooklyn, N. Y., has become rector of All Saints', Oakville, Conn.

THE REV. W. DONALD MCLEAN, for the past eight years rector of the Church of the Mediator, Chicago, has resigned to accept an appointment on the City Mission Staff.

His address after Jan. 5th is 7151 Harvard Ave. Chicago.

THE REV. ALBION C. OCKENDEN, of Jeannette, Pa., is to become assistant at the Church of the Ascension, Pittsburgh, after Feb. 1st.

THE REV. DANIEL I. ODELL, rector emeritus of the Church of the Annunciation, Philadelphia, Pa., has sailed for Italy. His letter address, until further notice, will be No. 9 Circle Avenue, Ellenville, New York.

THE REV. ROWLAND F. PHILBROOK, rector of St. Thomas' Parish, Rawlins, Wyoming, has accepted the rectorship of St. Mark's Parish, Chicago, Ill. His address, after Feb. 6th, will be 4427 Drexel Boulevard, Chicago, Ill.

THE address of the Rev. ALFRED G. PINKHAM, rector of the Church of the Ascension, St. Paul, Minn., is 275 W. Morton St.

THE REV. WALTER W. REID, who has become a master at St. Paul's School, Concord, N. H., is now in residence. He should be addressed care of R. D. No. 1.

CHAPLAIN, the Rev. HERBERT STANLEY SMITH, Major U. S. A., having been retired from active service on account of physical disability, may be addressed at St. John's Rectory, Barrytown, N. Y.

THE REV. FLOYD W. TOMKINS, JR., assistant at the Church of the Ascension, Pittsburgh, Pa., has resigned, to take effect Feb. 1st, to become secretary for the Conference on Faith and Order, and will remove to Providence, R. I.

THE REV. CHAS. K. WELER, rector St. Andrew's Church, Scottsbluff, Neb., who has been quite unwell during the past six months, is spending the months of January and February in the lower altitude, at Enid, Okla., and will serve temporarily the congregation of St. Matthew's Church in that city.

THE REV. EDWIN G. WHITE has resigned as rector of St. Paul's Church, Aurora, N. Y., and as priest in charge of Grace Church, Union Springs, and has accepted work on the staff of the Buffalo Church Extension Society, beginning Feb. 1st.

ORDINATIONS

DEACONS

CONNECTICUT—On the Feast of the Epiphany, in Trinity Church, New Haven, the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the Diocese, ordained deacon Mr. EARL M. CRIGER, a graduate of Ohio State University in the class of 1920, and at present studying in the Graduate School of Yale University. The candidate was presented by the rector of the church, the Rev. Charles Otis Scoville, and the sermon was preached by the Rev. Professor Fleming James, of the Berkeley Divinity School. Mr. Criger will begin his ministry as a member of the staff of Trinity Church, New Haven, Conn.

FOND DU LAC—In the chapel of St. Mary the Virgin, Nashotah House, on Monday, Jan. 8, 1923, Mr. CARLOS AUGUSTUS AVEILHE, was ordained deacon by the Rt. Rev. Reginald H. Weller, D.D., Bishop of the Diocese. The candidate was presented by Dean Irvin, and the Rev. F. P. Keicher of Manitowoc, Wis., was the preacher. Present in the sanctuary during the service was a classmate of the candidate, the Rev. Father Trahadeas of the Greek Orthodox Church.

MINNESOTA—On Jan. 7, 1923, the First Sunday after the Epiphany, in the Cathedral of Our Merciful Saviour, at Faribault, the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese, ordained Messrs. PAUL STEVENS KRAMER and HERBERT LOUIS MILLER as deacons. The candidates were presented by Dean Zoubek, and the Rev. Dr. Kramer preached the sermon.

NORTH CAROLINA—In St. Peter's Church, Charlotte, N. C., the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of the Diocese, on Sunday, Dec. 24, 1922, ordained to the diaconate LEWIS ROBERT ANSCHUTZ. The candidate was presented by the Rev. Robert B. Owens, chairman of the Examining Chaplains of the Diocese. The Bishop preached the sermon and also said the Litany. The rector of the Parish, the Rev. George F. Rogers read the Gospel.

Mr. Anschutz will continue as assistant to the rector of St. Peter's, and in charge of the Chapel of Hope, a mission of the parish. Mr. Anschutz came to the Diocese of North Carolina as lay assistant from St. Bernard's parish, Bernardsville, N. J., where for six years he was assistant to the rector of St. Bernard's, and in charge of St. Mark's Chapel, Basking Ridge, N. J.

PRIESTS.

FOND DU LAC—On Sunday, Dec. 24, 1922, the Rev. PAUL HARTZELL was ordained to the priesthood in St. Peter's Church, Ripon, Wis., by the Rt. Rev. Reginald H. Weller, D.D., Bishop of the Diocese. Mr. Hartzell was presented by the Rev. Karl Tiedemann, O.H.C., the sermon was preached by the Rev. James H. Gorham, O.H.C.

HARRISBURG—On Dec. 15, 1922, the Rev. JOHN THOMAS HEISTAND, deacon in charge of the Church of the Ascension, Kulpmont, and adjunct missions, was ordained to the priesthood in the Chapel of the Holy Spirit, See House, Harrisburg, by the Rt. Rev. J. H. Darlington, D.D., Bishop of the Diocese. The candidate was presented by the Rev. Herbert B. Pulsifer, the sermon was preached by the Rev. William C. Heilman; the Litany was read by the Rev. Leroy F. Baker; the Epistle was read by the Rev. O. H. Bridgman; and the Gospel was read by the Rev. Rollin A. Sawyer. Other clergymen present were the Rev. Jesse A. Ryan, the Rev. Samuel Eshoo, and the Rev. Arthur G. Best. Mr. Heistand will continue in his present charge.

NEW YORK—At St. Luke's Church, Beacon, N. Y., on Dec. 17, 1922, the Rev. WALLACE E. CONKLIN was advanced to the priesthood by the Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of the Diocese. Mr. Conklin was presented by the Rev. Albert O. Tritsch.

At Grace Church, Middletown, N. Y., on Dec. 31, 1922, the Rev. FRANK R. WILSON was advanced to the priesthood by the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of the Diocese. Mr. Wilson was presented by the Rev. F. S. Smithers.

SHANGHAI—On Dec. 21, 1922, St. Thomas' Day, the Rt. Rev. F. R. Graves, D.D., advanced the Rev. Messrs. F. A. COX, and S. GUERRY, to the priesthood at Grace Church, Soochow, Province of Kiangsu, China. Twenty clergy were present in the chancel and the church was well filled. The Rev. H. A. McNulty, preached the sermon and the Rev. M. H. Throop, M.A., read the Litany. Mr. Cox will stay at Soochow, doing evangelistic work there, while Mr. Guerry will return to the Language School at Nanking.

MARRIAGE

MEYERS-SALTER—Mrs. Louis Richer, Chilton, Wis., announces the marriage of her sister, JESSIE B. SALTER, to the Rev. RAY WARREN MEYERS, rector of Trinity Church Wauwatosa, Wis. The Rev. and Mrs. R. W. Meyers will be at home after January 20th, at 232 Seventh Ave., Wauwatosa, Wis.

DIED

BLAKE—Entered into rest on Dec. 31, 1922, in Boston, Mass., CAROLINE E. BLAKE, for half a century a faithful communicant and active laborer in the Church of the Messiah, and, of recent years, an honored member of the vestry. Eternal rest grant unto her, O Lord, and may light perpetual shine upon her.

ROSE—Entered into life eternal at his home on Haymount, Fayetteville, N. C., on Saturday, Dec. 30, 1922, FRANCIS ROBINSON ROSE beloved husband of Mary Haigh Rose, in the 83d year of his age.

"Numbered with Thy saints."

SMITH—Died at his residence in Baltimore, Md., Jan. 6, 1923, the Rev. CHESTER M. SMITH, a retired priest of the Diocese of Maryland.

"Blessed are the pure in heart; for they shall see God."

WILCOX—Died at Orange, N. J., on Jan. 5, 1923, ALAMON M. WILCOX, son of the late Lawrence and Laura Wilcox and husband of Boquet Ivers Jones.

WOOLVIN—Entered into life eternal, Nov. 30, 1922, at his home in Wilmington, N. C., in the sixty-third year of his age, JAMES FRANKLYN WOOLVIN, beloved husband of Julia K. Carman-Woolvin, father of Mary E., James F. Jr., and Samuel Carman Woolvin. A Requiem Eucharist was said on Dec. 1st. Funeral was from St. John's Church, of which parish he was for many years, a vestryman.

Grant unto him O Lord, eternal rest and may light perpetual shine upon him.

MEMORIALS

Cyrus La Rue Munson

Minute adopted by the Vestry of Christ Church, Williamsport, Pa., relative to the death of Cyrus LaRue Munson, Esq., Senior Warden of that Parish.

CYRUS LARUE MUNSON—Born July second, 1852, entered into eternal rest the seventh of December, 1922.

From early youth possessed of outstanding ability, a keen intellect, and indomitable spirit, he took a commanding place in the life of his home city and his Church. A man of earnest faith and deep religious conviction, he was soon recognized as a leader in every branch of the Church's activity, and in 1881 was made a vestryman of Christ Church, continuing until

1902 when he became Junior Warden, which position he held for two years when he was elevated to the position of Senior Warden which office he held with honor from 1904 to the day of his death. He accepted positions of dignity and honor, the just due of his worth and ability, not as empty decorations, but as responsibilities entailing upon him corresponding obligations which he fulfilled with energy, unusual intelligence, and extraordinary ability.

In the life of the General Church he was conspicuous, though for the past few years increasing responsibilities in diocesan relationships and parochial activities little less than those of his private practice inhibited his accepting election to General Convention, where he had been in the '90's an honored figure, though again in 1922 he accepted an election as Deputy and filled his place again with distinction.

At a special meeting of the vestry of Christ Church, held on Sunday the tenth of December, the following minute was adopted:

Whereas, it has pleased Almighty God in His wise Providence to call to his eternal reward our beloved and revered brother and friend, Cyrus LaRue Munson, and

Whereas, we are most deeply grieved and filled with a consuming sense of our great loss in the "going home" of one who has been so active in leadership in every department of our parish life, and

Whereas, we desire to record a minute of our appreciation of his place in our affection and esteem,

Be it Resolved, that we, the rector, warden, and vestry of Christ Church do hereby and herewith express and order embodied in the minutes of this body our affection and high regard for Cyrus LaRue Munson. In him we had a leader who gave of himself, his time, and his means as only one who had a deep sense of Christian Stewardship could have done. His energy, zeal, and intellectual strength, balanced by a deep spiritual conviction, made him among us, his brethren, our chosen leader and his love for us compelled in us by its quality of sincerity and simplicity as well as its warmth, our love to him.

Be it further Resolved, that a copy of these preambles and resolutions be suitably transcribed and signed by members of this committee, and attested by the rector and secretary of the vestry, and sent to the family of Mr. Munson with an expression of our sympathy, and further that copies be sent to the local press, the general Church weeklies and the Harrisburg Churchman.

ALLEN P. PERLEY,
JOHN B. IRVIN,
A. THOMAS PAGE,
Committee.

Rev. Hamilton Bancke Phelps

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Entered into the rest and privileged service of the life beyond, at Washington, D. C., January 2, 1923, the Rev. HAMILTON BANCKE PHELPS, vicar of the Chapel of the Holy Comforter, Rock Creek parish, Washington, D. C., in the 54th year of his age; after a ministerial career marked by singular devotion and helpfulness. The larger part of Mr. Phelps' term of official service was spent in the Dioceses of Easton, Delaware, and Connecticut; at Chesapeake City in the Diocese first named; at Newark, Del., in which Diocese he served on its standing Committee; and at Thomaston, Conn. Early in 1921, after a rectorship of several years in Thomaston, he was offered and accepted the post of vicar of the Chapel of the Holy Comforter, Rock Creek parish, Washington, D. C. Here he soon won the whole-hearted affection of his people, and fulfilled a ministry rich in promise; but, to the great sorrow of his friends and associates, destined to come to an early end.

On the second day of January, 1923, this faithful laborer exchanged the toils of earth for a blessed New Year of service in a higher and holier realm. He has left behind the impress of thorough devotion and faithfulness to the trust received from his divine Master; and of a ready, outgoing sympathy with men of all conditions. In a remarkable degree did he possess the gift of the close "personal touch"; for he was eminently "human".

To his family and people will go out the sympathy of the many who have known and appreciated his high excellence and worth.

W. S.

Augustine Hugo Wells Anderson

Entered into Life Eternal, January 17, 1919, AUGUSTINE HUGO WELLS ANDERSON, Priest.

I have fought the fight,
I have kept the Faith.

MAKE YOUR WANTS KNOWN THROUGH 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

A GROWING PARISH IN THE SOUTHWEST desires a young, active rector. Fine, stone church, rectory, and parish house; city of 20,000 population. Excellent opportunity for the right man." Address M-780, care LIVING CHURCH, Milwaukee, Wis.

PRIEST-CURATE IN CATHOLIC PARISH, one capable and willing to act as Choirmaster and Organist. Eastern parish 40 miles from New York. Address M X-770, care LIVING CHURCH, Milwaukee, Wis.

WANTED—YOUNG, VIGOROUS PRIEST, interested in rural parish. To be successful must be a good visitor and teacher. Congregation willing—needs leadership. None other need apply. Credentials. Eastern Diocese. Address Leadership-782, care LIVING CHURCH, Milwaukee, Wis.

WANTED CURATE, YOUNG, UNMARRIED, New York Parish, moderate Churchmanship, salary \$1500. Rev. DR. PELTON, Fordham, New York City.

MISCELLANEOUS

REFINED CHURCH WOMAN 35 TO 45 years of age, wanted to act as superintendent of home for aged women and children, under auspices of Episcopal Church. Applicant must have tact, and strength of character with pleasing personality. Institution has refined home atmosphere, situated in Eastern city, with pleasant surroundings. References required. Address W-778, care LIVING CHURCH, Milwaukee, Wis.

WANTED: ORGANIST AND CHOIRMASTER—good organ—male choir—Catholic Services—New York State. Address Gregorian 773, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

WANTED—BY A RECTOR, CATHOLIC, married; a parish where faithful work, experience and efficiency will be appreciated. Address B-775 care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN, TRAINED IN SOCIAL work desires position near Philadelphia. Address B-781, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER WISHES position in Wisconsin or Southern Michigan. Is well-known recitalist, and has been especially successful in handling boys. Must be good teaching opportunity and good organ. Best of references as to character and work in previous positions. Excellent reasons for desiring change. Address M-771 care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

AUSTIN ORGANS. ONE HUNDRED AND forty Episcopal cathedrals and churches in America are equipped with Austin organs. This great family includes all dimensions from small two manual to massive four manual, and in their placing all possible problems have been met and solved. No American instruments have such a record of reliability and response and a record of so modest expense of upkeep.

