

Miss Isabel Schell
1410 Spruce 30dec23

The Living Church

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VOL. LXVIII

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No. 21

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EDITORIALS AND COMMENTS

"Hail, King of the Jews!"

ANTI-SEMITISM, so-called, is no modern disease. The whole Bible, Old and New Testaments alike, may, from one point of view, be considered as the history of that social malady. From Israel in Egypt, to Pilate with his contemptuous and sneering question, "Am I a Jew?" the sorry tale unfolds itself, portraying with unerring accuracy the reaction to the impact of Israel upon the nations of the world. Intangible as an atmosphere, the miasma of suspicion, hatred, and persecution, has enveloped the Jews of all the ages.

Palm Sunday is perhaps the best day in the year to call to mind the shortcomings of Christians. We have a duty of penitence, for the Lenten call has been a trumpet-blast to repent. We have little time to point out the sins of other people, and little occasion to repent of them. We have, however, a strict and unpleasant duty of recounting our own.

How does the Christian public of today stand in relation to this age-long problem? We cannot plead that it is not a matter of importance or interest. The pogroms in Russia issued from a combination of superior indifference on the part of the intelligent, and of stimulated bigotry on the part of the ignorant. It is a vicious and villainous alliance. The men who see far, have a moral duty which they may not shirk. Those of us whose prejudices are easily aroused have no less a moral obligation. Are we being engineered and propagandized into a ferment of restless racial and religious prejudice?

It was Nietzsche, whose straightforward and honest loves and hatreds form the most attractive component in his extraordinary character, who warned the modern mind against the fallacy of anti-Semitism by suggesting that one must be quite sure that the hatred of the Jew was not founded on jealousy. Again and again, when we fail to meet a rival on his own ground, we resort subconsciously to other and more insidious ways of combating him. The unpopularity of the Jew in college, for example, may often be due to his merits and virtues: he is able, in the same time, with about the same natural endowment of the non-Jew, and under almost the same circumstances of enviring life, to make a better showing in the results of his study. He has at least something of the qualities which, Josh Billings counselled, should be copied from the postage-stamp: "it sticks to one thing until it gets there". Singlemindedness in regard to the thing in hand, and the faculty of maintaining sustained interest and concentration on any subject which is the necessary means to the end in view, are not qualities that make for popularity. The college man is not charmed to find out that his intellectual efforts, handicapped as they often are by regular interruption and incursions of the claims of utterly extraneous interests, suffer by comparison with the work done by single-minded and keenly interested Jewish students. The resultant dislike, unpopularity, suspicion, and even hatred, is the protest of the unsuccessful non-Jew against the successful Jew.

Social repugnance, again, is an effect, not a cause; a symp-

tom, not the disease. Artificial and unusual environments produce unaccustomed and unnatural responses. Thus the American abroad is often a most extraordinary creature. Just why it is that a well-behaved and comparatively civilized citizen of the United States becomes a boor in Europe, is one of the great mysteries that it is impossible to fathom. The type of travelling American, *genus americanum vagans*, is, to all observation, non-existent at home. He is as curious and unbelievable a creature as the stage Irishman, the stage Englishman, or the stage German. Yet though he may not exist here, he certainly does flourish abroad. The most charitable interpretation of the type is by the principle stated above—that a novel, unusual, or unknown environment produces unforeseen and unaccountable reactions. The *nouveau riche* American elicits just about the same response from Europeans as the *nouveau riche* Jew does among us here. Irritation at the behavior of one *individual* becomes articulate in a definite attitude against the *whole*, of which the single person is taken as a typical example. The social reaction is condemnatory, but unjust. The verdict, perhaps not unjustified in a single instance, is fastened upon the whole class. Among many European people, of undoubted good-will, a casual American feels that he is under suspicion; he must prove himself free from the objectionable traits of travelling Americans before he is accepted as a normally civilized person. He must prove himself, paradoxically enough, to be the exception, before he can be admitted under the rule of ordinary civilized intercourse. How is this situation different from that of many Jews in our society in America? Do we not regularly and antecedently withdraw into the sanctum of our private mental laboratory whenever we are to meet Mr. or Mrs. So-and-so—"Yes, they are Jews, but they're not really like Jews at all"? Our initial and instinctive attitude is that of pre-judging the whole case,—and pre-judging means prejudice.

Economic rivalry is essentially not different from intellectual rivalry. When a business man comes out second-best in an encounter with a Jewish business man, he can always comfort his wounded feelings by betaking himself to the old formula of prejudice: "After all, that man is only a Jew." The "inferiority complex" can resolve itself into a sense of superiority by having recourse to the comfortable feeling of the gulf fixed between Jew and Gentile. Have we ever stopped to ask ourselves why two or three cases of successful sharp practice, to our own disadvantage, by Masons, or Methodists, or Democrats, or Indianians, do not suffice to justify a general deduction that *all* Masons, Methodists, Democrats, or Indianians, are dangerously tricky and over-clever business men?

We who pride ourselves in the right of our position as "one-hundred per cent Americans" may find the situation not nearly so exalted and uplifting, if we consider how it has been attained. "What hast thou that thou didst not receive?"

Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" together with the counsel of the Blessed Apostle, "that no one of you be puffed up for one against the other", ought to come home to us Americans more than to any other people. The important thing is that we have *received* practically all that we boast of as ours by right of possession; we act, sometimes, as if our country, its resources, its riches, its potentialities, its achievements, were chiefly the result of our own efforts. Whatever we are, is not due even primarily to ourselves. By what possible right can we assume a place of taken-for-granted preëminence?

Even our moral and ethical standards are largely the effect of our environment. Take an example: if there is one thing that Anglo-Saxons are particularly proud of, it is the extravagant claim to possess the monopoly of truth-telling, as a maxim of theory and a norm of practice. The popular story of the young George Washington with his hatchet has, like most popular legends, a very great significance. Take the same tale and put it into a different setting. Suppose it was a little Armenian boy, accused by a Turkish master of wanton destruction of his property. "I cannot tell a lie", would have led to his torture and death. Translate it into Greek terms. Put it into a new setting, with a little Jewish boy and a mediæval "Christian" master. We can well afford to tell the truth. We resent the fact that immigrants have a different moral code from ourselves, yet we never stop to ask, why? Telling lies has become a racial habit for many peoples of the whole world, some of whom are coming to us here. It has meant often the only possible means to preserve lives, to secure one's own safety, and, what is even of greater importance, the lives of one's posterity. Yes—we can scarcely boast of our moral and ethical ideals, for most of them were only possible of attainment under the peculiarly free and wholesome life of our Anglo-Saxon forefathers. We certainly may not look down with disdain upon the results of centuries of slavery, persecution, hostility, martyrdom—and compare unfavorably the resulting standards of ethical practice with our own. It was incomparably easier for us, as it is today, to tell the truth. Have we not a homely proverb, "Honesty is the *best policy*"?

Again, we must not fail to realize that, as Christians, we cannot dis sever ourselves from the responsibility of having generated and fostered just those traits in the Jew which, in our modern and over-sensitive moral conscience, we find so disagreeable. It was systematic persecutions by so-called Christians, assuming the popular but questionable role of God's avengers, visiting the sins of the fathers upon their children, which have produced those characteristics among Jews which we, enlightened people of today, find most despicable: cleverness, shrewdness, and trickery in business; self-assertion and "pushing" when the pressure of restrictions and coercion has been removed; clannishness, self-effacement in the face of opposition; cringing and pavid terror before persecution—and the like. Why not? How else than by bending to the uncertain will of Christian masters, could the Jew have survived? Look at the other side: pure family life, keen intellectual vigor, fertility of mind and spirit, and, above all, loyalty to his religion—and these priceless heritages preserved under every disability, in the face of every obstacle, and secured for posterity against every inducement to surrender them! The Jew at his worst, when all is taken into consideration, is a doubtful commentary upon the methods employed for centuries to further his annihilation. The Jew of the Ghetto has shown qualities which even the most rabid anti-Semite must admire—at least in the abstract.

Finally, what can we say of the so-called "religious" prejudice? In certain communities in America the junk-dealer is regularly greeted by the child population with the pleasant greeting: "Christ-Killer! Christ-Killer!" At the worst, the Jews "did it in ignorance", for He whom they were instrumental in bringing to His death was, in their minds, only an apostate Jew. We have our Lord's own authority: "Forgive them, for they know not what they do." It certainly is not our task to be the avenging angels of the Divine Justice. We can safely leave to God whatever punishment accrues to those for whom God Himself besought pardon. At least we would do well to remember that it lay within the power of a Gentile Roman to stay the execution, that it was a Gentile sentence that condemned the Saviour, that it was Roman soldiers who crucified Him, and, worst anomaly of all, that Jesus died

because of anti-Semitism. "Jesus of Nazareth, the King of the Jews", was his death-sentence. And the soldiers greeted Him with the mocking sneer: "Hail, King of the Jews!"

He hung on the Cross—judging, not being judged by, the world. He died as a Jew—in fact, *because* He was a Jew. Where do we stand in the great panorama of humanity, stretched out at His feet? Are we with those who cry "Down with the Jews!" and join in the jeer against "the King of the Jews"?

Surely those who claim to follow the Crucified One have no place in their hearts for ribald mockery of the race from which He sprang. Surely we can make our own, with humility and penitence, the prayer of our Lord for those who "did it in ignorance". Certainly no follower of the Master can be with those who hate His own folk.

Do we stand with the anti-Semites of the ages, stigmatizing the Greatest Jew of history with the words "Hail, King of the Jews", or with the Christians of the ages, in penitence, saying:

"Who was the guilty? Who brought this upon Thee?
Alas, my treason hath undone Thee, Jesus,
'Twas I, Lord Jesus, I it was denied Thee:
I crucified Thee."

WE PRINTED last week the information that the Diocese of Virginia had made up its deficit to the general Church in its quota for 1922, and some further information as to how this was accomplished is printed in the news columns of this issue.

This action is the more praiseworthy in that it was not an actual obligation. The quotas proposed to the dioceses are not to be esteemed a tax. What is morally obligatory is that each diocese *make its best effort* to raise the suggested amount. This, every diocese can do. Actually to raise the amount every diocese cannot do. But the present difficulty is not caused by the fact, which may be true in some cases, that some dioceses cannot do all that has been asked of them, plus their own diocesan obligations, but that in so many dioceses not everybody has tried. The parishes, their rectors and people, that care for none of these things and are deaf to the pleadings of diocesan officials, are, primarily, responsible for the condition; and it is possible that there are whole dioceses that have not striven as hard as they might.

Virginia has simply taken her quota seriously. She tried honestly to raise it all in 1922, as she had raised her quotas of 1921 and 1920, and she failed by—on the national account—some \$27,500. Instead of acquiescing in this, as all the other dioceses have acquiesced in their respective deficits—except West Virginia, which had none—Virginia went to work and raised the amount, and sent it in.

All honor to Virginia. To fulfil her canonical obligation was not enough. She fulfilled all that the general Church proposed to her to *try* to do. She did it.

And thereby she set an example once more to the other dioceses.

THE PLAN stated by the Rev. Dr. Kramer whereby Seabury Divinity School is to form an alliance with Carleton College, following immediately upon the similar plan whereby the Western Seminary removes to the vicinity of Northwestern University in order to utilize the advantages

of the latter, is, by all odds, the adoption of the right course. Few of our seminaries are now bereft of collegiate opportunities, and the ideal presented in the canons whereby a student for holy orders goes into the seminary with an arts degree is likely to be realized much more generally in the next generation than it has been in the past. Moreover, with the multiplication of such opportunities, the excuse for exceptions to the rule, except on behalf of men who have had some few years of business or professional experience, will become much less valid.

On slightly different lines is the experiment about to be made at Madison, Wisconsin, whereby a school of religion, to extend through the whole collegiate year, is to be established by collaboration between the Department of Religious Education of the national Church and the Diocese of Milwaukee. Beginning on a small scale, with the facilities afforded by St. Francis' House and our student chaplain, and with an

exceedingly competent priest—the Rev. Frank Gavin, Th. D.—as dean, courses of instruction in such branches as philosophy, Church history, etc., with the harmony of religion with science, will be the Church's constructive program for meeting the intellectual issues of the day. No longer can those issues be met by isolated seminaries or by declarations of intellectual war. The Madison plan is not that of a school for men preparing for the ministry, but rather for university under-graduates and for those willing to take post-graduate courses which shall be as dignified in educational requirements as the courses in the university itself. Perhaps from this beginning, however, there may grow such a work that the two lower classes at Nashotah may sometime be transferred to it, and the advantages of the great University of Wisconsin be put at the disposal of the Nashotah student as those of Carleton are now to be made available for Seabury, those of Northwestern for the Western, and as, by similar alliances with near-by colleges and universities, the like advantages have been secured by our eastern seminaries.

THE following, from the *Northwestern Christian Advocate*, voices so exactly the necessities of a religious publication that we are reproducing it here for the benefit of our correspondents:

- “When you, dear contributor, are tempted to sit down, and dip your quill in the wormwood and the gall, because that masterpiece of inky eloquence has dwindled to a line or two, think:
Contributors and Contributions
- “We get about four times as much material as we are able to use.
- “Every man's contribution is to him the most important matter in the paper.
- “Twenty-four pages” [thirty-two in THE LIVING CHURCH and frequently thirty-six and forty] “will only hold the full of them, they cannot be shaken together or made to run over.
- “In order to give everyone's matter a comparatively square deal, all must be cut to the irreducible minimum.
- “When you become a writer, join the society for the elimination of the superfluous, and prune excess growth back to the very trunk.
- “If you would have your matter get in early and surely, don't send a clipping from a local paper, but typewrite it for our use.
- “Church news that conforms to our page arrangements will save work in editing.
- “If you send a picture or cut, allow at least a week extra in looking for the article.”

IN this connection, THE LIVING CHURCH does not consider it an act of impropriety to call attention to the news service that it is giving the American Church at the present time, and, consequently, to commend itself to American Churchmen, with a hope that they may furnish it with their continued and increasing support.

An Extension of Service
While nearly all other religious papers limit themselves to twenty-four pages, THE LIVING CHURCH never prints less than thirty-two, and generally has thirty-six, and frequently as high as forty. This is due to its policy of including in each issue the news of the Church as it is reported, together with various articles of interest, as representing the best thought of the Church. This is decidedly not economical financially, but it represents the desire of THE LIVING CHURCH to present the Church and its activities to the people of America.

And THE LIVING CHURCH does not yield to any publication in its love of, and search for, the Truth, nor can it be said that it lacks the courage of its convictions. It would often be easier to temporize and endeavor to smooth over matters that are constantly arising. It is more difficult than one might imagine to maintain the definite standard that must be maintained if THE LIVING CHURCH is to realize its ideals.

As nothing, especially along these lines, can be done except through coöperation, THE LIVING CHURCH asks that interested Churchmen will assist it in its mission in America. You, who read it with interest, might know of others who could read it with profit; and a doubling of the subscription list would not only carry out this purpose, but might probably be of real benefit to the Church at large. We do not for a moment assume that the editor is invariably right in his views on each question that may arise, but we are confident that the net result of regular reading of THE LIVING CHURCH must be to

make better, stronger, more fully developed Churchmen on the many sides of Churchly life.

If THE LIVING CHURCH is worth while to its subscribers, it may conceivably be worth while for them to help extend its circulation and its influence. Canvassing by strangers for subscribers is valueless and, except on a very small scale, was discontinued years ago. In practice we are dependent upon all present subscribers to secure new subscribers.

Lent is often used with profit for additional Churchly reading and for promoting such reading by others. THE LIVING CHURCH asks to be mentioned in that connection when opportunity presents itself.

ANSWERS TO CORRESPONDENTS

M.A.W.—(1) The article referred to was clipped from a daily paper, as its credit indicated, and was reprinted for its general value without intending that every sentence should, necessarily, receive our indorsement.—(2) The theory of the Immaculate Conception is that the Blessed Virgin Mary was specially cleansed from sin from the moment of her conception, and does not imply a doctrine of a virgin birth for her. Declared by the Roman Church to be “of faith”, it is in no sense a part of the divine revelation to the Church, can neither be proven nor disproven, and ought never to have been treated as other than a pious opinion, the accuracy of which concerns nobody on earth.—(3) The doctrine of the Virgin Birth relates wholly to our Lord, and is a part of the body of truth affirmed by the Creed.

ACKNOWLEDGMENTS

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LENTEN SUGGESTIONS

LENT SHOULD begin with a plan. An aimless Lent must prove a failure, while a Lent with a definite plan, well formed, carefully arranged, and steadily carried out, cannot fail to be both a success and a blessing. Leave nothing to caprice or impulse.

Those who enter into the spirit of Lent can tell of its value as a spiritual power. Those who do not enter into its spirit and do not want to, call it all sorts of names and joke about it, and see no use in it. Which voice shall be to us the voice of influence—the one who tests its value or the one who ridicules that of which he knows so little and cares less?

Attendance upon the weekday services during this Lenten season will take from business two or three hours a week. That will not hurt your business. If you think it will, your business is driving you harder than you ought to be driven, and the business which will occupy you permanently, by and by, is less in your mind than it ought to be. Your religion will not be content with the crumbs and remnants of your time, and this sacred season is the time to show that you are ready to give it more than these.

Let the responsibility of Lent be your opportunity. Let its duty be your privilege, that you may be a better light to the world, and salt that has not lost its savor.—From the *Lenten Service Card of St. Paul's, Council Bluffs, Iowa.*

I BELIEVE the first test of a truly great man is his humility. By humility I do not mean doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relation between what he can do and say, and the world's sayings and doings. All great men not only know their business, but usually know that they know it, and are not only right in their main opinions, but they actually know they are right in them; only they do not think much of them on that account.—*Ruskin.*

PALM SUNDAY

Almighty, everlasting God who, of Thy love
So tender to mankind, hast sent Thy Son
Our Saviour Jesus Christ to be the one
To take our flesh and on the Cross to prove,
Through great humility the way of love,
In mercy grant that we may look upon
And seek His patience so, when all is done
We may arise and live fore'er above.

He came to dwell with men as man, and knew
Not man's delights, but poverty and pain,
And last a shameful death: but He arose
To show His human life to be most true,
Wherein mankind eternal life may gain,
Shall it in Him its faith and hope repose.

GOOD FRIDAY

FIRST COLLECT

Almighty God, most graciously behold
Thy family, for whom to be betrayed
By wicked men Thy Son was not afraid:
For whom He was contented to be sold;
For whom He did permit the Cross to hold
His Body, while the enemy essayed
By death to keep Humanity dismayed;
For whom He did not life itself withhold.

Naught can we hope except that Thou regard
With pity us for whom He suffered death,
For whom He prayed in His suspiring breath:
But now He liveth and with Thee doth reign
That we may leave the way of sin so hard
And each unto the way of life attain.

SECOND COLLECT

Almighty God, whose Spirit doth direct
And sanctify Thy holy Church throughout,
Receive our supplications most devout
For those estates of men Thou dost collect
Within Thy Church, that each in way correct,
As Thou hast called him, may find service out
And truly work thereat, with ne'er a doubt
But that a godly life hath Thy respect.

For all mankind collected in Thy Son,
As on this day who died upon the Cross
To bring Thy human sons to Thee again,
We humbly pray, that each and every one
May, in his service dutiful, attain
That life in Jesus Christ that knows no loss.

THIRD COLLECT

O God of mercy, who hast made all men,
And hatest naught of all that Thou hast made,
But would have death e'en from the sinner stayed
That he converted be and live again:
Have mercy on the Jew, the Turk, and then
On heretic and infidel, allayed
In stubborn heart and mind, since He has paid
More than the debt owed by the race of men.

We pray Thee, blessed Lord, to fetch them home
To Thine own flock, that in the remnant of
True Israel they may be saved, to roam
No longer, but, within Thy fold above,
They know the Shepherd of their souls, and be
At one again with Jesus Christ and Thee.

H. W. T.

CHRIST in political life is the crying need of the time. The statesmen have bungled international affairs—those who are not Christian did it. The Christian must have the vision, the outlook, of Christ. He beholds the world. All souls are to be considered.—*The Christian Evangelist.*

A SHAKESPEREAN

LENTEN KALENDAR

COMPILED BY AGNES CALDWELL WAY.

PALM
SUNDAY

O Lord, that lends me life,
Lend me a heart replete with thankfulness!
For Thou hast given me
A world of earthly blessings to my soul.

2 *King Henry VI*, I, i.

MONDAY

All his mind is bent to holiness,
To number Ave-Maries on his beads;
His champions are the prophets and apostles,
His weapons holy saws of sacred writ,
His study is his tilt-yard, and his loves
Are brazen images of canoniz'd saints.

2 *King Henry VI*, I, iii.

TUESDAY

A virtuous and Christian-like conclusion
To pray for them that have done scathe to us.

King Richard III, I, iii.

God amend us, God amend us! We are much out
o' the way.—*Love's Labour's Lost*, IV, iii.

WEDNESDAY

We had need pray,
And heartily, for our deliverance.

King Henry VIII, II, ii.

We that know what 'tis to fast and pray
Are penitent.—*Comedy of Errors*, I, ii.

Some of you, with Pilate, wash your hands,
Showing an outward pity.—*King Richard II*, IV, i.

MAUNDY
THURSDAY

So Judas kiss'd his Master;
And cried: all hail! hereas he meant—all harm.

3 *King Henry VI*, V, vii.

Now by the death of Him that died for all.

2 *King Henry VI*, I, i.GOOD
FRIDAY

. . . those blessed feet,
Which fourteen hundred years ago were nail'd
For our advantage on the bitter cross.

1 *King Henry IV*, I, i.EASTER
EVEN

By Christ's dear blood shed for our grievous sins.

King Richard III, I, iv.

. . . the sepulchre in stubborn Jewry
Of the world's ransom, blessed Mary's Son.

King Richard II, II, i.

LENT—1923

"Dear feast of Lent," he sang, the poet-priest
In days that seem remote, in mother-land—
A fast from pleasure does he call a feast?
Spake he a tongue we cannot understand?

"Dear feast of Lent"—To him a feast indeed,
Feast of the soul that hungered for his Lord,
For Him who only can His people feed
With joy no earthly pleasure can afford.

"Dear feast of Lent"—Could we such hunger feel,
The hunger He so gladly satisfied;
Apart from life's vain joys or sorrows steal
And in the nearness of His Love abide!

O, may we learn the secret he had found,
To whom the Lententide became a feast,
And taste the blessings that for them abound
In whom the thralldom of the world has ceased!

Peace in the Lenten shadows, blessed peace
Shall hush life's discords and its ills dispel;
His Love will give from idle fears release,
And we shall falter: "Master, it is well".

MRS. J. D. H. BROWNE.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

(NOTE: The reader will find *The Trial and Death of Jesus Christ*, by James A. Stalker, very helpful reading, especially during the last week of Lent. The editor has made large use of this book in preparing the lessons for this week. EDITOR.)

March 26

READ St. Mark 14:32-41. Text for the day: "Not what I will, but what Thou wilt."

Facts to be noted:

1. "The Garden of Gethsemane is now a small enclosure surrounded by a high wall"—Wilson.
2. In His agony, Christ clung to the friendship of His closest friends.
3. "Let us be going, not to escape, but to meet the betrayer."

If ever any one went through mental agony, that one was Christ. He knew what was before Him, and we see Him, in that garden, in the very depths of mental agony, as He faces the crucial moment of His earthly life. I wonder what it was that kept beating through His brain? Surely it must have been those words that He spoke to His followers: "I came not to do My own will, not My own will, but the will of Him that sent Me." "No, not My will, not My own will, but Thy will." Can't you see Him there, as the great drops fall from His forehead and He struggles in an anguish such as none other has ever known? "Not My will, not My will, O gracious Father, but Thy will." And now the struggle is over: the victory is won, and Jesus Christ goes to meet His destiny, out of which is to come a world's salvation. When you say His prayer tonight, pause for a few moments when you come to "Thy will be done": What does it mean to you?

"Our wills are ours—we know not how,
Our wills are ours, to make them Thine."

March 27

Read St. Matt. 27:11-26. Text for the day: "And when he had scourged Jesus, he delivered Him to be crucified."

Facts to be noted:

1. A choice must always be made between Christ and Barabbas.
2. The shipwreck of Pilate.
3. Tradition tells us that Pilate was banished to Vienna, and that there he committed suicide.

"Suffered under Pontius Pilate"—Pilate, the weakling, Pilate, the spineless Roman, Pilate, the coward, Pilate, known forever as the man under whom Jesus Christ was crucified. But all the Pilates are not dead, and they are not all outside the Christian Church. What of the clergyman who betrays the Church through his own individualism or low ideals of life? What of the Church officer who is regular in his attendance at her services, but who raises no voice of protest against her enemies? What of the Christian who is utterly oblivious to every claim of His Lord, and whose life will not spare even the shallowest scrutiny? No, the Pilates are not all dead, and the Son of God is crucified afresh only too often by His own followers.

March 28

Read St. Luke 22:54-62. Text for the day: "And the Lord turned, and looked upon Peter."

Facts to be noted:

1. This scene took place in the court, or quadrangle.
2. Peter fled with the others from the garden, but soon recovered, and followed His Master.
3. His failure.

"That was a rescuing look. If any friend of Peter had met him rushing out from the scene of his sin, he might well have been terrified for what might happen. Where was he rushing to? Was it to the precipice over which Judas plunged, not many hours after? Peter was not very far from that. Had it been an angry look he saw on Christ's face when their eyes met, this might have been his fate. But there was not a spark of anger in it. There was pain, no doubt, and there was immeasurable disappointment. But deeper than these—rising up from below them and submerging them—there was the Saviour's instinct, that instinct which made Him reach out His hand and grasp Peter when he was sinking in the sea. With the same instinct He grasped him now. In that look of an instant Peter saw forgiveness and unutterable love. . . . He wept bitterly; not to wash out his sin, but because even already he knew it had been washed out."—Stalker.

"O Love, that will not let me go."

Maundy Thursday, March 29

Read St. Luke 23:1-11. Text for the day: "But He answered him nothing."

Facts to be noted:

1. Christ is sent to Pilate for the civil trial.
2. Pilate tried to escape the responsibility by sending Him to Herod.
3. Our Lord's treatment at the hands of a profligate.

"Can you remember when you used to hear Him? . . . And does Christ speak no more? If a man is lying ill, and perceives, day by day, everything about him becoming silent—his wife avoiding speech, visitors sinking their voices to a whisper, footsteps falling, and doors shutting, noiselessly, . . . he knows that his illness is becoming critical. When the traveller, battling with the snow storm, sinks down at last to rest, he feels cold, and painful, and miserable; but, if there steals over him a soft, sweet sense of slumber and silence, then is the moment to rouse himself and fight off his peace, if he is ever to stir again. There is such a spiritual insensibility. It means that the Spirit is ceasing to strive, and Christ to call. If it is creeping over you, it is time to be anxious: for it is your life."—Stalker.

Good Friday, March 30

Read St. John 19:17-22. Text for the day: "Jesus of Nazareth, the King of the Jews."

Facts to be noted:

1. A prophecy of Isaiah is fulfilled (Isaiah 53:9).
2. The hill of Calvary is the apex of the history of mankind.
3. Pilate's prophecy.

"Hebrew is the tongue of religion, Greek that of culture, Latin the language of law and government; and Christ was declared King in them all. On His head are many crowns. He is King in the religious sphere—the King of salvation, holiness, and love; He is King in the realm of culture—the treasures of art, of song, of literature, of philosophy belong to Him, and shall yet be all poured at His feet; He is King in the political sphere—King of kings and Lord of lords, entitled to rule in the social relationships, in trade and commerce, in all the activities of men. We see not yet, indeed, all things put under Him; but every day we see them more and more in the process of being put under Him. The name of Jesus is travelling everywhere over the earth; thousands are learning to pronounce it, millions are ready to die for it. And thus is the unconscious prophecy of Pilate being fulfilled."—Stalker.

March 31

Read St. Matt. 27:57-end. Text for the day: "And laid it in his own new tomb."

Facts to be noted:

1. Another prophecy of Isaiah fulfilled.
2. The watchers at the tomb.
3. The fear of the Jews.

"In comparison with the great ones of the earth, Jesus had but a humble funeral; yet, in the character of those who did Him the last honors it could not have been surpassed; and it was rich in love, which can well take the place of a great deal of ceremony. So at last, stretched out in the new tomb, wherein man had never lain, enwrapped in an aromatic bed of spices and breathed round by the fragrance of flowers, with the white linen around Him, and the napkin which hid the wounds of the thorns about His brow, while the great stone, which formed the door, stood between Him and the world, He lay down to rest. It was evening, and the Sabbath drew on; and the Sabbath of His life had come. His work was completed; persecution and hatred could not reach Him any more; He was where the wicked cease from troubling and the weary are at rest."—Stalker.

THE RIGHT OBSERVANCE of Lent is intended to control habits and to direct them into channels of life ordained by God, by separating us, for a season, from those things which have a tendency to side-track us and to switch our habits of everyday life into channels which are, at least, unprofitable if not decidedly injurious, morally and spiritually.—*Rev. Henry Lowndes Drew.*

Stabat Mater Dolorosa

(In The Roman Breviary the great hymn, as appointed for The Feast of the Seven Dolours, is divided into three portions, for Vespers, Matins, and Lauds, respectively. The following is a version of the five stanzas assigned to Vespers.)

ATTRIBUTED TO JACOBUS DE BENEDICTIS.

Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam, et dolentem,
Pertransiuit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti.
Quae moerebat, et dolebat,
Pia Mater, dum videbat
Nati poenas inclyti.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?
Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

Pro peccatis suae gentis
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem Natum
Moriendo desolatum
Dum emisit spiritum.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi compleceam.

TRANSLATION BY THE REV. LOUIS F. BENSON, D.D.

Still the Mother, worn with weeping,
By the cross her ward was keeping,
While her Son was crucified.
Every grief and pang that tore Him
Pierced the soul of her who bore Him
With the sword once prophesied.
O what sorrow and affliction,—
Hers who won God's benediction,
Mother of His Holy One!
How that burdened breast was heaving
O those eyes bedimmed with grieving
Lifted still to find her Son!

Of the men who stood beside her
Were there lips that could deride her?
Were there eyes that did not weep?
Whose that would not, only thinking
Of his Saviour's Mother drinking
With her Son a cup so deep?

By His people there surrounded,
For whose sins she saw Him wounded,
Saw Him while those stripes He bore;
Him her dearest from her taken
Dying desolate, forsaken,
Till at last He breathed no more.

Mother-love, love's depths revealing,
May thy sorrow's tide of feeling
Whelm me in that flood with Thee:
All my heart to Christ returning,
And in Him my God discerning,
May His grace encompass me.

The Fountain

By the Rev. Louis Tucker

BESIDE a certain fen-country is a great, green, grassy hill. Across the swamp, and up the hill, runs a road. At the foot of the hill is a gate, at the top a white marble palace. In the palace is a fountain, whose contents will cleanse white garments: and in the swamp, there is a pig-sty.

The people of the swamp-country are bidden to a great supper on the hill. The King sent out his messengers, each bearing robes, and every one in the fen-land received, with his invitation, a white garment. It was expected that he present himself at the gate with this robe still white. It was not allowed to any to stay away, though many wished it. Inner compulsion brought them.

There was a guide who led them to the road and went with them thereon. Any who chose could speak and hear his answer. Only the children and the very wise men talked with him much, however, because they could not see him. Still, anyone who swerved much from the road could hear him say, "Turn right", or, "Turn left. This is the way. Walk in it."

The road was full of pilgrims. The fen-country is not all fen, of course, or none could live. Plenty of dry land, in islands, lies between marsh and marsh, or swamp and swamp. There are boats, also, and channels. With care, in any one place, for a time, one can go dry-shod; but not for long—no, not for long. Sooner or later, one gets spattered.

Now on the road, from time to time, certain fountains are met with, fed from the fountain in the palace. One could plunge in, and wash his garments, and come out clean. Plunging in is practically the only way; you cannot wash in part.

There was a certain pilgrim who kept his garment clean as he could, but refused to wash. Another kept his garment

clean as he could, and washed. Another slipped, and fell, and wallowed in mud—and washed.

There were certain who would not wash because they feared to soil the fountains. The fountains welled up fresh and fresh, and were meant for drinking as well as washing, though comparatively few drank at them, preferring wells of their own, or wayside springs, or even fen water. There were certain who would not wash because they feared that the fountains would soil their garments; and there were many who washed and were clean. Many, too, washed and were not clean; because they had mud in their pockets, or dead marsh-hens, or flag-roots, or other things of value to them, and would not take them out, and the stains came through. Of course, there were more fountains to be met with and they could always take out the things, and wash, and be clean. But when they came to the gate there were no more fountains, and certain guards dropped flaming swords across the way, so there was no return. Then they went up the hill, washed and unwashed, together.

At the top sat the King's Son, judging the multitude. The way he judged them was by looking at them. He said nothing. Those whose robes were spotted took one long look at him and fled; tearing off their robes, lest they should come before him. The fen country was closed to them. So they fled down-hill to the pig-sty. They were happier there than they would have been in the Palace. As for the rest, they entered into the many mansions of the Father's house.

The reason why so many failed to drink of the fountains or wash in them and thought they would not cleanse white garments, was that they held the only thing that will take off the mud of the fen-country. There is no other. The fountains were filled with blood.

The Shepherd of the Passion

By the Rev. B. Z. Stambaugh

IT WAS altogether characteristic of old Nathan, the shepherd, that he took a sympathetic interest in the lad. It was also characteristic of his companions that they ridiculed his solicitude in a matter whereby he could gain no possible benefit. As for the boy himself, he seemed not at all disturbed by their feeble witticisms—nor did he appear much concerned over his predicament.

He had come rather suddenly upon the camp at nightfall, just as the shepherds had completed their task of housing the flocks inside the fold, whose well-laid courses of stone bore testimony to the wealth and importance of those who had built it. He was slender—this lad—rather tall for his age, with Jewish features, dark curly hair, and wonderfully direct and fearless black eyes. He had calmly announced that he was lost—that the beauty of the morning and his love of the open country had lured him from the crowded city at an early hour, and that, forgetful of the caravan by which his parents were returning to Galilee that day, he had spent a glorious forenoon rambling among the hills. For the remainder of the day he had been trying to find the way back to Jerusalem, but had not yet succeeded.

"Truly thou art come to a pretty pass, with thy mooning, vagabond ways!" exclaimed one of the younger shepherds, breaking the unfriendly silence that had fallen at his appearance in the firelight. And another cackled maliciously, "Yea, 'tis doubtless that very caravan we saw on the Jericho road this morning, when we looked from the hill yonder—a company of sniveling Galilean hypocrites, glad to be done with piety for another year, and clamoring for more haste back to their fishing. Thou hast need of speed. Canst not loiter here if thou wouldst overtake them."

The hint was uttered with a solicitous eye toward the simmering pot on the fire, and was by no means lost upon the boy, who had already been glancing with a healthy hopefulness at this evidence of an approaching meal, and whose nostrils had been tantalized by its savory odor. Upon this, however, he drew himself a little straighter, lifted his chin a trifle, and with heightened color, turned to go—contemptuously indifferent to the snarling questions of the chief shepherd, who was just then emerging from the gate of the sheep-fold.

Then it was that the old man, Nathan, who had been hidden in the shadows, clumsily, and with small success, endeavoring to bind up an evil-looking wound in his shoulder, stepped into the circle of light and exclaimed, "What! would ye let him go on in the darkness without protection against the wild beasts? He shall go no farther this night, but shall have my share of what is in yonder pot. It is a bitter shame that men of Israel should refuse hospitality to a lost child!"

For a moment the boy seemed undecided. It was evident that he had no fear of the darkness nor of any wild animals he might find prowling in the hills. Yet the sincerity and friendliness of the old man had touched him, and as he looked into his eyes he understood the pleading of a lonely soul for companionship. Then he saw the undressed wound in the old man's shoulder. Without further words, he took the outstretched hand, and ignoring the cynical and jeering remarks of the others, set about immediately upon the task of properly bandaging the hurt.

While the lad busied himself in his behalf, the old man watched him with mute gratitude. Presently strange memories began to stir within his breast. There was something oddly familiar in the strong, clear-cut features, in the frank, steady look of the eyes, and in the deft efficiency of the hands.

"'Twas the deed of a fool," loudly proclaimed the chief shepherd, standing with arms akimbo and gazing down upon the pair. He seemed to be taking up the interrupted thread of a discourse, and repeated, "'Twas the deed of a fool to risk such injuries for a mere sheep—a sheep, moreover, that belongeth to the miserly Levites."

"Nay," jeered one of the others, "'twas not a sheep he fought for. 'Twas a lamb. And the Levites would have been none the wiser if the wolf had taken it, for it hath not yet been counted in the flock report."

"Sheep or lamb," grumbled another, "none but a fool would risk his skin for it. What have the Levites ever done for us that we should concern ourselves with aught save the wages they pay us so unwillingly? As for me—I am glad enough to let the wolves take toll of the flock, if it will but stay their hunger and keep them from my throat."

The old man noted puzzlement in the lad's face, and remarked, "These be a different breed of shepherds from those of Galilee." The boy nodded silently. "We are but hirelings," the old man continued, with a trace of bitterness in his voice. "Once my flock was mine own; but the great princes of Herod's house, the Romans, and the temple Levites, have seized all the land in these parts, and now they will not allow that any sheep save their own shall feed in these hills. Therefore mine own sheep were sold for a pittance—and in my poverty now I feed the flocks of the temple. . . . But I am old. I belong to the old ways. I love my sheep, even though another taketh the profit of them. And so I am not truly an hireling, although I must take their wages. That is why I cannot leave my sheep and flee when I see the wolf coming—as doth the hireling which careth not for the sheep. That is how I came by this hurt in my shoulder—which thou hast most skilfully eased of its pain."

There fell a silence between them, as the boy tied the last knot in the bandage and turned his face toward the firelight. The old shepherd gazed at him earnestly for a space, and the strange memories stirred again in his heart. The others were gathering about the pot at the fire, like hungry dogs, but he heeded them not. Like one entranced, with eyes fixed on the face of his guest, he began to speak, yet seemed unconscious of his own voice.

"It was a little more than twelve years ago," he said, "at the time of the great taxation. On this very spot, where even then they were planning to build the sheepfold, we were keeping watch over our flocks at night—I and my two friends, whom Herod slew that same year, when we rose against the soldiers that were killing the children. And an angel of Jehovah stood by us, and the glory of Jehovah shone 'round about us. And we were sore afraid. But the angel told us of a Babe that was born that night in the city of David, to be a king of Israel, the Deliverer, the Messiah. And we heard the voices of a heavenly host, singing 'Glory be to God on high, and on earth peace among men of good-will.' And we arose straightway, and came to Bethlehem. And in the stable of the inn we found Mary and Joseph, and the Babe lying in a manger."

The shepherd's voice ceased. He clutched the hand of the lad, who had risen to his feet, trembling. "Thou," he exclaimed, "art like Mary the Mother at Bethlehem—thine eyes, thy brow, the ways of thine hands!"

And the lad said, "I am He that was born of Mary in Bethlehem of Judea, in the days of Herod the king. Blessed art thou, Nathan, who hast twice ministered unto me in my need. Thou wast a shepherd to my Nativity, and thou wilt be a shepherd of my Passion. Forget not that when my hour is come I will seek thee again, to minister unto thee in thy need. But now, on the morrow, thou wilt set me on the road back to the temple at Jerusalem, the House of my Heavenly Father. For I perceive that I must be about My Father's business."

* * *

It was on the fourth day of the Passover week that the tall Stranger appeared, quite early in the morning, at the sheepfold, seeking Nathan, the aged shepherd. But no one could tell where he might be found. He was a queer old man, they said; hard to keep track of. Harmless, of course, they explained, but filled with fanatical notions; wild dreams of a King whose nativity he declared he had witnessed in Bethlehem more than thirty years before—the Messiah whom he expected to behold before death should claim him. Someone volunteered the information that he had wandered off the night before, after bringing in his flock, to search for a lost

sheep. And several nodded wisely and tapped their heads significantly.

* * *

The chief shepherd looked upon the Stranger with frank suspicion. "Who art thou?" he demanded truculantly, "and why art thou so full of questions? Methinks thou hast visited the old man before. Somewhere I have seen thee."

"Truly," said the Stranger, "thou hast an excellent memory. I am he whom thou didst deny shelter, when I came to thy camp twenty years ago—a lost, hungry lad—but whom thou didst welcome drunkenly with loud hosannas, as I entered Jerusalem, but three days ago." And the chief shepherd's companions made sport of his discomfiture.

* * *

In a deep fissure among the rocks a white lamb struggled vainly to free itself. But every movement wedged it more firmly and more hopelessly. From time to time it bleated plaintively, and a gentle, but weak, voice answered with words of encouragement. The lamb's eyes turned upward, and rested with affectionate trust upon the old shepherd who had come to its rescue. But Nathan himself was pinned to the wall of the crevasse by a great rock that had been dislodged by his efforts to reach the lamb. With every movement, the crushing weight seemed to settle more firmly upon his broken limbs. He could feel himself growing weaker. Sometimes he lost consciousness entirely, but the cries of the lamb always aroused him, and he answered with a word of cheer. He knew that his hour was come. With a strange unreasonableness, his mind wandered back to the Babe whom he had seen lying one night in a manger at Bethlehem, and to the lad who had been his guest at the campfire many years gone by. The lad had promised him something—that he would see Him again—that he would see the Messiah. Could it be that he would not see Him after all? Were the lad's promises merely the promises of a grateful and over-imaginative child—forgotten in a day? The shadows were very dark down there in the cavity among the rocks. Evening was at hand, and it was growing cold.

Very faintly at first, but again and again, a voice was calling. Its volume increased, until suddenly he realized that his own name was being shouted among the hills. It was no voice from the company of shepherds with whom he was employed. It was strong, vibrant, and musical, like the voice of many waters. Feebly the old shepherd tried to answer, and the lamb bleated a welcome. In a moment there were footsteps on the rocky slope. The well-remembered, but now richer and more tuneful voice cried courage to him. There was a mighty heaving of the rock, and with almost super-human strength, the Stranger had lifted the crushing weight. Powerful arms lifted him up, and gentle hands touched his broken and crushed limbs.

Presently he was aware that he had been lifted to the Stranger's broad shoulders—that the lamb had been rescued from its plight, and was following close behind, as the Stranger picked his way carefully over the stony ground, in the gathering darkness. From time to time Nathan lost consciousness, but in spite of pain, a sense of peace and security enveloped him. The King had kept his word.

* * *

For many hours Mary, the sister of Lazarus, had been watching for the Guest of the household to return. The disciples had been wandering about all day, aimless and bewildered because of their Master's absence. Judas had disappeared and had not been seen until nightfall, when he came furtively into the house and sat in silence, as had been his habit of late. Martha had lighted a lamp and had set it in a window, so that its rays fell upon the path leading to the house.

The tall figure, bearing its heavy burden and followed by the bleating lamb, came slowly along the path. Mary, who had sat by the window, straining her eyes to peer through the darkness, was first to see Him, and first to rush out to meet Him. Martha hastened to prepare a soft bed for the old shepherd, now unconscious with pain.

It was evident that the old man had not long to live. The disciples, who had crowded eagerly about, seeking to be of help, went out of the room. When at last Nathan opened his eyes, only his Friend stood beside him. And he said, "Master, I have long been a shepherd, and I have sought to be a good shepherd". And Jesus answered him, saying, "Truly thou art

a good shepherd, for the good shepherd giveth his life for the sheep". And the old man said, "Now shalt thou be *my* shepherd. Do thou take my old staff in thy hand, and lay thine other hand in mine." And Jesus took the old man's staff in His hand—for He had brought it to help him on the way through the hills. Then He laid his other hand upon the withered, weakened hand. And Nathan looked into his Lord's eyes, and said:

The LORD is my shepherd;
I shall not want.

He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for
His Name's sake.

Yea, though I walk through the valley of the
shadow of death,
I will fear no evil;
For Thou art with me:
Thy rod and Thy staff they comfort me.
Thou preparest the pasture before me
In the presence of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.

Surely goodness and mercy shall follow me all the days of
my life:
And I will dwell in the house of the LORD forever.

Then Jesus stretched forth His hands and prayed, saying, "Father, I bring to Thee the soul of this My friend, because My hour is well-nigh come. Receive him unto Thyself, that he may be with Me in Paradise. And as he did greet My humble nativity in Bethlehem with joy and praise, so let him be made ready to rejoice in the glory with which I shall soon enter My heavenly kingdom through suffering and death."

Then the dying shepherd beheld the figure of his Lord with arms outstretched, as the form of one nailed to a cross, and said, "Truly the Good Shepherd giveth His life for the sheep".

A LEGEND OF PALM SUNDAY

When our Saviour was preparing,
That last Sunday of His life,
For His day of earthly triumph,
Soon to end in hate and strife,

Sent He two of His disciples
To a tiny village fair
Nestling 'neath the Mount of Olives,
Near a little cross-roads there;

Saying they should find a colt tied
Whereon never man had sat,
And into the Holy City
Royal, He would ride on that.

Wondering disciples found it
Even as their Master said;
Given the pass-word to its owner,
Back the unbroken colt they led.

Legend says, the little creature
Come to serve the Saviour's need,
Was the wild ass of the desert,
Famous for unbridled speed;

But like ox and ass who worshipped
At the Bethlehem manger still,
Little Wild Ass knew his Master,
Proudly, humbly did His will;

And when that last ride was over,
On his back the small beast bore
Not alone the long, black striping
Which wild asses always wore.

But upon his patient shoulders
One new, shorter stripe across,
Forming plainly, with the other,
There, behold!—the Holy Cross.

And today the tamed ass wears it,
On his back and shoulders scored,
For a sign of that dear service
Once he rendered to his Lord.

MARY MARTIN.

The Seabury-Carleton Plan

A Practical Solution of the Problem of Christian Co-operation in Education

By the Rev. Frederick F. Kramer, Ph.D., D.D.

Warden of Seabury Divinity School

SEABURY Divinity School, Faribault, Minnesota, and Carleton College, Northfield, Minnesota, have agreed upon a plan of coöperation, to go into effect next fall, whereby all men, not college graduates, who enter Seabury Divinity School as students for the Ministry of the Episcopal Church may complete their college education. Those qualified to enter Carleton College as freshmen, or in higher classes, will be received as regular students in the college. They will be in residence at Carleton during their freshman and sophomore years, and at Seabury during the remaining period of their training. The men living at Seabury during the junior and senior years will be expected to attend all college classes and all regular college activities, unless excused as individuals. It is intended that these students shall participate fully in the intellectual and social life of the college.

Seabury has always maintained a preparatory department in which men coming from the high schools, but unable to attend college, were trained to pass the Candidates' examination for Holy Orders. However necessary this plan may have been, the faculty of the school has always felt that a college preparation would make better students of theology and more efficient ministers of the Gospel. Under the Seabury-Carleton plan this college training is made possible at a minimum cost. Under this plan men coming to Seabury from the high schools will be sent to Carleton where they will be in residence two years. During their junior and senior college years, they will live at Seabury. This is made possible by the proximity of Northfield and Faribault, which are only thirteen miles apart and connected by trolley. Thus the men will receive spiritual training at Seabury during the most impressionable college years.

Under the Seabury-Carleton plan the normal seven years course, four of college and three of seminary training, in preparation for the Ministry, will be reduced to six years. The following subjects offered by Carleton in the regular Arts course are courses required by Seabury: English Bible, Philosophy of Religion, Psychology of Religion, History of Religions, Greek New Testament, Christian Ethics, Medieval History, and Public Speaking. Seabury students at Carleton, by electing the above courses, will be able to enter the Middle class in theology after receiving the bachelor's degree in Arts. This will be in line with the English universities of Oxford and Cambridge, which permit men studying for orders to take divinity subjects for the B. A. degree. Thus there will be a saving both of time and money under the Seabury-Carleton Plan.

I may state in passing, that Carleton is one of the largest and best equipped colleges of the country. There are eight hundred and twenty-five students in residence this year, and a teaching force of seventy-five. The Bachelor of Arts degree is the only one given. The college buildings, erected in the English collegiate style of architecture, constructed of red brick with white stone trimmings, are harmoniously arranged around two quadrangles, with the beautiful Skinner Memorial chapel as the most prominent structure on the campus.

The Seabury-Carleton plan includes another feature which is of distinct value. Carleton College will coöperate with the dioceses in Minnesota, and with the authorities of the local church in maintaining a rector for the Northfield parish. It is suggested, in connection with the first appointment under this arrangement, that a rector be secured capable of taking charge of the Greek courses offered by the college, and that the college, in exchange for this service, will undertake to contribute nearly one-half of his salary, and, should it be found necessary, an assistant will be provided.

This means that a priest of the Church will be on the college faculty and in charge of the Northfield parish, whose duty it will be to care for the spiritual needs of the Church students in the college. There are at present nearly one hundred

Church students in the college, and although they have always been looked after by the priest in charge of the Northfield parish, yet, owing to the fact that he lives in Faribault, and is not continuously on the ground, he himself has always felt that a priest in residence would do better work.

In their annual councils both the Diocese of Minnesota and the Diocese of Duluth unanimously passed a resolution endorsing Carleton College as a Christian college of the highest scholastic and moral standards, splendidly equipped for training men and women along the lines of higher education and culture, and worthy of the patronage of the Church people of Minnesota. This resolution is no reflection upon our own Church colleges, for, in matters of both theological and secular higher education, East is East and West is West. In the first place, the cost of travel from points west of the Mississippi is so great that most western families find it impossible to send their children east to college. Only the wealthy can do so. In the second place, our eastern Church colleges are more expensive than the western institutions of higher learning, and give no better training. Under these conditions it is a good thing when a diocese can recommend a non-sectarian Christian college, where Church students will be under the spiritual care of a Church pastor.

When we consider the question of sending men who expect to enter the ministry from the West to eastern colleges, the objections stated above also hold good. Then, too, the chances are very much against their returning to the West, especially if they also attend eastern seminaries. I am a graduate of an eastern Church college and of an eastern seminary. This, together with the fact that I have spent thirty years of my ministry in the West, enables me to write with authority when I make this statement. Furthermore, I do not agree with the opinion current in the East, as certain eastern bishops and priests have intimated to me, that the standard of learning in eastern seminaries and dioceses is higher than that maintained in the West.

I am convinced that the work of the Church in the West can best be done by men educated and trained in the West; by men who know the western spirit, in whom hard work and meager results will not arouse a longing for the fairer and richer fields of the East. Good men have come to us, have done, and are doing, splendid work for Christ. In the infancy of the West, the Church was established by bishops and priests from our eastern schools. These were heroic souls who endured hardness gladly for the Lord's sake. They founded our schools and made the West independent in the matter of Christian and theological education. Why should not we of the West maintain and profit by this independence?

The Seabury-Carleton plan solves the problems indicated. As a step towards Christian unity it is very important. For although it has nothing to do with ecclesiastical theories and principles, it nevertheless has a strong bearing upon them. Carleton College is on a Congregational foundation. Therefore by working together in fostering the cause of Christian secular education, the Church and the Congregationalists both will realize more fully the value of a closer relationship, ecclesiastically, as outlined by the Concordat.

I now appeal to Churchmen of means who love the Church and their country; who believe with me that Jesus Christ and His Gospel are the chief safeguards of the nation; who believe that putting money into an institution where young men are trained to preach Christ and the principles of truth, righteousness, justice, and service is a good investment. The appeal is to the men and women who have a sense of responsibility as stewards of the wealth with which God has entrusted them.

Here is the situation: Every high school graduate entering Seabury Divinity School will spend two years in residence at Carleton College. The total expense will be \$450 a year. Most

young men are unable to pay this, and consequently their Bishops must supply the greater part. But most western Bishops have no funds for this purpose. Must we turn these men back? Here is another view of the matter that will appeal to many: There is a strong sentiment in the Commission for Recruiting and Training for the Ministry, of which I am a member, that the Church should pay for the training of its ministers, just as the Government pays the expenses of army and naval cadets during their period of training. I therefore ask for forty scholarships of \$5,000 each to assist students while at Carleton. I am sure that there are many men who would feel great satisfaction in the thought that they will be furthering the cause of Christ, even after their death, by giving such scholarships.

When the men live at Seabury during their junior and senior years in college, the expense will be \$300 a year; and \$5,000 will produce this sum. All scholarship funds will be held and administered by the Bishop Seabury Mission, the corporate name of Seabury Divinity School.

One other thing we need. The north wing of Seabury Hall was never built. This must be done to give us more room, and a chapel. The chapel would make a splendid memorial. \$50,000 will do all this.

The total is \$250,000, a modest sum, compared with what colleges and universities ask—and get.

Seabury Divinity School is a monument to the zeal and missionary spirit of Bishop Henry Benjamin Whipple, whose name will go down in the annals of the American Church as one of its greatest leaders. The Whipple ideals are kept alive and propagated by the school today. Good Churchmen all, virile and earnest, Seabury alumni are teaching the faith "as this Church hath received the same", and the Seabury-Carleton plan will widen the work and the vision, and strengthen the hands of future graduates in their work for God and country.

A MISSION BEGINNING IN A MUD HUT

THE establishing of the Mission in the hinterland of Liberia by the Fathers of the Order of the Holy Cross, is one of the most interesting events in the missionary records of our day. Fr. Campbell gives this description of the building of their first mud house.

"I wish you could have been here for the mudding of the walls. It took two days, and presented a spectacle worthy of a moving picture. Last Monday about a hundred men gathered from the different sections of the Gbande nation to cut the poles and vines to serve for ropes. This is their form of lathe, but without sawmill or nails. On Tuesday we found 150 men and 84 women waiting to put up the plaster. While I was wondering how such a mob was to be organized, the chief's brother, Forba, solved the question. The women were to carry water; the men in different gangs were to mix the mud and stick it on the house. Their hods were flat little things made of sticks. Their only metal tools were the curious hook-billed cutlasses for chopping the underbrush, and the short-handled, V-shaped hoes. To loosen the clay, the men stand in a long row, and dig in rhythm. When they have made quite a pile of dirt, they furrow out a long trench, and then the women come to the fore. As each of these arrive at the trench, she lifts the gourd or pan of water from her head, and pours it,—we don't know just where, but it always seemed to be the right spot for the ensuing mixture. Some of the men detailed for the purpose then jump into the trench, and begin churning up the mixture with their feet. After this has reached the required stage of stiffness, the carriers haul the mud up to the house, where men from the different towns race with one another, all taking and chattering away at once, to see who will finish first. So rapid was the work that by four o'clock the wall was done. And all for a shilling a day per man."

A CENTURY AGO the American Church awoke to the realization that her missionary responsibility had universal application, and she challenged every baptized person to help support her work. Fifty years later the women faced the further duty of supplementing gifts with loving labor, and declared every baptized woman a potential worker in the Kingdom. A world war experience gave a wider vision, and now the challenge issues to every member of the Church to be both a worker and a giver in every field of Christian service, taking shape in the Church Service League, in which all of us may find scope for our coöperation.—The *Weekly Bulletin* of Emmanuel Church, Boston.

BISHOP TUTTLE'S CONDITION SERIOUS

LATEST BULLETINS

MARCH 20.—Bishop Tuttle's condition today is about the same: apparently there is no change.

MARCH 19—Bishop Tuttle was amazingly better yesterday and today. He was conscious and talked to his family, but late this afternoon had a bad heart attack and sinking spell. He revived from that, but is much weaker.

BISHOP TUTTLE'S condition continued to grow more critical during the past week. There were many times when it was believed that life was almost extinct and that his passing away could be only a matter of hours, if not of minutes, but each time his wonderful vitality came to the rescue and he was revived.

Bishop Tuttle was taken with a slight cold on the last day of February and remained at his home, but with nothing serious, apparently, pending. It was on the evening of March 11th when alarm was first felt, and not until next day was the public informed that he was seriously ill. By noon of that day it was said that the Bishop was dying. He rallied that night, and a telegram to THE LIVING CHURCH that evening stated that the Bishop was much better, was rallying in an amazing manner, and was conscious for a long time. He asked for his Prayer Book and read several collects to the family. His condition, however, was felt still to be dangerous.

A bulletin telegraphed to THE LIVING CHURCH on the evening of Friday, the 16th, stated that the Bishop was sinking rapidly and that his mind was no longer active, and wandered. He had clung to his Prayer Book to the last conscious moment, and even in his delirium repeated entire services. The doctors stated that evening that the Bishop might live through another day or, with his wonderful vitality, might hold on even longer, but that death in the immediate future is certain.

Saturday afternoon the Bishop's condition showed slight improvement. For a few minutes he seemed to regain consciousness and was believed to have recognized his son.

All of St. Louis is giving expression to the grief felt by all classes, and no citizen has ever before received such tokens of appreciation and endearment as are being given to the Bishop as he lies, apparently, on his deathbed. Prayers are being said for him not only in all our own churches in the city but in many of other names as well.

Bishop Tuttle's last public appearance was at the funeral of Mrs. Kate M. Howard, at the Cathedral, on Feb. 27th, at which he officiated. Mrs. Howard was an old and valued communicant of the Cathedral and had been a liberal benefactor of the work for many years. The Bishop had preached at the noonday services of the Brotherhood of St. Andrew on Ash Wednesday and on the two days following. At the Friday service, Feb. 16th, he had announced that he had received word of the death of Bishop Williams of Michigan and seemed much affected. He said that he realized that he was growing old and that "life is uncertain".

Bishop Tuttle has two sons, Dr. George M. Tuttle, of St. Louis, and Arthur Tuttle, a mining engineer of Mexico City. Two sisters of Bishop Tuttle's wife (who died some years ago) have made their home with him in recent years. They are Mrs. Sarah K. White and Mrs. G. D. B. Miller.

PARISH NOTES

"HIGHLY IMPORTANT it is for a Church family to take and read a Church Paper," says the *Parish Notes* of the Church of the Beloved Disciple, New York City. "Only so can one really know what is transpiring in the Church and really keep posted. THE LIVING CHURCH is an excellent paper, published in Milwaukee, at four dollars a year. For many of our people, good Church people, we recommend a weekly paper edited by the Bishop of Colorado, spicy and with editorials from a master writer, subscription only one dollar and a half a year. Do not take all your information of your Church from any daily secular paper, for, as Josh Billings once said, 'There are many things you know that are not true'. The *Witness* is published at 6140 Cottage Grove Avenue, Chicago. Send your subscription."

MERE LIVING becomes real life when it becomes sacrificial. We begin to operate with vital forces when we cross the border into the land of sacrifice.—Dr. J. H. Jowett.