AUSTIN ORGAN Co.

180 Woodland Street Hartford, Conn.

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.

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.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Set of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 Post free. Mowbrays, 28 Maragaret St., London, W. I., and Oxford, England.

CLERICAL COLLARS AND CUFFS, difficult to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00, postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

CATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses \$7.50; plain \$5.50; handsome gift stoles \$12.50 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. 52.

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.

RETREATS

PHILADELPHIA. THERE WILL BE A day's Retreat for women under the auspices of the Society of the Companions of the Holy Cross, at St. Clement's Church, 20th and Cherry Streets, Philadelphia, on Thursday, Feb. 1, 1923.

Conductor, Rev. Father Reddish, of the Community of the Resurrection, Mirfield, England.

All who desire to attend are requested to notify Secretary S.C.H.C., 2222 Spruce Street, Philadelphia, Pa.

RETREAT FOR PRIESTS WILL BE HELD at Holy Cross, West Park, New York, God willing, beginning on Tuesday evening, February 6th, and closing on Friday morning, February 9th. Kindly apply to the GUESTMASTER.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wisconsin. Altar Bread mailed to all parts of United States. Price list on application.

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

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

MISCELLANEOUS

GRAPEFRUIT—HONEY SWEETS. FROM Grove to Purchaser. \$4.00 per Box. \$2.00 half box. F. O. B. Coconut Grove, Fla. BENJ. W. SOPER.

LITTLE GIRL FOR BOARDER 10 or 12 years of age who needs a mother's care, could find good home in Eastern City. References exchanged. Address S-767 care LIVING CHURCH, Milwaukee, Wis.

WANTED: CHOIR VESTMENTS, CAS-socks, and cottas. Address MR. A. F. KOPP, 7145 Schrieber St., Chicago. St. Alban's Mission, Norwood Park, Chicago.

SISTERS OF THE HOLY NATIVITY

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

BOARDING

Atlantic City

SOUTHLAND REMOVED TO 111 SO. BOS-ton Ave. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

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

New York

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

North Carolina

IN THE SUNNY SOUTH, IN AN ATTRAC-tive refined, home, rooms and board for two persons, fifteen dollars a week each. Open fire place, garage, excellent concrete roads, beautiful scenery. References exchanged. Address Box 367, Rutherfordton, North Carolina.

South Alabama

COUNTRY HOME WILL TAKE IN SIX OR eight paying guests. Baldwin County, South Alabama. Fine climate. Home cooking. Good library and excellent hunting. Address, "EDGE LAND ACRES" Loxley, Ala.

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

MANUAL OF FAMILY PRAYER

AND

NEW CHURCH CALENDAR

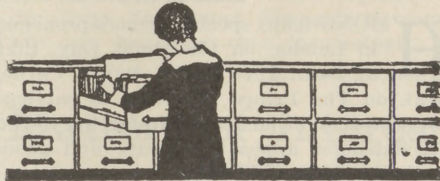
Dear to every good Churchman is the thought of a sacred home. Yet many are diffident and awkward about beginning that beautiful and helpful custom of Family Prayer.

This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening,

Children's and Parents', and Special Prayers. The Calendar is original in its practical adaptation to family use, conveniently arranged, combining Scripture readings in seasonal outline, with spaces left for writing in home anniversaries and Church dates.

Calendar and Manual not sold separately. Sold together for Fifty Cents the set, postpaid. Published by the Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

Church 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 and 9 A. M.
5 P. M. (choral).

St. Chrysostom's Church, Chicago

1424 North Dearborn Street
REV. NORMAN HUTTON, S.T.D., Rector
Sundays 8, 9:30, 11 A. M., 4:30 P. M.

St. Peter's Church, Chicago

Belmont Ave. at Broadway
Sunday Services:
7:30, 10:15, 11:00 A. M. and 5:00 P. M.
Daily Services: 7:30 A. M.

Gethsemane Church, Minneapolis

4th Ave. So. at 9th St.
REV. DON FRANK FENN, B.D., RECTOR
Sundays 8-11 A.M. 7:45 P.M.
Wednesday—Thursday—Holidays

St. Luke's Cathedral, Orlando, Florida

Main Street and Jefferson
THE REV. C. STANLEY LONG, Dean
Sundays 8, 9:45, 11 A. M., 8:00 P. M.

BOOKS RECEIVED

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

The Nazarene Press. Boonton, N. J.

Ghosts or Gospels. The Methods of Spiritualism in Healing Compared with the Methods of Christ. By Henry B. Wilson, B.D., author of *The Revival of the Gift of Healing, The Power to Heal, Does Christ Still Heal?* A Guide to the Use of Our Psychic Powers. Price \$1.25.

The H. J. Chittenden Co. Toledo, Ohio.

Toledo's Non-Partisan Movement. By Wendell F. Johnson, M.A.

The Devin-Adair Company. New York, N. Y.

The Ethics of Medical Homicide and Mutation. By Austin O'Malley, M.D.

Gragor-Conroy Company. 924-928 Cherry St., Philadelphia, Pa.

Higher Self-Control: Being a Study in Personal Religion. By C. Bertram Runnalls, rector of Calvary Church, Syracuse, N. Y. Second Edition.

A Spiritual Bouquet. In Honor of the Most Blessed Sacrament of the Altar. Compiled by Rev. C. Bertram Runnalls. Second Edition.

J. B. Lippincott Company. Philadelphia, Pa.

I Believe in God and in Evolution. By William W. Keen, M.D.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Personal Religion and Public Righteousness. A Book for Lent. By the Rev. Peter Green, M.A., Canon of Manchester, Chaplain to H. M. the king. With an introduction by the Lord Bishop of London. Price \$1.10 net.

The Macmillan Company. 64-66 Fifth Ave., New York, N. Y.

History of American Red Cross Nursing. By Lavinia L. Dock, R.N.; Sarah Elizabeth Pickett, B.A.; Clara D. Noyes, R.N.; Fannie F. Clement, B.A., R.N.; Elizabeth G. Fox, B.A., R.N.; Anna R. Van Meter, B.A., M.S. Illustrated. Price \$5.00.

Presbyterian Board of Publication. Witherspoon Building, Philadelphia, Pa.

A Study of the Primary Child. For Primary Teachers. By Mary Theodora Whitley. A textbook in the Standard Course in Teacher Training, outlined and approved by the Sunday School Council of Evangelical Denominations. Third Year Specialization Series. Price 60c.

The Adult Division in the Church School. By E. W. Halpenny, adult division superintendent, International Sunday School Council of Religious Education. Price 60c postage paid.

New Testament Followers of Jesus. Intermediate Department, Second Year, Part I. By Walter Albion Squires, B.D. The Westminster Textbooks of Religious Education for Church schools having Sunday, week day, and expressional sessions. Edited by John T. Faris, D.D. Price \$1.25 net.

G. P. Putnam's Sons. 2-6 West 45th St., New York, N. Y.

Analysis of the Interchurch World Movement Report on the Steel Strike. By Marshall Olds. Foreword by Jeremiah W. Jenks, Ph.D., LL.D., research professor of Government and Public Administration, New York University. Edited as to the law involved in labor controversies by Murray T. Quigg, B.A., LL.B., editor of *Law and Labor*. Edited as to detailed accuracy of citations, quotations, and statistics by Haskins and Sells, certified public accountants. Part Two. *History of the Interchurch Report on the Steel Strike* with the assistance of numerous officials and associates of the Interchurch World Movement.

The University of Chicago Press. Chicago, Ill.

The Book of Lake Geneva. By Paul B. Jenkins.
The Negro in Chicago. By the Chicago Commission on Race Relations.

PAPER-COVERED BOOKS

The Witness Publishing Co. Chicago, Ill.

A Man's Religion. By Julius A. Schaad, general missionary for the National Council of the Episcopal Church, author of *Only a Mask, Comfort Words*, etc.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

The Old World and the New. Prayers Collected by L. H. M. Soulsby. Price 40 cts. net.

Presbyterian Board of Publication. Witherspoon Building, Philadelphia, Pa.

Stories of the Beginnings. Junior Department, Second Year, Part I. By Ethel Wendell Trout. The Westminster Text-books of Religious Education for Church schools having Sunday, week day and expressional sessions. Edited by John T. Faris, D.D. Price 60 cts. net.

Pleasing God by Right-doing. Primary Department, Second Year, Part I. By M. Florence Brown. The Westminster Text-books of Religious Education for Church schools having Sunday, week day, and expressional sessions. Edited by John T. Faris, D.D. Price 60 cts. postage paid.

BOOKLETS

From the Diocese of New York. Synod House, 110th St., and Amsterdam Ave., New York City.

Cathedral Building an Index of National Character. By the Honorable Elihu Root.

BULLETINS

The General Theological Seminary. Chelsea Square, New York, N. Y.

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PAMPHLETS

The Commission on Evangelism. Room 518, 287 Fourth Ave., New York, N. Y.

Suggestions for a Series of Lenten Sermons. By President Ozora S. Davis, D.D., of the Chicago Theological Seminary.

From the Author.

Problems confronting the Petroleum Industry. An Address by A. C. Bedford, chairman Board of Directors Standard Oil Company (New Jersey) delivered before the American Petroleum Institute, St. Louis, December 6, 1922.

The Presbyterian Board of Publication. Witherspoon Building, Philadelphia, Pa.

Christianity and the Church. By Park Hays Miller.

The Sacraments of the Church. By Park Hays Miller.

Sin. By Park Hays Miller.

Salvation. By Park Hays Miller.

NEW MISSIONS ESTABLISHED IN NEW YORK RURAL SECTION

ABOUT A YEAR ago the Rev. Oscar Meyer, Jr., was appointed as Chenango County Missionary under the Van Wagenen foundation which provides for the services of a county missionary. Mr. Meyer began his work in a field which was practically untouched by the Church. In the past year there have been some fifty odd baptisms and over eighty confirmations, most of them people who have never heard of the Church before, and there are several promising little missions in existence today where the Church was unknown a year ago. In two of the places, Smithville Flats and South New Berlin, the people in these communities with the generous aid of a few outside friends have purchased houses and they have been made over as temporary chapels and centers for community work.

On Dec. 8th, Archdeacon Foreman dedicated the Bishop Huntington Memorial House at Smithville Flats, where there is a congregation averaging over fifty every Sunday. The building at South New Berlin is now being made over and will be dedicated shortly. The Chenango County missionary is also in charge of the Community Church at Columbus, where there is a good congregation. This latter arrangement, however, is not necessarily a permanent one.

A Christmas Message from Dean Inge

Mr. Wanamaker's Cross Presented to the Abbey—Exchange of Letters Between Constantinople and Canterbury.

The Living Church News Bureau }
London, December 29, 1922 }

AMONG many special sermons preached in London on Christmas Day, that of Dean Inge at St. Paul's Cathedral, on The Prince of Peace, is particularly worthy of mention. Referring to the Archbishops' appeal for peace and goodwill, the Dean said that he never remembered a time of such unanimity as now existed in this country on the question of peace. We had deliberately broken our fighting machine to pieces in order to set an example in disarmament, and had expressed our intention of putting away thoughts of vindictiveness and hatred, and to labor for the reconstruction of Europe and the healing of the wounds of war. Nevertheless the Archbishops were right in making their appeal, for we had to think not only of our own country but of the world, and the world was not at peace. That could be seen by an examination of the Near East. Some of the Great Powers seemed to have learned nothing and forgotten nothing. The Peace Palace at the Hague must seem to those who visited it a memorial of forlorn and disappointed hopes.

What, asked the Dean, was the meaning of these recurring disappointments? "I think the reason is that we have sought our driving force from below, and not from above," he added. In 1851 the arguments used were that since war was bad for trade, and as every one wanted to be comfortable, common sense would make an end of fighting and the preparations for it. Although these arguments were sound, yet the structure built upon them proved to be no more stable than a house built upon sand. "So long as individuals, classes, and nations devote all their energies to keeping possessions and advantages which other individuals, classes, and nations want for themselves, and which both cannot have, so long will a state of war, open or disguised, continue to exist."

MR. WANAMAKER'S CROSS PRESENTED TO THE ABBEY.

The presentation of the beautiful processional cross which has been given to Westminster Abbey by the Hon. Rodman Wanamaker, C.V.O., of New York, as a symbol of Anglo-American friendship, was made at a special service at the close of Evensong on Christmas Eve. After the singing of the carol, Cradled All Lowly Behold the Saviour Child, the cross was carried from the west door of the Abbey to the presbytery. A procession was then formed with the sub-sacrist cross-bearer carrying the present processional cross (presented in 1902 by the Envoy from the Court of Abyssinia) and the principal cross-bearer carrying the new processional cross. The procession halted beneath the lantern, and Colonel Wm. E. Wood, representing Mr. Wanamaker, formally presented the cross to the Dean (Bishop Ryle) and Chapter, standing on the steps of the presbytery. Colonel Wood said: "Mr. Dean, it is my privilege, as Chief of Staff to the Hon. Rodman Wanamaker, to offer to the Dean and Chapter of this the collegiate church of St. Peter, Westminster, this processional cross, the gift of my chief, for the Glory of God, and as a sym-

bol of the Anglo-American Entente. Mr. Rodman Wanamaker counts it an honor to be allowed to add to the numberless treasures that are already enshrined in this age-old Abbey, the religious center of the British Empire, and he trusts that this cross will ever prove an emblem of that friendship among English-speaking races which he has so much at heart."

The Dean briefly replied, expressing thanks to the giver, and the hope that the reciprocal affection between the people of America and Great Britain might ever endure. Having accepted the cross, the Dean passed to the high altar, the Abbey clergy returning to their places. The cross was then placed in the hands of the sacrist, and carried to the high altar, where the Dean dedicated it in the following words: "In the Faith of Jesus Christ we dedicate this cross to the Glory of God and as a pledge of brotherhood among English-speaking peoples. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

After a short address by Canon Storr, reinforcing alike the lessons of the ceremony and of the season, the new cross was used for the first time in its history in an imposing final procession. The choir and clergy passed all round the ambulatory, thence into the nave, and lastly through the choir to the presbytery. All the Abbey clergy were vested in copes, while on either side of them was grouped the choir, the scene presenting an appearance of quite mediaeval splendor. The cross and the banners stood out conspicuously in the radiance diffused by countless wax candles. Over the whole of the scene there arose the magnificent columns and arches of Henry III's choir, the whole combining to fill the mind with a sense of beauty, thankfulness, and hope.