Smyrna, the Faithful, as I Saw it Evacuated

By Dr. Esther Pohl Lovejoy

I WAS in Smyrna during the evacuation of that city, between the 24th and 30th of September. As we steamed into the harbor, the sight was a shock. The heart of the city was a smoldering ruin. On one end of the quay, which curved along the harbor for miles, was the Turkish quarter, quite uninjured, and on the other end of the quay, toward the railroad pier where the ships docked, a few fine, white buildings, spared by the fire, stood out like monuments to the memory of a dead city.

These had been the homes of wealthy residents, some of whose families had lived in Smyrna for generations. In the earlier part of September, as the Turks approached the city, these people had fled, leaving behind them accumulated fortunes in real and personal property, and these beautiful homes with treasures in furniture, rugs, paintings, silver, and cellars stored with luxuries such as are provided by wealthy people in all parts of the world for the entertainment of guests. The American consul had taken one of these buildings and the relief headquarters was established next door.

The fire was started on September 13th, and from that date the Christian people of Smyrna (Greeks and Armenians) had been homeless. During the fire, with its attendant murders, robberies, and outrages, they had rushed frantically from pillar to post, and the war-ships in the harbor had taken some of them away. But the representatives of the different governments had been officially notified to maintain neutrality, and that meant that no more of these innocent people should be helped without the official sanction of the victorious Turks.

What a travesty on national and international responsibility! The Christian nations, by their actions and reactions, created conditions which made this holocaust inevitable. They furnished munitions, aeroplanes, everything necessary to Mustapha Kemal in his victorious campaign. They made treaties that were even as scraps of paper. The Greek soldiers marched in and the Greek soldiers marched out, and then the Christian nations, responsible for the whole wicked business, held up their hands and maintained neutrality while the Turks wrecked their vengeance on the non-combatant people of Smyrna, most of whom were women and children.

At least a quarter of a million of them were huddled together on the cobble-stones of the quay and in the adjoining streets like sheep chosen as innocent sacrificial offering to appease the wrath of Mars. Day in and day out, night in and night out, they held these places. They dared not leave. This was the zone of greatest safety. It was within range of the searchlights of the war-ships of the Christian nations in the harbor, and deeds of darkness could not be perpetrated at night without the risk of an all-revealing gleam of light.

Human beings, suddenly deprived of the conveniences of civilization and reduced to an animal plane, are utterly unable to care for themselves. They are far more offensive than animals. In less than two weeks time, the quay and the adjacent streets had become reeking sewers. The people were filthy beyond words. They had no means of keeping clean. They stank, and when they stirred the stench was sickening.

Two large American flags were displayed—one in front of the consulate and the other in front of the Relief Headquarters, and the wretched people on the quay seemed to feel that there was a measure of protection in nearness to these flags. Some of the little children had secured shreds of red, white, and blue cloth, which they had tied together and were wearing, even as a Turk wears blue beads to avert the "evil eye".

This faith in our flag and all that it stands for is easily understood. Many of those people had lived in the United States. Some of the children had been born here, and many of them had attended the American mission schools. They had known nothing but kindness from Americans, and in their great need, they crept up as close as they could to our flags.

It is safe to say that during the great war, there were not as many English speaking refugees in all Europe as were assembled on that quay at Smyrna, and practically all of them had learned English somewhere, somehow, from Americans. One man, who had served thirteen months in the American Army during the war, and had his papers to prove it, stood for that terrible week, day after day, in front of the Consulate acting as interpreter for the American sailors and relief workers, and hoping and begging like a faithful dog, for protection from the Turks. On September 29th I went to the vice-consul with this man and the vice-consul said that although he had served with our army during the war and had been honorably discharged, nothing could be done for him because he had neither citizenship papers nor passport.

The Turks had issued a proclamation, which had been printed in the newspapers, posted on the walls and scattered from an aeroplane among the wretched people huddled on the quay, to the effect that all men of military age, although they were civilians, were to be deported to the "interior"—and that all the Greek and Armenian women, children and old men remaining in Smyrna after September 30th were to share this terrible fate.

"Deportation to the interior" is regarded as a short life sentence to slavery under brutal masters, ended by cruel mysterious death. The victims are marched away over the hills and nobody knows where they are going or what becomes of them. But the flight of the buzzards and the cry of the jackals have a terrible meaning for the people whose husbands, fathers, or brothers, have been "deported to the interior".

The people of Smyrna knew what had happened to many of the Armenians who had refused to fight against the Allies during the war. They knew all about the Turkish policy of ridding Asia Minor of Greek or Armenian Christians, by extermination or any other means. But the harbor was full of the war-ships of the Allied nations. Surely, the Turks could not take them from under the very guns of the Christian countries, and deport them to the interior! Even the despised Russian Soviet government was protecting the Soviet Armenians from the Turk. Surely the powerful Christian nations would not allow the Turks to destroy them!

But they had reckoned without neutrality.

Day after day they watched and waited. Night after night they prayed. On Sunday, Sept. 24th, eight ships came. There was a frantic struggle to reach these ships and about twenty-five thousand outcasts were taken away. On Monday, only one ship arrived and the people were in despair.

Early Tuesday morning, September 26th, nineteen ships came into the harbor and the struggle to reach them began.

The quay was divided from the railroad pier by two iron picket fences, about two hundred feet apart. On the pier, three other fences with gateways had been improvised. The purpose of these fences was to force the people to pass through the gates so that they might be carefully scrutinized and the men detained for deportation. Between the iron fences there was a double line of Turkish soldiers, and guards were stationed all along the pier. Most of the American sailors, assigned to help the outcasts, were working near the center of the pier and at the far end the British sailors helped them aboard the ships. The privilege of helping these poor women and children and aged people was a favor granted by the Turks to the Americans and British, and the humanitarian work of our sailor boys was a great credit to this nation.

The frantic rush to reach the ships cannot be described. For six hours on Tuesday, I stood apart between the two iron fences and watched this awful struggle. Women, children, and old people were crushed and some of them forced over the edge of the quay into the shallow water. Just beyond them, in an angle where the quay joined the pier, the ebb and flow of the tide was obstructed, and a large mass of dead animals, with here and there a human body, bloated and putrid, washed to and fro with the waves.

At the gate, the Turkish soldiers kept beating the people back with the butts of their guns in order to force them to come through slowly. Many of the more prosperous appearing women were seized by individual soldiers, searched and robbed in the broad daylight under our very eyes. Their rings were torn from their fingers, and finally these robberies were expedited by mere striking the women across the fingers, which meant "take off your rings and deliver them".

A great many men came through the gates with their families. Sometimes these men carried their invalid mothers or fathers or young children. In any case, it made no difference. They were forcibly separated from their wives and children, who wept and pleaded in vain for mercy. The men were beaten into submission with the butts of guns and the women were driven away, always with the same Turkish cry—*Haide! Haide!* (Begone, Begone.)

There was a large number of expectant mothers among the Smyrna outcasts, and these terrible experiences precipitated their labors. Children were born on the quay and on the pier. It was my job to look after these cases, and whenever it was possible to we got the women aboard the ships before their babies came. These stories are too shocking to be told.

Day after day this horror went on. Children were pushed from the pier and drowned. Old people died and were rolled into the sea, young men killed themselves to escape deportation—but life is sweet and every night after dark there were men swimming out into the harbor hoping to reach a British ship and save themselves.

One evening, while the refugee ships were being loaded, a search-light from one of the war-ships was turned on the pier and away out in the harbor, directly in the path of light, two men were swimming for their lives. Two Turkish soldiers were stationed on the edge of the pier to shoot the swimmers. They shot and shot repeatedly and the bullets skipped along the water like flat stones. This unsportsman-like spectacle made our American sailor boys nervous. There was an imminent possibility of two dead Turks and an international incident, so the American officers expostulated and offered to send out a boat and pick up the swimmers, which they did. Then came the vital question of neutrality. It seems that according to the rules these men could not be put aboard the British ship, although they would undoubtedly have been taken aboard if they had reached the ship without being seen. On the other hand, neutrality forbade their being turned over to the Turks—so they were simply put ashore and the Turks seized them at once.

Measured in human suffering, the destruction of Smyrna is the most colossal atrocity ever perpetrated. In the history of Christian martyrdom, there is nothing to equal this tragedy. Many of the people who escaped on the refugee ships have died since of hunger and disease. They are dying every day.

MEMBERS of the same body cannot do without each other. That is why fellow Christians are so dependent one upon another. It is true, every Christian is more dependent upon the Lord Jesus than upon fellow Christians. The different members of a human body are more dependent upon the head than upon any other part of the body; and Christ is "head over all things to the Church, which is His body". But within this mystical body, the Church, "the eye cannot say to the hand, I have no need of thee . . . Now ye are the body of Christ, and severally members thereof." There is a great practical lesson in this for all Christians. The joy of turning alone to God for His guidance, and finding blessing in the Holy Spirit's guidance and through His written Word, carries with it also a peril: that we may make the mistake of ignoring the counsel of fellow Christians, when we need to know God's will. The individualistic Christian life is not the normal or safe Christian life. There are times, indeed, when we must seek and follow God's will as given to us alone, by ourselves, apart from all others. There are other times when we cannot know God's will except as we prayerfully seek the counsel of consecrated fellow Christians. Let us remember our dependence upon other members of this wonderful Body of which we are a part. Then we shall be blessed and we shall be a blessing, as we never could be in the isolated Christian life.—*The Sunday School Times*.

I BELIEVE that the race will turn at last, to the Mother Maid and to the Child upon her knee, finding in Him the way upward and the way out.—*Rev. G. A. Studdert Kennedy*.

PAPINI*

BY THE REV. F. GAVIN, TH.D.

WHO IS THIS PAPINI? He is "the scoundrel of literature, the blackguard of journalism, the Barabbas of art, the thug of philosophy, the bully of politics, the Apache of culture, . . . one inextricably involved in all the enterprises of the intellectual underworld" (*Four and Twenty Minds*, p. 318)! So he writes about himself, shortly after the publication of his *Stroncatore* ("Slashings", in 1916) in his *Testimonianze*. His own ironic estimate of himself, a reflection of current opinion, an imputed portrait, stigmatizes him as "this bandit of paper, this outlaw of ink (who) moves to the assault of persons whom the country honors, universities approve, academies reward, foreigners admire, and the bourgeoisie respects without knowing why . . . He knows only hatred. His one motive is wrath. He deals only in invective; he delights only in blasphemy." Yet his "wretched book (*Stroncatore*) contains pages so steeped in affection and so warm with love—and this not only in the chapters in which he is talking of his friends—that it is hard to believe them written by the same murderous hand that wrote the other pages". The final verdict pronounced by Papini, voicing the criticism of critics, is: "It is perfectly right that boneheads should be given a drubbing, that undeserved reputations should be reduced to their true level, that the mediocre should be exposed, that bubbles should be pricked, and so on. That is all right. But this is not the way it should be done" (*ibid.*, pp. 323, 321, 323-324).

To begin with, Papini is a Latin, and a modern. Both characterizations are essential for our comprehension of him. There is none of the frigidity of the North about him, none of the balanced equilibrium and poise of the traditional philosopher; nuances there are and delicate shades, but his chief pigments are violent: the turquoise blue of the Southern sky, the vivid green of fresh and luxuriant foliage, the massive reds and golds of man's arts. There is little prejudice in favor of any middle way; opinions and convictions are extreme, sudden, cataclysmic, startling. It is well for us to remember that Italy has produced saints and atheists, but has not of her own national bent, developed those who are lukewarm, moderate, vague, tolerant, or indifferent. The Latin mind does not teeter back and forth on the fulcrum of "there is much to be said on both sides"; there can only be one side, and everything can be said for it.

Papini is a modern. Among other things, he is an internationalist, so far as concerns the gamut of his tastes, the horizon of his sympathies, and the breadth of his knowledge. He writes on Dante, Leonardo, Alberti, Croce, Soffici, and Oriani,—but also on Berkeley, Spencer, Walt Whitman, Shakespeare, Swift, Schiller, Cervantes, Calderón, Maeterlinck, and Kwang-Tse. This world of today is a small and compact thing after all. Translations, a greater knowledge of foreign tongues and ways, easy travel, and the radio; why should we not come to have a sense of kindred with peoples other than our own?

He has the modern mania for getting at the essence of things (cf. p. 187, of his *Four and Twenty Minds*), the conviction of the relentless urge of a vari-colored and impetuous universe, the prejudice against long-windedness of thought or expression. His style is arresting, epigrammatic, startling, shocking. Nervous force is apparent throughout. No fear is there of man or God. No conventions or reticences impede or prevent the freest investigation, questioning, examination: no reserve or reverence forbids rejection of long-worshipped ideals.

Papini has an extraordinary gift of style which might be described as presenting the gist of the matter in question. He is not led astray by extraneous interests. He swoops down into the sea of data, snatches his catch, and triumphantly bears it aloft. It is really far more than a characteristic of his style; it is of the essence of his outlook and manner of thinking. He penetrates to the essence of a given person, episode, work of art, situation, poem. It is this very merit

**Life of Christ*. By Giovanni Papini. Translated by Dorothy Canfield Fisher. Harcourt, Brace & Co., N. Y. (*The European Library*), pp. 1-426. 1923. Price \$3.50.

Four and Twenty Minds. By Giovanni Papini. Translated from the Italian by Ernest H. Wilkins, Professor of Romance Languages, University of Chicago. 8vo, pp. vii—324. Thomas Y. Crowell, N. Y., 1922, \$2.50.

which entails a real disability. For this very reason he has grown incapable of appreciating Shakespeare. He has a passion for lucidity and clearness. The obfuscations of Benedetto Croce make him see red. Sentimentality, pedantry, vulgar popularity, are alike excoriated with a violence and vigor which is, after all, the writer's only method for securing the balance lost by perfervid over-enthusiasms.

What can such a critic, so relentless and furious an antagonist of the "isms" of the day, do with the life of Christ? What has happened to transform the courageous breaker of idols, the omnivorous reader of all that has been written, the critic of all that artists, thinkers, philosophers, and scientists have produced,—into a devout hagiographer? He tells the story in his preface to the *Life*. He is a convert. His *Storia di Cristo* (second, revised edition, Florence, 1921) is a work of reparation. Nothing in his 24 *Cervelli* (1912), *Stronature* (1916), or his *Testimonianze* (1918), presaged the grand climax of his literary career. It is a repetition of the story of Huysmans, Paul Claudel, and a host of others in the Latin countries: the call of Christ has come to men who have supped long at the table of the world, who have tasted all the delights that the universe, apart from its Redeemer, can offer,—and have found them as ashes. For the narrative, see page 18 of *Life*. Papini is still himself, but he puts his talents at the feet of the Man of history. He wages war as of yore, but now for Him who made Himself man. There is now only one *Mind* which interests him, only One for whom he would "slash", and but One for whom he would give *testimony*.

The *Life* is a great work. Papini wrote it frankly for edification, as he tells us. It is neither a critical essay nor a pious bit of unreal hagiography. It is vivid, powerful, close to the earth, and so fascinatingly interesting, in its ultra-modern dress, that in pure power of securing sustained attention it surpasses most of the jaded thrillers of melodramatic literature. Pungent, it is, abounding in homely illustration, etched rather than painted, full of the convert's personality. It abounds in devotional comments and illuminating interpretations. Of course one must always remember the writer's past, on which as a background the whole picture is silhouetted. The writer, who is now a convert, is violent against that which formerly held him; his picture of the Christ paints Him as other-worldly, anti-materialistic, yet, withal, intensely human. It is significant that it is *paternal* love rather than *maternal* love which is his ideal of human affection. Again, he tends to be ridden by the paradox; yet that is not a blemish in a book for English speaking readers, among whom addiction to the paradox on the part of a writer is no hindrance to popularity.

Each several event of our Lord's life is held up for that type of loving veneration and meditation which has characterized Catholic devotion. The reader ponders and considers as he reads. He watches a living picture unfold itself; living, because the artist is not a photographer. Papini is present on each page, in the manner of an adoring or penitent figure, accidentally inserted. There has been no loss of vitality or fire. There has been much moderation and restraint. The subject has ennobled both writer and work.

Few translations have been so happily made. The version is professedly free, and the excisions have been judicious. Occasionally the translator gains her effect by alliteration and meter: *dove gli uccelli dell' aria, liberi cantando, trovano il becchime senza fatica* (*Storia di Cristo*, p. 32) is rendered: "where the birds of the air freely singing find their food without fatigue" (*Life*, p. 37). The literalness of Prof. Wilkins' translations would have been improved by using a greater freedom, as Mrs. Fisher has done. The books both read astonishingly well for translations. The author has been well served.

The reviewer believes that this work on our Lord will prove a momentous and epoch-making departure in both modern literature and contemporary devotional writing. Its genuineness and sincerity are only less certain than its artistic skill. A token of his new found love for the Master, we may well receive it, digest it, and profit by it. "It has happened often," says Papini (*Life*, p. 18), "to Christ that He has been more tenaciously loved by the very men who hated Him at first. Hate is sometimes only imperfect and unconscious love; and in any case it is a better foundation for love than indifference."

HEART HUNGER

In comfort, at home, my babe upon my knee,
My little man-child nearing three;
I fondly gaze into his upturned face
So full of babyhood's winsome grace,
And my thoughts go wandering to mothers afar
Whose cheeks are deep-sunken, whose breasts are but a scar!
Oh, I fain would comfort them! even as He
Who blessed His mother from the cruel tree!

My little one sleepily lifts his sweet head
For a good-night kiss, ere going to bed;
I think of those babes in those far-away lands
With pinched, wan faces, and thin little hands;
Too bewildered to smile, too tired to play;
So hungry, so helpless, some snatched away
From mother arms! O, that I might gather them in,
Might make them forget, and laugh again!

My little one drowsily murmurs his prayer;
As I tuck him in I do not dare
To think of those babies who know not why
They must go hungry and cold—and die!
Those babes who know no soft, white bed,
No tucking in—not even bread!
Oh, I fain would comfort them! even as He
Who said, "Suffer the children to come unto Me".

INA ESTES WHITE

THE ALTAR OF SACRIFICE

BY HAYWOOD TUPPER.

IN AN early chronicle of human history, we read of a tree whose fruit insured immortality. We are told that the tree was guarded by cherubim, that he who had disobediently eaten of the tree of knowledge of good and evil, might not put forth his hand to the tree of life, and eat, and live forever. The tree of life grew in the Garden of Eden, which the Lord God had planted.

How many long centuries of time were measured, for how much of evil and good, guilt and punishment, violence and vice, righteousness and reward, had the earth furnished the setting when there arose a slender, green shoot that grew and burgeoned, and the fire of spring warmed its sap, and each year it rose higher, the fibre hardened, and the wood was cleaved into pieces, and made into a Cross for the Altar of Sacrifice. This tree of life was, also, of God's planting. This is the tree of life from which the sacrament of God's love is bestowed upon all who came to the holy altar where the Lamb of God was offered for the sin of the world.

The tree of life in the Garden of Eden: the tree of life on Mount Calvary! The penitent thief, who, in the sublimity of faith, beheld in the Victim beside him a King who would come into His own, received in the amnesty of mercy the gift of eternal life.

Nature seemed sentient in that hour of Christ's crucifixion. There was an earthquake, the rocks were rent, the sun was veiled, and the Cross stood a sacred altar in its consecration to the redemption of man.

The apostle St. John, banished by imperial edict of Rome to the isle of Patmos, in the Aegean sea, has a vision of the tree of life, perpetually fruited: "And the leaves of the tree were for the healing of the nations." Eden; Calvary; Heaven: beginning, culmination, close. Wonderful continuity! Divine love rescues man from the consequences of his own misguided will, and vouchsafes life eternal, deathless, unending, forever and forever.

THERE IS a suspicion in the mind of the bishops that not all the young people presented for confirmation have received adequate training as required by the laws of the Church and of common sense. To thrust young people into the responsibilities of Church membership without adequate preparation and an easy familiarity with the Book of Common Prayer, is about as useful as building straw houses on sand foundations, where the wind, and the rain, and the sun will soon render your labor all in vain. Permanent foundations are absolutely essential to solid building, and some of the tumbled down shacks of Churchmanship in this Diocese are due to lazy builders and careless building. The quantity of your youthful confirmation class is of far less importance than its quality.—*Rt. Rev. I. P. Johnson.*

The Present Crisis With Regard to Marriage and Divorce

A Lenten Address by the Rt. Rev. William T. Manning, D.D.

Bishop of New York

IN THE fifth of his Friday afternoon Lenten addresses at the Cathedral of St. John the Divine in New York, last week, Bishop Manning took for his subject The Present Crisis with regard to Marriage and the Home; this being one of his series of afternoon talks on A Revival of Personal Religion.

Bishop Manning presented the seriousness of the present condition with respect to marriage, and declared:

"It is a simple fact that as a nation we are rapidly abandoning the principle of monogamic marriage. The proportion of divorces to marriages in our country has reached figures that are appalling. In our country as a whole there is now one divorce for every eight marriages, and in some of our states there is one divorce for every two or three marriages.

"The ease with which divorce is secured by the rich is increased by the facilities now offered in Paris and in other places, and no matter how scandalous the circumstances of the divorce, some minister of religion, it seems, can be found willing to perform the ceremony of remarriage.

"One of the most sinister features of the situation is the public attitude now taken in regard to it. Magazine writers, novelists, writers of all sorts, hold up to admiration this destruction of the marriage ideal, and laud it in the misused names of liberty and progress. Plans scoffing at the permanence of marriage and glorifying divorce are presented to large audiences and applauded by people who regard themselves as good citizens.

"It is time for all Churches of every name to act together in this matter," Bishop Manning continued: "At present the influence of religion against divorce and remarriage is weakened immeasurably by the varying standards of different Churches and even of different ministers of the same Church. Those whom one Church refuses to marry go immediately to another and are married without question.

"All religious organizations—Catholic, Protestant, and Jewish—might well agree upon common action for the preservation of the home. Think what the effect would be if the whole united influence of religion should be exerted in this great common cause."

At the outset Bishop Manning clarified his position by stating that the Church does not forbid the separation of husband and wife, but "in some cases even advises this".

"It is divorces and remarriages which the Church opposes," he said, "and these are bringing disastrous consequences upon us.

"The prevalence of the divorce evil is affecting the whole standard of our thought and feeling in regard to marriage. We are told that we are facing today a new situation—a great conflict between instincts and conventions. What we are really facing is a situation in which many people have let go their religion and wish to do what they please without regard to the law of God or to the effect of their actions upon human society.

"Marriage is the most fundamental institution of human society. The first step in civilization was the founding of the family and the discarding of promiscuity between the sexes. The gradual development of monogamy, the union for life of one man and one woman, is the central factor in the progress of mankind.

Upon this ideal marriage has been built up the moral discipline of manhood, the elevation of womanhood, the recognition of the responsibility of parenthood and of the rights of the children to the care and protection of their parents, the whole meaning of the family and the home.

Upon this ideal marriage and the home, the whole structure of civilized life rests. That ideal of marriage which man has been brought to recognize as essential to the wellbeing, religion upholds and confirms. It has its supreme sanction in the words of our Lord Himself: "Those whom God hath joined together let no man put asunder."

"The enlightenment, the advancement, the moral and social wellbeing of every nation on earth today, is measured by the

degree of its faithfulness to this ideal. In so far as any nation departs from this ideal, its life and strength are weakened and impaired; it is on the way to disruption and decay.

"The advocates of divorce have much to say about the tragedy of unhappy marriages, and the right of those who have made mistakes to find happiness in a new alliance.

"But is it so certain that divorce and remarriage are the way to happiness? Is it so certain that those who break up their homes and remarry find the happiness which the advocates of divorces so confidently predict for them? Is not the old way of duty and service a surer road to happiness than the way of repudiated obligations, broken vows, and demand for personal comfort or 'self-expression' at whatever cost?

"It is unfortunate that any should have to suffer, but imperfect as our humanity is we are confronted with a choice of evils. Individuals must in some cases suffer hardship and unhappiness in their married lives or else the very existence of marriage must be threatened and endangered among us as it now is. Between these two evils there is no question as to which we must choose.

"The women of our land may well realize what this question means to them. In the permanence of marriage lies the protection and security of woman. Her elevation and advancement have been synchronous with the development of monogamy. Upon this the dignity and honor of womanhood and wifehood depend.

"Accept the principle that marriage is not permanent, but that it may be terminated when conditions make it difficult, and you are asking women to enter into a temporary relation from which the man is at liberty to free himself whenever he wishes to form a new alliance. Will anyone contend that this will make either for the moral development of manhood, or for the sacredness of wifehood and motherhood? Human history teaches us a different lesson."

In conclusion Bishop Manning advised that in order to meet the present situation we must arouse public sentiment, acquainting ourselves with the facts and calling upon others to realize them. The Church must give far more careful and faithful teaching as to what marriage means and involves, and our young people must be taught the Church's position. We must work for better laws and for a federal law which will improve the situation. The Church, by her teaching and her law, must hold up before the world the true ideal of marriage. Under our present canons very few divorced persons are remarried by this Church, but our canon law should be raised to the standard of the marriage service. It is time, also, for all Churches of every name to act together in the matter and at least for each to refuse to marry those who could not be married by the law of their own Church. Finally we must do our part to strengthen the revival of religion throughout our land.

Look honestly at your character. Do you grow in wisdom and stature, and in favor with God and man? You are often too tired to make the most of your opportunities for religious exercise. You need the rest of body and mind afforded by the renunciation of social engagements customary in Lent.

Enter, then, more often into the presence of God in public worship. Pray more frequently. That you may cultivate companionship with God through worship, and so refresh your soul, is the intention of the more frequent church services held in Lent.

Nurture your mind by the study of the Holy Bible and other books about the Christian religion. You can think straighter and clearer with some knowledge of Church teachings and doings. There are usually books in the church vestibule to be borrowed. The time and energy for this mental stimulation is given to you by the relaxation of Lent.

Transform your physical vigor, the spiritual power, and the mental energy generated by Lenten discipline into neighborly and helpful service. There always is ample need for your labor in your parish. Give outward and practical expression to your impulse of devotion to our Lord Jesus Christ by almsgiving, friendly words, and useful acts. So will you advance the Kingdom of God this Lent."—*The Rev. Lloyd B. Thomas.*

DuBose as a Prophet of Unity

A Series of Lectures on the DuBose Foundation Delivered at the University of the South

By the REV. J. O. F. MURRAY, D.D.

Master of Selwyn College, Cambridge, and Hon. Canon of Ely Cathedral

LECTURE 5—II

DuBOSE'S DOCTRINE OF THE INCARNATION

C

THE PERSON OF CHRIST

WE HAVE seen how DuBose strove to safeguard alike the reality of our Lord's conflict with the whole range of human temptations and of His absolute sinlessness by drawing a sharp distinction between a man's "nature" and his "personality".

He was able to bring strong—in my judgment conclusive—evidence in support of his position from the New Testament. For instance he was certainly right when he claimed that the words "in the likeness of the flesh of sin" in Romans 8:3, cannot be taken to imply that the likeness was merely superficial. We have not time, however, to consider this side of his argument in detail. We must press on to examine the implications of the fact that, while all the rest of mankind fail to master their inherited nature and become sinful, He knew no defeat, but came through the conflict unstained by sin; even though the allurements of natural inclination were reinforced by a social pressure, which was in many respects out of subjection to the will of God, so that His victory was not over the flesh only, but over the world.

In the light of this fact we have to admit, side by side with the identity of "nature", a real difference in "personality" between our Lord and the rest of mankind. Here again, however, DuBose is very jealous of any account of the difference which would be inconsistent with fundamental identity. Obedience with us can only be acquired by "obeying away the possibility of disobedience". He feels, therefore, that our Lord's human obedience can only have been acquired by direct conflict with this possibility.

On the other hand we cannot admit that this possibility could ever have become actual in the case of our Lord. Had He sinned, the eternal purpose of God for man would have miscarried. The Divine Logos incarnate in Him would have been defiled by sin.

It is, no doubt, hard to know what to make of a possibility that can never become actual. DuBose could make nothing of it. He could only say that the antinomy is inherent in the fact of the Incarnation. If we construe it from the Divine side we must, if we construe it from the human side we cannot, exclude the possibility of sin. We must pass on, therefore, to examine more closely the problem of the relation of the Godhead and the Manhood in the "fact of the Incarnation", i. e., in the indissoluble unity of the Person of our Lord Jesus Christ.

The problem, we must remember, is how to conceive this unity of the two elements without impairing the perfection of either. We must not reduce the union to a mere alliance between a human person and God. We cannot surrender the conviction that the ultimately dominating element in the personality is the divine. At the same time we must not destroy the reality of the human nature by depriving it of personal activity. Human coöperation with the divine operation is a vital element both in Incarnation and in Atonement.

DuBose was fully aware that we cannot expect, with our present powers, to reach a final and complete solution of this problem. He was, however, very far from admitting that we are, on that account, justified intellectually and morally in shutting our eyes to the fact of the Incarnation. He would have us

"carefully discriminate between the fact of Christ in the world and the science of Christ in the world . . . The fact has existed from the beginning and will continue to the end, right through and despite the speculative doubts and questionings and even the practical mistakes and perversions of actual Christianity."—*Ecumenical Councils*, pp. 321 f.

Again at the close of the *Gospel according to St. Paul* (pp. 301 f.) he writes:

"The completed work and results of the Incarnation certainly justify it as a fact, but because we cannot construe it to our minds or correlate it in thought, we either reject it altogether or evade it by half or seeming acceptances. It is one of the few ultimate matters in which the whole truth comes to us only through a childlike acceptance of actuality as matter of fact—as, for example, the actuality of human freedom in face of a 'universal cosmical necessity'. The fact of the personally divine and the personally human at once in the one person of Jesus Christ has to be accepted, not alone as a fact behind and above our comprehension or construing, but likewise as a fact necessary to any comprehending or construing of the higher facts of both God and ourselves. As we are fairly launched upon the quest, the nearer we pursue it to the end, the more are we persuaded that, at least in His relation with us, God is fully and completely revealed to us as God only in Jesus Christ; and equally that we are our realized and completed selves only in Jesus Christ as God. I cannot construe the Incarnation in all its necessary coexistence and seeming contradictions either to myself or to others; but infinitely less can I reject the Incarnation without blotting out all eternal truth of the universe and all higher life of ourselves. However far off this and all similar attempts may be from solving, or even satisfactorily stating our difficulties, we must, not only for the truth's, but for our very life's sake, continue such attempts. We must, if only, hold on to and insist upon the opposite and complementary terms of our Lord's deity and His humanity, until we can better correlate them in our minds and approve their coexistent and equal truth to our reason."

It is not surprising, therefore, that we find him in all his books wrestling first with one side and then with another of this eternal problem. Only, as our past experience would lead us to expect, he consistently studies the Divine not directly but as reflected in the flawless mirror of its human embodiment. He has, in consequence, a definite contribution to make to Christian thought in regard to our Lord's human Personality. And he makes it, as he made his contribution to the better understanding of the "human Nature" of our Lord at the expense of a deliberate breaking away from "traditional and accepted Christian thought and language". His treatment therefore calls for no less careful attention to the precise meanings that he assigns to the key-words "nature" and "personality" in this connection.

In relation to "personality" "nature" has no longer the special connotation that it bore in relation to "sin". "The nature of a person is only the mode of his personality, or of his personal being and acting" (*Soteriology*, p. 318). He distinguishes also two senses in the term "personality":

"If by 'personality' we mean the *subject* of a personal mode of being or acting, our Lord had no human responsibility." His *ego* was Divine, and not human. "If by 'personality' we mean the *mode of being and acting* of a personal subject, then He had a human personality."—*Soteriology*, p. 145.

"When the Church insists upon 'one Person in two natures', by 'one Person' it means one personal *subject* . . . Jesus Christ was not the Logos in a man, which would be a union of two persons; but the Logos as a man, or as man: one person in two natures."—*ibid.*, p. 144.

It is clear, therefore, that DuBose never lost his hold on the absolute unity and the essential deity of the Person of Jesus Christ.

At the same time he maintained that if we say that the Logos became man, we cannot mean less than that He became a human person, and accepted for the time all the limitations of human personality, together with the responsibility that, as we have seen, is the inalienable prerogative of our common humanity, of taking a direct and personal share in building up the character that constitutes his true self.

He distinguishes therefore three stages in the manifestation of the Logos: (1) Before the Incarnation He was, to our thinking, a Divine Person in a Divine Nature, i. e., He subsisted and acted after the Divine mode of being and acting. (2) While on earth, He subsisted and acted after the human mode of being and acting: He was a human person taking His full human share in the Incarnation of the Logos in Himself. (3) After the completion of the Incarnation of the Logos as man by His resurrection and ascension He is a divine-human

person fulfilling the eternal purpose of the Creation, by the Incarnation of the Logos in Man. These are stages, we must notice, in the unfolding before our eyes, in time, of what, in the light of its end, we see to have been the eternal reality.

"The Logos is the eternal expression of the eternal thought of God: and since it expresses the *whole* thought it must be God's thought of Himself as well as His thought of all things. The Logos is thus God's eternal thought of Himself, of the world, and of man."—*Soteriology*, p. 157.

When we think of Christ, not as "Logos", but as "Son", our thoughts with regard to the Incarnation acquire a more definite content. We understand not only that it fulfilled a divine intention, but *what* the intention is. It is nothing less than that man, and the universe in him, should, by a birth from above, become partaker of the divine nature and so Son of God.—Cf. *Soteriology*, p. 159.

"As against Nestorians and Adoptionists, we affirm that the Logos *became* man, and then, as man, *became* Son of God—and that neither by conversion of deity into humanity, nor of humanity into deity. For it was the nature and self-fulfilment of the Logos to become Man and of Man through Him to become partaker of the divine nature and life, which is to become Son of God."—*Ecumenical Councils*, p. 328.

In other words, God and Man became one in the Logos, because they are eternally one in Him. But this goal, we must repeat, could only be attained in manifested fact through the personal coöperation of our Lord's humanity. Being the Son of God He had to become the Son of God, i. e., to manifest His Divine Sonship by a perfectly human and fully personal faith and obedience, and so take a real part as Man in the power of the Holy Spirit under strictly human conditions in His own Incarnation. Even "If He knew Himself to be the Incarnate Divine Logos it was not the direct divine self-consciousness of the Logos, but the human consciousness so incarnating as to be conscious of *being* the Logos."—*Soteriology*, p. 156.

At first sight this seems a curiously complicated and unsubstantial hypothesis. It merits, however, and will repay, careful examination. We are very far as yet from having plumbed all the depths of our own personality. To take but a single point. I am conscious of being the center of a conflict between two opposing forces, or impulses, which I can somehow discriminate as differing in moral value. It looks like a conflict between a higher and a lower "self" each claiming possession of "me". St. Paul calls the one "the flesh", and the other "the spirit". The one stands for our natural bias or inclination to gratify each passion or appetite of which we are conscious, without regard to its relation to any wider or deeper considerations. The other stands for the voice of conscience or duty, which witnesses in us to the paramount claim of these wider and deeper considerations. The inclination is not sin, but that which appeals to me through it. To follow it is not to be my own master, but to become the slave of sin. I can never, in the sense which would be most gratifying to my pride, be my own master. What is set before me is simply the choice, whom I will serve.

Further, I do not start as a finished product, a completely unified personality. I am making or marring "myself" all the time by my choice of masters. As long as I choose first one, and then the other, I show all the signs of a disintegrated personality. My only hope of final integration is to give myself up entirely to the Spirit: but this involves the surrender of that which is the distinctive element in my individuality, my "will", i. e., the "denial", or "humbling", or "emptying out" of self. True personality can only be attained, as Janet teaches, by the sacrifice, which is the exact opposite of the destruction, of individuality. I must lose myself, as Sir Galahad saw, if I would find myself.

Now this final integration, this attainment of my true personality, is the salvation which is brought within my reach in Christ. In Him I see myself according to God's thought of me, my Logos. At the center of my being I find Him and myself in Him, and I live just in proportion as I abide in Him and He in me. In other words, I become myself as I incarnate Him. For

"Jesus Christ not only assumed the common nature of us all but is also the common or universal personality of us all. He is the universal reason or wisdom, the universal will or freedom and righteousness, and so the universal personality of every finite person in the world."—*Ecumenical Councils*, p. 326.

Let us now in the light of this typical human experience come back to DuBose's account of the part that the Human Personality of Jesus had to play in incarnating the Divine Logos in Himself. In His human Nature—that is, in the conditions under which He had to exercise and develop His human Personality—He had a human consciousness fully alive to all the impulses to self-indulgence that come to a man through his various appetites and passions whether physical or spiritual. He had a human will, which had to be surrendered to the Will of His Father, He had a human self to "empty out" (Phil. 2:7), to "deny", and to "humble", He had to see Himself according to God's thought and word of Him, claiming Him as His Son. And by abiding in the truth of that word, that is, in the Father from whom that word came, and letting the Father abide in Him in the power of the Holy Spirit, He had to attain His true personality and to incarnate His true self, the Eternal Logos and Son of God, in human flesh.

Now in this process the only difference between Him and us is that He becomes "universal or divine humanity incarnate in a particular man, while we are particular men who realize or attain our universal and divine humanity through Him."—Cf. *Ecumenical Councils*, p. 327.

Or to put the same thing from another side. We each find ourselves, our common universal personality and therefore our limited and eternally distinct individuality, in Him, while the distinguishing feature of His "individuality" is that He is the common universal personality of us all.

When we come back now to the question from which we started, the question of the precise nature, at once of the identity and of the distinction in respect of "human personality" between our Lord and us, which may account for the fact that He succeeded, while we all, without exception, fail in the conflict with sin in the flesh, we shall see, I think, that the answer must lie in this distinction between us in respect of "individuality". He came as man, to share with us all our natural disabilities, to be tempted with all the temptations to which His "human nature" exposes a man. Liability to temptation is of the essence of human nature. But He came as "perfect man" to show us the image in which we were created, "what it were to be a man", and sin is no part of our true human nature. It is a direct contradiction of it. It is, I think, clear, therefore, that, even as a man, it was impossible, morally impossible, if you will (it is meaningless to speak of a physical impossibility in this connection), that He should sin. Even for us St. John says that sin is impossible as long as His seed, that is His life-giving word, abides in us. Even with Him this impossibility does not mean that His human personality, if it set to work to establish a righteousness of its own, out of dependence on God, could have escaped sin. The very effort after such independence is of the essence of sin. It simply means that His love to God and Man were so true and deep that there was nothing of "his own" for the devil to get hold of in Him.

It is possible, of course, and it may be necessary in order to safeguard our sense of the reality of His temptations, to postulate with Dr. Forsyth, that the fact of this "impossibility" was hidden from His human consciousness. In any case a way seems open for the resolution of the "moral" antinomy.

THE OPPORTUNITY OF LENT

LENT is being more widely observed with each succeeding year. It is generally recognized as a season of serious considerations. Churches of nearly every Communion hold special services during this time. In our largest cities these services, especially those held at the noon hour, are often of a community character. As a result people find themselves living in an atmosphere of inspiration.

The effect of this is to be noted in many ways. There is not only a cessation of social diversion, but increased interest and activity in enterprises of an unselfish and beneficent kind. People's thoughts are so stimulated that on the counters of book stores and the shelves of public libraries space is reserved for volumes especially appropriate for Lenten reading.

It is obvious that Lent has much to give us who are accustomed to regard it as of special value in the course of the Christian year. Frequent attendance at services, the quiet but sincere practice of a habit of self-denial, the thoughts directed to things above, and efforts turned to some worthy object, cannot but have a wholesome effect upon our lives. Lent is an opportunity which cannot be neglected.—*The Ascension Herald*.



CORRESPONDENCE

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

THE CHURCH'S DEFICIT: A CORRECTION

To the Editor of *The Living Church*:

IN VIEW of the very splendid presentation of the recent appeal of the Council made in the Feb. 17th number of *THE LIVING CHURCH*, I am somewhat reluctant to call your attention to an error which appeared in your editorial in the same issue. You stated in this editorial that:

"The actual deficit between receipts and expenditures for the year, about \$50,000, has often been exceeded when the figures in the balance sheet were less than half those at the present time. What has happened is that the anticipated payment of \$350,000 on an old debt cannot be made, and that \$50,000 is added to the debt. The debt itself, however, is much less than it was when the National Council began its operations in 1920, and the volume of work under the direction of the Council has been more than doubled within that period."

The facts are as follows:

When the National Council entered upon its duties, the Domestic and Foreign Missionary Society, of which the members of the Council are the directors, had an accumulated deficit of \$578,662.75. In addition to this the Society was liable for the expenses incident to the inauguration of the Nationwide Campaign which, up to that time, had been carried separately, and the total amount of these expenses was \$341,583.48; and when this account was assumed by the Missionary Society, it made the total deficit \$920,246.23.

In the year 1920, the income of the Society exceeded its expenditures by \$278,370.17 and in 1921 the income was \$74,584.74 greater than the expenses or a total excess of \$352,954.21. This left a deficit on Jan. 1, 1922 of \$567,291.32. The final report of the treasurer for 1922 will not be ready for some weeks, as much time is needed to receive reports from the missionary districts in China, Japan, and Liberia. In the treasurer's preliminary report, he estimates that receipts for 1922 will be \$399,078.30 less than the expenditures. Subject to such changes as may be made when the final report is compiled, the present deficit is therefore \$966,369.62, or about \$46,000 more than the total deficit when the National Council began its operations.

LEWIS B. FRANKLIN.

New York, March 13.

"MIRACLES AND THE GOSPEL"

To the Editor of *The Living Church*:

YOUR editorial on "Miracles and the Gospel" is admirably reasoned, kindly, courteous. Granted the premises of the writer, it is logical and convincing.

But to claim that the fundamental premise is unquestioned is to cut out a great number of devout intellects that, by an intuition no less reverent than that of the editorialist, start with a different concept of law, and of what "Creator" and "Creation" mean. To affirm, as many do, that the God who made the law can or may abrogate the law, is to use the word *Creator* in the limited sense ordinarily applied to "manufacturer", whether a manufacturer out of nothing, or out of preëxistent material. It seems to me that such a use of the word, however legitimate homiletically, does not accurately apply to God as Law-maker, unless, indeed, He be regarded merely as a legislator or enactor.

There is, in many quarters, a deep religious conviction that Divine Law is all of a piece; that the laws of gravitation, of light, of sound—in short, the Laws of Nature, so called, are in the same category as the laws of mathematics. Thus the question becomes pertinent: Could God make two plus two equal five? Could He make parallel lines meet? Could He construct a triangle, the sum of whose interior angles is either less or more than two right angles? It *seems* as if the abrogation of a mathematical law, with all its implications, would instantly reduce both God and His world to chaos. And if of a mathematical law, then equally of every law in the same category. To abrogate a fundamental law *once*, at, say, 54 Church St., Ware, Mass., is as contrary to thought as to abrogate it universally. It would simply mean that it was not a law.

The laws of mathematics were discovered and accepted so long ago that they have become a component part of all

thinking. No argument, no evidence, would ever convince a mathematician that two thousand years ago, or two billion years ago, or at any time in the future, two plus two could be made to equal five.

It may be a mistake to believe that what are called Natural Laws belong to the same category as the laws of mathematics. Yet it is a fact that many devout Christians believe honestly that they do. Those Christians hold that their honest beliefs are to be treated with the same consideration as those of the mathematician. Even the most casual student knows that the laws of physics all rest upon a mathematical basis: gravitation, the law of the pendulum, the lever, action and reaction, even the Mendelian Law.

Of course this raises vast questions for Theists. Is God bound by the laws of the universe? Did law exist before matter? Did God create the laws before He "made the worlds", or did He make the worlds in accordance with laws of His own Being?

The Christian man whose intellect compels him to such considerations does not deny the Christian revelation. He rather places it in the spiritual realm, which doubtless is governed by its own laws, of which we human beings possess only imperfect knowledge, and which belong to the realm of Faith.

When each intellectual group recognizes and treats with courtesy the convictions of the other, we may begin to get somewhere. Charges, either of heresy or of obscurantism, are equally out of court; and unchristian "ragging" ought to cease.

ARTHUR CHASE.

Ware, Mass., March 7, 1923.

CLERICAL ATTIRE

To the Editor of *The Living Church*:

WE WERE all deeply impressed by the novel suggestion of one of your correspondents that a canon be passed regulating the attire of the clergy of the Church. Everything else is being regulated; why not the cut of one's clothes? It would be a happy solution to a very vexing problem.

Even in these strenuous days, there are few matters of more vital importance to the life of the Church than the sort of clothes a clergyman wears and the way he wears them. Why should General Convention, which meets only once in every three years, allow its time to be consumed by the fruitless discussion of such matters as the Church's Program, Prayer Book Revision, etc., when there is this other all-absorbing question crying for attention? He suggests as an alternative, a godly admonition from the House of Bishops. That is a weak expedient. There might be some of the brethren who would not think it godly. Nothing less than a canon on the subject will meet the emergency, and it must be no half-way measure. It should stipulate the color, quality, and texture of the material employed, and make known the voice of the Church on such details as the wearing of cuffs on the trousers, buttons on the sleeves, and if so, how many. It should be very explicit with regard to the sort of hat that may be worn, to say nothing of shoes and socks. These details of dress may seem trifling, but such action would save untold trouble in the years to come. There are some of the clergy just mean enough to take to white socks the day that the new canon on clerical attire goes into effect.

To be sure there will be some, with a distorted sense of personal liberty, who will resent the effort to regulate by law the kind of clothes they wear, but they must be shown the error of their way. They really have no voice in the matter, and if they will only take to heart the example set by the street car conductor and the water meter inspector while the taking is good, the drastic action suggested by our correspondent from Philadelphia may yet be averted.

Lynchburg, Va., March 7.

CARLETON BARNWELL

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

LIFE-FORCE, which is another name for God, seeks ever for new outlets; it breaks through matter and issues in mind, and it must break through mind into something higher still.—*Rev. G. A. Studdert Kennedy.*

Church Kalendar



MARCH

25. Sixth (Palm) Sunday in Lent.
26. Monday before Easter.
27. Tuesday before Easter.
28. Wednesday before Easter.
29. Maundy Thursday.
30. Good Friday.
31. Saturday.

Personal Mention

For the month of March the address of the Bishop of Alabama, the Rt. Rev. C. M. BECKWITH, D.D., will be the Hotel Wolverine, Detroit, Mich.

THE Rt. Rev. G. A. BEECHER, D.D., Bishop of Western Nebraska, and Mrs. Beecher are visiting their daughter in Panama. They sailed Feb. 16th, and are expected back some time after Easter.

THE Rev. D. R. BAILEY, rector of St. James' Church, Old Town, Me., has accepted a call to St. Stephen's Church, Fall River, Mass., and will be in residence after Easter.

THE Rev. WILLIAM H. CAVANAUGH, for many years rector of St. James' Church, West Philadelphia, has resigned his parish, which is temporarily in charge of the Rev. R. J. Morris.

THE Rev. ELLIS B. DEAN, of St. Andrew's Church, Wellesley, Mass., is supplying for Christ Church, Savannah, Ga., until the middle of April, while the parish is without a rector.

THE Rev. CHARLES B. DUBELL, rector of St. John's Church, Camden, N. J., has accepted a call to the rectorship of St. Simeon's Church, Philadelphia, to succeed the Rev. George J. Walenta.

THE Rev. EDWARD H. EARLE has changed his address from La Jolla, Calif., to Coronado, Calif., where he is now residing with his daughter. Mr. Earle has recently been elected chaplain of the San Diego Chapter of Veterans of the World War, and has also served as Chaplain to the American Legion, and the Society of Officers of the World's War.

THE address of the Rev. WILLIAM N. HARPER, M.D., is 1308 Wise St., Lynchburg, Va.

THE Rev. CHARLES E. KENNEDY has resigned his work as vicar of St. John's parish, Stamford, Conn., to become assistant at St. Luke's Church, Evanston, Ill., with special duty among the Church students at Northwestern University. His new duties begin May 1st.

THE Rev. ARCHIBALD CAMPBELL KNOWLES, rector of St. Alban's Church, Olney, Philadelphia, who was recently operated upon for appendicitis at the Chestnut Hill Hospital, is now convalescent and hopes shortly to be able to resume his duties.

THE Rev. FREDERIC W. NORRIS, D.D., rector of St. Matthew's Church, Brooklyn, N. Y., accompanied by Mrs. Norris, has left for a trip around the world, and plans to be away for at least eight months.

DEACONESS BERTHA RIVES RADFORD, of Lynchburg, Va., has accepted temporary appointment as a social worker at Schuyler, Nelson Co., Va., and begins her work there March 1st.

THE address of the Rev. C. EARLE B. ROBINSON will be St. Mark's rectory, Mendham, N. J., after March 1st.

THE Rev. BENJAMIN J. RUDDEROW, formerly in charge of St. Anne's chapel, Willow Grove, and until March 1st, rector of the parish in Fairfax, Va., has assumed his duties as vicar of Holy Trinity Memorial Chapel, Philadelphia.

THE Rev. NORMAN E. TAYLOR, rector of Christ Church, Buena Vista, Va., and the associated churches, has accepted a call to St. Peter's Church, Norfolk, Va., and will be in residence after the first week in April.

THE Rev. J. OGLE WARFIELD, D.D., has accepted a call to the rectorship of old St. David's Church, Manayunk, Philadelphia.

THE Rev. F. C. WHEELLOCK, of St. George's, Lee, Mass., has accepted a call to become rector of All Saints', Springfield, Mass., and will enter upon his new duties some time after Easter.

THE Rev. HERBERT P. YOUNG, for seven years rector of Cumberland parish, Kenbridge, Va.,

has accepted a call to the missionary field in the western part of Southwestern Virginia, known as "the Archdeaconry," with post office address at Graham, Va.

ORDINATIONS

DEACON

MINNESOTA—In St. Mary's Church, St. Paul, Minn., Feb. 22, 1923, Mr. JOHN TEMPLE was ordained deacon by the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese. The candidate was presented by the Rev. E. H. Eckel, Jr., and the sermon was preached by the Bishop. The Rev. Mr. Temple has been placed in charge of St. John's Church, White Bear Lake, Minn.

DEACON AND PRIEST

NEW YORK—On March 11, 1923, in St. Peter's Church, New York City, the Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York, ordained to the diaconate Mr. ALBERT HENRY CHRISTIAN OHSE, and advanced to the priesthood the Rev. RICHARD BRANSBY DOHERTY. Both candidates were presented by the rector of St. Peter's, the Rev. Olin S. Roche, D.D. Bishop Lloyd preached the sermon.

PRIESTS

EASTON—On Saturday, Feb. 24, 1923, at St. Mary Anne's Church, North East, the Rev. J. MARSHALL WILSON was advanced to the priesthood by the Rt. Rev. George W. Davenport, D.D., Bishop of the Diocese, who also preached the sermon.

The candidate was presented by the Rev. Charles L. Atwater, rector of Emmanuel Church, Chestertown. The Rev. S. S. Hepburn read the Gospel, and Dean Bohanan, the Epistle. The Rev. S. H. Dixon said the Litany.

Mr. Wilson has spent his diaconate ministering to the congregation of St. Mary Anne's, where he also worked as a lay reader before his ordination to the diaconate. This was the first ordination service ever held in this old parish church.

SOUTHERN VIRGINIA—At St. James' Church, Accomac, Va., the Rev. THOMAS SEMMES FORBES was ordained to the priesthood by the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia. The Rev. Herbert Newton Laws presented the candidate, and the Rev. Edward W. Cowling preached the sermon. Mr. Forbes, who did good service during the war, at the Naval Base, as a representative of the Brotherhood of St. Andrew, has become rector of St. James' Parish, Accomac.

UPPER SOUTH CAROLINA—The Rev. THOMAS LEADBEATER RIDOUT, the son of the Rev. John Ridout, of the Diocese of Massachusetts, was ordained to the priesthood by the Rt. Rev. Kirkman Finlay, D.D., in the Church of the Epiphany, Laurens, S. C., March 1, 1923. The Bishop preached the sermon, and the candidate was presented by the Rev. Frank A. Juhon. The Rev. Messrs. A. R. Mitchell and W. H. K. Pendleton assisted in the service, and all clergy present united with the Bishop in the laying on of hands.

Mr. Ridout has been in charge of the congregations of Epiphany, Laurens, and St. Luke's, Newberry, for the past year. This is Bishop Finlay's first ordination since becoming Diocesan of Upper South Carolina, and it was a notable event in the life of the Church of the Epiphany. A large congregation, including many members of other religious bodies, reverently witnessed the ordination.

DIED

CALHOUN—Died at her home in Canton, Ohio, Feb. 15, 1923, M. ANNA DOORIS, beloved wife of Audley CALHOUN, Esq., and sister of the late Rev. John A. Dooris, of St. Louis, Mo. With her husband she founded St. James' Mission at McKeesport, Pa.

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

CHORLEY—Died Feb. 19th, 1923, at Colwyn Bay, England, PAULINA CHORLEY, aged eighty-eight years, mother of the Rev. E. Clowes Chorley, rector of St. Philip's Church, in the Highlands, Garrison, N. Y.

DIXON—Died March 16, 1923, SALLIE LITCHFIELD, wife of T. Bonner DIXON, of Aurora, N. C.

"Her children arise up and call her blessed; her husband also, and he praiseth her."

IDE—Entered into rest, on Friday, March 2d, at his home, Washington Park, Troy, N. Y., JAMES MATTHEWS IDE, senior warden of St. John's Church, Troy, and a member of the Standing Committee of the Diocese of Albany.

FORTESCUE—At Wellesley Farms, Mass., March 11, 1923, after eighteen years of suf-

fering, patiently and gently borne, GEORGE FORTESCUE, aged fifty-five years, a simple Churchman, the loved husband of Ruth M. Fortescue, is at rest. Saviour into Thy Hands we commend his soul.

MEMORIALS

Rt. Rev. Charles David Williams

DIOCESE OF MICHIGAN—At a special joint meeting of the Standing Committee and the Council of the Diocese, on Tuesday, February 20, 1923, order was given for the preparation of the following MEMORIAL MINUTE:

CHARLES DAVID WILLIAMS

Fourth Bishop of Michigan

Born 1860 Died 1923
On the evening of Ash Wednesday, in the peace of his home, he, who for seventeen years had been our friend and leader, was called into the nearer glory of that kingdom of righteousness and love, to the establishing of which among men, he had consecrated his unique gifts and devoted his life.

Through the difficult years of reconstruction and development he guided his Diocese with the vision of a statesman, until it had come to an awakened consciousness of its mission, to a living unity, to increasing power of service to Church and Commonwealth.

For thirty years the ancient cause of social righteousness and the common good claimed him as its spokesman. He served it to the utmost with a massive intellect, a superb capacity for organizing truth, a scholarship patient and profound. Above all, he went about this, his life task, as a prophet called of the Most High. He proclaimed in the faces of men and of multitudes what he had seen in the face of God. He brought, indeed, all problems, social, economic, and religious, before the bar of Christian truth and justice. The warfare he waged was of the Spirit and he waged it for the peace of the world.

The grace of kindness brought him at all times into ready fellowship with all men. Nothing human was indifferent to him. His abounding humour banished hesitation, his sincerity disarmed suspicion, his sympathy invited confidence. He knit the hearts of men to one another by embracing all in his generous friendship.

He lost his life as he had found his life—in service. Death so far from bringing to an end his influence has but set it free. His power and authority will abide with us and increase—true and noble soldier of Jesus Christ, faithful servant of the Church, loyal defender of the oppressed and helpless; generous, tolerant, tenderhearted; strong, simple, fearless; rugged and stalwart, valiant for the truth, stirring prophet of the coming day.

So, while we mourn our heavy loss, we rejoice in the spiritual inheritance he has left to us.

James Matthews Ide

Minutes adopted by the Vestry of St. John's Church, Troy, N. Y., at a meeting held on the day of the burial of James Matthews Ide, Senior Warden, Monday, March 5, 1923.

"In the midst of life we are in death," thus aptly and truly come the words of devotional use to our lips, as we gather today in profound sorrow, to take appropriate action upon the death of our esteemed brother, and fellow-worker in the Church of God.

JAMES MATTHEWS IDE, Senior Warden of St. John's Parish, called from his labors here, in the early dawn of Friday, March second, in the Year of our Lord 1923, into his abiding rest and peace, in the nearer Presence of his Lord. How he walked with us in virile strength, and into the eventide, in the plenitude of an abounding vigor of mind, and body, and spirit—alert and intense unto the very end of his day, in his vital interest in all things that concerned the well-being of his Church—to which indeed he gave his very last thoughts, and solicitous care.

Since October 29, 1890, he has borne his official duties in this Body—first as Vestryman, and then for more than ten years just past, as a Warden—serving for the better part of that time, in the Senior rank—ever with meritorious and unflinching devotion, and untiring zeal. With a care as scrupulous as it was constant, and a fidelity as unremitting, as it was loyal. No labor to him was too arduous, no service too difficult, no challenge to duty unheeded; witnessing always to a generous and wise stewardship.

Mr. Ide unfalteringly believed in the Church, and upbore its venerable traditions, whilst holding with a vigorous will to its hallowed teachings; cherishing its forms of worship, as appealing to, and controlling all that was within him, of love for the beautiful and the stately, in the Church's ritual.

In temperament, and in training, he was easily susceptible to the highest ideals of art,

in religion and life. In the larger service of the Diocese, Mr. Ide yielded quite equally of time and talent to the many claims laid upon him—filling to an overflowing measure the varied positions of honor and trust, committed to his care, by the call of the Convention, or the claim of his Bishop; bringing to every separate task, and preëminently in the service of the "Standing Committee", a willing mind, clear convictions, a wide and ample experience, and a clarified judgment; and always a spirit of sincere humility. In the Diocese, and in the Parish, our brother will be sorely missed, and we his associates in the Board of Vestry of St. John's Church, are deeply bereaved, in his going from us. In the firm belief that the works of our brother will surely follow him; and with the fervent prayer that God in His wise Providence, may comfort and console the members of his family, in this their deep affliction.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

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

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ASSISTANT. A YOUNG, ACTIVE PRIEST is desired to serve as Assistant to the Vicar of the Chapel of the Mediator, 51st & Spruce Sts., Philadelphia, Pa., one of the largest and best located churches in the city. Communicate directly with the REV. GRANVILLE TAYLOR, Vicar.