A few words of description of the cross may prove of interest. Of exceptionally fine craftsmanship, it is composed entirely of precious metals, embellished with ivory, sapphires, and enamel. The Crucifixion is represented on the obverse, and at the extremities of the four arms are depicted the Annunciation, the Nativity, the Resurrection, and the Ascension. Our Lord in Glory is shown on the reverse, and around the base of the cross, in niches, are small figures of the Founders and Patrons of the Abbey.

EXCHANGE OF LETTERS BETWEEN CONSTANTINOPLE AND CANTERBURY

The security and elementary rights of Orthodox Christians in Turkey are bound up with the retention of the Patriarchate at Constantinople. But Ismet Pasha, after yielding to the Allies on the matter of the freedom of the Straits, seems to have expected in return a concession which would allow the Turks to do what they will with the Christian minorities. On the proposed expulsion of the Ecumenical Patriarch from Constantinople, Ismet Pasha was particularly intractable, and it was in vain that the British delegate, backed by his French colleague, stated that the Christian world would not tolerate the uprooting of an institution of such antiquity and of such vital importance to the Orthodox Church. Matters having reached this crisis, the following telegrams between the Patriarch of Constantinople and the Archbishop of Canterbury possess the greatest interest: "To the Lord Archbishop of Canterbury.

"The first conqueror cast the most holy Apostolic Ecumenical throne out of the

church of St. Sophia. The second conqueror is now attempting to drive the throne out of the very borders of Constantinople, and is seeking to make the representatives of the Christian Powers also partners of this crime.

"Join with us, O brother beloved, and with all the Orthodox bishops, together with your own brethren, both in prayer to God and in protest to the Conference for the averting of the wrong which is being wrought against the whole Orthodox Church.

"PATRIARCH MELETIOS."

"To the Patriarch Meletios, Constantinople.

"I have, throughout, continued to press upon the Conference at Lausanne our earnest hope and desire that no breach should take place in the maintenance of the historic Ecumenical Patriarchate in Constantinople. The continuity of the Patriarchate in Constantinople is profoundly important to the whole Christian Church.

"ARCHBISHOP OF CANTERBURY.

"December 22, 1922."

Time will show whether Ismet Pasha will give way, but it is inconceivable that the Allies will shift their ground, and Lord Curzon may be trusted to remain firm.

A writer in the *Evening Standard* makes the following significant statement: "Apropos of the proposed ejection of the Patriarchate from Constantinople, I gather that the Vatican is watching the vicissitudes of the Orthodox Church with particular interest at the moment. The Pope, in his recent allocution, made a very significant reference to the possible healing of the breach between East and West—which has lasted since the Great Schism. Should such a reunion take place it would be one of the most important events in Christian history."

ST. MARGARET'S IN DANGER

Another historic church in London (and one of Wren's masterpieces) appears to be in danger. St. Margaret's, Lothbury, has been pronounced to be unsafe by Mr. Mervyn Macartney, the surveyor of St. Paul's Cathedral. The roof, the tower, and the foundations are condemned by this expert, and the verdict has led the Bishop of Stepney (who is also the rector of St. Margaret's) to make an urgent appeal to the City of London to subscribe the funds necessary to undertake the work of repair. It is estimated that at least £6,000 will be required.

As far back as 1181 there is mention of a church of St. Margaret de Lodebure. It was once in the gift of the Abbess of Barking, but since the Dissolution by Henry VIII, the gift has been exercised by the Crown. The present building was built by Wren in 1690, the former church having been destroyed in the Great Fire. It is interesting to note that in 1881, during repairs, some relics of the old church were discovered. At that time also the screen erected by Wren was replaced and the unsightly galleries removed. The west window, which had been blocked up by the organ gallery, was opened out and the entire floor repaired. There is an exquisite carved font by Grinling Gibbons, and the pulpit was brought from All Hallows the Great, in Upper Thames street, when that church was demolished in 1895.

THE CHURCH ASSOCIATION REPRIMANDED

A sharp rebuff has been administered by the Bishop of Birmingham to the Church Association in reply to criticism

which that body passed on his lordship presiding at the Birmingham Anglo-Catholic Congress. The Bishop charges the Association with a want of Christian charity in describing Anglo-Catholics as "dishonest". "We cannot ever expect," he says, "to come together as a Church when one section of the Church charges another section with making what to all intents and purposes are false statements." He looks forward to the coming together of the "very fine young Evangelical clergy who are becoming ever increasingly in-

fluent" with "sane and strong Anglo-Catholics." He has never hesitated to express regret at the attitude of extreme men among the Anglo-Catholics, but he adds, "I am not going to allow your society to state uncontradicted that Anglo-Catholics are, as a rule, in any sense disloyal to the Church. I will even go further and say that I am not going to accept the *ipse dixit* of the Church Association as to how the Prayer Book, the Articles, or the Homilies should be explained." GEORGE PARSONS.

Matters of Interest in Canadian Church

The Living Church News Bureau }
Toronto, January 11, 1923 }

THE MEDICAL mission opened last spring at St. John's, Portland St., Toronto, is meeting with success. Fifty patients a week, on an average, are treated at the clinics, which are held on Mondays, Wednesdays, and Fridays, and many have been cured of long established ailments.

Two or three nurses from St. John's Hospital are in attendance at each clinic, as well as V.A.D. aides, and many of the city's most prominent doctors give their services. An excellent follow-up system, by means of which the nurses enter the homes of the people and encourage obedience to physician's orders is accomplishing much good, and a child welfare clinic is proving beneficial to mothers and children alike.

A convalescent and rest home at Whitby, was carried on all last summer, many going thither for relaxation and fresh air.

The Sunday School Association of the Diocese of Quebec has asked the executive committee to make arrangements for the

suitable commemoration of the one hundredth anniversary of the establishment of Sunday schools in the Diocese of Quebec in April, 1923.

The A.Y.P.A. of the Church of the Epiphany, Toronto, carried Christmas cheer to four hundred children under twelve years of age in the Sunday School of Trinity East.

Canon G. B. Gordon, of Christ Church, Niagara Falls, was presented on Christmas Day with an automobile by the people of the parish and many friends among the war veterans.

Some time in May or June the beautiful new chapel of Ridley College, St. Catherine's, Ont., will be formally opened and will be a notable addition to the group of school buildings. It will be among the most beautiful school chapels on the continent.

The Rev. H. A. Brooke, rector of St. Matthew's Church, Toronto, was recently presented with a Ford Sedan by the Congregation in appreciation of his work.

The Rev. H. Sherstone, who has done fine work as general missionary in the Diocese of Saskatchewan, has resigned.

Affectionate Leavetaking for The Reverend Doctor Mann

A Simultaneous Eucharist—Of-
ficiates with Armenian Bishop—
A Survey of Massachusetts
Church Poor

The Living Church News Bureau }
Boston, January 15, 1923 }

THE Rev. Alexander Mann, D.D., rector of Trinity Church, was given a farewell breakfast by members of the Massachusetts Clerical Association in the Cathedral Rooms of St. Paul's Cathedral last week. The occasion was to give Dr. Mann the formal good wishes and good will of the diocese as he leaves to become Bishop of Pittsburgh.

Bishop Lawrence presented Dr. Mann with a leather bound memorial book containing the signatures of many of the diocesan clergy. The inscription, which was written by Bishop Lawrence, reviewed Dr. Mann's seventeen years of service at Trinity Church, praised him for "his happy comradeship" and expressed regret at his departure. The inscription concluded with, "To every one of your brethren you have been a faithful friend, a wise counsellor, and an invigorating illustration of the grace, strength, and glory of Christian manhood."

An original poem was read by the Rev.

Frederick Palmer, D.D. The Rev. Prescott Everts, president of the Massachusetts Clerical Association, presided.

Other speakers at the breakfast were Dean Henry B. Washburn, of the Episcopal Theological School; and Dean Rousmaniere, of the Cathedral.

A SIMULTANEOUS EUCHARIST

On the day of his consecration at Pittsburgh the rector of Trinity will know of a communion service being held in his former parish, as near as possible at the same hour.

In Trinity's calendar, Dr. Mann has given out the following announcements relative to his consecration:

"Speaking of the consecration, our Parish Council has made the suggestion that there should be a Communion Service here in Trinity on St. Paul's Day, as nearly as possible at the same hour that the Consecration Service is held in Pittsburgh. I am glad to announce that such a service will be held here on St. Paul's Day, at 12 o'clock. Mr. Ridout will be in charge of the service, and the music will be rendered by the full choir. There will be appropriate prayers, a special Epistle and Gospel, and the hymns to be used at the consecration will be sung here. I need scarcely say how grateful the suggestion is to me, and what a help and joy

it will be to know that friends here are thinking of me and praying for me on that day.

"Our friend and former minister, Mr. van Etten, rector of Calvary Church, Pittsburgh, has asked me to say that on the afternoon of the day of the Consecration Service, there will be an informal reception and tea for all Trinity parishioners and friends from Boston, who attend the consecration, at Calvary Rectory, 311 Shady Avenue, from 4 to 7 o'clock. He hopes, and so do I, to make it a real "Boston reunion".

OFFICIATES WITH ARMENIAN BISHOP

The rector of St. Paul's Church, Brockton, the Rev. David B. Matthews, is in reality a priest of the Church of God, instead of but one communion. Last week an impressive funeral service was held in St. Paul's by the Rt. Rev. S. Vart Kasparian, of the Armenian Church, and the rector of St. Paul's, Dr. Matthews, over the bodies of four Armenians. Bishop Kasparian chanted the funeral service in the language of his people, and made an address in the same language. Dr. Matthews used the prayers of the Church, Mrs. Matthews sang musical selections, and the organist of St. Paul's played several selections. This service was held at St. Paul's largely through the granting the Armenians of Brockton the free use of the church for their services, whenever the parish services of St. Paul's were not conflicting. In commenting on the significance of this service, Dr. Matthews remarked to me, "such an act may let others see that the Episcopal Church is Catholic enough to minister to foreigners as well as to our own."

A SURVEY OF MASSACHUSETTS CHURCH POOR

About April 1, 1922, the Diocesan Department of Social Service sent a letter

to clergymen in charge of parishes outside of Boston. It asked each clergyman three questions about the public and private institutions of his town in which persons live, such as the almshouse, an old persons' home or a hospital for incurables. First, are there any Churchmen in such institutions? Second, has any systematic visitation of such persons by the clergy or lay-workers been practicable? Third, do the institutions make provision for religious services? Also the question was asked if there is regular provision made by the town authorities for holding religious services at so-called pauper burials.

Only twenty-five answers were received. Several were joint answers from two or more clergymen in one community. There was little mention of visitation. As to provision of services in such institutions, ten answers said yes, one said no, two could not say definitely. Four mentioned arrangements for services by local clergymen, in association. One spoke of having inmates of the almshouse carried to his church. Two others promised to do something. Several stated that there were no such institutions in their towns or no Churchmen in them.

As to services at burials of so-called paupers, eleven answered that services are arranged by the public authorities; one said to the contrary; while four could not answer positively. One rector, who has been an overseer of the poor, wrote that when he first took service with the overseers, he discovered that there was no provision for services at the potter's field, unless friends attended to it. He ordered that no burial there should be made without a fit service, and offered his own services at any time. "It is a source of great satisfaction to me", he adds "that I have put a stop to this heathen neglect".

RALPH M. HARPER.

rector of the Church of the Incarnation, was Master of Ceremonies, and the Rev. Dr. Charles L. Pardee was Registrar.

The Certificate of Election was read by the Very Rev. Howard Chandler Robbins, dean of the Cathedral; the Canonical Testimonial, by Mr. R. W. B. Elliott; the Certificate of Election, by Chaplain J. H. S. Putnam, U.S.N.; and the Consents of the Bishops, by Bishop Stearly.

The Bishop-elect, having made the Constitutional Declaration and the Promise of Conformity, the Litany was said by Bishop Lines, after which, the Bishop-elect being robed, Bishop Manning sang the *Veni Creator Spiritus*, and the solemn act of Consecration followed. The Presiding Bishop was the celebrant, Bishop Manning was Epistoler, and Bishop Gailor, Gospeller. The presenting Bishops were Bishops Lloyd and Morris.

The sermon was preached by Bishop Knight, formerly of Cuba, until lately in charge of the Church in Haiti and now assisting the Bishop of New Jersey. Bishop Knight departed from the usual custom of a conventional consecration sermon, an upholding and unfolding of the theory of the Episcopate. He devoted his whole sermon to a comprehensive and searching exposition of affairs in Haiti and to a statesmanlike declaration of policy as to the Church's responsibility in the present critical state of affairs in that distracted island. His charge to the Bishop-elect was given extemporaneously and was an affectionate and heartening greeting and word of cheer to his fellow-laborer of many years. [The sermon is printed elsewhere in this issue.]

The offering was for mission work in Haiti, to be used at the discretion of the new Bishop.

BISHOP PADDOCK MARRIED

The Rt. Rev. Robert Lewis Paddock, D.D., formerly of the Missionary District of Eastern Oregon, was married on Tuesday, Jan. 9th, in the Cathedral, to Miss Helen Jean Aitken, daughter of the late John W. Aitken, of New York, and co-heiress with her brother to an estate estimated to be worth \$2,500,000. Bishop Lloyd performed the ceremony at noon in the Chapel of Saint Columba. Bishop and Mrs. Paddock will go abroad almost immediately.

RENOUNCES PRESBYTERIANISM

The New York Presbytery having failed to oust Rev. Harry Emerson Fosdick, a Baptist minister, and special preacher at the old First Presbyterian Church on lower Fifth Avenue, as a result of charges of heresy preferred by the Rev. Dr. John Robertson, of Cincinnati, the latter announces his renunciation of his Presbyterian affiliations, and his intention to seek Holy Orders in the Episcopal Church. His son, Ian Robertson, is rector of the Church of the Holy Trinity, Hartwell, Cincinnati.

BRIEFER MENTION

Bishop Lawrence is visiting New York in the interest of the endowment fund of the Cambridge Divinity School. He spoke at the Church of the Incarnation to a group of Cambridge graduates.

At the twelfth annual meeting of the diocesan Church Mission of Help, held in St. Thomas' Guild Hall on Monday, Jan. 15th, an address was made by Miss Jean Begg, executive secretary of Inwood House, on Readjusting the Girl to the Community.

Dean Robbins, of the Cathedral, is lecturing on The Modern Interpretation of the Bible, at the Institute of Church

Archdeacon Carson Consecrated Missionary Bishop of Haiti

Bishop Paddock Married—Renounces Presbyterianism—St. Paul's Chapel Patronal Festival

The Living Church News Bureau }
New York, January 13, 1923 }

BY THE consecration on Wednesday, Jan. 10th, in the Cathedral of St. John the Divine, of the Ven. Harry Russell Carson, sometime Archdeacon of the Missionary District of the Panama Canal Zone, as Missionary Bishop of Haiti, the American Church ended its hesitating policy in regard to an urgent situation and placed itself squarely behind the American civil administration in bringing a strong religious influence to support the moral forces upholding law and order in that turbulent part of the Carribean.