WANTED. ASSISTANT PRIEST, UNMARRIED, young, college and seminary graduate. Address City Church-827, THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED. A WORKER IN A CHURCH Institution. Must understand sewing and be a good disciplinarian, also interested in young girls. Salary \$50.00. Apply House of Mercy, Kingle Road, Washington, D. C.

WANTED; THREE MEN EXPERIENCED in general school work (either grades or high school). College graduates preferred. Address: HEADMASTER, St. Andrew's School, St. Andrew's, Tenn.

POSITIONS WANTED

CLERICAL

ACTIVE CLERGYMAN DESIRES CHANGE. East preferred Address Unam, 830 care LIVING CHURCH, Milwaukee, Wis.

A PRIEST DESIRES A CHANGE OF PARISH. Two in family, Rector. \$1,500 minimum salary, and plenty of work. Address Dead in Earnest, 818 care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES WORK IN OR NEAR New York City about May 1st. Invites correspondence. PRIEST 300, LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES SUMMER DUTY IN East. City or near sea. Catholic, Examining Chaplain. 829 care of LIVING CHURCH, Milwaukee, Wis.

RECTOR, CATHOLIC, EXPERIENCED, single, desires larger sphere of work. Parish, Missions. Curacy or chaplaincy. Highest references. B-819, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST AT LIBERTY AFTER EASTER. College and seminary graduate; thoroughly experienced; successful; considered good preacher and organizer. Best of reasons for change; highly recommended; unmarried, and at present curate in large Eastern parish. Address R-826, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER—EPISCOPAL Specialist—holding highest type of credentials as to character and ability, desires immediate change. Address E. S-797, care of LIVING CHURCH, Milwaukee, Wis.

TEACHER, INTERMEDIATE GRADE. Catholic, desires position as Superintendent, Supervising Principal, or Instructor Church Boarding School. Ten years' experience. Highest qualifications, best references. Married. East preferred. H-816, care LIVING CHURCH, Milwaukee, Wis.

WANTED: WIDOW 35, DESIRES POSITION during summer months as companion to elderly woman going abroad. References. Address M. L. E. 831 care LIVING CHURCH, Milwaukee, Wis.

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ALTAR AND PROCESSIONAL CROSSES, Alms Basins, 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—THEY ARE INVARI- ably constructed of first grade materials and are always guaranteed. Maintained at a lower cost than any other because of their simplicity of construction and quality of workmanship. Nearly 1,200 Austins in American churches, auditoriums, and concert halls. There is nothing better than a fine Austin. AUSTIN ORGAN Co., 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.

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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 Margaret St., London, W. 1., and Oxford, England.

CHURCH EMBROIDERIES, ALTAR HANG- ings, 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.

CLERICAL COLLARS AND CUFFS, DIFFI- cult 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.

**PORTO RICAN EMBROIDERY
AND DRAWN WORK**

FINE LINENS HANDSOMELY EMBROI- dered, luncheon sets done in Porto Rican drawn-work, handkerchiefs on fine linen with initials in filet tiré. All work is done by skilled Porto Rican students in St. Andrew's Craft Shop. Price list on request. Mail orders solicited and promptly filled. Address ST. ANDREW'S CRAFT SHOP, P. O. Box 68, Mayaguez, Porto Rico.

MISCELLANEOUS

FOR SALE. FILET LACE SUPER frontal for small altar or can be lengthened for high altar. For details address M. E. M-823, care THE LIVING CHURCH, Milwaukee, Wis.

WANTED GOOD, SECOND-HAND MEDIUM- sized, Church cabinet organ, international pitch, for struggling mission. Would any big parish give same or take reasonable price. Address REV. A. E. CLEPHAN, New Philadelphia, Ohio.

REAL ESTATE

FOR SALE: TWENTY-FIVE ACRES FINE farm land on water—Sag Harbor, Long Island, N. Y. 10 minutes from R. R. Station. Answer R-4, care LIVING CHURCH, Milwaukee, Wis.

SUMMER RESORT LOTS IN CANTERBURY Park, Mich., (near Ludington) belonging to an estate which must be closed, will be sold at \$50 and up, for lots 50 x 75 feet on Big Star Lake, if purchased at once.

This property was originally secured for an Episcopal Chautauqua Summer School and Resort, but owing to the death of the leading promoter, these plans have not yet materialized.

Income from above tract has been conveyed in will to a large Episcopal Church in Chicago which profits by the closing of this estate. Address G. A. C. 804 LIVING CHURCH Milwaukee, Wis.

THERE ARE TWO VALUABLE FARMS ON the Oneida Reservation adjoining Hobart Oneida Indian Mission, 72 acres and 15 acres, respectively, with houses and buildings, which could be purchased at moderate prices. For information apply to REV. WM. WATSON, Oneida, Wisconsin.

TRAVEL

HARRY ST. CLAIR HATHAWAY, RECTOR, St. John's, Norristown, Pa., is organizing and will conduct small party for cruising the Mediterranean and Adriatic visiting Portugal, Spain, France, Italy, Greece, Constantinople, The Holy Land, Egypt, and the Pyramids. Sailing, New York, June 30th, return Sept. 1st. Living on the steamer the entire trip except land excursions. Expense including Steamer, Hotels, Railroads, motor drive, \$650 and upwards.

Those who took similar trip last summer enthusiastic about temperature and atmosphere. Write for particulars.

SUMMER CAMP FOR BOYS

CLERGYMAN SOLICITS PATRONAGE FOR camp in Jacksons Hole, Wyoming, July and August. Swimming, fishing, hiking, horseback riding, tour of the Yellowstone Park. Educational feature, talks around campfire, on John Colter, discoverer of Yellowstone Park, and other pioneers, told by director who has 35 years' experience in West. Recommended by my Bishop. Illustrated booklet. Rev. R. S. STRINGFELLOW, Blackfoot, Idaho.

**UNLEAVENED BREAD
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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, Wis. Altar Bread mailed to all parts of United States. Price list on application.

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

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ST. ANDREW'S CONVALESCENT HOSPI- tal, 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.

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SOUTHLAND REMOVED TO 111 SO. BOSTON AVE. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations, winter season.

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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.

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New York

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APPEALS

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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 productions, and in many cases the materials used are superior to those available now.

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

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

Church Services

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

Madison Ave. and 35th Street, New York
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 4 P. M.; Daily 12:30

St. Paul's Church

Clinton and Carroll Streets, Brooklyn
PALM SUNDAY
Street Procession 10:30 A. M.
Gowned's Sacred Heart Mass
(With orchestra)
GOOD FRIDAY
Mass of the Pre-Sanctified
Singing of the Reproaches (Men's voices)
10:45 A. M.

Preaching of the Passion 12 M. to 3 P. M.
by Father Baverstock, of Wimborne, England.
Mission every night in Holy Week (except Saturday) at 8 P. M. Preacher, Fr. Baverstock

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.
Lenten Services Daily

BOOKS RECEIVED

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

Richard G. Badger. Boston, Mass.

The Age of Understanding; or Americanism, the Standard of World Nationalism. A True Outline of History and Science. By Leonard Stuart.

Harvard University Press. Cambridge, Mass.

Public Opinion in War and Peace. By A. Lawrence Lowell.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

Classics of the Soul's Quest. By R. E. Welsh, M.A., D.D., professor of Apologetics and Church History in the Presbyterian College, McGill University, Montreal. Price \$2.00 net.

The New and Old Immigrant on the Land. By C. Luther Fry.

Hodder & Stoughton, Ltd., London.

George H. Doran Co. 244 Madison Ave., New York, N. Y. American Agents.

Handley Carr Glyn Moule, Bishop of Durham: A Biography. By John Battersby Harford and Frederick Charles Macdonald. Second edition.

Lothrop, Lee & Shepard Co. Boston, Mass.

Listen-In. Radio Record. Arranged by Roy C. Baker. Price \$1.25.

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

Freedom and Christian Conduct. By John A. W. Haas, president of Muhlenberg College. Price \$2.25.

The Faith that Overcomes the World. Studies in the Way to the Higher Knowledge, Healing and Mastery of Life Supplemented by Exercises for Practical Application. By the Rev. Van Rensselaer Gibson, A.B., (Columbia), lecturer and director of the Episcopal Progressive Thought Movement, author of *Life Pamphlets*, formerly rector of Christ Church, Pittsford, N. Y., and one time minister in charge of St. John's, Yonkers, N. Y. Price \$1.00.

Yale University Press. New Haven, Conn.

Progress and Science. By Robert Shafer.

BULLETINS

Church Missions House. 281 Fourth Ave., New York, N. Y.

American Church Building Fund Commission. Annual Report, January, 1923.

Union Theological Seminary. 3041 Broadway, New York, N. Y.

Addresses Delivered at the Memorial Service in Honor of the Rev. Professor Marvin R. Vincent, D.D. Vol. VI, No. 2. January, 1923.

PAMPHLETS

Community of S. John Baptist. Ralston, N. J.

Are There Sisters in the Episcopal Church? Single copies 10 cts., per dozen \$1.00.

The Society for Ethical Culture of New York. Central Park West & 64th St., New York, N. Y.

A World Morally Out of Joint. By Felix Adler, senior leader of the New York Society for Ethical Culture.

The Society of SS. Peter and Paul. 32 George St., Hanover Sq., W. 1, London, England.

Seven Words of Love. Being Meditations for each Week in Lent. By Desmond Morse-Boycott, author of *Alleluia*.

St. Bartholomew's Parish. New York, N. Y.

Year Book of St. Bartholomew's Parish, New York City. 1923.

THE MISSOURI Y. P. S. L.

THE YOUNG PEOPLE'S SERVICE LEAGUE has started with encouraging prospects in St. Louis under the direction of Canon Gordon M. Reese of Christ Church Cathedral, who three years ago, inaugurated the League in Texas, and which was soon adopted by a number of other dioceses. Every Sunday afternoon during Lent there are mass meetings for St. Louis young people, at the Cathedral, with speakers on various foreign fields of the Church's work. The meetings are followed by suppers for the boys and girls.

Bicentenary of its Architect Observed at St. Paul's Cathedral

A Pilgrimage to the City Churches
—A Reply to Christians—The National Welsh Festival.

The Living Church News Bureau }
London, March 2, 1923 }

THE special service held in St. Paul's Cathedral on Monday last, in commemoration of the bicentenary of Sir Christopher Wren, was attended by a large concourse of people. It was a remarkable testimony to the fact that Londoners were proud to offer, in his greatest building, a tribute of honor to the memory of a man who did more than any other to create that new London which has not yet all disappeared.

In the early afternoon, the choir and clergy, with Dean Inge and the Bishop of London, went to the west door of the Cathedral, where the Lord Mayor and the Sheriffs had arrived in state, and where many members of the Royal Institute of British Architects were assembled. The long procession passed up the nave to the singing of the hymn, Blessed City, heavenly Salem. The order of service included the Psalms. I was glad when they said unto me, We will go into the house of the Lord, and Lord, remember David. The special lesson was read by the Dean; and then came the beautiful anthem, O clap your hands together, one of many composed by Maurice Greene, who, having been a chorister at St. Paul's held the office of organist there from 1718, his 23d year, to his death in 1755. The prayers that followed included one from the service for the consecration of the choir in 1697, and this was followed by a prayer of thanks. "For the singular gifts which Thou didst bestow upon Thy servant, Christopher Wren, whom we remember before Thee this day; beseeching Thee to grant that in Thy holy House, preserved from all dangers and guarded through the perils of war, we and those who shall come after us may be enabled so to worship Thee in sincerity and truth that we fail not finally to attain Thy heavenly promises".

In the course of his address, the Dean of St. Paul's said that Wren was no specialist, but a mathematician, an astronomer, a physiologist, as well as an architect. "As a son of the Renaissance," he said, "Wren was not in sympathy with the marvels of unknown builders in a barbarous age—the cathedrals of Western Europe, which were the natural and instinctively right expression of the people who valued them as the people of today value football and betting news. It is hard to realize now the beauty of London before Henry VIII dissolved the monasteries, and even up to the Great Fire." Examining rapidly the relation of various periods of architecture to the times that brought them forth, the Dean gave a list of some of Wren's most notable buildings, of which St. Paul's is the chief. Wren's St. Paul's has now more glorious memories than the old St. Paul's; it is the religious center of a vast Empire. That cathedral was still the noblest monument of its builder, and Wren himself would say, "Preserve St. Paul's; make it safe for a thousand years, as my memorial, so long as the Church of England, broad, wise, and tolerant, remains the true expression of the English people."

After the hymn, Jerusalem the Golden, the blessing was given by the Bishop of London, and the service of commemoration was over. Then the clergy, the Lord Mayor, and certain members of the congregation went down into the Crypt, where Christopher Wren is buried; and here Mr. Waterhouse, on behalf of the architects of Great Britain, accompanied by the architects of France, laid a wreath on the tomb. M. Auguste Rey, representing the oldest society of French architects, the *Société Centrale*, presented a palm in honour of the "grand artiste, grand citoyen, grand patriote"; and Mr. Candler Cobb, on behalf of the Architectural League of New York, in offering a wreath, spoke of the influence of Wren on the architecture of his country.

The card attached to the wreath placed on the tomb by Mr. Cobb bore the following words: "In appreciative memory of Sir Christopher Wren, whose work marked so distinct a step in world architecture, and to so large a degree influenced the Colonial architecture of America, this wreath is offered in loving memory by the Architectural League of New York, and is placed here by a representative of America's Ambassador, Mr. George Harvey, to the Court of St. James, by the permission of the Dean of this Cathedral."

A PILGRIMAGE TO THE CITY CHURCHES

On the previous Saturday afternoon there was a remarkable, perhaps unique, pilgrimage through the streets of the City of London, in connection with the Wren bicentenary. No doubt the assault on the City churches had much to do with stimulating general interest in the protection of these heirlooms, and it was an inspiration of no ordinary character which prompted the idea of Churchworkers in the City to visit some of the gems of the master builder which remain in the "one square mile". There are still in this limited area, thirty of the fifty-one churches which Wren built after the Great Fire of London in 1666.

Twelve contingents started from their parish churches, with cross or crucifix, banners and acolytes, priests and people, and met in the large space in front of the Guildhall. There, from the steps of St. Lawrence Jewry, the rector said the Lesser Litany, a commemorative prayer for Christopher Wren, and a collect for the parish and all who dwelt and worked therein; and the great combined procession started on its three hours' walk. Fourteen of the Wren churches were visited, including St. Magnus the Martyr, St. Mary-le-Bow, and St. Nicholas Cole Abbey. At each stopping place the rector of the parish repeated the office, as at the start. From church to church the Litany and hymns were sung, and along the whole route there was a remarkable interest shown by the onlookers, hats being raised as the many emblems of the Redemption carried in the procession, passed them on the way.

At the final station (St. Andrew's by the Wardrobe), as many as could be accommodated passed into the church, and before the altar the assembled choirs sang a solemn *Te Deum*—a hymn of thanksgiving and praise from grateful hearts to Almighty God for the great and beneficial work of his servant Christopher Wren.

A REPLY TO CRITICISMS

The Bishop of London, at the consecration of the suburban church of St. Catherine (Coleman), Hammersmith, took the opportunity of replying to certain criticisms which have been made in connection with the City churches. It may be remarked that this new church at Hammersmith, which will hold 600 worshippers, has been built with the money obtained from the sale of the site of the old City church of St. Catherine Coleman—a church possessing but little interest, as I have pointed out in previous letters—which is now in course of demolition.

The Bishop said that the City church which was being demolished to provide for the new church was not one of Wren's buildings at all, and had no architectural features worth preserving. Could anyone say that such a church had not a more worthy acceptance in the midst of that teeming population, which otherwise would have no church at all? They had brought from St. Catherine's in the City, its carved pulpit, its font, its vessels and ornaments, and eventually its income. There was no intention whatever of making a wholesale attack on Wren's churches. On the contrary, his proposal, which was passed without opposition by the National Assembly, was to establish a grand jury representing every possible interest, including the Society of Architects, without whose consent no church could be pulled down. The main object of his proposal was to enable them to put some of the forty-seven parishes in the City together, even if the churches were left standing, and so economize the resources of the Church, both in money and man power, of which there was a terrible waste in the City under the present arrangements.

THE NATIONAL WELSH FESTIVAL

The annual service of the National Welsh Festival, which was held on Wednesday evening (St. David's Eve) in St. Paul's Cathedral, attracted a very large congregation. The choir was, perhaps, not very numerous for so vast a building, but the voices sounded all the more beautiful for the fine effects, as of distance, which the singing had. The choristers were accompanied by the Central London Orchestral Society of sixty performers, the whole being under the conductorship of Mr. David J. Thomas, while Mr. David Richards officiated at the organ. The anthem was Westlake Morgan's *Cenwch i Dduw*, the solo of which was sung by Mr. Tim Evans. The *Magnificat* and the *Nunc dimittis* were sung to Stainer's setting, which struck one as somewhat incongruous, and it was a matter of regret that the music of Welsh composers was not chosen for all parts of the service. There are plenty of good Welsh settings to the Psalms and Canticles, surely!

The preacher was the Rev. J. Crowle Ellis, who for thirty-three years has ministered to Welsh-speaking Churchmen in London, first at St. David's, Paddington, and then at St. Benet's, Queen Victoria Street, where he is now vicar.

DIVISION OF ST. DAVIDS

Such good progress has been made with the arrangements for the division of the Diocese of St. Davids, that it may be regarded as fairly certain that the new diocese will be constituted by the Governing Body of the Church in Wales at its April meeting. Already, in response to the present appeal, half the sum needed for the completion of the endowment of the new see has been raised. This, con-

sidering that the heavy annual quota to the Million Fund has also to be found, is a highly creditable achievement on the part of Welsh Churchmen. In a few months, if all goes well, what has hitherto been a remote part of the diocese of St. Davids will be living its own ecclesiastical life, and facing its own problems with renewed energy, greatly to the advantage of its parochial clergy. The Welsh Church has amply justified the confidence of those who felt that it would not be dismayed by disestablishment and disendowment, and the new freedom it is experiencing goes far to compensate for any loss it may have sustained by its severance from the State.

TO SUPPORT E. C. U. REPORT

At a meeting Feb. 16th of the Federal Council of the Federation of Catholic Priests, a resolution was passed declaring that it is prepared to support by all means in its power the proposals contained in the English Church Union Report for the revision of the Prayer Book.

The council also expressed the following opinions:

(1), That the proposed "Order of Administration of the Lord's Supper or Holy Communion" in the report of the English Church Union Prayer Book Committee will, if sanctioned by the Church, afford a solution of our present difficulties which will be accepted by Catholic-minded Churchmen; and that the Federal Council urges on its members that they

should take any opportunities which may be available to make known to the Conventions and the National Assembly their willingness to follow this "Order" in its completeness if it be canonically sanctioned.

(2), That the proposed rubric regarding Reservation in the report of the English Church Union Prayer Book Committee, whilst safeguarding the traditional right and duty of the parish priest to reserve the Blessed Sacrament in the parish church for the purpose of Communion, has no bearing either way on the question of extra-liturgical devotions in the presence of the Blessed Sacrament.

ILLNESS OF FR. SHEPPARD

It is with very great regret that the many friends of the Rev. H. R. L. Sheppard hear from New York that his health has again proved unequal to the strain imposed upon it. The news received (which you doubtless already know) is to the effect that, while staying with the Rev. Karl Reiland, rector of St. George's, New York, both he and Mrs. Sheppard were taken ill with influenza. Mrs. Sheppard is recovering, but the Rev. "Dick" is still laid up, and all his public and private engagements have been cancelled. It is understood here that Mr. Sheppard will make no attempt to resume his American program of sermons and lectures, but will, so soon as his health permits, go to the South of France to recuperate.

missionary, Canon Cody declared, and it had been evident that the foreign field would one day claim him to preach the Gospel.

To the work that Dr. Mowll had done in the mission fields of Western Canada, the Rt. Rev. J. F. Sweeney, D.D., Bishop of Toronto, paid tribute. While employed at Wycliffe Dr. Mowll had used his summer vacations to go out on the home mission fields of the Church and labor there. In this way he secured a first hand knowledge of the work of a missionary. In the Chinese field to which he was going, the Bishop said, Dr. Mowll would have a diocese of 68,000,000 people practically without the Gospel.

The mission field had always called him, Dr. Mowll said in an impressive address, and he had always felt he would have to answer it and go some day. There was no denying this call, which he considered was the voice of God. There was a tremendous need in China at the present time, and the solution of the problems of that great Empire, he considered, lay in the Christian Gospel and the founding of a civilization on the principles of Christ.

PASSING OF TWO WELL-KNOWN CLERGYMEN

The deaths, at Halifax, of Canon Hind, and, at Toronto, of Canon Kuhring have removed from the work of the Church on earth, two of our most widely known and honored priests.

Kenneth Cameron Hind, honorary Canon of All Saints' Cathedral, Halifax, and chaplain to the Archbishop of Nova Scotia, died at the Victoria General Hospital, Halifax, after an illness of five days, from pneumonia. He was the son of the late Dr. Henry Youle Hind, at one time Professor of Science at King's College, Windsor, and subsequently founder of the Church School for Girls, Windsor, and of Katherine, daughter of Col. Sir Duncan Cameron, C.B., commander of the 79th Highlanders at Waterloo.

He was educated at King's College, Windsor, receiving his B. A. in 1882, and his M. A. in 1885. He was ordained to the diaconate in 1883, and to the priesthood in 1884, by the late Bishop Binney. He was rector of Newport from 1888 to 1893; rector of Horton (Wolfville) from 1893 to 1899; was resident chaplain to the Bishop of Nova Scotia from 1899 to 1904; and priest in charge of St. Stephen's Chapel, Halifax, from 1899 to 1904; priest assistant at the Cathedral of All Saints from 1910 to 1916; rector of Shelburne from 1916 to 1920; and has been, since 1920, priest assistant at the Cathedral of All Saints. He was appointed chaplain to the Bishop of Nova Scotia in 1905 and an honorary Canon of All Saints' Cathedral in 1910. He was widely known for his splendid work as chaplain at the Victoria General Hospital, Halifax.

Canon Kuhring, who was the police court and jail chaplain of the Church in Toronto, died after an illness of three or four months. He was born in the city of Quebec in 1859. He joined the staff of the Y. M. C. A., under whose auspices he spent nine fruitful years in Quebec, Montreal, and Ottawa, leading up to the Christian ministry, to which he was ordained by the late Archbishop Sweatman on his graduation from Wycliffe College, Toronto, in 1891. He served for a time under Canon DuMoulin in St. James' Cathedral, and was curate for some years under the Rev. Septimus Jones at the Church of the Redeemer, at the same time becoming Dean in Residence, of Wycliffe College.

In 1895 he succeeded the Rev. Henry Grasset Baldwin as rector of the Church

Canadian Foreign Missions Show Great Progress in Last Decade

Degree Conferred on Bishop Mowll —Passing of Two Well-Known Clergymen—Miscellaneous Items

The Living Church News Bureau }
Toronto, March 16, 1923 }

A RECENT bulletin issued by the Missionary Society, and widely circulated throughout the Church, gives some interesting facts about the development of the Church's foreign missionary work. The total Canadian staff in the diocese of Mid-Japan is five more in number than it was ten years ago. No new Canadian workers joined the staff last year. Bishop Hamilton, who has just completed the fourteenth year of his episcopate, adds the following interesting facts concerning our mission in Japan: The contributions of the Japanese Christians are four times, in the aggregate, what they were ten years ago. Contributions towards the local church funds are nine times what they were in 1912. The Society's work in Kangra, Punjab, Northwest India, while not spectacular, is nevertheless thorough, and is marked by spiritual results. In the Maple Leaf Hospital last year no less than 20,000 out-patients were treated, besides hundreds of in-patients.

No part of the world has witnessed such rapid advances during the past ten to fifteen years as China, and this growth is fully reflected in the development of our mission in Honan. The last year has been marked by outstanding events, including the completion of St. Paul's Hospital, Kweiteh, the enlargement of Trinity Church, Kaifeng, and the extension of St. Andrew's College to double its former size. The enlargement will increase the accommodation of this

institution, to 350 boys. The Rev. G. E. Simmons, the principal, furnishes interesting contrasts between the situation as it now exists, and ten years ago when St. Andrew's was first started. In 1912, 52 boys enrolled with eight teachers, and an income from tuition fees of \$2,000. Last term there were registered 208 boys. The staff of the college has grown to fifteen, three of whom are permanent foreign members. The income from students' fees has increased from \$2,000 to \$10,000 in the decade. With the enlarged building accommodation and the greater numbers and resources, it is planned to add one year to the course, and thus raise the standard. Of the 630 boys who have registered at St. Andrew's during the ten years, four hundred have passed out to take up positions of responsibility in schools, customs, post office, business, and Government service. The foremost aim has been to see to it that these young men are disciplined in spirit to take their places in every honorable way in the changing life of China.

DEGREE CONFERRED ON BISHOP MOWLL

An audience that completely filled Sheraton Memorial Hall, Wycliffe College, was present when the Rt. Rev. Howard K. Mowll, M.A., D.D., at a special convocation, received the degree of Doctor of Divinity (*honoris causa*), and was also presented with a testimonial, and a purse of money from his many friends at Wycliffe and in the city.

In presenting Bishop Mowll for the degree, the Rev. Dr. H. J. Cody, who has known him for many years, stated that Bishop Mowll was a Cambridge man. Coming to Canada a number of years ago, he had joined the staff of Wycliffe College, Dr. Mowll had always desired to be a

of the Ascension and was called from a very happy service there to St. John's Church, St. John, N. B. in 1905. After fifteen years of useful service, he returned to Toronto last year to join the staff of the Bishop of Toronto for social service work at the jail and prison farms. During his ministerial life he held many important positions on various boards and committees, and was specially interested in the inception of the Church of England Deaconess House, and, with Mr. Goldwin Smith, in the organization of the Associated Charities of Toronto in 1904, serving as its first chairman.

He was noted as a successful and attractive Bible class teacher and continuously for many years he gathered large bodies of men together for the serious study of the Bible.

During the late war he served as Chaplain of the 6th Mounted Rifles, and later was sent to the Dardanelles and to France with the 3d Canadian Stationary Hospital, serving with distinction, and on his return to Canada he became a member of the G. W. V. A. Executive. He was, at the time of his death, Chaplain of the 28th New Brunswick Dragoons.

MISCELLANEOUS ITEMS

The portrait of Dr. L. H. Davidson, K.C., the veteran Chancellor of the Diocese of Montreal, was unveiled by Bishop Farthing, and a cheque for \$1,000 was presented to the Chancellor by Mr. Alfred Joyce, in the Synod Hall, Montreal.

The Bishop of Qu'Appelle is engaged in deputation work in England on behalf of the work of the Church in his vast prairie dioceses.

Major E. W. Mermagen, of Winnipeg,

has been appointed office secretary and assistant treasurer of the Indian and Eskimo commission of the M. S. C. C. Major Mermagen went overseas with the 27th City of Winnipeg Battalion, and after serving on the musketry staff of the Canadians, was attached to the staff of the A. Q. M. G., Third Army.

Mr. W. G. Watt, President of the Toronto Assembly Council, has instituted a Sunday afternoon service at the Toronto House of Industry. Coöperating with him are the members of the Toronto General Hospital Chapter, who assemble the patients in the Casual Ward.

Miss Helen Skey, the daughter of the Rev. Canon Skey, the rector of St. Anne's, Toronto, who is a graduate of the Toronto General Hospital, has left for Haileybury, Ont., where she will work as a Red Cross nurse in the Emergency Hospital established after the disastrous fire in the district last autumn.

Canon W. L. Baynes-Reid, D.S.O., Rural Dean of Toronto, was presented with an illuminated address and a Ford sedan by the congregation of St. John's, Norway, it being the twenty-fifth anniversary of his advent as rector of this parish. The presentation was made by the Ven. Archdeacon Warren, during a birthday party held under the auspices of the Parish Association. There were about 500 present.

An interesting wedding took place on Feb. 23d, in St. Paul's Church, Toronto, when Edith Margaret, daughter of the late Bishop Holmes of Athabasca, was married to the Rev. Cecil Copp Harcourt, son of the late R. B. Harcourt. The ceremony was conducted by the Rt. Rev. Dr. Reeve, assisted by Dr. Cody.

In writing in advance of Dr. Goodwin, the minister in charge of Trinity, the Rev. John Ridout, said, "We are fortunate in securing the clergyman who has done such splendid work in Rochester, along social lines, and who has been made Professor of Philosophy and Social Service in William and Mary College, Virginia. It is planned to have a conference with Dr. Goodwin, at five o'clock in the parish house, with those interested in social service in Trinity parish. It is of interest to know that William and Mary College, from which Dr. Goodwin came to us, contributed £95 sterling yearly to Harvard University during the Colonial period.

CHILDREN AND HOLY WEEK

Children and Holy Week was the subject of the address given by the Rev. John W. Suter, Jr., at the closing session of the Diocesan Classes for Church School Teachers, at the Episcopal Theological School, Cambridge. Mr. Suter said in part: "I can remember how when Good Friday came around it stood out as being as extraordinary and different from all the days around it as the Fourth of July—in an entirely different way of course but equally extraordinary. Take the little matter of being excused from day school, so often overlooked. We ought not to forget that the public and private day schools are bound to surrender the children on Good Friday to all who ask for it. The peculiar thing is that so many do not ask for it. It may be all right to have the service after school hours, but it is not so good as to have it in the morning . . . for the reason that it makes a greater impression. I feel that here is a moment so great in its significance that there is no getting around the fact that it is impressive and we should lose no opportunity to make it so.

"But to begin with Palm Sunday. I am thinking now about a Sunday school teacher and a suggestion which came from a book written by a Churchman who feels as I feel . . . that we might do a little more about teaching our children about prayer by getting down to something pretty personal. Of course we teach them collects and other formal prayers on certain occasions: but how would you like to try this sort of experiment? You might suggest reading the Gospel for the Day each morning in Holy Week. Call the pupil's attention to the fact that this is a peculiar observance, different from any other time in the year because there is a Gospel for each day of the week.

"The way to observe Holy Week is to do something new and extraordinary along different lines. The mite-boxes usually occupy too prominent a place at this time. The emphasis on missions ought to be in Epiphany. They should be covered with sunshine, not ashes. The time in Lent is needed for spiritual training, the uplift of the heart, and meditation.

"All this would have to be modified for the very little children: but it doesn't make so much difference what you do so long as it is different and unusual. Of course you are dependent on your parish for whatever services you have; but I am thinking more particularly about your own group of boys and girls, that you can get up some scheme that will be personal, spiritual, and prayerful.

"Every single parish ought to have a service for children on Good Friday.

GENERAL NEWS NOTES

With the return of ocean business to the port of Boston, comes the pleasant news of a gift from the Cunard Line of

The Work of the Chaplains in the Boston Hospitals

The Cathedral Raises its Quota—
Dr. Goodwin at Trinity Church—
Children and Holy Week

The Living Church News Bureau }
Boston, March 17, 1923 }

MASSACHUSETTS now employs much of the time of three clergymen in visiting the hospitals of Greater Boston. One of these chaplains, the Rev. G. Edward Hand, in speaking to a representative of THE LIVING CHURCH on the importance of the work, said:

"A sensible chaplain, properly trained for this work, is becoming more and more a necessity as an aid to doctors and nurses in effecting permanent cures.

"We hear much today of psychotherapy and auto-suggestion and such like. Unconsciously the chaplain is using these things daily. The principle that he unconsciously sets in operation he may not know by these high-sounding names, yet he cannot visit numbers of sick people day after day without being convinced that imagination has much to do with health. I have stood in the presence of sick people, depressed and despondent, and in a short time have left them happy and hopeful. This is not done by reason of one's knowledge of psychology, but simply through personal contact and pleasant conversation tending to take the mind of the patient away from his own physical disturbances by directing his mental faculties to pleasant things outside himself. The lovely thing about it all is the fact that our work in no way conflicts with the biological and physiological processes so

well known to, and so successfully used by, the medical fraternity.

"Everything that is worth while in auto-suggestion, new thought, psycho-therapy, etc., we unconsciously use. But we have, oh, so much more to give because we are conscious of the presence and power of God through Jesus Christ and can, if we will, become expert in using the grace which is ours through our contact with Him through His body, the Church."

THE CATHEDRAL RAISES ITS QUOTA

"I am happy to report," writes Dean Rousmaniere, "that the total quota for the Program of the Church, \$70,000, has been raised in gifts and pledges. The splendid achievement of the Cathedral in reaching the total sum of the quota assigned us will be a great encouragement, I am told, throughout the Diocese. Our quota has not been raised easily. It has been accomplished by a united effort on the part of a finely led laymen's committee and the congregation. I cannot but believe that this sort of united effort in every parish of the Diocese will produce the same results. I want in this public way to bear witness that though I myself have not been always optimistic as to success, the committee of the congregation have never faltered nor lost faith."

DR. GOODWIN AT TRINITY CHURCH

The special preacher at Trinity Church last Sunday was the Rev. W. A. R. Goodwin, D.D., until recently rector of St. Paul's Church, Rochester, N. Y. Dr. Goodwin preached at the morning service, and gave an address on The Responsibility of the Church for Social Service, at the afternoon service.

a draft for £28.6. (\$130.03) for use toward the expenses of St. Mary's House for Sailors in East Boston, which has been the home of the Cunard Steamers for so many years. This old custom of collections from travellers by sea, for the benefit of institutions, has been the source of many most acceptable and much needed donations.

Bishop Slattery conducted a Quiet Evening in St. Paul's Cathedral, Boston, on

Thursday, March 15th, and on the following day, Friday, March 16th, a Quiet Morning in Emmanuel Church, 15 Newbury Street Boston, beginning with the celebration of the Holy Communion at 10 o'clock. The subjects of his addresses and meditations were as follows:

God, and Our Knowledge of Him, God and Our Service to Him, God and Our Love for Him, God in Whom is Our Victory.

RALPH M. HARPER.

New York Has More Services During Holy Week and Easter

Yearbook of St. Ann's, Morrisania— A Reassuring Statement—Found- er's Day at Holy Communion Church

The Living Church News Bureau }
New York, March 16, 1923 }

FOR the ten days preceding Easter, March 20th to the 30th, there will be daily noonday services in three uptown theaters: the Palace, in the Times Square district, at which Bishop Shipman and the Rev. S. Parkes Cadman will be the speakers; the Riverside, at 96th St. and Broadway, at which the Rev. John McNeill will speak; and the Colonial, 62d and Broadway, at which the religious photo-drama *The Stream of Life* will be shown, and brief addresses made by the Rev. James E. Walker. All these theaters belong to the B. F. Keith interests, of which Mr. Edward F. Albee, a Churchman, is president.

On Easter Day at seven in the morning there will be an Easter Dawn Service on the grounds of Columbia University, 116th St. and Broadway, at which the Goria Trumpeters will play and an address will be made by the Rev. Dr. S. Parkes Cadman, of Brooklyn. Last year this service, attended by fully 10,000 people, was led by Bishop Shipman and was held on the Mall in Central Park. It is to be held at 7 A. M. so as to interfere as little as possible with the early celebrations in our churches. It reaches an unchurched constituency at best, and last year produced a very profound impression upon those who attended it.

All these special services are under the auspices of the New York Federation of Churches' Committee on Lenten Services, of which the Rev. A. Edwin Keigwin is chairman. The places chosen are well selected to meet the busy and the more leisured classes in the community. The speakers are widely known and very effective in holding the attention of large popular audiences.

YEARBOOK OF ST. ANN'S, MORRISANIA

One of the most interesting parishes in the Bronx is St. Ann's, Morrisania, the old home of the Morris family. In its churchyard rest the mortal remains of Governor Morris, memorialized by the State of New York as "patriot, scholar, diplomat". In its attractive property are the church and parish house, of stone, and a rectory. In point of numbers, St. Ann's is now probably the largest in the Bronx, having 940 communicants on its rolls, adding 108 by confirmation on Sunday, Mar. 11th. The present rector is the Rev. Harold G. Willis, who is keeping up the fine traditions of St. Ann's, which parish has given more than one rector to the episcopate. For the past six years the Rev. Mr. Willis has presented an average of 75 a year for confirmation, a high record for New York parishes and very near

the top. St. Ann's is thoroughly organized in every department and records its many activities in an attractive Year Book of more than forty pages. From this source the following interesting facts are derived: The parish budget last year was \$18,325. Of this sum \$2,606 went to Missions and objects outside the parish. The number of baptisms was 67; of marriages, 23; and of burials, 31. The number of services, public and private, was 331, and the number at celebrations was 4,661. Last year 74 were confirmed; this year 108. There are 16 active societies, and a large Church school of 38 teachers and 500 enrolled scholars. The School has a post-graduate class and an Alumnae Association in addition to its Kindergarten and Primary departments.

The rector's report stresses, as the greatest weakness or the gravest danger facing the parish, "that people are not coming to church". The danger to be feared from this is not so much parochial as personal. The parish "carries on" faithfully and efficiently, but personal religion, the measure of social and national health and safety, is below par!

A REASSURING STATEMENT

Many people are inclined to fear the results of the present controversy among traditionalists and modernists, because of its probable effect upon the rising generation. Many others altogether despair of holding, much less of winning back the young people to the Church and religion. Yet, the figures presented by the Rev. Dr. W. E. Gardner, director of the National Council's Department of Religious Education, ought to be both reassuring and encouraging. Preaching in the Cathedral on Sunday afternoon, March 11th, Dr. Gardner asserted that at least the young people of the Church are not only not deserting the Church and religion, but, on the contrary, are seeking guidance from both. The evidence for this statement was the present membership of the Young People's Service League and the Young People's Fellowship, now numbering over 250,000 and growing daily.

FOUNDER'S DAY OBSERVED

The Fourth Sunday in Lent, this year March 11th, was observed as "Founder's Day" at the Church of the Holy Communion, Sixth Avenue at 20th Street, of which the Rev. Henry Mottet has long been its honored rector. Religion, education, and philanthropy were the distinguishing marks of the work of the founder of this truly Catholic parish, the Rev. Wm. Augustus Muhlenberg, and the Church of the Holy Communion, St. Paul's School, Concord, and St. Luke's Hospital, New York, still live as monuments to his truly statesmanlike qualities, his holy zeal and widely-loving spirit. Right nobly has the Rev. Dr. Mottet carried on the splendid traditions

of the parish which is truly "a House of Prayer for all people".

The celebration of Founder's Day this year was marked by notable services. The special preacher was the Rev. James P. Conover, of St. Mary's Portsmouth, R. I., an alumnus of St. Paul's School. Bishop Manning was unable to be present but was represented by Canon George F. Nelson, D.D., who read a very cordial letter of appreciation from Bishop Manning.

"The Reverend Henry Mottet, D.D., rector, Church of the Holy Communion, New York City.

"My dear Dr. Mottet,

"I wish very much that it were possible for me to be with you at your Annual Founder's Day Festival on Sunday morning, March 11th. The subject which is to be emphasized at this service, The Spiritual Element in the Education of the Young, is one which, at this time, demands our most earnest thought and effort.

"The President of one of our great State Universities has recently said, 'Christian education is the only hope of the nation, provided we place supreme emphasis where supreme values reside'. These are words of sober truth, and it is high time for us to realize this. Our life as a nation depends upon the moral principle and right judgment of the people. There is no other foundation for moral principle and right judgment except religion. All of us who care for the future of our country and for the welfare and advancement of our race, must realize that this question of the Christian training of our boys and girls is of unequalled importance.

"Your historic Church has been, through all its history, a living center of the light and truth and liberty, which are ours through faith in our Lord Jesus Christ as God and Saviour.

"May the blessing of God be with you and all who are assembled at the service on Sunday in memory of your great founder, Dr. Muhlenberg, whose principles you are so nobly applying to present day needs and conditions.

Faithfully and affectionately yours,
"WILLIAM T. MANNING"

The attendance was notable both for its quality and its quantity. Among those present were the Russian and the Syrian Archbishops, the Greek and Armenian Bishops, together with representatives of official organizations of the Church, of educational and other institutions, and of a number of religious bodies.

GENERAL NEWS NOTES

The Rev. Professor F. J. Foakes-Jackson's third lecture at the Church Club on Saturday afternoon, March 17th, was on *The Laity in Times of Ignorance*

The Church Club has invited the Rev. T. W. Pym, D. S. O., to address a meeting on Monday evening, March 19th, on the subject of *The Work of Cambridge House in Cambridge and South London*.

The Rev. Dr. John Mockridge, rector of St. James, Philadelphia, was the preacher at Trinity last week. The Rev. Dr. S. P. Delany was the preacher at St. Paul's Chapel.

Mrs. Henry P. Veazie, wife of the Rev. H. P. Veazie, Precentor at the Cathedral, has been appointed a member of the Commission on Church Pageantry and Drama in the Department of Religious Education of the National Council.

Naming no names, the preachers whose remarks are now reported in the press

are girding at one another in right manful fashion. Traditionalist and modernist are at grips in the pulpit. The public

is at least having a unique opportunity to hear both sides and is taking advantage of it, as crowded congregations testify.

The Metropolitan Pantaleimon Visits Church in Philadelphia

Interdiocesan W. A. Conference on Quota—Diocesan Rural Work—Epiphany Memorial Tablet Dedicated

The Living Church News Bureau }
Philadelphia, March 17, 1923 }

To enlist American coöperation in the preservation of the Holy Sepulchre, and other shrines in the Holy Land, His Eminence, the Metropolitan Pantaleimon, Archbishop of Nablus, the ancient city of Shechem, will arrive in this city tomorrow and remain until Monday morning. He will be accompanied by Mr. Shibley Jamal, an Arab, educated under English auspices, who was the representative of Palestine at the Basle Conference and at the recent Conference at Lausanne.

While in Philadelphia, the Metropolitan and Mr. Jamal will be the guests of the Rev. Dr. William C. Emhardt, of this city, Field Secretary of the Foreign-born Division of the National Council. Dr. Emhardt has arranged for a dinner to be given in honor of the distinguished visitors.

The Metropolitan's only public address in Philadelphia will be tomorrow morning in St. Luke's Church, Main and Coulter streets, Germantown. He comes to this city as the representative of the Patriarchate of Jerusalem and the Holy Synod of the Eastern Orthodox Church. He is one of the special custodians of the Holy Sepulchre, and he is showing the danger which threatens the maintenance of the holy places, which are in a bad condition of repair, largely from the forced evacuation of Palestine during the war.

It will be his first visit to Philadelphia, and his first appearance before any congregation in America. It was he, some months ago, who presented to President Harding a gold cross containing a piece of the true Cross, and who also made the President a Knight of the Holy Sepulchre. The same knighthood was conferred on King George, and a few weeks ago was also conferred upon the Rev. Dr. Emhardt.

An American committee was formed last Tuesday in New York to coöperate in the preservation of the holy places under the joint chairmanship of Bishop Manning, of New York, and the Rev. Dr. Charles MacFarland, Executive Secretary of the Federal Council of Churches. Philadelphia is represented on this committee by Bishop Garland, the Rev. Dr. Emhardt, and Mr. John S. Newbold.

INTERDIOCESAN W. A. CONFERENCE ON QUOTA

A Conference of the Woman's Auxiliary of four out of the five Dioceses in the State of Pennsylvania was held on Wednesday, March 7th, in the Church House, 202 South 19th Street, Philadelphia, to discuss the attitude of the Auxiliary towards the Church's Program.

The object of the Conference was not to suggest ways and means for raising money, but to bring home to parish Auxiliaries and individuals the feeling of responsibility towards their parish quota, to emphasize the authority with which it

comes, and to focus the attention of the women of the Church on the possibility of accomplishing it.

DIOCESAN RURAL WORK

Though the Diocese of Pennsylvania is usually considered an urban diocese, there is a great deal of distinctly rural work carried on within the counties surrounding Philadelphia.

The recent Social Service Conference under the direction of Dean Lathrop, which was held in Philadelphia last month, discussed Rural Work, placing emphasis on the importance of strengthening every influence for good affecting rural life, and it was agreed that the Church should throw the weight of its influence and leadership into existing agencies for social betterment.

Similarly, Bishop Davenport, addressing the clergy, suggested that there should be lectures in Theological Schools by representatives of farm bureaus and agricultural organizations, and by clergy who have made a success of rural work.

"Most of our rural parishes are poor", said the Bishop. "We have no noble Church buildings to uplift, there is very little Gothic architecture. There is great need of parish houses. We ought to be doing a community work. Let city rectors exchange pulpits with rural rectors. I warrant you that, with a few exceptions, your people would get just as good sermons. But, be that as it may, there must come a better understanding, and you will be able to make the problem of the rural parish that much easier to solve."

St. Mark's Church, Honeybrook, is a successful rural parish, beautifully situated on a hilltop, and is one of the outposts of the Church in the rural section of Chester county. Men of the parish have contributed teams and labor toward the building of a driveway about a hundred feet long and twelve feet wide, leading across the front of the church, into the churchyard. The driveway is substantially constructed of concrete on stone foundation. The men not only hauled the stones, but did the digging and filling in.

The rector, the Rev. G. N. Holcomb, hopes soon to build a lych-gate at the entrance to the driveway, and to hang a bell which can be heard all over the surrounding country.

EPIPHANY MEMORIAL TABLET DEDICATED

American Legion Posts, Spanish-American War Veterans, G. A. R. Veterans, Marines from the Philadelphia Navy Yard, Red Cross representatives, and Boy Scouts, will take part in a military service to be held tomorrow night in the Church of the Epiphany, Sherwood, when a memorial tablet, to the men and women of Epiphany parish who were in the World War, will be unveiled and dedicated.

Miss Helen Maull, sister of Marine Sergeant Louis Maull, who died in the service, will unveil the tablet, which contains fifty-seven names. The dedication service will be in charge of the Rev. William N. Parker, rector of the parish, and the Rev. Dr. J. C. Ayer, assistant minister, Samuel F. Houston, of Chestnut Hill, one of the city's prominent finan-

cial men and a deputy to the General Convention, and the Rev. Wood Stewart, rector of St. Martin in the Field, Wisahickon, who served as overseas Chaplain of the 63d Artillery, will deliver special addresses.

Organizations taking part in the service will include Post 46, G. A. R., James Lytle, Commander; Spanish War Veterans from District Camps in command of Lt. George R. Kreps, Past National Chief of Staff; Red Cross Auxiliary 61, Mrs. Oliver L. Munns, chairman; Red Cross Canteen, Mrs. Tennis W. Morrow, Lieutenant; and the following American Legion Posts: Howard C. McCall Post, No. 20; George S. Stewart, Commander; Prince-Forbes Post, No. 7, Dr. F. C. Guest, Commander; James J. Barry, Post, No. 83, James Francis Ryan, Commander; and William P. Roche Post No. 21, Dr. A. H. Wittman, Commander.

GENERAL NEWS NOTES

With the approval of the Department of Missions of the Diocese, a definite program is being completed to stimulate diocesan and parochial interest in general missions, and to increase contributions for the Program of the Church. Carefully laid plans have been made to rally the power of the Diocese, through such means as group conferences of clergy on the relation of the Diocese to the cause of general missions, meetings of vestrymen of the Diocese, and special meetings of parish vestries with representatives of the Department of Missions, the inclusion of the program in the order of business of convocations, and diocesan meetings for the communicants of the Diocese.

St. Thomas' Church, Twelfth below Walnut street, will be moved to another section of the city in the near future. The present building, which stands almost in the heart of the business section, will be sold, and another site selected in a more residential neighborhood.

St. Thomas' is the oldest congregation of colored people in America, regardless of denomination, having been founded by Absalom Jones, the first negro priest of the American Church, in 1794.

Under the present rector, the Rev. F. A. Garrett, a comfortable rectory has been acquired, and great parochial progress has been made.

Miss Rebecca Parker, a member of the Church of the Epiphany, Sherwood, has gone, as the first missionary from this parish, to teach in the Hooker Memorial School, Mexico. Miss Parker did service in Europe during the war, and has recently returned from the Near East, where she did relief work.

Recent generous gifts to St. Mary's Church, Hamilton Village, have much enriched the sanctuary. A beautiful Altar Book is the gift of Miss C. Gertrude Hill; two crosses of gilt and gold filigree work, suspended from a ribbon of scarlet silk, as markers for the Altar Book on the greater festivals, were presented by the children of Mrs. Anne C. Bankson; six candlesticks to be used at the High Altar, two of them of eighteenth century Italian workmanship, are the gift of Mrs. Eberlein, who also presented two pieces of seventeenth century brocade and a seventeenth century cope.

In *African Tidings*, of the Universities' Mission to Central Africa, a grateful patient writes: "I am, the undersigned one, that I was in treatment of Universities' Mission Hospital for a month of deaf and fever. And for which I am quite well. Therefore I have given this certificate with my gladness."

Chicago Church Club Arranges For Week of Prayer and Effort

Death of Sister Mariana—G. F. S. Extension Work—Church School Directors' Association

The Living Church News Bureau }
Chicago, March 17, 1923 }

THE Church Club has been earnestly and consistently keeping to its program for the current year, of inculcating a spirit of loyalty and coöperation in each parish, and endeavoring to provoke a lively interest among men, in diocesan institutions and affairs. To accomplish the latter object, a series of dinner meetings have been held at several Church institutions, and some men, who knew little or nothing of these places, came and saw the work for themselves.

It has been thought well to postpone the regular meeting of March 22d, and to make the week of March 18th a week of Prayer and Effort that the men of the Church may become more deeply interested in parish and diocesan work. The clergy have been asked to announce the week, and members of the Club and others in all the congregations have been asked that they join in, and interest other men.

A special prayer written by the Bishop for the occasion, reads:

"Almighty God, pour thy heavenly grace, I beseech Thee, upon my parish church, upon the diocese of which it is a part, and upon the whole Church throughout the world. Give to me and to all members of the Church a clear vision of Thy purpose in the Church, and the will and strength to bring this vision into life; through Jesus Christ our Lord. Amen."

DEATH OF SISTER MARIANA

To the sincere sorrow of many friends and associates both here and throughout the Church in the United States. Sister Mariana, Sister Superior of St. Mary's Home for Children, died at the Home on Tuesday, March 6th. She had been ill for five weeks with influenza, which was followed by pneumonia. Sister Mariana was professed in the Community of St. Mary more than twenty-five years ago. The greater part of her professed life was spent at Kemper Hall, Kenosha. In February, 1918, she was appointed Sister Superior of St. Mary's Home for Children in Chicago, to which she gave herself lovingly and devotedly until her death.

Minute care for the well being of the children and her household was always her concern, but the spiritual emphasis was outstanding. She maintained this care and love for her charge to the very end. Many messages expressing deep sorrow and personal loss have been received from a large number of those who knew Sister Mariana, all witnessing to her beautiful and unselfish life. On the evening of her death her body was placed in the chapel of the Home, before the altar. The offices of the dead were said and unbroken watch kept until the requiem next morning. In the early afternoon the body was taken to the chapel at Kemper Hall, where the night offices were again said, and watch kept until the next morning, when the Rev. A. W. Griffin, chaplain of Kemper Hall, said the burial requiem. He was served by Daniel Washburn III, the nephew of Sister Mariana. The Rev. Lawrence Ferguson read the epistle and

gospel, and Bishop Griswold gave the absolution and dismissal of the body. Burial was at the Kenosha Cemetery in the part reserved for the Sisters of St. Mary. Bishop Griswold said the committal at the grave. The Rev. Dr. L. C. Washburn, rector of Christ Church, Philadelphia, the brother of Sister Mariana, was present throughout the services.

G. F. S. EXTENSION WORK

The Girls' Friendly Society is carrying on considerable extension work, and at present is calling particular attention to Holiday House, the summer lodge beautifully situated at Glen, Michigan. The House is open from the last Saturday in June till after Labor Day. Non-members as well as members of the Society may avail themselves of the privileges of this delightful summer home, and it is hoped that many young girls in parishes where there is no branch of the G. F. S. may spend their vacation at Holiday House this year. Applications, signed by the rector of the parish, of those who wish to go to Holiday House, should be sent promptly to the registrar, Miss E. Winnifred Dunkle, 54 Scott St., Chicago.

Successful work for candidates has recently been done in the diocese. In many parishes candidate classes of children from five to twelve years of age have been organized. In these a definite missionary program has been planned, correlated with that of the Church Service League. It has been found that children of the community who have joined candidate classes have, in some parishes, brought other children into the Church school.

The G. F. S. Lodge on Scott St. is one of the banner institutions of the diocese. It is entirely self supporting, is always full, and there is a long waiting list of applicants. The total cost for housekeeping for the year was \$25,102.17. The price of board and lodging is very reasonable.

It is interesting to know how each dollar paid for board was spent during 1922: 18 cents went for rent, heat, and light; 32 cents for food and ice; 20 cents for upkeep and repairs; 26 cents for labor; 1 cent for telephone and office charges; and 3 cents for profit or margin.

Condemned Man Confirmed by The Bishop of Washington

News Notes of the Capital City.

The Living Church News Bureau }
Washington, D.C., March 17, 1923 }

A PARTICULARLY pathetic and yet inspiring service of confirmation was conducted by the Bishop, at the Washington jail, under the auspices of the City Mission. Edward Perrygo, sentenced to hang on March 15th, and Wilson Tolford, awaiting action of the Grand Jury on the charge of forgery, were the two candidates. The service was held in the jail rotunda and was attended by a large number of persons interested in the work of the City Mission, including Commissioners Rudolph, and Oyster, and Mr. Elwood P. Morey. Edward Perrygo is but nineteen years old,

CHURCH SCHOOL DIRECTORS' ASSOCIATION

Mr. Roy M. Herold, superintendent of the Church school of Trinity Church, Chicago, announces that on Sunday, Mar. 4th, seven Church school directors and superintendents met and organized the Church School Directors' Association of the Diocese of Chicago. Membership is limited to directors, clergy, and laity. The desire is to have at least one active representative from every school in the diocese. Meetings will probably be held every two months. "We propose," said Mr. Herold, "to act as a unit in backing up our rectors and our Church programs, and in carrying forward the work cut out for us in this district. We must organize and act together as one body if we are to compete successfully with other Christian bodies who use advanced methods in the building up of their schools." It is planned to have a complete system of parish classification and of class standardization; to encourage inter-church competition for thorough lessons, better attendance, regularity, new members, punctuality, liberal offerings, etc. These are only a few of the numbers on a long program of undertakings. This program will be announced at the first regular meeting of the society at Trinity parish house, Sunday afternoon, Mar. 18th.

GENERAL NEWS NOTES

Two very beautiful candelabra, or light standards, have recently been placed in the sanctuary of Trinity Church, Highland Park, Ill. They were designed and made by Irving and Casson, of Boston, and are of oak, seven and one half feet high, beautifully carved, the high-lights touched with gold, and each bearing seven lights. They are given in memory of Josephine Prall Lightner by her husband, Milton Turnley Lightner.

The Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, was the noonday speaker at the Garrick Theater, for the week of March 12th to 17th. The general theme of the series of talks, that he gave, was Power. It happened that Bishop Shayler's train was late in arriving for the first day, Monday, and that he did not appear when the time came for the service. It happened, too, that Bishop Bennett, of Duluth, was passing through Chicago on that day, and came to the noonday service. He was promptly discovered and impressed by the committee in charge, and made another of his good addresses.

H. B. GWYN

and Wilson Tolford is very little his senior. The mother of young Perrygo was present.

Bishop Harding delivered a brief sermon explaining the meaning of confirmation and made a splendid direct address to the two candidates. The altar was especially beautiful and the music very good and helpful.

It is significant that a reporter for one of the local newspapers gained this impression of the service:

"Before the altar at the District Jail Edward Perrygo, condemned to die on Thursday, today confessed his faith in Christ and asked forgiveness for his sins.

"In the presence of the District Commissioners he was confirmed in the Episcopal faith by Bishop Harding, while

prisoners in the caged tiers surrounding the auditorium sang part of the service.

"Confirmed with him was Wilson O. Tolford, of Columbus, O., awaiting action of the grand jury."

NEWS NOTES OF THE CAPITAL CITY

The Bishop designated March 14th as a day for special prayers in accordance with the recent resolution of the National Council. The churches of the Diocese are arranging to participate in the movement.

The night of March 13th, in Trinity Community House, another meeting of those interested in the Diocesan Home for the Aged was held. Dr. Alvin T. Gregory, Chairman of the Inter-parochial committee called the meeting, and the Bishop has authorized a prayer for use in connection with the project, in which Divine help is asked to "hasten the day when the solitary and friendless may have a place to pass the eventide of life in peace and comfort." The committee is considering the idea of soliciting funds as memorials to the parents of the donors.

The Rev. J. J. Dimon, rector of St. Andrew's Church, and a member of the Board of Social Service, conducted a class on The Church and Industry, the night of March 12th, in Trinity Community House. This is one of the series of social service classes the Board is conducting, with an idea of starting parochial discussion groups throughout the Diocese.

The Young People's Society of Ascension parish has just passed unanimously a resolution, endorsing a movement for the suppression of the drug traffic, and pledging moral support to the furtherance of the movement. The resolution pointed out that "such promiscuous production, sale, and use of these harmful drugs and narcotics is detrimental to the physical wellbeing of the people in general, and especially of young people, preventing their full physical development, and undermining and retarding their complete normal mental attainments". The resolution aimed at the "unrestricted production, sale, and use" of drugs and narcotics.

Dr. John W. Wood, Executive Secretary of the Department of Missions of the National Council, spent a busy day in Washington on March 11th. In the morning he spoke at St. Stephen's Church, in the afternoon at the Children's Missionary meeting at the Church of the Epiphany, while in the evening he was guest of honor at dinner at the National Cathedral School for Girls, making a short address at the school after dinner.

Bishop Woodcock of Kentucky is to speak at Epiphany noon-day Lenten services this week.

In St. Alban's guild hall, has been arranged a course of three talks upon vital topics, on consecutive Wednesday nights. The night of March 7th, Mr. J. E. Jones, of the United States Press Association, spoke on the topic Current Topics.

At the recent meeting of the Diocesan Committee on Publicity, elected at the last Diocesan Convention, general plans were discussed, and a committee appointed which is to confer with the Standing Committee of the Diocese in the mapping out of a Diocesan Publicity scheme. The appropriation for Publicity represents a substantial increase this year over last, and it is encouraging to know how the wisdom and necessity of publicity are being realized by the rank and file of the clergy.

UNDERWRITING MISSIONARY BISHOPS

THE RT. REV. T. P. THURSTON, D.D., Bishop of Oklahoma, has been making a tour of the Diocese of Upper South Carolina in the interest of missions. He spoke at a number of churches throughout the diocese.