The service of consecration appropriately took place in New York and by the courtesy of its bishop, was held in the Cathedral. This was entirely fitting, since New York is the headquarters of the National Council and the center of its missionary work. The Presiding Bishop came here specially to mark the Church's sense of the importance of the occasion. The President of the National Council was a co-consecrator and the Bishop of the most influential diocese in the country lent his Cathedral to emphasize the ser-

vice as marking an event of unusual moment in the history of the Church's missionary expansion.

Among the attending and visiting Bishops were some whose presence added to the significance of the occasion: Bishop Lloyd, for many years its missionary executive; Bishop Knight—the preacher—friend and co-laborer with the Bishop-elect in the mission field; and Bishops Morris and Mosher, from the nearer and farther missionary outposts of the Church.

The Cathedral held a large congregation for a week-day service. Headed by a crucifer and followed by a choir of thirty, the procession entered the Cathedral at 10:30 A.M. A score of the clergy preceded the candidate and his attending presbyters; the Rev. George Woolsey Hodge, D.D., rector-emeritus of the pro-Cathedral Church of St. Mary, Philadelphia, and the Rev. Arthur Roweyn Gray, D.D., Secretary for Latin America of the National Council. Then came Bishop Morris, of the Panama Canal Zone, Bishop Mosher of the Philippines, Bishop Lines of Newark, and Bishop Stearly, Coadjutor of the same diocese, Bishop Knight, the preacher, Bishop Manning of New York, Bishop Gailor, president of the National Council—both co-consecrators—and then Bishop Tuttle, Presiding Bishop of the Church. The Rev. Dr. H. Percy Silver,

Knowledge, held at St. Mary's, Manhattanville. The Rev. Professors Loring W. Batten and Charles N. Shepard, of the General Theological Seminary, are also scheduled to lecture at the Institute, as is the Rev. Canon Charles S. Lewis, of the Religious Education Commission of New Jersey.

At St. Paul's Chapel, Columbia University, a service of commemoration for the men of the university who fell in the war, was held on Sunday afternoon, Jan. 7th. Chaplain Knox conducted the service and the address was made by Dr. Hans Fisser, professor of Bacteriology at the College of Physicians and Surgeons.

Bishop Manning is to conduct a Quiet Hour for Church people engaged in Social Service, at Calvary Church on Friday, Jan. 19th, at 4:30 P.M. A supper-conference will follow in the parish house.

ST. PAUL'S CHAPEL PATRONAL FESTIVAL

For the St. Paul's Day Patronal Festival to be held, Jan. 25th, at St. Paul's Chapel, Trinity parish, special preparation is being made for the midday choral celebration of the Holy Eucharist, at which service, on all holy days, a plainsong setting is used. This year the organist and choirmaster has arranged for two choirs (gallery, and a vested choir in the chancel, the latter of men exclusively). The *Missa de Angelis* will

be sung. The rector of Trinity Church, the Rev. Dr. C. R. Stetson, will be the celebrant, the vicar emeritus, the Rev. Dr. Geer, and the curate of St. Paul's Chapel assisting him. The vicar, the Rev. Dr. McComas, will be Master of Ceremonies and address the congregation.

This will be a demonstration to a downtown midday congregation of the power and usefulness of plainsong. The American Plainsong Society expects to attend this service.

During Lent there will be midday preaching in St. Paul's Chapel at one o'clock by visiting clergymen, chiefly from out of town, as there has been at Trinity Church, at noon, for many years. This will not interfere with the regular services at noon, which are highly valued by many devout worshippers: and will present an opportunity for Lenten preaching at a later hour than at Trinity Church.

The Rev. T. W. Pym, D.S.O., head of Cambridge House, England, will be the preacher at Trinity Church at midday the week of Jan. 22d to the 26th, and at St. Paul's Chapel at one o'clock the week of Jan. 29th to Feb. 2d. This will start the one o'clock preaching at St. Paul's Chapel; the clergy of the Chapel carrying the next seven days until Ash Wednesday.

FREDERIC B. HODGINS

couraged. We desire to raise first our share of the maintenance of the national budget, and, until that is secured, we will not encourage any congregation or individual to give to priority appeals. We have notified the National Council that we are always ready to welcome missionary speakers to the Diocese, but it must be understood that those who come will not ask for, or expect, offerings for objects not on the budget."

CHURCH FARM SCHOOL

A few days before Christmas, a delegation representing the boys of the Church Farm School visited the Church House and, in the presence of Bishop Garland and others, presented a check for \$500 to apply on the Missionary Budget, towards the deficiency. This money had been earned by the boys when they learned of the threatened deficiency, by working on their play afternoon, husking corn, painting barns, washing automobiles, chopping wood, and doing any other kind of work, so that their voluntarily assumed pledge of \$500 might be met.

Bishop Garland said, "If 1,500 men in the Diocese would give five days of their earning power as you boys have done, we wouldn't have to talk about deficiencies."

VARIOUS NEWS NOTES

On Christmas Day, some parishioners of St. John's Church, Lansdowne, presented a new model Ford Sedan to the Rev. Charles E. Tuke, D.D., and his family. Dr. Tuke became rector of the parish in March of last year. The parish has undertaken the erection of a \$50,000 parish house, most of the funds for which have been received. The vestry has also made a considerable increase in the rector's salary.

St. James' cafeteria, conducted by St. James' Church, of which the Rev. Dr. Mockridge is rector, has completed the third year of its existence. Its purpose is to supply a place where business women may obtain a midday meal under pleasant conditions, at reasonable prices, and enjoy rest, the use of a library, or the pleasures of dancing.

On the anniversary day, 360 women were served at luncheon.

At the Monday meetings of the Clerical Brotherhood the following papers will be read: Jan. 22d, The Church and the Community, the Rev. A. H. Haughey; Jan. 29th, The Doctrine of the Son of Man, the Rev. Dr. Z. B. T. Phillips; Feb. 5th, The Greatest Need of the Diocese, the Rev. Dr. Caley.

The Suffragan Bishop will conduct a Conference for the Clergy on Feb. 12th.

St. Vincent's Guild of the Church of St. John the Divine, of which the Rev. Fr. Harewood is rector, will hold a special service for acolytes on the evening of Jan. 22d; the preacher being the Rev. Charles L. Steel, rector of Calvary Church, Philadelphia.

The midwinter banquet of the Associate Alumni of the Philadelphia Divinity School will be held in the library building of the school on the evening of Jan. 23d, at which time the Rev. Harry P. Nichols, D.D., will be the speaker.

FREDERICK E. SEYMOUR.

RECORD ATTENDANCE IN HONOLULU

IOLANI SCHOOL opened this year with an enrollment of 415 pupils, this number being 95 more than have ever attended the school at any previous date.

Philadelphia Divinity School
Receives \$200,000 Bequests

Woman's Auxiliary Educational Day—Diocesan Classes on Mission of Church—Preaching Mission at St. Clement's

The Living Church News Bureau }
Philadelphia, January 12, 1923 }

AT a meeting of the Trustees and Overseers of the Philadelphia Divinity School, held recently, gifts and bequests aggregating over \$200,000 were announced.

In the new St. Andrew's Chapel, costing approximately \$250,000, on which work is to be commenced in the spring, endowed stalls similar to those in the Henry VII and St. George's chapels in England will be erected at a cost of \$5,000 each. Bishop Garland stated that a Churchwoman of Philadelphia will take the first of the stalls.

Senator Pepper announced that Mr. William B. Kurtz intended to build the first professor's house, costing about \$25,000, as a memorial to his son who was killed in the Argonne.

Bishop Garland stated that a layman has promised \$25,000 toward a unit to be erected in 1924, and has also promised to give serious consideration to paying the entire cost of over \$100,000. One layman has written a bequest of \$100,000 in his will, and another, \$75,000.

The Rev. John M. Groton, the Rev. Nathaniel B. Groton, and their mother, Mrs. W. M. Groton, have promised \$1,000 as a memorial to the Rev. William Mansfield Groton, D.D., late Dean of the School.

WOMAN'S AUXILIARY EDUCATIONAL DAY

St. Paul's Day, Jan. 25th, will be observed as Educational Day by the Woman's Auxiliary of the Diocese. Holy Communion will be celebrated in the chapel of the Church House, to be fol-

lowed by breakfast. Mission Study classes will be held until noon, when Intercessions and Instructions will be given by Archdeacon White.

In the afternoon, a Conference on the Educational Work of the Woman's Auxiliary will be held, and, later, a pageant *Mother Church and the New America* will be given by American and foreign-born children.

DIOCESAN CLASSES ON MISSION OF CHURCH

For six successive Mondays, both morning and evening, study classes on The American Mission of the Church are being held under the leadership of Mrs. Henry A. Pilsbry.

On Tuesday evenings, Mrs. W. Horner Smith conducts a class on the negroes, and a Diocesan Bible Class is held each Wednesday afternoon.

All of these classes meet in the Church House.

PREACHING MISSION AT ST. CLEMENT'S

On Septuagesima Sunday a two weeks' preaching mission will commence at St. Clement's Church. It will be conducted by the Mirfield Fathers of the Community of the Resurrection, England.

This mission at St. Clement's is the only work this community is taking in the United States, though a three months' series has been given throughout Canada.

Preaching services will be held daily at 10:30 A. M. and 8 P. M. (except on Saturdays). The Sunday services are at 11 A. M. and 8 P. M.

PENNSYLVANIA TO CONCENTRATE ON QUOTA

The Diocese of Pennsylvania intends this year to meet its quota in full, by commencing early to prevent deficits in parish contributions towards the Mission of the Church. The Suffragan Bishop announces that, with the approval of the Executive Committee of the Council, and with the endorsement of the women's organizations, "all appeals for specials will be dis-

Chicago Brotherhood Plans International Convention

Triple Anniversary of Suffragan Bishop—Annual Meeting of Church Service League—Some Settlement Work

The Living Church News Bureau }
Chicago, January 13, 1923 }

JUST forty years ago a little group of men at St. James' led by the late James L. Houghteling, organized the first chapter of the Brotherhood of St. Andrew, with its simple rules of prayer and service. Its influence was immediate and has been continuous. It is not too much to say that the two national organizations which do most for the interior life of the American Church are the Brotherhood of St. Andrew and the Woman's Auxiliary, because both are emphatically religious in their motive. The Brotherhood is planning to celebrate its fortieth anniversary this fall with an international convention to be held at the University of Chicago, Sept. 19th to 23d.

An extension program is under way in the Diocese, giving parishes an opportunity to organize groups of men and boys into Brotherhood chapters under a training group plan in charge of capable experienced leaders. This work is being carried on by the Chicago Diocesan Assembly, with Mr. H. Lawrence Choate in charge.

On Wednesday evening, Jan. 10th, a dinner was held at the Central Y.M.C.A., when Bishop Anderson spoke of the coming convention, and what it should mean to the Church men and boys of Chicago. In a letter urging the coöperation of Churchmen in this great event, the Bishop said: "It concerns not only the members of the Brotherhood, but all Church people of the diocese. The Brotherhood was born in Chicago, and now, after forty years, during which it has encircled the globe, it is coming back to its birthplace. We are to be the hosts of the splendid and inspiring gathering which is capable of bringing so much that is good into our own Church life. I am very anxious that the clergy and laity will feel that they are to be the hosts of this great gathering, and that they will realize that there is much to be done by a large number of persons carrying through a convention of this sort."

The Church Club has also promised its hearty coöperation. Mr. C. W. Brickman, Jr., has recently come from Philadelphia to be resident field secretary of the Brotherhood, with headquarters at the diocesan rooms. He is to assist the Convention Committee, of which Mr. Courtenay Barber is general chairman.

TRIPLE ANNIVERSARY OF SUFFRAGAN BISHOP

The Suffragan Bishop of the Diocese, Dr. Griswold, was the guest at a luncheon held in his honor by the Round Table at the Brownleigh Club, on Monday, Jan. 8th. It was a triple anniversary for Bishop Griswold, the anniversary of his birth, of his consecration, and of his installation as suffragan in this diocese. Bishop Anderson, and about sixty of the clergy were present: the Rev. Gerald G. Moore presided.

The Bishop of the Diocese, Dr. Anderson, in a happy speech, said that the subject of the day naturally divided itself under three heads, which he termed "gen-

eration, consecration, and migration". First, he said, all were thankful for the birth of Bishop Griswold because he had contributed much to the betterment of the world and to the enrichment of the Church. Next all were thankful for his consecration as a missionary bishop of the Church, an office which he thought was more true to type than that of a diocesan bishop, and more in keeping with the Church's ideal and intention. Finally, all were thankful for Bishop Griswold's migration from Salina to Chicago, wherein he had faced many hazards, the hazard that always attends a migration eastward, the hazard of becoming a suffragan, and the hazard of trying to work with a man he did not know. The Suffragan had surmounted all these hazards, and had found a permanent lodgment in the hearts of his Bishop, his clergy, and his people. The Bishop referred to the division of labor between himself and the suffragan, and to the state of good team work that existed between them.

The Rev. Dr. Rogers, rector of St. Mark's Church, Evanston, speaking for the clergy, praised Bishop Griswold in an affectionate and witty speech.

Bishop Griswold, in replying, aptly linked up the three heads of the subject for the day. In a touching way he referred to the early wish of his mother that he might become a missionary as having been more than fulfilled. He had been born in the octave of the Epiphany and had felt, like His Master, that he must be about the Father's business. He referred affectionately to Bishop Tuttle as the bishop who had known him from his infancy, and who had nominated him in the House of Bishops to the district of Salina. He left Salina only when he felt it was time to go, and took up what the world thinks to be the humbler task of suffragan, coming to Chicago just six years ago. The Bishop modestly disclaimed many virtues, but said that he felt he might claim one, a capacity for human love. This he had tried to magnify. "I do love my people, and I do love to minister to them." He referred to the happy relations between himself and his Diocesan, particularly happy because the position of suffragan is a difficult one. "He cannot initiate, he can only do things assigned him by his bishop, or which he is invited to do by the clergy", whom he asked in closing to make use of him as they can.

ANNUAL MEETING OF CHURCH SERVICE LEAGUE

Encouraging reports from every quarter were given at the third annual meeting of the Church Service League, held in Washington Hall, Jan. 11th. The Bishop presided. The reports given from the departments of Supply, Education, and Social Service were most interesting, as were those of the national organizations given by their officers.

In brief the Woman's Auxiliary has had a successful year with increased interest from a larger number of members. The Girls' Friendly Society Lodge on Scott St. gives a most attractive and comfortable home to sixty-four young women, thus helping considerably to solve the insistent problem of the young girl who is alone in this city. The Church Peri-

odical Club is doing noble service in sending books, magazines, music, and so forth, to many individuals and to institutions. The Daughters of the King have organized two new chapters in the diocese, and have held three local assemblies.

The address for the day was given by Mrs. G. P. T. Sargent, of Grand Rapids, Mich., on the possibilities of the Church Service League. Mrs. Sargent gave a most earnest and forceful review and statement of the League's work, and greatly impressed all who heard her.

SOME SETTLEMENT WORK

There is always something happening at the Providence Day Nursery and the House of Happiness, the Church's settlement on the South Side. In one month the library, which, like that at Chase House, is a branch of the Public Library, circulated 1,500 books. An English class for foreign women meets every Tuesday and Friday evening. There are sixteen women in this interesting class, taught by Miss Rolfe, a teacher under the Board of Education. Largely due to the support of the Women's City Club and of the Englewood Women's Club, both interested in this class, the services of a child worker have been provided for caring for the children of the mothers attending the class. The Christmas plays, which were hugely enjoyed by old and young alike, this season, were written by one of the instructors at the House, Miss Rita Benton.

The work among foreign-born women, which is carried on constantly at the Providence Day Nursery, is done, too, at Chase House on the West Side. During December, a meeting of Armenian women was arranged by Deaconess Wilson and Mrs. Gurinian, of the Church of the Epiphany, when Mrs. Gurinian brought some of her Armenian friends to meet several Armenian mothers she had visited near by. Nearly thirty were present, and as a result, beginning with the New Year, there will be held a class for Armenian women each Friday afternoon, when instruction in English will be given. One of the great inducements for the founding of Chase House, a little more than a year ago, was the pressing need and opportunity of work among the foreign-born who live in large numbers in the neighborhood of Chase House.

CHURCH CLUB EXPANSION

For some time criticism has been heard that the Church Club of the Diocese was too much city born, city bred, and city confined. The Club has responded to the criticism, and recently instituted a policy of expansion, and is trying to reach out into the diocese by establishing branches wherever the call may come. The first branch outside of Chicago has just been organized at the Church of the Redeemer, Elgin, the Rev. J. M. Johnson, rector, and a joint meeting of the Elgin and Oak Park branches was held at Elgin on Monday evening, Jan. 8th. Mr. Curtis B. Camp, president of the Church Club, spoke on Publicity in Giving. It was good to hear a layman who has taken a leading part in the campaign to finish Grace Church, Oak Park, say very emphatically that letting one's light shine before men did not mean that the finances of a parish should be handled behind closed doors, and the facts held as a secret in the minds of the treasurer and the chairman of the finance committee. "Rather," said he, "let that light shine through publicity and let men appreciate

their responsibility, and be induced to give their just and right portion to the expenses of the Church and parish.

DEATH OF MRS. D. S. PHILLIPS

Mrs. Sophie M. Phillips, widow of the late Rev. Duane Seneca Phillips, D.D., for half a century rector and rector emeritus of St. Paul's Church, and one of the best known clergymen in the middle west, died Wednesday, Jan. 3d. Mrs. Phillips had been in impaired health for several years. During the last two or three weeks her strength failed rapidly and her great age, 87 years, complicated her condition.

The burial service was held from St. Paul's Church, Kankakee, on Friday morning, Jan. 5th, the rector officiating. Interment was by the side of her distinguished husband, in Mound Grove Cemetery.

THE ROUND TABLE

At the Round Table meeting held Jan. 8th, the Rev. Gerald Moore presiding, a most instructive paper was read by Mr. E. T. Eapen on The Ancient Church in India. Mr. Eapen is a native of India, and is a student in his second year at the Western Theological Seminary. The Rev. W. B. Spofford, editor of the *Witness*, and field secretary of The Church League for

Industrial Democracy, spoke on the work of the League. Mr. Spofford's experience at St. George's, Grand Crossing, and as social service agent in one of the largest clothing factories on the West Side, well qualify him for his new position. He has an intimate knowledge and experience in labor conditions, especially among foreign born peoples. As field secretary of the League, he is asked to preach the Church's plan, and to define the definite position which she has taken on social questions at the General Convention. "But," said Mr. Spofford, quoting the Rev. C. N. Lathrop, "what is passed at General Convention is not always the practice of the Church." He had found this very true as to the Church's attitude and practice in social problems, contrasting the keen interest as he sees it shown by other bodies.

It was announced at this meeting that the evening before the diocesan convention, a reception will be held for the clergy and the delegates, by the Bishop and Mrs. Anderson, in the new diocesan residence at 4512 Drexel Blvd.

It is announced, too, that the offering on the opening service at the convention will be for the Church's new chapel at the University of Illinois.

H. B. GWYN

much attention from persons passing in the neighborhood.

Speaking before the Woman's Inter-denominational Federation, the Bishop praised the work of Miss Cornwall-Legh, among the lepers in Japan.

DEAN FRY TO SPEAK

The Very Rev. T. C. Fry, Dean of the Cathedral at Lincoln, England, speaks next Friday night at the New Willard Hotel at a dinner given by the English Speaking Union. He is to preach at several local churches next Sunday. The Dean is expected to reach here tomorrow afternoon, and will be the guest of Mr. and Mrs. Charles MacVeagh during his stay. The Bishop has arranged a meeting of specially invited guests to hear an address by the Dean next week, Jan. 17th, and tea will be served after this meeting. The reason for the visit is obtaining funds for repair of the Cathedral at Lincoln. There is proposed a tablet in the restored tower noting the generosity of American contributors.

MRS. ALEXANDER GRAHAM BELL'S FUNERAL

As is so often the case of couples who have been long married, Mrs. Mabel Hubbard Bell, wife of the late Alexander Graham Bell, has just died, soon after the death of her husband. The funeral was from Twin Oaks, the home of Mrs. Chas. J. Bell, sister of the widow of the inventor, and formerly the home of the father of Mrs. Bell, Gardiner Greene Hubbard, organizer and first president of the Bell Telephone Company. Mr. and Mrs. Chas. J. Bell are prominent among the laity of the diocese. Dean Bratenahl, of the Cathedral, assisted Dr. Charles Wood in the funeral service. Funeral marches by Chopin and Mendelssohn were played, Tennyson's *Crossing the Bar*, and Newman's *Lead Kindly Light* were sung. Following the wishes of the deceased the body was cremated and sent to Beinn Breagh, Nova Scotia, to be buried beside the grave of her husband.

VARIOUS NEWS NOTES

The new officers of the Woman's Auxiliary of the Diocese are as follows: Mrs. Wm. N. Brown, assistant corresponding secretary; Mrs. Wm. D. Hurd, assistant treasurer; and Mrs. Geo. H. McGraw, educational secretary. No change in the other officers was made. At the meeting and election, which was held last Tuesday, representatives from all the city parishes and several delegates from the rural churches were present. Hearty endorsement was given plans for the study of the Mission fields and for work in supplying needy clergymen.

The winter meeting of the Laymen's Service Association of the Diocese was conducted in forum fashion. George R. Wales, one of the United States Civil Service Commissioners, and President of the association, was in the chair. After the transaction of routine business by the meeting, which was held last night, previously selected laymen gave their views on the subject of lay responsibility, after which topics were thrown open for general discussion from the floor.

It was agreed that an attempt be made to hold a peace service preferably around the Peace Cross at the Cathedral, provided the service and the place met with the approval of the Bishop. This peace service was to be by way of thanks for the Peace of the Spanish-American as well as of the recent war.

Mr. Newham, a layman of Advent parish, and of great prominence and power among the organizations of officials of la-

A System of Teacher Training

Progress of the Washington Cathedral—Dean Fry to Speak—Mrs. Alexander Graham Bell's Funeral.

The Living Church News Bureau }
Washington, D. C., January 10, 1923 }

WITH the remarkable Church school of St. Stephen's leading the way, the Church schools in the Northwestern section of Washington have worked out a system for a better teaching of The Christian Nurture Series of Sunday school lessons. This system is one of great promise and is provided for in grade conferences. The plan has several features which are particularly effective in maintaining a good attendance at the conferences on the part of the teachers.

Meeting on the third Sunday evening of each month, the teachers are formed into classes in each one of the several courses. Each group is led by some one competent to instruct in the materials of the lesson and methods of teaching, usually a professional teacher or clergyman. The lessons for the following month are reviewed and questions and answers exchanged.

Practically all the many objections to the plan, urged against it before the trial, are fast being shown to be fallacious. The inconvenience of attending on Sunday evenings before service is overcome by serving supper before the meeting, the delightful character of which has given a very pleasing social aspect to the institution. The difficulty of providing the supper has been overcome by a nominal charge of 25 cents a person, which relieves the Church entertaining of most of the financial burden. As the conferences rotate, month by month, from church to church the burdens and privileges are fairly distributed.

The Rev. Philip Ayres Dales, assistant at St. Stephen's, and a prime leader in

the movement, reports the results as being most encouraging. The personal contact of the teachers of various schools has been delightful, schedules of lessons formerly greatly varied are being reduced to a standard, and much help is being given to those who are teaching.

PROGRESS OF THE WASHINGTON CATHEDRAL

The Bishop in his annual report to the members of The National Cathedral Association has told of the encouraging progress being made upon the great Cathedral structure. Said the Bishop: "We are glad to inform you that we are now laying in all the foundation of the great structure and that through the generosity of two friends of the Cathedral, we are erecting a portion of the choir. Work on the building should never be allowed to cease until the whole fabric is completed, so we are asking all our friends to help us by bringing the matter to the attention of others who may be interested and by remembering our undertaking in their prayers. We are convinced that this witness for Christ in the capital of our nation will be a potent agency in lifting the minds of men to spiritual realities, and so counteracting the trend to materialism."

The low tier of concrete structure for the foundations has already been laid throughout the length of the building, and the upper portions of concrete work are rising rapidly. At the same time the stonework for the walls of the sanctuary is being erected over the whole length of the Bethlehem Chapel, the foundations of which were laid several years ago. The George A. Fuller Construction Company has a contract for the erection of the foundations and sanctuary walls, and, as the Bishop states in his report, it is hoped to continue work until the whole edifice is finished.

An electric star of Bethlehem placed on the highest point of the present structure during Christmas week attracted

bor unions, made a plea for friendly conferences between laboring men and capitalists.

The proposition of a Church Home for the Aged and Infirm was promised stronger backing, and it was determined to try to get the endorsement of Diocesan Convention for this proposition.

Last night there was a splendid outpouring of the parishioners of St. Mark's, at the reception held by the vestry and people in honor of the Rev. William Henry Pettus, new rector of the parish. The parish hall was beautifully decorated and strings of festive lights added to the pleasing effect. The rector stood in the receiving line between the senior and junior wardens. Many of the clergy, and not a few of the members from nearby parishes were present.

Last Sunday night St. Mark's observed a service of lights. The service symbolized the spread of the light of the Gospel of Christ through the agency of all the people connected with the Church, and it is said that this is the first time the service has been given in Washington, although it is of ancient origin.

The Rev. Mr. Pettus was formally instituted as rector of St. Mark's last Sunday morning by Bishop Harding.

A service commemorative of the work of the Rev. Dr. John H. Elliott was held at the Church of the Ascension last Sunday morning. For more than twenty-five years, Dr. Elliott was rector here and made the Church tell strongly in the life of the community. The present rector, the Rev. Thomas Worthington Cooke, was for some time an assistant to Dr. Elliott.

The meetings of the Young People's Society of the Church of the Ascension are conducted after the manner of an open forum. Each Sunday evening topics of interest are discussed.

St. Alban's Church, the Rev. Charles Warner, rector, has a good custom of distributing Church Kalendars as a Christmas gift from the Church to each family in the congregation. Those receiving the attractive kalendars are urged to hang them in a conspicuous place as a constant reminder of the Church and one's duties toward her. St. Columba's chapel of St. Alban's parish today has its "Thanksgiving Dinner". Those taking part in the recent splendidly successful financial canvass are invited to assemble at the dinner for social intercourse and gratitude.

The Rev. Meade Bolton MacBryde, rector of Grace Church, southwest, held a special service last Sunday night for the membership of five lodges of the Junior Order of American Mechanics. Mr. MacBryde preached a special sermon and the able choir of Grace Church was assisted by Mrs. Otis D. Swet, soloist.

St. Stephen's Church, the Rev. George F. Dudley, D.D., rector, has had a valuable plan for women workers of the parish, which has proved of value for more than twelve years. The women were divided up into groups, each group taking a letter from the Greek alphabet as their name. Delta Circle last week gave one of their famous luncheons in the parish hall. For an organization scheme to exist so successfully for so long a time is a great testimony to the leadership of the rector and the vitality of the parish.

Last Sunday afternoon the choir of St. Margaret's Church gave the first rendition in Washington of the sacred cantata, *The Star of Bethlehem*. In addition to the full vested choir and organ there was an orchestra to aid in the rendition of the cantata.

A WAR CROSS

A CELTIC CRUCIFIX, modelled after the pattern of crosses of Iona, has been erected in the churchyard of Grace Church, White Plains, N. Y., the Rev. Frank H. Simmonds, rector, as a memorial to those who gave their lives in the World War, par-



FRONT

REAR

THE WAR CROSS AT GRACE CHURCH
WHITE PLAINS, N. Y.

ticularly those from Grace Parish, whose names appear upon it.

The cross, which was designed and made by the Presbury-Leland Co., was blessed recently by the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York. Facing the main street of the city, it appeals to the passers-by in the name of the Prince of Peace.

DISASTROUS FIRE AT KEMPER HALL

KEMPER HALL, Kenosha, Wis., was badly damaged by fire on Thursday afternoon, Jan. 11th. The chief injury was done to the dormitory building between the old original Durkee home and the gymnasium. The third and fourth floors were largely wiped out by fire and much damage done to the lower floors by water.

The fire, from causes that have not yet been determined, was discovered in the attic at four o'clock in the afternoon by one of the sisters. The alarm was at once given and in fire drill formation the pupils left the building in perfect order, and no one was injured. Many, however, lost their personal effects and a fireman was badly injured when caught beneath a falling wall. Sister Frances, one of the sisters best known to Kemper Hall students for a generation, was overcome by excitement and was taken to a hospital, but her condition is in no way serious. No damage was done to other buildings than the one dormitory building. An early statement placed the loss at about \$75,000, but this is a very vague estimate and information is not yet at hand as to the amount of insurance, though it is probable that the loss is covered.

Private homes and public buildings were thrown open to the students made

homeless by the fire. The children were taken to the teachers' cottage, the chaplain's house, and the home of Miss Wells. Friends in the neighborhood were telephoned, and by six o'clock every child had been provided for by their kind hospitality. Next day most of the children were sent home, but it was expected that by Tuesday, Jan. 23d, school work would be resumed.