The Bishop regards the Nation-wide Campaign as one of the most fortunate movements, for missionary bishops, in which the Church has participated. "Underwriting the home Missionary District budgets," he says, "has enabled the bishops to become preachers of the Word rather than mendicants of the Church."

The Bishop also spoke enthusiastically of the work of the women of the Church, through the Woman's Auxiliary.

BISHOP TUCKER ACCEPTS ELECTION AS PROFESSOR

THE RT. REV. H. ST. GEORGE TUCKER, D.D., Bishop of Kyoto, has formally accepted his election as a Professor at the Virginia Theological Seminary, and will enter upon his new duties with the beginning of the new session next September. Bishop Tucker, who is now in this country, will return to Japan in the very near future. There is very general regret that conditions of health in his family will require his withdrawal from the work in Japan, but, as that has been found necessary, his acceptance of the professorship at the Virginia Seminary will be widely welcomed.

NEW BALTIMORE PARISH HOUSE

THE DEDICATION of the new parish house of Emmanuel Church, Baltimore, took place on the evening of March 8th. The service was conducted by the Rt. Rev. J. G. Murray, D.D., Bishop of Maryland, assisted by the Archdeacon of Baltimore, the Ven. R. F. Humphries, D.D., and the rector, the Rev. Hugh Birkhead, D.D., and took place in the church with the full choir. The Bishop made a brief address, congratulating the congregation on the completion of ten years of rebuilding and improvement, and then, preceded by the crucifer, followed by the clergy, choir, and congregation, went to the new building. Special prayers of dedication were said in the reception hall, the choir room, the sacristy, and the Sunday school room. The ceremonies ended in the great hall. The Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's, the mother church of Baltimore, congratulated the congregation on its new equipment. Judge Henry D. Harlan, chairman of the building committee, made an address giving the history of what has been accomplished in the last ten years in the rebuilding of Emmanuel Church and parish house. This was followed by a brief address of appreciation by Mr. Joseph Packard, the senior vestryman, who presented the rector with a purse of \$5,000. In accepting this gift, Dr. Birkhead paid a tribute to the faithfulness and patience of the vestry, whose continuous helpfulness had made the whole task possible. The evening closed with an inspection of the building and a stand-up supper.

A UNIQUE MISSION

A UNIQUE MISSION was held recently at Ware, Mass., by the Rt. Rev. T. F. Davies, D.D., Bishop of Western Massachusetts. A little more than a year ago a number of religious bodies in Ware united in an invitation to Bishop Davies

to hold a Community Mission. Bishop Davies accepted the invitation and the mission was held February 27th and 28th, and March 1st and 2d.

The topics chosen by the Bishop were; The Meaning of Religion, The Knowledge of God, The Worship of God, The Service of God. Two services were held in the Unitarian church, and two in the Congregational church. The addresses were closely reasoned, lightened up by a wealth of illustration out of the Bishop's own experience, and were listened to with intense interest by congregations which filled the churches to capacity.

Coöperation on the part of the various bodies was complete. Hundreds attended every meeting. Every service was well attended, the average attendance being 325 persons. Secular engagements were laid aside during the mission, differences were forgotten, and the old "walls of partition" were broken down by the fine, frank, Christian spirit of the missionary. That there was a real deepening and quickening of the spiritual life of the community no one can doubt. Some 238 persons signed resolution cards. By common consent it was the best piece of evangelistic work ever done in the town.

STATE LEGISLATURE APPEALS FOR RELIGION

FOLLOWING a lengthy preamble in which reference is made to the unprecedented crime wave sweeping over America, to the increase of prison population in South Dakota by almost 100 per cent, to the multiplicity of bills offering diverse methods of remedy, without effecting any real solution, the Legislature of the State of South Dakota, by a concurrent vote of the Senate and House of Representatives, recently expressed the opinion that only religion could effectually meet the need, and passed resolutions calling for an intensified work of the Churches and agencies of religious education.

The last two paragraphs in the preamble and the resolutions as printed in the *Congregationalist*, were as follows:

WHEREAS, The strength and efficiency of any republic, a government by the people, depends upon the best development of those people, which experience has demonstrated, and history shows, cannot be without religion. The strength of a republic is in the character of its citizens, their intelligence and their morals, inseparable from their religion.

WHEREAS, It is uniformly conceded that the remedy must be effected through the inculcation of morality, spirituality, and conscience in the young, in church, school, and home; therefore be it

RESOLVED: That the people of South Dakota be enjoined at once to address themselves to renewed effort to restore the balance between the spiritual and the material, that our children be reared up in the precepts of fundamental righteousness.

That the Churches and Sabbath schools be constrained to intensify their work and to extend it to every child within their respective spheres of influence.

That parents be adjured to exert every effort to restore the old time influence of the home in moulding the lives of their children, for the development of conscience and morality; that the family altar be restored and that in self-sacrificing love the little ones be trained in the simple virtues of truthfulness, honesty, and respect for the rights of others.

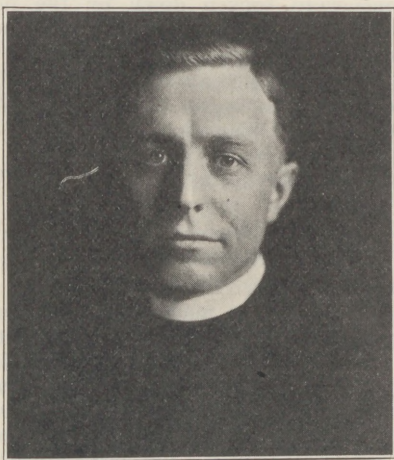
That the schools promptly reform their methods so that the rudimentary studies,

as well as the sciences, be taught only as subordinate to righteousness. That the emphasis be placed upon morality, good conscience, respect for parents, reverence for age and experience, and that all learning is but the handmaiden of eternal goodness.

That it is the judgment of the Legislature of South Dakota that only upon the lines herein suggested can the true balance be restored and the crime-wave checked, and civilization preserved.

CANON OF TRINITY CATHEDRAL, PARIS, FRANCE

THE REV. KILLIAN A. STIMPSON, who has been for the past four years rector of St. John's Church, St. Louis, Mo., has accepted a call to become a Canon of Holy Trinity Cathedral, Paris, France, in



THE REV. K. A. STIMPSON
Canon of the Cathedral of the Holy
Trinity, Paris, France.

Photo by T. Kajiwara.

charge of St. Luke's chapel in the Latin Quarter, and chaplain of the United States Students' and Arts' Club. He will take up his new duties Sept. 1st.

The Rev. Mr. Stimpson was graduated from Nashotah House in 1917, and, before coming to St. Louis, was a curate at Trinity Church, Princeton, N. J.

DEATH OF MRS. C. S. THORNE

MRS. C. S. THORNE, a pioneer Church-woman of Minnesota, died at Covina, Calif., Feb. 8, 1923. Mrs. Thorne was born in 1830, the daughter of the late Judge Pringle, of New York, and prominent during the Civil War in national and international affairs. She married, in 1867, Dr. William Thorne, and came to Hastings, Minn., where she lived until 1900.

Mrs. Thorne was an intimate friend of Bishop Whipple, and was closely associated with the Woman's Auxiliary in its infancy in Minnesota.

THE POWER OF ACTION

THE SMALL boy or girl who drops a nickle into a mite box does more towards fostering international peace than does the man who does a great deal of talking about present conditions without putting his words into action, the Rt. Rev. Herman Page, D.D., Bishop of Spokane, told members of the Tuesday Luncheon Club, of Christ Church, Williamsport, Pa., on the occasion of his recent visit to that city, under the auspices of the National Council.

Bishop Page developed this statement by explaining how vital is the missionary organization to the preservation of friend-

ship between nations, and with Japan and China in particular. People do not realize, he said, the importance of remaining on friendly terms with these two countries, which can be done through missionary effort.

Another interesting statement made by the Bishop was that the man or woman teaching a Church school class was holding one of the biggest jobs in the world.

ST. LOUIS LENTEN SERVICES

THE BROTHERHOOD OF ST. ANDREW noon-day Lenten services at Christ Church Cathedral, St. Louis, Mo., have been well attended this year. Among the speakers for the series have been Bishop Maxon, of Tennessee, Bishop Wise, of Kansas, Dr. Wyatt Brown, of Baltimore, Dean Ivins, of Nashotah House, the Rev. Frederic Fleming, of Chicago, and Bishop Fawcett, of Quincy. Bishop Tuttle, as has been the custom for many years, opened the series of services.

THE BOYHOOD BUILDING MOVEMENT

PLANS for the launching of a Boyhood Building movement of nation-wide scope were developed at a conclave of the Order of Sir Galahad of the Diocese of New York, which was held in the Church of the Epiphany, New York, on the evening of March 5th. At this service Bishop Gailor, President of the National Council, preached an invigorating sermon to the splendid gathering of the youth of the Church; and this occasion has a wide significance in the fact that it marks the first step in an effort of real value to the progress of this movement.

One of the increasing difficulties facing the leaders of all religious bodies is the tendency of boys and girls alike to drop off in their active participation in Church affairs, following their confirmation—as though confirmation constituted, in effect, a graduation. There are signs, in all parts of the country, that, at the time when the young people should be of the greatest use to the Church, their activities in its work fall off and disappear entirely. This tendency was discussed at length at the Portland Convention, and the outcome of the discussion was the adoption of a resolution authorizing the creation by the National Council of a Commission which should take into consideration ways and means of holding the boys of the nation to their religious obligations. The aim of this Commission is "to prepare the boyhood of today to assume the duties and responsibilities of the manhood of tomorrow". The Commission authorized by General Convention has now been appointed under the chairmanship of the Rev. Ernest J. Dennen, Archdeacon of Massachusetts.

As is well known, there are, within the Church, such organizations as the Order of Sir Galahad, the Boy Scouts, the Brotherhood of St. Andrew, the Knights of King Arthur, etc., all of which are doing splendid work along the lines of developing Christian manhood. It happens that Archdeacon Dennen is the founder of the Order of Sir Galahad, and the present head of the organization. At this diocesan conclave of the Order, which was held in New York March 5th, Archdeacon Dennen outlined the tentative plans of the Commission on Boyhood Building, for discharging the task which has been entrusted to them.

The plans of the new Boyhood Building Commission do not contemplate the

creation of any new organization, but rather a coördination of the work of these organizations, which are already in existence and the development of increased effort on the part of all of them toward the end for which the Commission was appointed.

The following is the complete personnel of the Commission, which will work in conjunction with Dr. Gardner, Executive Secretary of the Department of Religious Education: The Rev. Ernest J. Dennen, Chairman, Boston, Mass.; the Rt. Rev. W. B. Stevens, D.D., Los Angeles, Calif.; the Rt. Rev. James Wise, D.D., Topeka, Kansas; the Rt. Rev. Charles L. Slattery, D.D., Boston, Mass.; the Rev. Samuel Drury, L.H.D., Concord, N. H.; the Rev. Remsen B. Ogilby, D.D., Hartford, Conn.; the Rev. Gordon M. Reese, St. Louis, Mo.; the Rev. Herbert L. Johnson, Phoenix, Ariz.; the Rev. Douglas Jamieson, Detroit, Mich.; the Rev. Arthur O. Phinney, Lawrence, Mass.; the Rev. W. Russell Bowie, D.D., New York City; Professor H. S. Langfeld, Cambridge, Mass.; Mr. Charles E. Mason, Boston, Mass.

JOHN THE BAPTIST

THE TITLE "John the Baptist" may properly be ascribed to the Rev. Sergio Ledo, formerly of Los Arabos, Cuba, where since the beginning of his work in that place, thirteen years ago, he has baptized no less than 1,276 people, an average of more than 98 each year. This is very remarkable for a Latin American country, where, for more than four hundred years the Church of Rome has been the established Church and all non-Roman services were forbidden under penalty of fine and imprisonment.

And now there appears another, not a Cuban, as you will note from his name, the Rev. Juan McCarthy, who apparently will dispute this title with the Rev. Mr. Ledo, for, during the past year he baptized, in and about Camaguey, the great number of 325 children and adults—over six a week. The Rev. Mr. McCarthy was a Baptist originally, but he entered the ministry of the Church a short time ago, and one wonders whether this tremendous activity in the direction of infant baptism can be a revulsion of feeling from what must have been his former attitude in this connection.

With Cespedes, Ceballos, Bartle, Nuevitas, and La Gloria (temporarily) under his direction in addition to his great work at Camaguey the Rev. Mr. McCarthy is heavily overloaded, and should have more than the one assistant now at his disposal.

SOUTH DAKOTA'S THIRD SUMMER CONFERENCE

THE THIRD SESSION of the annual South Dakota Summer Conference will be held at All Saints' School, Sioux Falls, from the evening of June 19th to noon of the 28th. The general plan which has been so effective in the two preceding years, will, in its main outline, be carried out. The first year of this conference was an inspiring success and the even greater success of last year clinched the matter, so that the summer conference is listed as a permanent feature of the district program.

Among the leaders this year, besides Bishop Burleson and Suffragan Bishop Roberts, will be Bishops Wise, of Kansas, Ferris, of Western New York, and Bennett, of Duluth. The faculty will include the Rev. W. A. Jonnard, the Rev. Dr.

G. H. Richardson, Miss Dorothy Weller, Miss Nellie Smith, and others. An unusually fine program is being arranged.

As indicative of the popularity of this conference, the attendance in 1921 was less than a hundred, last year it reached the limit set by dormitory facilities which is about one hundred and twenty-five, while this year there are early assurances of an attendance so large as to require arrangements for student entertainment in private homes near the college.

ACTRESSES BAPTIZED AND CONFIRMED

IN THE PRESENCE of the entire student body in the chapel of All Saints' School, Sioux Falls, S. D., on the morning of March 7th, Misses Dorothy, Muriel, Pearl, and Betty Eddy, members of a dancing troupe known as the Eddy Sisters, were baptized by Dean E. B. Woodruff, of Calvary Cathedral. In the evening of the same day, before a large congregation, two of the sisters, Dorothy and Muriel, were confirmed by the Rt. Rev. W. Blair Roberts, Suffragan Bishop of South Dakota.

The story of how these sisters came to baptism and confirmation is full of human interest. While on his way to Sioux Falls on March 5th, Bishop Roberts occupied a seat in the smoker with a man who introduced himself as Steve O'Neill, an actor, coming to the city for a turn at the Orpheum. After swapping yarns and becoming acquainted, O'Neill told the Bishop that there were four girls on the train, dancers, and also bound for the Orpheum. He stated that these girls never passed a Sunday without attending an Episcopal Church service when it was possible for them to do so, that they were in such dead earnest about it that sometimes they risked missing a train in order to be in church on a Sunday morning. Bishop Roberts expressed a desire to meet the girls, and his actor friend immediately arranged it. On the way into the city, the Bishop and the girls talked things over and arranged for the baptism of all four, and the confirmation of two of the sisters.

The Eddy sisters have been reared in theatrical surroundings and, since their parents died, have continued to tour the United States. In their travels, which have taken them to all parts of the country, from nine-year-old Betty to the eldest, they have not lost sight of the better things of life. Indeed, each has the diminutive grace, the clear cut features, and the expressive eyes of an ancestry devoted to life before the footlights, and in addition each has a charm of personality which indicates a warm and gentle womanliness.

It was a charming sight when the four girls were baptized in the presence of students of All Saints' School. Those who attended the confirmation service, having read the story in the city papers, were deeply touched by the evidence of deep-rooted seriousness on the part of the candidates, who, at the same time, were plainly happy because of the great opportunity which had come to them. For, strange as it may seem, that opportunity had not been given them before in all their travels. They were happy, and the people of Calvary Cathedral parish rejoiced with them, for, wherever they may henceforth go, this will continue to be their home church and their home parish. Nor is Calvary Cathedral parish going to forget them, for, far or near, they are its children.

Speaking for herself and her sisters, Miss Muriel Eddy said: "Our parents were English, and belonged to the Congregational Church. But we have always loved the Episcopal Church and its services. When this opportunity was given to us, we were delighted, and so we have done this. We have always gone to the Episcopal Church, but now we shall go to it as our own Church. Nor shall we ever forget what it has meant to us to come to Sioux Falls."

LOS ANGELES CONFERENCE ON THE MINISTRY

UNDER THE LEADERSHIP of Bishop Stevens, the Diocese of Los Angeles is making careful preparations for a Conference on the Ministry for High School Boys, which shall in some measure provide for the Church boys of the Far West what the St. Paul's, Concord, Conference did for the boys of the East last year. On the invitation of the Rev. Robert E. Gooden, D.D., headmaster of Harvard School, Los Angeles, the Conference will be held at the school July 5th to 10th. Harvard is the diocesan school for boys and affords a plant adequate for the purpose.

On March 16th the Very Rev. Herbert L. Johnson, Dean of Trinity Cathedral, Phoenix, Ariz., conducted a strenuous training class for the dozen of the younger clergy who will act as counselors at the Conference. Dean Johnson served as a counsellor at the St. Paul's Conference and was able to pass on the methods and lessons learned there. Plans are being made to care for 110 boys at the Los Angeles Conference.

SUMMER SCHOOL AT FARIBAULT

AT A MEETING of the Department of Religious Education of the Diocese of Minnesota, held in Seabury Hall, Faribault, on Feb. 21st, preliminary plans were made for the holding of a Summer School of Religious Education in Shattuck Military Academy, Faribault. The dates determined upon were from Wednesday, Aug. 29th to and including Wednesday, Sept. 5th. A fine curriculum is being planned, and an outstanding and efficient faculty is being secured.

This is the third year of the Faribault Summer School, and the second year of the joining together of the Missionary Districts of North Dakota and the Diocese of Duluth with the Diocese of Minnesota in the conduct of the School.

The Rev. Herbert L. Miller, of Faribault, has been appointed Executive Secretary and Registrar, and Mr. Walter B. Keiter, 131 E. 14th St., Minneapolis, Treasurer. Inquiries may be directed to either of them.

MR. FINNEY BECOMES VICE CHANCELLOR

AT A MEETING of the Board of Regents of the University of the South, Feb. 22d, Mr. Benjamin F. Finney, who has, for some time been acting Vice Chancellor, was elected Vice Chancellor, and now takes over the full responsibility of the executive headship of the institution. Mr. Finney has been acting in this capacity since the retirement of Bishop Knight, and his administration has been uniformly successful.

At this meeting, the Board authorized the appropriation of \$50,000 for the endowment of the Benedict Chair in the

Theological Department, in grateful recognition of the long and faithful service rendered the University by Dr. C. K. Benedict, as Dean and Professor of Pastoral Theology, and also as a tribute of gratitude to Dr. and Mrs. Benedict for their many generous benefactions to the University.

Completion of Quintard Hall, the main building of the Sewanee Military Academy, which has been in an incomplete state since the fire, some time ago, was also ordered by the Board of Regents. The building will contain four stories when completed, and as work on it is to begin at once, it can be occupied in September.

BISHOP MANNING ON A REVIVAL OF PERSONAL RELIGION

IN A BRIEF synopsis of Bishop Manning's second address on the subject stated above, printed in the New York Letter in THE LIVING CHURCH of March 10th, the paraphrase of his words in two sentences of the first printed paragraph was unhappy. The Bishop's words were as follows:

"If we have no real spiritual experience of our own; if we know Christ only at second hand; if we know only things about Him and have won no direct personal knowledge of Him for ourselves, our faith cannot make the difference in our lives that it should make. But if we have come, as each Christian should, through prayer and sacrament and faithful Christian living, to know Jesus Christ Himself, our faith in Him as God makes a difference which no words have power to express."

HEADS COUNTY WELFARE WORK

THE VEN. WILLIAM DORWART, Archdeacon of Harrisburg, was appointed temporary chairman of the Perry County Board of Public Welfare at a meeting held in Bloomfield several months ago. His appointment has been confirmed by the Commonwealth committee, and he will remain in office for a term of two years, subject to reelection at the expiration of his term. Associated with the Rev. Mr. Dorwart in the administration of the county welfare work will be Dr. A. R. Johnston, of New Bloomfield, representing the medical profession, D. A. Kline of New Bloomfield, representing the schools, and a representative from the county commissioners, the board of poor directors, and the administrators of the mothers' assistance funds. The Archdeacon has held several public offices in his community and county, where he has been a resident for thirty-one years, and has won an enviable reputation for his keen interest in Church and civic affairs.

AN UNUSUAL SUMMER CAMP

ASCENSION CHURCH, Denver, Col., the Rev. Henry S. Foster, rector, is launching an interesting experiment this summer in the form of a mountain vacation camp for children, managed on somewhat unusual lines. The principal feature is this ruling: "Each child who enjoys the hospitality of the camp must be responsible for, and provide for, the outing of another child; some child who otherwise could not have any vacation in the mountains."

The present camp, a substantial log house on a stone foundation, standing in fifteen acres of ground, will be opened on

the first of June, to parties of twelve at one time. The plans for the future camp call for a group of buildings, including a guest-house, an infirmary, and a chapel, with dormitories for twenty children. It is expected that, during the school months, the camp may be used for retreats, conferences, church school picnics, and the like.

The Kenneth Dows Prize, given by the first subscriber to the plan, in memory of her son, will provide a fortnight's outing each year to the young people of high-school age, who are still attending Church school and have good records there. The method of awarding the prize will probably be by means of an essay contest.

Another plan for the use of the camp is for a large outdoor pageant, to be given each year, by groups from different Church schools, who will train at home for their own parts, and come up on a certain date to unite in the presentation of the whole.

B. S. A. ADDS BOYS' CAMP IN FOURTH PROVINCE

THE RT. REV. J. M. HORNER, D.D., Bishop of Western North Carolina, the Rt. Rev. E. A. Penick, Bishop Coadjutor of North Carolina, Wm. L. Balthis, National Council member of the Brotherhood, and President G. S. Lindgren, are actively at work as a committee representing the Piedmont Local Assembly, completing plans for the establishment of a Vacation Camp Conference in the Diocese of Western North Carolina this summer. It is anticipated that a site will be found among the beautiful Blue Ridge Mountains, convenient to the other dioceses of the state as well as those of the neighboring states of Virginia, South Carolina, Georgia, and Tennessee.

The camp will be named in honor of the Brotherhood's Vice President, Ben Finney, who was for many years the field secretary for the Fourth Province, and is now Vice-Chancellor of the University of the South.

The locations and dates of the six other vacation camp conferences under the auspices of the national Brotherhood this season are:

Camp Houghteling, near Richfield, Wis., July 2d to July 14th; Camp Bonsall, near Philadelphia, Pa., July 2d to July 14th; Camp Carleton, on Lake Erie, near Buffalo, N. Y., June 25th to July 7th; Camp Tuttle, in the Missouri Ozarks, July 2d to July 14th; Camp John Wood, on the Long Island coast, July 23d to August 4th; and Camp Kirchoffer, Southern California, July 23d to August 4th.

MARY FITCH PAGE LECTURES

THE MARY FITCH PAGE Lectures at the Berkeley Divinity School, Middleton, Conn., were delivered this year by the Rt. Rev. Charles H. Brent, D.D., on March 5th, 6th, and 7th. The general subject was Fellowship, and the topics in turn were Fellowship with God, Fellowship in the Churches, and Fellowship Among Nations.

Though this is an age in which mankind is sick unto death, the speaker said, there is a medicine to heal the sickness, a vital, unifying principle to bind all together, and this principle is fellowship. The two-fold fellowship with God and with man is an available key to the world's problems. It is the Christian way, and there is no other. It is within

the reach of the lowliest and the most privileged. It is the great reciprocity. It is an end which is its own means, and a means which is its own end. Fellowship with God is asking us to do toward God what He has already, in Christ, done toward us.

In our search for God we must not depend on the intellect, but, rather, make use of the intellect and also admit imagination, will, and feelings. We can then reach the unseen without doing any violence to our rational faculties. In God is the best of all that we mean when we say Personality. The world cannot hope for a fellowship that is human, unless it is based on fellowship with God.

In speaking of fellowship among the Churches the Bishop said that while the family, not the individual, is the unit, and the Church is the family of God; yet this does not mean merely a mass fellowship, but the fellowship of God with each soul individually and particularly.

Three undeniable marks of the Church are its worthiness, its uniqueness, and its potential holiness. It is the shrine where are placed the ideals of all righteousness. Three methods of expressing this fellowship are by means of common prayer, association in work for social and moral improvement, and conference upon matters concerning the life and work of Christians.

Our duty is to recognize all other Christians as brothers beloved; and for those who hold commissions to minister in the church to realize that we hold those commissions for the whole fellowship.

The last lecture was a strong appeal for America to recognize her responsibility for fellowship among the nations by giving her help in the present grave emergency. We must not be afraid to run risks for peace, nor be too proud to admit our faults and to share the blame. The world is waiting for America to enter into whole-souled fellowship for the peace of all nations.

SING "SPIRITUALS" FOR WINTER GUESTS

THE RT. REV. K. G. FINLAY, D.D., Bishop of the Diocese of Upper South Carolina, has succeeded recently in presenting his work among the colored people of the Diocese to the visitors from the various sections of the country spending the winter in Camden, in a very unique way. The Bishop secured a very excellent body of trained negro singers of eight male voices, two of whom were of his own clergy, and these had prepared the negro "spirituals" in a most effective manner. Both of the Kirkwood and the Court Inn, practically all the guests were made to enter into the religious nature of the negro by these songs which were well sung. By way of introduction the Bishop gave an interesting talk on the "spirituals" of the negro race, and their place in American music. The whole program was reverently carried out, and every one present seemed deeply impressed with it, and keen interest in the work of the Bishop was aroused.

The Bishop's idea was to get a hearing for his work, and thus to plant the seed which might spring up later. No offering was taken up, but he announced that he would be glad to talk with any persons interested, immediately after the program. As a result of this, nearly everyone came forward, not only to express their interest, but, at both hotels, a very handsome offering was put into the hands of the Bishop

by the many guests who had listened to these songs so typical of the race.

In addition to the musical program, one of the negroes recited several pieces of poetry and prose, which gave insight into the nature of this people, and these were splendidly received. It was indeed an unusual plan, but well conceived, and excellently carried out.

A HAMMER OR AN AXE?

THE APPORTIONMENT was \$75.00; subscriptions amounted to \$87.50; the Diocesan Treasurer has received \$100.00.

This is the record, to date, of the canvass at St. Stephen's mission, Nora, Va., for the financing of the Church's Mission in 1923. This is one of the missions in

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the "Archdeaconry", out in the mountains of the Southwest, and is under the care of two fine women, Mrs. H. F. Binns, and Miss Sallie Logan. The individual subscriptions ranged from ten cents to twenty-five dollars.

Mrs. Binns writes that "some of the children cut wood to get their money and others financed their subscriptions in various ways".

Which just goes to show that the effect of an individual's efforts in connection with the Church's Program depends very largely on whether he uses a hammer or an axe.

ADDRESSES NILES COMMUNITY CLUB

THE WESTERN FIELD SECRETARY of the Church League for Industrial Democracy, the Rev. William B. Spofford, addressed the Community Club of Trinity Church, Niles, Mich., the Rev. Harold Holt, rector. This club is unique in attracting man of differing religious ideas into its membership, although distinctly a Church institution.

The Rev. Mr. Spofford also addressed the Rotary Club of Niles on the Labor Agreement in the Clothing Industry.

DEATH OF A MOUNTAIN WORKER

MISS ELIZABETH C. M. PORTER, one of our oldest workers, in point of service, in the mountain work of the Diocese of Virginia, died in Richmond on Jan. 26th.

Miss Porter had been connected with the Church's missions in Greene County, for many years, and had endeared herself to all who knew her for her pure Christian character, and her untiring efforts in the Master's work. She will be greatly missed, and will be remembered with deep affection in the mission field, to which she gave the best years of her life.

DEATH OF DR. H. H. STOEK

DR. H. H. STOEK, president of the Council of Administration of the Chapel of St. John the Divine at the University of Illinois, and head of the School of Mining Engineering of the University, died very suddenly March 1st. Dr. Stoek was recognized as one of the leading Churchmen of the Diocese of Springfield, and as an expert on coal mining, throughout the United States.

SUDDEN DEATH OF THE REV. WILLIAM R. PLUMMER

ON WEDNESDAY MORNING, February 28th, immediately after his communion as celebrant at the Holy Communion, the Rev. William R. Plummer died suddenly in the chapel of St. Paul's Church, Evansville, Ind., of which parish he was the rector.

The funeral was held in the parish church on the afternoon of Friday, March 1st, those taking part in the service being Bishop Francis, the Rev. James W. Comfort, of Vincennes, the Rev. William Burrows, of Bloomington, and the Ven. R. P. Eubanks, archdeacon of Southwestern Indiana. The interment was at Connersville, Ind.

The Rev. Mr. Plummer, who came into the Church from the Methodist ministry, received priest's orders from Bishop Woodcock in 1910. Before becoming rector of St. Paul's, he had been archdeacon of Indianapolis, and had held two cures in Kentucky.

DEATH OF MRS. MARY ANN THOMSON

MRS. MARY ANN THOMSON, author of the famous missionary hymn, O Zion Haste, Thy Mission High Fulfilling, died at her home in Philadelphia, March 11th. She was the writer of other hymns and religious poems, many of which were printed in THE LIVING CHURCH. Mrs. Thomson, beside her poetic ability, had an unusual knowledge of the Bible, and was a very devout communicant of the Church. She was the widow of John Thomson, for many years librarian of the Free Library of Philadelphia.