Later information as to the extent of the damage is that the attic was completely burned out, as were some of the rooms on the fourth floor adjacent. The ceiling of St. Mary's dormitory, which was also the floor of the attic, has fallen in some places, and all the rooms there have suffered from water, which also flooded the schoolroom, dining room, and kitchen underneath. This dormitory cannot be used during the remainder of the school year, and a temporary roof will be put over that section of the building where the roof was destroyed. Provision can be made for all the present pupils by using the teachers' cottage and obtaining rooms outside for teachers. Beaver board will be placed under the ceilings of the dining room and schoolroom to prevent danger from plaster falling.

Other buildings are absolutely untouched, and the kitchen is in working order. "Every one behaved beautifully", states our informant. "There was no panic nor confusion, and no one belonging to the school was hurt. Sufficient praise cannot be given to the very efficient fire department of Kenosha, and the Racine department rendered timely help. Two of the Kenosha men were slightly injured, and we owe much to the police force. No words can express our gratitude to our kind friends and neighbors who were so ready with their sympathy and help. They flocked to our aid and were unsparing in their efforts to assist in every possible way."

CONSECRATION OF DR. ALEXANDER MANN

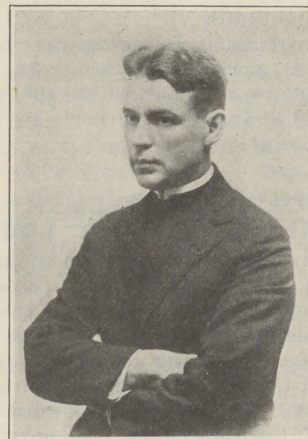
ORDER HAS BEEN TAKEN for the consecration of Dr. Alexander Mann to be Bishop of Pittsburgh. The service will be held in Trinity Church, Pittsburgh, on St. Paul's Day, Thursday, Jan. 25th, at 10:30. In the inability of the venerable Presiding Bishop to be present, the Bishop of South Florida, the Rt. Rev. Dr. Cameron Mann, brother of the Bishop-elect, will be consecrator, and will be assisted by the Bishop of Massachusetts and the Bishop of Newark as co-consecrators. Bishop Lloyd and Bishop Ferris will be the presenters. About twenty other bishops are expected. The consecration sermon will be preached by Bishop Lawrence. The attending presbyters will be the Rev. Edwin J. van Ethen and the Rev. H. K. Sherrill, with the Rev. Dr. John Dows Hills as master of ceremonies and the Rev. Donald K. Johnston as deputy registrar. Special music will be under the direction of Mr. Harold Phillips, director of the choir of Trinity Church.

CONNECTICUT MINISTERS PREACH ON THE WORLD CRISIS

THIRTY MINISTERS of Hartford and vicinity, meeting in December, entered into agreement to present to their congregations on the Sunday before the new year the subject of the world crisis and Christian responsibility. A circular letter signed by five of these, including the Rev.



CHAPEL ALTAR, AND REREDOS, CHURCH OF ST. MICHAEL AND ALL ANGELS, NEW YORK. (See THE LIVING CHURCH, Jan. 6th, p. 345)



THE REV. W. RUSSELL BOWIE, D.D.
Editor of the *Southern Churchman* and rector-elect of Grace Church, New York.

Ernest deF. Miel, rector of Trinity Church, was issued to all the ministers of Connecticut, urging them to do the same. Presenting the possibility of another world war, for which many of the nations seem to be preparing, the circular states that the Church of Jesus Christ cannot be silent. Over against the system that so readily leads to war, she not only urges her ideals of brotherhood for the individual, but as a constructive agent in human society she must promote an organization of mankind in harmony with her ideals and lending itself to the spirit of the Master. Some way must be found to base all human relations on a foundation of justice. The circular urges that the United States should find ways of coöperation with other nations to avert war, and commends the proposed participation of the United States in the Permanent Court of International Justice. Some properly constituted association as an instrument of international understanding and coöperation is urged.

COMMUNITY-WIDE PREACHING MISSIONS

IN A NEW YORK town of about 5,000 all the Churches, including the Roman, are planning to have simultaneous preaching missions, lasting five days, during which time the town as a whole has been asked to curtail, as far as possible, all social functions. Each congregation is having its own mission, in its own building.

SEAMEN'S INSTITUTE AT HOUSTON

A SEAMEN'S INSTITUTE was opened at Houston, Texas, on Thursday, January 4th, Bishop Quin presiding at the service of dedication. The coöperation of a goodly number of people has made it possible to do this. The city gave the use of the land, the Rotary Club provided the building, one individual provided the present furnishings. It is hoped to secure books and much else that will be useful for sailors who come temporarily to Houston.

COMMUNITY WEEK OF PRAYER

A COMMUNITY OBSERVANCE of the Week of Prayer, the first week in January, was given at Marietta, Pa. It was inaugurated by a service in the Methodist church, at which a special sermon was preached

by the Rev. Alan Pressley Wilson, rector of St. John's Church, who is also secretary of the local ministerial association. Community services are held on an average of once a month and five local churches participate in turn, each pastor preaching in a church other than his own.

SOCIAL SERVICE IN VIRGINIA

THE NEWLY ORGANIZED Commission on Social Service in the Diocese of Virginia is compiling a social service directory of the diocese, having already prepared a social service map showing all county almshouses, jails, and other state institutions within the borders of the diocese, in the hope that regular religious services may be held in each. A hospital auxiliary to the commission is being organized for the purpose of systematically visiting strangers wherever there is a hospital. Coöperation has been established with county nurses and home demonstration agents. Among members of the commission are the state health commissioner and the assistant secretary of the state board of public welfare.

COLORED MISSION'S JUBILEE

IN COMMEMORATION of its golden jubilee, St. Augustine's Mission (colored), of Savannah, the Rev. J. Henry Brown, vicar, has issued a souvenir booklet with photographs of the workers and activities of its regular Church life. In connection with this mission is a parish school in which 3,000 boys and girls have been influenced for good in the 50 years. There are boys' and girls' clubs, where proper regard is stressed for law, order, and industry. In the men's club, the oldest member is 70 and the youngest 22. In the Parish hall a Tuberculosis Clinic is operated, and, since its institution last March, 434 patients have been treated, 146 houses have been visited, and 176 laboratory tests have been made. Many people who live in the country have been helped through the Clinic. There are 55 county patients.

NEEDS OF NEGRO WORK IN SOUTH CAROLINA

NEEDS for the work in the schools and missions in the heart of the black belt of South Carolina are presented in an appeal by Archdeacon Baskerville, endorsed by Bishop Guerry. The necessity for main-

taining the schools is presented and the need for providing students for more advanced schools thus emphasized. Special needs include a church and rectory for Georgetown; a church building for Edisto Island; rectories at Pineville, Sumter, and Summerville; three trained nurses for rural districts; salaries for industrial teachers; scholarships for deserving students; and an addition to Redeemer School at Pineville. An abundance of distinguished references is given.

MISSION ESTABLISHED BY MILWAUKEE PARISH

AN IMPORTANT STEP has been taken by St. John's Church, Milwaukee, Wis., the Rev. N. D. Bigelow, rector, in the purchase of a former Lutheran church on the corner of Twenty-first Avenue and Mineral Street, which will be opened as a mission of the parish. The appointments are very good, including a pipe organ, with altar, pews, and pulpit, all of which can be used with very little modification. The basement is arranged for guild hall and Church school rooms, and is equipped with two small organs and good piano and chairs. The kitchen is equipped with gas stoves and other conveniences. The lot on which the church is located is 60 by 140 feet. For the present this work in an excellent and rapidly growing portion of the south side will be maintained as a mission of the parish, and there is a possibility that eventually it may become the site of the parish church, which latter, at the present time, is in a location that has ceased to be convenient to most of the parishioners.

CONSECRATION OF ST. THOMAS' CHURCH, BROOKLYN

ON THE First Sunday after the Epiphany, St. Thomas' Church, in the old Bushwick section of Brooklyn, was consecrated by Bishop Burgess, assisted by the rector, the Rev. Duncan M. Genns, and the Rev. Charles Henry Webb, Superintendent of the Church Charity Foundation. The Bishop preached, stressing the need of stricter marriage legislation, and of a more wide appreciation of the Christian ideal of marriage. The anthem was Gounod's *Unfold, Ye Portals Everlasting*. St. Thomas' parish is more than fifty years old: and this is its second church building. It is the second largest parish

in the Diocese of Long Island in number of communicants.

On the Tuesday following, the recently liquidated mortgage of twenty-five thousand dollars was burned in the parish hall, and addresses were made by neighboring clergy.

FORWARD MOVEMENT CONFERENCE IN ST. LOUIS

A MOST SUCCESSFUL conference was held Jan. 9th, 10th, and 11th in St. Louis, Mo., when representatives of thirty-two dioceses met in that city to confer with heads of many of the departments of the National Council of the Church. During the three days, the plan of the Forward Movement of the Church for the next three years was fully explained, and stimulating discussions brought light on many puzzling points to the delegates who were diocesan officers of the Field Department. The Conference was held at Christ Church Cathedral, St. Louis, meeting in Schuyler Memorial House, where the delegates were entertained at luncheon every day. A dinner, followed by a meeting, was also given the delegates by the Church of the Ascension, on Jan. 10th, the rector of which, the Rev. John S. Bunting, was one of the speakers at the conference.

The conference opened every morning with a celebration of the Holy Communion in the Cathedral, among those officiating being Bishop Coadjutor Johnson, of Missouri, and Dean Scarlett, of the Cathedral. Mr. Lewis B. Franklin, Vice-President of the Council, and Treasurer of the National Council of the Church, presided at the sessions of the Conference, the delegates to which were welcomed at the opening session by Lee Orcutt, chairman of the Missouri Executive Committee of the Nation-wide Campaign. The Rev. B. H. Reinheimer, of Columbus, Ohio, was chairman of the Committee on Dispatch of Business, and the Rev. E. Reginald Williams, of Milwaukee, of the Committee on Findings.

The development of diocesan leaders, the insistence on proportionate giving, the establishment of publicity departments in all dioceses, and the greater participation of laymen in management of the parishes, were outstanding points in the conference discussions.

Among the resolutions presented and accepted was that recognizing the Church Service League to be of great value in co-ordinating all the forces of a parish, and one registering the appreciation of the dioceses and missionary districts for the splendid spirit of coöperation on the part of the executive officers of the National Council in arranging the St. Louis conference.

STUDENT COUNCIL CONFERENCE

CLERGY, PROFESSORS, AND STUDENTS from various colleges held conference at Evanston, Ill., during the last days of 1922 and including New Year's Day, with the Rev. Paul Micou and Miss Agnes M. Hall, of the Department of Religious Education, associate executive secretaries of the National Student Council, and the Rev. Artley B. Parson, of the Department of Missions. Arrangements were made for three provincial conferences of students to be held respectively at Trinity College, Hartford, at the University of Pennsylvania, and at Evanston, Ill., between February and April, the last named to include students from the eastern part of

the Province of the Northwest as well as from the Province of the Midwest. Generous entertainment will be given by St. Luke's Church, Evanston. Recognition was given to a number of units in various colleges, bringing the number of such units of the Student Council up to sixty-three. About one-fifth of these were found to be somewhat delinquent and requiring friendly prodding. It was voted that the *National Student Council Bulletin* should be issued five times a year. It was decided to hold one Church summer school for students in each province, so far as it can be arranged, and the Student Council will be represented at the various Y. M. C. A. and Y. W. C. A. summer student conferences. Pilgrimages of students under proper guidance to visit two conferences in England and Europe, and to see the best that can be seen of the spiritual side of people and of places were planned, while a committee was appointed to consider ways and means for bringing contact between students and the rural work of the Church. Lenten offerings of students are to be used for scholarships in Church colleges in the domestic and foreign mission field. Elections resulted in Mr. Henry S. Rubel being chosen vice-president; the Rev. John Mitchel Page, secretary; the Rev. Artley B. Parson, treasurer; Mr. John M. Fulton and Miss Margaret Mead as student members of the Commission on Work among Students of the Department of Religious Education.

The committee adjourned to meet early in September, unless the executive secretaries should call a meeting earlier.

ELECTION OF C.P.C. OFFICERS

ELECTION of officers will be held at the annual meeting of the Church Periodical Club in St. Thomas' parish house, New York, on Monday, January 22d, at eleven o'clock. The speaker for this meeting, Mrs. C. D. Stewart, is interested in sending reading matter to isolated Americans in South America.

CHURCH PROPERTY NOT TO BE SOLD

GRACE CHURCH, Madison, Wis., has had a most alluring offer for the purchase of its church property, and at a meeting of the congregation last Sunday evening definitely declined the offer.

The sum of \$350,000 cash was offered to the parish for its property opposite the state capitol, consisting of the parish church, guild hall, and rectory. The amount offered far exceeds the highest valuation of the property that has ever been made. The conditions were that the property should be vacated and turned over to the purchaser within forty-five days.

In spite of the very short time given the parish to make reply, careful consideration was given to the matter. The present site, opposite the capitol, is in the central part of the city, and there would be advantages in removing into a newer residence section. There was also consideration of the possibility of combining with the work of the University Commission of the Church, uniting the student work with that of the parish and erecting buildings on a site held by the University Commission opposite the University campus. There was further the consideration that the present church building is not in excellent condition and that very considerable amounts

must be spent in its reconstruction before many years. Notwithstanding all these considerations, the congregation determined that it would not abandon the present site or buildings, but would continue to maintain the church immediately opposite the capitol, and by a vote of 131 to 44 the offer was refused.

The rector of Grace Church is the Rev. H. H. Lumpkin.

WORK AT ST. JOHN'S COLLEGE

ST. JOHN'S COLLEGE, Greeley, Colo., opened its winter term Jan. 3d. There are twenty-one men enrolled and three others doing post graduate work. Last spring the business men of Greeley donated ten acres three blocks from the State Teachers' College. The new building erected during the summer is the home of St. John's although not completed. Every room is taken, some rooms having two men crowded in, while two students and one professor live outside. Plans are under way for another building to be erected this coming summer.

Bishop Ingley recently paid a high tribute to the St. John's men now in the field. St. John's is being proved by the men who have been trained within its walls.

Through the efforts of Bishop Johnson and Dean Bonell an endowment fund of \$16,000 has been started.

POST GRADUATE WORK AT BEXLEY HALL

AT A MEETING of the Faculty of Bexley Hall, held on the 14th of December, rules and regulations were unanimously adopted, covering the subject of post graduate degrees. Bexley Hall thus brings itself in line with most of the theological schools in the United States in this matter. According to the old rules a graduate of Bexley Hall who attained a grade of 85 per cent while in residence was eligible for the degree of Bachelor of Divinity. Now it has been made possible for men who have failed to attain a grade of 85 per cent to qualify for the same degree, provided they spend in preparation the equivalent of one year's additional work while out of residence. They need only apply to the secretary of the faculty for blank forms of application. They will then consult with the faculty as to the subjects which they ought to pursue, and place themselves under the direction of a committee of the faculty.

Graduates from other seminaries who are college graduates, or have an equivalent education, may also qualify for the Bexley B.D., provided they spend one year in residence at Bexley Hall, and attain a grade of 85 per cent in their work. Provision is also made for applicants who are in priest's orders and are not seminary graduates. By presenting satisfactory evidence of suitable scholarship such applicants may qualify for the Bexley B.D., by spending a year in residence and attaining a grade of 85 per cent.

Provision was also made for the acquirement of the degree of S.T.M., as well as for the degree of D.D. The requirements for any of these degrees may be learned by addressing the Dean or the Secretary of the Faculty.

Bexley thus desires to be of as much use as possible; primarily, to its own graduates; secondarily to graduates of other seminaries, or clergy who although not graduates, are desirous of coming in touch with the institution and being guided in their studies.

**DuBOSE SCHOOL OPENS
NEW YORK OFFICE**

IN ORDER to expedite the raising of funds for the DuBose Memorial Church Training School, which is located at Monteagle, Tenn., an office has been opened at 149 Broadway, New York City, where a secretary will be in daily attendance.

Full information of the work of this school may be had from this office. It is hoped to obtain subscriptions, amounting to \$500,000 within a five year period.

**ENGAGEMENTS OF THE
REV. T. W. PYM**

THE REV. T. W. PYM, a distinguished English priest, has arrived in this country for the purpose of delivering a course of lectures in Christian ethics and doctrine, at the Berkeley Divinity School. A number of preaching engagements have been made for him, including St. Peter's, Philadelphia, and Grace Church, New York, on January 21st; an address at the Long Island social service conference on the 24th; at Trinity and Grace Churches, New York City, on the 28th; at the General Theological Seminary, Jan. 31st to Feb 2d; at Trinity Church, Boston, Feb. 18th; at Amherst College, March 11th, and at St. James', Philadelphia, through Holy Week and Easter. Dr. Pym is author of a notable work, *Psychology and the Christian Life*.

TO SUCCEED DR. BOWIE

IT HAS BEEN reported in the daily papers that the Rev. Beverley D. Tucker, Jr., D.D., Professor of Pastoral Theology at the Virginia Seminary, has been called to the rectorship of St. Paul's Church, Richmond, Va., as successor to the Rev. Dr. Bowie, whose resignation will take effect on March 1st.

Dr. Tucker is a son of the Bishop of Southern Virginia, and a brother of the Bishop of Kyoto. He is a graduate of the University of Virginia and of the Virginia Seminary, and an M.A. of Christ Church College at Oxford, which he attended upon a Rhodes Scholarship. Previous to his election to his professorship at the Seminary, three years ago, Dr. Tucker was rector of St. Paul's Memorial Church at the University of Virginia.

FR. DUFFY'S SILVER JUBILEE

ON SUNDAY, Jan. 7th, in Holy Innocents' Church, Hoboken, N. J., the Rev. G. Ernest Magill, rector, a public commemoration of the 25th anniversary of the ordination to the priesthood of the Rev. P. Gavan Duffy was held. Fr. Duffy is the founder and has been, for many years, the Superior of the American Society of the Divine Compassion, as well as the founder of the Confraternity of Faith and Prayer, which is established in many parts of the country. The service of commemoration, transferred from the actual anniversary, the Fourth Sunday in Advent, consisted of a *Missa Cantata* with incense, solemn procession, and sermon, Fr. Duffy being the celebrant and the preacher. Just before the sermon, Fr. Magill spoke in most affectionate terms of the celebrant and of the bonds existing between himself and his parish and Fr. Duffy, as well as of the high ideals for which the latter had stood and was standing. The altar was ablaze with lights and adorned with exquisite flowers, and the Christmas decorations were still in place.

Incidental to the celebration in the church, a purse of \$550 was presented to Fr. Duffy, subscribed in small sums from a large number of people throughout the country, together with a letter which is to be illuminated and presented as a lasting testimonial. There were many in the church from New York City and neighboring places, and congratulations by letter and telegram from hosts of friends, including bishops, clergymen, and laymen. Part of the amount subscribed is to be put into a silver chalice and paten which, after service in this life, will be buried with Fr. Duffy.

DR. GOWEN GOES TO JAPAN

THE REV. DR. H. H. GOWEN, professor of Oriental languages and literature at the University of Washington, has sailed with his family for a nine months' tour of the Orient. He goes to Japan at the invitation of the Japanese government and under the auspices of the American Institute for International Education, to give a course of lectures at the universities and other institutions of higher learning in that country. These lectures will treat of the general subject of relations between East and West, of American ideals and American education. Dr. Gowen proposes to carry out a similar program in China after finishing his work in Japan.

**TWENTIETH ANNIVERSARY
OF CALIFORNIA RECTOR**

ON JAN 1ST the Rev. Charles L. Barnes, rector of St. Paul's Church, San Diego, Calif., completed twenty years of service as rector of the parish. With one exception he holds the longest existing rectorship in the Diocese of Los Angeles. When the Archdeaconry of San Diego was organized in 1904, he was elected its president and served in that office for several years. On the creation of the office of rural dean in 1911, he was chosen for that position and has been reelected each succeeding term. Under the new diocesan organization, the rural dean is *ex-officio* a member of the Executive Council. Dean Barnes served during the war as chairman of the Diocesan War Commission and has represented his diocese at the last four General Conventions.

During the rectorship of Dean Barnes, St. Paul's has been twice enlarged and a large three-manual organ installed. A modern rectory has been built and the old rectory converted into a parish house. Quite recently a large, handsome site, facing Balboa Park, has been purchased for the erection of a new church and parish house. Within these twenty years Dean Barnes has officiated at 667 baptisms, 923 marriages, and 1,415 burials, and has presented 532 persons for Confirmation. The parish now has about 650 communicants. St. Paul's is known all through California for its exceptional Sunday evening congregations.

On the evening of Jan. 3d the parishioners of St. Paul's tendered a large reception to Dean and Mrs. Barnes at the Wednesday Club House, in honor of the anniversary. Addresses in appreciation of the work of Dean Barnes as rector and citizen were made by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles; the Hon. John L. Bacon, Mayor of San Diego, and senior warden of St. Paul's; and the Rev. E. H. Crabtree, pastor of the Central Christian Church. In addition to numerous priests from nearby parishes, the clergy were represented by Bishop Osborne and Bishop Jones. Dean

Barnes preached an anniversary sermon on Jan. 7th.

The reason back of Dean Barnes' long and successful rectorship may be judged from a public statement by a member of his vestry: "The character he has given to the parish may be fairly said to reflect his own habitual attitude. The elements that make this up of course are many, but they include an absolute simplicity of motive, an insistence everywhere on reverence, and an utter aversion to display."

**DEATH OF THE
REV. CHARLES H. De GARMO**

THE REV. CHARLES H. DE GARMO, non-parochial priest of the Diocese of Los Angeles, died at the Hospital of the Good Samaritan, Los Angeles, on Dec. 30th, following a brief illness. He was sixty-nine years of age.

Fr. de Garmo, a native of Louisville, Ky., was ordained deacon in 1874 and priest in 1876. He was successively rector of the Church of St. John the Evangelist, Toledo, Ohio, and curate at St. Mark's Church, Philadelphia. He resigned to become rector of St. John's Church, Lansdowne, Pa., where he was succeeded by the present Bishop of New York.

In 1905 Fr. de Garmo became priest in charge of Christ Church, Redondo Beach, Calif., continuing until his retirement from the active ministry in 1921. During his incumbency the church became a shrine for pilgrimages from all parts of the diocese and beyond, and its priest was lovingly called "St. Charles of Redondo". He will be remembered not only for his outstanding Catholic Churchmanship, but for his sweetness of soul and utter forgetfulness of self. Following his retirement he served as chaplain of the Neighborhood Settlement, Los Angeles.

The requiem Eucharist was celebrated at St. Matthias' Church, Los Angeles, on the morning of Jan. 2d, in the presence of Bishop Johnson and Bishop Stevens who were the officiants at the burial office. A large number of priests were present in the choir and congregation. Interment took place at Inglewood Cemetery.

**DEATH OF THE
REV. HARWOOD HUNTINGTON**

THE REV. HARWOOD HUNTINGTON, Ph.D., known throughout the Church as clergyman, author, lawyer, and scientist, died on Jan. 4th at his home in Los Angeles, after an illness of only three days. He was sixty-one years of age.

Dr. Huntington was born in New Haven, Conn., in 1861, and graduated from Trinity College, Hartford. Specializing in chemistry, he took up graduate work at the Massachusetts Institute of Technology and then at Columbia University, from which latter he received the degree of Ph.D. He then studied abroad for three years. On his return he took up the study of law and was admitted to the bar in 1895. For a number of years he practised law in New York City, specializing in chemical jurisprudence.

However, Dr. Huntington had come from a long line of clergymen and he eventually gave up the law in order to study for the ministry and carry on the family tradition. After spending a year at Union Seminary, he went to the General Theological Seminary, completing his course in 1906. He was ordained deacon that year and priest the next. In 1908 he was married to Miss Grace Goodhue of

Springfield, Mass. He immediately left for the Orient, where he studied mission work in China, Japan, and Corea. From 1913 to 1917 he was rector of St. Luke's Church, Hot Springs, Va. He resigned in the hope of serving as chaplain in the World War, but was rejected because of his age. Instead he acted as *locum tenens* of Christ Church, Pensacola, Fla., so as to allow a younger man to enter the service.

Removing to the Diocese of Los Angeles in 1919, Dr. Huntington supplied the vacant rectorship of the Church of the Epiphany, Los Angeles, for several months. In appreciation of his services the parish gave him the title of honorary associate rector. About this time Dr. Huntington's attention was called to the efforts of certain commercial motion picture producers to film the Bible story. In an endeavor to save it from incorrect and irreverent treatment, he entered the Sacred Film Corporation in an advisory capacity and gave himself without stint to the task of insuring a proper visual presentation of the sacred story.

Dr. Huntington's death was extremely sudden, as only the previous Sunday he had preached at the Church of St. Augustine-by-the-Sea, Santa Monica, and appeared to be in good health. The funeral was held at St. John's Church, Los Angeles, on the Feast of the Epiphany. Bishop Johnson officiated, assisted by Bishop Stevens. Interment was to take place at Springfield, Mass.

Dr. Huntington was the author of three books: *Chemical Jurisprudence* and *The Yearbook for Chemists* appearing in 1900, and *Cui Bono*, a modern apologetic, in 1911. He is survived by his widow and three children, and by a sister, Mrs. J. F. K. Alexander, of Hartford, Conn.

DEATH OF THE REV. CHESTER M. SMITH

THE REV. CHESTER M. SMITH, a non-parochial priest of the Diocese of Maryland, died at his home in Baltimore, Md., Jan. 6th, in his sixty-first year. His health had broken down ten years ago, causing his retirement from the active exercise of his ministry.

Mr. Smith was an alumnus of Cornell University. He was ordained to the priesthood in 1895 by Bishop Spalding. He held cures in Maryland, Colorado and Nebraska for a period covering twenty years, and more. He was a nephew of the noted writer, F. Hopkinson Smith. He is survived by his widow, two sisters, and a brother.

The funeral was at St. Michael and All Angels' Church, and was conducted by the Bishop of the Diocese, Dr. Murray, the rector of the parish, Dr. Wyatt Brown, assisted by other clergymen. The interment was in Greenmount Cemetery.

DEATH OF THE REV. HAMILTON B. PHELPS

THE REV. HAMILTON B. PHELPS, vicar of the chapel of the Holy Comforter, St. Paul's Church, Rock Creek parish, Washington, D. C., died at his home Jan. 2d, after an illness of six weeks.

The Rev. Mr. Phelps was a native of New York City, born there in 1868. He was a graduate of Columbia University and of the General Theological Seminary. He was ordained to the priesthood by Bishop Neely, in 1896. The greater part of Mr. Phelps' ministry was exercised in the Dioceses of Easton, Delaware, and Con-

necticut. After seven years at Thomaston, Conn., he was called to be vicar of the Chapel of the Holy Comforter, Washington, early in 1921. He is survived by his widow and young daughter.

The Bishop of Washington conducted the funeral service at the chapel. The interment was in Brooklyn, N. Y.

DEATHS IN SOUTHWESTERN VIRGINIA

THE DIOCESE OF SOUTHWESTERN VIRGINIA has been saddened by the death of two most faithful members of the Church. Mr. Orville Clifton Bell, of Bedford,

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passed away on the night of Wednesday, January 3d, after an illness of several months. The son of the late Orville P. and Nannie G. Bell, he was born in Bedford in 1863 and spent his entire life there. He was a life-long member of St. John's Church, and over a long period was junior warden and superintendent of the Sunday school. Also for many years he represented St. John's Church in the councils of the Diocese of Southern Virginia and, after its formation, the Diocese of Southwestern Virginia.

On Tuesday, January 2d, All Saints' Church at Norton lost one of its most useful and faithful members in the death of Mrs. George Esser. Mrs. Esser was a daughter of the late Rev. Jefferson Randolph Taylor.

**DEATH OF THE
REV. PERCY GORDON**

THE REV. PERCY GORDON, who was found dead in his apartment in New York City with a revolver beside him on Thursday, Jan. 11th, was not, as the papers stated, at the time, on the clerical staff of St. Bartholomew's Church, though he had been until a few months previous. Mr. Gordon was not a young man, having been ordained deacon in 1886 and priest in 1888, both by Bishop Wilmer, of Alabama. His first work was as rector of the American Church at Geneva, Switzerland, after which he was rector of Grace Church, New Bedford, Mass. He had been assistant at St. Bartholomew's, New York, for several years prior to his death.

**TO PLAN ADVANCEMENT OF
CHURCH COLLEGES**

THE PRESIDENTS of the five colleges affiliated with the Church will meet Thursday, Jan. 18th, at St. Stephen's College, Annandale-on-Hudson, N. Y., to discuss further plans for the advancement of all five colleges. The five colleges that will be represented are St. Stephen's, Kenyon, Hobart, Trinity, and the University of the South.

MEMORIALS AND GIFTS

Mrs. EMMA ARMITAGE has given \$500 towards the endowment fund of St. James' Church, Exchange, Pa., the Rev. R. Bancroft Whipple, vicar. She is the third one who gave the same amount towards the same purpose during the past year.