Mrs. Thomson was born in England in 1835, but had spent the latter half of her life in this country. She was for many years a parishioner of, and an active worker in, the Church of the Annunciation. She is survived by three sons and four daughters.

DEATH OF THE REV. R. L. STEVENS

THE REV. ROBERT L. STEVENS, a retired priest of the Diocese of Pennsylvania, died at his home in Petersburg, N. J., Feb. 27th. The Rev. Mr. Stevens was born in Hoboken, N. J., in 1851, and was a graduate of Princeton, and of the General Theological Seminary. His first work was in the Diocese of Oregon, where he was ordained to the priesthood by Bishop Morris in 1876. Later he came to Nebraska, and then further east, his last work being the joint parishes of Honeybrook and Warwick in the Diocese of Pennsylvania.

He was buried from the Church of the Good Shepherd, Kensington, the Rev. J. A. Goodfellow, rector of the parish, being celebrant of the Mass.

DEATH OF THE REV. D. A. SANFORD

THE DEATH of the Rev. David A. Sanford, veteran missionary, especially among the Indians, occurred quite suddenly in Houston, Texas, on Friday, February 23d. Mr. Sanford was an enthusiast in work among Indians, and was an occasional contributor to THE LIVING CHURCH.

He was born in Ashippun, Wis., June 16, 1850, and was graduated at the Uni-

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versity of Wisconsin and at the Philadelphia Divinity School, the latter in 1878, in which year he was ordained deacon by Bishop J. H. H. Brown, of Fond du Lac. A year later he was advanced to the priesthood by Bishop Welles, of Milwaukee. After a few years of missionary work in New Mexico and South Dakota, he became rector of St. Paul's Church, Watertown, Wis., in 1883. He was rector of Trinity Church, Cedar Rapids, Neb., 1885-86; missionary at the Rosebud Indian Agency of South Dakota, 1886-87, and was afterwards engaged in missionary work in various places, especially among the Cheyenne and Arapahoe Indians in Oklahoma, where the greater part of his ministry was spent. Canonically connected with the Missionary District of New Mexico, he has resided of late at Houston, Texas, where he had been able to give occasional services as called upon. He was seventy-two years of age.

DEATH OF THE REV. JOHN W. HEAL

THE REV. JOHN W. HEAL, a non-parochial priest of the Diocese of Colorado, died on Thursday, March 8th, at his residence in Denver. The burial service was held in Epiphany church, Denver (of which he had formerly been priest in charge), at which a Requiem was said by the Bishop Coadjutor, the Rt. Rev. Fred Ingle, D.D., assisted by the Rev. Henry S. Foster and the Rev. Arthur H. Austin, vicar of Epiphany church.

The Rev. Mr. Heal was born in London, Ontario, in 1865, and came to the United States at the age of eighteen. He received Holy Orders in 1895 in the Diocese of Maryland, from Bishop Paret, but was compelled by illhealth to take up work in Colorado, where he was in active service for twenty years. He suffered a severe attack of influenza three years ago, which left his health very much impaired. He is survived by two sisters, Miss Jessie Heal and Mrs. Elizabeth Edelstein, of Denver, and two brothers, Charles P. Heal, of London, Ontario, and Hannibal M. Heal of Cleveland.

He was loved and revered by all who knew him, and will be mourned by a large circle of friends.

DEATH OF THE REV. E. E. OSGOOD

THE DIOCESE OF VIRGINIA has suffered a great loss in the death, on March 10th, of the Rev. Ernest E. Osgood, for the past twenty years rector of Emmanuel Church, Brook Hill, Va. Mr. Osgood was widely known and loved in Henrico County, and in the city of Richmond, as a faithful and devoted pastor, and as a leader in every movement for the social and religious welfare of Henrico County. He was the County Chairman in the Red Cross work during the World War, and for many years has been actively identified with the work of the diocese, as a member of the Executive Committee of the Diocesan Missionary Society, and later of the Board of Religious Education. He was only recently appointed Archdeacon of the Colored Work, and had entered upon his duties with deep interest in that work.

The Rev. Mr. Osgood was graduated from Bates College in 1893, and was a student at the Virginia Theological Seminary and the Andover Theological Seminary. He was ordained to the diaconate

in 1903 and to the priesthood in 1904 by Bishop Gibson. He has been rector of Emmanuel Church ever since his ordination.

DEATH OF W. A. D. BULLOCK

WILLIAM ALBERT DUER BULLOCK, for many years a faithful member at St. Luke's, Milwaukee, Wis., passed to his rest on Tuesday, March 13th. Mr. Bullock was born seventy years ago in Quebec, Canada. Later the family moved to Chicago, where he was confirmed by Bishop Whitehouse at the Cathedral of Sts. Peter and Paul.

More than thirty years ago he came to Milwaukee, and at once became identified with All Saints' Cathedral. For a time he was active in the work at St. Edmund's, especially in the Sunday school, and, for the past twenty years, he was associated with St. Luke's. In point of age he was the oldest server in Milwaukee.

He was buried from St. Luke's Saturday, March 17th, with interment at Graceland Cemetery, Chicago.

MEMORIAL TO BISHOP WILLIAMS

A SERVICE, planned by the Woman's Auxiliary of the Diocese of Michigan, as memorial to their beloved Bishop, the late Rt. Rev. Charles D. Williams, D.D., was held in St. Paul's Cathedral, Detroit, Mich., on the morning of March 5th.

The service was conducted by Dean Warren L. Rogers, assisted by the Rev. William L. Torrance, the Rev. John Munday, Archdeacon C. L. Ramsay, and Archdeacon J. G. Widdifield.

The courage of Bishop Williams, his faith, his vision, and his kindness; his love of all men, the love of all for the Bishop with his exuberant, joyous contagious atmosphere, and heart so warm and tender; his greatness as a preacher; his giving of his life to his work and his fellows; how triumphantly he lived—how triumphantly he carried on, were told of in the addresses of the Rev. John Munday of Port Huron, the Rev. Wm. L. Torrance of St. Andrew's Church, Detroit, and Dean Warren L. Rogers of St. Paul's Cathedral, Detroit.

MINISTERING TO THE FOREIGN-BORN

THE DIOCESE OF CONNECTICUT has undertaken seriously the important work of ministering to the foreign-born who constitute so large and important an element of the population. On Sunday morning, March 4th, Bishop Brewster consecrated the Church of St. Michael and All Angels for the use of the Italians of Bridgeport. The new church on Tunxis Hill, built of native field stone, is seventy-five feet long and thirty feet wide, and accommodates 150 people. The campanile, which adjoins the church, the red tile roof, and the Roman arched windows strongly suggest some convent in a hill town of Italy. The work was under the direct supervision of the Rt. Rev. E. Campion Acheson, D.D., Suffragan Bishop of the Diocese, and the property is valued at \$14,000.

Fourteen candidates were presented for confirmation by the priest in charge, the Rev. Joseph A. Racioppi. In preparation for the consecration and confirmation, a three day Mission was conducted

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14. Can Parliament Alter the Law of God?
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16. 'Tell Me, Art Thou a Roman?'
17. What is Sacerdotalism?
18. Ought a Christian to Fast?
19. Do You Hold with Confession?
20. Will a Man Rob God?
21. Is there a Hell?
22. The Danger of Ritualism?
23. How Ought I to Keep Sunday?
24. Voluntary Schools and Board Schools.
25. What do You Mean by 'A Sacrificing Priest?'
26. Ought I to Communicate Fasting?
27. 'Are You Saved?'
28. What is the Harm of Suicide?
29. 'He that giveth her not in marriage doeth better.'
30. Do You discern the Lord's Body?
31. Ought the Church to be Cleansed as well as Defended?
32. Non-Communicating Attendance.
33. 'Let Every Man Enjoy His Own Opinion.'
34. 'Incense is an Abomination unto Me.'
35. What Does Your Religion Cost You?
36. May We ask the Saints to Pray for Us?
37. Why Should We be Glad at Christmas?
38. Why Ought I to Go to Church?
39. 'Call No Man Your Father upon Earth.'
40. Purgatory.
41. How to Go to Confession.
42. What is Church of Englandism?
43. Do You Help Foreign Missions?
44. The Appeal to the Primitive Church.
45. Mr. Walsh and the Oxford Movement.
46. Are You a Sunday Evening Christian?
47. 'Let Him Come to Me.'
48. Should Bishops' Hands be Strengthened?
49. What is the Apostolic Succession?
50. Haven't Churchmen got a Conscience?
51. Ought the Athanasian Creed 'Thoroughly to be Received and Believed?'
52. What do You Mean by 'The Communion of Saints?'
53. 'Too Young to be Confirmed.'
54. What do You Mean by 'The Church?'
55. The Royal Commission on Ecclesiastical Discipline.
56. Are You a Missionary?
57. Should Incense be Offered in Every Place?

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by the Rev. Paolo Vasquez, of St. Paul's Italian Church, Hartford. For this occasion the church was effectively illuminated at night.

The work at St. Michael's began a year ago in an Italian quarter of the city, where there was no religious work being done. For a year the services were held in a cellar room twenty feet by twelve feet. The ceiling of this room was only six feet high. The work has grown rapidly because of the whole hearted devotion and the faithfulness of the Italians themselves, of whom there are over 500.

The service of Holy Communion was sung by the priest in charge. The Bishop said the Prayer of Consecration and gave the blessing in Italian, in a manner so earnest and impressive that it deeply moved the worshipping people who thronged the church. This Italian Mission, and St. Paul's Italian Mission in Hartford, are full of promise for the future.

CLUB APPEALS FOR BETTER CHRISTMAS CARDS

A UNIQUE APPEAL has been set forth by the Tuesday Luncheon Club of Christ Church parish, Williamsport, Pa., the Rev. Charles Noyes Tyndell, D.D., rector, in a resolution directing attention to "the apparent and unfortunate lack of really appropriate and expressive Christmas greeting cards commemorating the nativity of our Saviour". A committee was appointed "to appeal to the leading publishers and engravers to secure their cooperation in influencing their artists and composers to create designs and sentiments entirely appropriate to this king of seasons". The club will make an effort to obtain public sentiment in its community in favor of such better cards.

THE LIVING CHURCH might submit in this connection that if the club would communicate with any of the Church publishers or Church book stores in this country, they would discover that there is an abundance of such cards made and readily available, but that unfortunately Church people are often willing to acquiesce in using the irreligious cards offered them by druggists and stationers.

GEORGIA TO CELEBRATE DIOCESAN CENTENNIAL

PLANS ARE being made in the Diocese of Georgia for the celebration of the centennial of the formation of the Diocese which took place in St. Paul's Church, Augusta, in February 1823. The Diocesan Convention, which will be the occasion of the celebration, will be held in St. Paul's, Augusta, April 22d, 23d and 24th, and, departing from the usual custom, the Convention will open with a service of Morning Prayer and celebration of the Holy Communion, Sunday, April 22d. The Bishop has received assurance that all of the clergy of the Diocese will be present, and there will be also several visiting Bishops from neighboring dioceses, among them the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and President of the National Council; the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, the Rt. Rev. Edwin G. Weed, D.D., Bishop of Florida; the Rt. Rev. W. A. Guerry, D. D., Bishop of South Carolina; the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina. The Bishop of Georgia, the Rt. Rev. F. F. Reese, D.D., will preach a historical sermon at the opening service.

A pageant depicting the history of the

Church, introducing scenes showing some of the early events in the colony of Georgia, will be presented by the Diocesan Department of Religious Education, the pageant being prepared by the Very Rev. George Long, D.D., of the Diocese of Quincy. Dr. William C. Sturgis, Educational Secretary of the Department of Missions of the National Council, has also accepted the Bishop's invitation to be present, and will give an address one evening.

Meeting simultaneously with the Diocesan Convention will be the Diocesan Branch of the Woman's Auxiliary to the National Council, the Diocesan Church School Service League, and attending young people's convention, and the Council of Colored Churchmen of the Diocese.

DIOCESE OF VIRGINIA PAYS 1922 N. W. C. QUOTA

THE TREASURER of the Diocese of Virginia on March 6th, sent to Mr. Lewis B. Franklin, Treasurer of the National Council, a check paying in full the remainder of the annual quota of \$90,000 for the year 1922.

When the books of the Diocesan Offices were closed for 1922, there was a deficit of about \$55,000 in the receipts for the diocesan N. W. C. Budget for 1922 of \$270,000, included in which was a deficit of about \$27,500 in the quota of \$90,000 for the work of the General Church. A strong committee was appointed at once to secure gifts to cover at least the deficit in the quota to the work of the General Church. Receipts to the first of March brought this deficit of \$27,500 down to less than \$6,000 whereupon a group of laymen in Richmond borrowed the remainder upon their personal note, in order that the quota might be paid in full at once. The deficit still remaining in the appropriations to diocesan projects will be cared for in the budget of 1923 and 1924.

FOR RELEASE OF "POLITICAL" PRISONERS

FIFTY-FOUR BISHOPS of the Church have taken the same stand as the Rt. Rev. C. H. Brent, D.D., Bishop of Western New York, formerly Chief of the Chaplain Service, A. E. F., in asking for the release of all "political" prisoners serving sentences for their economic beliefs.

Bishop Brent's reasons for advocating amnesty, which the other bishops endorse, are:

- "1. The nations with whom we were associated in the war all promptly granted an amnesty to their 'political' prisoners.
- "2. I am assured by competent lawyers, who have examined the evidence in the cases, that these men are in prison solely for expression of opinion in writing or speech.
- "3. This is a fitting moment in which to grant them an unconditional amnesty as an act of delayed justice.
- "4. My observation leads me to believe that such a course would meet with the unqualified support of the vast majority of our citizens."

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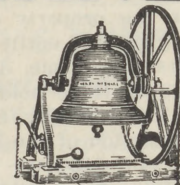
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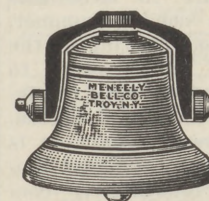
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The Guild has recently been incorporated under the laws of Ohio. It is managed by a Board of Trustees, consisting of twelve members. The Rev. Franklyn Cole Sherman, formerly rector of St. Paul's Church, Akron, Ohio, is the president and executive officer. Among the officers is the Very Rev. Francis S. White, D.D., Dean of Trinity Cathedral, Cleveland, Ohio. The Rev. Dr. Samuel McComb, of Cambridge, the Rev. Dr. Elwood Worcester, of Boston, and Dean H. E. W. Fosbroke, of the General Theological Seminary of New York City, are on the Advisory Council.

Mr. Sherman's time is occupied in holding missions and conferences in various parts of the country, and in delivering addresses or lectures, together with a vast amount of personal work.

Further information about the Guild and its teaching of the true relation of spiritual religion to bodily health can be obtained from the headquarters, 1108 Ulmer Building, Public Square, Cleveland, Ohio.

WESTERN THEOLOGICAL SEMINARY

WHILE THE NECESSARY LABORS involved in the campaign for funds for the removal of the Western Theological Seminary to the campus of the Northwestern University, had raised the question whether or not it might be desirable to suspend academic operations in the interim, the decision was practically determined by the Board of Public Improvements of the City of Chicago. These gentlemen decided to make a double-decked boulevard of South Water street, tear down half a mile of store-buildings on the north side of the street, and assess upon the property on the south side of the street the entire cost of the improvements, meantime destroying the rental value of these holdings for three years, and necessitating the demolition or reconstruction of the buildings. An assessment of \$120,000 was thus laid upon property from which the Seminary derives one half of its income. In January the attorneys of the Seminary advised the trustees to prepare to meet this emergency during the coming summer. Therefore, at the annual meeting of the board in January, it was resolved to suspend academic operations until the institution could be reopened in Evanston. Meantime the confiscatory assessment is being contested in court by the two hundred property owners immediately concerned. It is believed that with the Thompson regime tottering to its fall, this threatened atrocity may be mitigated by spreading at least a part of the assessment over the city. It is, of course, expected, that in the long run the surviving property will be greatly benefitted by the improvement; and the Seminary hopes within the two or three years necessary for establishing the institution in Evanston, that it will be at least in prospect of an equitable return from its compulsory increased investment in South Water street.

The suspension of academic activities not only reduces expenses to a minimum, but affords opportunity to sell and deliver the present plant, and to translate its value into new buildings at Evanston. Arrangements are completed to transfer all students to other seminaries; and the members of the faculty have been provided for, with their own cooperation, to their expressed satisfaction.

Thus the way is made fairly clear to devote all the forces of the Seminary to the campaign for the new plant and increased endowments. The architectural plans will be submitted for approval within a few days. So far as known, every friend of the institution is in favor of the removal and of pushing the movement as strongly and as rapidly as possible. Much has already been accomplished.

SUMMER SCHOOL OF DIVINITY FOR WOMEN

THE TRUSTEES of the Berkeley Divinity School, at a recent meeting, voted to inaugurate a Summer School of Divinity for Women Students, the first session of which will be held in the buildings of the Divinity School, Middletown, Conn., in June of the present year. The plan, as it has been worked out by the Dean and faculty of the school, contemplates a limited number of courses in which the emphasis shall be laid on intensive work. Instruction will be given by the Berkeley faculty, with some assistance from members of the faculties of other seminaries, and the courses will be of a similar character to those ordinarily given in the seminary curriculum. The School will be open to women who are college graduates, or are capable of doing work of a graduate standard, and is designed as a step toward offering opportunity for theological study such as some Churchwomen are already seeking abroad, or at institutions like Union Seminary in this country, which are open to women students. Certificates for work done will be granted. The course this year will be limited to three weeks, beginning June 11th. Applicants for admission should write to Dean Ladd. This experiment in theological education will be watched with sympathetic interest throughout the Church. It is significant of the increasing recognition of the influence of women in Church leadership.

MEMORIALS AND GIFTS

MRS. G. W. SHOEMAKER has given Grace Church, Elmira, N. Y., a very beautiful set of eucharistic vestments as a thank offering for recovery from a serious illness. The vestments are of imported silk and were designed and made by the Sisters of St. John the Divine.

AN ALTAR, erected in memory of Alice Gordon, the late wife of the rector, the Rev. B. S. Lassiter, and daughter of the late Rev. George Sewell Gordon and his wife Mary J. Snowden, was blessed by the Rt. Rev. J. M. Horner, D. D., Bishop of Western North Carolina, in St. John's Church, Marion, N. C., Sunday, March 11th.

After the service the Bishop met the congregation and recommended that the mission be organized into a parish. Steps to that end were begun at once.

AN UNUSUALLY fine alms bason has been added to the memorials in Zion Church, Rome, N. Y. The bason, which

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is very large, is made from silver contributed by members of the parish, and is a memorial to the men who died in service in the late war, and as a thank-offering for those who returned. On the under side it bears the name of all who were in service from the parish.

NEWS IN BRIEF

ATLANTA—Mrs. W. L. Percy has been appointed to represent the Church on the publicity committee of the Federated Church Women of Georgia, which has recently been organized for the purpose of "the dissemination of religious news, the advancement of women's work in the various denominations, and through them the furtherance of the evangelization of the world".

CENTRAL NEW YORK—Calvary Church, Syracuse, has purchased a lot at the intersection of James St. and Durston Ave. and plans eventually to move the church to this location.—The Rev. Warren R. Yeakel is acting as *locum tenens* at St. Luke's Church, Utica.—Bishop Fiske recently visited the Auburn State Prison, baptizing two men and confirming nine.—Grace Church, Carthage, met with a severe loss in the death of Mrs. A. Bion Carter, who died on Feb. 24th.—The Rev. H. P. LeF. Grabau, rector of Grace Church, Carthage, has returned to work after making a good recovery from a serious operation.—A large number of new members were added at the annual meeting of the Central New York branch of the National Cathedral Association recently held at the home of the chairman, Miss Lucy Watson in Utica.—The parish house of Zion Church, Pierrepont Manor, is now housing the village library which was without a home.—The Hon. Charlemagne Tower, whose death occurred recently, was a summer resident of Waterville, and was intensely interested in the welfare of Grace Church in that village.—A new rectory will be built for St. Andrew's Church, New Berlin, during the coming summer.—Noon day services in Elmira, Binghamton, Utica, and Syracuse are being unusually well attended. The Syracuse services are held in St. Paul's Church, and on every day. In the other cities, the service is weekly. Among the Utica preachers are three college presidents of Trinity, Hobart, and St. Stephen's.—Mrs. Mary O'Neill Babcock, widow of the late Geo. D. Babcock, of Mexico, died recently. Both Mr. and Mrs. Babcock were devoted Churchmen and their loss is severely felt.—The annual diocesan convention, which will meet in Utica on May 15th to the 16th, will be marked by the fact that the Woman's Auxiliary of the Diocese will meet at the same time in the same city. It is planned to have a number of joint sessions, including a mass meeting and a banquet.—The Diocese of Central New York now has three representatives in the foreign field, the Rev. Hollis Smith and Miss Emeline Bowne in China, and Miss Eleanor Verbeck in Japan. Miss Verbeck is at Mito in charge of kindergarten work in a building given by a member of St. Paul's Church, Syracuse, and named after another Central New York Woman, Ione Clement Clarke, the first American child born in Mito. Another Central New York representative will be Miss Mary Coley, daughter of the Rev. E. H. Coley, D.D., of Calvary Church, Utica.

CUBA—The deanship of Holy Trinity Cathedral, Havana, still remains vacant.

The services are being cared for by the Bishop, Canon Houlder, Canon and Archdeacon Diaz, and the Archdeacon of Havana, the Ven. W. W. Steel. The latter is also assisting in the preparation of the confirmation class. The Palm Sunday, Holy Week, and Easter services will be taken by the Bishop and the two canons.—The Cathedral School for Girls in the Vedado, a Havana suburb, and the Cathedral School for Boys in Marianao, another suburb of the same city, have experienced a very prosperous year, and the increase in numbers and efficiency is more than normal. These two schools are very distinctly "American" schools, in which all the teaching, with the sole exception of instruction in the Spanish language, is conducted in English.—Calvario mission in Jesus del Monte, another part of Havana, under the direction of the Rev. Pablo Munoz, formerly a Roman Catholic priest, in addition to the regular services of an organized mission, has a day school for the benefit of the neighboring children, who, for the greater part, are of the less wealthy class. All the teaching in this school is conducted in Spanish.—The Rev. A. L. Proseus, missionary in charge of the work at Guantánamo, has experienced a sad affliction which may result in the loss of one or both eyes. He is away on sick leave in the United States for treatment, where it is hoped that he may find complete or partial relief. In his absence the Archdeacon of Havana is taking the Holy Week and Easter services in Guantánamo.—There is a vacancy, at La Gloria in the Province of Camagüey. The services are in temporary charge of the Rev. Juan McCarthy, of Camagüey.

FOND DU LAC—Since the Ven. John W. Torok, D.D., was appointed by Bishop Weller, Archdeacon in charge of the foreign-born work, he has visited most of the larger parishes of the diocese, where he has explained the field and the program. He has received pledges from vestries towards this new work.—The Rev. B. A. E. MacLaughlin, vicar of St. Michael's Church, North Fond du Lac, has also taken charge of the work at Oakfield.

LONG ISLAND—Bishop Burgess was celebrant at the annual corporate communion of the B. S. A. held at St. Thomas' Brooklyn, the Rev. Duncan N. Genns, rector, at which some 200 men and boys received.—The Rev. Charles E. Brugler is the special preacher on Sunday mornings, at Grace Church, Brooklyn Heights.—On March 7th, the first anniversary of the death of the Rev. Canon Paul F. Swett, a memorial Eucharist was celebrated in St. John's chapel of the Church Charity Foundation, of which the Canon was for many years the honored superintendent. Bishop Burgess delivered a Memorial address.—The Rev. Charles Henry Webb, superintendent, the Rev. George D. Graeff, chaplain, and the Rev. Dr. Jones assisted. For the Board of Managers, the Rev. Dr. Townley announced that a decision had

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been made to erect the first unit of the new Orphan's Home at Sayville, L. I., in memory of Canon Swett.—Several of the Long Island clergy have been very ill. The Rev. William H. Garth, rector of St. Mark's, Islip, is improving slowly, after a major operation. The Rev. Joseph Bond, rector of St. Anne's, Sayville, has recovered from a recent operation. The rector of St. Mark's, Eastern Parkway, Brooklyn, the Rev. Arthur F. Charles, and the Rev. Clifford W. French, rector of St. Gabriel's, Hollis, have had serious cases of the prevailing gripe.

MARYLAND—The attendance at the Lenten services held at midday in St. Paul's, Baltimore, has been larger than ever this year. At times every seat has been filled with many standing. During the week of March 4th to the 10th, the preacher was Bishop Fiske, of Central New York, and his clear, forceful, definite teaching reached its mark. The preacher during the following week is the Rev. Dr. George Craig Stewart, who has a strong hold upon the community and is always heard by full congregations.

MILWAUKEE—A handsome pair of seven-branched candlesticks have been presented to St. Matthias' Church, Waukesha, Wis., in memory of Mrs. Grace Spillman. They will be blessed and used for the first time on Easter Day.—A two manual Kimball pipe organ, and a set of chimes, is being installed in Trinity Church, Wauwatosa. In order not to disturb the architectural plan of the church, it was found necessary to build an organ chamber. This has been completed and it is hoped that the organ will be ready for use on Easter Day.

PITTSBURGH—Miss A. Maude Royden made a visit to Pittsburgh on March 6th and 7th, under the auspices of the Young Women's Christian Association. At a meeting held at Syria Mosque on Tuesday evening, the 6th, Miss Royden was introduced by the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese. On the following day she made an address at the noonday meeting in Trinity Church, where she was greeted with a congregation that filled the church, even to the galleries. The Day of Intercession is to be observed in Pittsburgh on March 14th, beginning with a celebration of the Holy Communion by the Bishop of the Diocese at Trinity Church, at 8:30 A. M. At noon there will be a service of intercession, also led by Bishop Mann.—The four years that the Rev. William Porkess, D.D., has been rector of St. Stephen's Church, Wilkingsburg, Pa., has been a time of thorough organization, especially in the Sunday school. At present the school is organized in five divisions, with divisional superintendents, and teachers for each of the twenty-four classes. The Christian Nurture Series has been adopted in its entirety, and other methods have been adopted to keep the school at highest efficiency.

PITTSBURGH—St. Stephen's Church, McKeesport, Pa., the Rev. A. W. Cheatham, rector, is undergoing extensive repairs which are to be complete for Easter. The interior of the church is being cleaned and redecorated throughout, and a new lighting system is to be installed. The organ has been entirely rebuilt since Christmas and is now one of the finest in the city.

QUINCY—St. Mary's School, Knoxville, Ill., has been placed upon the list of fully accredited schools by the University of Illinois.

SOUTHERN VIRGINIA—The three Study

Classes conducted at St. John's Church, Hampton, Virginia, during the season of Lent have been very successful so far as interest, attendance, and renewed zeal are concerned. A class for men was held in the Parish House on Monday evenings at 8 o'clock: a class for women was held in the Church on Wednesday mornings, and a Mission Study Class for everybody was conducted in the parish house on Friday evenings.

WESTERN NORTH CAROLINA—The parish house of Grace Church, Morganton, N. C., that is under construction, is the gift to the parish as a memorial to the late Joseph and Matilda Erwin by their children.—At a recent dinner given by the Men's Bible Class of St. Mark's Church, Gastonia, N. C., to the men of the parish, the Rt. Rev. Junius M. Horner, D.D., Bishop of the Diocese, the Rt. Rev. E. A. Penick, Bishop Coadjutor of North Carolina, and Mr. Frank Shelby, General Secretary of the Brotherhood of St. Andrew, were present and spoke. The rector, the Rev. J. W. C. Johnson, reports that it stimulated the men of the parish notably.

WESTERN MASSACHUSETTS—For the last three months, on account of a vacancy, the services at All Saints', Springfield, have been in the care of the Rev. Bruce Reddish of New York City.—Father Harrison, of the Order of the Holy Cross,

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conducted a week's mission at St. Peter's Church, Springfield, beginning the Second Sunday in Lent.—At Christ Church, Springfield, the noonday Lenten services, in which the three parishes of the city have combined, have been noticeably successful. The services are held on Tuesdays, Wednesdays, Thursdays and Fridays from 12:25 to 12:55.

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A LAYMAN'S INTEREST

A VERY GOOD FRIEND of this church (St. John the Evangelist, St. Paul), Mr. D. R. Frost, of the Minnesota Nurseries Co., while walking by the rectory recently, was admiring the new paint and the general improvement in the appearance of that building.

At the same time, and most naturally for him, he was viewing the rectory's surroundings with the eye of the man interested in landscape gardening.

A few days later a truck drew up before the rectory, loaded with workmen and their implements, together with an assortment of young trees and shrubbery.

In a short time there was a great transformation in the appearance of the rectory grounds. Several little trees were standing about the yard; blue spruce, juniper, and maple. And the old brick wall, and the foundations of the house, were partially hidden by banks of shrubbery—coral berry and spirea.—*St. John's Evangelist*.

SOME ANCIENT ERRORS, buried by the Church in ages past, are being resurrected. Strangely enough, they are bearing the label of modern thought. So, now, we must listen to modern propounders of ancient errors unfolding "newly discovered truths" which deny the Virgin Birth, reduce the scriptural narratives of our Lord's miracles to hearsay and, in fact, divest religion of its supernatural character.

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