AT ST. MARY'S Church, Warwick, Pa., a beautiful oak altar rail has been erected; a loving memorial to their mother, by the Rev. S. Neal Kent and Miss Maude Kent. This was dedicated at the Thanksgiving morning service, Mr. Kent being present and giving an address.

A SPLENDID pipe organ has been installed in Mount Calvary Church, Camp Hill, Pa., the Rev. O. H. Bridgman, vicar. It will be dedicated by Bishop Darlington during the Epiphany season. It is the only pipe organ in any of the churches in town.

THE CHURCH OF THE REDEEMER, Cairo, Ill., received as Christmas gifts a white chasuble to match the altar hangings and an elaborately decorated set of eucharistic candlesticks. The last confirmation class, following the custom of the parish, gave as its memorial an outdoor electric cross.

ON WEDNESDAY, Dec. 20th, the Rev. Devall L. Gwathmey, rector of St. John's

Church, Wytheville, Va., dedicated several gifts which had been made to St. Andrew's, Ivanhoe, Va. One of these was a sterling silver chalice, a memorial to the Rev. Emery Carter, D.D., presented by his wife. Another was a silver baptismal bowl presented by Miss M. Agnes Treat, formerly a social worker at the Mission. The third was an altar made of native wild cherry by Mr. Arthur H. Sargent, layman in charge of the mission, as a memento of its first rector, the Rev. Mercer P. Logan, D.D., now Dean of DuBose Memorial Training School at Monteagle, Tenn.

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Rahway, N. J., the Rt. Rev. Albion W. Knight, D.D., dedicated a new organ, and several other memorial gifts. The organ is the gift of William G. Bibb, of New York, in memory of his grandfather, Rolph Marsh, who had much to do with the organization of this parish, and whose family continue to be generous friends of the church.

Ulysses G. Terrill, of Rahway, has made and presented new sedilia for the clergy, and Mrs. Mary Marson, of Woodbridge, has given a beautiful new lectern in memory of her late husband, John Marson, for many years a devoted Churchman.

A NEW ALTAR has recently been given for the Sunday school room of St. John's Church, Cold Spring Harbor, Long Island, by Miss Florence L. Jones, in memory of her father and mother.

The altar is colonial in design, being simple in form but rich in color and ornament. The general tone is old ivory, on which is applied a lattice treatment in gold, the central ornament of which being the Agnus Dei around which, in the background, can be seen the Tudor rose and the fleur-de-lis. On the face of the retable the symbol of the vine is painted, the center being marked by the symbol of St. John the Evangelist. The candlesticks are of antique gold bronze, and are Renaissance in design.

NEWS IN BRIEF

BETHLEHEM.—Mrs. Marcellin Adams, president of the Woman's Auxiliary in the Province of Washington, has appointed Miss Laura L. Ruddle, East Mauch Chunk, Pa., treasurer to fill the vacancy created by the death of Miss Mary Smythe.

COLORADO.—Epiphany church, Denver, has been redecorated, the work being completed in time for the Christmas services.—Bishop Johnson observed the sixth anniversary of his consecration, on the feast of the Circumcision, by being celebrant at an early Eucharist in St. Andrew's church, and by preaching at Morning Prayer in the Cathedral.—The "Feast of Lights" with candlelight procession, is being held in many Denver parishes this year at Epiphany.—The Denver clergy have been taking turns in supplying Sunday afternoon services at Sands House, a home for destitute tubercular women.—St. George's, Leadville, has been the scene of a revival of activities recently. After being closed for a year, services were resumed last summer with the help of a Denver layman, monthly Eucharist being provided by a visiting priest. Bishop Co-adjutor Ingley spent some days in the town, visiting all the Church families. Since then the woman's guild, after having been dormant for two years, has been revived with a membership of thirty; and an altar guild has been organized, which has completely renewed the supply of vestments and linens. On Christmas Eve, Bishop Ingley officiated at a midnight service, and confirmed a class of nine, prepared by a devout Churchwoman of the congregation. The service was made a community affair, and attended by many people of Leadville, besides the Church's fifty communicants. A parishioner, Miss Thelma Kelm, was recently professed in the Sisterhood of the Transfiguration.—In an article on Leadville in the *Saturday Evening Post* some two months ago, Will Irwin, after giving an entertaining account of the early days at St. George's,

marvels "that in a period when the arts were asleep, and architecture ran to tawdry gewgaws, anyone should have built an interior so simply beautiful".—Plans are under way for the erection of a guild hall at Lamar, where the Church owns a building site, but no church or parish house, and where it is compelled to hold services in the Court House.

CONNECTICUT.—The Rev. John D. Sadtler, for the past nine years rector of Christ Church, Bridgeport, has resigned his work, owing to the fact that the downtown location of the church prevents any further growth of the parish.—Work was sufficiently advanced on the addition to the parish house of the Church of the Epiphany, New Haven, to permit of the using of the large new auditorium for the Christmas exercises of the Church school.—The death of George Lucerne Foote, for many years sexton and vestryman of St. James' Church, Fair Haven, at the advanced age of 87 years, calls for a notice. For nearly fifty years Mr. Foote has held the position of sexton in St. James' Church, only retiring recently when the infirmities of advancing age made it necessary for him to give up his work as a door-keeper in the House of the Lord. His work in the parish was so remarkable that he was often referred to as the "lay pastor" and "father" of the parish. Had he lived until the spring he would have celebrated, with his faithful wife who survives him, his 65th wedding anniversary. His son G. Clifford Foote is the General of the Order of the Knights of Washington, the Church Secret Society for young men and boys.—Mr. C. S. F. Robinson, a communicant of the Church of the Good Shepherd, Hartford, has given a Connecticut State flag to be placed in the Church of the Holy Trinity, Paris, France, marking the offering of the Connecticut Memorial pew in that church.

CONNECTICUT.—The Diocese has secured the services of Miss Christine Boylston, for the purpose of inaugurating and developing the Church Mission of Help throughout the Diocese. Miss Boylston will for the present have her headquarters in St. John's Parish House, Bridgeport.—Announcement has been made of the gift of \$1,000 by Mr. Charles Lathrop Pack of Lakewood, N. J., to Trinity College, Hartford, for the purchase of works on American history for the college library. St. John's Church, New Haven, the Rev. Stewart Means, D.D., rector, has just received from the estate of the late John D. Wheeler, a member of that parish, the sum of \$12,289.55.—As provided for by the National Council, the Second Sunday after the Epiphany, has been set aside for an annual corporate communion for all social workers. There is also being prepared a diocesan list of all such workers.—Four important regional conferences under the direction of the Social Service Department of the Diocesan Executive Council were held at central points in the Diocese on Jan. 9th to 12th, inclusive, with a large array of topics and speakers. The subjects treated were, City Mission Work, A Rural Community Rector, My Job As I See It, Taking the Church to Institutions, Christian Citizenship, Child Welfare, and others.

FOND DU LAC.—At the annual parish meeting of Trinity Church, Oshkosh, the mortgage on the parish house was burned. The main structure was the gift of Mrs. Martha Johnson.

GEORGIA.—Reports showing that the year has been one of progress, were made by the Christ Church branch of the Woman's Auxiliary, Savannah, at the annual meeting held the middle of December. A total of \$579.15 was expended, itemized as follows: pledges \$209, United Thank Offering, \$210.15, Missionary Boxes, \$84. Near



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East Relief \$76. Three boxes were sent, valued at \$154.91. The program of study was divided, the first half being on the negroes, and the second on Japan, the latter subject to be continued during the year 1923. During Lent *The Task of the Church* was studied weekly. For social service work, some of the members went weekly for one month to the Detention Home, and mended garments.—Miss Mabel Lee Cooper, Field worker of the Board of Religious Education of the Province of Sewanee, visited the Diocese of Georgia the latter part of December, and addressed the students of the Church Normal Schools of Augusta and Savannah.—A most creditable presentation of the pageant, *The Pilgrim and the Book*, was made by the members of St. Stephen's Church, colored, Savannah, under the auspices of the Woman's Auxiliary. The rector, the Rev. J. S. Braithwaite, took the leading part, the character of the Pilgrim. This branch made a pledge on the parish quota for the Program, and the collection that evening was added to the amount already raised.—Three Church schools of Savannah celebrated the Christmas season by giving very beautiful pageants. Christ Church, the Rev. J. D. Wing, D.D., rector, and St. John's, the Rev. Wm. T. Dakin, rector, the Rev. W. A. Jonnard, assistant, held their celebrations, Christmas Eve, and St. Michael and All Angels', two nights after Christmas. The fourth parish, St. Paul's, the Rev. S. B. McGlohon, rector, held a simple carol service the afternoon before Christmas.—Resolutions expressing the deep regret of the congregation of Christ Church, Savannah, Ga., at the resignation of the rector, the Rev. John Durham Wing, D.D., were passed at a meeting held Sunday, Dec. 17th, after the morning service. Dr. Wing received a call to St. Paul's Church, Chattanooga, and, after considering it for several weeks, notified the vestry of his acceptance. Dr. Wing has been rector of Christ Church for seven and a half years. Dr. Wing will leave Christ Church to take up his new duties, Jan. 15th.

LOS ANGELES—Reports from throughout the diocese indicate "the best Christmas ever". Despite the occurrence of the festival on Monday, attendance was excellent on both the day before and Christmas itself. The Midnight Eucharist was more largely attended than ever before, and was newly inaugurated in a number of parishes. Many congregations gave their offerings to diocesan institutions.—Within the last month Young People's Fellowships have been established at the Church of St. Mary and the Angels, Los Angeles; St. Stephen's, Hollywood; All Saints', Riverside; and St. John's, San Bernardino.—The Order of Sir Galahad is rapidly expanding in the diocese, under the direct encouragement of Bishop Stevens. Only last summer the first court was organized among the boys of St. James' Church, South Pasadena. A second court has just been chartered at St. Stephen's Church, Hollywood, and another is being petitioned for at St. Mark's Church, Glendale.—At St. Matthias' Church, Los Angeles, the newly organized boy choir sang for the first time at the Choral Eucharist of Christmas Day.—The Social Service Commission is undertaking a detailed survey of the Child Placing and the Child Institution Situation throughout the diocese, under the direction of the Rev. Charles B. Scovil, executive secretary for religious education and social service.—During the Christmas holidays the Rev. A. K. Barton, student pastor at

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the University of California at Berkeley, arranged for various members of the St. Mark's Club of the University to speak in their home parishes on the student work.—Bishop Johnson has called the annual Convention of the diocese to meet at St. John's Church, Los Angeles, on Jan. 24th and 25th. Monday, the 22d, will be given to the Church School Association and the Brotherhood of St. Andrew. The annual meeting of the Woman's Auxiliary will be held on the 23d, followed by a Girls' Friendly Society program in the evening. Friday, the 26th, will be devoted to the Daughters of the King, followed by a Young People's Convention that evening and Saturday morning.

LOS ANGELES.—On St. Thomas' Day the Very Rev. William MacCormack, D.D., Dean of St. Paul's Pro-Cathedral, Los Angeles, celebrated the thirtieth anniversary of his ordination to the priesthood.—The elaborate Christmas entertainment held at St. Mary's Japanese mission, in Los Angeles, on Dec. 26th, was largely attended by invited representatives of Los Angeles parishes. Bishop Johnson and Bishop Stevens both made addresses.—The Rev. A. G. H. Bode has just gone to St. Michael's Church, Anaheim, from Long Beach; and St. Luke's, Long Beach, is still vacant. The Rev. Edwin S. Lane became rector of Trinity Church, Redlands, on New Year's Day. The rectorship of his previous parish, the Church of the Epiphany, Los Angeles, has not yet been filled. St. Jude's Mission, Burbank, is also vacant owing to the removal of the Rev. Waldo D. Parker to Rhode Island.

LONG ISLAND.—The January meeting of the Brooklyn Clerical League was devoted to the discussion of various phases of the motion-picture industry.—The Rev. Stuart L. Tyson will give a second series of popular lectures on the Holy Scriptures at Holy Trinity parish house, having just completed the first series at St. Ann's.—At the annual meeting of the Church Mission of Help of the Diocese of Long Island, at which Bishop Burgess presided, the Rev. Dr. J. Clarence Jones, rector of St. Mary's, Brooklyn, was made president for 1923, and the address of the evening was given by Mrs. John M. Glenn, of the New York Branch, entitled, The Church Mission of Help, A Means to Meet the Spiritual Needs of the Girl. On Wednesday, Jan. 24th, under the auspices of the Commission on Christian Social Service, a mass meeting will be held at the Church of the Redeemer, Brooklyn, at which addresses will be made by the Rev. T. W. Pym, of Cambridge House, London, the Rev. Sydney N. Ussher, Chaplain of the City Home, Welfare Island, and Dr. Edward S. Cowles of New York City.—On New Year's Day, the Rev. Charles H. Ricker, rector of Christ Church, Manhasset, Long Island, received a handsome gift in the form of a purse of gold pieces, from his devoted parishioners, an expression of their warm regard and appreciation of the splendid work he has accomplished since his coming to Christ Church. Mr. Ricker is now in the fourth year of his rectorship.

PITTSBURGH.—On Thursday, Jan. 4th, the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil, addressed the Diocesan Branch of the Woman's Auxiliary, in Trinity Church, Pittsburgh. Later he was tendered a reception in the parish house, by the Women's Missionary Society of the parish.—The annual meeting of

the Pittsburgh Branch of the Woman's Auxiliary to the National Council will be held in Calvary Church, Pittsburgh, on Thursday, Feb. 1st. An address by Bishop Mann, and a business meeting and the annual election of officers will occupy the morning, together with a celebration of the Holy Communion. In the afternoon, Miss Laura F. Boyer, from the Church Missions House in New York, will hold the opening session of an Institute to be held under the auspices of the Department of Religious Education on the two days following, Feb. 2d and 3d. The Diocesan Committee on Pageantry will also present a Missionary Pageant during the afternoon. The Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, made a brief visit to Pittsburgh over Sunday, Jan. 7th, in the interest of the campaign for the Cambridge Divinity School.

WYOMING.—The Rev. F. C. Wissenbach, vicar of the Snake River Missions, was naturalized at Rawlins on Nov. 14th.—St. Thomas' parish, Rawlins, is planning to erect a new church building.—A men's club has been organized at Trinity Church, Thermopolis.—That portion of Bishop Thomas' address to Convocation, entitled The Observance of Law, has been published by order of Convocation in pamphlet form for distribution throughout the District.—Miss May Case Marsh, Extension Secretary of the Girls' Friendly Society, has been working in the District during the month of November. Twelve new branches have been organized under her direction.—A community Thanksgiving Day service was planned and carried out by Deaconess Byllesby at Cokeville.—The Indian children of St. Michael's Mission, Ethete, gave a Bethlehem Christmas pageant at the Isis theater, Lander, Dec. 22d.

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